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THE BIBLE
 AND
 HOLY SCRIPTURES
 CONTAINED IN
 THE OLDE AND NEWE
 Testament.

TRANSLATED ACCORD-
 ing to the Ebrue and Greke, and conferred With
 the best translations in diuers langages.

WITH MOSTE PROFITABLE ANNOTA-
 tions vpon all the Lord places, and other things of great
 importance as may appeare in the Epistle to the Reader.

FEARE YE NOT STAND STIL, AND BEHOLDE
 the saluacion of the Lord, which he will shew to you this day. Exod. 14. 13.

Great are the troubles of the righteous.



But the Lord deliuereth them out of all; Psal. 34. 19.

THE LORD SHAL FIGHT FOR YOU: THEREFORE
 hold ye your peace, Exod. 14. ver. 14.

AT GENEVA.
 PRINTED BY ROVLAND HALLI
 M. D. L X.

The Holy Bible – Geneva Edition
1st Printing, 1st Edition in 1560

Given back to the people so all may understand

The Geneva Bible was first printed in Geneva, Switzerland, by refugees from England, fleeing the persecution of Protestants by Roman Catholic Queen “Bloody” Mary. Many copies were smuggled back into England at great personal risk. In later years, when Protestant-friendly Queen Elizabeth took the throne, printing of the Geneva Bible moved back to England. The Geneva Bible was produced by John Calvin, John Knox, Myles Coverdale, John Foxe, and other Reformers. It is the version that William Shakespeare quotes from hundreds of times in his plays, and the first English Bible to offer plain roman-style type in some of its early printings.

The Geneva Bible was the first Bible taken to America, brought over on the Mayflower... it is the Bible upon which early America and its government was founded (certainly not the King’s of England’s Bible!) The Geneva Bible was also the first English Bible to break the chapters of scripture into numbered verses, and it was the first true “Study Bible” offering extensive commentary notes in the margins. It was so accurate and popular, that a half-century later, when the King James Bible came out... it retained more than 90% of the exact wording of the Geneva Bible.

Fede my f hepe.

TVOVS AND NOBLE QVENE ELI-

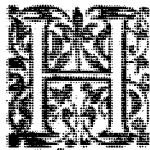
sabet, Quene of England, France, and Ireland, &c. Your hum

ble subiects of the English Church at Geneva, wish

grace and peace from God the Father through

Christ Iesus our Lord.

* * *



OW hard a thing it is, and what great impedimentes let, to enterprise any worthie act, not only daile experience sufficiently sheweth (moste noble and vertuous Quene) but also that notable prouerbe doeth cōfirme the same, which admonisheth vs, that all thīgs are hard which are faire and excellēt. And what enterprise can there be of greater importance, and more acceptable vnto God, or more worthie of singuler commendation, then the building of the Lords || Temple, the || house of God, the || Church of Christ, where-

1. Cor. 3. 17.
1. Tim. 3. 14.
Ephes. 1. 22.
Ebr. 3. 6.

of the || Sonne of God is the head and perfection?
When Zerubbabel went about to builde the material Temple, according to the commandement of the Lord, what difficulties and staves || daily arose to hinder his worthy indeuours, & bookes of Ezra & Esdras playnely witnesse: how that not on ly he and the people of God were sore molested with || foreyn aduerfaries, (whereof some maliciously || warred against them, and corrupted the Kings officers: and others craftely practised vnder || pretence of religion) but also at home with domesticall enemies, as || false Prophetes, || craftie worldlings, faint hearted soldiers, and || oppressors of their brethren, who aswel by false doctrine and lyes, as by subtil counsel, cowardies, and extortion, discouraged the heartes almoste of all: so that the Lords worke was not only interrupted and left of for || a long tyme, but scarcely at the length with great labour and danger after a || sort brought to passe.

Ezra 4.
1. Esdr. 2. 16.
Ezra 4-7
Ezra 4-2
Nehem. 6. 10
Nehem. 6. 18
Nehem. 5. 1
Ioh. 2. 20
Ezra 3. 12

Which thing when we weigh aright, and consider earnestly how muche greater charge God hath laid vpon you in making you a builder of his spiritual Temple. we can not but partely feare, || knowing the craft and force of Satan our spiritual enemy, and the weakenes and vnabilitie of this our nature: and partely be feruent in our prayers toward God that he wolde bring to perfection this noble worke which he hath begon by you: and therefore we indeuour our selues by all meanes to ayde, & to bestowe our whole force vnder your graces stādard, whome God hath made as our Zerubbabel for the erecting of this moste excellent Temple, and to plant and maynteyn his holy worde to the aduancement of his glorie, for your owne honour and saluatiō of your soule, and for the singuler comfort of that great flocke which Christ Iesus the || great shepherd hath bought with his || precious blood, and committed vnto your charge to be fed both in body and soule.

2. Cor. 2. 13
Ebr. 13. 20
1. Pet. 1. 19
The enemy
es wth labour
to stay reli
gion.

Considering therefore how many enemies there are, which by one meanes or other, as the || aduerfaries of Iudah and Benjamin went about to stay the building of that Temple, so labour to hinder the course of this building (whereof some are Papistes, who vnder pretence of fauoring Gods worde, traiterously seke to erect idolatrie and to destroy your maestie: some are worldlings, who as || Demas haue forsake Christ for the loue of this worlde: others are ambitious prelates, who as || Amaliah & || Diotrefes can abide none but them selues: and as || Demetrius many practise sedition to maynteyne their errors) we persuaded our selues that there was no way so expedient and necessarie for the preferuation of the one, and destruction of

Ezra 4. 1
2. Tim. 4. 10
Amos 7. 12
3. Ioh. 9
Act. 19. 24
The necessi-
tie of gods
worde for
y^e reformig
of religion.

the other, as to present vnto your Maiestie the holy Scriptures faithfully and playnely translated according to the langages wherein they were first written by the holy Ghost. For the worde of God is an euident token of Gods loue and our assurance of his defence, wheresoeuer it is obediently receyued: it is the trial of the spirits: and as the Prophet saith, It is as a fyre and hammer to breake the stonie heartes of them that resist Gods mercies offred by the preaching of the same. Yea it is sharper then any two edged sworde to examine the very thoghtes and to iudge the affections of the heart, and to discouer whatsoeuer lyeth hid vnder hypocrisie and wolde be secret from the face of God and his Church. So that this must be the first fundacion and groundworke, according whereunto the good stones of this building must be framed, and the euil tried out and reiected.

Ioh. 4. 23

1. Iohn 4. 8
Ier. 23. 29

Ebr. 4. 12

The ground of true religion.

All impediments must be taken away.

2. King. 23. 16
2. Chro. 34. 5
Iosias zeale and true obedience to God.

Deu. 13. 5
Leu. 20. 6
deu. 18. 11

2. Chro. 35. 22

2. Chro. 14. 5
15. 35

Wherein standeth the quietnes of kingdomes.

2. Chro. 12. 8

What wisdom is requisite for the establishing of religion and the meanes to obteyne it.

1. King. 3. 9

2. Chro. 1. 10
Exod. 31. 1

1. King. 7. 14

Diligence and zeale are necessarie to builde it spedely.

2. Chro. 34. 27

2. Chro. 34. 31

A solemne othe for the mayntenance of Gods word.

Now as he that goeth about to lay a fundacion surely, first taketh away suche impedimentes, as might iustely ether hurt, let or difforme the worke: so is it necessarie that your graces zeale appeare herein, that nether the craftie persuasion of man, nether worldly policie, or natural feare dissuade you to roote out, cut downe and destroy these wedes and impedimentes which do not only deface your building, but vtterly indeuour, yea & threaten the ruine thereof. For when the noble Iosias entreprised the like kinde of worke, among other notable and many things he destroyed, not only with vtter confusion the idoles with their appertinances, but also burnt (in signe of detestatiō) the idolatrous priests bones vpon their altars, and put to death the false prophetes and sozcerers, to performe the wordes of the Lawe of God: and therefore the Lord gaue him good successe & blessed him wonderfully, so long as he made Gods worde his line and rule to followe, and enterprised nothing before he had inquired at the mouth of the Lord.

And if these zealous begynnings seme dangerous and to brede disquietnes in your dominions, yet by the storie of King Ais is manifest, that the quietnes and peace of kingdomes standeth in the vtter abolishing of idolatrie, and in aduancing of true religion: for in his dayes Iudah lyued in rest and quietnes for the space of fyue and thirtie yere, til at length he began to be colde in the zeale of the Lord, feared the power of man, imprisoned the Prophet of God, and oppressed the people: then the Lord sent him warres, & at length roke him away by death.

Wherefore great wisdom, not worldelie, but heauenly is here required, which you grace must earnestly craue of the Lord, as did Salomon, to whome God gaue an vnderstanding heart to iudge his people aright, and to discern betwene good and bad. For if God for the furnishing of the olde temple gaue the Spirit of wisdom & vnderstanding to them that shulde be the workemen thereof, as to Bezaleel, Aholiab, and Hiram: how much more wil he indewe your grace and other godly princes and chiefe gouernours with a principal Spirit, that you may procure and commande things necessarie for this moste holy Temple, forese and take hede of things that might hinder it, and abolish and destroy whatsoeuer might impere and ouerthrowe the same?

Moreouer the maruelous diligence and zeale of Iehoshaphat, Iosiah, and Hezekiah are by the singuler prouidence of God left as an example to all godly rulers to reforme their countreys and to establish the worde of God with all spede, lest the wrath of the Lord fall vpon them for the neglecting thereof. For these excellent Kings did not onely imbrace the worde promptly and ioyfully, but also procured earnestly and commanded the same to be taught, preached and maynteyned through all their countreys and dominions, bynding them and all their subiectes bothe great and smale with solemne protestations and couenantes before God to obey the worde, and to walke after the waies of the Lord. Yea and in the daies

of

seruyng ¶ As it was enacted that whosoever wolde not leke the Lord God of Isra-
 el, shulde be slayne, whether he were smale or great, man or woman. And for the
 establishing hereof and performance of this solemne othe, as well ¶ Priests as Iudges
 were appointed and placed through all the cities of Iudah to instruct the people in
 the true knollage and feare of God, and to minister iustice according to the worde,
 knowing that, except God by his worde dyd reigne in ¶ the heartes and soules, all
 mans diligence and indeuors were of none effect: for without this worde we can
 not discern betwene iustice, and iniurie, protection and oppression, wisdom
 and foolishnes, knollage and ignorance, good and euil. Therefore the Lord, who is
 the chefe gouernour of his Church, willeth that nothing be attempted before we
 haue inquired thereof at his mouth. For seing he is our God, of duetie we must
 giue him this preeminence, that of our selues we entrepryse nothing, but that which
 he hath appointed, who only knoweth all things, and gouerneth them as may best
 serue to his glorie and our saluation. We ought not therefore to preuent him, or do
 any thing without his worde, ¶ but assone as he hath reueled his wil, immediately
 to put it in execution.

Now as concerning the manner of this building, it is not according to man, nor
 after the wisdom of the flesh, but of the Spirit, & according to the worde of God,
 whose ¶ wais are diuers from mans wais. For if it was not lawfull for Moses to build
 the materiai Tabernacle after any other sorte then God had shewed him by a
 ¶ patern, nether to prescribe any other ¶ ceremonies & lawes then suche as the Lord
 had expressely commāded; how can it be lawfull to procede in this spiritual building
 any other wais, then Iesus Christ the Sonne of God, who is bothe the fundacion,
 head and chief corner stone thereof, hath commanded by his worde? And for as-
 muche as he hath established and left an order in his Church for the building vp of
 his body, ¶ appointing some to be Apostles, some Prophetes, others Euangelistes,
 some pastors, and teachers, he signifieth that euery one according as he is placed in
 this body which is the Church, ought to inquire of his ministres concerning the wil
 of the Lord, which is reueled in his worde. For they are, saith ¶ Ieremiah, as the
 mouth of the Lord: yea he ¶ promisseth to be with their mouth, & that their ¶ lippes
 shal kepe knollage, & that the trueth & the law shal be in their mouth: For it is their
 office chiefly to vnderstand the Scriptures & teache them. For this cause the people
 of Israel in matters of difficultie vsed to ¶ aske the Lord ether by the ¶ Prophetes, or by
 the meanes of the hie ¶ Priest, who bare Vrim & Thummim, which were tokens of
 light & knollage, of holines & perfectiō which shulde be in the hie Priest. Therefore
 when Iehoshaphat toke this order in the Church of Israel, he appointed Amariah
 to be the chief concerning the worde of God, because he was moste expert in the
 law of the Lord, and colde gyue counsel and gouerne according vnto the same. Els
 there is no degre or office which may haue that autoritie and priuiledge to decide
 concerning Gods worde, except withall he hath the Spirit of God, and sufficient
 knollage and iudgement to define according thereunto. And as euery one is in-
 dued of God with greater giftes, so ought he to be herein chiefly heard, or at least
 that without the expresse worde none be heard: for he that hathe not the worde,
 ¶ speaketh not by the mouthe of the Lord. Agayne, what danger it is to do any
 thing, seme it neuer so godly or necessarie, without consulting with Gods mouth,
 the examples of the Israelites, ¶ deceiued hereby through the Gibeonites: and of
 ¶ Saul, whose intention semed good and necessarie: and of ¶ Iosiah also, who for
 great considerations was moued for the defence of true religion & his people, to
 fight against Pharaoh Necho King of Egypt, may sufficiently admonish vs.

Last of all (moste gracious Quene) for the aduancement of this building

* * iii.

Ar. 224
 gainst tuc
 that obeie
 not Gods
 worde.

1. Chro. 17. 7.
 or 19. 5

What poli
 cie must be
 vsed for
 the plating
 of religio.
 Deut. 6. 10. &
 11. 18

Gods wor-
 de must go
 before, or
 els we buil
 de in vaine.
 We must
 first cōsult
 with God.

1sa. 30. 2
 The ma-
 ner of buil
 ding is as
 God hathe
 prescribed
 by his wor-
 de.

1sa. 55. 8

Exod. 25. 4

Leu. 7. 44

Exod. 8. 5

Deut. 5. 12

Ephes. 4. 12

Of whome
 we must in
 quire con-
 cerning the
 wil of the
 Lord and
 knollage of
 his worde.

Jer. 15. 19

Exod. 4. 12

Mal. 2. 7.

Iudg. 1. 1 &
 20. 1

1. Sam. 10. 22

1. Sam. 9. 9

2. King. 22. 13

Exod. 28. 30

What is re-
 quisite in
 them that
 must giue
 council by
 Gods wor-
 de.

Jer. 23. 16

Iosh. 9. 14

1. Sam. 23. 12

2. Chro. 35. 20

The setting
 vp of the
 building.

and rearing vp of the worke, two things are necessarie, First, that we haue a iu-
 & stedfast faith in Christ Iesus, who must dwell in our heartes, as the only mean-
 and assurance of our saluation: for he is the ladder that reacheth from the earth to
 heauen: he lifteth vp his Church and setteth it in the heauenly places: he maketh
 vs liuely stones and buildeth vs vpon him selfe: he ioyneth vs to him selfe as the me-
 bres and body to the head: yea he maketh him selfe and his Church one Christ.
 The next is, that our faith bring forth the good fruites, so that our godly conuersa-
 tion may serue vs as a witnes to confirme our election, and be an example to all
 others to waike as apperteyneth to the vocation whereunto they are called: lest
 the worde of God be euil spoken of, and this building be stayed to growe vp to a
 iust height, which can not be without the great prouocation of Gods iuste vengeance
 and discouraging of many thousandes through all the worlde, if they shulde se that
 our life were not holy and agreable to our profession. For the eyes of all that feare
 God in all places beholde your countreyes as an example to all that beleue, and the
 prayers of all the godly at all tymes are directed to God for the preseruatiō of your
 maiestie. For considering Gods wonderful mercies toward you at all seasons, who
 hath pulled you out of the mouthe of the Lyons, and how that from your youth
 you haue bene broght vp in the holy Scriptures, the hope of all men is so increased,
 that they can not but looke that God shulde bring to passe some wonderful worke by
 your grace to the vniuersal comfort of his Church. Therefore euen aboue strength,
 you must shewe your selfe strong and bolde in Gods matters: and thogh Satan lay
 all his power and craft together to hurt and hinder the Lorders building: yet be you
 assured that God wil fight from heauen against this great dragon, the ancient ser-
 pent, which is called the deuil and Satan. til he haue accomplished the whole wor-
 ke and made his Church glorious to him selfe, without spot or wrinkle. For al-
 beit all other kingdomes and monarchies, as the Babylonians, Persians, Grecians &
 Romans haue fallen & taken end: yet the Church of Christ euen vnder the Crosse
 hath from the begynning of the worlde bene victorious, and shalbe euerlasting-
 ly. Trueth it is, that some tyme it semeth to be shadowed with a cloude, or diuen
 with a stormie perfection, yet suddenly the beames of Christ the sunne of iustice
 shine and bring it to light and libertie. If for a tyme it lie couered with ashes, yet it
 is quickly kindeled agayne by the wynde of Gods Spirit: thogh it seme drowned
 in the sea, or parched and pyned in the wildernes, yet God giueth euer good suc-
 cesse. for he punisheth the enemies, and deliuereth his, nourisheth them and stil pre-
 serueth the vnder his wyngs. This Lord of lodes & King of kings who hath euer
 defended his, strengthen, confort and preserue your maiestie, that you may be able to
 builde vp the ruines of Gods house to his glorie, the discharge of your conscience,
 and to the comfort of all them that loue the conuening of Christ Iesus our Lord.
 From Geneva. 10. April. 1560.

Ephes. 3. 17
Gen. 28. 12
1ohn. 1. 15
 1. *Pet. 2. 5*
 2. *Cor. 12. 12*
 2. *Pet. 1. 10*
Ephes. 4. 1
Rom. 2. 12
 2. *Thess. 1. 7*
 2. *Tim. 3. 15*
Reuel. 12. 9
Ephes. 4. 27

THE FIRST BOKE OF Mofés, called * Genesis.

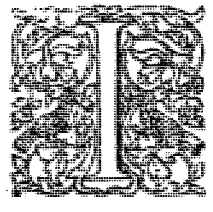
THE ARGUMENT.

MOSÉS in effect declareth the things, which are here chiefly to be considered: First, that the worlde & all things therein were created by God, & that man being placed in this great tabernacle of the worlde to behold Gods wonderfull workes, & to praise his Name for the infinite graces, wherewith he had endued him, fell willingly from God through disobedience: who yet for his owne mercies sake restored him to life, & confirmed him in the same by his promises of Christ to come, by whom he shulde overcome Satan, death and hel. Secondly, that the wicked, unmindeful of Gods moste excellent benefites, remained still in their wickednes, & so falling moste horribly from sinne to sinne, provoked God (who by his preachers called them continually to repentance) at length to destroye the whole world. Thirdly, he assureth vs by the example of Abraham, Isaac, Iacob & the rest of the Patriarkes, that his mercies neuer faile them, whome he chuseth to be his Church, and to professe his Name in earth, but in all their afflictions and persecutions he euer assisteth them, sendeth comforte, & deliuereth them. And because the beginning, increase, preservation and success thereof might be onely attributed to God, Mosés sheweth by the examples of Cain, Ishmael, Esau and others, which were noble in mans iudgement, that this Church dependeth not on the estimation and nobilitie of the worlde: and also by the fewenes of them, which haue at all times worshipped him purely according to his worde, that it standeth not in the multitude, but in the poore and despised in the finite flock: and like number, that man in his wisdom might be confounded, & the Name of God euer more praised.

a First of all, & before that any creature was, God made heauen and earth of nothing. Psal 33.6. & 136.5 eccles. 18.1. Mat. 14.21 & 17.24. b As a rule kumpe. & without any creature in it: for the waters covered all. c Darkenes covered & deep waters: for as yet & light was not created. d He maintained this cause heape by his secret power. Ebr. 11.3. e The light was made before ether sunne or moone was created: therefore we must not attribute that to creatures that are Gods instruments, & onely appereth to God. The 1. day. Psal. 33.6. & 136.5. sero. 10. 12. & 15.15. Or, spreading over, & ayre. f As the sea & riuers, from those waters that are in the cloudes, which are ypholden by Gods power, lest they bulde ouerwhelme the worlde. Psal. 148.4. g That is, the region of the ayre, and all is aboue. vs. The 2. day. Psal. 33.7. & 89.12. h So that we see it is the onely power of Gods worde that maketh earth fructifull, which els naturally is barren.

CHAP. I.

1 God created the heauen & the earth, 2 The light & the darkenes, 3 The firmament. 4 He separateth the water from the earth 16 He createth the sunne, the moone, & the starres: 21 He createth the fish, birdes, beastes. 26 He createth man and giveth him rule ouer all creatures, 29 And prouideth nouriture for man and beast.



IN THE beginning * God created & heauen and the earth. And the earth was without forme & voyde, and darkenes was vpon the depe, & the Spirit of God moued

vpon the waters. 1 Then God said, * Let there be light: and there was light. 2 And God sawe & light that it was good, and God separatd. the light from the darkenes. 3 And God called the light, Day, and the darkenes, he called Night. || So the euenig and the morning were the first day. 4 ¶ Againe God said, * Let there be a firmament in the middes of the waters: and let it separate the waters from the waters. 5 Then God made the firmament, & parted the waters, which were vnder the firmament, from the waters which were aboue the firmament, and it was so. 6 And God called the firmament, s Heauen. || So the euenig and the morning were the seconde day. 7 ¶ God said againe, * Let the waters vnder the heauē be gathered into one place, & let the drye land appeare. and it was so. 8 And God called the drye land, Earth, & he called & gathering together of the waters, Seas: & God sawe that it was good. 9 Then God said, h Let the earth budde

forthe the budde of the herbe, that sedeth se de, the fructifull tre, w beareth frute according to his kinde, which mate haue his sede in it self vpon the earth. & it was so. 10 And the earth broght forth the budde of the herbe, that sedeth se de accordig to his kinde, also the tre that yeldeth frute, w hathe his sede in it selfe according to his kinde: & God sawe that it was good. 11 ¶ So the euenig and the morning were the third daie. 12 ¶ And God said, * Let there be lightes in the firmament of the heauen, to separate the daie from the night, & let them be for signes, and for seasons, and for daies and yeres. 13 And let them be for lightes in the firmament of the heauen to giue light vpon the earth, and it was so. 14 God then made two great lightes: the greater light to rule the daie, & the lesse light to rule & night: he made also & starres. 15 And God set them in the firmament of the heauen, to shine vpon the earth; 16 And to rule in the daie, & in the night, and to separate the light from the darkenes: and God sawe that it was good. 17 ¶ So the euenig and the morning were the fourth daie. 18 Afterwarde God said, Let the waters bring forth the in abundace euerie creeping thing that hathe life: & let the foule flie vpon the earth in the open firmament of the heauen. 19 Then God created the great whales, & euerie thing liuing & moving, w the waters broght forth in the abundance, accordig to their kinde, & euerie feathered foule according to his kinde: & God sawe that it was good.

* This worde significth the beginning and generation of the creatures. i This sentence is so oft repeated, to signifye: God made all his creatures to serue to his glorie, & to the profit of man: but for time they were created, yet to & end, by Christ they are restored & serue to their welth. The 1. day. Psal 136.7. deut. 4.19. k By & lightes he meaneth the sunne, the moone and the starres. l Which is & artificiall day, fro the sunne rising to the going downe. m Of things appertaining to natural and political ordres and seasons. n To wit, the sunne and the moone: & here he speaketh as man inugeth by his eye: for els the moone is lesse the the planet Saturnus. o To giue sufficient light, as instruments appointed for & time, to let us to mas vfe. Iere. 31.35. The 4. day. p As fish and wormes which slide, swimme or crepe. Ebr. the soule of life. Ebr. face of the firmament. q The fish & foules had bothe one beginning, wherewith we see that nature giueth place to Gods wil, forasmuch as the one sorte is made to flie aboue in the ayre, & the other to swimme beneath in the water.

That is, by the vertue of his worde he gaue power to his creatures to ingendre.

The 5 day. Ebr. soule of life.

Chap. 1. 5. & 9. 6. 1. cor. 11. 7 colof. 3. 10.

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

This image and likenes of God in man is expounded E phes 4. 24: where it is said, y man was created after God in righteousness & true holines, meaning by these two wordes all perfection, as wisdom, truth, innocencie, power, &c.

Wisdo. 2. 23. eccles. 17. 1.

Matt. 19. 4. U The propagation of man is the blessing of God, Psal. 128.

Chap. 8. 17. & 9. 1.

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

Chap. 9. 3. Exod. 3. 17. eccles. 39. 21.

mar. 7. 37. The 6 day.

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

Exod. 20. 11. & 31. 17.

ebv. 4. 4.

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

c Appointed it to be kept holy, that man might therein consider y excellence of his workes & Gods goodness towards him.

Or, the original & beginning.

22 Then God blessed them, saying, Bring forth the frute and multiplie, and fill the waters in the seas & let the foule multiplie in the earth.

23 So the euening & the morning were the fift day.

24 Moreouer God said, Let the earth bring forth the liuing thing according to his kinde, cattel, & that which crepeth, & the beast of the earth, according to his kinde, and it was so.

25 And God made y beast of the earth according to his kinde, and the cattel according to his kinde, & euerie creeping thing of y earth according to his kinde: & God sawe that it was good.

26 Furthermore God said, Let vs make man in our image according to our likenes, and let them rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer the beastes, & ouer all the earth, and ouer euerie thing that crepeth & moueth on the earth.

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

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

29 And God said, Beholde, I haue giuen vnto you euerie herbe bearing seede, which is vpon all the earth, & euerie tre, wherein is the frute of a tre bearing seede: that shalbe to you for meat.

30 Likewise to euerie beast of the earth, and to euerie foule of the heauen, & to euerie thing that moueth vpon the earth, which hath life in it selfe, euerie grene herbe shalbe for meat. and it was so.

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

CHAP. II

1 God resteth the seventh day, and sanctifieth it. 11 He setteth man in the garden. 22 He createth the woman. 29 Marriage is ordained.

1 Thus the heauens and the earth were finished, & all the holte of them.

2 For in the seventh day God ended his worke which he had made, so the seventh daye he rested from all his worke, which he had made.

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

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

5 And euerie plant of the field, before it was in the earth, and euerie herbe of the field, before it grew: for the Lord God had not caused it to raine vpon the earth, nether was there a man to til the grounde, 6 But a myst went vp from the earth, and watered all the earth.

7 The Lord God also made the man of the dust of the grounde, and breathed in his face breath of life, and the man was a liuing soule.

8 And the Lord God plated a garden Eastwarde in Eden, and there he put the man whome he had made.

9 For out of the grounde made the Lord God to growe euerie tre pleasant to the sight, and good for meat: the tre of life also in the middes of the garden, and the tre of knowledge of good and of euil.

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

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

12 And the golde of that land is good: there is also bdelium, and the onix stonc.

13 And the name of the secōde riuer is Gihon: the same compasseth the whoie land of Cush.

14 The name also of y third riuer is Hiddekel: this goeth towarde the Eastside of Asshur: and the fourth riuer is Perath.

15 Then the Lord God toke the man, and put him into the garden of Eden, that he might dresse it and kepe it.

16 And the Lord God commanded the man, saying, Thou shalt eat frey of euerie tre of the garden,

17 But as touching the tre of knowledge of good and euil, thou shalt not eat of it: for whensoever thou eatest thereof, thou shalt dye the death.

18 Also the Lord God said, It is not good that the man shulde be him selfe alone. I wil make him an helpe mete for him.

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

20 The man therefore gaue names vnto all cattel, and to the foule of the heauen, and to euerie beast of the field: but for Adam founde he not an helpe mete for him.

21 Therefore the Lord God caused an heaue slepe to fall vpon the man, & whiles he slept, he toke one of his rybbes and closed vp the flesh in steade thereof.

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

Or, see, as Chap. 21. 15.

d God onely openeth the heuens and shureth the, he sendeth drought and raine according to his good pleasure. e He sheweth whereof mans bodye was created, to the intent that man shulde not glorie in the excellencie of his owne nature. f This was the name of a place, as some thike, in Mesopotamia, moste pleasant & abundant in all things. g Which was a signe of the life receaed of God. h That is, of miserable experience, which came by disobeying God.

Eccle. 2. 4. 31. i Which Hauilah is a countrey toynge to Persia Eastwarde & enclined towarde the West.

Or, precious stone, or perle. Plinie sayth it is the name of a tre.

Or, Ethiopia. Or, Syria.

Or, Assyria. Or, Euphrate.

k God wolde not haue man ydle, though as yet there was no neede to labour.

l So that man might knowe there was a soueraigne Lord, to whom he owed obediēce.

m Ebr. in the day m By this death he meaneth the separation of man fro God, who is our life and chief felicitate: and also that our disobedience is the cause thereof.

n Ebr. before him. n By meuing them to count & submit the selues to Adam.

Or, by the.

o Signifying, that mankinde was perfect, when y womā was created, before was like an vnperfite buylding.

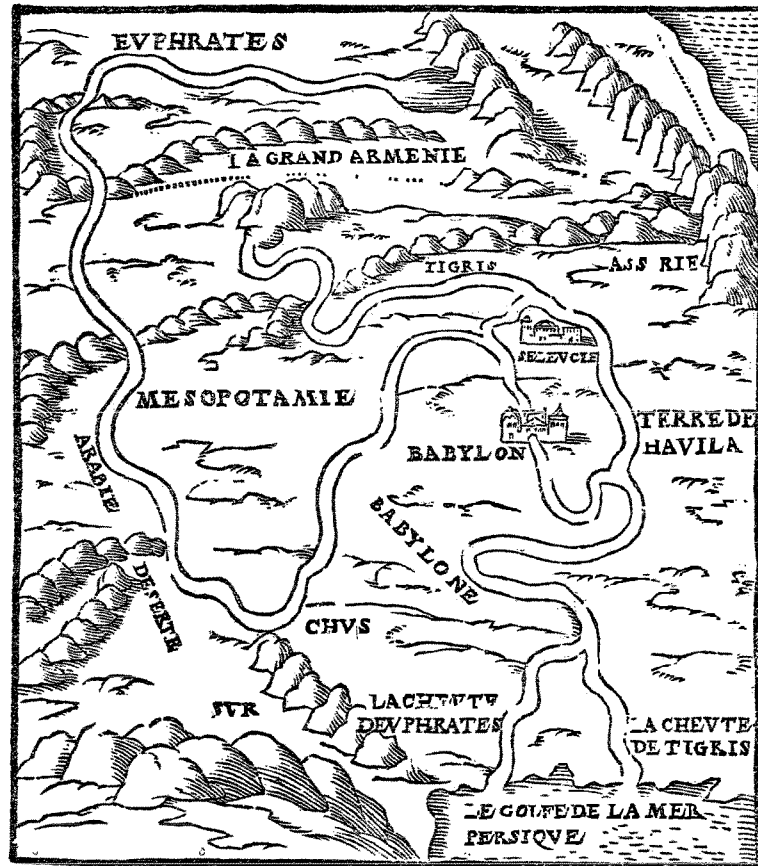
1 Cor 12, 8. 23
 Or, Masner, because she cometh of man: for in Ebr 1 sh. 25 m 12, and I shab the woman.
 Mat 19, 5. mar 10, 7. 2 cor 6, 16. ephes 5, 31
 p So that marriage requirerth a greater duetic of vs towards e wives, the otherwife we are bounde to thewe to our parents.

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

and his mother, and shall cleave to his wife, and they shall be one flesh.
 25 And they were both naked, the man & his wife, and were not ashamed.

9 For before sinne entred, all things were honest and somely.

THE SITUACION OF THE GARDEN OF EDEN.



Because mention is made in the tenth verse of this seconde chapter of the river that watered the garden, we muste note that the Euphrates and Tigris called in ebrew, Perath and Hiddekel, were called but one river when they joynd together, els they had foure heades: that is, two at their springs, & two where they fell into the Persian sea. In this country and mooste plentiful land Adam dwelt, and this was called Paradise: that is, a garden of pleasure, because of the frutesfulness and abundance thereof. And whereas it is said that Pishon compasseth the land of Haulah, it is meant of Tigris, which in some place, as it passed by divers places, was called by sondry names, as some time Diglitre, in other places Pasitigris, & of some Pshon. Likewise Euphrates toward the country of Cush or Ethiopia, or Arabia was called Gibon. So that Tigris and Euphrates (which were but two rivers and some time when they joynd together, were called after one name) were according to divers places called by these foure names, so that they might seme to have bene foure divers rivers.

2 Cor 11, 3. d This is Satans chiefest subtiltie, to cause vs not to feare Gods threatnings. e As thogh he shulde say, God doeth not forbid you to eat of the frute, saue that he knoweth that if you shulde eat thereof, you shulde be like to him. Eccles 25, 33. f Not so muche to please his wife, as moued by ambition at her persuasion. g They began to sele their miserie, but they sought not to God for remedie. h Ebr things so grede abou: thew to lide their piasse.

CHAP. III.

2 The woman seduced by the serpent, 6 Entised her husband to sinne. 14 They thre are punished 15 Christ is promised 19 Man is dust. 22 Man is cast out of paradise.

Wisdo 2, 25
 a As Satan can change him selfe into an Angel of light, so did he abuse the wisdom of the serpent to deceaue man.
 b God suffered Satan to make the serpent his instrument: and to speake in him.
 c In doubting of Gods threatning she yielded to Satan.

Now the serpent was more a subtil then any beast of the field, which the Lord God had made: and he said to the woman, Yea, hath the God in dede said, Ye shall not eat of euery tree of the garden?
 And the woman said vnto the serpent, We eat of the frute of the trees of the garden, But of the frute of the tree, which is in the middes of the garden, God hath said, Ye shall not eat of it, nether shall ye touche it, lest ye dye.

4 Then the serpent said to the woman, Ye shall not dye at all,
 5 But God doeth knowe, that when ye shall eat thereof, your eyes shall be opened, & ye shall be as gods, knowing good and euil.
 6 So the woman (seeing that the tree was good for meat, and that it was pleasant to the eyes, & a tree to be desired to get knowledge) toke of the frute thereof, and did eat, and gaue also to her husband with her, and he did eat.
 7 Then the eyes of them both were opened, & they knewe that they were naked, and they sewed fig tree leaues together, and made them selues breeches.
 8 Afterwarde they heard the voyce of

Or, winds.
h The sinfull science beeth Gods presence
i His hypocritic appeareth in that he hid his cause of his nakednes, & was the transgression of Gods commandement
*kk*is wickednes & lacke of true repentance appeareth in this he burdeneth God with his faute, because he had gaue hi awife.
l In stead of confessing her sinne, she increaseth it by accusing the serpent
m He asked for reason of Adám and his wife, because he wolde bring them to repentance, but he asketh not the serpent, because he wolde thewe him no mercie
n As a vile & contemptible beast, Isa 65, 25.
o He chiefly meaneth Satán, by whose motion & craft the serpent deceived the woman
p That is, the power of sinne and death
q Satan shall sting Christ & his members, but not overcome them
r The Lord commaundeth Adám by the promes of the blessed fede, & also punisheth his body for the sinne, which his soule shulde haue bene punished for, & the spirit having conceiued hope of forgiveness, might liue by faith
s Cor. 14, 34.
t The transgression of Gods commandement was the cause of bothe mankinde and all other creatures were subiect to the curse.
u These are not natural frutes of the earth, but procede of corruption of sinne.
v Or gaue the knowledge to make the felues soules
x By this deuision he reprocheth Adám of life lost also the sign thereof.

the Lord God walking in the garden in the coole of the day, and the man and his wife hid them selues from the presence of the Lord God among the trees of the garden.
 9 But the Lord God called to the man, and said vnto him, Where art thou?
 10 Who said, I heard thy voyce in the garden, and was afraied: because I was naked, therefore I hid my self.
 11 And he said, Who tolde thee, that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat in no case?
 12 Then the man said, The woman which thou gauest to be with me, she gaue me of the tree, and I did eat.
 13 And the Lord God said to the woman, Why hast thou done this? And the woman said, The serpent beguyled me, and I did eat.
 14 Then the Lord God said to the serpent, Because thou hast done this, thou art cursed about all cattel, and about euerie beast of the field: vpon thy belly shalt thou go, and dust shalt thou eat all the dayes of thy life.
 15 I wil also put enimitie betwene thee and the woman, & betwene thy sede & her sede. He shall breake thine head, & thou shalt bruise his heele.
 16 Vnto the woman he said, I wil greatly increase thy sorowes, & thy conception. In sorowe shalt thou bring forth the childre, and thy desire shall be subiect to thine husband, and he shall rule ouer thee.
 17 Also to Adám he said, Because thou hast obeyed the voyce of thy wife, and hast eaten of the tree (whereof I commanded thee, saying, Thou shalt not eat of it) cursed is the earth for thy sake: in sorowe shalt thou eat of it all the dayes of thy life.
 18 Thornes also, and thy stiles shall it bring forth to thee, and thou shalt eat the herbe of the field.
 19 In the sweat of thy face shalt thou eat bread, til thou returne to the earth: for out of it wast thou taken, because thou art dust, and to dust shalt thou returne.
 20 (And the man called his wiues name Hcuáh, because she was the mother of all liuing)
 21 Vnto Adám also and to his wife did the Lord God make coates of skinnes, and clothed them.
 22 And the Lord God said, Beholde, the man is become as one of vs, to knowe good and euil. And now lest he put forth his hand, and take also of the tree of life and eat and liue for euer,
 23 Therefore the Lord God sent him forth from the garden of Eden, to til the earth, whence he was taken.

Thus he cast out man, and at the Eastside of the garden of Eden he set the Cherubims, and the blade of a sworde shaken, to kepe the waye of the tre of life.
 CHAP. IIII.
 The generation of mankinde. & Káin killeth Hábel
 23 Lamech a tyrant encourageth his feareful wiues.
 26 True religion is restored.
 Afterwarde the man knewe Hcuáh his wife, which conceiued & bare Káin, & said, I haue obtained a man by the Lord.
 And againe she brought forth his brother Hábel, and Hábel was a keeper of shepe, & Káin was a tiller of the grounde.
 And in proccesse of time it came to passe, that Káin brought an oblation vnto the Lord of the frate of the grounde.
 And Hábel also him selfe brought of the first frutes of his shepe, and of the fat of them, and the Lord had respect vnto Hábel, and to his offering,
 But vnto Káin and to his offering he had no regard: wherefore Káin was exceeding wroth, & his countenance fell downe.
 Then the Lord said vnto Káin, Why art thou wroth? and why is thy countenance cast downe?
 If thou do wel, shalt thou not be accepted? and if thou doest not wel, sinne lieth at the dore: also vnto thee his desire shall be subiect, and thou shalt rule ouer him.
 Then Káin spake to Hábel his brother. And when they were in the field, Káin rose vp against Hábel his brother, and slewe him.
 Then the Lord said vnto Káin, Where is Hábel thy brother? Who answered, I can not tel. Am I my brothers keeper?
 Againe he said, What hast thou done? the voyce of thy brothers blood cryeth vnto me from the grounde.
 Now therefore thou art cursed from the earth, which hath opened her mouth to receiue thy brothers blood from thine hand.
 When thou shalt til the grounde, it shall not henceforth yelde vnto thee her strength: a vagabonde and a renegate shalt thou be in the earth.
 Then Káin said to the Lord, My punishment is greater, then I can beare.
 Beholde, thou hast cast me out this day from the earth, and from thy face shall I be hid, and shall be a vagabonde and a renegate in the earth, & whosoever findeth me, shall slaye me.
 Then the Lord said vnto him, Douteles whosoever slayeth Káin, he shall be punished seven folde. And the Lord set a marke vpon Káin, lest any man finding him shulde kil him.
 Then Káin went out from the presence of the Lord and dwelt in the land of Nod toward the Eastside of Eden.

a Mans nature, the state of marriage, & Gods blessing were not utterly abolished through sinne, but the quality or condition thereof was changed
b That is, according to the Lords promes, as chap 3, vsome read, for the Lord, as returning for his sonne, & the had borne, whom he the wolde offer to the Lord as the first frutes of her birth
c This declarereth that the father instructed his child in knowledge of God, and also how God gaue the sacrifice to signifye their situation: albeit they were destitute of the sacrament of the tre of life.
ebr 11, 4.
d Because he was an hypocrite and offered onely for an outwarde shew without sinceritie of heart
e Bothe thou and thy sacrifice shall be acceptable to me
f Sinne shall still torment thy conscience
g The dignitie of first borne is giuen to Káin ouer Hábel
Wisd 10, 3.
mat. 23, 35.
1 ioh 3, 12.
iud 11.
h This is the nature of the reprobate which they are reprobated of their hypocritic, due to neglect of God and despite him
i God reuengeth his wrongs of his Saints, though none can blame: for the iniquitie itselfe cryeth for vengeance
k The earth shall be a witness against thee which mercifully receiued that blood, & thou must cruelly shed.
l Thou shalt neuer haue rest: for thine heart shall be to continual feare & care.
m He burdeneth God as a cruel iudge,

because he did punish him so sharply
Or, my sinne is greater then can be pardoned.
n Not for the loue he bare to Káin, but to suppress another.
o A visible signe of Gods iudgement that others shoulde feare.

p Thinking thereby to be sure & to haue lesse occasion to feare Gods iudgements against him.

q The lawfull institution of marriage, & is y two shulde be one flesh, was first corrupt in y house of Káin by Lámech

Or, flutes and pipes.

r His wiues seeing that all men hated him for his cruelty, were attracted. therefore he braggeth y there is none so lusty that were able to resist, although he were already wounded. He mocked at Gods iustification in Káin, seeing as though God wolde suffer none to punish him, & yet giue him licence to murder others. In these dayes God began to moue y hearts of the godlie to restore religion, & along time by y wicked had bene suppressed

Or, rehearsal of the story a Read Chap 3, 26

b By giuing them bothe one name, he noteth the inseparable coniunction of man and wife. c Aewel concerning his creation, as his corruption. d He proueth Adams generation by the, which came of Sheth, to the we which is y true Church, and also what care God had ouer the same from the beginning, in that he continued euer his graces toward it by a continual succession

17 Káin also knewe his wife, which cōceiued and bare Henóch: and he buylt a citie and called the name of the citie by the name of his sonne, Henóch.

18 And to Henóch was borne Irád, and Irád begate Methushaél, and Methushaél begate Lámech.

19 ¶ And Lámech toke to him two wiues: the name of the one was Adáh, and the name of the other Zilláh.

20 And Adáh bare Iabál, who was the father of suche as dwel in the tentes, and of suche as haue cattel.

21 And his brothers name was Iubál, who was the father of all that playe on the harpe and organs.

22 And Zilláh also bare Tubal-káin, who wrought cunningly eutrie crafte of brasle and of yron: and the sister of Tubal-káin was Naamáh.

23 Then Lámech said vnto his wiues Adáh and Zilláh, Heare my voyce, ye wiues of Lámech: hearken vnto my speche: for I wolde slaye a man in my woude, & a yong man in mine hutt.

24 If Káin shalbe auenged seuen folde, truly Lámech, seuentie times seuen folde.

25 ¶ And Adám knewe his wife againe, and she bare a sonne, and she called his name Sheth: for God, said she, hath appointed me another sede for Hábel, because Káin slewe him.

26 And to the same Sheth also there was borne a sonne, and he called his name Enósh. Then began men to call vpon the Name of the Lord.

CHAP. V.

The genealogie, Age and death of Adám, & His succession vnto Nóah and his children.

This is the booke of the generacions of Adám. In the day that God created Adám, in the likenes of God made he him,

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

3 ¶ Now Adám liued an hūdreth and thirtie yeres and begate a childe in his owne likenes after his image, and called his name Sheth.

4 ¶ And the dayes of Adám, after he had begotten Sheth, were eight hundreth yeres, and he begate sonnes and daughters.

5 So all the dayes that Adám liued, were nine hundreth and thirtie yeres: and he dyed.

6 And Sheth liued an hundreth, and fyue yeres, and begate Enósh.

7 And Sheth liued, after he begate Enósh, eight hundreth and seuen yeres, and begate sonnes and daughters.

8 So all the dayes of Sheth were nine hundreth and twelue yeres: & he dyed.

9 ¶ Also Enósh liued ninety yeres & begate Kenán.

10 And Enósh liued, after he begate Kenán, eight hundreth and fiftene yeres, and begate sonnes and daughters.

11 So all the dayes of Enósh were nine hundreth and fyue yeres: and he dyed.

12 ¶ Likewise Kenán liued seuentie yeres, and begate Mahalaleél.

13 And Kenán liued, after he begate Mahalaleél, eight hundreth and forty yeres, & begate sonnes and daughters.

14 So all the dayes of Kenán were nine hundreth and ten yeres: and he dyed.

15 ¶ Mahalaleél also liued sixty & fyue yeres and begate Iéred.

16 Also Mahalaleél liued, after he begate Iéred, eight hundreth and thirty yeres, & begate sonnes and daughters.

17 So all the dayes of Mahalaleél were eight hundreth ninety and fyue yeres: and he dyed.

18 ¶ And Iéred liued an hundreth sixty and two yeres, and begate Henóch.

19 Then Iéred liued, after he begate Henóch, eight hundreth yeres, and begate sonnes and daughters.

20 So all the dayes of Iéred were nine hundreth sixty and two yeres: & he dyed.

21 ¶ Also Henóch liued sixty and fyue yeres, and begate Methushélah.

22 And Henóch walked with God, after he begate Methushélah, thre hundreth yeres, and begate sonnes and daughters.

23 So all the dayes of Henóch were thre hundreth sixty and fyue yeres.

24 And Henóch walked with God, and he was no more seue: for God toke him away.

25 Methushélah also liued an hundreth eighty and seuen yeres, and begate Lámech.

26 And Methushélah liued, after he begate Lámech, seuen hundreth eighty and two yeres, and begate sonnes and daughters.

27 So all the dayes of Methushélah were nine hundreth sixty and nine yeres: and he dyed.

28 ¶ Then Lámech liued an hundreth eighty and two yeres, and begate a sonne,

29 And called his name Nóah, saying, This same shal comfote vs concerning our worke and sorowe of our hands, as touching the earth, which the Lord hath cursed.

30 And Lámech liued, after he begate Nóah, fyue hundreth ninety and fyue yeres, and begate sonnes and daughters.

31 So all the dayes of Lámech were seue hundreth seuentie and seuen yeres: and he dyed.

e The chief cause of long life in the first age was the multiplication of mankinde that accordig to Gods commandment at the beginning the worlde might be increased with people, which might vaucrally praise his Name.

Eccel 44, 15. dbr, 11, 5.

f That is, he led an vpright & godlie life.

g To shewe y there was a better life prepared, & to be a testimonie of the immortality of soules & bodies. As to inquire where he became, is mere curiositie.

h Lámech had respect to the promes, Chap. 3, 15, and desired to see the deliuerer, & shulde be sent, & yet sawe but a figure thereof. he also spake this by the spirit of prophetic, because Nóah deliuered the Church, and preferred it by his obedience.

38 And Noah was five hundred yere olde . And Noah begate Shem, Ham and Iapheth.

CHAP. VI.

3 God threateneth to bring the flood. 5 Man is altogether corrupt. 18 Noah is preferred in the Arke, which he was commanded to make.

The childre of the godlie, which began to degenerate. Those that came of wicked parents as of Cain. Having more respect to their beaurie, & to worldly considerations, then to their manners, and godlines. Because man could not be saved by Gods lenitie and long sufferance, whereby he strove to overcome him, he wolde no longer stay his vengeance. Which terme God gaue man to repent before he wolde destroy the earth, 1 Pet. 3. 20. Which usurped autoritie over others & did degenerate from simplicity, wherein their fathers lived. Chap. 2. 27. mat. 23. 19. God doeth neuer repent, but he speaketh after our capacities, because he did destroy him, & in that, as it were, did disauowe him to be his creature. God declareth how much he detesteth sinne, seeing the punishments thereof extendeth to the brute beastes. God was mercifull vnto him. 142. li. Moris.

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

Then the sonnes of God sawe the daughters of men that they were faire, and they toke them wiues of all that they liked.

Therefore the Lord said, My Spirit shal not alway striue with man, because he is but flesh, & his dayes shal be an hundredth and twentie yeres.

There were gyantes in the earth in those dayes: yea, and after that the sonnes of God came vnto the daughters of me, and they had borne them children, these were mightie men, which in olde time were men of renoume.

When the Lord sawe that the wickednes of man was great in the earth, and all the imaginacions of the thoghts of his heart were onely euil continually,

Then it is repeted the Lord, that he had made man in the earth, and he was sorie in his heart.

Therefore the Lord said, I wil destroye from the earth the man, whome I haue created, from man to beast, to the creeping thing, & to the foule of the heauen: for I repent that I haue made them.

But Noah founde grace in the eyes of the Lord.

These are the generacions of Noah. Noah was a iuste and vpright man in his time, and walked with God.

And Noah begate thre sonnes, Shem, Ham and Iapheth.

The earth also was corrupt before God:

for the earth was filled with crueltie. Then God looked vpo the earth, and beholde, it was corrupt: for all flesh had corrupt his way vpon the earth.

And God said vnto Noah, An end of all flesh is come before me: for the earth is filled with crueltie through them: and beholde, I wil destroye them with the earth.

Make thee an Arke of pine trees: thou shalt make cabins in the Arke, and shalt pytch it within and without with pytch.

And thus shalt thou make it: The length of the Arke shalbe thre hundredth cubites, the breadth of it fiftie cubites, and the height of it thirtie cubites.

A windowe shalt thou make in the Arke, and in a cubite shalt thou finish it aboue, and the dore of the Arke shalt thou set in the side thereof: thou shalt make it with the lowe, seconde and third roume.

And I, beholde, I wil bring a flood of waters vpon the earth to destroye all flesh, wherein is breath of life vnder the heauen: all that is in the earth shal perish.

But with thee wil I establish my covenant, & thou shalt go into the Arke, thou, and thy sonnes, and thy wife, and thy sonnes wiues with thee.

And of euerie liuing thing, of all flesh two of euerie sorte shalt thou cause to come into the Arke, to kepe them aliuie with thee: they shalbe male and female.

Of the foules after their kinde, and of the cattel after their kinde, of euerie creeping thing of the earth after his kinde, two of euerie sorte shal come vnto thee, that thou maiest kepe them aliuie.

And take thou with thee of all meat that is eat: & thou shalt gather it to thee, that it may be meat for thee & for them.

Noah therefore did according vnto all, that God commanded him: euen so did he.

A Meaning of all were giuen to the concept of God and oppression of their neighbours. 151. I wil destroy mankinde. 151. oppression & wickedness.

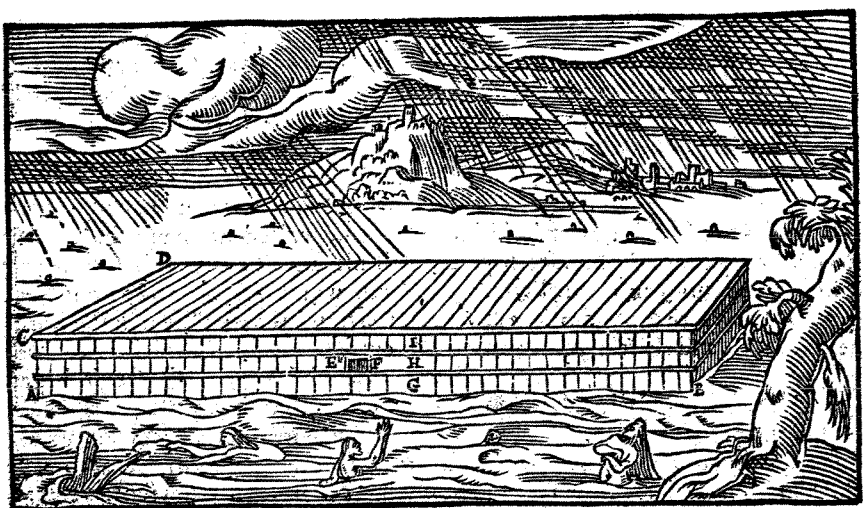
Ebr Gopher. Ebr ushter.

Or, of this measure.

1 That is, of thre heighes, as appeareth in this figure.

m To the intent that in this great enterprise & mockings of the whole worlde thou maist be confirmed: that thy faith faile not.

Ebr 11.7. That is, he obeyd Gods comandement in all points.



A. B. The length thre hundredth cubites. C. The breadth fiftie. D. E. The height thirtie. E. The windowe a cubite long. F. The dore. G. H. I. The thre heighes.

CHAP. VII.

1 Noah and his entre into the Arke. 20 The flood de-
stroyeth all the rest upon the earth.

2 And the Lord said vnto Noáh, Entre
thou and all thine house into the Ar-
ke: for thee haue I sene^a a righteous befo-
re me in this age.

^a Pet. 2, 5.
a In respect of
the rest of the
worlde, & be-
cause he had a
desire to serue
God and liue
vprightly.
^b Which
might be of-
fred in sacri-
fice, whereof
six were for
breed and the
seuēth for sa-
crifice.

3 Of euerie^b cleane beast thou shalt take
to thee by sevens, the male and his female:
but of vncleane beastes by couples, y male
and his female.

4 Of the foules also of the heauen by se-
uens, male and female, to kepe fede aliue
vpon the whole earth.

5 For seuen dayes hence I wil cause it rai-
ne vpon the earth fourty dayes & fourty
nights, and all the substance that I haue
made, wil I destroye from of the earth.

Mat. 24, 37.
Luk 17, 26.
1 Pet. 3, 20.

6 *Noáh therefore did according vnto all
that the Lord commanded him.

7 And Noáh was six hundreth yeres olde,
when the flood of waters was vpon the
earth.

8 ¶ So Noáh entred and his sonnes, & his
wife, and his sonnes wiues with him in-
to the Arke, because of the waters of the
flood.

9 Of the cleane beastes, and of the vncleane
beastes, and of the foules, & of all that
crepeth vpon the earth,

^c God compel-
led them to
presēt thē sel-
ues to Noah,
as they did be-
fore to Adám,
when he gaue
enem names,
Chap. 2, 19.

10 There^c came two & two vnto Noáh into
the Arke, male & female, as God had com-
manded Noáh.

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

12 ¶ In the six hundreth yere of Noahs life
in the^d seconde moneth, the seuententh
day of the moneth, in the same day were
all the^e fountaines of the great depe bro-
ken vp, and the windowes of heauen were
opened,

^d Whicn was
about the be-
gunning of
Maie, when
all things did
moſte flourish.
^e Bothe y wa-
ters in y earth
did ouerflowe,
and ato the
cloudes pow-
red downe.

13 And the raine was vpon the earth four-
ty dayes and fourty nights.

14 In the selfe same day entred Noáh with
Shem, & Ham and Iapheth, the sonnes of
Noáh, and Noahs wife, and the thre wi-
ues of his sonnes with thē into the Arke.

15 They and euerie beast after his kinde, &
all cattel after their kinde, & euerie thing
that crepeth and moueth vpon the earth
after his kinde, & euerie foule after his
kinde, euen euerie birde of euerie fether.

^f Euerie ling-
uag that God
worde haue to
be presētred
on earth, came
into the Arke
to Noáh.
^g So y Gods
secret power
detended him
against the ra-
ge of y migh-
tie waters.

16 For they came to Noáh into the Arke,
two and two, ^f of all flesh wherein is the
breath of life.

17 And they entring in, came male & fema-
le of all flesh, as God had cōmanded him:
and the Lord shut him in.

18 Then the flood was fourty dayes vpon
the earth, and the waters were increased, &
bare vp y Arke, which was lifte vp aboue
the earth.

19 The waters also waxed strong, and were

increased exceedingly vpon the earth, and
the Arke went vpon the waters.

20 The waters^g preuailed so exceedingly
vpon the earth, that all the high mountai-
nes, that are vnder the whole heauen, were
couered.

21 Fiftene cubites vpwarde did the waters
preuaile, when the mountaines were coue-
red.

22 ¶ Then all flesh perished that moued vp-
on the earth, bothe foule and cattel and
beast, & euerie thing that crepeth & mou-
ueth vpon the earth, and euerie man.

23 Euerie thing in whose nostrils the spirit
of life did breathe, whatsoeuer they were
in the drve land, they dyed.

24 So^h he destroyed euerie thing that was
vpon the earth, from man to beast, to the
creping thing, and to the foule of the hea-
uen: they were euen destroyed from the
earth, and Noáh onelyⁱ remained, & they
that were with him in the Arke.

^h That is,
God.

ⁱ Learne what
it is to obey
God onely, &
to forsake the
multitude,
1. Pet. 3, 20.

25 And the waters preuailed vpon the earth
an hundreth and fiftie dayes.

CHAP. VIII.

1 The flood ceaseth. 16 Noáh is commanded to come for-
the of the Arke with his. 20 He sacrificeth to the Lord.
22 God promiseth that all things shal continue in their
first ordre.

1 Now God^a remembered Noáh & e-
uerie beast, & all the cattel that was
with him in the Arke: therefore God made
a winde to passe vpon the earth, and the
waters ceased.

^a Not that
God forget-
teth his at any
time, but when
he sendeth sic-
cour, then he
sheweth that
he remembreth
them.
^b If God re-
mēber euerie
brute beast,
what ought to
be the assurāce
of his childre?

2 The fountaines also of the depe & the
windowes of heauen were stopped & the
raine from heauen was restrained,

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

4 And in the^c seuenth moneth, in the seuen-
tenth day of the moneth, the Arke^d re-
sted vpon the mountaines of Ararat.

^c Which conte-
ined parte of
September &
parte of Octo-
ber.

5 And the waters were going & decreasing
vntil the^e tenth moneth: in the tenth mo-
neth, & in the first day of the moneth we-
re the toppes of the mountaines sene.

^d Or, Haged.
^e Or, Armenia.
^f Whicn was
the moneth of
Decemoer.

6 ¶ So^f after fourty dayes, Noáh opened y
windowe of the Arke, which he had
made,

^f Ebr. at the end
of fourty dayes.

7 And sent forthe a^g rauen, which went out
going forthe and returning, vntil the wa-
ters were dried vp vpon the earth.

^g The rauen is
sent forthe &
returneth.

8 Againe he sent a^h doue from him, that he
might se if the waters were diminished
from of the earth.

^h He sendeth
the doue.

9 But the doue founde no rest for the sole
of her foote: therefore she returned vnto
him into the Arke (for the waters were vp-
on the whole earth) & heⁱ put forthe his
hand, & toke her, and pulled her to him
into the Arke.

ⁱ It is like, y
the rauen did
flic to and fro,
resting on the
Arke, but came
not in to it, as
the doue that
was taken in.

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

11 And the doue came to him in the euenig, & lo, in her' mouthe was an oliue leafe that she had pluckt: whereby Noah knewe that y' waters were abated from of y' earth.

12 Notwithstanding he waited yet other seven dayes, & sent forth the doue, which returned not againe vnto him any more.

13 ¶ And in the six hundredth and one yere, in the first daie of the first moneth the waters were d'ied vp from of the earth: & Noah remoued the couering of the Arke & looked, & beholde, the vpper parte of the grounde was drye.

14 And in the seconde moneth, in the seuen and twentieth day of the moneth was the earth drye.

15 ¶ Then God spake to Noah, saying,

16 Go forth of y' Arke, thou & thy wife, & thy sonnes & thy sonnes wiues w' thee.

17 Bring forth the with thee euerie beast that is with thee, of all flesh, bothe soule and cattel, & euerie thing that creepeth & moueth vpon the earth, that thei maie brede abundantly in the earth, * & bring forth the frute and increase vpon the earth.

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

19 Euerie beast, euerie creeping thing, & euerie soule, all that moueth vpon the earth after their kindes went out of the Arke.

20 ¶ Then Noah buylt an altar to y' Lord and toke of euerie cleane beast, & of euerie cleane soule, and offered burnt offerings vpon the altar.

21 And the Lord smelled a' fauour of rest, & y' Lord said in his heart, I wil henceforth curse the ground no more for mans cause: for the imaginacion of mans heart is euil, euen fr' his youth: nether wil I smite aintie more all things liuing, as I haue done.

22 Hereafter I se'de time & haruest, & colde & heate, & sommer and winter, & daie & night shal not cease, so long as the earth remaineth.

CHAP. IX.

1 The confirmacion of marriage 2 Permissio of meates 6 The power of the sword. 14 The remembrance is the signe of Gods promes 21 Noah is drunken & mocked of his sunne, whome he curseth. 29 The age & death of Noah.

And God blessed Noah & his sonnes, and said to them, Bring forth the frute, and multiplie, and replenish the earth,

Also the feare of you, and the dread of you shalbe vpon euerie beast of the earth, and vpon euerie soule of the heauen, vpon all that moueth on the earth, & vpon all the fishes of the sea: into your hand are thei deliuered.

Euerie thing that moueth & liueth, shalbe meat for you: as y' greene herbe, haue I

giuen you all things.

4 *d But flesh with the life thereof, I meane, with the blood thereof, shal ye not eat.

5 e For surely I wil require your blood, wherein your liues are: at the hand of euerie beast wil I require it: and at the hand of man, euen at the hand of a mans brother wil I require the life of man.

6 Whoso sheddeth mans blood, by man shal his blood be shed: for in the image of God hath he made man.

7 But bring ye forth the frute and multiplie: growe plentifully in the earth, and increase therein.

8 ¶ God spake also to Noah & to his sonnes with him, saying,

9 Beholde, I, euen I establish my couenat with you, and with your seed: after you,

10 And with euerie liuing creature that is with you, with the soule, with the cattel, & with euerie beast of the earth with you, from all that go out of the Arke, vnto euerie beast of the earth.

11 * And my couenat wil I establish with you, that from henceforth the all flesh shal not be rooted out by the waters of the flood, nether shal there be a flood to destoye the earth any more.

12 Then God said, This is the token of the couenat which I make betwene me and you, & betwene euerie liuing thing, that is with you vnto perpetual generations.

13 I haue set my bowe in the cloude, and it shalbe for a signe of the couenat betwene me and the earth.

14 And when I shal couer the earth with a cloude, and the bowe shal be seene in the cloude,

15 Then wil I remember my couenat, which is betwene me and you, & betwene euerie liuing thing in all flesh, & there shalbe no more waters of a flood to destroy all flesh.

16 Therefore y' bowe shalbe in the cloude, y' I may se it, & remember the euerlasting couenat betwene God, and euerie liuing thing in all flesh that is vpon the earth.

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

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

19 These are the thre sonnes of Noah, and of them was the whole earth ouerspred.

20 Noah also began to be an housband man and planted a vineyard.

21 And he dr'oke of y' wine & was drunk, & was vncovered in y' middes of his tent.

22 And when Ham the father of Canaan sawe the nakednes of his father, he tolde his two brethren without.

23 Then toke Shem and Iapheth a garmēt, and

Leu 17.14. d That is, liuing creatures & the flesh of beastes that are strangled: & hereby all cruelties is forbidden.

That is, I wil take vengeance for your blood

Or, neighbour

Mat 26. 13.

Ysaie 13.10.

f Not onely by the magistrate, but oft times God raiseth vp one murderer to kill another

Therefore to kill man is to deface Gods image, and for murdre is not onely done to man, but to God

To assure you that the world shalbe no more destroyed by a flood

The childre which are not yet borne, are comprehended in Gods couenat made w' their fathers

Isa 54.9.

k H'ereby we see that signes or sacraments ought not to be separate from the worde

Eccles 43.12.

l When men shal se my bowe in y' heauen, thei shal knowe that I haue not forgotten my couenat with them

m God doeth repeat this the oftener to confirme Noahs faith: so muche more

n In this declarereth what was the vertue of Gods blessing, when he said, Increase and bring forth.

Chap 1.2

Or, Not to be forgotten

o This is set before our eyes to shewe what an horrible thing drunkennes is

p Of whom came the Canaanites that wicked nation, who were also cursed of God

q In derision & contempt of his fathers

10.11. f Which was a signe that y' waters were muche diminished: for the olives growe not on the hie mountaynes.

g Called in Ebrewes Abib, esteeming part of Marche & parte of April.

k Noah declared his obedience in y' he wolde not departe out of the Arke without Gods expresse commandement, as he did not entre in without the same

Chap 1.22.

l 9.1.

m For sacrifices, which were as an exercise of their faith, whereby thei vsed to giue thanks to God for his benefits

n That is, thereby he shewed him selfe appeased, and his anger to rest

Chap 6.3.

mat 15.19.

o The ordre of nature destroyed by the flood is restored by Gods promes

p God increased them with frute, & declared vnto them his counsel as touching y' replenishing of the earth

q By the vertue of this commandement beastes rage not so muche against man as they wolde.

r yea and many seme to his w'le thereby

s By this permission man may with a good conscience vse y' creatures of God for his necessitie

Chap 1.29.

and put it vpon bothe their shuldres and wet backward, and covered the nakednes of their father with their faces backward: so they sawe not their fathers nakednes.

24 Then Noah awoke from his wine, and knewe what his yonger sonne had done vnto him,

25 And said, Cursed be Canaan: a seruant of seruantes shal he be vnto his brethren.

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

27 God^t persuaide Iapheth, that he may dwell in the tentes of Shem, and let Canaan be his seruant.

28 ¶ And Noah liued after y^e flood thre hundred and fifty yeeres.

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

CHAP. X.

1 The increase of mankinde by Noah and his sonnes
10 The beginning of cities, countreys and nations.

Now these are the generacions of y^e sonnes of Noah, Shem, Ham & Iapheth: vnto whome sonnes were borne after the flood.

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

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

4 Also y^e sonnes of Iauan, Eliphaz and Tarshish, Kittim, and Dodanim.

5 Of these were the cyles of the Gentiles deuided in their landes, euery man after his tongue, and after their families in their nacions.

6 ¶ Moreover y^e sonnes of Ham were d Cush, and Mizraim, and Put, and Canaan.

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

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

9 He was a mighty hunter before the Lord. wherefore it is said, f As Nimrod y^e mighty hunter before the Lord.

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

11 Out of that land came Asshur, & buylded Ninueh, and the^o citie Rehoboth, and Calah:

12 Refen also betwene Ninueh and Calah: this is a great citie.

13 And Mizraim begate h Ludim, and Anamim, and Lehabim, and Naphtuhim.

14 Pathrusim also, and Casluhim (out of whome came the Philistims) and^o Caphtorims.

15 ¶ Also Canaan begate Zidon his first

borne, and Heth,

16 And Iebusi, and Emori, and Girgashi,

17 And Hiuu, and Atki, and Sinu,

18 And Aruadi, and Zemarai, & Hamathi: & afterwarde were the families of y^e Canaanites spred abroad.

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

20 These are y^e sonnes of Ham according to their families, according to their tongues in their countreys and in their nacions.

21 ¶ Vnto¹ Shem also the father of all the sonnes^k of Eber, and elder brother of Iapheth were e children borne.

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

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

24 Also Arpachshad begate Shelah, and Shelah begate Eber.

25 Vnto Eber also were borne two sonnes: the name of the one was Peleg: for in his dayes was the earth^l diuided: & his brothers name was Joktan.

26 Then Joktan begate Almodad and Sheleph, & Hazarmaueth, and Ierah,

27 And Hadoram, & Vzai, and Dicklah,

28 And Obal, & Abimeel, and Sheba,

29 And Ophir, and Hauilah, and Jobab. all these were the sonnes of Joktan.

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

31 These are y^e sonnes of Shem according to their families, according to their tongues, in their countreys and nacions.

32 These are the families of the sonnes of Noah, after their generacions among their people: and^o out of these were the nacions diuided in the earth after the flood.

CHAP. XI.

6 The buylding of Babel was the cause of the confusion of tongues. 10 The age and generacion of Shem vnto Abram 31 Abrams departure from Ur with his father Terah, Sarai & Lot. 32 The age and death of Terah.

1 Then the whole earth was of one^{*} language and one speache.

2 And^a as^b they went from the^c East, they founde a plaine in the land of^d Shinar, & there they abode.

3 And they said one to an other, Come let vs make brycke, and buyne it in the fire. So they had brycke for stone, and tyme had they in steade of morter.

4 Also they said, Go to, let vs^e buylde vs a citie and a tower, whose toppes may reach vnto the heauen, that we may get vs a name, lest we be scard vpon y^e whole earth.

5 But the Lord^f came downe, to se the citie & tower, which y^e sonnes of men buylded.

He pronoueth as a Prophet the curse of God against all the, that honour not their parentes: for Ham and his posteritie were accursed

That is, a most vile slave
Or, enlarge, or, cause to increase

He declareth that the Gentiles, which came of Iapheth & were separated from the Church, shulde be ioyned to the same by the persuasion of Gods Spirit and preaching of the Gospel

These generacions are here recited partly to declare the marvellous increase in so small a time, and also to set forth their great forgetfulness of Gods graces toward their fathers

Of Madai, & Iauan came the Medes and Grekes

The Tewes so call all countreys which are separated from the by sea, as Grecia, Italie, &c

were giuen to the childre of Iapheth, of whome came the Gentiles.

Of Cush & Mizraim came the Ethiopians & Egyptians

Meaning, a cruel oppressor & tyrant

His tyrannic came into a people as hated bothe of God and man: for he passed not to commit crueltie eue in Gods presence.

For there was another citie in Egypt called also Babel

Or, the streets of the citie.

Of Lud came the Lydians

Or, the Cappadocians.

In his Rock the Church was preferred therefore Moses leaueth of speaking of Iapheth and Ham, and intreateth of Shem more at large
Of whome came the Ebrewes or Iewes

Chro. 1. 10.

This diuision came by the diversitie of languages, as appeareth chap. 11. 9.

Or, of these came diuers nacions

Wisd. 10. 5.

a. In the yere an hundredth and thirtieth after the flood.

b To wit, Nimrod and his companie

c That is, from Armenia, where the Arizae staid.

d Which was afterward called Caldea.

e They were moued with pride and ambition, thinking to preferre their own glorie to Gods honour.

f Meaning, he declared by effect that he knewe their wicked enterprise: for Gods power is eternic where.

g God spe-
keth thus in
derisõ becau-
se of their foo-
lish persuasõ
& enterpris.

h He spea-
keth, as though
he toke coun-
sell with his owne
wisdome and
power: to wit,
with the Sõnz
and holy Gost:
signifying the
greatnes and
certeintie of
punishment.
i By this great
plague of the
confusion of
tongues, appea-
reth Gods hor-
rible iudgemēt
against mans
pride and vane
glorie.
Or, cõ. f. 15. 11.

2. Chro. 1. 17.
k He retur-
neth to y^e ge-
nealogie of
Shem, to come
to the historie
of Abrám,
wherein the
Church of
God is descri-
bed, which is
Moises princí-
pal purpose.

3. Chro. 1. 19.

i. Chro. 1. 26.

10. 24. 2.
l He maketh
mencio first of
Abrám, not be-
cause he was
the first borne,
but for the hi-
storie, which
properly ap-
pertaineth to
29. 26.

6 And the Lord said, Beholde, the people
is one, & they all have one language, & this
they beginne to do, nether can they now be
stopped from whatsoever they have ima-
gined to do.

7 Come on, let vs go downe, and there
confounde their language, that euery one
perceiue not anothers speache.

8 So the Lord scatred them from then-
ce vpon all the earth, and they left of to
buyld the citie.

9 Therefore the name of it was called^o Ba-
bél, because the Lord did there confoun-
de the language of all the earth: frõ then-
ce then did the Lord scater them vpon all
the earth.

10 ¶ These are the generacions^k of Shem:
Shem was an hūdreth yere olde, and bega-
re Arpachshád two yere after the flood.

11 And Shé liued, after he begate Arpach-
shád, siue hundreth yeres, and begate son-
nes and daughters.

12 Also Arpachshád liued siue and thirty
yeres, and begate Shélah.

13 And Arpachshád liued, after he begate
Shélah, foure hundreth and thre yeres, and
begate sonnes and daughters.

14 And Shélah liued thirty yeres, and be-
gate Eber.

15 So Shélah liued, after he begate Eber,
foure hundreth and thre yeres, and begate
sonnes and daughters.

16 Likewise Eber liued foure and thirty ye-
res, and begate Péleg.

17 So Eber liued, after he begate Péleg, fou-
re hundreth and thirty yeres, and begate
sonnes and daughters.

18 And Péleg liued thirty yeres, and begate
Reú.

19 ¶ And Péleg liued, after he begate Reú,
two hundreth and nine yeres, and begate
sonnes and daughters.

20 Also Reú liued two and thirty yeres, &
begate Serúg.

21 So Reú liued, after he begate Serúg, two
hundreth and seuen yeres, and begate son-
nes and daughters.

22 Moreouer Serúg liued thirty yeres, and
begate Nahór.

23 And Serúg liued, after he begate Nahór,
two hundreth yeres, and begate sonnes &
daughters.

24 And Nahór liued nine & twenty yeres,
and begate Térá.

25 So Nahór liued, after he begate Térá,
an hūdreth and ninetene yeres, and bega-
te sonnes and daughters.

26 ¶ So Térá liued seuentie yeres, & bega-
te Abrám, Nahór, and Harán.

27 ¶ Now these are y^e generaciõs of Térá:
Térá begate^l Abrám, Nahór, & Harán:
and Harán begate Lot.

28 Then Harán dyed before Térá his fa-

ther in the land of his natiuitie, in Vr of
the Caldees.

29 So Abrám and Nahór toke them wiues.
the name of Abráms wife was Sarái, and
the name of Nahors wife Milcán, the
daughter of Harán, the father of Milcán,
and the father of^m Iscáh.

30 But Sarái was barren, and had no childe.

31 Thenⁿ Térá toke Abrám his sonne, &
Lot the sonne of Harán, his sonnes sonne,
and Sarái his daughter in lawe, his sonne
Abráms wife: and they departed together
from Vr of the Caldees, to^{*} go into the
land of Canáan, and they came to^o Har-
rán, and dwelt there.

32 So the dayes of Térá were two hun-
dredth and siue yeres, and Térá dyed in
Harán.

CHAP. XII.

1. Abrám by Gods commandement goeth to Canáan. 3.
Christ u promised. 7. Abrám buyldeth altars for exerci-
se and declaraton of his faith among the infidelles. 10
Because of the derthe he goeth into Egypt. 15 Pharaoh
taketh his wife, and u punished.

1 **F**OR the Lord had said vnto Abrám,
Get thee out of thy countrei, and
frõ thy kindred, and frõ thy fathers house
vnto^b the land that I wil shewe thee.

2 And I wil make of thee a great nacion,
and wil blesse thee, and make thy name
great, and thou shalt be^c a blesing.

3 I wil also blesse them that blesse thee, &
curse them that curse thee, & in thee shal
all families of the earth be blessed.

4 So Abrám departed, euen as the Lord
spake vnto him, and Lot went with him.
(And Abrám was seuentie and siue yere
olde, when he departed out of Harán)

5 Then Abrám toke Sarái his wife, & Lot
his brothers sonne, and all their substance
that they possessed, & the^d soules that they
had gotten in Harán, and they departed,
to go to the land of Canaan. and to the
land of Canáan they came.

6 ¶ So Abrám^e passed through y^e land vnto
y^e place of Shechém, and vnto the^e plaine
of Moréh (and the^f Canaanite was then in
the land)

7 And the Lord appeared vnto Abrám,
and said, Vnto thy sedewil I giue this
lād. And there buylded he an^g altar vnto
the Lord, which appeared vnto him.

8 Afterward remouing^h thence vnto a
mountaine Eastward from Beth-él, he pit-
ched his tent hauing Beth-él on the West-
side, & Haáin on y^e East: and there he buylt
anⁱ altar vnto the Lord, and called on the
name of the Lord.

9 ¶ Again^k Abrám wēt for the going & iour-
neing towarde the South.

10 ¶ Then there came a^l fam:ne in the lād:
therefore Abrám went downe into Egypt.
to sojourne there. for there was a great
faminc

Ab. Ca. 11. 11.
m Some thin-
ke that this Is-
cáh was Sarái.
n Albeit the
oracle of God
came to A-
brám, yet the
honour is gi-
uen to Térá,
because he
was y^e father.
Iosh. 24. 2.
neh. 9. 7.
iudi. 5. 6.
act. 7. 4.
o Which was
a citie of Me-
sopotamia.

Act. 7. 3.
a From the
flood to this
time were thre
hundreth thre
score and thre
yere.
b In appoin-
ting him no
certeine pla-
ce he proueth
so muche more
his faith &
obediencie.
c The worlde
shal recouer
by thy sece, w^h
is Christ, the
blesig w^h thes
lost in Adám.
d Meaning, af-
wel seruats as
cattel.
e He wandred
to and fro in y^e
lād before he
colde finde a
setling place:
thus God ex-
erciseth the
faith of his
children.
Or, v^{er} grosse.
f Which was
a cruel and re-
bellious natiõ,
by whome
God kept his
in a continual
exercise.
g It was not
ynough for hⁱ
to worship
God in his he-
art, but it was
expedient to
declare by
outward pro-
fession his
faith before
men, whereof
this altar was
a signe.
h Because of
the troubles
that he had a-
mõg that wic-
ked people.
i And to ser-
ued y^e true God
& renoued all
idolatrie.
k Thus y^e chil-
dren of God
may loke for
no rest in this
worlde, but
must waite for
y^e heuelic rest
and quietnes.
l This was a
newe trial of
Abráms faith:
whereby we se
that the end
of one afflictiõ
is y^e beginning
of anothers.

famine in the land.

- 11 And when he drewe nere to entre into Egypt, he said to Sarái his wife, Beholde now, I knowe that thou art a faire woman to loke vpon:
- 12 Therefore it wil come to passe, that whē the Egyptians se thee, they wil say, She is his wife: so wil they kill me, but they wil kepe thee aliue.

m By this we maie learne not to vse vnlawful meanes, nor to put others in danger to saue our selues read verse twentie albeit it maie appeare y^e Abrám feared not so much death, as that, if he shuld die with our issue, Gods promes shulde not haue takē place: wherein appeared a weake faith.
 n Ebr. that my soule maie liue.
 o To be his wife
 p The Lord toke y^e defence of this poore stranger agāst a mightie King: and as he is euer careful ouer his, so did he preserve Sarái.

- 13 Say, I pray thee, y^e thou art my^e sister, that I may fare wel for thy sake, and that my^e life may be preferred by thee.
- 14 ¶ Now, when Abrám was come into Egypt, the Egyptians beheld the woman: for she was very faire.
- 15 And the princes of Pharaóh sawe her, and commended her vnto Pharaóh: so the woman was^e taken into Pharaohs house:

- 16 Who intreated Abrám wel for her sake, and he had sheepe, and beues, and he asses, and men seruantes and maide seruantes, and she asses, and camelles.
- 17 But the Lord^e plagued Pharaóh and his house with great plagues, because of Sarái Abrams wife.
- 18 Then Pharaóh called Abrám and said, Why hast y^e done this vnto me? Wherefore didest thou not tel me, that she was thy wife?
- 19 Why saidest thou, She is my sister, that I shulde take her to be my wife? Now therefore beholde thy wife, take her and go thy way.

- 20 And Pharaóh gaue men^e & commended him concerning him: and they conueied him forthe, and his wife, and all y^e he had.

- 21 ¶ The Lord^e said vnto Abrám, (after that Lot was departed from him) Lift vp thine eyes now, and loke from the place, where y^e art, Northward, and Southward, and Eastward, and Westward:
- 22 For all^e the land, which thou seest, wil I giue vnto thee and to thy sede for^e euer,
- 23 And I wil make thy sede, as the dust of y^e earth: so that if a man can number y^e dust of the earth, then shal thy sede be nombred.
- 24 Arise, walke through the land, in the length thereof, and bredth thereof: for I wil giue it vnto thee.
- 25 Then Abrám remoued his tent, and came and dwelled in the plaine of Mamré, which is in Hebrón, & buylded there an altar vnto the Lord.

CHAP. XIII.

1 Abrám departeth out of Egypt. 2 Lot departeth from him. 3 The wickednes of the Sodomites. 4 The promes made to Abrám is renewed. 5 Abram buyldeth an altar to the Lord.

Then^e Abrám went vp from Egypt, he, and his wife, and all that he had, & Lot with him towarde the South.

2 And Abrám^e was very riche in cattel, in siluer and in golde.

3 And he wēt on his iourney frō the South toward^e Beth-él, to the place where his tent had bene at the beginning, betwene Beth-él and Haái,

4 Vnto y^e place of the^e altar, which he had made there at the first: and there Abrám called on the Name of the Lord.

5 ¶ Lot also, who wēt with Abrám, had sheepe cattel and entes,

6 So that the lana coldē not^e beare them, that they might ewel together: for their^e substance was great, so that they coldē not dwell together.

7 Also there was debate betwene the herdmen of Abrams cattel, & the herdmen of Lots cattel. (and the^e Canaanites & the

Perizzites dwelled at that time in y^e lād)

- 8 Then said Ab^e ám vnto Lot, Let there be no^e strife, I pray thee, betwene thee & me, nether betwene mine herdmen and thine herdmen: for we be brethren.
- 9 Is not the whole lād before thee? departe I pray thee frō me: if thou wilt^e take y^e left hand, then I wil go to the right: or if thou go to the right hand, then I wil take the left.
- 10 So when Lot lifted vp his eyes, he sawe y^e all the plaine of Iordén was watered euerie where: (for before the Lord destroyed Sodom and Gomorái, it was as the^e garden of the Lord, like the land of Egypt, as thou goest vnto Zóar)
- 11 The Lot chose vnto him all y^e plaine of Iordén and toke his iourney frō the East: & they departed the^e one from y^e other.
- 12 Abrám dwelled in the land of Canáan, and Lot abode in the cities of the plaine, and pitched his tent euen to Sodom.
- 13 Now the men of Sodom were wicked & exceeding^e sinners against the Lord.
- 14 ¶ The^e Lord said vnto^e Abrám, (after that Lot was departed from him) Lift vp thine eyes now, and loke from the place, where y^e art, Northward, and Southward, and Eastward, and Westward:
- 15 For all^e the land, which thou seest, wil I giue vnto thee and to thy sede for^e euer,
- 16 And I wil make thy sede, as the dust of y^e earth: so that if a man can number y^e dust of the earth, then shal thy sede be nombred.
- 17 Arise, walke through the land, in the length thereof, and bredth thereof: for I wil giue it vnto thee.
- 18 Then Abrám remoued his tent, and came and dwelled in the plaine of Mamré, which is in Hebrón, & buylded there an altar vnto the Lord.

e He cutteth of the occasion of contention: rather sure the cause ceaseth.

f Abrám refugēth his owne right to bide peace.

g Which was i Edē, chap. 2. 10.

h This was done by Gods providence, that ouerly Abram and his sede might dwell in the lād of Canáan.

i Lot thinking to get paradice found hel.

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

l Chap. 12. 7. & 15. 1. & 26. 4.

m Meaning, a lōg time, and til y^e coming of Christ, as Exo. 21. 6. den 15. 17. ter 2. 20 and spiruallly.

n This is referred to the true children of Abrám, y^e borne according to y^e promes. & not according to y^e flesh, which are heires of the true land of Canáan.

CHAP. XIII.

12 In the ouerthrowe of Sodom Lot is taken prisoner. 16 Abram deliuereth him. 18 Melchizedek commeth to mete him. 23 Abrám wolde not be enriched by the King of Sodom.

And in the daies of Amraphél King of Shinár, Arióch King of Ellafár, Chedor-laómer King of Elám, and Tidál King of the^e nations:

2 These men made warre with Berá King of Sodom, & with Birshá King of Gomoráh, Shináb King of Admáh, and Shemebér King of Zebonim, and the King of Belá which is Zóar.

3 All the se^e ioyned together in the vale of Siddim, which is the^e salte Sea.

4 Twelue yeres were they subiect to Chedor-laómer, but in y^e thirteenth yere they rebelled.

5 And in the fourteenth yere came Chedor-laómer, & the Kings that were with him, & smote the Rephaims in Ashteroth kar-

a That is, of Babylon: by Kings here meaning the, that were gouernours of cities.

b Of a people gathered of diuers countries.

c Ambicion is the chief cause of warres among princes.

d Or, of the labared fields. e Called also y^e dead Sea, or y^e lake Asphaltite nere vnto Sodom and Goy-moráh.

q To the entē y^e none shulde hurt him either in his person or goods.

a His great riches gotte in Egypt hundred han not to folowe his vocation.

b He calleth y^e place by that name, which was after giue vnto it. chap. 28. 19. Chap. 12. 7.

c This incōmoditie came by their riches, y^e brake friendship, and as it were, the bond of nature. Chap. 36. 7. d Who by their otencio might blaſpheme God and detroue them.

Or, plain.
 6 And the Horites in their mount Seir, vnto the plaine of Parán, w^{ch} is by y^e wildernes.
Or, ascribed.
 7 And thei returned and came to En-mishpat, which is Kadésh, and smote all y^e coutrie of the Amalekites, and also the Amorites that dwelled in Hazezon-tamar.
 8 Then went out the King of Sodom, & the King of Gomoráh, & y^e King of Admah & y^e King of Zeborím, & the King of Béla, w^{ch} is Zóar: and thei ioyned battel with them in the vale of Siddím:
 9 To wit, with Cheder-laómer King of Elám, and Tidál King of nacions, and Amraphél King of Shinar, and Arióh King of Ellásár: foure Kings aganist fíue.
 10 Now the vale of Siddím was ful of flyme pittes, and y^e Kings of Sodom and Gomoráh fled & fel there: and y^e residue fled to the mountaine.
 11 Then thei toke all the substance of Sodom and Gomoráh, and all their vitailles and went their waie.
 12 Thei toke Lot also Abrams brothers sonne and his substance (for he dwelt at Sodom) and departed.
 13 ¶ Then came one that had escaped, and tolde Abrám the Ebrewe, which dwelt in y^e plaine of Mamré the Amorite, brother of Ethcól, and brother of Anér, which were confederat with Abrám.
 14 When Abrám heard that his brother was taken, he broght forth of them that were borne and broght vp in his house, thre húdreth & eightene, & pursued the vnto Dan.
 15 The he, & his seruantes diuided them selues aganist the by night, & smote them and pursued them vnto Hobáh, which is on the left side of Damascus,
 16 And he recouered all the substance, and also broght againe his brother Lot, and his goods, & the women also and y^e people.
 17 ¶ After that he returned fró the slaughter of Chedor-laómer and of the Kings that were with him, came the King of Sodom forth to mete him in the valley of Shauéh, which is the Kings dale.
 18 And Melchi-zédek King of Shalém broght forth the bread and wine; & he was a Priest of the moste high God,
 19 Therefore he blessed him, saying, Blessed art thou, Abrám, of God moste high possessor of heauen and earth,
 20 And blessed be the moste high God, w^{ch} hath deliuered thine ennemies into thine hand. ¶ And Abrám gaue him tithes of all.
 21 Then the King of Sodom said to Abrám, Giue me the personnes, and take y^e goods to thy selfe.
 22 And Abrám said to the King of Sodom, I haue lift vp mine hand vnto the Lord the moste high God possessor of heauen

and earth,
 23 That I wil not take of all that is thine, so muche as a threde or shoulachet, lest y^e shuldest saie, I haue made Abrám riche,
 24 Saue onely that, which the yong men haue eaten, and the partes of the men w^{ch} wét with me, Anér, Ethcól, and Mamré: let them take their partes.

CHAP. XV.

The Lord's Abrams defence and reward. 6 He is iustified by faith. 13 The seruitude and deliuerance out of Egypt is declared. 18 The land of Canaan is promised the fourth time.
 1 After these things, y^e worde of y^e Lord came vnto Abrám in a visio, saying, Feare not, Abrám, I am thy buckler, and thine exceeding great rewarde.
 2 And Abrám said, O Lord God, what wilt thou giue me, seing I go childeles, and the stuarde of mine house is this Eliezer of Damascus?
 3 Againe Abrám said, Beholde, to me thou halt giuen no sede: wherfore lo, a seruant of mine house shalbe mine heire,
 4 Then beholde, the worde of y^e Lord came vnto him, saying, He shal not be thine heire, but one that shal come out of thine owne bowelles, he shalbe thine heire.
 5 Moreouer he broght him forth and said, Loke vp now vnto heauen, & tel the staries, if thou be able to nombre them: and he said vnto him, So shal thy sede be.
 6 And Abrám beleued the Lord, and he counted that to him for righteousnes.
 7 Againe he said vnto him, I am the Lord, that broght thee out of Vr of the Caldees, to giue thee this land to inherit it.
 8 And he said, O Lord God, whereby shal I knowe that I shal inherit it?
 9 Then he said vnto him, Take me an heifer of thre yeres olde, and a she goate of thre yeres olde, and a ramme of thre yeres olde, a turtel doue also and a pigion.
 10 So he toke all the se vnto him, & diuided them in the muddes, and laied euerie pece one aganist an other: but the birdes diuided he not.
 11 Then foules fel on the carcases, and Abrám droue them awaie.
 12 And when the sunne went downe, there fel an heauie slepe vpon Abrám: & lo, a verie feareful darcknes fel vpon him.
 13 Then he said to Abrám, Knowe this of a surtie, that thy sede shal be a stranger in a land, that is not theirs, foure hundreth yeres, and shal serue them: and thei shal entreate them euil.
 14 Notwithstanding the nacion, whome thei shal serue, wil I iudge: and afterward shal thei come out with great substance.
 15 But y^e shalt go vnto thy fathers in peace, and shalt be buryed in a good age.
 16 And in the fourth generació thei shal come

And after ward was ouerwhelmed with water and so was called the salt Sea.
Or, were dispersed.

The godlie are plagued many times with the wicked therefore their companie is dangous.

God moued them to ioyn with Abrám, and preserued him fró their idolatrie and superstitious.

Ebr. Dámíse.

2 Sam. 12, 18. Ebr. 7, 3.
 h For Abrám and his soldiours refecton, & not to offer sacrifice.
 i In that Melchi-zédek sed Abrám, he declared him selfe to represent a King: & in y^e he blessed him, the high Priest.
Ebr. 7, 8. Or, souler.

Or, I haue giuen.

Ebr. If I take fró me a threde Or read 2 Sam. 14, 42.
 k He wolde not y^e his liberallite shuld be hurtful vnto him.

Or, see 1 and 2. Or, see 11. Or, see 12, 6.

Psal 10, 6.
 a His teare was not onely left he shulde not haue children, but left the promes of the blessed sede shulde not be accomplished in him.

Rom. 7, 18. Rom. 4, 3. 1 Sam. 2, 2. Gal. 3, 6.

Chap. 11, 28.
 b This is a particular motion of Gods Spirit, which is not lawfull for all to follow in asking signes: but was permisses to some by a peculiar motion, as to Giueon, and Ezechiáh.

c This was y^e olde custome in making covenants, 1erem. 34, 18: to the which God added these conditions, y^e Abrams poste rite shulde be as tome in peeces, but after thei shulde be coupled together: also that it shulde be assalted, but yet deliuered.

Ebr. a year 60 great darcknes. Ab. 7, 6.
 d Counting fró the birthe of Isák to their departure out of Egypt which declareth that God wil suffer his to be afflicted in this world.

Or, after foure hundred yeres.

e Though God suffer the wicked for a time, yet his vengeance falleth vpon them, wher the measure of their wickednes is full

Cha 12, 7 13, 15 26, 4. deut. 4, 4. 1. King. 4, 21. 2. chro 9, 26. 2. 2. 2. 17. 17. 17.

come hether againe : for the wickednes of the Amorites is not yet full.

17 Also when the sunne went downe, there was a darckenes: & beholde, a smoking furnace, and a firebráde, which went betweene those pecces.

18 * In that same day the Lord made a couenant with Abrám, saying, Vnto thy sede haue I giuen this land, * from the riuer of Egypt vnto the great riuer, the riuer" Euphrates.

19 The Kenites, & the Kenizites, & y Kadmonites,

20 And the Hittites, and the Perizzites, & the Rephaíms,

21 The Amorites also, & the Canaanites & the Girgashites, and the Iebusites.

CHAP. XVI.

Sarái being barren, giueth Hagár to Abrám. 4 Which conceiueth & despiseth her dame: 6 And being il handled fleeth 7 The Angel comforteth her 11, 12 The name and maners of her some 13 She calleth vpon the Lord, whome she findeth true.

a It seemeth that she had respect to Gods promise, which colde not be accomplished without issue b She faileth in bending Gods power to the common ordre of nature, as though God colde not giue her children in her olde age. c Ebr be buyled by her

1 Now^a Sarái Abrams wife bare him no children, and she had a maide an Egyptian, Hagái by name.

2 And Sarái said vnto Abrám, Beholde now, the Lord hath^b restrayned me from childe bearing. I pray thee go in vnto my maide: it may be y I shal receiue a childe by her. And Abrám obeyed the voice of Sarái.

3 Then Sarái Abrams wife toke Hagár her maide the Egyptian, after Abrám had dwelled ten yere in the land of Canaan, and gaue her to her housband Abrám for his wife.

4 ¶ And he wét in vnto Hagár, & she conceiued. and when she sawe y she had conceiued, her dame was^c despised in her eies.

5 Then Sarái said to Abrám, Thou doest me wróg. I haue giuen my maide into thy bosome, and she seeth that she hath conceiued, and I am despised in her eies: y Lord iudge betwene me and thee.

6 Then Abrám said to Sarái, Beholde, thy maide is in thine^d hand: do with her as it pleaseth thee. The Sarái delt roughly with her: wherfore she fled from her.

7 ¶ But the^e Angel of the Lord founde her beside a fountayne of water in the wilderness by the fountaine in the way to Shur,

8 And he said, Hagár Sarais maide, whence comest thou? and whether wilt thou go? And she said, I flee from my dame Sarái.

9 The Angel of y Lord said to her, Re turne to thy dame, and humble thy selfe vnder her handes.

10 Againe the Angel of the Lord said vnto her, I wil so greatly encrease thy sede, that it shal not be nombred for multitude.

11 Also the Angel of the Lord said vnto her, Se, thou art with childe, and shalt bea-

c Thus punishmet declareth what that gaue that accept any thing against the worde of God d Ebr mine tute 12 11 vpon thee

e Or power

f Which was Christ, as appeareth verse 20 & chap 18, 21

g God reuereth none estate of people in their miseries, but sendeth them comfort.

re a sonne, and shalt call his name Ishmaél: for the Lord hath heard thy tribulation.

12 And he shal be a^h wilde man: his hand shalbe against euerie man, and euerie mans had against him. * and he shal dwell in the presence of all his brethten.

13 Then she called the name of the Lord, that spake vnto her, Thou God lokest on me: for she said, Hauē I not also here looked after him that seeth me?

14 * Wherfore the well was called, Bécér-la hái-roi. lo, it is betwene Kadésh & Béed.

15 ¶ And Hagár bare Abrám a sonne, and Abrám called his sonnes name, which Hagár bare, Ishmaél.

16 And Abrám was foure score and fixe yere olde, when Hagár bare him Ishmaél.

h Or, fierce and cruel, or, as a wilde asse

Chap. 25, 17. f That is, the Ishmaelites shalbe a peculiar people by them selves & not a portion of an other people g She rebuketh her owne dulnes and acknowledgeth Gods graces, who was present with her euery where.

Chap. 24, 68 Or, the well of the living and spring me.

CHAP. XVII.

Abrams name is changed to confirme his in the promise. 3 The land of Canaan is the first time promised. 12 Circūcision is instituted. 13 Sarái is named Saráh. 18 Abraham prayeth for Ishmaél 19 Izák is promised.

1 When Abrám was ninety yere olde and nine, the Lord appeared to Abrám, and said vnto him, I am Godⁱ all sufficient. * walke before me, and be thou^j vpright,

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

3 Then Abrám fel on his face, and God talked with him, saying,

4 Beholde, I make my couenant with thee, & thou shalt be a^k father of manie naciós,

5 Nether shal thy name anie more be called Abrám, but thy name shalbe^l Abrahám: * for a father of manie naciones haue I made thee.

6 Also I wil make thee exceeding fruteful, and wil make naciones of thee: yea, Kings shal procede of thee.

7 Moreouer I wil establiish my couenant betwene me and thee, and thy sede after thee in their generacions, for an^m euerlasting couenant, to be God vnto thee and to thy sede after thee.

8 And I wil giue thee and thy sede after thee the land, wherin thou art a stranger, euen all the lād of Canaan, for an euerlasting possession, and I wil be their God.

9 ¶ Againe God said vnto Abraham, Thou also shalt kepe my couenant, thou, and thy sede after thee in their generacions.

10 e This is my couenant, which ye shal kepe betwene me and you, and thy sede after thee, * Let euerie man childe among you be circumcised:

11 That is, ye shal circumcise theⁿ foreskin of your flesh, and it shal be a^o signe of the couenant betwene me and you.

12 And euerie mans childe of eight daies olde among you, shalbe circumcised in your

i Or, almighty Chap 1, 22 Or, with out hypocrisy.

a Not only according to y fleshe, but of a farre greater multitude by faith. ro. 4, 17. b The changing of his name is a seale to confirme Gods promise vnto him Rom. 4, 37.

Chap 13, 11.

c Circūcisiō is called the couenāt, because it significeth the couenāt & hath the promises of grace ioyned to it: which phrase is commune to all sacraments

Act. 7, 8. d That priuie parte is circūcised to shewe that all that is begotten of mā is corrupt and must be mortified Rom. 4, 12.

generaciós, aswel he that is borne in thine house, as he that is bought with money of any stranger, which is not of thy fede.

13 He that is borne in thine house, and he that is bought with thy money, must nedes be circumcised: so my couenant shal be in your flesh for an euerlasting couenant.
14 But the vncircumcised man childe, in whose flesh the foreskinne is not circumcised, euen that personne shal be cut of fró his people, because he hath broke my couenant.

15 ¶ Afterward God said vnto Abrahám, Sa:ái thy wife shalt thou not call Sa:ái, but Sa:áh shalbe her name.

16 And I wil blesse her, & wil also giue thee a sonne of her, yea, I wil blesse her & she shalbe the mother of nations: Kings also of people shal come of hei.

17 Thē Abrahám fel vp ó his face, & laughed, & said in his heart, Shal a childe be boine vnto him, that is an hundreth yere olde, and shal Saráh that is ninety yere olde beare?

18 And Abrahám said vnto God, Oh, that Ishmaél might liue in thy sight.

19 Thē God said, Saráh thy wife shal beare thee a sonne in dede, & thou shalt call his name Izhak: & I wil establish my couenant with him for an euerlasting couenant, and with his seue after him.

20 And as concerning Ishmaél, I haue heard thee: lo I haue blessed him, and wil make him fruitful, and wil multiplie him exceedingly: twene princes shal he beget, and I wil make a great nacion of him.

21 But my couenant wil I establish with Izhak, which Sa:án shal beare vnto thee, y nexte vere at this season.

22 And he left of talking with him, and God went vp from Abrahám.

23 ¶ Then Abrahám toke Ishmaél his sonne and all that were borne in his house, & all that was boght with his money, that is, euen the childe among the men of Abraháms house, and he circumcised the foreskinne of their flesh in that self same day, as God had commanded him.

24 Abrahám also him selfe was ninety yere olde & nine, when the foreskinne of his flesh was circumcised.

25 And Ishmaél his sonne was thirtene yere olde, when the foreskinne of his flesh was circumcised.

26 The selfe same day was Abrahám circumcised, and Ishmaél his sonne:

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

saught his familie to knowe God. 21 The destruction of Sodóm is declared vnto Abrahám. 23 Abrahám prayeth for them.

A Gaine the Lord appeared vnto him in the plaine of Mamé, as he sate in his tent dore about the heate of the day.

2 And he lift vp his eyes, and looked: and lo, thre men stode by him, and when he sawe them, he ran to meete them from the tent dore, & bowed him selfe to the grounde.

3 And he said, Lord, if I haue now found fauour in thy sight, go not, I praye thee, from thy seruant.

4 Let a litle water, I pray you, be brought, and wash your fete, and rest your selues vnder the tre.

5 And I wil bring a morsel of bread, that you may confort your heartes, afterwarde ye shal go your waies: for therefore are ye come to your seruant. And they said, Doe euen as thou hast said.

6 Then Abrahám made haste into the tēt vnto Saráh, and said, Make ready at once thre measures of fine meale: kneade it, and make cakes vpon the herthe.

7 And Abrahám ran to y beastes, & toke a tender and good calfe, and gaue it to the seruant, who halted to make it ready.

8 And he toke butter & milke, and the calfe, which he had prepared, and set before them, and stode him selfe by them vnder the tre, and they did eat.

9 ¶ Thē they said to him, Where is Saráh thy wife? And he answered, Beholde, she is in the tent.

10 And he said, I wil certainly come againe vnto thee according to y time of life: and lo, Saráh thy wife shal haue a sonne and Saráh heard in the tēt dore, which was behinde him.

11 (Now Abrahám and Saráh were olde & stricken in age, and it ceased to be with Saráh after the maner of women)

12 Therefore Saráh laughed within her selfe, saying, After I am waxed olde, & my lord also, shal I haue lust?

13 And y Lord said vnto Abrahám, Wherefore did Saráh thus laugh, saying, Shal I certainly beare a childe, which am olde?

14 (Shalanie thig be hard to the Lord? y time appointed wil I retorne vnto thee, euen according to the time of life, and Saráh shal haue a sonne.)

15 But Saráh denied, saying, I laughed not: for she was afraid. And he said, It is not so: for thou laughedst.

16 ¶ Afterward y me did rise vp fró thēce & looked toward Sodóm: and Abrahám wēt with them to bring them on y waie.

17 And the Lord said, Shal I hide from Abrahám that thing which I do,

18 Seig y Abrahám shalbe in dede a great and a mightie nacion, & all the nacions of the

Ebr 12, 2. Or, as you knowe

2 That is, thre Angels in mans shape.

b Speaking to one of them, in whome appeared to be most maicestic: for he thought that had bene men

c For men vfed because of the great heat to go bare footed in those parties
d As sent of God, that I shulde do my ductu to you

Ebr 12, 2

e For as God gaue them bodies for a time, so gaue he thē y faculties thereof, to walke, to eat and drinke, & such like.

Chap 17, 19. and 21, 2 70

9, 9
f That is, whē she shalbe deliuered, or whē the childe shal come into this life

g For the rather had respect to the ordre of nature, then belueid the pomes of God

1 Pet 3, 6.

Or hid.

h Jehouáh the Ebrewe word, which we call Lord; she-wēt that this Angel was Christ, or this worde is onely applied to God.

Chap 12, 13. and 22, 17.

e Albert wome were not circumcised, yet were they partakers of Gods promes: for vnder the mankinde all was consecrated & here is declared, that whosoever cōtēneth y figure, despr̄eth also the promes
Or, dame, or, princeffe

f Which proceeded of a fowden ioye, and not of infidelitie

Chap 18, 10. and 21, 2.

g The euerlasting couenant is made with the childre of the Spirit: and with the childre of the fleshe is made y temporal promes, as was promised to Ishmaél
Ebr greatly greatly
Chap 21, 2.

h They were wel instructed which obeyed to be circumcised without resistanc: wking doctores y matters in their houses og it to be as preachers to their families, that from the heart to y lo-wēt they may obey the wil of God.

CHAP. XVIII.

1 Abrahám receiveth the Angels into his house. 10 Izhak is promised againe. 12 Saráh laugheth. 18 Christ is promised to all nacions. 19 Abrahám

He sheweth that fathers ought bothe to knowe Gods iudgements & to declare them to their children

God speaketh after the facion of me: that is. I wil entre into iudgement with good aduis. For our sinne for vengeance though no ne accule vs

Why do iudgements?

God declarereth that his iudgements were done w great mercie, forasmuche as all were so corrupt, that not onely fittie, but ten righteous men colde not be founde there: and also that the wicked are spared for the righteous sake Hereby we learne, that y nerer we approuche vnto God, the more doeth our miserable estate appeare, and the more are we humbled.

If God refused not the praier for the wicked Sodomites, euen to f sixt request, how much more, wil he graunte the praier of the godlie for f afflicted Church?

Wherein we see Gods prominent care in preferring his: albeit he reueileth not him selfe to all a like. for Lot had but two Angels and Abraham thre.

the earth shal be blessed in him^a

19 For I knowe him ^a y he wil commande his sonnes and his housholde after him, that thei kepe the waie of the Lord, to do rightcoufnes and iudgement, that the Lord maie bring vpon Abraham that he hath spoken vnto him.

20 Then the Lord said, Because the crie of Sodóm and Gomoráh is great, and because their sinne is exceding grieuous,

21 I wil ^k go downe now, and se whether thei haue done altogether according to yⁱ crie, which is come vnto me: and if not, *that* I maie knowe.

22 And yⁱ men turned thence & went toward Sodóm: but Abraham stode yet before the Lord.

23 The Abraham drewe nere, & said, Wilt yⁱ also destroie yⁱ righteous with yⁱ wicked?

24 If there be fiftie righteous within the citie, wilt thou destroie & not spare the place for yⁱ fiftie righteous that are therein?

25 Be it farre fró thee fró doing this thing, to slay the righteous with the wicked: & that the righteous shulde be euen as the wicked, be it farre from thee. shal not the iudge of all the worlde^o do right?

26 And the Lord answered, If I shal finde in Sodóm^m fifty righteous within yⁱ citie, the wil I spare all the place for their sakes.

27 Then Abraham answered and said, Beholde now, I haue begonne to speake vnto my Lord, and I amⁿ but dust and ashes.

28 If there shal lacke siue of fiftie righteous, wilt yⁱ destroie all the citie for siue? And he said, If I finde there siue and fourty, I wil not destroie it.

29 And he yet spake to him againe, and said, What if there shalbe founde fourtie? Then he answered, I wil not do it for fourties sake.

30 Againe he said, Let not my Lord now be angry yⁱ I speake, What if thirtie be foude there? Then he said, I wil not do it, if I finde thirtie there.

31 Moreouer he said, Beholde, now I haue begóne to speake vnto my Lord, What if twentie be founde there? And he answered, I wil not destroie it for twenties sake.

32 Then he said, Let not my Lord be now angry, & I wil speake but this^o once, What if ten be founde there? And he answered, I wil not destroie it for tens sake.

33 And yⁱ Lord went his waie when he had left communing with Abraham, & Abraham returned vnto his place.

CHAP. XIX

¶ 3 Lot receiueth two Angels into his house. 4 The filthy lustes of the Sodomites 16 Lot is deliuered 24 Sodóu destroyed 26. Lots wife is made a pillar of salt 33. Lots daughters lye with their father, of whome come Moab and Ammón.

And in y^e evening their came two^a Angels to Sodóm: and Lot sat at the gate

of Sodóm, & Lot sawe them, & rose vp to mete them, and he bowed him selfe with his face to the grownd:

2 And he said, Se my Lords, I praie you tuine in now into your seruants house, & tarie all night, and ^{*} wash your fete, and ye shal rise vp eariy and go your wates. Who said, Naie, but we wil abide in the strete all night.

3 Then^b he preased vpon them earnestly, and thei turned into him, and came to his house, and he made them a feast, and did bake vnleauened bread, and thei^c did eat.

4 But before thei went to bed, the men of the citie, *euen* the men of Sodóm compassed the house round about from the yong to the olde, ^d all the people from all quarters.

5 Who cryig vnto Lot said to him, Where are y^e men, which came to thee this night? bring them out vnto vs that we maie knowe them.

6 Then Lot went out at y^e dore vnto them, and shut the dore after him,

7 And said, I praie you, my brethren, do not *so* wickedly.

8 Beholde now, I haue two^e daughters, w^h haue not knowen man: the wil I bring out now vnto you, and do to them as semeth you good: onely vnto these men do nothing. ^f for therfore are thei come vnder the shadowe of my rose.

9 Then thei said, Awaie hence. and thei said, He is come alone as a stranger, & shal he iudge and rule: we wil now deale worfe with thee then with them. So thei preased fore vpon Lot^h him selfe, & came to breake y^e dore.

10 But the men put for the their hand & pulled Lot into the house to them and shut to the dore.

11 ^{*} Then thei smote the men that were at the dore of y^e house with blindenes bothe smale and great, so that thei were wearie in ^g seeking the dore.

12 ¶ Then the men said vnto Lot, Whome hast thou yet here? ether sonne in lawe or thy sonnes, or thy daughters, or whatsoever thou hast in the citie, bring it out of this place.

13 For we^s wil destroie this place, because the^{*} crie of them is great before y^e Lord, and the Lord hath sent vs to destroie it.

14 Then Lot went out and spake vnto his sonnes in lawe, whichⁱ married his daughters, & said, Arise, get you out of this place: for the Lord wil destroie the citie: but he semed to his sonnes in lawe as thogh he had mocked.

15 ¶ And when y^e morning arose, the Angels hasted Lot, saying, Arise, take thy wife and thy two daughters^j which are here, lest y^e be destroyed in the punishment of the citie.

Chap. 18. 6

b That is, he praied them so instantly. c Not for y^e thei had neede of fite, but because y^e time was not yet come that thei wolde reuile them selues d Nothing is more dangerous, then to dwell where sinne reigneth: for it corrupteth all.

e He deserueth praie in defending his guesst, but he is to be blamed in seeking vnlawful meanes f That I shulde preserue them from all iniurie.

g Pet. 2. 7.

h Wisd. 19. 16.

i Ebr. finding.

j This prooueth that the Angels are ministers, alwey to execute Gods wrath, as to declare his fauour Chap. 18. 20. Or, sicut vocat

k Ebr. quibus are fundi.

h The mercie of God striueth to overcome mans slownes in following Gods calling. *Wisd. 10. 6.*

i He willed hi to see from Gods iudgements, and not to be forie to depart from y^r riche countrei and ful of vaine pleasures.

k Though it be litle, yet it is great ynough to saue my life: wher i ke of fendeth in choosing another place then the Angel had appointed him.

l Because Gods commandemēt was to destroie the cite and to saue Lot.

m Which befo re was called Beláh, cha. 14.

n *Deu. 29. 23. Isai 13. 19. ierem 50. 40. ez. 5. 16. 49. ez. 5. 11. 8. amos 4. 11. luk. 17. 29. iude 7.*

o As touching the bodie onely: & this was a notable monument of Gods vengeance so all them that passed that way.

p Having befo re felt Gods mercie, he durst not proooke him agai ne by continuing among the wicked

q Meaning, in the countrei, which y^r Lord had now destroied

r For except he had bene overcome wth wine, he wolde neuer haue done y^r abominable act.

16 And as he^h prolonged the time, * the men caught bothe him & his wife, and his two daughters by the handes (y^r Lord being merciful vnto him.) & they broght him forthe, & set him without the cite.

17 ¶ And when they had broght the out, the Angel said: escape for thy life: loke not behinde thee, neither tarie thou in all the plaine: escape into the mountaine, lest thou be destroied.

18 And Lot said vnto them, Not so, I praie thee, my Lord.

19 Beholde now, thy seruant hath founde grace in thy sight, and thou hast magnified thy mercie, which thou hast shewed vnto me in sauing my life: and I can not escape in the mountaine, lest some euil take me; and I die.

20 Se now this cite: herēby to flee vnto; which is a litle one: Oh let me escape thither: is it not a k litle one, & my soule shal liue?

21 Then he said vnto him, Beholde, I haue receiued thy request also cōcerning this thing, that I wil not ouerthrowe this cite, for the which thou hast spoken.

22 Hastē thee, saue thee there: for I cā do nothing til thou be come thether. Therefore y^r name of y^r cite was called^m Zóar.

23 ¶ The sunne did rise vpon the earth, whē Lot entered into Zóar.

24 Then the Lord* rained vpon Sodom and vpon Gomoráh brimstone, and fire from the Loīd out of heauen,

25 And ouerthrewe those cities and all the plaine, & all the inhabitāts of the cities, and that that grewe vpon the earth.

26 ¶ Now his wife behīde him looked backe, and was turned in to aⁿ pillar of salt.

27 ¶ And Abraham rising vp early in y^r morning went to y^r place, where he had stand before the Lord, and loking toward Sodom and Gomoráh and toward all the land of the plaine:

28 Beholde, he sawe the smoke of the land mounting vp as the smoke of a fornace.

29 ¶ But yet when God destroied the cities of the plaine, God thought vpon Abrahā, and sent Lot out from the middes of the destructiō, whē he ouerthrewe the cities, wherein Lot dwelled.

30 ¶ Then Lot went vp frō Zóar, and dwelt in the mountaine with his two daughters: for he^o feared to tairie in Zóar, but dwelt in a caue, he, and his two daughters.

31 And the elder said vnto y^r yonger, Our father is olde, and there is not a man in the p earth to come in vnto vs after the maner of all the earth.

32 Come, we wil make our father q drinke wine, and lye with him, that we maie preferue sede of our father.

33 So thei made their father drinke wine y^r

night, and the elder went and laie with her father: but he perceiued not, nether when she laie downe, nether when she rose vp.

34 And on the morow the elder said to the yonger, Beholde, yester night laie I with my father: let vs make him drinke wine this night also, and go thou and lye with him, y^r we maie p preferue sede of o^r father.

35 So thei made their father drinke wine y^r night also, and the yonger at o^rse, and laie with him, but he perceiued not, when she laie downe, nether when she rose vp.

36 Thus were^r bothe the daughters of Lot with childe by their father.

37 And the elder bare a sonne, & she called his name Moáb: the same is the father of y^r Moabites vnto this daie.

38 And the yonger bare a sonne also, and she called his name Ben-ammi: the same is y^r father of y^r Ammonites vnto this daie.

CHAP. XX.

1 Abraham dwelleth as a stranger in the land of Gerár.

2 Abimélech taketh awaie his wife. 3 God repproueth the King. 9 And the King, Abrahā. 11 Sarah is restored with great giftes. 17 Abraham praieth, and the King and his are healed.

1 A fterward Abrahā departed thence toward the South countrie and dwelled betwē Cadésh & Shur, and sojourned in Gerár.

2 And Abrahā said of Sarah his wife, b She is my sister. The Abimélech King of Gerár sent and toke Sarah.

3 But God came to Abimélech in a dreame by night and said to him, Beholde, c thou art but dead, because of the womā, which thou hast taken: for she is a mans wife.

4 (Notwithstanding Abimélech had not yet come nere her) And he said, Lord, wilt thou slaie euen d the righteous naciō?

5 Said not he vnto me, She is my sister? yea, and she het selfe said, He is my brother: wth an vpright e minde, and f innocēt hāds haue I done this.

6 And God said vnto him by a dreame, I knowe y^r thou didest this euen with an vpright minde, & I k kept thee also that thou shuldest not sinne against me: therefore suffred I thee not to touche her.

7 Now then deliuer y^r man his wife againe: for he is a h Prophet, & he i shal praie for thee y^r thou mayest liue: but if thou deliuer her not againe, be sure y^r thou shalt die the death, thou, & all that thou hast.

8 Then Abimélech rising vp early in the morning called all his seruātes, and tolde all these things vnto them, and the men were sore afraide.

9 Afterward Abimélech called Abrahā, and said vnto him, What hast thou done vnto vs? and what haue I offended thee, that thou hast broght on me and on my k kingdome this great sinne? thou hast done things vnto me that oght not to be done.

Ebr. hope aie.

r Thus God permitted him, to fall moste horribly in y^r solitarie mountaynes, whome the wickednes of Sodom coulde not overcome. s Who as they were borne in moste horrible inceit, so were they and their posteritie vile and wicked. t That is, sone of my people: signifying, that thei rather reioyced i their sinne, then repented for the same.

a Which was toward Egypt.

b Abrahā had now twife fallē into this faute: suche is mans frailtie. c So greatly God detesteth the breache of marriage.

d The infideles confesse d that God wold not punish but for iust occasion: therefore when fouer he punisheth, y^r occasion is iust. e As one failing by ignorance, and not doing euil of purpose. f Not thinkig to do any man harme.

g God by his holic spirit reteineth the that offend by ignorance, that thei fall not into greater inconueniēce.

h That is, one, to whome God reuileth him selfe familiarly.

i For y^r prayer of y^r godlie is of force towards God.

Ebr. in their eares. k The wickednes of the King bringeth Gods wrath vpon y^r whole realme.

He sheweth that no hono- rific can be hoped for, where the feare of God is not. By sister, he meaneth his cousingerman, & by daughter, Abrahams nece for so the Ebrewes vse these wordes Chap 12. 13.

* Or, is at thy commandment

n Such an head, as with whome thou maist be pic- tured from all danger. o God caused this heathen King to repro- uer her, because she dissembled, sin- ce God had giuen her a housband, as her vaile and defen- se. p Had taken away fro the the gift of con- ceiving

Chap 17. 19. & 18. 10. Act. 7. 5. gal 4. 23. ebr 11. 11. a therefore & miracle was greater

Chap 17. 13.

b She accuseth her selfe of ingratitude that she did not beleue the Angel

c He derided Gods promes made to Izhák, which & Apóstle call- eth persecu- sion. Gal 4. 29.

10 So Abimélech said vnto Abrahám, What sawest y that y hast done this thig?

11 Then Abrahám answered, Because I thought thus, Surely y feare of God is not in this place, and they wil slay me for my wiues sake.

12 Yet in very dede she is my m sifter: for she is the daughter of my father, but not the daughter of my mother, & she is my wife.

13 Now when God caused me to wandre out of my fathers house, I said thē to her, This is thy kindenes that y shalt shewe vn to me in all places where we come, * Say thou of me, He is my brother.

14 Then toke Abimélech shepe & beues, & men seruantes, and women seruantes, and gaue them vnto Abrahám, and restored him Sarah his wife.

15 And Abimélech said, Behold, my land is before thee: dwel where it pleaseth thee.

16 Likewise to Sarah he said, Beholde, I haue giuen thy brother a thousand peces of siluer: beholde, he is y vaile of thine eies to all that are with thee, and to all other: and she was o thus reprobued.

17 ¶ Then Abrahám praied vnto God, & God healed Abimélech, and his wife, and his maid seruantes: and they bare children.

18 For y Lord p had shut vp euerie wöbe of y house of Abimélech, because of Sarah Abrahams wife.

C H A P. X X I.

1 Izhák is borne. 9 Ishmael mocketh Izhák. 14 Hagár is cast out with her sonne. 17 The Angel comforteth Hagár. 22 The couenants betwene Abimélech & Abrahám.

1 Now y Lord visited Sarah, as he had said, and did vnto her * according as he had promised.

2 For * Sarah conceived, & bare Abrahám a sonne in his a olde age, at the same season that God tolde him.

3 And Abrahám called his sonnes name that was borne vnto him, which Sarah bare him, Izhák.

4 Then Abrahám circumcised Izhák his sonne, when he was eight daies olde, * as God had commanded him.

5 So Abrahám was an hundreth yere olde, whē his sonne Izhák was borne vnto him.

6 ¶ Thē Sarah said, God hath made me to reioyce: all that heare wil reioyce w me.

7 Againe she said, b Who wolde haue said to Abrahám, that Sarah shulde haue giuen children sucke? for I haue borne him a sonne in his olde age.

8 Then the childe grewe & was weaned: & Abrahám made a great feast the same day that Izhák was weaned.

9 ¶ And Sarah sawe y sonne of Hagár the Egyptiā (which she had borne vnto Abrahám) c mocking.

10 Wherefore she said vnto Abrahám, Cast out this bond woman and her sonne: for

the sonne of this bond woman shal not be heire with my sonne Izhák.

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

12 ¶ But God said vnto Abrahám, Let it not be grieuous in thy sight for the childe, and for thy bond womā: in all that Sarah shal saie vnto thee, heare her voice: for in Izhák shal thy sede be d called.

13 As for y sonne of y bond womā, I wil make hi e a naciō also, because he is thy sede.

14 So Abrahám arose vp early in the morning, and toke bread, and a bottel of water, and gaue it vnto Hagár, putting it on her shulder and the childe also, and f sent her away: who departing wandred in the wildernesses of Beer-sheba.

15 And when the water of the bottel was spent, she cast y childe vnder a certeine tre.

16 Then she went and sate her ouer against him a farre of about a bowe shote: for she said, I wil not se the death of the childe. and she sate downe ouer against him, and lift vp her voyce and wept.

17 Then God heard the voyce of the childe, and the Angel of God called to Hagár from heauen, and said vnto her, What aileth thee, Hagár? feare not, for God hath heard y voyce of the childe where he is.

18 Arise, take vp y childe, and holde him in thine hand: for I wil make of him a great people.

19 And God h opened her eies, & she sawe a well of water: so she went and filled the bottel with water, & gaue y boye drinke.

20 So God was i with the childe & he grewe and dwelt in the wildernesses, and was an archer.

21 And he dwelt in the wildernesses of Parān, and his mother toke him a wife out of the land of Egypt.

22 ¶ And at that same time Abimélech and Phichól his chief captaine spake vnto Abrahám, saying, God is with thee in all y thou doest.

23 Now therefore sweate vnto me here by God, that thou wilt not h hurt me, nor my children, nor my childrens children: thou shalt deale with me, and with y countrie, where thou hast bene a strāger, according vnto the kidenes that I haue shewed thee.

24 Then Abrahám said, I wil k sweare.

25 And Abrahám rebuked Abimélech for a well of water, w Abim lechs seruants had violently taken away.

26 And Abimélech said I knowe not who hath done this thing: also thou toldest me not, nether heard I of it but this date.

27 Then Abrahám toke shepe, and beues, and gaue them vnto Abimélech: and they two made a couenant.

28 And Abrahám set seuen lambes of the

d The promised sede shal be counted fr Izhák and not from Ishmael. Rom 9. 7. ebr 11. 18. e The Ishmaelites shal come of him f True faith reuoceth all natural affectiōs to obey Gods comandment

g For his promes sake made to Abrahám, and not because y childe had discretion and iudgemēt to pray.

h Except God open our eies, we can nerher se, nor vse the meanes which are before vs. i As touching outward things God caused him to speer. k Or, sate in the bowe and was an hunter.

l Ebr deale falsly with me, or lye.

m So y it is a lausful thig to take an othis matters of importance, for to iustifie the truth and to assure others of our sinceritie. n Wicked Terasans do many evils vnknewē to their masters.

flocke by them selues.

29 Then Abimélech said vnto Abrahám, What meane these seuen lambes, which thou hast set by them selues?

30 And he answered, Because thou shalt receiue of mine hand these seuen lambes, y it may be a witnes vnto me, that I haue digged this well.

¶ Well of the
wells, or of
fence, mean-
ing kites
m Thus we se
that y godlie,
as touchig out
warde things,
may make pea-
ce with y wie
hid y knowe
not the true
God
n That is, he
worshipped
God in all
points of true
religion

31 Wherefore the place is called Beer-sheba, because there thei bothe sware.

32 Thus made they a couenant at Beer-sheba: afterward Abimélech & Phichol his chief captaine tose vp, & turned againe vnto the land of the Philistims.

33 ¶ And Abrahám planted a groue in Beer-sheba, and called there on the Name of the Lord, the euerlasting God.

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

CHAPTER XII.

12 The faith of Abrahám is proued in offering his sonne Izhák, & Izhák is a figure of Christ. 20 The generation of Nahór Abrahams brother, of whom cometh Rebekáh.

Ebr. 11, 17.

Ebr. 12, 1.

a Which signi-
feth the feare
of God, in the
which place
he was hono-
red: and Salo-
mó afterward
buyt the tem-
ple
b Herein to-
de y chiefe-
point of his re-
tation, seing he
was comman-
ded to offere vp
him in whome
God had promi-
sed to bles-
se all the na-
tions of the
worlde.
c He doubted
not, but God
wolde accom-
plish his prom-
ise thogh he
shuide sacrifi-
ce his sonne.

1 And after these thigs God did proue Abrahám, & said vnto hí, Abrahám. Who answered, Here am I.

2 And he said, Take now thine onely sonne Izhák whome thou louest, & get thee vnto the lande of Moriáh, and offere him there for a burnt offering vpon one of the mountaines, which I wil shewe thee.

3 Then Abrahám rose vp early in the morning, and saddled his asse, and toke two of his seruants with him, and Izhák his sonne, and cloued wood for the burnt offering, and tose vp and went to the place, which God had tolde him.

4 ¶ Then y third day Abrahám lift vp his eyes, and sawe the place a farre of,

5 And said vnto his seruants, Abide you here w the asse: for I & the childe wil go y order & worship, & come againe vnto you.

6 Then Abrahám toke the wood of y burnt offering, & laied it vpon Izhák his sonne, & he toke the fire in his hand, & the knife: and they went bothe together.

7 Then spake Izhák vnto Abrahám his father, & said, My father. And he answered, Here am I, my sonne. And he said, Beholde the fire & the wood, but where is the lambe for the burnt offering?

8 The Abrahám answered, My sonne, God wil prouide him a lambe for a burnt offering: so they went bothe together.

9 Whé they came to y place w God had shewed hí, Abrahám buyded an altar there, & couched y wood, & boud Izhák his sonne & laied him on y altar vpon y wood.

10 And Abrahám stretching forth his hand, toke the knife to kil his sonne.

11 But y Angel of the Lord called vnto him from heaué, saying, Abrahám, Abrahám.

d The onely
way to over-
come all tem-
tations is to
rest vpon Gods
prouidence.
e For it is li-
ke y his father
had declared
to him Gods
comandement
whereunto he
shewed him
self obedient
Iam 3, 21.

And he answered, Here am I.

12 Then he said, Lay not thine hand vpon the childe, nether do anie thing vnto him: for now I knowe that thou fearest God, seing for my sake thou hast not spared thine onely sonne.

13 And Abrahám lifting vp his eyes, looked: & beholde, there was a ram behinde him caught by y hornes in a bushe. then Abrahám wét & toke the ram & offred him vp for a burnt offering in y stede of his sonne.

14 And Abrahám called the name of that place, Jehouáh-in-eh. as it is said this day, In the mount wil the Lord be sene.

15 ¶ And the Angel of the Lord cryed vnto Abrahám from heauen the seconde time,

16 And said, By my selfe haue I swoine (saith y Lord) because thou hast done this thig, & hast not spared thine onely sonne,

17 Therefore wil I surely blesse thee, and wil greatly multiplie thy sede, as y starres of the heauen, and as y sande which is vpon the seashore, and thy sede shal possesse the gate of his enemies.

18 ¶ And in thy sede shal all y naciōs of the earth be blessed, because thou hast obeyed my voyce.

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

20 ¶ And after these thigs one tolde Abrahám, saying, Beholde Milcáh, she hath also borne children vnto thy brother Nahór:

21 To wit, Vz his eldest sonne, & Buz his brother, & Kemuel the father of Arám,

22 And Chéfed and Hazó, & Pildásh, & Iidáph, and Bethuél.

23 And Bethuél begate Rebekáh: these eight did Milcáh beare to Nahór Abrahams brother.

24 And his concubine called Reumah, she bare also Tébah, & Gáhan & Tháhah & Maacháh. CHAPTER XIII.

2. Abrahám lamenteth the death of Saráh 4 He bieth a field, to bury her, of the Hittites. 13 The equitie of Abrahám. 19 Saráh is buried in Machpelah.

1 When Saráh was an hundred twenty and seuen yere olde (so long liued she)

2 Then Saráh dyed in Kiriath-arb: the same is Hebrón in the land of Canaan. & Abrahám came to mourne for Saráh and to wepe for her.

3 ¶ Then Abrahám rose vp fiō y sight of his corps, & talked w the Hittites, saying,

4 I am a stranger, & a foriner among you, giue me a possession of buryal with you, that I may bury my dead out of my sight.

5 Then the Hittites answered Abrahám, saying vnto him,

6 Heare vs, my Lord: thou art a prince of God among vs: in the chiefeft of our sepulchres

f That is, by
thy true obe-
dience thou
hast declared
thy loue
faint
g Or, and hast
not withholde
thine ouer-
sight from me.

h Or, The Lord
wil se, or prou-
de
i The name is
changed, to
shewe y God
dorne both se
& proude se-
cretly for his
and also eu-
dently is se-
ne and felt in
time comenit
k Signifying,
that there is
no greater thg
he.

l Or, holder
Chap 12, 3. &
18, 18.
eccles. 4, 25.
act. 3, 25.
gal. 3, 8.

m Or, of the Sy-
ans.

n Concubine
is oftentimes
taken in the
good parte for
those women
which were
inferior to the
wines.

o Ebr the yere
of the life of Sa-
rah

p That is whé
he had mour-
ned: so y god-
lie may mour-
ne, if they pass
not measure:
and y natural
affection is co-
mendable

q Ebr. sonnes of
Hebré

r That is, god-
lie or excellēt.
for y Ebrew-
es so speake
of all things
that are nota-
ble, because
all excellēces
cometh of
God.

chres bury thy dead: none of vs shal forbid thee his sepulchre, but thou maiest bury thy dead therein.

7 Then Abrahám stode vp, & bowed him selfe before the people of the land of the Hittites.

^a Ebr in your soule

8 And he communed with them, saying, If it be your minde, y I shal bury my dead out of my sight, heare me, and intreat for me to Ephrón the sonne of Zóhar,

^b Or, double cause, because one was within an oib: ^c Ebr: u ful fil

9 That he wolde giue me ycaue of Machpeláh, which he hath in the end of his field: y he wolde giue it me for as muche moncy as it is worthe, for a possession to bury in among you.

^e Meaning, all the citizens & inhabitants.

10 (For Ephrón dwelt among y Hittites) Then Ephrón the Hittite answered Abrahám in the audience of all the Hittites y went in at the gates of his cite, saying, 11 No, my lord, heare me: the field giue I thee, and the caue, that therein is, I giue it thee: *euen* in the presence of the sonnes of my people giue I it thee, to bury thy dead.

^d To shewe y he had them in good estimation and reverence

12 Then Abrahám bowed him self before the people of the land,

13 And spake vnto Ephrón in the audience of the people of the cōtre, saying, Seing y wilt giue it, I pray thee, heare me, I will giue y price of the field: receiue it of me, and I will bury my dead there.

14 Ephrón then answered Abrahám, saying vnto him,

^e The commē shekel is a-houē 20 pēce, so the 400 shekels mount to 33 li 6 shill & 8 pence, after 5 shill sterl. the ounce.

15 My Lord, hearkē vnto me: y land is worthe four hūdreth shekels of siluer: what is y be twene me & thee: bury therefore thy dead.

16 So Abrahám hearkened vnto Ephrón, & Abrahám weyed to Ephrón the siluer, which he had named, in the audience of the Hittites, *euen* foue hūdreth siluer shekels of currant money among marchātes.

17 ¶ So y field of Ephrón which was in Machpeláh, & ouer against Mamré, *euen* y field & the caue y was therein, and all the trees y were in the field, which were in all the borders roundabout, was made sure

^f Or, iniquity.

18 Vnto Abrahám for a possession, in the sight of the Hittites, *euen* of all that went in at the gates of his cite.

19 And after this, Abrahám buryed Saráh his wife in the caue of the field of Machpeláh ouer against Mamré: the same is Hebrón in the land of Canaan.

20 Thus bothe the field and the caue, y is therein, was made sure vnto Abrahám for a possession of buyal^f by the Hittites.

^f That is, all the people cōfirmed y sale.

CHAP. XXIII.

Abrahám causeth his seruant to sweare to take a wife for Izhák in his owne kinred. 12 The seruant prayeth to God. 34 His fidelitie toward his master. 50 The friends of Rebekáh commit the matter to God. 58 They aske her consent and she agreeth, 67 And is married to Izhák.

^g Ebr come into dayes.

Now Abrahám was olde, and stricken in yeres, and the Lord had blessed

Abrahám in all things.

1 Therefore Abrahám said vnto his eldest seruant of his house, which had the rule ouer all that he had, Put now thine hand vnder my thigh,

3 And I wil make thee b sweare by the Lord God of y heauen, & God of y earth, that thou shalt not take a wife vnto my sonne of the daughters of the Canaanites among whome I dwell.

4 But thou shalt go vnto my c countrie, & to my kinred, & take a wife vnto my sonne Izhák.

5 And the seruant said to him, What if the woman wil not come w me to this land: shal I bring thy sonne againe vnto the lād from whence thou camest?

6 To whome Abrahám answered, Beware y y bring not my sonne d thether againe.

7 ¶ The Lord God of heauen, who toke me from my fathers house, & from y lād where I was boine, and that spake vnto me, & that sware vnto me, saying, Vnto thy seide wil I giue this land, he shal send his Angel before thee, and thou shalt take a wife vnto my sonne from thence.

8 Neuertheles if the womā wil not followe thee, then shalt thou be discharged of this mine othe: onely bring not my sonne thether againe.

9 Then the seruant put his hand vnder the thigh of Abrahám his master, & sware to him for this matter.

10 ¶ So the seruant toke ten camels of the camels of his master, and departed: for he had all his masters goods in his hād, & so he arose, and went to Aíám Naharám, vnto the e cite of Nahór.

11 And he made his camels to lie downe without the cite by a well of water, at euen about the time that women come out to drawe water.

12 And he said, O Lord God of my master Abrahám, I beseeche thee, send me good speede this day, and shewe mercie vnto my master Abrahám.

13 Lo, I stand by the well of water, whiles the mēs daughters of this cite come out to drawe water.

14 ¶ Grant that y maide, to whome I saie, Bowe downe thy pitcher, I pray thee, that I may drinke: if she say, Drinke, and I wil giue thy camels drinke also: may be she y thou hast ordeined for thy seruant Izhák: & thereby shal I knowe y thou hast shewed mercie on my master.

15 ¶ Now yer he had left speaking, beholde, Rebekáh came out, the daughter of Bethuel, sonne of Milcáh the wife of Nahór Abrahams brother, and her pitcher vpon her shuldre.

16 (And the maide was very faire to loke vpon, a virgine and vnknown of man) &

Chap 47.29. a Which ceremonye declared y seruants obedience towards his master, and y masters power ouer the seruāt. b This sheweth that an othe may be required in a lawfull cause. c He wolde not y his sonne shulde marry out of the godlic familie: for the incōuenients y come by marrying with the vngodlic are set forthe in sundrie places of the Scriptures. d Left he shuld lose the inheritance promised. Cha 12.7. & 13.15. & 15.18. & 26.4.

^e Ebr. innocens.

^g Or, Mesopotamia, or, Syria of the two floods: the one of Tygris and Euphrates. e That is, to Chirán. ^f Ebr to bowe their knees

f He prouideth his prayer vpo Gods promises made to his master. ^g Or, cause me mercie.

g The seruant moued by Gods Spirit da fired to be assured by a signe, whether God prospered his journey or no.

h God giueth good successe to all things y are undertaken for the glorie of his Name and according to his words.

i Here is declared y God cuer heareth the praies of his, and granteth their requestes

she went downe to the well, and filled her picher, and came vp.

17 Then the seruant ran to mete her, and said, Let me drinke, I praye thee a little water of thy picher.

Ebr my lord

18 And she said, Drinke fyr: and she hasted, & let downe her picher vpon her hand & gaue him drinke.

19 And when she had giuen him drinke, she said, I wil drawe water for thy camels also vntil they haue dronken ynough.

Ebr. haue ma... of drinkeg

20 And she poued out her picher into the trough spedely, and ranne againe vnto the well to drawe water, and she drewe for all his camels.

21 So the man wondred at her, and helde his peace, to wite, whether the Lord had made his iourney prosperous or not.

22 And when the camels had left drinkeg, the man toke a golden abillement of halfe a shekel weight, & two bracelettes for her háds, of té shekels weight of golde:

Or, paring k God permitted mane things boeh in apparel and other things y are nowc forbid: special ly when they apperteine not to our mortificacion l The golden shekel is here ment and not that of silver.

23 And he said, Whose daughter art thou? tel me, I praie thee, Is there roume in thy fathers house for vs to lodge in?

24 Then she said to him, I am y daughter of Bethuél the sonne of Milcáh whome she bare vnto Nahór.

25 Morcouer she said vnto him, We haue lytter also and prouander ynough, and roume to lodge in.

26 And the man bowed him selfe and worshipped the Lord,

27 And said, Blessed be the Lord God of my master Abrahám, w hathe not withdrawn his mercie and his trueth from my master: for whé I was in y waie, y Lord broght me to my masters brethés house.

m He beareth not his good fortune (as do the wicked) bute acknowlegeth that God hath dealt mercifully with his master in keepig promes.

28 And the maide ran & tolde them of her mothers house according to thesé wordes.

29 ¶ Now Rebekáh had a brother called Labán, & Labán ran vnto y má to the well.

30 For when he had sene the earrings & the bracelettes in his sisters hands, & when he heard the wordes of Rebekáh his sister, saying, Thus said the man vnto me, then he went to the man, & lo he stode by the camels at the well.

n For he walked on Gods hand, who had now heard his praier

31 And he said, Come i y blessed of y Lord: wherfore standest y without, seing I haue prepared the house, & roume for y camels?

o To wit, Labán p The gentle intertemet of strangers v sed among the godly fathers q The fidelitie that seruantes owe to their masters, causeth them to preferre their masters busines to their owne necessitie.

32 ¶ Then y man came into y house, and he vsadeled the camels and broght lytter & prouander for the camels, and water to washe his fete, & the mens fete that were with him.

33 Afterward the meat was set before him: but he said, I wil not eat, vntil I haue said my message: And he said, Speake on.

r To blisse, signifieth here to enriche, or encrease with substance, as y text in y same versé declareth.

34 Then he said, I am Abrahams seruant,

35 And the Lord hathe blessed my master wonderfully, that he is become great: for he hathe giuen him shepes, and beues, & sil-

uer, and golde, and men, seruantes, & maide seruantes, and camels, and asses.

36 And Sarah my masters wife hathe borne a sonne to my maister, whé she was olde, & vnto him hathe he giue all that he hathe.

37 Now my master made me sweare, saying, Thou shalt not take a wife to my sonne of the daughters of the Canaanites, in whose land I dwel:

f The Canaanites were accursed & therefore the godlie could not come with the in marriage t Meaning among his kifs folkes, as ver. 40

38 But thou shalt go vnto my fathers house and to my kinred, and take a wife vnto my sonne.

39 Then I said vnto my master, What if the woman wil not followe me?

40 Who answered me, The Lord, before whome I walke, wil send his Angel with thee, and prosper thy iourney, and thou shalt take a wife for my sonne of my kinred and my fathers house.

41 Then shalt y be discharged of mine othe, when thou comest to my kinred: and if they giue thee not one, thou shalt be fre from mine othe.

u Which by munc autoritie I caused thee to make.

42 So I came this daie to the well, and said, O Lord, the God of my master Abrahám, if y now prosper my iourney which I go,

Or, waite.

43 Beholde, I stand by the well of water: when a virgine commeth forthe to drawe water, & I saie to her, Giue me, I praie thee, a litle water of thy picher to drinke,

Or, 13.

44 And she saie to me, Drinke y, and I wil also drawe for thy camels, let her be the wife, which the Lord hathe prepared for my masters sonne.

Or, si rved.

45 And before I had made an end of speakig in mine heart, beholde, Rebekáh came forthe, and her picher on her shuldre, & she went downe vnto the well, and drewe water. Thé I said vnto her, Giue me drinke, I praie thee.

x Signifying y this praier was not spoké by the mouth, but onely meditate i n his heart.

46 And she made haste, and toke downe her picher from her shuldre, and said, Drinke, & I wil giue thy camels drinke also. So I dranke, & she gaue the camels drinke also.

47 Then I asked her, & said, Whose daughter art y? And she answered, The daughter of Bethuél Nahors sonne, whome Milcáh bare vnto him. Then I put the abillement vpon her face, and the bracelettes vpon her handes:

48 ¶ And I bowed downe & worshipped y Lord, and blessed the Lord God of my master Abrahám, which had broght me y right waie to take my masters brothers daughter vnto his sonne.

y He sheweth what is our duetie, when we haue receiued ane benefite of the Lord.

49 Now therefore, if ye wil deale mercifully and truely with my master, tel me: and if not, tel me that I maie turne me to the right hand or to the left.

Ebr, in the waie of truth

50 Then answered Labán and Bethuél, & said, This thing is proceded of the Lord: we can not therefore saie vnto thee, neither euil nor good.

z Yf you wrefrely & faithfully gae your daughter to my masters sonne, a That is, y I maie prouide els whete. b So loue as thea perceiue that it is Gods ordinance thei yeids.

^{Or, as thy com} 51 Beholde, Rebekáh is ^{maidenment.} before thee. take her & go, that she maie be thy masters sonnes wife, euen as the Lord hathe ^{Or, desired.} said.

52 And when Abrahams seruãt heard their wordes, he bowed him selfe towarde the earth vnto the Lord.

53 Then the seruãt toke forthe iewels of siluer, & iewels of golde, & rament, & gaue to Rebekáh: also vnto her brother and to her mother he gaue giftes.

54 Afterward they did eat & drinke, ^{1 Pet. 5. 6, 7.} both he. and the men that were with him, and taried all night. and when they rose vp in the morning, he said, *Let me departe vnto my master.

55 Then her brother and her mother answered, Let the maide abide with vs, at the least ^{1 Ebr. deyer, or gen} ten dayes: then shal she go.

56 But he said vnto the, Hídre you me not, seig y Lord hathe prospered my iourney: send me away, y I may go to my master.

57 Then they said, We wil call the maide, and aske ^{e This sheweth that parents haue not autoric to marry their childē without consent of the parties. 1 Ebr. her mar- she.} her consent.

58 And they called Rebekáh, and said vnto her, Wilt thou go with this man? And she answered, I wil go.

59 So they let Rebekáh their sifter go, and her nurse, with Abrahams seruãt and his men.

60 And the blessed Rebekáh, and said vnto her, Thou art our sifter, growe into thousand thousandes, and thy sede possesse the ^{d That is, let it be victori- out ouer his enemies. 6 blessing is fully accomplished in Iesus Christ Chap 16, 14. and 25, 20.} gate of his enemies.

61 ¶ Then Rebekáh arose, and her maides, & rode vpon the camels, and followed y mã & y seruãt toke Rebekáh, & departed.

62 Now Izhák came from the way of * Beér-lahái-roí, (for he dwelt in the South cuntry)

63 And Izhák went out to ^{e This was f exercise of y godlie fathers to meditate Gods promisses & to pray for the accomplishmēt the- reof.} pray in the field toward the euening: who lift vp his eies and looked, and beholde, the camels came.

64 Also Rebekáh lift vp her eies, and when she sawe Izhák, she lighted downe from the camel.

65 (For she had said to the seruãt, Who is yonder man, that commeth in the field to mete vs? And the seruãt had said, It is my master) So she toke ^{f The custom was, that the spouse was brought to her husband, her head being couered, in token of shamefastnes & chastitie.} a vaile and couered her.

66 And the seruãt tolde Izhák all things, that he had done.

67 Afterward Izhák brought her into the tēt of Saráh his mother, & he toke Rebekáh, & she was his wife, & he loued her: so Izhák was ^{Or, had left her for his mother} comforted after his mothers death.

CHAP. XXV.

1 Abrahám taketh Keturáh to wife, and getteth many children. 6 Abrahám gaue all his goods to Izhák. 12 The genealogie of Ishmaél 25 The birth of Iacob and Esau. 30 Esau selleth his birth right for a mess of pottage.

NOW Abrahám had taken ^a him another wife called Keturáh,

2 Which bare him Zimán, & Iokshán, & Medán, & Mideán, & Ishbák, and Shúah.

3 And Iokshán begate Shebá & Dedán: * And the sonnes of Dedán were Affhurím, & Letushím, and Leummím.

4 Also the sonnes of Mideán were Epháh, & Ephér, & Hanóch, & Abidá, and Eldáh. all these were the sonnes of Keturáh.

5 ¶ And Abrahám gaue ^{1 Ebr. all that he had.} all his goods to Izhák,

6 But vnto the ^b sonnes of the ^c concubines, which Abrahám had, Abrahám ^d gaue giftes, and sent them away from Izhák his sonne (while he yet liued) Eastward to the East cuntry.

7 And this is the age of Abrahams life, which he liued, an hundreth seuenty and fíue yere.

8 The Abrahám yelded the spirit, & dyed in a good age, an olde man, and of great yeres, and was ^e gathered to his people.

9 And his sonnes, Izhák and Ishmaél buried him in the caue of Machpeláh in the field of Ephrón sonne of Zóhai the Hittite, before Mamré.

10 Which field Abrahám boght of the Hittites, where Abrahám was buried w Saráh his wife.

11 ¶ And after the death of Abrahám God blessed Izhák his sonne, * and Izhák dwelt by Beér-lahái-roí.

12 ¶ Now these are the generacions of Ishmaél Abrahams sonne, whome Hagár the Egyptian Saiahs handmaide bare vnto Abrahám.

13 * And these are ^f names of the sonnes of Ishmaél, name by name, accordig to their kindreds: the ^{1 Ebr. first born.} eldest sonne of Ishmaél was Nebaioth, then Kedár, & Adbeél, & Mibsam,

14 And Mishmá, & Dumáh, & Massá,

15 Hadár, & Tema, Ietur, Naphish, & Kédemah.

16 These are the sonnes of Ishmaél, and these are their names, by their townes and by their castles: ^{to wit,} twelue princes of their nations.

17 (And these are ^f yeres of the life of Ishmaél, an hundreth thirty and seuen yere, and he yelded the spirit, and dyed, & was gathered vnto his ^f people)

18 And they dwelt fró ¹ Hauilah vnto Shur, that is towardes Egypt, as thou goest to Asshú: ¹ Ishmaél dwelt ^g in the presence of all his brethren.

19 ¶ Likewise these are the generacions of Izhák Abrahams sonne. ¶ Abrahám begate Izhák,

20 And Izhák was forty yere olde, when he toke Rebekáh to wife, the daughter of Bethuél the ¹ Amamite of Padán Arám, and sifter to Labán the Amamite.

21 And Izhák prayed vnto the Lord for his

1 Chron. 1. 30.

1 Ebr. all that he had.

b For by the vertue of Gods word he had not onely Izhák, but begate many more. c Reade, chap. 22, 24.

d To auoyde the dissencion that els might haue come because of the heritage.

e Hereby the Anciens signified that man by death perished not wholly: but as the soules of the godlie liued after in perpetual ioye, so the soules of the wicked in perpetual paine.

Chap. 16. 24. and 27. 62

1 Chron. 1. 29.

1 Ebr. first born.

f Which dwelt among the Arabians, and were separat from the blessed sede.

g He meaneth that his lot fell to dwell among his brethren, as the Angel promised chap 16.

1 Or, Syrian of Mesopotamia.

a Whiles Saráh was yet aliue.

wife, because she was baren: and the Lord was intreated of him, and Rebekáh his wife conceived,

thy sede all these countreis: & in thy sede shal all the naciõs of the earth be blessed,

Chap. 12. 37. and 15. 18. & 22. 19. and 29. 14.

Or, butt out an other.

22 But the children stroue together within her: therefore she said, Seign it is so, why am I thus? wherefore she wēt to aske y Lord.

5 Because that Abraham obeyed my voyce and kept mine ordinance, my commandementes, my statutes, and my Lawes.

c He commended Abraham obedience because Izhák shulde be the more readie to follow y like: for as God made this pmes of his fre mercie, so doeth y confirmation thereof pcede of the same forme.

h That is, w childre, seing one shal de- Roye another.

23 And the Lord said to her, two nations are in thy wombe, and two maner of people shalbe deuēded out of thy bowels, and the one people shalbe mightier then the other, and the elder shal serue y younger.

6 ¶ So Izhák dwelt in Gerár. 7 And the men of the place asked him of his wife, & he said, She is my sister: for he feared to say, She is my wife, lest, said he, the men of the place shulde kil me, because of Rebekah: for she was beautiful to the eie.

d Whereby we se y feare and distrust is found in mo ste faith ful e O shewing some familiar signe of loue, whereby it might be known that she was his wife.

i For that is the onely refuge in all our miseries Rom 9. 16.

24 ¶ Therefore when her time of deliuerance was fulfilled, beholde; twinnes were in her wombe.

8 So after he had bene there long time, Abimelech King of the Philistims looked out at a windowe, and lo, he sawe Izhák sporting with Rebekáh his wife.

f In all agos men were persuaded y Gods vegeace shulde light vpon wedlocke breakers.

2. 2. 3. Mat. 1. 2.

25 So he that came out first was red, and he was all ouer as a rough garment, and they called his name Esáu.

9 Then Abimelech called Izhák, and said, Lo, she is of a suretie thy wife, & why saidest y, She is my sister: To whome Izhák answered, Because I thought this, It maie be that I shal die for her.

Or, an hūdreth measures.

Or, a man of the field Or, simple and hauncer Or, venison in his mouth.

26 * And afterwarde came his brother out, and his hand held Esáu by the heele: therefore his name was called Iakób. Now Izhák was thre score yere olde when Rebekáh bare them.

10 Then Abimelech said, Why hast thou donethis vnto vs? one of the people had almost lien by thy wife, so shuldest thou haue brought sinne vpon vs.

g The malicious enuie alwaies the graces of God in others.

Or, sede me quickly

27 And the boyes grewe, & Esáu was a cunning hunter, & liued in y fields: but Iakób was a plaine man, and dwelt in cētēs.

11 Thē Abimelech charged all his people, saying, He that toucheth this man, or his wife, shal die the death.

h The Ebrewe worde signifieth a flood, or valley, where water at any tyme runneth.

k The reprobar eñeme not Gods benefites except they fele them presently, & therefore they preferre present pleasures

28 And Izhák loued Esáu, for venison was his meat, but Rebekáh loued Iakób.

12 Afterward Izhák sowed in that land, and founde in the same yere an hūdreth folde by estimacion: and so y Lord blessed him.

Or, springing.

l Thus y wicked preferre their worldelie comodities to Gods spirital graces: but y childre of God do the contrary.

29 Now Iakób sodde pottage, & Esáu came from the field and was wearie;

13 And the man waxed mightie, and stilled increased, til he was exceeding great,

Or, Conuension, strife

l In the land of Canaan.

30 Then Esáu said to Iakób, Let me eat, I pray thee, of y pottage so red, for I am wearie. Therefore was his name called Edóm.

14 For he had flockes of shepe, and herdes of cattel, and a mightie household: therefore the Philistims had enuie at him,

Or, barred.

m Gods prouidence alwaies watcheth to direct y waies of his childre

31 And Iakób said, Sel me euen now thy birthright.

15 In so muche that y Philistims stopped & filled vp with earth all the wells which his fathers seruants digged in his father Abrahams time.

Chap. 13. 23. & 15. 16.

32 And Esáu said, Lo, I am almost dead, what is then this birthright to me?

16 Then Abimelech said vnto Izhák, Get thee from vs, for thou art mightier thē we a great deale.

C H A P. X X V I.

33 Iakób then said, Swear to me eue now. And he sware to him, & sold his birthright vnto Iakób.

17 ¶ Therefore Izhák departed thēce & pitched his tent in the valley of Gerár, and dwelt there.

Or, barred.

34 Then Iakób gaue Esáu bread and pottage of lentiles: and he did eat and drinke and rose vp, & went his way: So Esáu contemned his birthright.

God prouideth for Izhák in the famine 3 He remueth his promises 9 The king blameth him for denying his wife. 14 The Philistims hate him for his riches. 15 Stoppeth his welles. 16 And driue him away. 24 God comforteth him. 31 He maketh alliance with Abimelech.

And there was a famine in the land besides the first famine that was in the dayes of Abraham. wherefore Izhák went to Abimelech King of the Philistims vnto Gerár.

2 For the Lord appeared vnto him, & said, Go not downe into Egypt, but abide in the land which I shal shewe vnto thee.

3 Dwell in this land, & I wil be with thee, and wil blesse thee: for to thee, and to thy sede I wil giue all these countreis: and I wil performe the othe which I sware vnto Abraham thy father.

4 Also I wil cause thy sede to multiplie as the starres of heauen, and wil giue vnto

18 And Izhák returning, digged the welles of water, which they had digged in the dayes of Abraham his father: for the Philistims had stopped them after the death of Abraham, & he gaue thē the same names, which his father gaue them.

19 Izhaks seruants then digged in the valley, & found there a well of liuing water.

20 But the herd men of Gerár did strue w Izhaks herd mé sayig, The water is ours: therefore called he the name of the well Esék, because they were at strife w him.

21 Afterward they digged another well, and stroue for that also, and he called the name of it Sitnáh.

22 Then he remoued thence, & digged an other well, for the w they stroue not: there-

*Or, largesse
3301.*

fore called he the name of it ^a Rehobóth,
& said, Because ^ý Lord hath now made
vs rounge, we shal encrease vpon ^ý earth.

23 So he went vp thence to Beer-sheba.

*God assured
Izhák against
all teare by
rehering the
promes made
to Abraham.
k To signifie
that he wolde
ferme none o-
ther God, but
the God of his
father Abra-
hám.*

24 And the Lord appeared vnto him the
same night, and said, I am the God of A-
brahám thy father: feare not, for I am with
thee, and wil blesse thee and multiplie thy
sede for my seruant Abrahams sake.

25 Thē he buylt an ^k altar there, and called
vpon the name of the Lord, & there spred
his tent: where also Izhaks seruants dig-
ged a well.

26 ¶ Then came Abimélech to him fró Ge-
rár, and Ahuzzáth ^{one} of his friends, and
Pichól the captaine of his armie.

27 To whome Izhák said, Wherefore co-
me ye to me, seeing ye hate me and haue
put me awaie from you?

28 Who answered, We sawe certainly that
the Lord was with thee, and we thought
thus, Let there be now an othe betwene vs,
ouer betwene vs and thee, and let vs make
a couenant with thee.

*1 The Ebre-
wes in swea-
ring begin co-
monly w If, &
vnderstand
rest. ý is that
God shal pun-
nishe him that
breaken the
othe here the
wicked shewe
that they are
afraid lest ý
come to them
w they wolde
do to other.*

29 Thou ¹ shalt do vs no hurt, as we haue
not touched thee, and as we haue done vn-
to thee nothing but good, and sent thee
awaie in peace: thou now, the blessed of
the Lord, *do thus*.

30 Then he made them a feast, & thei did
eat and drinke.

31 And thei rose vp betimes in the mor-
ning, and sware one to an other: then Iz-
hák let them go, and thei departed from
him in peace.

32 And that same daye Izhaks seruants ca-
me & tolde him of a well, which thei had
digged, & said vnto him, We haue found
water.

Or, she.

33 So he called it ^o Shibáb: therefore the na-
me of the citie is called ^o Beer-sheba vn-
to this daye.

*Or, the well of
the othe.*

34 ¶ Now when Esáu was fourtie yere olde,
he toke to wife Iudith, the daughter of
Beerí an Hittite, & Bassemáth ^ý daugh-
ter of Elón an Hittite *also*.

*Chap. 27. 46.
Or, disbeditt
and rebellious.*

35 And thei ^{*} were ^a a grief of minde to Iz-
hák and to Rebekáh.

CHAP. XXVII.

*8 Iakób getteth the blessing from Esáu by his mo-
thers counsel. 38 Esáu by weeping moueth his father to
pittie him. 41 Esáu hateth Iakób and threateneth his
death. 43 Rebekáh sendeth Iakób awaie.*

ANd when Izhák was olde, & his eies
were dimme (so that he colde not se) he
called Esáu his eldest sonne, and said
vnto him, My sonne. And he answered
him, "I am here.

Or, he, I.

2 Then he said, Beholde, I am now olde
and knowe not the date of my death:

3 Wherefore now, I praie thee take thine
instruments, thy quier and thy bowe, &
get thee to the field, that thou maiest

"take me some venison.

4 Then make me sauourie meat, such as I
loue, and bring it me that I maie eat, and
^ý my ^a soule maie blesse thee, before I dye.

Or, bled.

5 (Now Rebekah heard, when Izhák spake
to Esáu his sonne) and Esáu went into the
field to hunt for venison, and to bring it.

*a The carnal
affectio, which
he bare to his
sonne, made
him forget ý
which God
spake to his
wife. Chap. 27.
25.*

6 ¶ Then Rebekáh spake vnto Iakób her
sonne, saying, Beholde, I haue heard thy
father talking w Esáu thy brother, saying,
7 Bring me venison, and make me sauou-
rie meat, that I maie eat and blesse thee
before the Lord, afore my death.

8 Now therefore, my sonne, heare my voy-
ce in that which I commande thee.

9 Get thee now to the flocke, & bring me
thence two good kyds of the goates, that
I maie make pleasant meat of them for
thy father, such as he loueth.

*b This subtil-
tie is blame-
worthy be-
cause the
shulde haue
earied til God
had performed
his promes.*

10 Then thou shalt bring it to thy father,
and he shal eat, to the intent, that he maie
blesse thee before his death.

11 But Iakób said to Rebekáh his mother,
Beholde, Esáu my brother is rough, and I
am smothe.

12 My father maie possibly fele me, and I
shal seme ["] to him to be a mocker: so shal
I bring a curse vpon me, and not a bles-
sing.

*Or, before his
eyes.*

13 But his mother said vnto him, ["] Vpó me
be thy curse, my sonne: onely heare my
voyce, and go and bring me *them*.

*Or, as though I
wolde deceiue
him*

14 So he went and fet *them*, and brought *them*
to his mother: and his mother made plea-
sant meat, such as his father loued.

*Or, I wil save
the danger ou-
me.*
*c The assuranc-
e of Gods
decre made
her bolde.*

15 And Rebekáh toke faire clothes of her
elder sonne Esáu, which were in her hou-
se, and clothed Iakób her yonger sonne:
16 And she couered his hands and the smo-
the of his necke with the skinnes of the
kyds of the goates.

17 Afterwarde she put the pleasant meat
and bread, which she had prepared, in the
hand of her sonne Iakób.

18 ¶ And whē he came to his father, he said,
My father. Who answered, I am here:
who art thou, my sonne?

19 And Iakób said to his father, ^d I am E-
sáu thy first borne, I haue done as ^ý badest
me, arise, I praie thee: sit vp and eat of my
venison, that thy soule maie blesse me.

*d Although Iaa-
kób was assu-
red of this
blessing by
faith: yet he
did euil to
seke it by lies
and the more
because he
abuseh Gods
Name theru-
to.*

20 Then Izhák said vnto his sonne, How
hast thou founde it so quickly, my sonne?
Who said, Because the Lord thy God
brought it to mine hand.

21 Againe said Izhák vnto Iakób, Come
nere now, that I maie fele thee, my sonne,
whether thou be that my sonne Esáu or
not.

*e This decla-
reth that he
suspected some
thing, yet God
wolde not
haue his decre
alred.*

22 Then Iakób came nere to Izhák his
father, and he felt him and said, The
^e voyce is Iakobs voyce, but the hāds are
the handes of Esáu.

23 (For he knewe him not, because his handes were rough as his brother Esaus handes: wherefore he blessed him)

n Esau. I am.

24 Again he said, Art thou that my sonne Esau: Who answered, Yea.

25 Then said he, Bring it me hether, and I wil eat of my sonnes venisō, that my soule may blesse thee. And he broght it to hī and he ate: also he broght him wine, and he dranke.

26 Afterwarde his father Izhák said vnto him, Come nere now, and kisse me, my sonne.

27 And he came nere and kissed him. Then he smelled the sauour of his garments, & blessed him, and said, Beholde, the smel of my sonne is as the smel of a field, which y Lord hathe blessed.

Ser. 11, 20.

28 * God giue thee therefore of the dewe of heauen, and the farnes of the earth, and plentie of wheat and wine.

29 Let people be thy seruants, and nacions bowe vnto thee: be lord ouer thy brethré, and let thy mothers childré honour thee. cursed be he that curseth thee, and blessed be he that blesseth thee.

30 ¶ And when Izhák had made an end of blessing Iakób, and Iakób was scace gone out from the presence of Izhák his father, then came Esáu his brother from his hunting,

31 And he also prepared sauourie meat and broght it to his father, and said vnto his father, Let my father arise, and eat of his sonnés venison, that thy soule may blesse me.

32 But his father Izhák said vnto him, Who art thou? And he answered, I am thy sōne, euen thy first borne Esau.

f In perceiuing his error, by appointing his heyre against Gods sentence pronounced before. 10r, sufficiently.

33 Then Izhák was f stricken with a meruelous great feare, & said, Who and where is he that hunted venison, and broght it me, and I haue eat of all before thou camest? and I haue blessed him, therefore he shal be blessed.

34 When Esáu heard the wordes of his father, he cryed out with a great crye and bitter, and cryed of measure, and said vnto his father, Blesse me, euen me also, my father.

35 Who answered, Thy brother came with subtiltie, and hathe taken away thy blessing.

g In the chap. 25. he was so called because he helde his brother by y hele, as though he wolde ouerthrowe him: & therefore he is here called anouerthrower, or deceiver. h For Izhák did this as he was the minister and Prophet of God.

36 Then he said, Was he not iustly called Iakób? for he hathe deceued me these two times: he toke my birthright, and lo, now hathe he taken my blessing. Also he said, Hast thou not reserued a blessing for me?

37 Then Izhák answered, and said vnto Esau, Beholde, I haue made him thy lord, and all his brethren haue I made his seruantes: also with wheat and wine haue I furnished him, and vnto thee now what

shal I do, my sonne?

38 Thē Esáu said vnto his father, Hast thou but one blessing my father? blesse me, euen me also, my father: and Esáu lifted vp his voyce, and * wept.

** Or, I am alij (thy sonne) Ebr. 12, 16.*

39 Then Izhák his father answered, and said vnto him, Beholde, the farnes of the earth shaibe thy dwelling place, and thou shalt haue of the dewe of heauen from aboue.

40 And by thy sworde shalt thou liue, and shalt be thy brothers seruant. But it shal come to passe, whē thou shalt get the mastery, that thou shalt breake his yoke from thy necke.

1 Because thine enemies shalbe rounce about thee. k Which was fulfilled in his posteritie the Idumeas: who were tributaries for a time to Israēl, and after came to libertie. Abd. 1, 10. l Hypocrites onely absteine from doing euil for feare of men.

41 ¶ Therefore Esáu hated Iakób, because of y blessing, wherewith his father blessed him. And Esáu thought in his minde, * The dayes of mourning for my father wil come shortly, then I wil slay my brother Iakób.

42 And it was tolde to Rebekáh of y wordes of Esáu her elder sonne, and she sent called Iakób her yonger sonne, and said vnto him, Beholde, thy brother Esau is comforted against thee, meaning to kill thee:

m He harbe good hope to recover his birthright by killing thee.

43 Now therefore my sōne, heare my voyce: arise, and flee thou to Harán to my brother Labán,

44 And tary with him a while vntil thy brothers fearenes be swaged,

45 And til thy brothers wrath turne away from thee, and he forget the things, which thou hast done to him: then wil I send and take thee from thence: why shulde I be deprived of you bothe in one day?

46 Also Rebekáh said to Izhák, * I am weary of my life, for the daughters of Heth. If Iakób take a wife of the daughters of Heth like these of the daughters of the land, what auaieth it me to liue?

n For y wicked sonne wil kill the godlie: & y plague of God wil afterward light on y wicked sonne. Chap. 26, 35. o Which were Esaus wues. p Hecoby the persuaded Izhák to agre to Iakobs departing.

CHAP. XXVIII.

1 Izhák forbiddeth Iakób to take a wife of the Canaanites. 6 Esáu taketh a wife of the daughters of Ishmael against his fathers wil. 12 Iakób in the way to Harán seeth a ladder reaching to heauen. 14 Christ is promised. 20 Iakób asketh of God onely meat and clothing.

1 Then Izhák called Iakób and a blessed him, and charged him, and said vnto him, Take not a wife of the daughters of Canaan.

a This secōde blessing was to cōfirme Iakobs faith, lest he shuld thinke y his father had giuen it without Gods motion. Or. 12, 12.

2 Arise, * get thee to * Padán Arám to the house of Bethuél thy mothers father, and thence take thee a wife of the daughters of Labán thy mothers brother.

*Chap. 24, 10. * Or, all mightie.*

3 And God all sufficiēt blesse thee, & make thee to encrease, & multiplie thee, that thou maieft be a multitude of people,

b The godlie fathers were put in minde continually: y they were but strangers in this world: to trust thei shulde list vp their eyes to y heauen, where they shulde haue a sure dwelling.

4 And giue thee the blessing of Abraham, euen to thee & to thy sēde with thee, that thou maieft inherit the lād (wherein thou art a stranger) which God gaue vnto Abraham.

Thus

5 Thus Izhák sent for the Iaakób, and he went to Padán Arám vnto Labán sonne of Bethuél the Aramite, brother to Rebekáh, Iaakobs and Esaus mother.

6 ¶ Whē Esau sawe that Izhák had blessed Iaakób, and sent him to Padán Arám, to fet him a wife thence, and giuen him a charge when he blessed him, saying, Thou shalt not take a wife of the daughters of Canaan,

7 And that Iaakób had obeyed his father & his mother, & was gone to Padán Arám:

8 Also Esau being y^e the daughters of Canaan displeasēd Izhák his father,

Or, beside his wife
e Thinkig hereby to haue reconciled himselfe to his father, but all in vaine. for he taketh not awaie the sin of the euil.

9 Then went Esau to Ishmaél, & toke vnto y^e wiues, which he had, Mahaláth the daughter of Ishmaél Abrahams sonne, the sister of Nabaióth, to be his wife.

10 ¶ Now Iaakób departed frō Beer-sheba, and went to Harán,

11 And he came vnto a certaine place, & tarried there all night, because y^e sonne was downe, and toke of the stones of the place and laied vnder his head and slept in the same place.

d Christ is the ladder wherby God and mā are ioyned together, and by whome the Angels minister vnto vs: all graces by him are giuen vnto vs, & we by him ascende into heauen

12 Then he dreamed, and beholde, there stode a ladder vpon the earth and the top of it reached vp to heauen: and lo, the Angels of God went vp and downe by it.

Chap 35. 1. and 28. 3.
e He felt the force of this promise onely by faith. for all his life time he was but a stranger in this land

13 *And beholde, the Lord stode about it, and said, I am the Lord God of Abraham thy father, & the God of Izhák: the land, vpon the which thou sleepest, wil I giue thee and thy sede.

Deut 12. 20. and 19. 14. Chap 12. 35. and 18. 18. & 22. 18. and 26. 4.

14 And thy sede shal be as the dust of the earth, and thou shalt spreade abroad* to y^e West, and to the East, and to the North, and to the South, and in thee and in thy sede shal all the families of the earth be blessed.

f He was touched with a godlie feare & reuerence.

15 And lo, I am with thee, & wil kepe thee whither soeuer thou goest, and wil bring thee againe into this land: for I wil not forsake thee vntil I haue performed that, that I haue promised thee.

16 ¶ Then Iaakób awoke out of his slepe, and said, Surely the Lord is in this place, and I was not aware.

g To be a remembrance onely of y^e visitō shewed vnto him

17 And he was afraid and said, How fearful is this place! this is none other but the house of God, and this is the gate of heauen.

h Or, house of God
h He bindeth not God vnder this condition but acknowledgeth his infirmities, and promiseth to be thankfull

18 Then Iaakób rose vp early in the morning, and toke the stone that he had laied vnder his head, and set it vp as a pillar, and powred oyle vpon the top of it.

19 And he called the name of that place Beth-él: notwithstaing the name of the cite was at the first cailed Luz.

20 Then Iaakób vowed a vowe, saying, If God wil be with me, and wil kepe me in this journey which I go, and wil giue me bread to eat, and clothes to put on:

21 So that I come againe vnto my fathers house in safety, then shall the Lord be my God.

22 And this stone, w^h I haue set vp as a pillar, shall be Gods house: & of all that y^e shall giue me, wil I giue the tenth vnto thee.

CHAP. XXIX.

13 Iaakób commeth to Labán and serueth seuen yere for Rahél. 23 Leah brogit to his bed in stede of Rahél. 29 He serueth seuen yere more for Rahél. 32 Leah conceiueth and beareth foure sonnes.

1 Then Iaakób lift vp his fete, and came into the East countrey.

a That is, he wēt forthe on his journey
b Ebi. is the lūd of the children of the East
c Thus he was directed by y^e onely providēce of God who broght hī also to Labis house.

2 And as he looked about, beholde there was a well in the field, and lo, the flockes of shepe lay thereby (for at that well were y^e flockes watered) and there was a great stone vpon the welles mouthe.

3 And thither were all y^e flockes gathered, and they rolled the stone from the welles mouthe, and watered the shepe, and put the stone againe vpon the welles mouthe in his place.

e It seemeth y^e in those daies y^e custome was to call euē brothers brethren.

4 And Iaakób said vnto them, My brethren, whence be ye? And they answered, We are of Harán.

5 Then he said vnto them, Knowe ye Labán the sonne of Nahór? Who said, We knowe him.

d Or, is he in peace? by the y^e worde the Ebrewes signifieth all prosperitie

6 Againe he said vnto them, Is he i good helth? And they answered, He is in good helth, and beholde, his daughter Rahél commeth with the shepe.

7 Thē he said, Lo, it is yet hie day, nether is it time y^e the cattel shulde be gathered together: watter ye the shepe & go fede thē.

8 But they said, We may not vntil all the flockes be broght together, & til that men rolle the stone frō the welles mouth, that we may watter the shepe.

9 ¶ While he talked with them, Rahél also came w^h her fathers shepe, for she kept thē.

10 And as sone as Iaakób sawe Rahél the daughter of Labán his mothers brother, and the shepe of Labán his mothers brother, thē came Iaakób nere, and rolled the stone from the welles mouth, and watered the stocke of Labán his mothers brother.

11 And Iaakób kissed Rahél, and lift vp his voyce and wept.

i Or, wept.

12 (For Iaakób tolde Rahél, that he was her fathers brother, & that he was Rebekahs sonne) then she ran and tolde her father.

13 And whē Laban heard tel of Iaakób his sisters sonne, he ran to mete him, and embraced him and kissed him, & broght him to his house: and he tolde Labán all these things.

e That is, the cause why he departed from his fathers house, & what he sawe in y^e way.

14 To whome Labán said, Wel, thou art my bone and my flesh, and he abode with him the space of a moneth.

f That is, of my blood and kindred.

15 ¶ For Labán said vnto Iaakób, Though thou be my brother, shuldest thou there-

fore serue me for nocht: tel me, what shal be thy wages?

16 Now Labán had two daughters, the elder called Leáh, & y^e younger called Rahél.

Or, bleasced

17 And Leáh was tender eyed, but Rahél was beautiful and faire.

18 And Iaakób loued Rahél, and said, I wil serue thee seuen yeres for Rahél thy younger daughter.

19 Then Labán answered, It is better that I giue hei thee, then that I shulde giue her to another man: abide with me.

20 And Iaakób serued seuen yeres for Rahél, and they serued vnto him but a fewe daies, because he loued her.

g Meaning, after that the yeres were accomplished.

21 ¶ Then Iaakób said to Labán, Giue me my wife that I maie go in to her: for my teime is ended.

Hebr my daies are fulfilled

22 Wherefore Labán gathered together all the men of the place, and made a feast.

h The cause why Iaakób was deceiued was, that in olde time the wife was couered with a vail, when she was brought to her housband in signe of chastite & shamefastnes.

23 But whé the euening was come, he toke Leáh his daughter and broght her to him, and he went in vnto her.

24 And Labán gaue his maide Zilpáh to his daughter Leáh, to be her seruant.

25 But when the morning was come, beholde, it was Leah. Then said he to Labán, Wherefore hast thou done thus to me: did not I serue thee for Rahél? wherefore then hast thou beguiled me?

i He esteemed more the profit that he had of Iaakobs seruice the rather his promes or the maner of the counterie, though he alledged custome for his excuse

26 And Labán answered, It is not the manner of this place, to giue the younger before the elder.

27 Fulfil seuen yeres for her, and we wil also giue thee this for the seruice, which thou shalt serue me yet seuen yeres more.

28 Thē Iaakób did so, & fulfilled her seuen yeres, so he gaue him Rahél his daughter to be his wife.

29 Labán also gaue to Rahél his daughter Bilháh his maide to be her seruant.

30 So entred he in to Rahél also, and loued also Rahél more then Leah, and serued him yet seuen yeres mo.

31 ¶ When y^e Lord sawe that Leah was despised, he made her fruitful: but Rahél was barren.

Hebr opened her wombe

k This declareth, that oft times they, who are despised of men, are fauored of God. I Hereby appeareth, that she had recoures to God in her affliction. m For children are a great cause of mutual loue betwene man and wife.

32 And Leah conceived and bare a sonne, and she called his name Reubén: for she said, Because the Lord hath looked vpon my tribulacion, now therefore mine housband wil loue me.

33 And she conceived againe and bare a sonne, and said, Because the Lord heard that I was hated, he hath therefore giuen me this sonne also, and she called his name Simeón.

34 And she conceived againe and bare a sonne, and said, Now at this time wil my housbād kepe me companie, because I haue boine him thre sonnes: therefore was his name called Leui.

35 Moreouer she conceived againe and bare

a sonne, saying, Now wil I praise the Lord: * therefore she called his name Iudáh, and left bearing.

Or, eo: fess. Mat. 1. 2. Hebr she de fira be. m. g.

CHAP. XXX.

4 9. Rahél and Leah being bothe barren giue their maides vnto their housband, and they beare him childre. 15 Leah giueth maidakes to Rahél that Iaakob might lie with her 27 Labán is enticed for Iaakobs sake. 43 Iaakób is made very rich.

1 And when Rahél sawe that she bare Iaakób no children, Rahél enuied hei sister, and said vnto Iaakób, Giue me childre, or els I dye.

2 Thē Iaakobs angre was kindeled against Rahél, and he said, Am I in Gods stede, which hath withholden frō thee the frute of the wombe?

a It is onely God that maketh barē and fruteful, and therfore I am not in faulte.

3 And she said, Beholde my maide Bilháh, go in to hei, and she shal beare vpon my knees, & I shal haue childre also by her.

b I wil receiue her childre on my lappe, as though they were mine owne

4 Then she gaue him Bilháh her maide to wife, and Iaakób went in to her.

Hebr I shall buyde.

5 So Bilháh conceived and bare Iaakób a sonne.

6 Thē said Rahél, God hath giuen sentece on my side, & hath also heard my voyce, and hath giuen me a sonne: therfore called she his name, Dan.

7 And Bilháh Rahels maide conceived againe, and bare Iaakób the seconde sonne.

Hebr wrestling of God

8 Then Rahél said, With excellēt wrestlings haue I wrestled with my sister and haue gotten the vpper hand: and she called his name, Naphtali.

c The arrogancie of mans nature appeareth in that she countmeth her sister, after she hath receiued this benefit of God to beare children

9 And when Leah sawe that she had left bearing, she toke Zilpáh hei maide, and gaue her Iaakób to wife.

10 And Zilpáh Leahs maide bare Iaakób a sonne.

d That is, God doeth increase me wth a multitude of children for so Iaakób doeth expounde this name Gad, chap 49. 9

11 Then said Leah, A companie cometh: and she called his name, Gad.

12 Againe Zilpáh Leahs maide bare Iaakób another sonne.

13 Then said Leah, Ah, blessed am I, for the daughters wil blesse me. and she called his name, Ashér.

14 ¶ Now Reubén went in the dayes of the wheat haruest and found mandrakes in the field & broght them vnto his mother Leah. Then said Rahél to Leah, Giue me, I pray thee, of thy sonnes mandrakes.

e Which is a kinde of herbe whose roote hath a certein likenes of y^e figure of a man.

15 But she answered hei, Is it a smale matter for thee to take mine housbād, except thou take my sonnes mandrakes also? Thē said Rahél, Therefore he shal slepe with thee this night for thy sonnes mandrakes.

16 And Iaakób came from the field in the euening, and Leah went out to mete him, & said, Come in to me, for I haue bought and payed for thee with my sonnes mandrakes: and he slept with hei that night.

Hebr buying & haue bought.

17 And God heard Leah and she conceived, and bare vnto Iaakób the fift sonne.

18 Then

f In fede of
arknolleagig
her faure, the
boasteth as if
God had re-
warded her
therefore.

18 The said Leah, God hath giuen me my
rewarde, because I gaue my maide to my
houfband, & she called his name Iflachár.

19 After, Leah conceived againe, and bare
Iaakób the fixt sonne.

20 The Leah said, God hath endued me
wth a good dow. ie: now wil mine houfband
dwell with me, because I haue borne him
fixt sónes: & she called his name Zebulún.

21 After that, she bare a daughter, and she
called her name Dináh.

22 ¶ And God remembred Rahél, and God
heard hei, and opened hei wombe.

23 So she conceived and bare a sonne, and
said, God hath taken away my rebuke.

24 And she called his name Ioséph, saying,
The Lord wil giue me yet another sonne.

25 ¶ And as Rahél had borne Ioséph,
Iaakób said to Labán, Séd me away
that I may go vnto my place and to my
countray.

26 Giue me my wiues and my children, for
whome I haue serued thee, and let me go:
for thou knowest what seruice I haue done
thee.

27 To whome Labán answered, If I haue
now founde fauour in thy sight, tari: I haue
perceued: that the Lord hath blessed
me for thy sake.

28 Also he said, Appoint vnto me thy wa-
ges, and I wil giue it thee.

29 But he said vnto hi, Thou knowest, what
seruice I haue done thee, and in what ta-
king thy cattel hath bene vnder me.

30 For the litle, that thou haddest before I
came, is increased into a multitude: and
the Lord hath blessed thee by my com-
ming: but now whé shal I triaue for mine
owne house also?

31 Then he said, What shal I giue thee? And
Iaakób answered, Thou shalt giue me no-
thing at all: if thou wilt do this thing for
me, I wil returne, fede, and kepe thy shepe.

32 I wil passe through all thy flockes this
day, and separat from them all the shepe
with litle spotted and great spotted, & all
"blacke lambes among the shepe, and the
great spotted, and litle spotted among the
goates: and it shal be my wages.

33 So shal my righteousnes answere for
me hereafter, when it shal come for my
rewarde before thy face, & euery one that
hath not litle or great spotted among
the goates, and blacke among the shepe,
the same shal be theft with me.

34 Then Labán said, Go to, wolde God it
might be according to thy saying.

35 Therefore he toke out the same day the
he goates that were party coloured and
with great spotted, and all the she goates
with litle and great spotted, and all y^e had
white in the, and all the "blacke among y^e
shepe, & put the in y^e keeping of his sonnes.

Or, made her
fruitful

g Because fru-
tfulness came
of Gods blef-
sing, who said,
Increase and
multiplie: ba-
rnes was
counted as a
curse

Or, tried by ex-
perience.

Or, with me.

Or, at my fe-
re
h The ordre of
nature requi-
reth that we-
rie one prou-
de for his ow-
ne familie

Or, separat
shou

Or, red.

I That which
shal hereafter
be thus spot-
ted
k God shal te-
stifie for my
righteous ceu-
ling by rewar-
ding my la-
bours
Or, counted
shepe.

Or, Labán.

Or, red, or,
browne.

36 And he set thre dares iourney betwene
him selfe and Iaakób. & Iaakób kept the
left of Labans shepe.

37 ¶ Then Iaakób toke rodde of grene
popular, and of hasel, and of the chesnut
tre, and piled white strakes in them, and
made the white appeare in the rodde.

38 Then he put y^e rodde, which he had pil-
led, in the gutters and watering troughes,
when the shepe came to drinke, before
y^e shepe: (for they were in heate, when they
came to drinke)

39 And the shepe were in heate before the
rodde, & after ward brought forth the yong of
party colour, and with smale & great
spottes.

40 And Iaakób parted these lambes, and
turned the faces of the flocke towards
these lambes party coloured and all maner
of blacke, among the shepe of Labán: so
he put his owne flockes by them selues, &
put them not with Labans flocke.

41 And in euery ramming tyme of the
stronger shepe, Iaakób laied the rodde
before the eyes of the shepe in the gutters
y^e they might conceiue before the rodde.

42 But when the shepe were feble, he put
them not in: and so y^e febler were Labans,
and the stronger Iaakobs.

43 So the man encreased exceedingly, and
had manie flockes, and made seruants, and
men seruants, and camels and asses.

CHAP. XXXI.

1 Labans children murmure against Iaakób 3 God com-
mandeth him to returne to his countray 14 The care of
God for Iaakób. 19 Rahél stealeth her fathers idoles.
23 Laban followeth Iaakób. 44 The covenant betwene
Laban and Iaakób.

1 N OW he heard the wordes of Labán
sonnes, saying, Iaakób hath takē a-
way all that was our fathers, and of our fa-
thers goods hath he gottē all this honour.

2 Also Iaakób behelde the countenance
of Labán, that it was not towards him as
in times past:

3 And the Lord had said vnto Iaakób, Tur-
ne againe into the land of thy fathers, and
to thy kinred, and I wil be with thee.

4 Therefore Iaakób sent and called Rahél
and Leah to the field vnto his flocke.

5 The said he vnto them, I fe your fathers
countenance, that it is not towards me as
it was wonte, and the God of my father
hath bene with me.

6 And ye knowe that I haue serued your
father with all my might.

7 But your father hath deceiued me, and
changed my wages ten times: but God
suffred him not to hurt me.

8 If he thus said, The spotted shal be thy wa-
ges, the all the shepe bare spotted: & if he
said thus, The party coloured shal be thy
reward, the bare all y^e shepe party coloured.
d. ii.

Iaakob here-
in vsed no de-
ceit: for it was
Gods comma-
ndement as he
declareth in y^e
next chapter,
ver 9 and 11.

Or, conceived.

m As they w^o
toke y^e ram
about septe-
bre, & brought
forth about mar-
che: for the fe-
bler in mar-
che, & lambe
in septe-
bre.

a The childre
vntered in wor-
des that w^o
the
father dissem-
bled in heart.
for y^e couetous
think y^e what-
soeuer they ca-
not snatche is
pluckt fro the
Or, and let
he wish him as
yesterday & yet
yesterday.

b The God
whome my fa-
ther worship-
ped.

Or, many times

e This declarereth that the thing, which Iaakób did before, was by Gods coman- dement, & not through de- ceite.
Or, casset

9 Thus hathe God taken awaie your fathers substance, and giuen it me.

10 ¶ For in ramming time I lifted vp mine eies and sawe in a dreame, and beholde, the he goates leaped vpon the she goates, that were partie coloured with litle and great spottes spotted.

11 And the Angel of God said to me in a dreame, Iaakób. And I answered, Lo, I am here.

12 And he said, lift vp now thine eies, and se all the he goates leaping vpon the she goates that are partie coloured, spotted with litle & great spottes: for I haue sene all that Labán doeth vnto thee.

d This Angel was Christ who appeared to Iaakób in Beth-el: & hereby appeareth he had taught his wifes & feare of God: for he talketh as though they knewe this thing.
Chap 22. 18.
e For they were giuen to Iaakób in recompence of his seruice: & was a kinde of sale.

13 *d* I am the God of Beth-él, where thou anointedst y^e pillar, where thou vowedst a vowe vnto me. Now arise, get thee out of this countrei & returne vnto the land where thou wast borne.

14 Then answered Rahél and Leah, and said vnto him, Hauē we anie more porcion and enheritance in our fathers house?

15 Doeth not he count vs as strangers for he hathe solde vs, and hathe eaten vp & consumed our monie.

16 Therefore all y^e riches, which God hathe taken from our father, is ours and our childrés: now then whatsoeuer God hathe said vnto thee do it.

17 ¶ Thē Iaakób rose vp, and set his sonnes and his wifes vpon camels.

18 And he caried awaie all his flockes, and all his substance which he had gotten, to wit, his riches, which he had gotten in Padán Arám, for to go to Izhák his father vnto the land of Canáan.

19 When Labán was gone to there his shepe, then Rahél stole her fathers idoles.

f For so the worde here signifieth, because Labán callethe the gods, ver of 30.
Or, went a way privately from Laban
Or, Ephraim.

20 Thus Iaakób stole awaie the heart of Labán the Aramite: for he tolde him not that he fled.

21 So fled he with all that he had, & he rose vp, and passed the iuer, and set his face toward mount Gileád.

22 The third day after was it tolde Labán, that Iaakób fled.

Or, himselfe & friends.

23 Then he toke his brethren with him, & followed after him seuen dayes journey, and ouertoke him at mount Gileád.

Or, ioynd with him.

24 And God came to Labán the Aramite in a dreame by night, and said vnto him, Take hede that thou speake not to Iaakób ought saue good.

Or, from good to euil.

25 ¶ Then Labán ouertoke Iaakób, & Iaakób had pitched his tent in the mount: & Labán also with his brethren pitched vpon mount Gileád.

Or, conuincid thy selfe away quietly.

26 Then Labán said to Iaakób, What hast thou done? thou hast euen stollen away mine heart & caried away my daughters as though they had bene taken captiues wth the sworde.

27 Wherefore diddest thou flee so secretly & steale away from me, & diddest not tel me, that I might haue sent thee forthe with mirth & with songs, with timbrel & with harpe?

28 But thou hast not suffered me to kisse my sonnes and my daughters: now thou hast done foolishly in doing so.

29 I am able to do you euil: but the God of your father spake vnto me yester night, saying, Take hede that thou speake not to Iaakób ought saue good.

His power is in mee hand.
g He was an idolater, and therefore wold not acknollage the God of Iaakób for his God

30 Now though thou wentest thy way, because thou greatly longedst after thy fathers house: yet wherefore hast thou stollē my gods?

31 Thē Iaakób answered, & said to Labán, Because I was afraid, & thought that thou woldest haue taken thy daughters from me.

32 But with whome thou findest thy gods, let him not liue. Serche thou before our brethren what I haue of thine, and take it to thee (but Iaakób wist not that Rahél had stollen them)

Or, he him thy.

33 Then came Labán into Iaakobs tent, & into Leahs tent, and into the two maides tentes, but founde them not. so he wēt out of Leahs tent, & entred into Rahels tent.

34 (Now Ranel had takē the idoles & put them in the camels litter & fate downe vpon them) & Labán serched all the tent, but founde them not.

Or, Rane, the saddle.

35 Then said she to her father, My lord, be not angry that I cannot rise vp before thee: for the custome of womē is vpon me: so he serched, but found not the idoles.

Ebr let xoo dige he in the eye of my lord.

36 ¶ Thē Iaakób was wroth, & chode with Labán: Iaakób also answered and said to Labán, What haue I trespased? what haue I offended, that thou hast pursued after me?

37 Seing thou hast serched all my stuffe, what hast y^e founde of all thine housholde stuffe? put it here before my brethren and thy brethren, that they may iudge betwene vs bothe.

38 This twēty yere I haue bene with thee: thine ewes and thy goates haue not cast their yong, & the rams of thy flocke haue I not eaten.

Or, bene barren.

39 Whatsoeuer was torne of beastes, I broght it not vnto thee, but made it good my selfe: of mine hāde diddest thou require it, were it stollen by day or stollen by night.

Ebr the women are cast by pray.
Ecod. 22. 28.

40 I was in the day consumed with heat, and with frost in the night, and my slepe departed from mine eies.

Or, I slept not.

41 Thus haue I bene twenty yere in thine house, and serued thee fourtē yeres for thy two daughters, and six yeres for thy shepe, and thou hast changed my wages ten times.

^h That is, the God whome Izhák did feare & reuerence

42 Except the God of my father, the God of Abraham, & the ^h feare of Izhák had bene with me, surely thou haddest sent me away now empty; *but* God behelde my tribulation, & the labour of mine handes, & rebuked *thee* yester night.

43 Then Labán answered, & said vnto Iaakób, These daughters are my daughters, and these sonnes are my sonnes, and these shepe are my shepe, and all that thou seest, is mine, and what can I do this day vnto these my daughters, or to their sonnes which they haue borne?

ⁱ His conscience reprocured him of his misbehaviour toward Iaakób and therefore moued him to seke peace

44 Now therefore come and let vs make a couenant, I and thou, which may be a witness betwene me and thee.

45 Then toke Iaakób a stone, and set it vp as a pillar:

46 And Iaakób said vnto his brethren, Gather stones: who brought stones, and made an heape, and they did eat there vpon the heape.

⁴⁰ The heape of witness
^k The one nameth the place in the Syrian tongue, & the other in the Ebrew tongue
⁴¹ Or, wasak sowey

47 And Labán called it ^l Iegár-sahaduthá, and Iaakób called it ^k Galeéd.

48 For Labán said, This heape is witness betwene me & thee this day: therefore he called the name of it Galeéd. Also *he* called it

⁴² To punish the trespasser

49 ^m Mizpáh, because he said, The Lord ^l looke betwene me & thee, when we shalbe departed one from another,

50 If ^y shalt uexe my daughters, or shalt take ⁿ wiues beside my daughters: *there is* no man with vs, beholde, God ⁿ witness betwene me and thee.

^m Nature expelleth him to exdeme that vice, wherunto through couetousnes he forsed, iaakób. 5

51 Moreouer Labán said to Iaakób, Beholde this heape, & beholde, the pillar, which I haue set betwene me and thee,

52 This heape *shalbe* witness, and the pillar *shalbe* witness, ^y I wil not come ouer this heape to thee, and that ^y shalt not passe ouer this heape & this pillar vnto me for euil.

ⁿ Beholde, how the idolaters mingle the true God with their fayned gods?
^o Meaning, by the true God whome Izhák worshipped.
⁴³ Or, meai.

53 The God of Abraham, & the God of ⁿ Nahór, & ^y God of their father be iudge betwene vs: but Iaakób sware by the ^o feare of his father Izhák.

54 Then Iaakób did offre a sacrifice vpon the mount, and called his biethren to eat ^o bread, and they did eat bread, & taried all night in the mount.

55 And early in the morning Labán rose vp and kissed his sonnes & his daughters, & ^p blessed them, and Labán departing, went vnto his place againe.

^p We see that there is euer some sede of ^y knollage of God in ^y hartes of the wicked.

CHAP. XXXII.

¹ God comforteth Iaakób by his Angels. ² He praileth vnto God confessing his Unworthines. ³ He sendeth presentes vnto Esáu. ⁴ He wrestled with the Angel who nameth him Israel.

^a He acknowledgeth Gods benefits: who for the preservation of his seedeth hostes of Angels.

¹ Now Iaakób wēt forthe on his iourney & the Angels of God met him.

² And when Iaakób sawe them, he said, ^a This is Gods host, & called the name of

the same place ^q Mahanáim.

³ Then Iaakób sent messengers before him to Esáu his brother, vnto the land of Seír into the countrey of Edóm:

⁴⁰ Or, rmal

⁴ To whome he gaue commandemēt, saying, Thus shal ye speake to my ^b lord Esáu: Thy seruant Iaakób saith thus, I haue bene a stranger with Labán & taried vnto this time.

^b He reuerenced his brother in worldlie things, because he chafely looked to be preferred to ^y spiritual promise.

⁵ I haue beues also & asses, shepe, & men seruantes, and women seruantes, and haue sent to shewe my lord, that I may finde grace in thy sight.

⁶ ¶ So the messengers came againe to Iaakób, saying, We came vnto thy brother Esáu, and he also commeth against thee and foure hundred men with him.

⁷ Then Iaakób was ^c greatly afraid, and was soie troubled, & deuided the people that was with him, and the shepe, and the beues, and the camels into two cōpanies.

^c Albeit he was comforted by the Angels, yet the firmite of ^y fleshe doeth appeare.

⁸ For he said, if Esáu come to the one companie and smite it, the other companie shal escape.

¶ Moreouer Iaakób said, O God of my father Abraham, and God of my father Izhák: Lord, which saidest vnto me, Returne vnto thy countrei & to thy kinred, and I wil do thee good,

¹⁰ I am not ^r worthe of the least of all the mercies & all the truth, which thou hast shewed vnto thy seruant: For ^w my ^d staffe came I ouer this Iordén, and now haue I gotten two bandes.

¹¹ Or, I am lesse then all thy mercies.

¹¹ I pray thee, Deliuer me from the hand of my brother, from the hand of Esáu: for I feare him, lest he wil come and smite me, & the ^e mother vpon the children.

^d That is, poore, & without all provision.

¹² For ^y saidest, I wil surely do thee good, and make thy fede as the sand of the sea, which can not be nombred for multitude.

¹³ ¶ And he taried there the same night, & toke of that which came to hand, a ^f presente for Esáu his brother:

^e Meaning, he wil put all to death: thus procure cometh of them which kille the herde together with her young ones
^f Not distrusting Gods assistance, but vnting such means as God had giue him.

¹⁴ Two hundred she goates and twenty she goates, two hundred ewes and twenty rammes:

¹⁵ Thirty milche camels with their coltes, fourtie kine, & ten bullockes, twētie she asses and ten soles.

¹⁶ So he deliuered them into the hand of his seruantes, euerie droue by them selues, & said vnto his seruants, Passe before me, and put a space betwene droue & droue.

¹⁷ And he commanded the foremost, saying, If Esáu my brother mete thee, and aske thee, saying, Whose seruant art thou? & whither goest thou? and whose are these before thee?

¹⁸ Then thou shalt say, *they be* thy seruant Iaakób: it is a present sent vnto my lord Esáu: and beholde, he him selfe also is behinde vs.

19 So likewise commanded he the seconde & the third, & all that followed the droues, saying, After this maner, ye shal speake vnto Esáu, when ye finde him.

20 And ye shal say moreouer, Beholde, thy seruant Iaakób commeth after vs (for he thought, I wil appeare his wrath with the present that goeth before me, and afterward I wil see his face: it may be that he wil accept me)

21 So went the present before him: but he taried that night with the companie.

22 And he rose vp the same night, and toke his two wiues, and his two maides, and his eleue children, & went ouer the forde Iabbók.

23 And he toke them, & sent them ouer the riuer, & sent ouer that he had.

24 ¶ Whē Iaakób was left him selfe alone, there wrestled a man with him vnto the breaking of the day.

25 And he sawe that he colde not preuaile against him: therefore he touched the hollow of his thigh, & the hollow of Iaakobs thigh was loosed, as he wrestled with him.

26 And he said, Let me go, for y morning appeareth. Who answered, *I wil not let thee go except thou blesse me.

27 Then said he vnto him, What is thy name? And he said, Iaakób.

28 Then said he, Thy name shal be called Iaakób no more, but Israél: because thou hast had power with God, thou shalt also preuaile with men.

29 Then Iaakób demaded, saying, Tel me, I pray thee, thy name. And he said, Wherefore now dost thou aske my name? And he blessed him there.

30 And Iaakób called the name of the place, Peniél: for, said he, I haue sene God face to face, and my life is preserued.

31 And the sunne rose to him as he passed Peniél, and he halted vpon his thigh.

32 Therefore the children of Israél eat not of the sinew that shanke in the holow of the thigh, vnto this day: because he touched the sinew that shanke in the holow of Iaakobs thigh.

CHAP. XXXIII.

4. Esáu and Iaakób mete and are agreed. 11. Esáu receiueth his gifts. 19. Iaakób byeth a possession. 20. And buyeth an altar.

1 And as Iaakób lift vp his eies, and looked, beholde, Esáu came, and with him foure hundred men: and he deuided the children to Leah, and to Rahél, and to the two maides.

2. And he put the maides, & their children formost, and Leah and her children after, and Rahél, and Ioseph hindermost.

3. So he went before thé and bowed him selfe to the grounde seven times, vntil he came nere to his brother.

4 Then Esáu ran to mete him and embraced him, and fel on his necke and kissed him, and they wept.

5 And he lift vp his eies, and sawe the women, and the children, and said, Who are these with thee? And he answered, They are y childre whome God of his grace hath giuen thy seruant.

6 Then came y maides nere, they, and their children, and bowed them selues.

7 Leah also with her children came nere and made obeisance. and after Ioseph & Rahél drewe nere and did reuerence.

8 Then he said, What meanest thou by all this droue, which I met? Who answered, I haue sene it, that I maie finde fauour in y sight of my lord.

9 And Esáu said, I haue ynough, my brother: kepe that thou halt to thy selfe.

10 But Iaakób answered, Nay, I pray thee: if I haue founde grace now in thy sight, then receiue my present at mine hand: for

I haue sene thy face, as though I had sene the face of God, because thou hast accepted me.

11 I praie thee take my blessing, that is brought thee: for God hath had mercie on me, & therefore I haue all things: so he compelled him, and he toke it.

12 And he said, Let vs take our iourney & go, and I wil go before thee.

13 Then he answered him, My lord knoweth, that the children are tendre, and the ewes & kine with yong vnder mine had: & if they shulde ouerdrue them one day, all the flocke wolde dye.

14 Let now my lord go before his seruāt, and I wil driue softly, according to the passe of the cattel, which is before me, and as the children be able to endure, vntil I come to my lord vnto Seir.

15 Then Esáu said, I wil leaue thé some of my folke with thee. And he answered, What needeth this? let me finde grace in the sight of my lord.

16 ¶ So Esáu returned, and went his way that same day vnto Seir.

17 And Iaakób went forwarde towarde Succóth, & buyt him an house, and made boothes for his cattel: ther efore he called the name of the place Succóth.

18 ¶ Afterwarde, Iaakób came safe to Shechem a citie, which is in the land of Canaan, when he came from Padan Arám, and pitched before the citie.

19 And there he boght a parcel of groude, where he pitched his tent, at the hand of the sonnès of Hamór Shichems father, for an hundred pieces of money.

20 And he set vp there an altar, and called it, The mightie God of Israél.

CHAP. XXXIII.

2 Dináh is rauished. 3 Manórah asketh her in marriage for

g He thought it no losse to departe w these goods, so the more he might follow the vocatiō wherunto God called him
*Ebr receiue my face.

h That is, God in forme of man
i For God as failleth his w the one hand, & vpholdeth them with the other

Or. 12. 4.

Chap. 33. 10.

k God gaue Iaakób bothe power to ouer come & also y praise of the victorie.

Or. saul.

l The faithfull so overcome their tētiōs, that they sele the smart thereof, to the intent that they shulde not glorie, but in their humilitie

a That if the one part were assailed, the other might escape

b By this gesture he partly did reuerence to his brother, & partly praied to God to mitigate Esaus wrath.

c Iaakób and his familie are the image of y Church vnder the yoke of tyrants, w for teare are brought to subjection.

d In that that his brother embraced him so louingly, contrary to his expectation, he accepted it as a plaine signe of Gods presence
*Or, gift.
e By earnest iurisdiction.

f He promised that w as senneth his mind w as not to performe.

*Or, strate

*Or, Mesopotamia.

*Or, lambs, or mourey so named

g He calleth the sight the thing, which it signifieth, in token y God had, mighty deliuered him

for his sonne. 22 The Shechemites are circumcised at the request of Iaakobs sonnes, and the persuasion of Hamór 25 The whoredome is reuenged. 28 Iaakób reproboueth his sonnes.

18 Now their wordes pleased Hamór, and Shechém Hamors sonne.

19 And the yong man deferde not to do the thig because he loued Iaakobs daughter: he was also the moste set by of all his fathers house.

20 ¶ Then Hamór and Shechém his sonne went vnto the gate of their citie, & communed with the men of their citie, saying, These men are peaceable with vs: & they may dwel in the land, and do their affaires therein (for beholde, the land hath roume ynough for them) let vs take their daughters to wiues, and giue them our daughters.

21 Onely herein wil they men consent vnto vs for to dwel with vs, and to be one people, if all the men children among vs be circumcised as they are circumcised.

22 Shal not their flockes and their substance and all their cattel be ours: onely let vs consent herein vnto thé, and they wil dwel with vs.

23 And vnto Hamór, & Shechém his sonne hearkened all that went out of the gate of his citie: and all the men children were circumcised, euen all that went out of the gate of his citie.

24 And on the thurd day (when they were fore) two of the sonnes of Iaakób, Simeón and Leuí, Dinahs brethren toke e-ther of them his sworde & went into the citie boldely, and slewe euerie male.

25 Thei slewe also Hamór and Shechém his sonne with the edge of the sworde, & toke Dináh out of Shechems house, and went their way.

26 Again the other sonnes of Iaakób came vpon the dead, and spoiled the citie, because they had defiled their sister.

27 Thei toke their shepe, and their beues, and their asses, and whatsoever was in the citie, and in the fields.

28 Also they caried away captiue and spoiled all their goods, and all their children and their wiues, and all that was in the houses.

29 Then Iaakób said to Simeón and Leuí, Ye haue troubled me, & made me stinke among the inhabitants of the land, aswel the Canaanites, as the Perizzites, and I being fewe in nombre, they shal gather them selues together against me, and slay me, and so shal I, and my house be destroyed.

30 And they answered, Shulde he abuse our sister as a whore?

CHAP. XXXV.

1 Iaakób at Gods commādemēt goeth vp to Beth-El. 2 He reformeth his householdes 8 Deborah dyeth. 3 The land of Canaan is promised him. 18 Rabel dyeth in labour 22 Reuben lieth with his fathers concubine. 30 The death of Iaakób.

a This example teacheth that to much libertie is not to be giuen to youthe

b For I wounded her

c For I shal be to the heart of the maide

d This pueeth that the consent of parentes is requisite in marriage, leing the very infidels did also obtene it as a thing necessa- rye

e Or, folie.

f For, and it shal not be so do it

g Or, marriages.

h Or, grant my request.

i For multiply greatly the dowry.

k They made the holy ordinance of God a meane to cōpasse their wicked purpose.

l As it is abomination for them that are baptized to ioyne with infidels.

m Their faulte is the greater, in that they make religion a cloke for their craft.

n For the people vied to assemble there, and justice was also manūfred

o Thus many proceed to speake for a publicke profit, whe they onely speake for their owne private gaue and commoditie.

p Thus they lacke no kinde of persuasion, which preferre their owne comodities before the common welth.

q For they were the chief of the cōpaue.

r Chap. 49. 6. k the people are punished with their wicked princes. For mouthe of the sworde.

s Or, so be abused.

a God is ever at hand to succour his in their troubles.

Chap. 28, 13.

b That by this outward act they shuld see we their inward repentance.

c For therein was some signe of superstition as in tablets & Agaus deis.

d Thus, not withstanding inconvenience. y came before, God delivred Jaakób.

Chap. 28, 19.

e Or, one of Idemians.

Chap. 32, 28.

f Or, Almighty.

g As God is said to defend, when he sheweth some signe of his presence: so he is said to ascend, when his vision is ended.

h The Ebrewes worde signifieth as much ground as one may go for bytte to buyte, & is takē for halfe a days journey.

1 Then God said to Jaakób, Arise, go up to Beth-él & dwel there, & make there an altar vnto God, that appeared vnto thee, whē thou fleddest from Esáu thy brother.

2 Then said Jaakób vnto his housholde & to all that were with him, Put away the strange gods that are among you, & cleane your selues, and change your garments:

3 For we wil rise and go vp to Beth-él, and I wil make an altar there vnto God, which heard me in the day of my tribulacion, & was with me in the way which I went.

4 And they gaue vnto Jaakób all the strange gods, which were in their hands, and all their eearings which were in their eares, and Jaakób hid them vnder an oke, which was by Shechem.

5 Then they went on their journey, and the feare of God was vpon the cities, that were round about them: so that they did not followe after the sonnes of Jaakób.

6 So came Jaakób to Luz, which is in the land of Canaan: (the same is Beth-él) he and all the people that was with him.

7 And he buyld there an altar, & had called the place, The God of Beth-él, because that God appeared vnto him there, whē he fled from his brother.

8 Then Deborah Rebekahs nurse dyed, and was buried beneth Beth-él vnder an oke: and he called the name of it Allón bachúth.

9 Againe God appeared vnto Jaakób, after he came out of Padán Arám, and blessed him.

10 Moreouer God said vnto him, Thy name is Jaakób: thy name shal be no more called Jaakób, but Israel shal be thy name: and he called his name Israel.

11 Againe God said vnto him, I am God all sufficiēt. growe, & multiplie: a nation & a multitude of natiōs shal sprig of thee, and Kings shal come out of thy loynes.

12 Also I wil giue y land, which I gaue to Abraham and Izhák, vnto thee: & vnto thy fede after thee wil I giue that land.

13 So God ascended from him in the place where he had talked with him.

14 And Jaakób set vp a pillar in the place where he talked with him, a pillar of stone, and powred drinke offering thereon: also he powred oyle thereon.

15 And Jaakób called the name of the place, where God spake with him, Beth-él.

16 Then they departed from Beth-él, & whē there was about halfe a daies journey of grounde to come to Ephrath, Rahel trauailed, and in trausiling she was in perill.

17 And when she was in peines of her labour, the midwife said vnto her, Feare not: for thou shalt haue this sonne also.

18 Then as she was about to yelde vp the goste (for she dyed) she called his name Ben-oni, but his father called him Benjamin.

19 Thus dyed Rahel, & was buried in the way to Ephrath, which is Beth-léhem.

20 And Jaakób set a pillar vpon her graue: This is the pillar of Rahels graue vnto this day.

21 The Israel went forward, & pitched his tent beyonde Migdal-éder.

22 Now, when Israel dwelt in that land, Reuben went, and laye with Bilhah his fathers concubine, and it came to Isaacs eare. And Jaakób had twelue sonnes.

23 The sonnes of Leah: Reuben Jaakobs eldest sonne, and Simeon, & Leui, & Iudáh, & Issachar, & Zebulun.

24 The sonnes of Rahel: Ioseph and Benjamin.

25 And y sonnes of Bilhah Rahels maide: Dan and Naphtali.

26 And the sonnes of Zilpah Leahs maide: Gad and Asher. these are the sonnes of Jaakób, which were borne him in Padán Arám.

27 Then Jaakób came vnto Izhák his father to Mamré a cite of Arbáh: this is Hebrón, where Abraham and Izhák were strangers.

28 And the dayes of Izhák were an hundredth and foure score yeres.

29 And Izhák gaue vp the goste and dyed, and was gathered vnto his people, being olde and ful of daies: & his sonnes Esáu and Jaakób buried him.

CHAP. XXXVI.

The wives of Esáu. 7 Jaakób and Esáu are riche. 9 The genealogie of Esáu. 24 The finding of mules.

1 Now these are the generations of Esáu, which is Edóm.

2 Esáu toke his wiues of the daughters of Canaan: Adáh the daughter of Elón an Hittite, and Aholibamah the daughter of Anáh, the daughter of Zibeón an Hiuite.

3 And toke Basemath Ishmaels daughter, sister of Nebaióth.

4 And Adáh bare vnto Esáu, Elipház: & Basemath bare Reuel.

5 Also Aholibamah bare Ieúsh, & Iaalám, and Kórah: these are the sonnes of Esáu which were borne to him in the land of Canaan.

6 So Esáu toke his wiues and his sonnes, & his daughters, & all the soules of his housse, and his flockes, and all his cattel, and all his substance, which he had gotten in the land of Canaan, & went into an other countrei from his brother Jaakób.

7 For their riches were so great that they colde not dwel together, & the land, wherein they were strangers, colde not receiue them because of their flockes.

8 There-

g The ancient fathers used this ceremonie to testifie their hope of the reirrection to come, which was not generally reuicled.

h This teacheth that the fathers were not chosen for their merites, but by Gods onely mercie, whose electiō by their fautes was not changed.

Chap. 48, 7.

Chap. 28, 18.

a This genealogie declarerth that Esáu was blessed temporally, & that his fathers blessing toke place in worldlie things. b Besides those names wher of is spoken, chap 26, 34.

c Herein appeareth Gods providence, which causeth the wicked to giue place to the godlie. y Jaakób might enioye Canaan according to Gods promises.

Iosé. 24. 4. 8 *Therefore dwelt Esáu in moūt Seír: this Esáu is Edóm.

Or, the Edomites 9 ¶ So these are the generaciõs of Esáu father of Edóm in mount Seír.

1 Chron. 1. 35. 10 These are the names of Esaus sonnes: *Elipház, the sonne of Adáh, the wife of Esáu, & Reuél the sonne of Bashemáth, the wife of Esáu.

11 And the sonnes of Elipház were Temán, Omár, Zephó, and Gatám, and Kenáz.

12 And Timná was concubine to Elipház Esaus sonne, & bare vnto Elipház, Amalék: these be the sonnes of Adáh Esaus wife.

Or, nephews. 13 ¶ And these are y^e sonnes of Reuél: Náhat, and Zérah, Shammáh, and Mizzáh: these were the sonnes of Bashemáth Esaus wife.

Or, nece. 14 ¶ And these were y^e sonnes of Aholibamá the daughter of Anáh, daughter of Zibeón Esaus wife: for she bare vnto Esáu, Ieúsh, and Iaalám, and Kórah.

Or, chief men 15 ¶ These were^d Dukes of the sonnes of Esáu: the sonnes of Elipház, the first borne of Esáu: duke Temán, duke Omár, duke Zephó, duke Kenáz,

16 Duke Kórah, duke Gatám, duke Amalék: these are y^e dukes that came of Elipház in the land of Edóm: these were the sonnes of Adáh.

17 ¶ And these are the sonnes of Reuél Esaus sonne: duke Náhat, duke Zérah, duke Shammáh, duke Mizzáh: these are the dukes that came of Reuél in the land of Edóm: these are the sonnes of Bashemáth Esaus wife.

Or, nephews. 18 ¶ Likewise these were the sonnes of Aholibamá Esaus wife: Duke Ieúsh, duke Iaalám, duke Kórah: these dukes came of Aholibamá, the daughter of Anáh Esaus wife.

19 These are the children of Esáu, & these are the dukes of thé: This Esáu is Edóm.

1 Chron. 1. 38. 20 ¶ These are the sonnes of Seír the Horite, which^e inhabited the land before, Lotán, and Shobál, and Zibeón, and Anáh.

21 And Dishón, and Ezer, and Dishán: these are the dukes of the Horites, the sonnes of Seír in the land of Edóm.

22 And the sonnes of Lotan were, Hori & Hemám, and Lotans sister was Timná.

23 And the sonnes of Shobál were these: Aluán, and Manáhat, and Ebál, Shephó, and Onám.

24 And these are the sonnes of Zibeón: bothe Atáh, & Anáh: this was Anáh that founde^f mules in the wildernes, as he fed his father Zibeons asses.

f Who not contented with those kides of beastes, which God had created, found out the moſtruous generation of mules betwene the asse and the mare. 25 And the children of Anáh were these: Dishón & Aholibamá, the daughter of Anáh.

26 Also these are the sonnes of Dishán: Hemdán, & Eshbán, & Ithrán, & Cherán.

27 The sonnes of Ezer are these: Bilhán, & Zauuán, and Akán.

28 The sonnes of Dishán are these: Vz, and Arán.

29 These are the dukes of the Horites: duke Lotán, duke Shobál, duke Zibeón, duke Anáh,

30 Duke Dishón, duke Ezer, duke Dishán: these be the dukes of the Horites, after their dukedomes in the land of Seír.

31 ¶ And these are y^e Kings that reigned in the lād of Edóm, before there reigned any King ouer the children of Iſiáel.

32 Thē Béla the sonne of Beór reigned in Edóm, and the name of his citie was Dinhábah.

33 And when Béla dyed, Iobáb the sonne of Zérah of Bozrá reigned in his stede.

34 When Iobáb also was dead, Hushám of the lād of Temaní reigned in his stede.

35 And after the death of Hushám, Hadád the sonne of Bedád, which slewe Midlián in the field of Moáb, reigned in his stede, and the name of his citie was Auith.

36 When Hadád was dead, then Samláh of Masrekáh reigned in his stede.

37 When Samláh was dead, Shaúl of^h Rehobóth by the ruer, reigned in his stede.

38 When Shaúl dyed, Baal-hanán the sonne of Achbór reigned in his stede.

39 And after the death of Baal-hanán the sonne of Achbór, Hadád reigned in his stede, and the name of his citie was Páu: & his wiues name Mehetabél the daughter of Marréd, the daughter of Mezaháb.

40 Then these are the names of the dukes of Esáu according to their families, their places and by their names: duke Timná, duke Aluáh, duke Iethéth,

41 Duke Aholibamá, duke Eláh, duke Pinón,

42 Duke Kenáz, duke Temán, duke Mibzár,

43 Duke Magdiél, duke Irám: these be the dukes of Edóm, according to their habitacions, in the land of their inheritance. This Esáu is the father of Edóm.

CHAP. XXXVII.

1 Ioseph accuseth his brethren. 5 He dreameth and is hated of his brethren. 28 They sel him to the Ishmaelites. 34 Iakób bewaileth Ioseph.

1 Iakób now dwelt in the land, wherein his father was a stranger, in the lād of Canaan.

2 These are the^a generacions of Iakób, when Ioséph was feuenrent yere olde: he kept shepe with his brethré, & the childe was with the sonnes of Bilhán, and with the sonnes of Zilpáh, his fathers wiues. And Ioséph broght vnto their father their euil^b saying.

3 Now Iſiáel loued Ioséph more then all his sonnes, because he begate him in his

g The wicked rise vp suddenly to honour, and perish as quickly. bear the inheritance of the childre of God cõtmuch ener psal 102. 28.

h Which citie is by the ruer Euphrates

Or, nece

1 Of Edóm came the Idumeans.

a That is, the storie of suche things as came to him and his familie, as chap 34

Or, slander. b He complained of the euil wordes & injuries, which they spake & did against him.

Or, pieces.
 4 So when his brethren sawe that their father loued him more then all his brethré, then thei hated him, and colde not speake peaceably vnto him.
 5 ¶ And Ioséph dreamed a dreame, and tolde his brethren, who hated him so muché the more.
 6 For he said vnto thē, Heare, I pray you, this dreame which I haue dreamed.
 7 Beholde now, we were binding sheues in y middes of the field: & lo, my shefe arose and also stode vpright, & beholde, your sheues compassed rounde about, and did reuerence to my shefe.
 8 Then his brethren said to him, What, shalt thou reigne ouer vs, and rule vs? or shalt thou haue altogether dominio ouer vs? And thei^d hated him so muche the more, for his dreames, & for his wordes.
 9 ¶ Againe he dreamed an other dreame, & tolde it his brethren, & said, Beholde, I haue had one dreame more, and beholde, the sunne and the moone and eleuen starrs did reuerence to me.
 10 Then he tolde it vnto his father & to his brethren, and his father rebuked him, & said vnto him, What is this dreame, which thou hast dreamed? shal I, & thy mother, and thy brethren come in dede and fall on the grounde before thee?
 11 And his brethren enuied him, but his father^e noted the saying.
 12 ¶ Then his brethren went to kepe their fathers shepe in Shechem.
 13 And Israél said vnto Ioséph, Do not thy brethren kepe in Shechem? come & I will send thee to them.
 14 And he answered him, I am here. Then he said vnto him, Go now, se whether it be wel with thy brethren, and how the flockes prosper, and bring me worde againe. so he sent him from the vale of Hebión, and he came to Shechem.
 15 ¶ Then a man founde him: for lo, he was wandring in the field, and the man asked him, saying, What sekest thou?
 16 And he answered, I seke my brethren: tel me, I pray thee, where they kepe sheps.
 17 And the man said, Thei are departed hence: for I heard them say, Let vs go vnto Dothán. Then went Ioséph after his brethren, and found them in Dothán.
 18 And when thei saw him a far of, euen before he came at them, thei conspired against him for to slaie him.
 19 For thei said one to another, Beholde, this^r dreamer commeth.
 20 Come now therefore, & let vs slaie him, and cast him into some pit, & we wil say, A wicked beast hath deuoured him: the we shal se, what wil come of his dreames.

e God reuiled to him by a dreame, what shulde come to passe.

d The more God sheweth him selfe fauorable to his, & more doeth the malice of wicked rage against them.

e Not despising the vision, but seeking to appease his brethren

Or, kept diligently
f He knewe that God was autor of the dreame, but he understood not the meaning

g The holy Ghost couereth not alwaie significacion, & is geiled, but also him that is i some high dignitie
Or, captaine of the garde.

21 *But whē Reubén heard that, he deliuered him out of their hands, & said, " Let vs not kil him. *Chap. 42. 22. "Ely let vs not smite his life.*
 22 Also Reubén said vnto them, Shed not blood, but cast him into this pit that is in the wildernes, & lay no hand vpon him. Thus he said, that he might deliuer him out of their hand, and restore him to his father againe.
 23 ¶ Now when Ioséph was come vnto his brethré, thei stript Ioséph out of his coat, his particoloured coate y was vpon him.
 24 And thei toke him, & cast hī into a pit, & the pit was empty, without water in it.
 25 Then thei sat them downe to eat bread: and thei lift vp their eies and loked, and beholde, there came a company of Ishmeelites from Gileád, and their camels ladē with spicerie, and rosen, and myrrhe, and were going to carie it downe into Egypt.
 26 The Iudáh said vnto his brethré, What auaieth it, if we slaie our brother thogh we kepe his blood secret?
 27 Come and let vs sel him to the Ishmeelites, and let not our hands be vpon him: for he is our brother & our flesh: and his brethren obeyed.
 28 Thē the Midianites marchāt men passed by, and thei drewe forthe, and lift Ioséph out of the pit, and solde Ioséph vnto the Ishmeelites for twentie pieces of siluer: who broght Ioséph into Egypt.
 29 ¶ Afterward Reubén returned to y pit, and beholde, Ioséph was not in the pit: thē he rent his clothes,
 30 And returned to his brethré, & said, The childe is not yōder, & I, whether shal I go?
 31 And thei toke Iosephs coate, and killed a kid of the goates, and depped the coate in the blood.
 32 So thei sent that particoloured coate, and thei broght it vnto their father, & said, This haue we foude: se now, whether it be thy sonnes coate, or no.
 33 Then he knew it and said, It is my sonnes coat: a wicked beast hathē deuoured him: Ioséph is sutely torne in pieces. *Chap 44. 28.*
 34 And Iakób rēt his clothes, & put sackcloth about his loynes, & sorowed for his sonne a long season.
 35 Then all his sonnes & all his daughters rose vp to cōfote him, but he wolde not be comforted, but said, " Surely I wil go downe into y graue vnto my sōne mourning: so his father wept for him. *Or, I wil mourne for him so long as I liue.*
 36 And the Midianites solde him into Egypt vnto Potiphár an Eunuche of Pharaohs, and his chief stuarde.

h Their hypocrite appereth in this y thei feared mā more than God: & thought it was not murther, if thei shed not his blood: or els had an excuse to couer their faule.

Wisd. 10. 13. Psal. 105. 17.

i Moses writing accordig to the opinion of thē, which toke the Midianites and Ishmeelites to be bothe one, doeth here cōfounde their names: as also appeareth vers 36 and chap. 39. 1 beels he was first offred to y Midianites, but solde to the Ishmeelites k Iowit, the messengers w were sent.

CHAP. XXXVIII.

2 The marriage of Iudáh 29 The trespassse of Er and Onán, and the vengeance of God that came thereupon. 18 Iudáh lyeth with his daughter in lawe Tamar. 29. 30 The birth of Phárox and Zárah.

And

a Moses describeth y genealogie of Iudáh because the Mesias shuld come of him.

1. Chro. 2, 3. b Which affinitie notwithstanding was condemned of God

Nom 26, 5.

Nom. 26, 19.

c This ordre was for y preservation of y stocke, that y childe begotten by the second brother shulde have y name and inheritance of y first Which is in the new Testament abolished.

d For she could not marry in any other familie so long as Iudáh would receive her in his.

e Er, was committed.

f Or, in the dove of the fountain: or, where were the waters.

g God had wonderfully blinded him y he could not knowe her by her talke

h Or, eye of him he had.

And at that time a Iudáh went downe from his brethren, and turned in to a man called Hiráh an Adullamite.

2 And Iudáh sawe there the daughter of a man called * Shuáh a b Canaanite: and he toke her to wife, and went in vnto her.

3 So she conceived and bare a sonne, & he called his name Er.

4 * And she conceived againe, and bare a sonne, and she called his name Onán.

5 Moreouer she bare yet a sonne, whome she called Sheláh: and Iudáh was at Chezib when she bare him.

6 The Iudáh toke a wife to Er his first borne sonne whose name was Tamár.

7 * Now Er y first borne of Iudáh was wicked in the sight of the Lord. therefore the Lord slewe him.

8 Then Iudáh said to Onán, Go in vnto thy brothers wife, and do the office of a kinsman vnto her, & raise vp sede vnto thy brother.

9 And Onán knewe y the sede shulde not be his: therefore when he wēt in vnto his brothers wife, he spilled it on the groude, lest he shulde giue sede vnto his brother.

10 And it was wicked in the eyes of y Lord, which he did: wherfore he slewe hi also.

11 Then said Iudáh to Tamár his daughter in lawe, d Remaine a widowe in thy fathers house, til Sheláh my sonne growe vp (for he thought thus, Lest he die aswel as his biethren) So Tamár went & dwelt in her fathers house.

12 ¶ And in proesse of time also the daughter of Shuáh Iudáhs wife dyed. Then Iudáh, when he had left mourning, went vp to his shepe shepers to Timnáh, he, and his neighbour Hiráh the Adullamite.

13 And it was tolde Tamár, saying, Beholde, thy father in lawe goeth vp to Timnáh, to there his shepe.

14 Then she put her widowes garments of from her, & covered her with a vaille, and wrapped her selfe, & fate downe in ¶ Perháh-enáim, w̄ is by the way to Timnáh, because she sawe y Sheláh was grownen, & she was not giue vnto him to wife.

15 When Iudáh sawe her, he iudged her an whore: for she had couered her face.

16 And he turned to the way, towards her, & said, Come, I pray thee, let me lye with thee. (for he e knewe not that she was his daughter in lawe) And she answered, What wilt thou giue me for to lie w̄ me?

17 Then said he, I wil send thee a kid of y goates from the flocke. & she said, Wel, if thou wilt giue me a pledge, til y send it.

18 Then he said, What is the pledge that I shal giue thee? And she answered, Thy signet, & thy cloke, and thy staffe that is in thine hand. So he gaue it her, and lay by her, and she was with childe by him.

19 Then she rose, and went & put her vaille fro her & put on her widowes raymēt.

20 Afterward Iudáh sent a kid of the goates by the hād of his f neighbour y Adullamite, for to receive his pledge from the womans hand: but he founde her not.

21 Then asked he the mē of that place, saying, Where is y whore, that fate in Enáim by y way side? And they answered, There was no whore here.

22 He came therefore to Iudáh againe, & said, I cā not finde her, & also the mē of y place said, There was no whoie there.

23 Then Iudáh said, Let her take it to her, lest we be shamed: beholde, I sent this kid, and thou hast not founde her.

24 ¶ Now after thre moneths, one tolde Iudáh, saying, Tamár thy daughter in lawe hath playd the whore, and lo, with playing the whore, she is great with childe. Then Iudáh said, Bring ye her forth and let her be burnt.

25 When she was brought forth, she sent to her father in law, saying, By the man, vnto whom these thigs p̄tenc, am I with childe: & said also, Loke. I praye thee, whose the se are, the seate, & y cloke, and y staffe.

26 Then Iudáh knewe them, and said, She is more righteous the I: for she hath done it because I gaue her not to Sheláh my sonne. So he laye with her kno more.

27 ¶ Now whē the time was come that she shulde be deliuered, beholde, there were twinnes in her wombe.

28 And when she was in trauel, the one put out his hand: & the midwife toke and bounde a red threde about his hand, saying, This is come out first.

29 But when he plucked his hād backe againe, lo, his brother came out, & the midwife said, How hast thou broken the breache vpō thee? & his name was called * Phárez.

30 And afterwarde came out his brother y had the red threde about his hand, and his name was called Zárah.

CHAPTER XXXIX.

1 Ioséph u solde to Potiphár. 2 God prospereth him 7 Potiphars wife rempeth him 13, 20 He is accused & cast in prison 21 God sheweth him fauour.

1 Now Ioséph was brought downe into Egypt: & Potiphár a an Eunuche of Pharaohs (and his chief stuard an Egyptian) bought him at the hand of the Ishmeelites, which had brought him thether.

2 And the Lord b was with Ioséph, and he was a man that prospered and was in the house of his master the Egyptian.

3 And his master sawe that the Lord was with him, and that the Lord made all that he did to prosper in his hand.

4 So Ioséph founde fauour in his sight, & serued him: and he made him c ruler of his house, and put all that he had in his hand.

e.ii.

f That his wife kednes might not be knowē to others.

g Er is committid. h He feareth man more the God.

i We se that y lawe, which was writen in mans hart, taught them that whoredome shulde be punished with death: albeit no lawe as yet was giuen.

k For y honour of y sinne could not be hid.

l Their hairious sine was signified by this monstrous birth in Or the separation betwene thee & thy brother.

m Chro. 2, 4. mat. 1, 3.

n Read chap. 37, 36.

o The fauour of God is the founteine of all prosperitie.

p Because God prospered him: and so, he made religioa to serue his profite.

d The wicked are blessed by the companie of the godlie.

5 And fro that time that he had made him ruler ouer his house & ouer all that he had, the Lord d blessed the Egyptias house for Iosephs sake : & the blessing of the Lord was vpon all that he had in y house, and in the field.

e For he was assured y all things shulde prosper well: therefore he ate and dranke & toke no care

6 Therefore he left all y he had in Iosephs had, e & toke accompte of nothig, that was w him, saue onely of the bread, which he did eat. And Ioseph was a faire personne, and wel faouored.

f In this word he declareth y somme whe reunto all her flatteries did tend

7 ¶ Now therefore after these thigs, his masters wife cast her eyes vpon Ioseph, and said, f Lye with me.

8 But he refused & said to his masters wife, Beholde, my master knoweth not what he hath in the house with me, but hath comitted all that he hath to mine hand.

g The feare of God preferred him against her continual detractions.

9 Therè is no man greater in this house then I: nether hath he kept any thing fro me, but only thee, because thou art his wife: how then can I do this great wickednes & so sinne againsts God?

10 And albeit she spake to Ioseph day by day, yet he hearkened not vnto her, to lye with her, or to be in her companie.

11 Then on a certeine day Ioseph entred into the house, to do his busines: & there was no man of the householde in the house:

12 Therefore she caught him by his garment, sayig, Slepe w me: but he left his garment in her hand and fled, & got him out.

13 Now when she sawe that he had left his garment in her hand, and was fled out,

14 She called vnto the men of her house, and tolde them, saying, Beholde, he hath brought i an Ebrewe vnto vs to mocke vs: who came into me for to haue slept with me: but I h cryed with a loude voyce.

Or, do vs violence and shame

h This declareth that where incontinencie is, thereunto is ioyned extreme impudencie and craft

15 And when he heard y I lift vp my voyce and cryed, he left his garment with me, & fled away, and got him out.

16 So she layed vp his garment by her, vntil her lord came home.

Or, after this manner.

17 Then she tolde him according to these wordes, saying, The Ebrewe seruant, w thou hast brogt vnto vs, came into me to mocke me.

18 But asone as I lift vp my voyce and cryed, he left his garment w me, & fled out.

19 Then when his master heard the wordes of his wife, which she tolde him, saying, After this maner did thy seruāt to me, his angre was kindled.

20 And Iosephs master toke him and put him in i prison, in the place, where the Kings prisoners lay bounde: and there he was in prison

Or, in the prison house

i His euil in-treatment in the prison may be gathered of the psal 105 18.

Or, inclined mercie vnto him.

21 ¶ But y Lord was with Ioseph, & shewed him mercie, and got him fauour in the sight of the o master of the prison.

22 And the keper of the prison committed to Iosephs had all the prisoners that were

in the prison, and k whatsoeuer they did there, that did he.

k That is, nothing was done without his commandment.

23 And the keper of the prison looked vnto nothing that was vnder his hand, seing that the Lord was with him: for whatsoeuer he did, the Lord made it to prosper.

CHAP. XL.

The interpretation of dreames is of God. 12. 19. Ioseph expoundeth the dreames of the two prisoners. 23 The ingratitude of the butler.

1 And after these thigs, the butler of y King of Egypt and his baker offended their lord the king of Egypt.

2 And Pharaoh was angry against his two officers, against the chief butler, and against the chief baker.

Or, eunuchs, the worde signifieth them that were in high estate, or, them that were gelded

3 Therefore he put them in ward in his chief stuardes house, in the prison and place where a Ioseph was bounde.

a God worked many wonderfull meanes to deliuer his.

4 And the chief stuarde gaue Ioseph charge ouer them, & he serued them; and they continued a season in ward:

5 ¶ And they bothe dreamed a dreame, ether of the his dreame in one night, b eche one according to y interpretation of his dreame, lo the y butler & the baker of the King of Egypt, w were bounde in the prison.

b That is, euerie dreame had his interpretation, as the thing afterward declared.

6 And when Ioseph came in vnto them in the morning, and looked vpon them, beholde, they were sad.

7 And he asked Pharaohs officers, that were with him in his masters ward, saying, Where fore loke ye so sadly to day?

Or, why are your faces euil?

8 Who answered him, We haue dreamed, eche one a dreame, & there is none to interpret the same. Then Ioseph said vnto the, c Are not interpretations of God? tel them me now.

c Can not God raise vp such as shal interpret such things?

9 So the chief butler tolde his dreame to Ioseph, and said vnto him, In my dreame, beholde, a vine was before me,

10 And in the vine were thre branches, and as it budded, her floure came forth: & the clusters of grapes waxed ripe.

11 And I had Pharaohs cup in mine hand, & I toke the grapes, and wrong them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

12 Then Ioseph said vnto him, This d is the interpretation of it: The thre branches are thre dayes.

d He was assured by the Spirit of God y his interpretation was true.

13 Within thre dayes shal Pharaoh lift vp thine head, & restore thee vnto thine office, and thou shalt giue Pharaohs cup into his hand after the olde maner, when y wast his butler.

Or, place.

14 But haue me in remembrance with thee, when thou art in good case, & shewe mercie, I pray thee, vnto me, and e make mention of me to Pharaoh, that thou maiest bring me out of this house.

e He refused not the meanes to be deliuered, which he thought God had appointed.

15 For I was stollen away by theft out of y land of the Ebrewes, & here also haue I done

done nothing, wherefore they shulde put me in the dungeon.

Ebr. in the pit.

16 And when the chief baker sawe that the interpretaciō was good, he said vnto Ioséph, Also me thoght in my dreame that I had thre white baskets on mine head.

f That is, made of white twiggess, or, as some read, baskets ful of hoies.

17 And in the vppermost basket there was of all maner bakē meates for Pharaóh: & the birdes did eat them out of the basket vpon mine head.

g He sheweth that the ministers of God ought not to conceale that, wch God reueileth vnto them

18 Then Ioséph answered, & said, This is the interpretacion thereof: The thre baskets are thre dayes:

19 Within thre daies shal Pharaóh take thine head from thee, & shal hang thee on a tre, and the birdes shal eat thy flesh from of thee.

h Which was an occasion to appoint his officers and so to examine the that were in prison

20 ¶ And so the third day, which was Pharaóhs birth day, he made a feast vnto all his seruantes: and he lifted vp the head of the chief butler, and the head of the chief baker among his seruantes.

21 And he restored the chief butler vnto his butlership, who gaue the cup in to Pharaóhs hand,

22 But he hanged the chief baker, as Ioséph had interpreted vnto them.

23 Yet the chief butler did not remembre Ioséph, but forgat him.

CHAP. XLII.

26 Pharaóhs dreames are expounded by Ioséph. 40 He is made ruler ouer all Egypt: 51 He hath two sonnes: Manasséh and Ephraím. 54 The famine beginneth throughout the worlde.

i Ebr. at the end of two yeres of dates
a This dreame was not so muche for Pharaóh, as to be a meane to deliuer Ioséph, and to prouide for his Church
o Or, flaggy place.

1 And two yeres after, Pharaóh also dreamed, and beholde, he stode by a riuer,

2 And lo, there came out of the riuer seuen goodlie kine and fatfleshed, and they fed in a medow:

3 And lo, seuen other kine came vp after them out of the riuer, euilfaoured and leane fleshed, and stode by the other kine vpon the brinke of the riuer.

4 And the euilfaoured and leane fleshed kine did eat vp the seuen welfaoured & fat kine: so Pharaóh awoke.

b All these meanes God vsed to deliuer his seruant, & to bring him in to fauour and autoritie

5 Again he slept, and dreamed the seconde time: and beholde, seuen eares of corne grewe vpon one stalke, ranke and goodlie.

6 And lo, seue thinne eares, & blasted with the East winde, sprang vp after them:

c This feare was ynough to teache him, that this vision was sent of God

7 And the thinne eares deuoured the seue ranke and ful eares. then Pharaóh awaked, and lo, it was a dreame.

d The wife of the worlde vn derstand not Gods secrets, but to his seruantes his wil is reuiled.

8 Now when the morning came, his spirite was troubled: therefore he sent and called all the sothesaiers of Egypt, & ail the wise men thereof, and Pharaóh tolde them his dreames: but none colde interpret them to Pharaóh.

e He confesseth his faure against y King, before he speake of Ioséph.

9 Then spake the chief butler vnto Pharaóh, saying, I call to minde my fautes

this day.

10 Pharaóh being angry with his seruantes, put me in waide in the chief stuardes house, bothe me and the chief baker.

11 The we dreamed a dreame in one night, bothe I, and he: we dreamed eche man according to the interpretacion of his dreame.

12 And there was with vs a yong man, an Ebrewe, seruant vnto the chief stuarde, whome when we tolde, he declared our dreames to vs, to euerie one he declared according to his dreame.

Read Chapter 40, 5.

13 And as he declared vnto vs, so it came to passe: for he restored me to mine office, and hanged him.

14 ¶ Then sent Pharaóh, and called Ioséph, and they brought him hastily out of prison, and he shaued him, and changed his raiment, and came to Pharaóh.

f The wicked seke to y Prophets of God in their necessitie, whome in their perierie they abhorre.

15 Then Pharaóh said to Ioséph, I haue dreamed a dreame, and no man can interpret it, and I haue heard say of thee, that when thou hearest a dreame, thou canst interpret it.

16 And Ioséph answered Pharaóh, saying, Without me God shal answer for the welth of Pharaóh.

g As though he wolde say, If I interpret thy dreame, it cometh of God & not of me.
Ebr. answer peace.

17 And Pharaóh said vnto Ioséph, In my dreame, beholde, I stode by the banke of the riuer:

18 And lo, there came vp out of y riuer seue fatfleshed, and welfaoured kine, and they fed in the medow.

19 Also lo, seuen other kine came vp after them, poore and very euilfaoured, and leane fleshed: I neuer sawe the like in all the land of Egypt, for euilfaoured.

Ebr. nanghes.

20 And the leane and euilfaoured kine did eat vp the first seuen fat kine.

21 And when they had eaten them vp, it colde not be knowne that they had eaten them, but they were stil as euilfaoured, as they were at the beginning: so did I awake.

Ebr. were gone into their inward partes.

22 Moreouer I sawe in my dreame, and beholde, seuen eares sprang out of one stalke, ful and faire.

23 And lo, seuen eares, withered, thinne, and blasted with the East winde, sprang vp after them.

24 And the thinne eares deuoured the seuen good eares. Now I haue tolde the sothesaiers, and none can declare it vnto me.

25 ¶ Then Ioséph answered Pharaóh, Bothe Pharaóhs dreames are one. God hath shewed Pharaóh, what he is about to do.

h Bothe his dreames tend to one end.

26 The seuen good kine are seuen yeres, & the seuen good eares are seuen yeres: this is one dreame.

27 Likewise the seuen thinne and euilfaoured kine, that came out after them, are seuen yeres: and the seuen emptie eares

blasted with the East winde are seuen yeres of famine.

28 This is the thing, which I haue said vnto Pharaoh, that God hath shewed vnto Pharaoh, what he is aboute to do.

29 Beholde, there come seuen yeres of great plentie in all the land of Egypt.

Or, abundance and fruitful.

30 Againe, there shal arise after them seuen yeres of famine, so that all the plentie shalbe forgotten in the land of Egypt, and the famine shal consume the land:

Or, they shal remember as were the plentie.

31 Nether shal the plentie be knowe in the land, by reason of this famine that shal come after: for it shalbe exceeding great.

32 And therefore the dreame was doubled vnto Pharaoh the second time, because the thing is established by God, & God hateth to performe it.

The office of a true Prophet is not onely to shewe what is to come, but also the remedies for the same.

33 Now therefore let Pharaoh prouide for a man of vnderstanding and wisdom, & set him ouer the land of Egypt.

34 Let Pharaoh make and appoint officers ouer the land, and take vp the fift part of the land of Egypt in the seuen plenteous yeres.

35 Also let them gather all the fode of the se good yeres that come, and lay vp corne vnder the hand of Pharaoh for fode, in the cities, and let them kepe it.

36 So the fode shalbe for the prouision of the land, against the seuen yeres of famine, which shalbe in the land of Egypt, that the land perish not by famine.

37 And saying pleased Pharaoh and all his seruantes.

38 Then said Pharaoh vnto his seruantes, Can we finde such a man as this, in whome is the Spirit of God?

None should be preferred to honour, haue not gifts of God mere for the same.

39 The Pharaoh said to Ioséph, For as muche as God hath shewed thee all this, there is no man of vnderstanding, or of wisdom like vnto thee.

Psal 105, 21. 1. mac 2, 53. Act. 7, 10. Or, month. I Some read, The people shal kisse thy mouth: that is, shal obey thee in all things. Or, he figures.

40 Thou shalt be ouer mine house, & at thy worde shal all my people be armed, onely in Kings thine wil I be aboute thee.

41 Moreouer Pharaoh said to Ioséph, Beholde, I haue set thee ouer all the land of Egypt.

42 And Pharaoh toke of his ring from his hand, and put it vpon Iosephs hand, and araid him in garments of fine linen and put a golden chaine about his necke.

43 So he set him vpon the best charet that he had, saue one: & they cryed before him, m Abrech, and placed him ouer all the land of Egypt.

Or, he figures. In signe of honour: which worde some expound, tender father, or father of the King, or haue downe.

44 Againe Pharaoh said vnto Ioséph, I am Pharaoh; & without thee shal no man lift vp his hand or his foote in all the land of Egypt.

Or, the expounder of secret.

45 And Pharaoh called Iosephs name Zaphnath-paaneah: and he gaue him to wife Asenath the daughter of Poti-pherah prince of On. then went Ioséph abroad in the

land of Egypt.

46 And Ioséph was a thirty yere olde when he stode before Pharaoh King of Egypt: and Ioséph departing from the presence of Pharaoh, went through out all the land of Egypt.

His age is mentioned both to shewe that his aurore came of God, and also that he suffred imprisonment & exile twelue yeres and mo. Or made for gathering.

47 And in the seuen plenteous yeres the earth was broght for the store.

48 And he gathered vp all the fode of the seuen plenteous yeres, which were in the land of Egypt, and layed vp fode in the cities: the fode of the field, that was round about every cite, layed he vp in the same.

49 So Ioséph gathered wheat, like vnto the sand of the sea in multitude out of measure, vntil he left nombing: for it was without nombre.

50 Now vnto Ioséph were borne two sonnes (before the yeres of famine came) the first was Asenath the daughter of Poti-pherah prince of On bare vnto him.

Chap. 48, 20. Or 48, 5.

51 And Ioséph called the name of the first borne Manasséh: for God said he, hath made me forget all my labour & all my fathers householde.

52 Also he called the name of the seconde Ephraim: for God said he, hath made me fruteful in the land of mine affliction.

Notwithstanding that his fathers house was the true Church of God, yet the compaignie of the wicked & prophanitie caused him to forget it. Psal 105, 16.

53 So the seuen yeres of the plentie that was in the land of Egypt were ended.

54 The seuen yeres of famine began to come, according as Ioséph had said: & the famine was in all landes, but in all the land of Egypt was bread.

Or, fode.

55 At the length all the land of Egypt was affamished and the people cryed to Pharaoh for bread. And Pharaoh said vnto all the Egyptians, Go to Ioséph: what he saith to you, do ye.

56 When the famine was vpon all the land, Ioséph opened all the store, where in the store was and solde vnto the Egyptians: for the famine waxed sore in the land of Egypt.

57 And all countreies came to Egypt to buy corne of Ioséph, because the famine was sore in all landes.

Or, came to buy. Or, came to Ioséph.

CHAP. XXII.

1 Iosephs brethren come into Egypt to buy corne. 7 He knoweth them, and tryeth them. 24. 25 Simeon is put in prison 26 The other returne to their father to see Benjamin.

1 Then Laakób sawe that there was fode in Egypt, & Laakób said vnto his sonnes, Why gaze ye one vpon another?

This storie sheweth plainly that all things are gouerned by Gods prouidence for the profite of his Church. As men destitute of counsell.

2 And he said, Beholde, I haue heard that there is fode in Egypt: Get you downe thither & buy vs fode thence, that we may liue, and not die.

3 So went Iosephs ten brethren downe to buy corne of the Egyptians.

Act. 7, 22.

4 But Béiamin Iosephs brother wolde not buy corne with his brethren. for he said, Lest death shulde befall him.

Or, shalde meete him.

5 And the sonnes of Israël came to bye fode amôg them that came: for there was famine in the land of Canáan.

6 Now Ioséph was gouernor of the land who solde to all the people of the lād:thē Ioséphs brethien came, and bowed their face to the grounde before him.

7 And whē Ioséph sawe his brethiē, he knewe them, and ^e made him selfe strange toward them, and spake to them roughly, & said vnto them, Whēce come ye? Who answered, Out of the land of Canáan, to bye vitaille.

8 (Now Ioséph knewe his brethren, but they knewe not him.

^e This dissembling is not to be followed, nor any particular facts of fathers not approved by Gods worde

Chap. 37. 5.

9 And Ioséph remembred the ^{*}dreames, which he dreamed of them) and he said vnto them, Ye are spies, and are come to se the ^{''}weakenes of the land.

^{''}Ebr. naheduez, or, fishines.

10 But they said vnto him, Nay, my lord, but to bye vitaille thy seruātes are come.

11 We are all one mans sonnes: we meane truely, and thy seruantes are no spies.

12 But he said vnto them, Nay, but ye are come to se the weakenes of the land.

13 And they said, We thy seruantes are twelue brethren, the sonnes of one man in the land of Canáan: and beholde, the yōgest ^{''}is this day with our father, and one is not.

^{''}Or, is dead.

14 Againe Ioséph said vnto thē, This is it that I spake vnto you, sayig, Ye are spies.

^d The Egyptians, which were idolaters, vied to swate by their kings life - but God forbiddeth to swate by any but him: yet Ioséph dwelling among ^{''}wicked intellects of their corruptions

15 Hereby ye shalbe proued: ^d by the life of Pharaóh, ye shal not go hēce, except your yongest brother come hether.

16 Sēd one of you which may fet your brother, and ye shal be kept in prison, that your wordes may be proued, whether there be trueth in you: or els ^{''}by the life of Pharaóh ye are but spies.

17 So he put them in wardē thre dayes.

18 Then Ioséph said vnto them the third day, This do, and liue: ^{''}for I ^e feate God.

^e And therefore am true and mist

19 If ye be true men, let one of your brethren be bounde in your prison house, & go ye, & aite fode ^{''}for the famine of your houses:

Chap. 43. 5.

20 ^{*} But bring your yonger brother vnto me, that your wordes may be tried, and y ye die not: and they did so.

^f Afflictio mactis: men to acknoledge their fautes w otherwise they wolde dissemble

21 ¶ And thei said one to an other, ^f We haue vtely sinned against our brother, in y we sawe the anguish of his soule, when he besoght vs, and we wolde not heare ^{''}him: the eiote is this trouble come vpon vs.

Chap. 37. 21.

22 And Reubén answered them, saying, Warned I not you, sayig, ^{*} Sinne not against the childe, and ye wolde not heare? and lo, his blood is now required.

^g God wil take vengeance vpo vs, & measure vs w our owne measure ^{''}Ebr. zu i ser-pretur betwene them

23 (And they were not aware that Ioséph vnderstode them: for he ^{''}spake vnto them by an interpreter)

^h Though he shewed him selfe rigorous, yet his brotherlie affecio remained.

24 Then he turned from them, and ^b wept,

and turned to them againe, and communed with them, and toke Simeón from amôg them, and bounde him before their eyes.

25 ¶ So Ioséph commanded that thei shulde fille their sackes with wheat, and put euerie mans money againe in his sacke, & giue them vitaille for the iourney: and thus did he vnto them.

26 And they laied their vitaille vpon their asses, and departed thence.

27 And as one of them opened his sacke for to giue his asse prouandre in the ynne, he espied his money: for lo, it was in his sackes mouthē.

28 Then he said vnto his brethren, My money is restored: for lo, it is euen in my sacke. And their heart ^{''}failed them, & they were ^{''}astonnished, and said one to another, What is this, ^{''}that God hath done vnto vs?

^{''}Ebr. vauz im. ^{''}Because their conscience accused them of their sinne - they thoghe God wolde haue brought thē to trouble by this money.

29 ¶ And they came vnto Iaakób their father vnto the land of Canáan, and tolde him all that had befallen them, sayig,

30 The man, ^{''}who is lord of the land, spake roughly to vs, and put vs in prison as spies of the countrei.

31 And we said vnto him, We are true mē, and are no spies.

32 We be twelue brethren, sonnes of our father: one is ^{''}not, and the yongest ^{''}is this day with our father in the lād of Canáan.

^{''}Or, can we be founde.

33 Then the lord of the countrei said vnto vs, Hereby shal I knowe if ye be true mē: Leauē one of your brethren with me, and take fode for the famine of your houses & departe,

34 And bring your yongest brother vnto me, that I may knowe that ye are no spies, but true mē: ^{''}so wil I deliuer you your brother, and ye shal occupie in the land.

35 ¶ And as they emptied their sackes, beholde, euerie mans bundel of money was in his sacke: and when they and their father sawe the bûdels of their money, they were afraied.

36 Then Iaakób their father said to them, Ye haue robbed me of my childrē: Ioséph is not, and Simeón is not, and ye wil take Bēiamin: all these thigs ^{''}are against ^{''}me.

^{''}Or, light vpon me. ^{''}For they seemed not to be touched w any loue towards their brethren, w increased his sorowe: & partly as appeared he suspected them for Ioséph.

37 Then Reubén answered his father, sayig, Slay my two sōnes, if I brig him not to thee againe: deliuer him to mine hand, and I wil bring him to thee againe.

38 But he said, My sōne shal not go downe w you: for his brother is dead, & he is left alone: if death come vnto him by ^{''}y way, which ye go, then ye shal bring my graie head with sorowe vnto the graue.

CHAP. XLIII.

13 Iaakób suffreth Benjamin to departe with his childrē.

23 Simeon is deliuered out of prison. 30 Ioséph geth aside and wepeth. 32 They fast together.

^a This was a great tentatioⁿ to Iakob to suffre so great famine in that lād, where God had promised to bleſſe him

Chap. 42. 20.

Chap. 42. 20.

^{Or, of our estate and condition.}

^{Ab to the man-ſhe of these war des: that is, that thing which he asked vs.}

Chap. 44. 32. ^{Ab. I wil fin- ne so here.}

^{Or, sweet fruit etc.}

^h What we are in necessitie or danger God forbiddeth not so vs all honest meanes to better o estate and condition.

^e Our chief trust ought to be in God and not in worldly meanes. ^d He speaketh these wordes not so much of despaire, as to make his soue more careful to bring againe their brother.

^{Or, so the ruler of his house.}

NOW great a famine was in the land. And when they had eaten vp the vitaille, which they had broght from Egypt, their father said vnto them, Turne againe, and bye vs a litle fode.

3 And Iudáh answered him, saying, The man charged vs by an othe, saying, * Neuer se my face, except your brother be with you.

4 If thou wilt send out brother with vs, we wil go downe, and by thee fode:

5 But if thou wilt not send him, we wil not go downe: for the man said vnto vs, * Loke me not in the face, except your brother be with you.

6 And Israél said, Wherefore delt ye so euil with me, as to tel the man, whether ye had yet a brother or no?

7 And they answered, The man asked straitly of our selues and of our kinned, sayig, Is your father yet aliue? haue ye any brother? And we tolde him according to these wordes: colde we knowe certainly y he wolde say, Bring your brother downe?

8 Then said Iudáh to Israél his father, Séd the boye with me, that we may rise & go, and that we may liue and not dye, bothe we, and thou, and our children.

9 I wil be suretie for him: of mine hand shalt thou require him. * If I bring him not to thee, & set him before thee, then let me beare the blame for euer.

10 For except we had made this tarying, doutles by this we had returned the seconde time.

11 Then their father Israél said vnto them, If it must needs be so nowe, do this: take of the best frutes of the land in your vessels, and bring the man a present, a litle rosen, and a litle homie, spices and myrre, nuttes, and almondes:

12 And take double money in your hand, and the money, that was broght againe in your sackes mouthes: carie it againe in your hand, lest it were some ouer sight.

13 Take also your brother and arise, and go againe to the man.

14 And God almightie giue you mercie in the sight of the man, that he maie deliuer you your other brother, and Beniamín: but I shalbe robbed of my childe, as I haue bene.

15 ¶ Thus y men toke this present, and toke twise so muche money in their hand with Beniamín, and rose vp, and went downe to Egypt and stode before Ioseph.

16 And when Ioseph sawe Beniamín wthé, he said to his stuard, Bing these men home and kil meat and make readie: for the men shal eat with me at noone.

17 And y man did as Ioseph bad, & broght the men vnto Iosephs house.

18 Now when the me were broght into Io-

sephs house, they were afraied, and said, Because of the money, that came in our sackes mouthes at the first time, are we broght, that he maie pike a quarel agaisst vs, and laie some thing to our charge, and bring vs in bondage and our asses.

19 Therefore came they to Iosephs stuard, and communed with him at the dore of the house.

20 And said, Oh syr, we came i dede downe hether at the first time to bye fode,

21 And as we came to an ynne and opened our sackes, behold, euerie mans money was in his sackes mouth, euen our money in ful weight, but we haue broght it againe in our hands.

22 Also other money haue we broght in o handes to bye fode, but we cá not tel, who put our money in our sackes.

23 And he said, Peace be vnto you, feare not: your God and the God of your father hathe giuen you that treasure in your sackes, I had your money: and he broght for the Simeón to them.

24 So the man led the in to Iosephs house, and gaue them water to wash their fete, and gaue their asses prouander.

25 And they made redy their present against Ioseph came at none, (for they heard saie, that they shulde eat bread there)

26 When Ioseph came home, they broght the present into the house to him, which was in their hands, and bowed downe to the grounde before him.

27 And he asked them of their prosperitie, and said, Is your father the olde man, of whome ye tolde me, in good health? is he yet aliue?

28 Who answered, Thy seruāt our father is in good helth, he is yet aliue: and they bowed downe, and made obeisance.

29 And he lifting vp his eies, behelde his brother Beniamín his mothers sonne, & said, Is this your yonger brother, of whome ye tolde me? And he said, God be merciful vnto thee, my sonne.

30 And Ioseph made haste (for his affection was inflamed toward his brother, and soght where to wepe) and entred into his chambte, and wept there.

31 Afterward he washed his face, and came out, and refrained him selfe, and said, Set on meat.

32 And they prepared for him by him selfe, and for them by them selues, and for y Egyptians, which did eat with him, by them selues, because the Egyptians might not eat bread with y Ebrewes: for that was an abominacion vnto the Egyptians.

33 So they fate before him: the eldest according vnto his age, and the yongest according vnto his youthe. and the men marueiled

^e So the iudgement of God pressed their conscience

^{Or, vole him selfe upon vs. Eur cast him selfe upon vs.}

Chap 42. 3.

^{Or, you are we. f Notwithstanding the corruptions of Egypt, yet Ioseph taught his familie to feare God.}

^{Ebr. peace.}

^g For they twony were borne of Rachel.

^{Ebr. bowels.}

^h Ebr bread. ^{To signifie his diguitie.}

ⁱ The nature of the superstitious is to cōdemne all other in respect of the selues.

marueiled among them selues.

34 And thei toke meases fro before him, & sent to the: but Beniamins mease was fivē times so muche as anie of theirs: & thei dronke & had of the best drinke w̄ him.

CHAP. XLIIII.

15 Ioseph accuseth his brother of theft. 33 Iudáh offereth him selfe to be seruant for Beniamin.

1 Afterwarde he comanded his stuard, saying, Fil the mens sakes with fode, as muche as thei can cary, and put euerie mans money in his sakes mouthe.

2 And put my cup, I meane the siluer cup, in the sakes mouthe of the yongest, and his corne money. And he did according to the commandement that Ioseph gaue him.

3 And in the morning the men were sent away, thei, and their asses.

4 And when thei went out of the citie not faire of, Ioseph said to his stuard, Vp, followe after the men: & whē thou doest ouertake them, say vnto them, Wherefore haue ye rewarded euil for good?

5 Is that not the cup, wherein my lord drinketh, and in the which he doeth deuine and prophecie? ye haue done euil in so doing.

6 And whē he ouertoke the, he said those wordes vnto them.

7 And thei answered him, Wherefore saiest my lord suche wordes? God forbid that thy seruants shulde do suche a thing.

8 Beholde, the money which we found in our sakes mouches, we broght againe to thee out of the land of Canaan: how then shulde we steale out of thy lordes house siluer, or golde?

9 With whome soeuer of thy seruants it be founde, let him dye, and we also wil be my lords bondmen.

10 And he said, Now then let it be according vnto your wordes: he with whome it is founde, shalbe my seruant, & ye shal be blameles.

11 Then at once euerie mā toke downe his sacke to the grounde, and euerie one opened his sacke.

12 And he searched, and began at the eldest and left at the yongest: and the cup was founde in Beniamins sacke.

13 Then thei rent their clothes, and laded euerie man his asse, and went againe into the citie.

14 So Iudáh & his brethren came to Iosephs house (so he was yet there) and thei sel before him on the grounde.

15 The Ioseph said vnto the, What acte is this, which ye haue done? Knowe ye not that suche a man as I, can deuine & prophecie?

16 Then said Iudáh, What shal we say vnto my lord? what shal we speake? & how

can we iustifie our selues? God hath founde out the wickednes of thy seruantes: beholde we are seruants to my lord, bothe we, and he, with whome the cup is founde.

17 But he answered, God forbid, y I shulde do so, but the man, with whome the cup is founde, he shalbe my seruant, & go ye in peace vnto your father.

18 The Iudáh drewe nere vnto him, and said, Oh my lord, let thy seruant now speake a worde in my lords eares, and let not thy wrath be kindled against thy seruant: for thou art euen as Pharaoh.

19 My lord asked his seruants, saying, Have ye a father, or a brother?

20 And we answered my lord, We haue a father that is olde, and a yong childe, which he begate in his age: and his brother is dead, & he alone is left of his mother, and his father loueth him.

21 Now y saidest vnto thy seruants, Bring him vnto me, that I may set mine eie vpon him.

22 And we answered my lord, The childe can not departe from his father: for if he leaue his father, his father wolde dye.

23 Then saidest thou vnto thy seruants, Except your yonger brother come downe with you, loke in my face no more.

24 So when we came vnto thy seruant our father, and shewed him what my lord had said,

25 And our father said vnto vs, Go againe, bye vs a litle fode,

26 The we answered, We can not go downe: but if our yongest brother go with vs, then wil we go downe: for we may not see the mā face, except our yongest brother be with vs.

27 Then thy seruant my father said vnto vs, Ye knowe that my wife bate me two sonnes,

28 And the one went out from me, and I said, Of a surety he is toine in pieces, and I sawe him not since.

29 Now y take this also away from me: if death take him, then ye shal bring my gray head in sorowe to the graue.

30 Now therefore, whē I come to thy seruant my father, and the childe be not with vs (seing that his life dependeth on the chilles life)

31 Then when he shal see that the childe is not come, he wil dye: so shal thy seruants bring the gray head of thy seruant our father with sorowe to the graue.

32 Doubtes thy seruant became suretie for the childe to my father, and said, If I bring him not vnto thee againe, the I wil beate the blame vnto my father for euer.

33 Now therefore, I pray thee, let me thy seruant bide for the childe, as a seruant to s. i.

k Sometime this worde signifies to be drunken, but here it is met, that thei had ynough, and dronke of the best wine

a We may not by this example any unlawful practises, seing God hath commaunded vs to walke in simplicitie
Ebr. the morning shoue

b Because the people thought he colde deuine, he attributeth to him selfe knowledge or els ne faith: that he consulted w̄ ioheliazars for it: which simulation is worthy to be reprinted

c In innocent

c To signifie how greatly the thing displeaseth them, and how sorry they were for it

d If we see no evident cause of our affliction, let vs loke to the secret counsel of God, who punisheth vs iustly for our finnes.

e Equal in estate. or, next vnto the King
Chap. 42. 23.

f Ebr. childe of his olde age

g Or, that I may see him.

Chap. 43. 25

h Ebr. be with vs

i Rehel bare to Isakob Ioseph and Beniamin.

j Ye shal cause me to dye for sorowe

k Ebr. his frater is bade to vs

Chap. 43. 28

my lord, and let the childe go vp with his brethren.

b Meaning, he had rather remaine there prisoner, then to returne and see his father in heauines.

34 For how can I go vp to my father, if the childe be not with me, onles I wolde fe the euil that shal come on my father?

CHAP. XLV.

1 Ioseph maketh him selfe knowne to his brethren. & He sheweth that all was done by Gods prouidence. 18 Pharaoh commandeth him to send for his father. 24 Ioseph exhorteth his brethren to cocorde. 27 Iacob reioyceth.

Then Ioseph colde not refraine him selfe before all that stode by him, but he cryed, Haue forthe euerie ma fro me. And there taried not one with him, while Ioseph vttered him selfe vnto his brethren.

a Not that he was ashamed of his kindred, but that he wolde couer his brethrens cause.

2 And he wept & cryed, so that the Egyptians heard: y house of Pharaoh heard also.

3 Then Ioseph said to his brethren, I am Ioseph: doeth my father yet liue? But his brethren colde not answer him, for they were astonished at his presence.

4 Againe Ioseph said to his brethren, Come nere, I pray you, to me. And they came nere. And he said, I am Ioseph your brother, whome ye solde into Egypt.

Act. 7. 13.

b This exaple teacheth, that we must by all means confort the, which are truely tribled & wounded for their finnes. Chap. 50. 20.

5 Now therefore be not sad, nether grieued with your selues, that ye solde me hether: for God did send me before you for your preseruacion.

6 For now two yeres of famine haue bene through the land, and siue yeres are behinde, wherein nether shal be earing nor haruest.

7 Wherefore God sent me before you to preferue your posteritie in this land, and to saue you aliuie by a great deliuerance.

8 Now then you sent not me hether, but God, who hathe made me a father vnto Pharaoh, and lord of all his house, and ruler through out all the land of Egypt.

c Albeit God detest sinne, yet he turneth mans wickednes to serue to his glorie.

9 Haste you and go vp to my father, and tel him, Thus saith thy sonne Ioseph, God hathe made me lord of all Egypt: come downe to me, tary not.

10 And thou shalt dwel in the land of Goshen, and shalt be nere me, thou and thy children, & thy childrens childre, & thy shepe, & thy beastes, & all that thou hast.

11 Also I wil nourish thee there (for yet remaine siue yeres of famine) lest thou perish through pouertie, thou & thy household, and all that thou hast.

12 And beholde, your eies do see, & the eies of my brother Benjamin, y my mouth speaketh to you.

d That is, that I speake in your owne language, and haue voice interpreter.

13 Therefore tel my father of all mine honour in Egypt, & of all that ye haue sene, & make haste, & bring my father hether.

14 Then he fel on his brother Beniamins necke, and wept, & Benjamin wept on his necke.

15 Moreouer he kissed all his brethren, and

wept vpon them: and afterwarde his brethren talked with him.

16 ¶ And the tydings came vnto Pharaohs house, so that they said, Iosephs brethren are come: and it pleased Pharaoh wel, & his seruants.

16. v. dca

17 Then Pharaoh said vnto Ioseph, Say to thy brethren, This do ye, lade your beastes & departe, go to y land of Canaan, and take your father, and your householdes, and come to me, and I wil giue you the best of the land of Egypt, and ye shal eat of the fat of the land.

e The most plentifull ground. f The chiefest frutes & commodities.

19 And I commande thee, Thus do ye, take you charets out of the land of Egypt for your children, and for your wiues, and bring your father and come.

20 Also regard not your stufte: for the best of all the land of Egypt is yours.

20. v. let me your vnto your vessels.

21 And the children of Israel did so: and Ioseph gaue them charets according to the commadement of Pharaoh: he gaue them vitaille also for the iourney.

22 He gaue the all, none except, change of raiment: but vnto Benjamin he gaue thre hundredth pieces of siluer, & siue sutes of rayment.

23 And vnto his father likewise he sent ten asses laden with the best things of Egypt, and ten she asses ladē with wheat, & bread, & meat for his father by the way.

23. v. he sent much to his father, as ver. 20 & ten asses.

24 So sent he his brethren away, and they departed: and he said vnto them, Fall not out by the way.

g Seing he had remitted the faulte done toward him, he wolde not y they shulde accuse one another.

25 ¶ Then they wet vp from Egypt, & came vnto the land of Canaan vnto Iacob their father,

26 And tolde him, saying, Ioseph is yet aliue, and he also is gouerner ouer all the land of Egypt, and Iacob heart failed: for he beleued them not.

h As one betweene hope & feare.

27 And they tolde him all the wordes of Ioseph, which he had said vnto them: but when he sawe the charets, which Ioseph had sent to cary him, then the spirit of Iacob their father reuiued.

28 And Israel said, I haue ynough: Ioseph my sonne is yet aliue: I wil go and see him yer I dye.

CHAP. XLVI.

2 God assureth Iacob of his iourney into Egypt. 27 The nombre of his familie when he went into Egypt. 29 Ioseph meeteth his father. 34 He teacheth his brethren what to answer to Pharaoh.

1 Then Israel toke his iourney with all that he had, & came to Beer-sheba, and offered sacrifice vnto the God of his father Izhak.

a Whereby he both signified, that he worshipped y true God, and also that he kept in his heart y possession of that land, fro whence present necessitie drew him.

2 And God spake vnto Israel in a vision by night, saying, Iacob, Iacob. Who answered, I am here.

3 Then he said, I am God, the God of thy father, feare not to go downe into Egypt: for

for I wil there make of thee a great nation.

b Conducting thee by my power. c In thy posteritie. d Shal shut thine eyes when thou diest & apperceived to him that was moſte dearest or chief of the kured.

Iofh. 24. 4. pſal. 105. 23. q. 58. 6.

Exod. 1. 2. and 6. 1. 4. nom. 26. 5. 1. chro. 5. 1.

Exod. 6. 15. 1. chro. 4. 2. 4.

1. Chro. 8. 1.

1. Chro. 2. 3. & 4. 21. & chap. 38. 3.

4. Chro. 7. 1.

Or. perſeuer.

1. Chro. 7. 30.

Chap. 41. 50.

1. Chro. 7. 6. and 8. 1.

4 I wil go downe with thee into Egypt, and I wil also bring thee vp againe, and Ioseph shal put his had vpō thine eyes.

5 Then Iakób rose vp from Beer-shéba: and the sonnes of Israél carried Iakób their father, and their children, and their wiues in the charets, which Pharaóh had sent to cary him.

6 And thei toke their cattel & their goods, which they had gotten in the land of Canáan, and came into Egypt, bothe Iakób and all his sede with him,

7 His sonnes and his sonnes sonnes with him, his daughters and his sonnes daughters, and all his sede broght he with him into Egypt.

8 ¶ And these are the names of the children of Israél, which came into Egypt, euen Iakób & his sonnes: * Reubén, Iakóbs first borne.

9 And the sonnes of Reubén: Hanóch, and Phallú, and Hezrón and Carmí.

10 ¶ And the sones of * Simeón: Iemuél, & Iamin, and Onad, and Iachín, & Zóhar, & Shaúl y sonne of a Canaanitish womā.

11 ¶ Also y sonnes of * Leuí: Gershón, Koháth and Merarí.

12 ¶ Also the sonnes of * Iudáh: Er, and Onán, and Sheláh, and Phárez, and Zérah: (but Er, and Onán dyed in y land of Canáan) And the sonnes of Phárez were Hezrón and Hamúl.

13 ¶ Also the sonnes of * Issachár: Tolá, & Phuuáh, and Iob, and Shimron.

14 ¶ Also the sonnes of Zebulún: Séred, & Elón, and Iahleél.

15 These be the sonnes of Leáh, which she bare vnto Iakób in Padán Arám, with his daughter Dináh. All the soules of his sones & his daughters were thirty & thre.

16 ¶ Also the sonnes of Gad: Ziphión, and Haggi, Shuní, and Ezbón, Eri, and Arodi, and Arelí.

17 ¶ Also the sonnes of * Ashér: Timnáh, & Inuáh, and Isuí, and Beriáh, and Sérah their sister. And the sonnes of Beriáh: Héber, and Malchiél.

18 These are y childré of Zilpáh, whome Labán gaue to Leáh his daughter: & these she bare vnto Iakób, eue sixtene soules.

19 The sonnes of Rahél Iakóbs wife were Ioseph, and Benjamin.

20 ¶ And vnto Ioseph in the lād of Egypt were borne Manasséh, & Ephráim, which * Afenáth the daughter of Poti-phérah prince of On bare vnto him.

21 ¶ Also y sonnes of * Beniamín: Bélah, & Bécher, & Ashbéel, Gerá. and Naamán, Ehi, & Rosh, Muppím, & Huppím, & Ard.

22 These are the sonnes of Rahél, w were borne vnto Iakób, fourtene soules in all.

23 ¶ Also the sonnes of Dan: Hushím.

24 ¶ Also the sones of Nephtalí: Iahzeél, and Guni, and Iézer, and Shillém.

25 These are the sonnes of Bilháh, w Labán gaue vnto Rahél his daughter, & she bare these to Iakób, in all, seué soules.

26 All the * soules, that came with Iakób into Egypt, which came out of his loynes (beside Iakóbs sonnes wiues) were in the whole, thre score and sixe soules.

Deut. 10. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

27 Also the sonnes of Ioseph, which were borne him í Egypt, were two soules: so that all the soules of y house of Iakób, which came into Egypt, are seuen^r e.

28 ¶ Then he sent Iudáh before him vnto Ioseph, to direct his way vnto Góshen, and they came into the land of Góshen.

Or, he purp^osed him a place.

29 Then Ioseph made ready his charet & went vp to Góshen to mete Israél his father, and presented him selfe vnto him, & fel on his necke, and wept vpon his necke a good while.

23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

30 And Israél said vnto Ioseph, Now let me dye, since I haue sene thy face, and that thou art yet aliue.

31 Then Ioseph said to his brethren, and to his fathers house, I wil go vp and shewe Pharaóh, and tel him, My brethren and my fathers house, which were in the land of Canáan, are come vnto me,

32 And the men are shepherdes, & because they are shepherdes, they haue broght their shepe & their cattel, & all y ther haue.

e He was ashamed of his father and knured, though they were of basse condition.

33 And if Pharaóh call you, and aske you, What is your trade?

34 Thé ye shal say, Thy seruants are men occupied about cattel, fro our childhode euen vnto this time, bothe we and our fathers: that ye may dwel in the lād of Góshen: for euerie shepekeeper is an abominacion vnto the Egyptians.

f God suffreth the worlde to hate his, that they may forsake the filth of y worlde & cleaue to him.

CHAP. XLVII.

7 Iakób commeth before Pharaóh, and tolleth him his age. 11 The land of Goshen is giuen him. 23 The idolatrous priests haue liuing of the King. 26 Iakóbs age when he dyeth. 30 Ioseph sweareth to bury him with his fathers.

1 Then came Ioseph and tolde Pharaóh, and said, My father, & my brethrē, & their shepe, & their cattel, and all y they haue, are come out of the land of Canáan, & beholde, they are in y land of Góshen.

2 And Ioseph toke parte of his brethrē, eue

a That y King might be assured they were come, and se what manner of people they were.

3 Thé Pharaóh said vnto his brethrē, What is your trade? And thei answered Pharaóh, Thy seruants are shepherdes, bothe we and our fathers.

4 Thei said moreouer vnto Pharaóh, For to soioune in y land are we come: for thy seruats haue no pasture for their shepe, sofore is the famine in the land of Canáan. Now therefore, we pray thee, let thy seruants dwel in the land of Góshen.

5 Then spake Pharaoh to Ioséph, saying, Thy father and thy brethré are come vnto thee.

b Ioséphs great modestie appeareth in y he wolde enterprife nothing without the Kings commandement

6 The land of Egypt is before thee: in y best place of the land make thy father and thy brethren dwel: let them dwel in the land of Góshen: and if thou knowest that there be men of actiuitie among them, make them rulers ouer my cattel.

"Ebr blessed.

7 Ioséph also broght Iaakób his father, & set him before Pharaoh. And Iaakób saluted Pharaoh.

"Ebr how many daies are the yeres of thy life?"

8 Then Pharaoh said vnto Iaakób, "How olde art thou?"

Ebr. 11. 9.

9 And Iaakób said vnto Pharaoh, The whole time of my pilgrimage is an hūdreth & thirty yeres: fewe and euil haue the dayes of my life bene, & I haue not attained vnto the yeres of the life of my fathers, in y dayes of their pilgrimages.

"Ebr blessed

10 And Iaakób toke leaue of Pharaoh, & departed from y presence of Pharaoh.

11 ¶ And Ioséph placed his father, and his brethren, and gaue them possession in the land of Egypt, in the best of the land, euen in the land of Ramefés, as Pharaoh had commanded.

e Which was a citie in the contry of Góshē Exod 1, 11

12 And Ioséph nourished his father, and his brethren, and all his fathers housholde with bread, euen to the yong children.

d Some read, that he fed the as litle babes, because they colde not provide for them felues against that famine.

13 ¶ Now there was no bread in all the lād: for the famine was exceeding fore: so that the land of Egypt & the land of Canaan were famished by the reason of y famine.

14 And Ioséph gathered all the money, that was foude in the lād of Egypt, and in the land of Canaan, for the corne which they boght, & Ioséph laied vp the money in Pharaohs house.

e Wherein he worbe declarerth his fidelitie toward the King, and his munde fre frō sanctoufnes.

15 So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptiās came vnto Ioséph, and said, Giue vs bread: for why shulde we dye before thee? for our money is spent.

16 Then said Ioséph, Bring your cattel, & I wil giue you for your cattel, if your money be spent.

17 So they boght their cattel vnto Ioséph, & Ioséph gaue them bread for the horses, and for the flockes of shepe, and for the herdes of cattel, and for the asses: so he fed them with bread for all their cattel that yere.

18 But when the yere was ended, they came vnto him the next yere, & said vnto him, We wil not hide from my lord, that since our money is spent, & my lord hathe the herdes of the cattel; there is nothing left in the sight of my lord, but our bodies & our grounde.

f For except the groude be tilled & sowed, it perisheth & is, as it were dead.

19 Why shal we perish in thy sight, bothe we, and our land: bye vs and our lād for

bread, and we and our land wil be bonde to Pharaoh: therefore giue vs fede, y we may liue and not dye, and that the land go not to waffe.

20 So Ioséph boght all the lād of Egypt for Pharaoh: for y Egyptians folde euerie mā his grounde because the famine was fore vpon them: so the land became Pharaohs.

21 And he removed the people vnto the cities, from one side of Egypt euen to the other.

22 Onely the land of the Priestes boght he not: for the Priestes had an ordinarie of Pharaoh, and they did eat their ordinarie, which Pharaoh gaue the: wherefore they folde not their grounde.

23 Then Ioséph said vnto the people, Beholde, I haue boght you this day and your land for Pharaoh: lo, here is fede for you: sowe therefore the grounde.

24 And of the encrease ye shal giue the fift parte vnto Pharaoh, and foure partes shal be yours for the fede of the field, and for your meat, and for them of your housholdes, and for your children to eat.

25 Then they answered, Thou hast saued our liues: let vs finde grace in the sight of my lord, & we wil be Pharaohs seruāts.

26 Then Ioséph made it a lawe ouer the land of Egypt vnto this day, that Pharaoh shulde haue the fift parte, except the land of the Priestes onely, w was not Pharaohs.

27 ¶ And Isi aél dwelt in the lād of Egypt, in the countrey of Góshen: and they had their possessions therein, and grewe and multiplied exceedingly.

28 Moreouer, Iaakób liued in the land of Egypt seuentene yeres, so that the whole age of Iaakób was an hundreth fourtie & seuen yere.

29 Now when the time diewe nere y Isi aél must dye, he called his sonne Ioséph, and said vnto him, If I haue now foude grace in thy sight, put thine hād now vnder my thigh, and deale mercifully and truely w me: buy me not, I pray thee, in Egypt,

30 But when I shal slepe with my fathers, thou shalt carry me out of Egypt, and bury me in their burial. And he answered, I wil do as thou hast said.

31 Then he said, Swear vnto me. And he swaie vnto him. And Isi aél worshipped toward the beds head.

g By this changing they signified y they had nothing of their owne, but received all of the Kings libelitie "Ebr eade of: be bndr.

h Pharaoh is providing for idolatious priests, shalbe a condemnation to all them w neglect y true ministers of Gods word

i Hereby he protested y he died in y faith of his fathers, teaching his childré to hope for the promised land k He reioyced y Ioséph had promised him, & setting him selfe vp vpon his pillowe, praised God, read 1 Chre. 29 10

CHAP. XLVIII.

1 Ioséph with his two sonnes visiteth his sicke father. 3. Iaakób rehearseth Gods promes. 5 He receueth Ioséphs sonnes as hu. 19 He preferreth the yonger. 21 He propheciethe their returne to Canaan.

1 A Game after this, one said to Ioséph, A Lo, thy father is sicke: then he toke w hī his two sonnes, Manasséh & Ephraim.

2 Also one tolde Iaakób, & said, Beholde, thy sonne Ioséph is come to thee, and Israél

a Ioséph more esteemeth y his childré shulde bereceiued into Iaakobs familie. w was y Chureh of God, then to enioye all the treasures of Egypt

raél toke his strength vnto him and sate vpon the bed.

Or all sufficit. Chap 28.13

3 Then Iaakób said vnto Ioséph, God^a almighty appeared vnto me at ^aLuz in the land of Canaan, and blessed me.

4 And he said vnto me, Beholde, I wil make thee fruitful, and wil multiplie thee, & wil make a great^a nombre of people of thee, and wil giue this land vnto thy seds after thee for an^b euerlasting possession.

Chap. 41. 50. Ioséph. 13. 7.

^b Which is true in carnal Israél vnto the coming of Christ, and in the spiritual for euer.

5 ¶ And now thy two sonnes, Manasséh & Ephraím, which are borne vnto thee in y^e land of Egypt, shalbe mine, as Reubén and Simeón are mine.

6 But thy lignage, which thou hast begotten after them, shalbe thine: they shalbe called after the names of thy brethren in their inheritance.

Chap 35. 19.

7 Now whē I came frō Padán, Rahél^a dyed vpon mine hād in the land of Canaan, by the way when ~~she was~~ but halfe a daies iourney of grounde to come to Ephraím: and I buryed her there in the way to Ephraím: the same is Beth-léhém.

8 Then Israél behelde Ioséphs sonnes and said, Whose are these?

9 And Ioséph said vnto his father, They are my sones, which^c God hath giuē me here. then he said, I pray thee, bring them to me, that I may blesse them:

^c The faithful acknowledge ledge all benefits to come of Gods free mercies

10 (For the eyes of Israél were dim for age, so that he couldē not see) Then he caused them to come to him, and he kissed them and embraced them.

11 And Israél said vnto Ioséph, I had not thought to haue sene thy face: yet lo, God hath shewed me also thy seds.

12 And Ioséph toke thē away frō his knees, and did reuerence^d downe to the ground.

Or his face in the ground

13 Then toke Ioséph them bothe, Ephraím in his right hand toward Israels left hād, and Manasséh in his left hand toward Israels right hād, so he broght thē vnto hī.

14 But Israél stretched out his right hand, and laid it on^e Ephraims head, which was the yonger, and his left hand vpon Manasséhs head (directing his hands of purpose) for Manasséh was the elder.

^d Gods iudgement is oft times contrary to mans, & he preferreth y^e which man despiseth *Ex 11. 21.*

15 ¶ Also he blessed Ioséph and said, The God, before whome my fathers Abraham and Izhák did walke, the God, which hath fed me all my life long vnto this day, blesse thee.

^e This Angel must be vnderstood of Christ, as chap 31. 13 & 32. 1. ^f Let them be taken as my children

16 The^e Angel, which hath deliuered me from all euil, blesse the children, and let my^f name be named vpon them, and the name of my fathers Abraham and Izhák, that they may growe as fish into a multitude in the middes of the earth.

^g Ioséph faith in binding Gods grace to the ordre of nature

17 But whē Ioséph sawe that his father laid his right hād vpon the head of Ephraím, it displeasēd him: and he stayed his fathers

hand to remoue it from Ephraims head to Manasséhs head.

18 And Ioséph said vnto his father, Not so my father, for this is y^e eldest. put thy right hand vpon his head.

19 But his father refused, and said, I knowe wel, my sonne, I knowe wel: he shalbe also a people, & he shalbe great likewise: but his yonger brother shalbe greater thē he, and his seds shalbe ful of nations.

20 So he blessed them that day, and said, In thee Israél shal blesse, and say, God make thee as^h Ephraím and as Manasséh. & he set Ephraím before Manasséh.

^h In whome Gods graces shulde manifestly appeare.

21 Then Israél said vnto Ioséph, Beholde, I dye, and God shalbe with you, & bring you againe vnto the land of your fathers.

ⁱ Which they had by faith in the promise ^k By my children, whome God spared for my sake

22 Moreouer, I haue giuen vnto thee one porcion about thy brethren, which^k I gate out of the hand of the Amorite by my sworde & by my bowe.

CHAP. XLIX.

ⁱ Iaakób blesseth all his sones by name, and sheweth them what is to come ²⁹ He wil be buryed with his fathers. ³³ He dyeth

1 Then Iaakób called his sonnes, & said, Gather your selues together, that I may tel you what shal come to you in the^a last daies.

^a When God shal bring you out of Egypt

2 Gather your selues together, & heare, ye sonnes of Iaakób, & hearken vnto Israél your father.

3 ¶ Reubén mine eldest sonne, thou art my^b might, & the beginning of my strength, ^c the excellencie of dignitie, & the excellencie of power.

^b Begotten in my youth ^c If thou hadst not lost thy birth-right by thine offence.

4 Thou wast light as water: thou shalt not be excellent, because thou wentest vp to thy fathers bed: then didst thou defile my bed, thy dignitie is gone.

5 ¶ Simeón and Leuī, brethren in euil, the instruments of crueltie are in their habitation.

^d Or, their swordes were in their mouths

6 Into their secret let not my soule come: my^d glorie, be not thou ioyned with their assemblie: for in their wrath they slewe a^e man, and in their selfewill they digged downe a wall.

^d Or tongue: meaning that he neuer consented to thē in worde nor thought ^e The Shechemites chap 34. 26

7 Cursed be their wrath, for it was feare, & their rage, for it was cruel: I wil^f diuide them in Iaakób, & scater thē in Israél.

^f For Leuī had no parte, & Simeón was vnder Iudáh Ios 19. 1, til God gaue them the place of the Amalechites ¹ Cloro 4. 43

8 ¶ Thou Iudáh, thy brethren shal praise thee: thine hād shalbe in y^e necke of thine enemies: thy fathers sonnes shal bowe downe vnto thee.

^g As was veried in Daud and Christ ^h His enemies shal feare him

9 Iudáh, as a lions whelp shalt thou come vp from the spoile, my sonne. He shal lie downe & couche as a lion, & as a lionesse.

^h Or Kingdome. ⁱ Which is Christ the Messias, the generall of all prosperitie who shal call the Gentiles to iustification.

10 Theⁱ sceptre shal not departe from Iudáh, nor a lawgiuer from betwene his feet, vntil Shilóh come, and the people shal be gathered vnto him.

11 He shal binde his asse sole vnto the

A couerly more abun-
dant with vi-
nes and pastu-
res is promi-
sed him.

vine, & his asses colte vnto the best vine.
he shal wash his garment in wine, and his
cloke in the blood of grapes.

12 His eyes shalbe red with wine, and his te-
the white with milke.

13 ¶ Zebulún shal dwel by the sea side, & he
shalbe an haue for shippes: his border shal
be vnto Zidón.

¶ Ebr. An affe of
great bone
His force
shalbe great,
but he shal
wane courage
so resist his en-
emies.

14 ¶ Issachár shalbe¹ a strong affe, couching
downe betwene two bu: dens:

15 And he shal fe that rest is good, and that
the land is pleasant, and he shal bowe his
shulder to beare, and shalbe subiect vnto
tribute.

¶ He shal haue
¶ Honour of a
tribe
¶ That is, full
of abunclue.

¶ Dan^m shal iudge his people as one of
the tribes of Israël.

17 Dan shalbe a *serpét by the way, an ad-
der by the path, byting the horse heles, so
that his ryder shal fall backwarde.

¶ Selng ¶ mi-
series that his
posteritie shal
de fall into, he
braisteth our
in praiser to
God to reme-
die it
¶ He shal abú-
de in corne &
pleasat frutes
¶ Ouercomig
more by faire
wordes then
by force
¶ Ebr. a soune of
sacr. ase
¶ Ebr. daughter
¶ As his bre-
thren. Petti-
phár, and o-
thers

18 O Lord, I haue waited for thy salua-
cion.

19 ¶ Gad, an host of mé shal ouercome him,
but he shal ouercome at the last.

20 Cöcerning Ashér, his p bread shalbe fat,
and he shal giue pleasures for a King.

21 ¶ Naphtalí shalbe a hinde let go, giuing
¶ goodlie wordes.

22 ¶ Ioseph shalbe² a fruteful bough, euen a
fruteful bough by the well side: the³ smale
boughes shal runne vpon the wall.

23 ¶ And the archers grieued him, and shot
against him, and hated him,

24 But his bowe abode strong, and the há-
des of his armes were strengthened, by
the háds of the mightie God of Jaakób, of
whome was the feeder appointed by the⁴ sto-
ne of Israël,

¶ That is: God

25 Euen by the God of thy father, who shal
helpe thee, & by the almightie, who shal
helpe thee with heauenlie blessings fró
aboue, with blessings of y depe, that lieth
beneath, with blessings of the breasts, & of
the wombe.

¶ In as muche
as he was mo-
re nere to yac
complishment
of the pro-
mes. & it had
bene more of-
ten cöfirmed
v Father in di-
gnitie, or w he
he was folde⁵
from his bre-
thren.

26 The blessings of thy father shalbe⁶ stró-
ger the blessings of mine elders: vnto
the end of the hilles of the worlde they
shalbe on the head of Ioseph, and on the
toppe of the head of him that was⁷ sepa-
rat from his brethren.

27 ¶ Benjamin shal rauine as a wolfe: in the
morning he shal deuoure the prate, and
at night he shal diuide the spoile.

28 ¶ All these are the twelue tribes of Is-
raél, and thus their father spake vnto thé,
and blessed them: euerie one of them blef-
sed he with a feueral blessing.

29 And he charged them & said vnto thé, I
am ready to be gathered vnto my people:

Chap 47. 30.

*bury me with my fathers in the caue that
is in the field of Ephrón the Hittite,

30 In the caue that is in the field of Mach-
peláh besides Mamré in the land of Ca-
naan: which same Abraham bought w the

field of Ephrón the Hittite for a posses-
sion to bury in.

31 There thei buryed Abraham and Saráh
his wife: there thei buryed Izhák & Re-
bekáh his wife: and there I buryed Leáh.

32 The purchase of the field & the caue y
is therein, was bought of y childé of Heth.

33 Thus Jaakób made an end of giuing
charge to his sonnes, and⁸ plucked vp his
fete into the bed and gawe vp the goft, &
was gathered to his people.

¶ Whereby is
signified how
quietly he
died

CHAP. L.

12 Jaakób is buryed 19 Ioseph forgiveth his brethren. 23
He seeth his childrens children. 25 He dyeth.

1 Then Ioseph fet vpon his fathers face
and wept vpon him, and kissed him.

2 And Ioseph commanded his seruantes
the⁹ phificions, to enbaume his father, &
the phificions enbaumed Israël.

¶ He meaneth
the y enbaum-
med the dead
& buryed the.

3 So forty daies were accöplished (for so
long did the daies of them that were en-
baumed last) and the Egyptiás bewailed
him¹⁰ seuentie daies.

¶ They were
more excessi-
ue in lamenting
he y faithful.

4 And when the daies of his mourning
were past, Ioseph spake to the house of
Pharaóh, saying, If I haue now founde
fauour in your eyes, speak, I pray you, in y
ea: es of Pharaóh, and say,

5 My father made me¹¹ swaure, saying, Lo,
I dye, bury me in my graue, which I haue
made me in the lād of Canaan: now the-
refore let me go, I praie thee, & bury my
father and I wil come againe.

Chap 47. 29.

6 The Pharaóh said, Go vp and bury thy
father, as he made thee to swaure.

¶ The very in-
fidels wolde
haue ouer-
performed.

7 ¶ So Ioseph went vp to bury his father,
and with him went all the seruantes of
Pharaóh, bothe the elders of his house and
all the elders of the land of Egypt.

8 Likewise all the house of Ioseph, and his
brethren, and his fathers house: onely
their children, and their shepe, and their
cattel left they in the land of Góshen.

9 And the e went vp with him bothe cha-
rets and horsemen: and they were an ex-
ceeding great companie.

10 And they came to¹² Góren Atád, which
is beyonde Iordén, and there they made
a great and exceeding sore lamentacion:
and he mourned for his father seue daies.

¶ Or, the same
shore of A-d.

11 And whē the Canaanites the inhabitáts
of the land sawe the mourning in Góren
Atád, they said, This is a great mourning
vnto the Egyptiás: wherefore the name
thereof was called¹³ Abél Mizráim, which
is beyonde Iordén.

¶ Or, the Lame-
ness of the
Egyptians.

12 So his sonnes did vnto him according
as he had commanded them:

13 ¶ For his sonnes caried him into the land
of Canaan, & buryed him in the caue of
the field of Machpeláh, w¹⁴ caue¹⁵ Abraham
bought with y field, to be¹⁶ a place to bury
in, of Ephrón y Hittite besides Mamré.

Ab. 7. 26.

Chap. 23. 28.

¶ Or, a posses-
sion

14 ¶ Then Ioseph returned into Egypt, he and his brethren, & all that went vp with him to bury his father, after that he had buried his father.

15 And whē Iosephs brethrē sawe that their father was dead, they said, ^d It may be y Ioseph wil hate vs, and wil paye vs againe all the euil, which we did vnto him.

16 Therefore they sent vnto Ioseph, sayiḡ, Thy father commanded before his death, saying,

17 Thus shal ye say vnto Ioseph, Forgiue now, I pray thee, y trespase of thy brethrē, and their sinne: for they rewarded thee euil. And now, we pray thee, foigiue y trespase of the seruants of thy fathers^e God. And Ioseph wept, when they spake vnto him.

18 Also his brethrē came vnto him, and fel downe before his face, & said, Beholde, we be thy seruantes.

19 To whome Ioseph said, Feare not: for am not I vnder^f God?

20 When ye thought euil against me, God

disposed it to good, that he might bring to passe, as it is this day, and saue muche people aliue.

21 Feare not now therefore, I wil nourish you, and your children: and he comforted them, and spake kindly vnto them.

22 ¶ So Ioseph dwelt in Egypt, he, and his fathers house: and Ioseph liued an ^g hundredreth and ten yere.

23 And Ioseph sawe Ephraims children, euen vnto the third generacion: also the sonnes of Machir the sonne of Manasse were broght vp on Iosephs knees.

24 And Ioseph said vnto his brethrē, *I am ready to dye, & God wil surely viset you, and bring you out of this land vnto the land, which he sware vnto Abraham, vnto Izhák, and vnto Iaakób.

25 And Ioseph toke an othe of the childrē of Israél, saying, ^h God wil surely viset you, and ye shal cary my bones hence.

26 So Ioseph dyed, when he was an hundredreth and ten yere olde: and they enbaumed him & put him in a cheft in Egypt.

^d An euil conscience is neuer fully at rest.

^e Meaning, y they which haue one God, shulde be ioyned in moſte ſure loue
^f Or, the messengers
^g Who by the good ſucceſſe ſemeth to reſem- ble it, & therefore it ought not to be reuenged by me.

^h Ebr. to their hearts.

^g Who, nor withſtādig he bare rule in Egypt about foure ſcore yeres, yet was ioyned with y Church of God in faith and religion. Ebr. 11, 22.

^h He ſpeaketh this by the ſpirit of propheticie, exhorting his brethren, to haue full truſt in Gods promes for their deliuerance.

THE SECONDE BOKE of Moſés, called Exodus.

THE ARGUMENT.

AFTER that Iaakób by Gods commandemēt Gen. 46, 3. had broght his familie into Egypt, where they remained for the ſpace of foure hundredreth yeres, and of ſeuenty perſones grew to an infinite nombre, ſo that the King and the countrey grudged and endeoured both by tyrannie and cruel ſlauey to ſuppreſſe them: the Lord according to his promes Gen. 15, 14. had compaſſion of his Church & deliuered them, but plagued their ennemies in moſte ſtrāge and ſondry ſortes. And the more that the tyrānie of the wicked enraged againſt his Church, the more did his heauy iudgements increaſe againſt them, til Pharaāh & his armie were drowned in the ſame Sea, which gaue an entrie and paſſage to the childrē of God. But as the ingratitude of man is great ſo did they immediatly forget Gods wōderful benefites: & albeit he had giuen them the Paſſ. ouer to be a ſigne & memorial of the ſame, yet they fel to diſtruſt, & tempted God with ſondry murmuring and grudging againſt him and his miniſters: ſometime moued with ambition, ſometime for lacke of drinke or meate to cōtēt their luſtes, ſometime by idolatrie, or ſuche like. Wherefore God viſited them with ſharpe rodde and plagues that by his corrections they might ſeke to him for remedy againſt his ſcourges & earnestly repēt them for their rebellioſ & wickednes. And becauſe God loueth thē to the end, whome he hathe once begōne to loue, he puniſhed thē not according to their deſertes, but dealt with them in great mercies, and euer with newe benefites labored to ouercome their malice: for he ſtil gouerned them and gaue thē his worde & Law, bothe cōcerning the maner of ſeruing him, & alſo the forme of iudgements and ciuil policie: to the intent that thei ſhulde not ſerue God after their owne inuention, but according to that ordre, which his heauenlie wiſdome had appointed.

CHAP. I.

^a The childrē of Iaakób that came into Egypt & The newe Pharaāh oppreſſeth them. ^b The providence of God towarde them ^c The Kings commandemēt to the mid-wiues. ^d The ſonnes of the Ebreues are commanded to be caſt into the riuer.

4 Dan, & Naphthalí, Gad, & Aſhér.

5 So all y^e ſoules, that came out of y^e loynes of Iaakób, were^e ſeuētie ſoules: Ioseph was in Egypt already.

6 Now Ioseph dyed and all his brethrē, & that whole generacion.

7 ¶ And the * children of Israél broght forthe frute and encreaſed in abundance, & were multiplied, and were exceding mightie, ſo that the blād was ful of them.

8 Then there roſe vp a newe King in Egypt, who^c knewe not Ioseph.

9 And he ſaid vnto his people, Beholde, the

^e Or, perſonnes. Gen. 46, 26. deu. 10, 22.

Al. 7, 17.
^b He meaneth the coſterey of Góllien
^c He conſidered not how God had preferred Egypt for Iosephs ſake.

^a Moſes deſcribeth the wonderfull ordre that God obſeruet in performing his promes to Abraham, Gen. 15, 14



Now^a theſe are y^e names of y^e childrē of Israél, w^h came i to Egypt (euerie man and his houſholde came thither w^h Iaakób)

2 Reubén, Simeón, Leuí, and Iudáh,

3 Iſſachár, Zebulún, and Beniamín,

people of the children of Israël are greater and mightier then we.

10 Come, let vs worke wisely with the, lest they multiplie, and it come to passe, that if there be warre, they ioyne them selues also vnto our enemies, & fight against vs, and get them out of the land.

d In to Ciuaan, and so we shal lose our commoditie

e Or, come And p'vision

e The more that God blest teth his, the more dooth the wicked inuice chem.

e Or, when with rice serued the slaves of them by crueltie

f These same so haue bene the chief of the sch.

g Or, seuer vber upon they fate in israel

h Their disobedience herein was lawfull, but their dissembling euill.

i That is, God increased the families of the Israelites by their meanes. When tyrants can not preuaile by craft, they braue forth into open rage

k This Leuite was called Amram, who married Iochabed, cha 6. 20.

AE. 7. 20. heb. 21. 23.

11 Therefore did they set taskmasters ouer them, to kepe them vnder with burdens: and they buylt the cities Pithom & Raamses for the treasures of Pharaoh.

12 But the more they vexed them, the more they multiplied and grewe: therefore they were more grieued against the children of Israël.

13 Wherefore the Egyptians by crueltie caused the children of Israël to serue.

14 Thus they made them weary of their liues by soile labour in claye and in bricke, and in all worke in the field, with all manner of bondage, which they laied vpon them moste cruelly.

15 Moreover the King of Egypt commanded the midwiues of the Ebrewe women, (of which the ones name was Simphah, and the name of the other Puah)

16 And said, When ye do the office of a midwife to the women of the Ebrewes & se them on their stollles, if it be a sonne, tué ye shal kil him: but if it be a daughter, then let her liue.

17 Notwithstanding the midwiues feared God, & did not as the King of Egypt commanded them, but preserued aliuie the mé children.

18 Then the King of Egypt called for the midwiues, & said vnto the, Why haue ye done thus, and haue preserued aliuie the men children?

19 And the midwiues answered Pharaoh, Because the Ebrewe women are not as the women of Egypt: for they are liuelie, and are deliuered yet if midwife come at the.

20 God therefore prospered the midwiues, and the people multiplied & were very mightie.

21 And because the midwiues feared God, therefore he made them houses.

22 Then Pharaoh charged all his people, saying, Euerie man childe that is borne, cast ye into the riuer, but reserue euerie maidchilde aliuie.

CHAP. II.

2 Moses is borne and cast into the flagges. He is taken up of Pharaohs daughter & kept. He killeth the Egyptian. He fleeth and marieth a wife. The Israelites crye vnto the Lord.

1 Then there went a man of the house of Leui, & toke to wife a daughter of Leui,

2 And the woman conceiued & bare a sonne: & when she sawe that he was faire, she hid him thre moneths.

3 But when she colde no longer hide him, she toke for him an arke made of reede, and daubed it with slime & with pitch, & laied the childe therein, & put it among the bulrushes by the riuer brinke.

4 Now his sister stode a far of, to wit what wolde come of him.

5 Then the daughter of Pharaoh came downe to wash her in the riuer, and her maidens walked by the riuers side: & when she sawe the arke among the bulrushes, she sent her maid to fet it.

7 Then she opened it, and sawe it was a childe: and beholde, the babe wept: so she had compassion on it, and said, This is one of the Ebrewes children.

7 The said his sister vnto Pharaohs daughter, Shal I go & call vnto thee a nurce of the Ebrewe womé to nurce thee this childe?

8 And Pharaohs daughter said to her, Go. So the maid went and called the childe her mother.

9 To whome Pharaohs daughter said, Take this childe away, and nurce it for me, & I wil rewarde thee. The woman toke the childe and nurced him

10 Now the childe grewe, and she brought him vnto Pharaohs daughter, & he was as her sonne, and she called his name Moses, because, said she, I drewe him out of the water.

11 And in those dayes, when Moses was growen, he went forthe vnto his brethren, and looked on their burdens: also he sawe an Egyptiā smiting an Ebrewe one of his brethren.

12 And he looked rounde about, & when he sawe no man, he slew the Egyptian, and hid him in the sand.

13 Againe he came forthe the seconde day, and beholde, two Ebrewes stroue: and he said vnto him that did the wrong, Wherefore smitest thou thy felowe?

14 And he answered, Who made thee a magistrate & a iudge ouer vs? Thinkest thou to kil me, as thou killest the Egyptian? Then Moses feared and said, Certenly this thing is knowen.

15 Now Pharaoh heard this matter, and sought to slay Moses: therefore Moses fled from Pharaoh, & dwelt in the land of Midian, and he sat downe by a well.

16 And the Priest of Midian had seue daughters, which came and drewe water, and filled the troughes, for to water their fathes sheepe.

17 Then the shepherdes came and droue them away: but Moses rose vp & defended them, and watered their sheepe.

18 And when they came to Reuel their father, he said, How are ye come so lone to day?

19 And they said, A man of Egypt deliue-

b Committing hi to the providence of God, whome she colde not kepe from the rage of the riuer

c Mans counsel is not hidre that, which God hath determined shal come to passe

d That is, when fourtye ye old, Act 7. 23.

e Or, thus & thus. Be assured that God had appointed him to deliuer the Israelites, Act 7. 25

f Though by his feare he shewed his in firmite yet faith couered it. Ebr 11. 27

g Or, priuce

h Or, saved the

i Or, grande father

red vs from the hand of the sheperdes, & also drewe vs water ynough, and watered the shepe.

20 Then he said vnto his daughters, And where is he? why haue ye so left the man? & call him that he may eat bread.

g Wherein he declared a thankfull minde, & wolde recompence & benefite done vnto his Chap 18.5.

21 And Mofés agreed to dwell with the mā: who gaue vnto Mofés Zipporáh his daughter:

22 And she bare a sonne, * whose name he called Gerihóm: for he said, I haue bene a stranger in a strange land.

h God humbleth his by afflictions, that they shulde cry vnto hi, & receive the frute of his promes

23 ¶ Then in proccesse of time, the King of Egypt dyed, & the childrē of Israél sigh-ed for the bondage and ^h cryed: & their crye for the bondage came vp vnto God.

i He iudged their cauficor, as:now ledged she to behis

24 Then God heard their moene, and God remembred his couenant with Abrahám, Izhák, and Iaakób.

25 So God looked vpon the children of Israél, and God ^a had respect vnto them.

CHAP. III.

1 Mofés kept shepe, and God appeareth vnto him in a bushe 10 He sendeth him to deliuer the children of Israél. 14 The name of God 16 God teacheth him what to do.

4 Or, for with in the desert a it was so called after & lawe was givē & called also Sinai

1 **W**HEN Mofés kept the shepe of Ictinó his father in lawe, Priest of Midian, & droue the stocke to the ^a backe side of the desert, and came to the ^a Mountaine of God, ^b Horéb,

e This signifieth that the Church is not consumed by & fire of afflictions, b caute God is in the middes therof

2 Then the Angel of the Lord appeared vnto him in a flame of fyre, out of the middes of a ^c bushe: & he looked, & beholde, the bushe burned with fyre, and the bushe was not consumed.

d Whome he called the Angel, vers 2

3 Therefore Mofés said, I wil turne aside now, & se this great sight, why the bushe burneth not.

e Refigne shy selfe vp to me, Ruth 4.7 1of 5.15 f Because of my preience Mat 22.32. Act 7.32.

4 And when the ^d Lord saw that he turned aside to se, God called vnto him out of the middes of the bushe, and said, Mofés, Mofés. And he answered, I am heie.

g For sinne causeth man to feare Gods iustice

5 Then he said, Come not hither, ^e put thy shooes of thy fute: for the place whereon thou standest is ^f holy grounde.

h Whose crueltie was intolerable

6 Moreouer he said, * I am the God of thy father, the God of Abrahám, the God of Izhák, & the God of Iaakób. Then Mofés hid his face: for he was ^g afraid to lookē vpon God.

7 Mofés pleazeful of all things

7 ¶ Then the Lord said. I haue surely sene the trouble of my people, which are in Egypt, & haue heard their crye, because of their ^h taskemasters: for I knowe their sorowes.

8 Therefore I am come downe to deliuer them out of the hand of the Egyptians, and to bring them out of that land into a good lād & a large, into a lād that floweth with milke & hony, ^{euen} into the place of the Canaanites, and the Hittites, & the Amorites, and the Perizzites, and the

Hiuites, and the Iebusites.

9 ^k And now lo, the crye of the children of Israél is come vnto me, and I haue also sene the oppression, wherewith the Egyptians oppresse them.

k He heard before, but now he wolde reuenge it

10 Come now therefore, and I wil send thee vnto Pharaóh, that thou maiest bring my people the children of Israél out of Egypt.

11 ¶ But Mofés said vnto God, Who am ⁱ I, that I shulde go vnto Pharaóh, and that I shulde bring the children of Israél out of Egypt?

i He doeth not fully disobey God, but acknowledgeth his owne weakness

12 And he answered, ^m Certainly I wil be with thee: & this shalbe a tokē vnto thee, that I haue sēt thee, After that thou haste broght the people out of Egypt, ye shal sēue God vpon this Mountaine.

m Neither shalbe thine owne weakness, nor Pharaóhs rancour

13 Then Mofés said vnto God, Beholde, when I shal come vnto the children of Israél, and shal say vnto them, The God of your fathers hathe sent me vnto you: if they say vnto me, What is his Name: what answer shal I giue them?

n Neither shalbe thine owne weakness, nor Pharaóhs rancour

14 And God answered Mofés, I ⁿ AM THAT I AM. Also he said, Thus shalt thou say vnto the children of Israél, I AM hathe sent me vnto you.

n The God & haue ever bene, am & shall be: & God almighty, by whome all things haue their being, & & God of mercie maker of my promises, Reuel 1.4.

15 And God spake further vnto Mofés, Thus shalt thou say vnto the children of Israél, The Lord God of your fathers, the God of Abrahám, the God of Izhák, and the God of Iaakób hathe sent me vnto you: this is my Name for euer, & this is my memorial vnto all ages.

o Because E gypt was full of idolatrie, God wolde as point th in a place where they shulde sēue him truly

16 Go and gather the Elders of Israél together, & thou shalt say vnto them, The Lord God of your fathers, & God of Abrahám, Izhák, & Iaakób appeared vnto me, & said, I haue surely remēbred you, & that which is done to you in Egypt.

o In visting b. as visting

17 Therefore I did say, I wil bring you out of the affliction of Egypt vnto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, & the Hiuites, and the Iebusites, vnto a land that floweth with milke and hony.

18 Then shal they obere thy voyce, & thou and the Elders of Israél shal go vnto the King of Egypt, and saie vnto him, The Lord God of the Ebrewes hathe ^o met vs: we pray thee now therefore, let vs go the daies iourney in the wilde:nes, that we may ^o sacrifice vnto ^o Lord our God.

o In visting b. as visting

19 ¶ But I knowe, that the King of Egypt wil not let you go, but by str ong hand.

o Because E gypt was full of idolatrie, God wolde as point th in a place where they shulde sēue him truly

20 Therefore wil I stretch out mine hād and smite Egypt with all my wonders, & I wil do in the middes thereof: and after that shal he let you go.

21 And I wil make this people to be fauored of the Egyptians: so that when ye go, ye shal not go emptie.

p This exaple 22 may not be fol lowed gene rally though it Gods coman demēt thei did it iustly, recei uing some re compeuce of their labours. Or, in whose house the sunne setteth.

For euerie woman shal aske of her neighbour, and of her that sojourneth in her house, iewels of siluer and iewels of golde & raiment, & ye shal put them on your sonnnes, and on your daughters, and shal spoile the Egyptians.

CHAP. IIII.

Mofés rod is turned into a serpent. 6 His hand is leprous. 9 The water of the riuer is turned into blood. 14 Aaron is giuen to helpe Mofés. 21 God hardeneth Pharaoh. 25 His wife circūciseth her sonne. 29 Aaron meeteth with Mofés, and thei come to the Israelites and are beleued.

a God beareth 1 with Mofés doutig, because he was not al together without faugh.

Then Mofés answered, and said, a But lo, thei wil not beleue me, nor hearken vnto my voyce: for thei wil say, The Lord hath not appeared vnto thee.

2 And the Lord said vnto him, What is y in thine had? And he answered, A rod. 3 Then said he, Cast it on the grounde. So he cast it on the grounde, and it was turned into a serpent: and Mofés fled from it.

4 Againe the Lord said vnto Mofés, Put forth the thine had, and take it by the tail. Then he put forth his hand and caught it, and it was turned into a rod in his hand.

b This power 5 to worke miracles was to confirme his doctrine, & to assure him of his vocaion.

Do this b that thei may beleue, that the Lord God of their fathers, the God of Abraham, the God of Izhák, & the God of Iaakób hath appeared vnto thee.

6 ¶ And the Lord said furthermore vnto him, Thrust now thine hand into thy bosome. And he thrust his hand into his bosome, and when he toke it out againe, beholde, his hand was leprous as snowe.

Or, white as snowe.

7 Moreouer he said, Put thine hand into thy bosome againe. So he put his had into his bosome againe, & pluckt it out of his bosome, and beholde, it was turned againe as his other flesh.

Or like wordes confirmed by the first signe.

8 So shal it be, if thei wil not beleue thee, nether obey the voyce of the first signe, yet that thei beleue for the voyce of the seconde signe.

9 But if thei wil not yet beleue these two signes, nether obey vnto thy voyce, then shalt thou take of the c water of the riuer, and powie it vpon the drye land: so the water which thou shalt take out of the riuer, shalbe turned to blood vpon the drye land.

e Because these three signes shoulde be sufficient witness to proue y Mofés shoulde deliuer Gods people

10 ¶ But Mofés said vnto the Lord, Oh my Lord, I am not eloquent, nether at any time haue bene, nor yet since thou halte spoken vnto thy seruant: but I am slow of speache and slow of tongue.

Or, from yesterday.

11 Then the Lord said vnto him, Who hath the giuen the mouth to man? or who hath made the dōme, or the deafe, or him y seeth, or the blinde? haue not I the Lord?

Or, he made of man.

12 Therefore go now, and I wil be with thy mouth, & wil teache thee what thou shalt say.

Mat. 10, 19. & 12, 13.

13 But he said, Oh my Lord, send, I pray

thee, by the hand of him, whome y d shuldest send.

14 Then the Lord was e very angry with Mofés, and said, Do not I knowe Aaron thy brother the Leuite, that he him selfe shal speake for lo, he cometh also forth to mete thee, and when he seeth thee, he wilbe glad in his heart.

Or, miserie d That is, of the Messias: or some other, that is more meete then I e Though we prouoke God iustly, yet he wil neuer reuē& his

15 Therefore thou shalt speake vnto him, & f put these wordes in his mouth, and I wilbe with thy mouth, and w his mouth, and wil teache you what ye oght to do.

f Thou shalt instruct him what to say.

16 And he shalbe thy spokesman vnto the people: he shalbe, euen he shalbe as thy mouth, & thou shalt be to him as g God.

g Meaning as a wife counsellor and ful of Gods Spirit.

17 Moreouer y shal take this rod in thine hand, wherewith thou shalt do miracles.

18 ¶ Therefore Mofés went and returned to Iethró his father in lawe, & said vnto him, I pray thee, let me go, and returne to my h brethren, which are in Egypt, and se whethe: thei be yet aliue. Then Iethró said to Mofés, Go in peace.

Or, his father, & language

19 (For the Lord had said vnto Mofés in Midian, Go, returne to Egypt: for thei are all dead which went about to kil thee)

20 Then Mofés toke his wife, and his sonnnes, and i put them on an asse, and returned towarde the land of Egypt, & Mofés toke the h rod of God in his hand.

Or, caused them to ride.

21 And the Lord said vnto Mofés, When thou art entred and come into Egypt againe, se that thou do all the wonders before Pharaoh, which I haue put in thine hand: but I wil k harden his heart, and he shal not let the people go.

h Whereby he wrought the miracles.

22 Then thou shalt say to Pharaoh, Thus saith the Lord, Israel is my sonne, euen my l first borne.

i By retaining my spirit and deliuerig him vnto Satan to increase his malice.

23 Wherefore I say to thee, Let my sonne go, that he may serue me: if thou refuse to let him go, beholde, I wil slay thy sonne, euen thy first borne.

k Meaning, moste depre vnto him.

24 ¶ And as he was by the way in the ynne, the Lord met him, and l wolde haue killed him.

l God punished with sickness for neglecting his Sacrament.

25 Then Zipporáh toke a sharpe knife, and m cut away the fore skinne of her sonne, and cast it at his fete, and said, Thou art in dede a bloodie housband vnto me.

m This acte was extraordinarie: for Mofés was sore sicke, and God euen the required it.

26 So he departed fró him. Then she said, O bloodie housband (because of the circumcision)

Or, his Angel.

27 ¶ Then the Lord said vnto Aaron, Go mete Mofés in the wildernes. And he wēt and met him in the n Mount of God, and kissed him.

Or, Mount.

28 Then Mofés tolde Aaron all the wordes of the Lord, who had sent him, and all the signes wherewith he had charged him.

29 ¶ So went Mofés and Aaron, & gathered all the Elders of the children of Israel.

30 And Aaron tolde all the wordes, which the

the Lord had spoken vnto Mofés, and he did the miracles in the sight of the people,

n So that Mofés had now experience of Gods promes that he shulde haue good successe.

37 And the people beleued, and when they heard that the Lord had visited y^e children of Israël, and had looked vpon their tribulaciõ, they bowed downe, & worshipped.

CHAP. V.

1 Mofés and Aarõn do their message to Pharaõh, who letteth not the people of Israël departe but oppresseth them more and more 20 They crye out vpon Mofés & Aarõn therefore, and Mofés complaineth to God.

a Faith overcome feare, and maketh men bolde in their vocatiõ. b And offre sacrifice.

1 Then afterward Mofés & Aarõn went & said to a Pharaõh, Thus saith the Lord God of Israël, Let my people go, that they maie b celebrate a feast vnto me in the wilderness.

c Or, God haire me y

2 And Pharaõh said, Who is the Lord, y I shulde heare his voyce, & let Israël go? I knowe not the Lord, nether wil I let Israël go.

d Ebr left brames vs with pride.

3 And they said, We worship the God of y Ebiewes: we pray thee, suffre vs to go thre daies iournei in the desert and to sacrifice vnto the Lord our God, lest he bring vpon vs the pestilence or sworde.

e As though ye wolde rebel.

4 The King of Egypt vnto them, Mofés and Aarõn, why cause ye the people to cease from their workes: get you to your burdens.

f Which were of the Israe lites and had charge to se them do their worke.

5 Pharaõh said furthermore, Beholde, muche people is now in the land, & ye c make them leaue their burdens.

6 Therefore Pharaõh gaue commãdemēt the same day vnto the taskemasters of the people, and to their d officers, saying,

g The more cruelly that tyrants rage, y neuer is Gods helpe f Of Mofés & Aarõn

7 Ye shal giue the people no more strawe, to make bricke (as in time past) but let them go and gather them straw them selues:

8 Notwithstanding lay vpon them the nõbre of bricke, which they made in time past, diminish nothing thereof: for they be idle, therefore thei crie, saying, Let vs go to offre sacrifice vnto our God.

9 Lay more worke vpon the men, and cause them to do it, and let them not regard e vaine wordes.

10 Then went the taskemasters of y people & their officers out, and tolde the people, saying, Thus saith Pharaõh, I wil giue you no more straw.

11 Go your selues, get you straw where ye can finde it, yet shal nothing of your labour be diminished.

h Ebr the worke of a day is his day

12 Then were the people scatered abroad throughout all the land of Egypt, for to gather stubble in stede of straw.

13 And the taskemasters hastid the, saying, Finish your daues worke euerie dayes taske, as ye did when ye had straw.

14 And the officers of the children of Israël, which Pharaõhs taskemasters had set

ouer them, were beaten, and demanded, Wherefore haue ye not fulfilled your taske in making bricke yesterday and to day, as in times past?

15 The officers of the childre of Israël came, & cryed vnto Pharaõh, saying, Wherefore dealest thou thus with thy seruants?

i Or, thy people the Egyptians are in the fault. j Ebr idle, ye are idle

16 There is no straw giuen to thy seruants, and they say vnto vs, Make bricke: and lo, thy seruants are beaten, and thy people is blamed.

17 But he said, Ye are to muche idle: therefore ye say, Let vs go to offre sacrifice to the Lord.

18 Go therefore now & worke: for there shal no straw be giuen you, yet shal ye deliuer the whole tale of bricke.

k Or, Israhel said to them, wherof said.

19 Then the officers of the children of Israël sawe the selues in an euil case, because it was said, Ye shal diminish nothing of your bricke, nor of euerie daies taske,

20 And they met Mofés & Aarõn, which stode in their way as they came out from Pharaõh,

l Read. Gen. 34.30. m It is a grieuous thing to the seruants of God to be accused of euil, specially of their brethren, when they do as their due requireth.

21 To whome they said, The Lord loke vpon you and iudge: for ye haue made our sauour to s^tincke before Pharaõh & before his seruants, in that ye haue put a sworde in their hand to slay vs.

22 Wherefore Mofés returned to y Lord, and said, Lord, why hast thou afflicted this people? wherefoie hast thou thus sent me?

23 For since I came to Pharaõh to speake in thy Name, he hathe vexed this people, and yet thou hast not deliuered thy people.

CHAP. VI.

3 God renueth his promes of the deliuerance of the Israe lites 9 Mofés speaketh to the Israelites, but they beleue him not. 10 Mofés and Aarõn are sent againe to Pharaõh 14 The genealogie of Reuben, Simeõn, and Lewis, of whome came Mofés and Aarõn.

1 The Lord said vnto Mofés, Now shalt thou se, what I wil do vnto Pharaõh: for by a strong hand shal he let them go, and euen be constrained to driue the out of his land.

n Ebr in a strong hand.

2 Moreouer God spake vnto Mofés, and said vnto him, I am the Lord,

3 And I appeaed vnto Abraham, to Izhák, and to Iaakób by the Name of Almighty God: but by my Name a Iehouáh was I not knowen vnto them.

o Or, all suffice c a Whereby he signifyeth that he wil performe me in dode y, which he promised to their fathers: for this Name declareth y he is constant & wil performe his promes

4 Furthermore as I made my couenãt with them to giue them the land of Canaan, the lãd of their pilgrimage, wherein they were strangers:

5 So I haue also heard the groning of the children of Israël, whome the Egyptians kepe in bondage, & haue remembered my couenant.

6 Wherefore say thou vnto the childre of Israél, I am the Lord, and I wil bring you out from the burdens of the Egyptians, and wil deliuer you out of their bondage, and wil redeme you in a stretched out arme, and in great iudgements.

Or, p/Agnes.

b He meaneth, as touching the outward vocatiõ: for election to life euerlastig is immutabile. Eldr. list 77 mine hand

7 Also I wil take you for my people, and wil be your God: then ye shal knowe y I the Lord your God bring you out from y burdens of the Egyptians.

8 And I wil bring you into the land which I sware that I wolde giue to Abraham, to Izhák and to Iaakób, and I wil giue it vnto you for a possession: I am the Lord.

9 ¶ So Mofés tolde the children of Israél thus: but thei hearkened not vnto Mofés, for anguish of spirit & for cruel bódage.

10 Then the Lord spake vnto Mofés, saying,

11 Go speake to Pharaóh King of Egypt, that he let the children of Israél go out of his land.

12 But Mofés spake before y Lord, saying, Beholde, the children of Israél hearken not vnto me, how then shal Pharaóh heare me, which am of vncircumcised lippes?

13 Then the Lord spake vnto Mofés and vnto Aaron, & charged them to go to the children of Israél and to Pharaóh King of Egypt, to bring the children of Israél out of the land of Egypt.

14 ¶ These be the heades of their fathers houses: the sonnes of Reubén the first borne of Israél are Hanóh and Pallú, Hezróh and Carmí: these are the families of Reubén.

15 Also the sonnes of Simeón: Iemuél & Iamín, & Ohád, and Iachín, & Zóar, and Shaúl the sonne of a Canaanitish womã: these are the families of Simeón.

16 ¶ These also are the names of the sonnes of LeuÍ in their generacions: Gersón & Koháth and Merarí (and the yeres of the life of LeuÍ were an hundreth thirty and seuen yere)

17 The sonnes of Gersón were Libní & Shimí by their families.

18 And the sonnes of Koháth, Amráh and Izhár, & Hebrón and Vzziel. (& Koháth liued an hundreth thirtie and thre yere)

19 Also the sonnes of Merarí were Mahalí and Mushí: these are the families of LeuÍ by their kinreds.

20 And Amráh toke Iochébed his sisters sister to his wife, and she bare him Aaron and Mofés (and Amráh liued an hundreth thirtie and seuen yere)

21 ¶ Also the sonnes of Izhár: Kórah, & Népheg, and Zichrí.

22 And the sonnes of Vzziel: Mishaél, and Elzaphán, and Sithí.

23 And Aaron toke Elíshéba daughter of Amminadáb, sister of Nahashón to his

f For he was 43 yere olde, when he came into Egypt, and there liued 94.

g Which kinde of marriage was after in y lawe forbidden, Lenit 18, 13.

h Mofés and he were brethres childre, whose rebellion was punished, Nomb. 16.1

i Who was a Prince of Indab, Nom 21.

wife, which bare him Nadáb, and Abihá, Eleazár and Ithamar.

24 Also the sonnes of Kórah: Afsír, & Elkanáh, & Abiasáph: these are the families of the Korhites.

25 And Eleazár Aarons sonne toke him one of the daughters of Putiél to his wife, which bare him Phinehás: these are the principal fathers of the Leuites through out their families.

26 These are Aaron and Mofés to whom the Lord said, Bring the childre of Israél out of the land of Egypt, according to their armies.

27 These are y Mofés & Aaron, w spake to Pharaóh King of Egypt, that they might bring the childre of Israél out of Egypt.

28 ¶ And at that time when the Lord spake vnto Mofés in the land of Egypt,

29 When the Lord, I say, spake vnto Mofés, saying, I am the Lord, speake thou vnto Pharaóh the King of Egypt all that I say vnto thee,

30 Then Mofés said before the Lord, Beholde, I am of vncircumcised lippes, and how shal Pharaóh heare me?

Nom. 25. 10.

k For their families were so great, y they might be compared to armies.

l The disobedience both of Mofés and of y people sheweth y their deliuerance came onely of Gods fre mercie.

CHAP. VII.

3 God hardeneth Pharaohs heart. 10 Mofés and Aaron do the miracles of the serpent, and the blood: and Pharaohs sorcerers do the like.

1 THE Lord laid to Mofés, Beholde, I haue made thee Pharaohs God, & Aaron thy brother shal be thy Prophet. 2 Thou shalt speake all that I commanded thee: and Aaron thy brother shal speake vnto Pharaóh, that he suffre the children of Israél to go out of his land.

a I haue giue thee power & autoritie to speake in my name and to execute my iudgements vpon him. Or shal speake for thee (before Pharaoh)

3 But I wil harden Pharaohs heart, and multiplie my miracles and my wondres in the land of Egypt.

4 And Pharaóh shal not hearké vnto you, that I may lay mine hand vpon Egypt, & bring out mine armies, out my people, the childre of Israél out of the land of Egypt, by great iudgements.

b To strenghe Mofés faith. God promisseth againe to punishe mofto tharpely the oppression of his Church.

5 Then the Egyptians shal know that I am y Lord, when I stretch forth mine hand vpon Egypt, and bring out the children of Israél from among them.

6 So Mofés and Aaron did as the Lord commanded them, euen so did they.

7 (Now Mofés was foure score yere olde, & Aaron foure score and thre, when thei spake vnto Pharaóh)

c Mofés liued in affliction & banishment 40 yere before he enioyed his office to deliuer Gods people.

8 ¶ And the Lord had spoken vnto Mofés and Aaron, saying,

9 If Pharaóh speake vnto you, saying, Shewe a miracle for you, then y shalt say vnto Aaron, Take thy rod & cast it before Pharaóh, and it shal be turned into a serpét.

Or, Aragon.

10 ¶ Then went Mofés and Aaron vnto Pharaóh, and did euen as the Lord had commanded: and Aaron caste forth his rod

CHAP. VIII.

rod before Pharaoh and before his ser-
uants, and it was turned into a serpent.

11 Then Pharaoh called also for the wise
men and forcerers: and those charmers
also of Egypt did in like maner with their
enchantements.

*d To someth
ther these were
e Iannes and
Iambres, read
2 Tim 3: 8: fo
euer the wic-
ked maliciously
resist the
trouph of Gods.*

12 For they cast downe euerie man his rod,
and they were turned into serpents: but Aa-
rons rod deuoured their rods.

13 So Pharaohs heart was hardened, & he
hearkned not to the, as the Lord had said.

*Or, heary and
dyl.*

14 ¶ The Lord then said vnto Moses, Pha-
raohs heart is obstinat, he refuseth to let
the people go.

*¶ To wit the
faint Nilus.*

15 Go vnto Pharaoh in the morning, (lo,
he wil come vnto the water) & thou shalt
stand & mete him by e the riuers brinke,
and the rod, which was turned into a ser-
pent, shalt thou take in thine hand.

16 And thou shalt say vnto him, The Lord
God of y Ebrews hath sent me vnto thee,
saying, Let my people go, that they may
serue me in the wildernes : & beholde, hi-
ther to thou woldest not heare.

17 Thus saith the Lord, In this thou shalt
knowe that I am the Lord: beholde, I wil
smite with the rod that is in mine had vpon
y water that is in the riuer, & it shalbe
turned to blood.

*¶ Or, they shalbe
weary, and ab
hous to drinke.*

18 And the fish that is in the riuer shal dye,
and the riuer shal stinke, & it shal greue y
Egyptiās to drinke of y water of y riuer.

*¶ The first pla-
gue*

19 ¶ The Lord then spake to Moses, Say vn-
to Aaron, Take thy rod, & stretch out thi-
ne hand ouer the waters of Egypt, ouer
their st. eames, ouer their riuers, and ouer
their poudes, and ouer all pooles of their
waters, and they shalbe blood, and there
shalbe blood through out all y land of E-
gypt, bothe in vessels of wood, & of stone.

Chap. 17. 5.

20 So Moses and Aaron did euē as the Lord
commanded: * and he lift vp the rod, and
smote the water that was in the riuer in y
sight of Pharaoh, and in the sight of his
seruants: and all the water that was in the
riuer, was turned into blood.

*f To signifie
that it was a
true miracle,
and that God
plagued them
in that, which
was moſte ne-
cessarie for y
preseruatiō of
life
g In outward
appearance, &
siter that the
7. daies were
ended.*

21 And the fish that was in the riuer dyed,
and the riuer stanke: so that the Egyptiās
colde not drinke of the water of the riuer:
and there was blood through out all the
land of Egypt.

22 And the enchanters of Egypt did like
wise w their so: ceries: & the heart of Pha-
raoh was hardened: so y he did not heare-
ken vnto them, as the Lord had said.

*¶ Ebr. heffer not
but h. are as all
otherwise.*

23 Then Pharaoh returned, & wēt againe
into his house, nether did this yet entre
into his heart.

24 All y Egyptiās the digged round about
y riuer for waters to drinke. for they col-
de not drinke of the water of the riuer.

25 And this continued fully seue daies after
the Lord had smitten the riuer.

*6 Frogges are sent. 13 Moses praith and they dye. 17
Lyce are set, whereby the forcerers acknowledge Gods
power 24 Egypt is plagued with newfom flies. 30 Moses
praith againe: 32 But Pharaohs heart is hardened.*

1 Afterwarde the Lord said vnto Mo-
ses, Go vnto Pharaoh, and tel him,
Thus saith the Lord, Let my people go, y
they may serue me:

*a There is Pas-
thing so wea-
ke, that God
cā not cause to
ouercome the
greatest power
of man.*

2 And if thou wilt not let them go, behol-
de, I wil smite all thy couētry with a frog-
ges:

3 And the riuer shal scall ful of frogges,
which shal go vp and come into thine
house: and into thy chambie, where thou
sleepest, and vpon thy bed, & into the hou-
se of thy seruants, and vpon thy people,
and into thine ouens, and into thy knea-
ding troghes.

*¶ Or, vpon thy
digh or, in
thine chamber.*

4 Yea, the frogges shal climbe vp vpon
thee, and on thy people, and vpon all thy
seruants.

5 ¶ Also the Lord said vnto Moses, Say
thou vnto Aaron, Stretch thine hand with
thy rod vpon the streames, vpon the ri-
uers, and vpon the podes, and cause frog-
ges to come vp vpon the land of Egypt.

6 Then Aaron stretched his had vpon the
waters of Egypt, and the frogges came
vp, and couered the land of Egypt.

*¶ The seconde
plague.
b But Goshen,
where Gods
people dwelt,
was excepted.*

7 And y forcerers did likewise with their
sorceries, and brought frogges vp vpon the
land of Egypt.

8 Then Pharaoh called for Moses & Aa-
ron, & said, Pray ye vnto the Lord that
he may take away the frogges from me,
and from my people, & I wil let the peo-
ple go, that they may do sacrifice vnto
the Lord.

*c Not Ioue, but
seare causeth
the very inſe-
deles to seke
vnto God.*

9 And Moses said vnto Pharaoh, As con-
cerning me, euē commande when I shal
praye for thee, and for thy seruants, and
for thy people, to destroye the frogges
frō thee and from thine houses, that they
may remaine in the riuer onely.

*¶ Ebr. Hane thū
bonous caes me.*

10 The he said, To morowe. And he answer-
ed, Be it as y hast said, that thou maiest
knowe, that there is none like vnto the
Lord our God.

*¶ Ebr. according
to thy worde.*

11 So the frogges shal departe frō thee, &
from thine houses, and from thy seruants,
and from thy people: onely they shal re-
mayne in the riuer.

12 Then Moses and Aaron went out from
Pharaoh: and Moses cried vnto the Lord
concerning the frogges, which he had sent
vnto Pharaoh.

¶ Or, laid vpon.

13 And the Lord did according to the say-
ing of Moses: so the frogges dyed in
the houses, in the townes, & in the fields.

14 And they gathered them together by
heapes, and the land stanke of them.

*d In things
of this life
God oft times
heareth the
prayers of the
iust for the
Godly.*

15 But whē Pharaoh sawe that he had lest

grieveth him, he hardened his heart, and hearkened not vnto them, as the Lord had said.

16 ¶ Againe the Lord said vnto Mosés, Say vnto Aarón, Stretche out thy rod, & smite the dust of the earth, that it may be turned to llyce throughout all the land of Egypt.

¶ The third plague.

17 And they did so: for Aarón stretched out his hand with his rod, and smote the dust of the earth: and llyce came vpon man & vpon beast: all the dust of the earth was llyce throughout all the land of Egypt.

18 Now y^e enchañters assaied likewise with their enchantments to bring forth the llyce, but they^e colde not. so the llyce were vpon man and vpon beast.

e God confounded their wylsome & aueritie in a thing moſte vile f They acknowledged y^e this was done by Gods power and not by force

19 Then said y^e enchañters vnto Pharaóh, Thus is^t the finger of God. But Pharaóhs heart remained obstinat, and he hearkened not vnto them, as the Lord had said.

20 ¶ Moreouer the Lord said to Mosés, Rise vp early in y^e morning, and stand before Pharaóh (so, he wil come forth vnto the water) & say vnto him, Thus saith y^e Lord, Let my people go, that they may serue me.

21 Els, if y^e wilt not let my people go, beholde, I wil send^o swarmes of flies bothe vpon thee, & vpon thy seruants, and vpon thy people, & into thine houses: and the houses of the Egyptiás shalbe ful of swarmes of flies, and the grounde also whereon they are.

Or, Amplitude of venomous beasts, as serpents, &c.

22 But the land of Góshen, where my people are, wil I cause to be^o wonderful in that day, so that no swarmes of flies shal be there, y^e thou maiest knowe that I am the Lord in the middes of the earth.

Or, I will separate.

23 And I wil make a deliuerance of my people from thy people: to morowe shal this miracle be.

Or, Land of K-
22^o

24 And the Lord did so: for there came great swarmes of flies into the house of Pharaóh, and into his seruants houses, so that through all the land of Egypt the earth was corrupt by the swarmes of flies.

¶ The fourth plague.

25 Then Pharaóh called for Mosés and Aarón, & said, Go, do sacrifice vnto your God in this land.

26 But Mosés answered, It is not mete to do so: for then we shulde offre vnto the Lord our God that, which is an abominacion vnto the Egyptians. Lo, can we sacrifice the abominacion of the Egyptians before their eyes, and they not stone vs?

g For the Egyptians worshipped diuers beasts, as the ox, the shepe & suche like, & the Israelites offered in sacrifice

27 Let vs go thre daies journey in the desert, & sacrifice vnto the Lord our God, as he hath commanded vs.

28 And Pharaóh said, I wil let you go, y^e ye may sacrifice vnto the Lord your God in the wilderness: but^h go not farre away, pray for me.

h So y^e wicked prescribe vnto Gods messengers how farre they shal go

29 And Mosés said, Beholde, I wil go out from thee, and pray vnto the Lord, that y^e swarmes of flies may departe fró Pharaóh, from his seruants, and from his people tomorowe: but let Pharaóh sið henceforthⁱ deceiue no more, in not suffring y^e people to sacrifice vnto the Lord.

i He colde not iudge his heart, but yet he charged hi to do this vnfaignedly

30 So Mosés went out from Pharaóh and prayed vnto the Lord.

31 And the Lord did according to y^e saying of Mosés, and the swarmes of flies departed from Pharaóh, from his seruants, and fró his people, & there remained not one.

32 Yet Pharaóh^k hardened his heart euen then also, & did not let the people go.

k Where God giueth not faith, no miracle can preuaile.

CHAP. IX.

1 The moraine of beastes 10 The plague of botches & sores 23 The horrible haile, thundre, and the lightning. 26 The land of Góshen euer is excepted 27 Pharaóh confesseth his wickednes 33 Mosés prayeth for him, 35 Tet us he obstinat.

1 ¶ Then the Lord said vnto Mosés, Go to Pharaóh, and tel him, Thus saith y^e Lord God of the Ebrewes, Let my people go, that they may serue me.

2 But if thou refuse to let them go, & wilt yet holde them still,

3 Beholde, the hand of the Lord is vpon thy flocke which is in the field: for vpon y^e horses, vpon the asses, vpon the camels, vpon the cattel, & vpon the shepe shalbe a mighty great moraine.

¶ The fifth plague

4 And the Lord shal do^a wonderfully betwene the beastes of Israél, and the beastes of Egypt: so that there shal nothing dye of all, y^e pertaineth to the childrē of Israél.

a He shal declare his beaue iudgement agaim^t his enemies, & his fauour toward his children.

5 And the Lord appointed a time, saying, Tomorowe the Lord shal finish this thing in this land.

6 So the Lord did it on the morowe, & all the cattel of Egypt dyed: but of the cattel of the children of Israél dyed not one.

7 Then Pharaóh^b sent, and beholde, there was not one of the cattel of the Israelites dead: and the heart of Pharaóh was obstinat, and he did not let the people go.

b In to the 12d of Góshen, where the Israelites dwelled

8 ¶ And the Lord said to Mosés & to Aarón, Take your handful of^c ashes of the fornace, and Mosés shal sprinkle them toward the heauen in the sight of Pharaóh,

Or, imbrata.

9 And they shalbe turned to dust in all the land of Egypt: & it shalbe as a scab breaking out into blisters vpon man and vpon beast throughout all the land of Egypt.

10 Then they toke ashes of the fornace, and stode before Pharaóh: and Mosés sprinkled them toward the heauen, and there came a scab breaking out into blisters vpon man, and vpon beast.

¶ The sixth plague

11 And the sorcerers colde not stand before Mosés, because of y^e scab: for the scab was vpon the enchañters, & vpon all the E-

gyptians.

12 And the Lord hardened the heart of Pharaoh, and he hearkened not vnto the,

Chap. 4. 21.

13 ¶ Also the Lord said vnto Moses, Rise vp early in the morning, and stand before Pharaoh, and tel him, Thus saith the Lord God of y. Ebrewes, Let my people go, that they may serue me.

c So that thir be oune conscience shal condemne thee of ingratitude & malice

14 For I wil at this time send all my plagues vpon e thine heart, and vpon thy seruants, & vpon thy people, that thou maiest know that there is none like me in all the earth.

15 For now I wil stretche out mine hand, that I may smite thee & thy people with the pestilence: & thou shalt perish from the earth.

Rom 9. 17. *U. let tunc xp* *Or, so stene this* *d That is, y all the world may magnifie my power in our coming thee*

16 And in dede, for this cause haue I appointed thee, to shewe my power in thee, & to declare my Name throughout all the world.

17 Yet thou exaltest thy selfe against my people, and lettest them not go.

18 Beholde, tomorowe this time I wil cause to raine a mightie great haile, suche as was not in Egypt since the fundatio the-roof was laid vnto this time.

e Here we se, though Gods wrath be kindled, yet there is a certein mercie shewed euen to his enemies

19 Send therefore now, and gather thy cattel, and all that thou hast in the field: for vpon all the men, & the beastes, which are founde in the field, and not broght home, the haile shal fall vpon them and they shal dye.

20 Suche then as feared the worde of the Lord among the seruantes of Pharaoh, made his seruants & his cattel flee into the houses:

Heb set nec hie *hears to* *f The worde of the minister is called the worde of God*

21 But suche as regarded not the woide of the Lord, left his seruants, and his cattel in the field.

22 ¶ And the Lord said to Moses, Stretche forth the thine had toward heauen, that there may be haile in all the land of Egypt, vpon man and vpon beast, and vpon all y herbes of the field in the land of Egypt.

The seventh plague *For pre wal and*

23 Then Moses stretched out his rod toward heauen, and the Lord sent thundie & haile, and lightning vpon the ground: and the Lord caused haile to raine vpon the land of Egypt.

24 So there was haile, & fire mingled with the haile, so grievous, as there was none throughout all the land of Egypt, since it was a nation.

Or, since it was established

25 And the haile smote throughout all the lad of Egypt all that was in y field, bothe man and beast: also the haile smote all y herbes of the field, and brake to pieces all the trees of the field.

26 Onely in the land of Goshen (where the children of Isiael were) was no haile.

27 Then Pharaoh sent and called for Mo-

ses and Aarón, and said vnto them, I s haue now sinned: the Lord is righteous, but I and my people are wicked.

g The wicked confesse their sinnes to their condemnation, but they can not beleeue to obtaine remission *Heb. voices of God.*

28 Pray ye vnto y Lord (for it is ynough) that there be no more mightie thunders & haile, and I wil let you go, and ye shaltary no longer.

29 Then Moses said vnto him, Assone as I am out of y cite, I wil spreacle mine handes vnto the Lord, and the thunder shal cease, nether shal there be any more haile, that thou maiest know that the earth is the Lords.

30 Now I knowe that thou, and thy seruantes feare the Lord God, before I pray.

h Meaning, y whē they haue their request, they are neuer the better.

31 (And the flaxe, and the barley were smitten: for the barley was eared, and the flaxe was bolled.

Or, late sowne

32 But the wheat & the rye were not smitten, for they were hid in the grounde)

33 Then Moses went out of the cite from Pharaoh & spied his hands to the Lord, and the thundre and the haile ceased, nether rained it vpon the earth.

34 And when Pharaoh saw that the raine and the haile and the thundre were ceased, he sinned againe, and hardened his heart bothe he, and his seruants.

35 So the heart of Pharaoh was hardened: nether wolde he let the children of Isiael go, as the Lord had said by Moses.

El by the had of Moser.

CHAP. X.

7 Pharaohs seruants counsel him to let the Israelites departe 13 Greshoppers destroye the countrey. 16 Pharaoh confesseth his sinne 22 Darkenes is sent 28 Pharaoh forbiddeth Moses to come any more in his presence.

1 **A** Gain the Lord said vnto Moses, Go to Pharaoh: for I haue hardened his heart, & the heart of his seruants, that I might worke these my miacles in the middes of his realme.

Chap. 4. 24.

Or, in his presence

2 And that thou maiest declare in the eares of thy sonne, and of thy sonnes sonne, what things I haue done in Egypt, & my miracles, which I haue done among them: that ye may know that I am the Lord.

a The miracles shulde be so great, y they shuld be spokē of for euer where also we se y auctie of parents toward their childre.

3 Then Moses and Aarón came vnto Pharaoh, and said vnto him, Thus saith the Lord God of the Ebrewes, How long wilt thou refuse to humble thy selfe before me? Let my people go, that they may serue me.

b The end of afflictions is, to humble our selves & true repentance vnder the hand of God *Or, seruantes.*

4 But if thou refuse to let my people go, beholde, tomorowe wil I bring greshoppers into thy coastes.

5 And they shal couer the face of the earth, that a man can not se the earth: and they shal eat the residue which remaineth vnto you, and haue escaped from the haile: & they shal eat all your trees that bud in the field.

6 And they shal fill thine houses, & all thy seruants houses, and the houses of all the Egyptians, as nether thy fathers, nor thy fathers fathers haue sene, since the time they were vpon the earth vnto this day. So he returned, and went out from Pharaoh.

7 Then Pharaohs seruants said vnto him, How long shal he be an offence vnto vs? let the men go, that they may serue the Lord their God: wilt thou first knowe y Egypt is destroyed?

8 So Moses and Aaron were brought againe vnto Pharaoh, & he said to them, Go, serue the Lord your God, but who are they that shal go?

9 And Moses answered, We wil go with our yong and with our olde, with our sonnes and with our daughters, with our shepe and with our cattel wil we go: for we must celebrate a feast vnto the Lord.

10 And he said vnto them, Let the Lord so be with you, as I wil let you go and your children: beholde, for euil is before your face.

11 It shal not be so: now go ye that are men, and serue the Lord: for that was your desire. Then they were thrust out from Pharaohs presence.

12 ¶ After y Lord said vnto Moses, Stretch out thine hand vpon the land of Egypt for the gresnoppers, that they may come vpon the land of Egypt, and eat all the herbes of the land, euen all that the haile hath left.

13 Then Moses stretched forth his rod vpon the land of Egypt: and the Lord brought an East winde vpon the land all that day, and all that night: and in the morning y East winde brought the gresnoppers.

14 So the gresnoppers went vp vpon all the land of Egypt, and remained in all quarters of Egypt: so greuous gresnoppers, like to these were neuer before, nether after them shal be suche.

15 For they couered all the face of y earth, so that the land was darcke: and they did eat all the herbes of the land, and all the frutes of the trees, which y haile had left, so y there was no grene thing left vpon the trees, nor among y herbes of the field throughout all the land of Egypt.

16 Therefoe Pharaoh called for Moses and Aaron in haste, and said, I haue sinned against the Lord your God, and against you.

17 And nowe forgie me my sinne onely this once, and pray vnto the Lord your God, that he may take away from me this death onely.

18 Moses then went out from Pharaoh, and prayed vnto the Lord.

19 And the Lord turned a mightie strong West winde, and toke away the gresnoppers, and violently cast the into the Red Sea, so that there remained not one gresnopper in all the coast of Egypt.

20 But the Lord hardened Pharaohs heart, and he did not let the children of Israel go.

21 ¶ Againe the Lord said vnto Moses, Stretch out thine hand toward heauen: y there may be vpon y land of Egypt darcknes, euen darcknes that may be felt.

22 Then Moses stretched forth his hand toward heauen, and there was a blacke darcknes in all the land of Egypt three dayes.

23 No man saw an other, nether rose vp fro the place where he was for three dayes: but all the children of Israel had light where they dwelt.

24 Then Pharaoh called for Moses and said, Go, serue the Lord: onely your shepe and your cattel shal abide, and your children shal go with you.

25 And Moses said, Thou must giue vs also sacrifices, and burnt offerings that we may do sacrifice vnto the Lord our God.

26 Therefoe our cattel also shal go with vs: there shal not an hoefe be left, for the reof must we take to serue the Lord our God: nether do we knowe how we shal serue the Lord, vntil we come thither.

27 (But y Lord hardened Pharaohs heart, and he wolde not let them go)

28 And Pharaoh said vnto him, Get thee fro me: loke thou se my face no more: for whensoever thou comest in my sight, thou shalt dye.

29 Then Moses said, Thou hast said well: from hencefoe the wil I se thy face no more.

CHAP. XI.

1 God promiseth their departure 2 He willett them to borrow their neighbours iewels. 3 Moses was esteemed of all saue Pharaoh. 4 He signifieth the death of the first borne.

1 NOW (the Lord had said vnto Moses, Yet wil I bring one plague more vpon Pharaoh, and vpon Egypt: after that he wil let you go hence: when he letteth you go, he shal at once chase you hence.

2 Speake thou now to the people, that euerie man require of his neighbour, and euerie woman of her neighbour iewels of siluer and iewels of golde.

3 And the Lord gaue the people fauour in the sight of the Egyptians: also Moses was verie great in the land of Egypt, in the sight of Pharaohs seruants, and in the sight of the people)

4 Also Moses said, Thus saith y Lord, About midnight wil I go out into y midst

The water beneath red because the sand or grauel is red: y Ebrewes call it y sea of bulrushes.

h Because it was to strike.

The ninth plague Wisd. 17. 2.

Wisd. 18. 5.

The ministers of God ought not to yeide one iota to the wicked, as touching their charge k That is, with what beastes or how many.

l Though before he confessed Moses must yet gasp his owne conscience he threateth to put him to death

2 Without any condition, but with haste and violence

3 Or, borrowe. Chap. 3. 22.

Ecc. 4. 8

des

Or, I have e Meaning, the occasion of all these euils: so are the godlie euer charged, as Elias was by Achab

d That is, I wolde y Lord were no more affectioned toward you, the I am minded to let you go e Punishment is prepared for you Some read, Ye entend some mischief.

The eight plague.

Or, he caused the to remaine

The wicked in their miserie seke to Gods ministers for helpe, altho they hate & detest the

des of Egypt.

5 And all the first borne in the land of Egypt shal dye, fro the first borne of Pharaoh that sitteth on his throne, vnto the first borne of the maid seruant, that is at the mille, & all the first borne of beastes.

b From the best to the lowest

6 Then there shal be a great crye throughout all the land of Egypt, suche as was neuer none like, nor shal be.

7 But against none of the children of Israel shal a dog moue his tongue, nether against man nor beast, that ye may knowe that the Lord putteth a difference betwene the Egyptians and Israel.

8 And all these thy seruantes shal come downe vnto me, and fall before me, saying, Get thee out, and all the people that are at thy fete, & after this wil I depart. So he wet out from Pharaoh very angry.

c That is, vnder thy power and gouernement

9 And the Lord said vnto Moses, Pharaoh shal not heare you, d that my wonders may be multiplied in the land of Egypt.

d God hardeneth the heartes of y reprobate, that his glorie thereby might be the more set forth, rom 9. 27.

10 So Moses and Aaron did all these wonders before Pharaoh: but the Lord hardened Pharaohs heart, and he suffered not the children of Israel to go out of his land.

CHAP. XII.

1 The Lord instituteth the Passeouer. 20 The fathers must teache their children the mysterie thereof 29 The first borne are slaine 31 The Israelites are druen out of the land. 35 The Egyptians re spoiled 37 The nombre that departeth out of Egypt. 40 How long they were in Egypt

1 Then the Lord spake to Moses and to Aaron in the land of Egypt, saying,

a Called Nissan, conteing parte of Marche & parte of April

2 This a moneth shal be vnto you the beginning of moneths: it shalbe to you the first b moneth of the yere.

b As touching the obseruation of feastes: as for other policies, they reckoned from Septembre

3 Speake ye vnto all the Congregation of Israel, saying, In the tenth of this moneth let euerie man take vnto him a lambe according to the house of the c fathers, a lambe for an house.

c As y fathers of y household had great or smale families.

4 If the household be to litle for the lambe, he shal take his neighbour, which is next vnto his house, according to the nombre of the persones: euerie one of you, according to his d eating shal make your conspt for the lambe.

d He shal take so many as are sufficient to eat the lambe.

5 Your lambe shalbe without blemish, a male of a yere olde: ye shal take it of the lambes, or of the kiddes.

e Euerie one in his house.

6 And ye shal kepe it vntil the fourteenth day of this moneth: then e all the multitude of the Congregation of Israel shal kil it at euen.

f Ebr berwent she two, meaning or writing

7 After they shal take of the blood & strike it on the two postes, and on the vpper doore post of the houses where they shal eat it.

8 And they shal eat the flesh y same night, roste with fyre, & vnleauened bread with lower herbes they shal eat it.

9 Eat not thereof rawe, boiled nor foddé in water, but roste with fyre, both his head, his fete, and his purtenance.

f That is, all that may be eaten

10 And ye shal reserue nothing of it vnto the morning: but that, which remaineth of it vnto the morowe, shal ye burne with fyre.

11 ¶ And thus shal ye eat it, Your loynes girded, your shoes on your fete, & your staues in your hands, and ye shal eat it in haste: for g it is the Lords Passeouer.

g The lambe was not the Passeouer, but signified it. as sacramts are not the thing it selfe, which they do represent, but signific it.

12 For I wil passe through the land of Egypt the same night, and wil smite all the first borne in the land of Egypt, bothe man and beast, and I wil execute iudgement vpo all the gods of Egypt. I am the Lord.

h Or, priuies, or idoles

13 And the blood shalbe a token for you vpon the houses where ye are: so when I see the blood, I wil passe ouer you, and the plague shal not be vpon you to destruction, when I smite the land of Egypt.

h Of the benedite receued for your deliuerance.

14 And this day shalbe vnto you a h remembrance: and ye shal kepe it an holy featt vnto the Lord, throughout your generations: ye shal kepe it holy by an ordinance i for euer.

i That is, vntil Christs coming for them ceremonies had an end.

15 Seuē daies shal ye eat vnleauened bread, & in any case ye shal put away leauen the first day out of your houses: for whofoeuer eateth leauened bread from the first day vntil the seuenth day, that persone shal be cut of from Israel.

16 And in the first day shalbe an holy assemblie: also in the seuenth day shal be an holy assemblie vnto you: no worke shalbe done in them, saue about that which euerie man must eat: that onely may ye do.

Or, calling together of the people to see God

17 Ye shal kepe also the feast of vnleauened bread: for that same day I wil bring your armies out of the land of Egypt: therefore ye shal obserue this day, throughout your posteritie, by an ordinance for euer.

18 ¶ In the first moneth and the fourteenth day of the moneth at k euen, ye shal eat vnleauened bread vnto the one and twentieth day of the moneth at euen.

k For in olde time is they copied, beginning the day at sunne set til y next day at y same time

19 Seuen dayes shal no leauen be founde in your houses: for whofoeuer eateth leauened bread, that persone shalbe cut of fro the Congregation of Israel: whether he be a stranger, or borne in the land.

20 Ye shal eat no leauened bread: but in all your habitacions shal ye eat vnleauened bread.

21 ¶ The Moses called all the Elders of Israel, and said vnto them, Chose out and take you for euerie of your households a lambe, and kil the Passeouer.

22 And take a l bunches of hyssope, and dip it in the blood that is in the bassen, & strike the lintel, and the dore chekes with the blood that is in the bassen, & let none of you go out at the dore of his house, vn-

Or, transtus, or, opper dore passe Or, two dore pates

til the morning.

23 For the Lord wil passe by to smite the Egyptians : and when he seeth the blood vpon the lintel & on the two dore chekes, the Lord wil passe ouer the dore, & wil not suffre the ¹ destroyer to come into your houses to plague you.

The Angel sent of God to kill the first borne

24 Therefore shal ye obserue this thing as an ordinance *bothe* for thee and thy sonnes for euer.

The land of Canaan

25 And when ye shal come into the ^m land, which the Lord wil giue you, as he hathe promised, then ye shal kepe this seruice.

Or, ceremony. Iosh. 4. 5. 6.

26 *And whē your children aske you, What seruice is this ye kepe ?

27 Then ye shal say, It is the sacrifice of the Lords Passeouer, which passed ouer the houses of the children of Israël in Egypt, when he smote the Egyptians, and preserued our houses. Then the people bowed them selues, and worshipped.

Thei gaue God thanks for so great a benefite.

28 So the children of Israël went, and did as the Lord had commanded Mosēs and Aa: on: so did thei.

Chap 11. 4. The 15th pla. 2^{ne}.

29 ¶ Now at * midnight, the Lord smote all the firstborne in the lād of Egypt, frō the firstborne of Pharaōh that sat on his throne, vnto the * firstborne of the captiue that was in prison, and all the firstborne of beastes.

Wisd 18. 5.

30 And Pharaōh rose vp in the night, he, and all his seruants & all the Egyptians: and there was a great crye in Egypt: for there was ^o no house where there was not one dead.

Of these houses, wherin any firstborne was ether of mē or beastes.

31 And he called to Mosēs and to Aa: on by night, & said, Rise vp, get you out frō among my people, bothe ye, and the children of Israël, and go serue the Lord as ye haue said.

Pray for me

32 Take also your shepe and your cattel as ye haue said, and departe, and p^r blesse me also.

33 And the Egyptiās did force the people, because thei wolde send them out of the land in haste: for thei said, We dye all.

34 Therefore the people toke their dowe before it was leauened, *euen* their dowe bounde in clothes vpon their sholders.

35 And the children of Israël did according to the saying of Mosēs, and thei asked of the Egyptians * iewels of siluer & iewels of golde, and raiment.

Chap 3. 22. & 11. 2. Iosh. 24. 6. Or, lent them

36 And the Lord gaue the people fauour in the sight of the Egyptians: and thei granted their request: so thei spoiled the Egyptians.

Nomb 33. 3. q Which was a citie in Gathen, Gen 47. 11. r Which were strangers, and not borne of the Israélite.

37 Then the * childien of Israël toke their journey from ^q Ramesēs to Succōth about six hundreth thousand men of fote, beside children.

38 And a great multitude of sundry sortes of people went out with them, and

shepe, and beues, & cattel in great abundance.

39 And thei baked the dowe which thei brought out of Egypt, & made vnleauened cakes: for it was not leauened, because thei were thrust out of Egypt, nether colde they tary, nor yet prepare them selues vi-tailes.

40 ¶ So the dwelling of the childrē of Israël, while thei dwelled in Egypt, was ⁴⁰ foure hundreth and thirty yeres.

Gen 15. 16. Act 7. 6.

41 And when the ⁴¹ foure hundreth & thirty yeres were expired, euen the selse same day departed all the hostes of the Lord out of the land of Egypt.

gala 3. 17. Frō Abraham departing frō Vr in Chaldea vnto y depart- ing of y childrea of Israël from Egypt. arc 430 yere

42 It is a night to be kept *holly* to the Lord, because he brought them out of the land of Egypt: this is that night of the Lord, which all the childrē of Israël musti kepe throughout their generacions.

43 Also the Lord said vnto Mosēs and Aarōn, This is the lawe of the Passeouer: no stranger shal eat thereof.

t Except he be circūcised & onely professē your religion.

44 But euerie seruāt that is bought for money, when thou hast circūcised him, then shal he eat thereof.

45 A stranger or an hyred seruant shal not eat thereof.

46 *In one house shal it be eatē: thou shalt cary none of the flesh out of the house, nether shal ye breake a bone thereof.

Nomb 9. 12.

Iohn. 19. 36.

47 All the Cōgregacion of Israël shal obserue it.

48 But if a stranger dwel with thee, & wil obserue the Passeouer of y Lord, let him circūcise all the males, that belong vnto him, and then let him come and obserue it, and he shalbe as one that is borne in the land: for none vncircūcised persone shal eat thereof.

49 One ^u law shalbe to him that is borne in the land, & to the stranger that dwel- leth among you.

u Thei that are of y hous- holde of God, must be all ioyned in one faith and religion.

50 Then all the children of Israël did as the Lord commanded Mosēs and Aarōn: so did thei.

51 And the selse same day did the Lord bring the children of Israël out of the land of Egypt by their armies.

CHAP. XIII.

1 The firstborne are offered to God. 3 The memorial of their deliuerance. 8. 14 An exhortacion to teache thei children to remembre the deliuerance. 17 Why thei are led by the wildernes. 19 The bones of Ioséph. 21 The pillar of the cloude and of the fire.

1 **A**ND the Lord spake vnto Mosēs, saying,

2 *Sanctifie vnto me all the firstborne: that is, euerie one that first openeth the wombe among the children of Israël, as wel of man as of beast: for it is mine.

Chap. 22. 29. & 34. 19. Ieu 27. 26. nomb 3. 15 & 8. 16 Iuk 2. 23. Exod 23. 13.

3 ¶ Then Mosēs said vnto the people, * Remembre this day in the which ye came out of

² Ebr house of seruants.
a Where they were in mosse cruel slaucerie
b To signifie that they had not leasure to leaue their bread
c Containing parte of Matthe & parte of April, when corne begi to ripe in that countrey

d Bothe the seuenth & the first day were holy, as chap. 23, 16.

e When thou doest celebrat the feast of vnleauened bread.

f Thou shalt haue continual remembrance thereof, as y woldest of a thing that is in thine hand or before thine eyes.

Chap 22, 29.
e 34, 19.
e 2 sch. 44, 30.

g This is also vnderstand of the horse and other beastes, which were not offered in sacrifice
h By offering a cleane beast in sacrifice, Leui 12, 6
²⁰ here after 22, 41 det.

²⁰ signef of remembrance.

out of Egypt, out of the house of a bondage: for by a mightie hand the Lord broght you out from thence: therefore no leauened bread shalbe eaten.

4 This day come ye out in the moneth of Abib.

5 ¶ Now whē the Lord hath broght thee into the land of the Canaanites, and Hittites, and Amorites, and Hiuites, and Iebusites (which he sware vnto thy fathers, that he wolde giue thee, a land flowing with milke and hony) thē thou shalt kepe this seruice in this moneth.

6 Seuen daies shalt thou eat vnleauened bread, & the seuenth day shalbe the feast of the Lord.

7 Vnleauened bread shalbe eaten seuen daies, & there shal no leauened bread be sene with thee, nor yet leauē be sene with thee in all thy quarters.

8 ¶ And thou shalt shewe thy sonne in y day, saying, This is done, because of that which the Lord did vnto me, whē I came out of Egypt.

9 And it shal be a signe vnto thee vpon thine hand, & for a remēbrance betwene thine eyes, that the Lawe of the Lord may be in thy mouth: for by a strong hand the Lord broght thee out of Egypt.

10 Kepe therefore this ordinance in his season appointed from yere to yere.

11 ¶ And when the Lord shal bring thee into the land of the Canaanites, as he swaie vnto thee and to thy fathers, & shal giue it thee,

12 *Then y shalt set a parte vnto the Lord all that first openeth the wombe: also euerie thing that first doeth open the wombe, & commeth forth of thy beast: the males shalbe the Lords.

13 But euerie first sole of an asse, y shalt redeme with a lambe: and if thou redeme him not, then thou shalt breake his necke: likewise all the first borne of man among thy sonnes shalt thou bye out.

14 ¶ And when thy sonne shal aske thee tomorrow, saying, What is this? thou shalt then say vnto him, With a mightie hand the Lord broght vs out of Egypt, out of the house of bondage.

15 For when Pharaoh was hard hearted against our departing, the Lord thē slewe all the firstborne in the land of Egypt: fro the firstborne of man eue to the firstborne of beast: therefore I sacrifice vnto y Lord all the males that first open the wombe, but all the firstborne of my sonnes I redeme.

16 And it shalbe as a token vpon thine hand, & as frouetelets betwene thine eyes, that the Lord broght vs out of Egypt by a mightie hand.

17 ¶ Now whē Pharaoh had let the people go, God caried thē not by the way of the

Philistims countrey, though it were nerer: (for God said, Lest y people repent whē they se warre, & turne againe to Egypt)

18 But God made the people to go about by y way of the wildernes of the red Sea: and the children of Israēl went vp armed out of the land of Egypt.

19 (And Moses toke the bones of Ioseph with him: for he had made the childre of Israēl sweare, saying, *God wil surely visite you, and ye shal take my bones away hence with you)

20 ¶ So they toke their iourney from Succoth, and camped in Etham in the edge of the wildernes.

21 *And the Lord went before thē by day in a pillar of a cloude to leade them the way, & by night in a pillar of fyre to giue them light, that they might go bothe by day and by night.

22 *He toke not away the pillar of the cloude by day, nor the pillar of fyre by night from before the people.

CHAP. XIII.

4.8 Pharaohs heart is hardened, and pursueth the Israelites 11 The Israelites striken with feare murmure against Moses. 21 He deuideth the Sea. 23, 27 The Egyptians followe and are drowned.

1 Then the Lord spake vnto Moses, saying,

2 Speake to the children of Israēl, that they retorne & campe before Pi-hahirōth, betwene Migdol and y Sea, ouer against Baal-zephon: about it shal ye campe by the Sea.

3 For Pharaoh wil say of the children of Israēl, They are tangled in the land: the wildernes hath shut them in.

4 And I wil harden Pharaohs heart that he shal follow after you: so I wil get me honour vpon Pharaoh, and vpon all his hoste: the Egyptians also shal knowe that I am the Lord: and they did so.

5 ¶ Then it was tolde the King of Egypt, that the people fled: & the heart of Pharaoh & of his seruants was turned against the people, and they said, Why haue we this done, & haue let Israēl go out of our seruice?

6 And he made ready his charets, & toke his people with him,

7 And toke six hundred chosē charets, & all the charets of Egypt, and captaines ouer euerie one of them.

8 (For the Lord had hardened the heart of Pharaoh King of Egypt, and he followed after the children of Israēl: but the children of Israēl went out with an hie had)

9 *And the Egyptians pursued after thē, & all the horses and charets of Pharaoh, & his horsemen & his hoste ouertoke them camping by the Sea, beside Pi-hahirōth, before Baal-zephon.

^{107, be: enij}

i Which the Philistims wolde haue made against them by stopping them the passage.
k That is, not priuely, but openly, and as the worde doeth signifie, set in ordre by fine and fine
Gen 50, 25
10/11. 24, 32.

Nom. 14, 17.
deut 1, 13.

psal 78, 14.
1. cor. 10, 1

l To defend them from the heat of the sunne

Nabe, 9, 19.

a Fro tow arde the countrey of the Philistims.

b So the Sea was before thē, moueines on ether side, and the enemie at their backe: yet they obeyed God and were deliured

c By punishing his obstinate rebellion.

d Ioseph witteth y besides these charets there were 30000 horsemen, and 20000 footemen

e With great ioye & boldnes

10/11. 24, 6.
1. ma. 4, 2, 3

10 And when Pharaoh drewe nie, the children of Israel lift vp their eyes, and beholde, the Egyptians marched after the,

and they were sore afraid: wherefore the children of Israel cryed vnto the Lord.

f Thei, which a litle before in their deliuerance reioyced, being now in danger are afraid & murmure.



In this figure foure chief points are to be considered. first that the Church of God is euer subiect in this worlde to the Crosse & to be afflicted after one sort or other. The second, that the ministers of God following their vocation shalbe euil spoken of, and murmured against. euen of them that pretend the same cause and religion that they do. The third, that God deliuereth not his Church incontinently out of dangers, but to exercise their faith and patience continueth their troubles. yea and often tymes augmēteth them as the Israelites were now in lesse hope of their liues than when they were in Egypt. The fourth point is, that when the dangers are moste great, then Gods helpe is moste ready to succour: for the Israelites had an ether side the huge rockes & mountaines, be-

hind them the Sea, behinde them moste cruel enemies: so that there was no way left to escape to mans iudgement.

11 And thei said vnto Moses, Haft thou broght vs to dye in the wildernes, because there were no graues in Egypt? wherefore hast thou serued vs thus, to cary vs out of Egypt?

behinde them: also the pillar of the cloude went from before them, and stode behinde them,

12 Did not we tel thee this thing in Egypt, saying, Let vs be in rest, that we may serue the Egyptians? for it had bene better for vs to serue the Egyptians, the that we shulde dye in the wildernes.

20 And came betwene the campe of the Egyptians and the campe of Israel: it was bothe a cloude and darckenes, yet gaue it light by night, so that all the night log the one came not at the other)

Suche is the impacience of the flesh, that it can not abide Gods appointed time

13 Then Moses said to the people, Feare ye not, stand stil, and beholde the saluacion of the Lord which he wil shewe to you this day. For the Egyptians, whome ye haue sene this day, ye shal neuer se them againe.

21 And Moses stretched forth his hand vpon the Sea, and the Lord caused the Sea to runne backe by a strong East winde all the night, and made the Sea drye land: for the waters were deuided.

k The cloude sheweth light to the Israelites, but to the Egyptians it was darcknes, so that their two hostes coulde not ioyne together.

14 The Lord shal fight for you: therefore holde you your peace.

22 The children of Israel wet through the middes of the Sea vpon the drye grounde, and the waters were a wall vnto them on the right hand, and on their left hand.

Iosh 4.23. p sal 114.3. P sal. 78.13. 1 cor. 10.1. ebr. 11.28.

15 And the Lord said vnto Moses, Wherefore cryest thou vnto me? speake vnto the children of Israel that thei go forwarde:

23 And the Egyptians pursued and went after them to the middes of the Sea, euen all Pharaohs horses, his charets, and his horsemen.

16 And lift thou vp thy rod, & stretch out thine hand vpon the Sea & deuide it, and let the childre of Israel go on drye grounde through the middes of the Sea.

24 Now in the morning I watche, whē the Lord looked vnto the hoste of the Egyptians, out of the fry and cloudy pillar, he stroke the hoste of the Egyptians with feare.

1 which was about the thre last houres of the night.

17 And I beholde I wil harden the heart of the Egyptians that thei may followe the, and I wil get me honour vpon Pharaoh, & vpon all his hoste, vpon his charets, & vpon his horsemen.

25 For he toke of their charet wheles, and thei draue them with muche ado: so that the Egyptians enerie one said, I wil flee fro the face of Israel: for the Lord fighteth for them against the Egyptians.

Or, becauſe,

18 Then the Egyptians shal knowe that I am the Lord, when I haue gotten me honour vpon Pharaoh, vpon his charets, & vpon his horsemen.

26 Then the Lord said to Moses, Stretch thine hand vpon the Sea, that the waters may retuine vpon the Egyptians, vpon their charets and vpon their horsemen.

19 (And the Angel of God, which went before the hoste of Israel, remoued & went

27 Then Moses stretched forth his hand vpon

at So the Lord by the water saued his, and by the water drowned his enemies

upon the Sea, and the Sea returned to his force early in the morning, & the Egyptians fled against it: but the Lord^m overthrew the Egyptians in the middes of the Sea.

28 So the water returned & couered y^e charrets and the horsemen, *euē* all the hoste of Pharaoh that came into the Sea after the: there remained not one of them.

29 But the children of Israēl walked vpon drye land through the middes of the Sea, and the waters *were* a wall vnto them on their right hand, & on their left.

30 Thus y^e Lord saued Israēl the same day out of the hand of the Egyptians & Israēl sawe y^e Egyptians dead vpon y^e Sea backe.

Or hand

31 And Israēl sawe y^e mighty power, which the Lord shewed vpon the Egyptians: so the people feared the Lord and beleued y^e Lord, and his seruant Mosēs.

That is, the doctrine w^h he taught them in the Name of the Lord

CHAP. XV.

1 20 Mosēs with the men and women sing praises vnto God for their deliuerance. 23 The people murmure 25 At the praser of Mosēs the bitter waters are swete 26 God teacheth the people obedience.

3 Praising God for the ouerthrowe of his enemies and their deliuerance Wisd. 10, 24.

1 **T**HE^a sang Mosēs & the childre of Israēl this song vnto the Lord, and said in this maner, I wil sing vnto the Lord: for he hath triumphed gloriously: y^e horse and him that rode vpon him hath he ouerthrowen in the Sea.

Or, the occasion of my song of praise. b To worship him therein

2 The Lord is my strength and praise, and he is become my saluacion He is my God, and I wil prepare him a tabernacle. he is my fathers God, and I wil exalt him.

c In briel he ouercometh euer d Euē constāt so his promes.

3 The Lord is a man of warre, his Name is Ichouah.

4 Pharaohs charets & his hoste hath he cast into the Sea: his chosen captaines also were drowned in the red Sea.

5 The depths haue couered the, they sancke to the bothome as a stone.

Or, power.

6 Thy right had, Lord, is glorious in power: thy right hand, Lord, hath bruised the enemies.

e Those, that are enemies to Gods people, are his enemies

7 And in thy great glorie thou hast ouerthrowen them that rose against thee: thou sentest forthe thy wrath, which consumed them as the stubble.

8 And by y^e blast of thy nostrils the waters were gathered, the floods stode stil as an heape, the depths congeled together in the heart of the Sea.

Or, in the depth of the Sea.

9 The enemye said, I wil pursue I wil ouertake them, I wil deuide the spoile, my lust shalbe satisfied vpon them, I wil drawe my sworde, mine hand shal destroy them.

f For so, often times y^e Scripture calleth the mightie men of the worlde g Which ought to be praised with all feare & reuerence

10 Thou blewest with thy winde, the Sea couered them, they sancke as lead in the mightie waters.

11 Who is like vnto thee, o Lord, among the gods! who is like thee so glorious in holines, & fearful in praises, shewing wōders!

12 Thou stretchedst out thy right had, the earth swallowed them.

13 Thou wilt by thy mercie carye this people, which thou deliueredst: thou wilt bring them in thy strength vnto thine holy habitation.

h That is, into the lād of Canaan. or into mount Ziōn.

14 The people shal heare & be afraied: sorrowe shal come vpon the inhabitants of Palestina.

15 Then the dukes of Edóm shalbe amased, and trembling shal come vpon the great men of Moab: all the inhabitants of Canaan shal waxe faint hearted.

16 Feare & dread shal fall vpon them. because of the greatnes of thine arme, they shalbe stil as a stone, til thy people passe, o Lord: til this people passe, which thou hast purchased.

Deut. 2, 25. iosh 2, 9. Or, for thy great power

17 Thou shalt bring them in, and plant them in the mountaine of thine inheritance, which is the place that thou hast prepared, o Lord, for to dwel in, *euē* the sanctuarie, o Lord, which thine hads shal establish.

i Which was mount Ziōn, where after the Temple was buylt

18 The Lord shal reigne for euē and euē.

19 For Pharaohs horses went with his charrets and horsemen into the Sea, and the Lord broght the waters of the Sea vpon them: but the children of Israēl went on drye land in the middes of the Sea.

20 And Miriám the propheteesse sister of Aarón toke a timbrel in her hand, and all the women came out after her wth timbrels and daunces.

k Signifying their great ioye, which came to the Iewes obserued in certain solēnities Iud. 11, 34 & 21, 21: but it ought not to be a cloke to couer our wanten dances l By singing y^e like song of thākes giuing

21 And Miriám answered the men, Sing ye vnto the Lord: for he hath triumphed gloriously: the horse and his rider hath he ouerthrowen in the Sea.

22 Then Mosēs broght Israēl from the red Sea, and they went out into the wilderness of Shur: and they went thre dayes in the wilderness, & founde no waters.

23 And whē they came to Maráh, they coulde not drinke of the waters of Maráh, for they were bitter: therefore y^e name of the place was called Maráh.

Or, Bitternes.

24 Thē the people murmured against Mosēs, saying, What shal we drinke?

25 And he cryed vnto the Lord, & y^e Lord shewed him a tree, which when he had cast into y^e waters, the waters were swete: there he made them an ordinance & a lawe, and there he proued them,

Eccle. 38, 5.

26 And said, If thou wilt diligently hearken, o Israēl, vnto the voyce of the Lord thy God, and wilt do that, which is right in his sight, and wilt giue eare vnto his commandements, and kepe all his ordinances, then wil I put none of these diseases vpon thee, which I broght vpon the Egyptians: for I am the Lord that healeth thee.

m That is, God, or, Mosēs in Gods name

n Which is, to do that onely that God commandeth.

27 And they came to Elím, where were twelue fountaines of water & seuētie palm trees, & they cāped there by y^e waters.

Nom. 33, 9.

Or, date trees.

CHAP. XVI.

1 The Israelites come to the desert of Sin, and murmur against Moſes and Aarón 13 The Lord ſendeth quails and Manna 27 The ſeuēth day Manna coulde not be founde. 32 It is kept for a remembrance to the poſteritie

Afterward all the Cōgregation of ſ children of Iſraél departed from E- lim, and came to the wildernes of ^a Sin, (which is betwene Elim and Sinai) the fifth day of the ſeconde moneth after their departing out of the land of Egypt. 2 And the whole Cōgregaciō of the children of Iſraél murmured againſt Moſes and againſt Aaron in the wildernes.

3 For the children of Iſraél ſaid to them, Oh ſ we had dyed by the hand of ſ Lord in the land of Egypt, when we ſate by ſ fleſh ^b pottes, when we ate bread *our* bellies full: for ye haue broght vs out into this wildernes, to kil this whole companie with famine.

4 ¶ Then ſaid the Lord vnto Moſes, Beholde, I wil cauſe bread to raine ſiō heauen to you, and the people ſhal go out, & gather that ſ is ſufficient for euerie ^c day, that I may proue them, whether they wil walke in my Lawe or no.

5 But the ſixt day they ſhal prepare that, which they ſhal bring *home*, and it ſhal be twiſe as muche as they gather dailey.

6 Then Moſes and Aaron ſaid vnto all the children of Iſraél, At euen ye ſhal knowe, that the Lord broght you out of the land of Egypt:

7 And in the morning ye ſhal ſee the glorie of ſ Lord. ^d for he hathe heard your grudging againſt the Lord: and what are we ſ. ye haue murmured againſt vs?

8 Againe Moſes ſaid, At eue ſhal the Lord giue you fleſh to eat, and in the morning your fil of bread: for ſ Lord hathe heard your murmurings, which ye murmure againſt him: for what are we? your murmurings *are* not againſt vs, but againſt the ^e Lord.

9 ¶ And Moſes ſaid to Aarón, Say vnto all the Cōgregation of the childre of Iſraél, Drawe nere before ſ Lord: for he hathe heard your murmurings.

10 Now as Aarón ſpake vnto the whole Cōgregation of the children of Iſraél, they looked toward the wildernes, and beholde, ſ glorie of the Lord appeared ^f i a cloude.

11 (For the Lord had ſpoken vnto Moſes, ſaying,

12 * I haue heard ſ murmurings of the children of Iſraél: tel them *therefore*, & ſay, At euen ye ſhal eat fleſh, and in the morning ye ſhal be filled with bread, and ye ſhal knowe that I am the Lord your God)

13 And ſo at eue the ^g quails came & couered the campe: & in the morning ſ dewe laye rounde about the hoſte.

14 * And when the dewe that was fallē was aſcended, beholde, a ſmale rounde thing was vpon the face of the wildernes, ſmale as the hore froſt on the earth.

15 And when the children of Iſraél ſawe it, they ſaid one to another, It is ^h M A N, for they wiſt not what it was. And Moſes ſaid vnto them, * This is the bread which the Lord hathe giuen you to eat

16 ¶ This is the thing which ſ Lord hathe commanded: gather of it euerie man according to his eating ⁱ an Omer for ^j a mā according to the nombre of your perſones: euerie man ſhal take for the ^k which are in his tent.

17 And the children of Iſraél did ſo, & gathered, ſome more, ſome leſſe.

18 And when they did meaſure it with an Omer, ^l he that had gathered muche, had nothing ouer, & he that had gathered little, had no ^m lacke: ſo euerie man gathered according to his eating.

19 Moſes then ſaid vnto them, Let no man reſerue thereof til morning.

20 Notwithſtāding they obeyd not Moſes: but ſome of them reſerued of it til morning, and it was full of wormes, & ⁿ ſtanke: ^o therefore Moſes was angty with them.

21 And they gathered it euerie morning, euerie mā accordig to his eating: for when the heat of the ſune came, it was melted.

22 ¶ And the ſixt day they gathered ^p twiſe ſo muche bread, two Omers for one man: then all the rulers of the Congregation came and tolde Moſes.

23 And he answered the, This is that, which ſ Lord hathe ſaid, To morowe is the reſt of the holy Sabbath vnto the Lord: bake that ^q to *daie* which ye wil bake, and ſethe ſ which ye wil ſethe, and all that remaineth, lay it vp to be kept til ſ mornig for you.

24 And they laied it vp til the morning, as Moſes bade, and it ſtanke not, nether was there any worme therein.

25 Then Moſes ſaid, Eat that to day: for to day is the Sabbath vnto the Lord: to day ye ſhal not ^r finde it in the field.

26 Six dayes ſhal ye gather it, but in ſ ſeuēth day is the Sabbath: in it the ſ ſhal be none.

27 ¶ Notwithſtāding, there ^s went out ſome of the people in the ſeuēth day for to gather, and they founde none.

28 And the Lord ſaid vnto Moſes, How long will ye reſuſe ye to kepe my commandements, & my lawes?

29 Beholde, how the Lord hathe giue you the Sabbath: therefore he giueth you the ſixt day bread for two dayes: tary ^t *therefore* euerie man in his place: let no man go out of his place the ſeuēth day.

30 So the people reſted the ſeuēth day. 31 And the houſe of Iſraél called the name of it

^a This is the eight place wherein they had camped: there is another place called Zin, which was the 33 place, where they camped: and is alſo called Kadefh Nom 33: 36

^b So hard a thing it is to the fleſh not to murmur againſt God, when the belly is pinched

^c To ſignifie, ſ they ſhoulde patiently depend vpon Gods prouidence tro day to day

^d He gaue the not Manna becauſe they murmured, but for his promes ſake

^e He that conſidereth Gods miniſters conſidereth God him ſelf.

Chap 13, 21.

Eccle 4: 4. ^f Or in the roue 15: 21.

Numb 11, 31.

Nomb 11, 31. Pſal 78: 24. Wſd 16, 20.

^f Which ſignifieth a paction, or gift alſo meat prepared Job 4, 31. 1 Cor 10, 3.

^g Which containeth about a pottle of our meaſure ^h Ebr for in be ad

2 Cor 8, 1.

^h God is a riſche ruler of all, & none can ſubtilly coplaſt: ne

ⁱ No creature is ſo pure, but being abulied, it turneth to our deſtruction.

^k Which portion ſhoulde ſerue for the Sabbath and the day before.

^l God took away the occaſion from their labour, to ſignifie how heily he wolde haue the Sabbath kept.

^m Their inſidelitic was ſo great, that they did expreſly againſt Gods commandemē

n In forme & figure, but not in colour, Nom 11,7

of it, MAN. and it was like a to coriandie fede, but white: and the taste of it was like vnto wafers made with hony.

32 And Mosés said, This is that which the Lord hath commanded, Fil an Omer of it, to kepe it for your posteritie: that they may se y bread wherewith I haue fed you in wildernes, when I brought you out of the land of Egypt.

o Of this vessel read, Ebr 9 4

33 Mosés also said to Aarón, Take a pot and put an Omer ful of MAN therein, & set it before the Lord to be kept for your posteritie.

p That is, the Arke of y covenant: to wit, after that the Arke was made Isth. 5, 18. Neh. 9, 35. Iudith 3, 15.

34 As the Lord commanded Mosés: so Aarón laied it vp before the P Testimonie to be kept.

35 And the children of Israël did eat MAN forty yeres, vntil they came vnto a lād inhabited: they did eat MAN vntil they came to the borders of the land of Canaan.

q Which measure containd about ten pottels

36 The Omer is the tenth part of the Epláh.

CHAP. XVII.

1 The Israelites come into Rephidim and grudge for water 6 Water is giuen them out of the rocke 11 Mosés holdeth vp his hands, & they overcome the Amalekites.

r Ebr at the mouthe a Mosés here noerth nor euerie place, where they camped, as Nom 33 but onely those places where some notable thing was done Nom 20, 4. b Why distrust you God? why loke you not for succour of him without murmuring against vs?

2 And all the Congregació of the children of Israël departed from the wildernes of Sin, by their iourneis at the cō mandemēt of the Lord, & camped in Rephidim, where was no water for the people to drinke.

3 Wherefore the people contended with Mosés, and said, Giue vs water that we may drinke. And Mosés said vnto them, Why contend ye with me? wherefore do ye tempt the Lord?

4 So the people thirsted there for water, & the people murmured against Mosés, and said, Wherefore hast thou thus brought vs out of Egypt to kil vs and our children & our cattel with thirst?

5 And Mosés cryed to the Lord, saying, What shal I do to this people? for they be almost ready to stone me.

c How ready the people are for their owne matters to say y true prophets, and how slow they are to reuenge Gods cause against his enemies and false prophets? Chap. 7, 20. Nomb 20, 9. Isth. 11, 4. psal 78, 15. & 101, 41 I cor 10, 4 2 Tim. 3, 8. 2 Cor. 10, 4

6 And y Lord answered to Mosés, Go before the people, and take with thee of the Elders of Israël: and thy rod, wherewith thou smotest the riuier, take in thine hād, and go:

7 Beholde, I wil stād there before thee vpon the rocke in Horéb, & thou shalt smite on the rocke & water shal come out of it, that the people may drinke. And Mosés did so in the sight of the Elders of Israël.

8 And he called the name of the place, Masáh and Meribáh, because of the contention of the children of Israël, and because they had tempted the Lord, saying, Is the

Lord among vs, or no?

9 Then came Amalék and fought with Israël in Rephidim.

10 And Mosés said to Ioshúa, Chuse vs out men, and go fight w Amalék: tomorrow I wil stand on the top of the hil with the rod of God in mine hand.

11 So Ioshúa did as Mosés bade hí, & fought with Amalék: & Mosés, Aarón, and Hur, went vp to the top of the hil.

12 And when Mosés held vp his hand, Israël preuailed: but when he let his hand downe, Amalék preuailed.

13 Now Mosés hāds were heauy: therefore they toke a stone and put it vnder him, & he sat vpon it: and Aarón & Hur staid vp his hands, the one on the one side, and the other on the other side: so his hands were steady vntil the going downe of the sunne.

14 And Ioshúa discomfited Amalék and his people with the edge of the sworde.

15 And y Lord said to Mosés, Write this for a remembrance in the booke, and rehearse it to Ioshúa: for I wil vtterly put out the remembrance of Amalék from vnder heauen.

16 (And Mosés buylte an altar and called the name of it, Iehouáh-nissi)

17 Also he said, The Lord hath sworne, that he wil haue waite with Amalék from generation to generacion.

CHAP. XVIII.

1 Iethró cometh to se Mosés his sonne in lawe 8 Mosés telleth him of the wonders of Egypt 9 Iethró reuoyceth and offereth sacrifice to God. 14 Mosés obserueth his counsel in appointing officers

2 When Iethró the Priest of Midian Mosés father in lawe heard all that God had done for Mosés, and for Israël his people, & how the Lord had brought Israël out of Egypt,

3 Then Iethró the father in lawe of Mosés toke Zipporáh Mosés wife, (after he had sent her away)

4 And her two sonnes, (whercof y one was called Gersóm: for he said, I haue bene an aliant in a strange land:

5 And the name of the other was Eliézer: for the God of my father, said he, was mine helpe, and deliuered me from the sworde of Pharaóh)

6 And Iethró Mosés father in lawe came with his two sonnes, & his wife vnto Mosés into the wildernes, where he camped by the mount of God.

7 And he said to Mosés, I thy father in lawe Iethró am come to thee, & thy wife and her two sonnes with her.

8 And Mosés wēt out to mete his father in lawe, and did obeifance and kissed him, and eche asked other of his welfare.

d When is aduerfite we thinke God to be ablent, we neglect his promes & make him a lye. Deut. 32, 17. Isth. 11, 3.

e Who came of Elipház, sonne of Ithar, Gen 36, 12. I Ithar is, Horéb, which is also called Sina.

g So that we see how dangerous a thing is to fainte in praye.

h In the booke of y lawe. Ebr par 11 in the eares of Ithar.

Nomb 24, 20. I. sam 15, 3.

i Ithar is, the Lord is my banner: as he declared by holding vp his rod and his hands.

l Ebr The hand of the Lord vs the thirne.

Chap. 2, 26.

a It may seeme y he sent her backe to her father for her impacience, lest she shulde be a let to his vocacion, & was so dangerous, chap 4, 25.

b Horéb is called y mount of God, because God wrought many miracles there.

c That is, he sent messengers to say vnto him.

Ebr 15, 16.

and they came into the tent.

8 Then Mosés tolde his father in law all that the Lord had done vnto Pharaóh, & to the Egyptians for Israels sake, and all the trauaile that had come vnto them by the way, and how the Lord deliuered thé.

9 And Iethró reioyced at all the goodnes, which the Lord had shewed to Israël, and because he had deliuered them out of the hand of the Egyptians.

10 Therefore Iethró said, Blessed be the Lord who hath deliuered you out of the hád of y Egyptians, and out of y hand of Pharaóh: who hath also deliuered the people from vnder the hand of the Egyptiás.

11 Now I knowe that the Lord is greater then all the gods: for as they haue dealt proudly with them, so are they recompenſed.

12 Then Iethró Mosés father in law roke burnt offerings and sacrifices to offre vnto God. And Aarón and all the Elders of Israël came to eat bread with Mosés father in law before God.

13 ¶ Now on the morowe, when Mosés sate to iudge the people, the people stode aboute Mosés from morning vnto euen.

14 And when Mosés father in lawe sawe all that he did to the people, he said, What is this that thou doest to the people? why sittest thou thy selfe alone, and all the people stand about thee from morning vnto euen?

15 And Mosés said vnto his father in lawe, Because the people come vnto me to seke God.

16 Whé they haue a matter, they come vnto me, and I iudge betwene one and another, and declare the ordinances of God, and his lawes.

17 But Mosés father in law said vnto him, The thing, which thou doest, is not wel.

18 Thou bothe weariest thy selfe greatly, & this people that is wth thee: for the thing is to heauie for thee; thou art not able to do it thy selfe alone.

19 * Heare now my voyce, (I wil giue thee counſel, and God shalbe with thee) be thou for the people to Godwarde, & reporte thou the causes vnto God,

20 And admonish them of the ordinances, and of the lawes, & shewe them the way, wherein they must walke, & the worke y they must do.

21 Moreouer prouide thou among all the people men of courage, fearing God, men dealing truely, hating couetousnes: and appoint suche ouer them to be rulers ouer thousandes, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tens.

22 And let them iudge the people at all seasons: but euerie great matter let thé bring vnto thee, & let them iudge all smale cau-

ses: so shal it be easier for thee, when they shal beare the burden with thee.

23 If thou do this thing, (and God so commaúde thee) bothe thou shalt be able to endure, & all this people shal also go quietly to their place.

24 So Mosés obeied y voyce of his father in lawe, and did all that he had said:

25 And Mosés chose men of courage out of all Israël, and made them heades ouer the people, rulers ouer thousandes, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tens.

26 And they iudged the people at all seasons, but they broght the hard causes vnto Mosés: for they iudged all smale matters them selues.

27 Afterward Mosés let his father in lawe departe, and he went into his contrey.

CHAP. XIX.

1 The Israelites come to Sinái. 5 Israël is chosen from among all other nations. 8 The people promes to obey God. 12 He that toucheth the hill dyeth. 16 God appeareth vnto Mosés vpon the mount in thunder and lightning.

1 IN the third moneth, after the childré of Israël were gone out of the land of Egypt, the same day came they into the wildernes of Sinái.

2 For they departed from Rephidím, and came to y desert of Sinái, & cáped in the wildernes: euen there Israël camped before the mount.

3 * Bur Mosés wét vp vnto God, for y Lord had called out of the mount vnto him, saying, Thus shalt thou say to the house of Iaakób, and tel the children of Israël,

4 * Ye haue sene what I did vnto the Egyptians, and how I caryed you vpon eagles wings, and haue broght you vnto me.

5 Now therefore if ye wil heare my voyce in dede, & kepe my couenát, thé ye shalbe my chief treasure aboute all people, though all the earth be mine.

6 Ye shalbe vnto me also a kingdome of Priestes, and an holy nation. These are the wordes which thou shalt speake vnto the children of Israël.

7 ¶ Mosés then came & called for the Elders of the people, and proposed vnto thé all theſe things, which the Lord commaúded him.

8 And the people answered altogether, & said, * All that the Lord hath commaúded, we wil do. And Mosés reported the wordes of the people vnto the Lord.

9 And y Lord said vnto Mosés, Lo, I come vnto thee in a thicke cloude, that the people may heare, whiles I talke with thee, & that they may also beleue thee for euen. (for Mosés had tolde the wordes of the people vnto the Lord)

10 Moreouer the Lord said vnto Mosés,

k Godlie counſel ought ouer to be obeyed, though it come of our inferiours for to ſuche God oftentimes giveth wiſdome to humble them, that are exalted.

l Read the occasion, Numb. 10, 29.

a Which was in y begining of the month the Siuan, containing parte of May and parte of Iune. b That they departed from Rephidím.

Alt. 7, 38.

c God called Iaakób Israél: therefore the house of Iaakób, and the people of Israël signifie onely Gods people.

Deut. 29, 2. d For the eagle by flying hie, is out of danger, and in carying her birdes rather on her wings thé in her talants declareth her loue.

Deu. 5, 2. Deu. 10, 14. pſa. 24, 11. 1. Pet. 2, 9. rev. 1, 6. Chap. 24, 3. deu. 5, 27. and, 26, 17. oſſh. 24, 16.

d Whereby it is euidet that he worshiped the true God, and therefore Mosés refused not to marry his daughter.

Chap. 1. 10. al so ver 16, 22. chap. 5. 7.

chap. 14, 18.

e For they, y drowned the children of y Israelites, perished them selues by water. f They are in y place, where the sacrifice was offered: for parte was burnt and the rest eaten.

g That is, to knowe Gods wil, and to haue iustice executed.

h Ebr. thou wilt faste and fall.

Deu. 1, 9. Or, coun. sel.

i Iudge thou an harde cause, which can not be decided but by counſel sig with God.

j What manner of men ought to be chosen to beare offices.

Teache the
to be pure in
heart, as they
shewe the iel-
ous outward-
ly cleane by
washing

Go to the people, and sanctifie them to daie and to morowe, and let them wash their clothes.

Deu. 12, 20.

Or, trumpet

Or, sounde.

But gve your
selues to pray-
er and absti-
nēce, that you
may at this
time receiue on-
ly vpon the
Lord 1, Cor.
7, 6.

Deu. 4, 11.

God vsed
these fearful
signes that his
Lawe should be
had in greater
reuerence, and
his maiestie
more feared
He gaue au-
toritie to Mo-
ses by plaine
wordes, that
people might
vnderstand hi

Or, vltim

Or, breake out
vpon them

Neither dig-
nitie nor mul-
titude haue au-
toritie to passe
by boundes, that
Gods worde
preferibeth

11 And let the be ready on the third daie: for the third daie the Lord wil come downe in the sight of all the people vpon mount Sinái:

12 And thou shalt set markes vnto the people rounde about, saying, Take hede to your selues that ye go not vp to the mount, nor touche the bordie of it: whosoever toucheth the mount, shall surely dye.

13 No hand shall touche it, but he shall be stoned to death, or stricken through with dartes: whether it be beast or man, he shall not liue: when the home bloweth long, then shall come vp into the mountaine.

14 ¶ Then Moses went downe from the mount vnto the people, & sanctified the people, and they washed their clothes.

15 And he said vnto the people, Be ready on the third daie, and come not at your wives.

16 And the third daie, when it was morning, there was thunders & lightnings, & a thicke cloude vpon the mount, & the sound of the trumpet exceeding loude, so that all the people, that was in the campe, was afraid.

17 Then Moses brought the people out of the tents to mete with God, & they stode in the nether part of the mount.

18 * And mount Sinái was a fire, because the Lord came downe vpon it in fire, and the smoke thereof ascended, as the smoke of a fornace, and all the mount trembled exceedingly.

19 And when the sound of the trumpet blew long, and waxed louder and louder, Moses spake, and God answered him by his voyce.

20 (For the Lord came downe vpon mount Sinái on the top of the mount) and when the Lord called Moses vp into the top of the mount, Moses went vp.

21 Then the Lord said vnto Moses, Go downe, charge the people, that they breake not their boundes, to go vp to the Lord to gaze, lest manie of them perish.

22 And let the Priests also which come to the Lord be sanctified, lest the Lord destroy them.

23 And Moses said vnto the Lord, The people can not come vp into the mount Sinái: for thou hast charged vs, saying, Set markes on the mountaine, & sanctifie it.

24 And the Lord said vnto him, Go, get thee downe, and come vp, thou, & Aaron with thee: but let not the Priests & the people breake their boundes to come vp vnto the Lord, lest he destroy them.

25 So Moses went downe vnto the people, and tolde them.

The commandments of the first table 12 The commandments of the seconde 18 The people afraid are comforted by Moses 23 Gods of silver and golde are againe forbidden 24 Of what sort the altar ought to be

1 THEN God spake all these wordes, saying,

2 * I am the Lord thy God, which haue brogt thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt haue none other gods before me.

4 * Thou shalt make thee no graue image, nether any similitude of things that are in heauen above, nether that are in the earth beneth, nor that are in the waters vnder the earth.

5 Thou shalt not bowe downe to them, nether serue them: for I am the Lord thy God, a ielouse God, visiting the iniquitie of the fathers vpon the children. vpon the third generation and vpon the fourth of them that hate me:

6 And shewing mercie vnto thousandes to them that loue me and kepe my commandments.

7 * Thou shalt not take the Name of the Lord thy God in vaine: for the Lord wil not holde him guiltles that taketh his Name in vaine.

8 Remember the Sabbath daie, & to kepe it holy.

9 * Six daies shalt thou labour, and do all thy worke,

10 But the seuenth daie is the Sabbath of the Lord thy God: in it thou shalt not do any worke, thou, nor thy sone, nor thy daughter, nor thy man seruant, nor thy maid, nor thy beast, nor thy stranger that is within thy gates.

11 * For in six daies the Lord made the heauen and the earth, the sea, and all that in them is, & rested the seuenth daie: therefore the Lord blessed the Sabbath daie, and hallowed it.

12 ¶ Honour thy father and thy mother, that thy daies may be prolonged vpon the land, which the Lord thy God giueth thee.

13 * Thou shalt not kill.

14 Thou shalt not commit adulterie.

15 Thou shalt not steale.

16 Thou shalt not beare false witness against thy neighbour.

17 * Thou shalt not couet thy neighbours house, nether shalt thou couet thy neighbours wife, nor his man seruant, nor his maid, nor his ox, nor his ass, nether any thing that is thy neighbours.

18 ¶ And all the people sawe the thunders, and the lightnings, and the sound of the trumpet, and the mountaine smoking, and when the people sawe it they fled and stode as farre of,

WHEN Moses
and Aaron
were gone vp,
or had passed
the boundes
of the people
God spake
thus out of
mount Sinái,
all the peo-
ple heard
Deu. 5, 6.

psal 33, 11.
Or, seruants
b To whose
eyes all things
are open
Leu 26, 11.

psal 97, 7.
c By this out-
warde gesture
all kinde of
seruice & wor-
ship to idoles
is forbidden
d And wil be
reuenge of
contemners of
mine honour
e So ready is
he rather to
shewe mercie
than to pu-
nish

Leu 19, 12.
deu 5, 12.
mat 5, 28.
f Either by
swearing fal-
sely or rashly
or contem-
g Which is by
meditating the
spiritual rest,
by hearing
Gods worde,
and resting in
worldlie tri-
uailles

Chap 23, 12.
exek 20, 12.
Or, 1111
Gen 2, 2.
Deu 5, 15.
mat 15, 4.

ephe 6, 2
h By which
is met all that
haue autoritie
ouer vs
Mas 5, 16.

i But loue and
preferre thy
brothers life
k But be pure
in heart, word
and deae.
l But studie to
saue his goods
m But further
his good na-
me, and speake
traith

Rom 7, 7.
n Thou shalt
not so muche
as wishe his
hindrance in
any thing

Or, heard
Or, fire brade.

Deut 1,24. 19 And said vnto Moses,*Talke thou with vs, and we will hea e: but let not God talke with vs, lest we dye.

o Whether you wil obey his precepts as you prom' 124, chap 19, 8

20 Then Moses said vnto the people, Feare not: for God is come to ° pioue you, and that his teare may be before you, that ye sinne not.

21 So the people stode a far of, but Moses di. ewe nere vnto the darcknes where God was.

22 ¶ And the Lord said vnto Moses, Thus thou shalt say vnto the children of Isiaél, Ye haue sene that I haue talked with you from heauen.

23 Ye shal not make therefore with me gods of siluer. nor gods of golde: you shal make you none.

Chap 27. 8. Or 38. 7. Leui. 3. 16

24 *An altar of earth y shalt make vnto me, & thereon shalt offre thy burnt offerings, & thy * peace offerings, thy shepe, & thine oxen: in all places, where I shal put the remembrance of my Name, I wil come vnto thee, and blesse thee.

Deut. 27. 5. 10. 8. 11.

25 * But if thou wilt make me an altar of stone, thou shalt not buylde it of hewen stones: for if thou lift vp thy tole vpon them, thou hast polluted them.

o Eby is, that is, the same

26 Nether shalt thou go vp by steppes vnto mine altar, that thy p filthines be not discouered thereon.

p Which might be by his stouping, or byig abro- ad of his clothes.

CHAP. XXI.

Temporal and ciuile ordinances, appointed by God, touching seruitude, murders, and wronges: the obseruatiō whereof doeth not iustifie a man, but are giuen to bridel our corrupt nature, which els wolde breake out vnto all mischies and crueltie.

Leui 25. 39. deut 15. 12. 1. 14.

1 NOW these are the lawes, which thou shalt set before them:

a Paying no monee for his libertie. b Not hauing wife nor children

2 *If thou bye an Ebiewe seruant, he shal serue six yeres, and in the seuenth he shal go out free, a for nothing.

3 If he came b him selfe alone, he shal go out him selfe alone: if he were married, the his wife shal go out with him.

4 If his master hathe giuen him a wife, & she hathe borne him sonnes or daughters, the wife and her children shalbe her c maisters, but he shal go out him self alone.

e Til her time of seruitude was expired, which might be the seuenth yere or the fiftieth

5 But if the seruant say thus, I loue my master, my wife and my children, I wil not go out free,

o Ebr godr d Where the iudges sae e That is, to f yere of subile, which was euerie fiftieth yere

6 Then his master shal bring him vnto the Judges, and set him to the d dore, or to the poste, and his master shal bore his care through with a nawle, & he shal serue him for e euer.

f Constrained ether by po- uertie, or els, f master shuld mary her g By giuing another monee to bye her of him o Or, defoured euer.

7 ¶ Likewise if a man f sel his daughter to be a seruant, she shal not go out as the me seruants do.

8 If she please not her master, who hathe betrothed her to him selfe, then shal s he cause to bye her: he shal haue no pow- r to sel her to a strange people, seing he' despi-

sed her. 9 But if he hathe betrothed her vnto his sonne, he shal deale with her h according to the custome of the daughters.

h That is, he shal giue her dowrie i For his sone,

10 If he take i him an other wife, he shal not diminish her so- le, her rayment, and recompence of her virginite.

11 And if he do not these k thre vnto her, the shal she go out free, paying no money.

k Nether mary her him selfe, nor giue an other monee to bye her, nor be- stowe her vpon his sonne

12 ¶ * He that smiteth a man, and he dye, shal dye the death.

13 And if a man hathe not laied waite, but l God hathe offed him into his had, *then I wil appoite thee a place whither he shal flee.

Leui 24. 17. l Though a mā be killed at vnwares, yet it is Gods prouidēce, that it shulac so be Deut 19. 2 m The holines of the place ought not to defed the mur- ther.

14 But if a man come presumptuously vpon his neighbour to slate him with guile, thou shalt take him from mine m altar, that he may dye.

15 ¶ Also he that smiteth his father or his mother, shal dye the death.

16 ¶ And he that stealeth a man, & selleth him, if it be founde with him, shal dye the death.

n Ether far of him or nere.

17 ¶ * And he that curseth his father or his mother, shal dye the death.

18 ¶ When men also striue together, & one smite another with a o stone, or with the fist, & he dye not, but licth in bed,

o By the ciuile iustice Or, lesing of his time

19 If he rise againe and walke without vpon his staffe, then shal he that smote him go o quite, saue onely he shal beare his charges f for his resting, and shal pay for his healing.

20 ¶ And if a man smite his seruant, or his mayd with a rod, & he dye vnder his hand, he shal be surely punished.

p By the crulle Magistrate, but before God he is a murderer.

21 But if he continue a day, or two daies, he shal not p be punished: for he is his money.

q Of the mother, or childre.

22 ¶ Also if men striue and hurt a woman with childe, so that her childe departe fro her, & q death followe not, he shal be surely punished according as the womans housband shal appoint him, or he shal pay as the r Iudges determine.

r Or, arbitry.

23 But if death followe, the thou shalt paye life for life,

Leui 24. 20 deut. 19. 20. matt 5. 33.

24 * r Eie for eie, tothe for tothe, hand for hand, fote for fote,

r The executiō of this lawe onely beloged to the Magi- strat, mat 5, 33

25 Burning for burning, wonde for wode, stipe for stipe.

26 ¶ An t if a man smite his seruant in the eie, or his mayd in the eie, and hathe perished it, he shal let him go free for his eie.

f So God reue- geth crueltie in moite least things

27 Also if he smite t out his seruants tothe, or his maydes tothe, he shal let him go out free for his tothe.

Gen 9. 5. t If the beaf be punished, mucne more shal the mur- derer.

28 ¶ If an ox gore a man or a woman, that he dye, the * ox shalbe t stoned to death, an- his sk: sh shal not be eaten, but the owner of the ox shal go quite.

29 If the ox were wonte to push in times past

<sup>Or, scitified in
dw</sup>

past, & it hathe bene tolde his master, & he hathe not kept him, and after he killeth a man or a woman, the oxen shal be stoned and his owne shal dye also.

<sup>a By the next
of the kured
of him that is
to slayne</sup>

30 If there be set to him a summe of money, then he shal pay the rason of his life, whatfoeuer shalbe laied vpon him.

31 Whether he hathe gored a sonne, or gored a daughter, he shal be iudged after the same maner.

<sup>Read Gen.
23, 15</sup>

32 If the oxen gore a seruant or a mayd, he shal giue vnto their master thirty shekles of siluer, and the oxen shalbe stoned.

33 ¶ And when a man shal open a well, or when he shal dig a pit and couer it not, & an oxen or an asse fall therein,

<sup>This lawe
forbiddeth not
onely not to
hurt, but to be-
wre lest any
be hurt</sup>

34 The owner of the pit shal make it good, and giue money to the owners thereof, but the dead beast shalbe his.

35 ¶ And if a mans oxen hurt his neighbours oxen that he dye, then they shal sel the liue oxen, & deuide the money thereof, & the dead oxen also they shal deuide.

36 Or if it be knowen that the oxen hathe vsed to push in times past, and his master hathe not kept him, he shal pay oxen for oxen, but the dead shalbe his owne.

CHAP. XXI.

1 Of theft. 5 Damage. 7 Lending 14 Borrowing.
16 Intising of maidens. 18 Witchcraft. 20 Idolatrie.
21 Support of Strangers, widows, and fatherles 23 V-
surie. 28 Reuerence to Magistrates.

<sup>a Ether great
beast of the
herd, or a
smale beast of
the stocke</sup>

1 If a man steale an oxen or a shepe, and kil it or sel it, he shal restore foue oxen for the oxen, & foue shepe for the shepe.

<sup>2 Sam 11, 6
b Breaking an
house to entre
in, or vadermi-
ning</sup>

2 ¶ If a thefe be founde breaking vp, & be smitten that he dye, no blood shalbe shed for him.

<sup>3 Ebr when the
foure resteth
vpon him
c He shalbe
put to death</sup>

3 ¶ But if it be in the day light, blood shalbe shed for him: for he shulde make ful restitution: if he had not wherewith, then shulde he be solde for his theft.

<sup>4 Ebr in his
hand</sup>

4 If the theft be founde with him, aliue, (whether it be oxen, asse, or shepe) he shal restore the double.

5 ¶ If a man do hurt field, or vineyarde, and put in his beast to fede in another mans field, he shal recompence of the best of his owne field, & of the best of his owne vineyarde.

6 ¶ If fyre breake out, and cathe in the thornes, and the stackes of corne, or the standing corne, or the field be consumed, he that kindeled the fyre shal make ful restitution.

7 ¶ If a man deliuer his neighbours money or stufte to kepe, and it be stollen out of his house, if the thefe be found, he shal paye the double.

<sup>8 Ebr gods
d That is, whe-
ther he hathe
stollen.</sup>

8 If the thefe be not founde, then the master of the house shal be brought vnto the Iudges to sweare, whether he hathe put

his had vnto his neighbours good, or no.

9 In all maner of trespassse, whether it be for oxen, for asse, for shepe, for rayment, or for any maner of lost thing, which an other chalengeth to be his, the cause of bothe parties shal come before the Iudges, & whome the Iudges condemne, he shal pay the double vnto his neighbour.

10 If a man deliuer vnto his neighbour to kepe asse, or oxen, or shepe, or any beast, and it dye, or be hurt, or taken away by enemies, & no man se it,

^{Ebr broken}

11 ¶ An othe of the Lord shalbe betwene them twaine, that he hathe not put his hand vnto his neighbours good, and the owner of it shal take the othe, & he shal not make it good:

<sup>e They shulde
sweare by the
Name of the
Lord</sup>

12 ¶ But if it be stollen from him, he shal make restitution vnto the owner thereof.

^{Gen 31, 38.}

13 If it be torne in pecies, he shal bring recorde, & shal not make that good, which is deuoured.

<sup>f He shal
shew some
parte of the
beast</sup>

14 ¶ And if a man borowe ought of his neighbour, and it be hurt, or els dye, the owner thereof not being by, he shal surely make it good.

15 If the owner thereof be by, he shal not make it good: for if it be an hied thing, it came for his hire.

<sup>g He that hy-
red it shalbe
fre by paying
the hire.</sup>

16 ¶ And if a man entise a mayd that is not betrothed, & lye with her, he shal endowe her, and take her to his wife.

^{Deut 22, 28.}

17 If her father refuse to giue her to him, he shal pay money, according to the dowrie of virgines.

18 ¶ Thou shalt not suffre a witche to liue.

19 ¶ Whosoever lieth with a beast, shal dye the death.

20 ¶ He that offreth vnto any gods, saue vnto the Lord onely, shalbe slaine.

<sup>Deut. 13, 13.
1. mac. 2, 24</sup>

21 ¶ Moreover thou shalt not do iniurie to a stranger, nether oppresse him: for ye were strangers in the land of Egypt.

^{Leui. 19, 33}

22 ¶ Ye shal not trouble any widowe, nor fatherles childe.

^{Zach 7, 10}

23 If thou vexe or trouble suche, and so he call and crye vnto me, I wil surely heare his crye.

24 Then shal my wrath be kindeled, and I wil kil you with the sworde, & your wiues shal be widowes, and your children fatherles.

<sup>h The iust
plague of God
vpon y oppres-
sers.</sup>

25 ¶ If thou lend money to my people, that is, to the poore with thee, thou shalt not be as an vsurer vnto him: ye shal not oppresse him with vsurie.

<sup>Leui 25, 37.
deut 23, 20
psal. 15, 5</sup>

26 If thou take thy neighbours rayment to pledge, thou shalt restore it vnto him before the sunne go downe:

27 For that is his couering onely, & this is his garment for his skin: wherein shal he slepe: therefore when he cryeth vnto me, I wil heare him: for I am merciful.

<sup>i For colde &
necessite</sup>

13 28 ¶ Thou shalt not raile vpó the Iudges, nether speake euil of the ruler of thy people.

14 29 ¶ Thine abundance & thy licour shalt thou not kepe backe. * The firstborne of thy sonnes shalt thou giue me.

15 30 Likewise shalt thou do with thine oxen and with thy shepc: seuen dayes it shalbe with his damme, & the eight day thou shalt giue it me.

16 31 ¶ Ye shalbe an holy people vnto me, nether shal ye eat any flesh that is torne of beastes in the field: ye shal cast it to the dog.

CHAP. XXXIII.

17 Not to followe the multitude 13 Not to make mention of the strange gods. 14 The thre solemne feastes. 20 23 The Angel is promised to leade the people. 25 What God promiseth, if they obey him 29 God wil cast out the Canaanites by little and little, and why.

18 1 Thou shalt not receiue a false tale, nether shalt thou put thine had with the wicked, to be a false witness.

19 2 ¶ Thou shalt not followe a multitude to do euil, nether agre in a controuersie to decline after many & ouerthrow the truth.

20 3 ¶ Thou shalt not esteeme a poore man in his cause.

21 4 ¶ If thou mete thine enemies ox, or his asse going a straye, thou shalt bring him to him againe.

22 5 If thou se thine enemies asse lying vnder his burden, wilt thou cease to helpe him: thou shalt helpe him vp againe with it.

23 6 ¶ Thou shalt not ouerthrowe the right of thy poore in his sute.

24 7 Thou shalt kepe thee farre from a false matter, and shalt not slay the innocent and the righteous: for I wil not iustifie a wicked man.

25 8 ¶ Thou shalt take no gift: for the gift blindeth the wise, & peruerteth his wordes of the righteous.

26 9 ¶ Thou shalt not oppresse a stranger: for ye knowe the heart of a stranger, seing ye were strangers in the land of Egypt.

27 10 ¶ Moreouer, six yeres thou shalt sowe thy land, and gather the frutes thereof,

28 11 But the seuenth yere thou shalt let it rest and lye still, that the poore of thy people may eat, and what they leaue, the beastes of the field shal eat. In like maner thou shalt do with thy vineyard, & with thine oliue trees.

29 12 ¶ Six daies thou shalt do thy worke, and in the seuenth day thou shalt rest, that thine ox, and thine asse may rest, & the sonne of thy maid and the stranger may be refreshed.

30 13 And ye shal take hede to all things that I haue said vnto you: and ye shal make no mention of the name of other gods,

nether shal it be heard out of thy mouth. 14 ¶ Thre times thou shalt kepe a feast vnto me in the yere.

15 Thou shalt kepe the feast of vnleavened bread: thou shalt eat vnleavened bread seuen daies, as I commanded thee, in the season of the moneth of Abib: for in it thou camest out of Egypt: & none shal appeare before me emptye:

16 The feast also of the harvest of the first frutes of thy labours, which thou hast sown in the field: and the feast of gathering frutes in the end of the yere, when thou hast gathered in thy labours out of the field.

17 These thre times in the yere shal all thy men children appeare before the Lord Ichouah.

18 ¶ Thou shalt not offer the blood of my sacrifice with leavened bread: nether shal the fat of my sacrifice remaine vntil the morning.

19 The first of the first frutes of thy land thou shalt bring into my house of the Lord thy God: yet shalt thou not seeth a kid in his mothers milke.

20 ¶ Beholde, I send an Angel before thee, to kepe thee in the way, and to bring thee to the place which I haue prepared.

21 Beware of him, and heare his voyce, & pooke him not: for he wil not spare your misdedes, because my Name is in him.

22 But if thou hearken vnto his voyce, and do all that I speake, then I wil be an enemy vnto thine enemies, and wil afflict them that afflict thee.

23 Formine Angel shall go before thee, and bring thee vnto the Amorites, & the Hittites, and the Perizzites, and the Canaanites, the Hiuites, and the Iebusites, and I wil destroye them.

24 Thou shalt not bowe downe to their gods, nether serue them, nor do after the workes of the: but vtterly ouerthrowe them, and breake in peces their images.

25 For ye shal serue the Lord your God, & he shal blesse thy bread and thy water, & I wil take all sickenes away from the middes of thee.

26 ¶ There shal none cast their frute nor be barren in thy land: the nombre of thy dayes wil I fulfill.

27 I wil send my feare before thee, & wil destroye all the people among whom thou shalt go: and I wil make all thine enemies turne their backs vnto thee:

28 And I wil send hornets before thee, which shal diuie out the Hiuites, the Canaanites, and the Hittites from thy face.

29 I wil not cast them out from thy face in one yere, lest the land growe to a wilderness: and the beastes of the field multiplie against thee.

g That is, Easter, in remembrance that the Angel passed ouer & spared the Israelites, when he slew the firstborne of the Egyptians
h Which is, Wintonide, in token that the Law was giue 50 daies after they departed from Egypt.
i This is, the feast of tabernacles, signifying that they dwelled 40. yere vnder the tents or tabernacles in wilderness
k No leavened bread shalbe then in thine house.

l Meaning that no frutes shalbe be take before iust times: & hereby are bridled all cruel & wanton appetites.

m I wil giue him mine autoritie, and he shal gouerne you in my Name

n Chap. 33. 2. deut. 7. 21. Josh 24. 11.

o God commandeth his people onely not to worship idoles, but to destroye them
p That is, all things necessarie for this present life. Deut 7. 14.

q I wil make them afraid at thy coming.

k Thine abundance of thy corne, oyle & wine
Chap 13. 2. & 34. 19.

Lew. 22. 8. exek. 44. 31. I And so haue nothing to do with it.

40. 1. repute a false tale
40. 1. cruel.

40. 1. Ebr. asauer a Do that is godlie though it be do sauour it

b If we be bounde to do good to our enemies heart, muche more to our enemye him selfe. Mat 5. 44.

c If God commande to helpe vp our enemies asse vnder his burden, will he suffre vs to cast downe our brethren with heauie burdens?

d Whether ye be magistrare: or art commanded by the magistrare

Deut. 10. 19. eccl. 20. 32. Ebr. seing
e For in that he is a stranger, his heart is sorisful ynough

Lew. 25. 3 & 26. 43. deut. 15. 1.

Chap. 30. 8. deut. 5. 12.

f Nether by swearing by thec, nor speaking of them, (sa 16. 4 eph. 5. 3.)

30 By litle and litle I wil driue them out from thy face vntil thou encrease, and inherite the land.

¶ Called the sea of Syria r Or Arabia calles delerta f To wit. Euphrates

Chap 34.11. deu. 7.2.

31 And I wil make thy coastes fró the red Sea vnto the sea of the Philistims, and from the desert vnto the Ruer: for I wil deliuer the inhabitants of the land into your hand, and thou shalt driue them out from thy face.

¶ Ebr. eff. acc. or f. 1220

32 *Thou shalt make no couenant with the, nor with their gods:

33 Nether shal they dwel in thy land, lest they make thee sinne against me: for if y^e serue them gods, surely it shal be thy^e destruction.

CHAP. XXXIII.

5 The people promise to obey God. 4 Mosés writeth the euile lawes 9, 13 Mosés returneth into the mountaine. 14 Aaron and Hur haue the charge of the people. 18 Mosés was 40 daies & 40 nights in the mountaine.

a When he called him vp to the mountaine to giue him y^e lawes, beginning at the 20 chap. hither to.

b Whé he had receiued these lawes i mount Sinií ¶ Ebr. iudge ment Chap. 19.8

Chap 20.24. ¶ Or, at the first of seruilitie.

c For as yet the priesthode was not giuen to Leui

¶ Ebr. fil. vnto of the Lawe

¶ Pet 1.2. ebr 9.20.

a Which blood signifieth that the couenant broken can not be satisfied with out blood the ding

e As perfectly as their infirmitie coude beholde his manefie

¶ Ebr. bricke waye

f He made the not afraid, nor punisha them g That is reioycid.

¶ Now he had said vnto Mosés, Come vp to the Lord. thou, and Aaron, Nadab, & Abihú, and seuentie of the Elders of Israél, & ye shal worship a far of.

2 And Mosés hi selfe alone shal come nere to the Lord, but they shal not come nere, nether shal the people go vp with him.

3 ¶ Afterward Mosés came and tolde the people all the wordes of the Lord and all the lawes: and all the people answered with one voyce, and said, *All the things which the Lord hathe said, wil we do.

4 And Mosés wrote all the wordes of the Lord, and rose vp early, and set vp an altar vnder the mountaine, and twelue pillars according to the twelue tribes of Israél.

5 And he sent yong men of the children of Israél, which offered burnt offrings of beues, & sacrificed peace offrings vnto the Lord.

6 Thé Mosés toke halfe of the blood, and put it in basens, and halfe of the blood he sprinkled on the altar.

7 After he toke the booke of the couenant, and read it in the audience of the people: who said, All that the Lord hathe said, we wil do, and be obedient.

8 Then Mosés toke the blood, and sprinkled it on the people, & said, Beholde, the blood of the couenant, which the Lord hathe made with you concerning all these things.

9 ¶ Then went vp Mosés and Aaron, Nadab, and Abihú, and seuentie of the Elders of Israél.

10 And they sawe the God of Israél, and vnder his fete was as it were a worke of a Saphir stone, & as the vertie heauen whé it is cleare.

11 And vpon the nobles of the children of Israél he said not his hand: also they sawe God, and did eat & drinke.

¶ And the Lord said vnto Mosés, Come vp to me into the mountaine, & be there, and I wil giue thee tables of stone, and y^e Lawe & the commandement, which I haue written, for to teache them.

13 Then Mosés rose vp & his minister Ioshúa, & Mosés went vp into the mountaine of God,

14 And said vnto the Elders, Tarry vs here, vntil we come againe vnto you: & beholde, Aaron, and Hur are wth you: whosoever hathe anie matters, let him come to them.

15 Then Mosés went vp to the mount, and the cloude couered the mountaine,

16 And the glorie of the Lord abode vpon mount Sinií, & the cloude couered it six daies: and the seuenth day he called vnto Mosés out of the middes of the cloude.

17 And the sight of the glorie of the Lord was like consuming fire on the top of the mountaine, in the eyes of the children of Israél.

18 And Mosés entred into the middes of the cloude, & went vp to the mountaine: & Mosés was in the mount fourty dayes and fourty nightes.

CHAP. XXV.

2 The voluntarie gifts for the making of the Tabernacle. 10 The forme of the Arke 17 The Merciseat. 23 The Table 31 The Candelstick 40 All must be done according to the patern.

1 Then the Lord spake vnto Mosés, saying,

2 Speake vnto the children of Israél, that they receiue an offering for me: of euery man, whose heart giueth it frely, ye shall take the offering for me.

3 And this is y^e offering which ye shall take of them, golde, and siluer, and brasse,

4 And blewes silke, and purple, and skarlet, and fine linnen, and goates heere.

5 And ramme skins coloured red, and the skins of badgers, and the wood Shittim,

6 Oyle for the light, spices for anointing oyle, & for the perfume of swete sauour,

7 Onix stones, and stones to be set in the Ephod, and in the breast plate.

8 Also they shall make me a Sanctuarie, I may dwel among them.

9 According to all that I shewe thee, euen so shall ye make the forme of the Tabernacle, and the facion of all the instruments thereof.

10 ¶ They shall make also an Arke of Shittim wood, two cubites and an halfe long, & a cubite and an halfe broad, & a cubite and an halfe hie.

11 And thou shalt ouerlaid it with pure golde: within & without shalt thou ouerlaid it, and shalt make vpon it a crowne of golde rounde about.

12 And thou shalt cast foure rings of golde for it, and put them in the foure corners

h The second time

i Signifying y^e hardenes of our hearts. except God de write his lawes therein by his Spirit Iere 31.33 ezech 11.19 2 cor. 3. 3 ebr 3.10 & 10.16 k To wit. the people

¶ Or, from.

l The Lord appeareth liue deuouring fire to carnal men but to them that he draweth with his Spirit, he is like pleasant Saphir Chap 34.28. deu. 9.8.

a After the moral and iudicial lawe he giueth them y^e ceremonial lawe, that nothing shuld be left to mans iudgement

Chap 35.5. b For y^e building and vie of the Tabernacie

¶ Or y^ele

c Which is thought to be a kinde of cedar, which wil not rot

a Ordained for y^e Priests Chap 28.4.

Chap 28.11. e A place bothe to offer sacrifice and to heate y^e Lawe.

Chap 37.20.

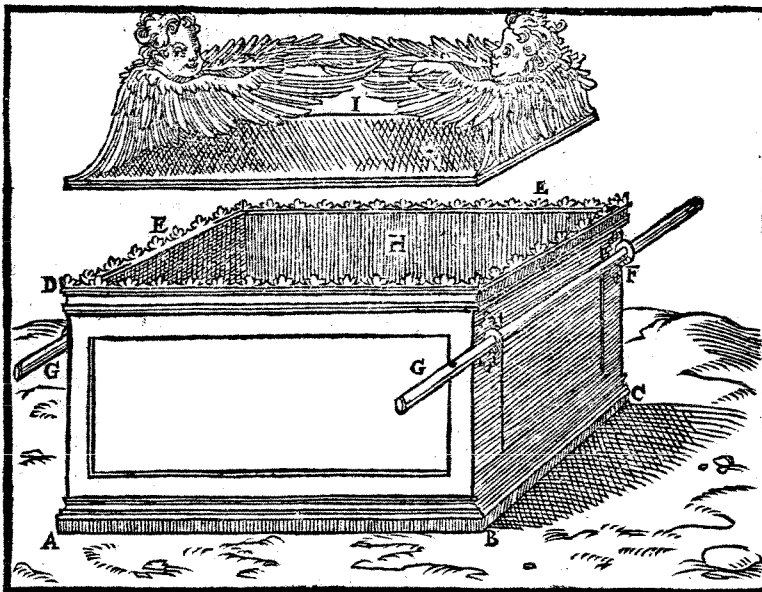
¶ Or, a circle or a bordie.

¶ Or, fete.

thereof: that is, two rings shall be on y one side of it, and two rings on the other side thereof. **14** Then thou shalt put the barres in the rings by the sides of the Arke, to beare y Arke with them.

13 And thou shalt make barres of Shittim

THE ARKE OF THE TESTIMONIE.



- A B The length, two cubites and an halfe.
- C The breadth a cubite and an halfe.
- A D The height a cubite and an halfe.
- E The golde crowne about the Arke.
- F The foure rings of golde in the foure corners.
- G The barres covered w golde to put through the rings to cary the Arke.
- H The inner parte of the Arke where the Testimonie was put.
- I The Merciseat, w was the covering of the Arke: where were the two Cherubims, & whence y oracle came.

15 The barres shall be in the rings of the Arke: they shall not be taken away from it.

16 So thou shalt put in the Arke the Testimonie which I shall give thee.

17 Also thou shalt make a Merciseat of pure golde, two cubites and an halfe long, and a cubite and an halfe broad.

18 And thou shalt make two Cherubims of golde: of worke beaten out with the hammer shalt thou make them at y two endes of the Merciseat.

19 And the one Cherub shalt thou make at the one end, & the other Cherub at y other end: of the matter of the Merciseat shalt ye make the Cherubims, on the two endes

thereof.

20 And the Cherubims shall stretch their wings on hie, covering the Merciseat with their wings, & their faces one to another: to the Merciseat ward shall the faces of y Cherubims be.

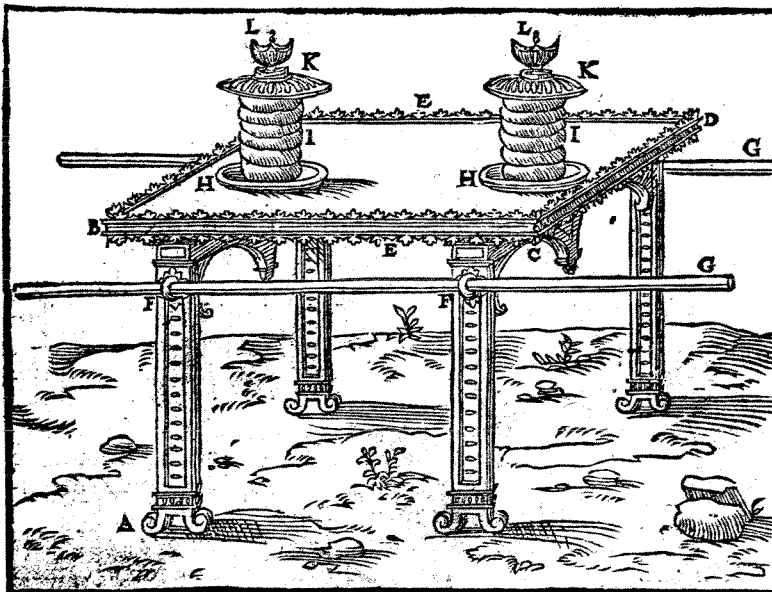
21 And thou shalt put the Merciseat about upon the Arke, and in the Arke thou shalt put y Testimonie, which I will give thee,

22 And there I will declare my selfe vnto thee, and from about the Merciseat betwene the two Cherubims, which are vpon the Arke of the Testimonie, I will tel thee all things which I will give thee in commandement vnto the children of Israel.

Or, will appear with thee. Nom. 7. 89.

f The Stone tables, the rod of Aaron and Manua, which were a testimonie of Gods presence. Or, covering: or, propitiatorie. g There God appeared mercifully. vnto them: and this was a figure of Christ.

THE TABLE OF THE SHEWE BREAD.



- A B The height a cubite and an halfe.
- B C The length two cubites.
- C D The breadth a cubite.
- E A crowne of golde: bene & beneath separated the one from the other by a border of an hand breadth thicke, w declareth that the table was an hand breadth thicke.
- F The foure rings.
- G The barres to cary the table, which were put through y rings.
- H Dishes wherein y shewe bread was put.
- I The twelve cakes or loaves called the shewe bread.
- K The goblets or coverings.
- L The incense cups.

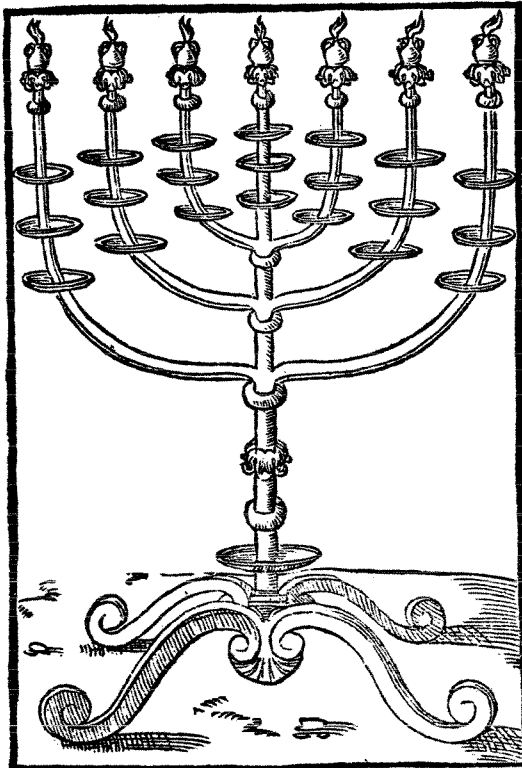
Chap. 37. 23 ¶ Thou shalt also make a table of Shittim wood, of two cubites long, & one cubite broad; and a cubite and an half hie:
 24 And thou shalt couer it wth pure golde, and make thereto a crowne of golde rounde about.
 25 Thou shalt also make vnto it a border of foure fingers rounde about: and thou shalt make a golden crowne rounde about the border thereof.
 26 After, thou shalt make for it foure rings of golde, & shalt put the rings in y^e foure coines that are in the foure fete thereof:

27 Ouer against the border shall the rings be for places for barres, to beare the Table.
 28 And thou shalt make the barres of Shittim wood, and shalt ouerlay them with golde, that y^e Table may be borne with them.
 29 Thou shalt make also h^{is} dishes for it, and incens cups for it and coverings for it, and goblets, wherewith it shall be couered, eueⁿ of fine golde shalt thou make them.
 30 And thou shalt set vp^o the Table shewbread before me continually.

*As an hand
bread*

*h To set the
bread vp^o.*

THE CANDELTICKE.



Because the facion of the candeltick is so plaine & euident, it nedeth not to describe the particular partes thereof according to the ordre of lettres. Onely where as it is said in the 34 verse, that there shall be foure bowles or cuppes in the candelstick, it must be vnderstand of the shaft or shafte: for there are but thre for euerie one of the other branches. Also the knoppes of the candelstick are those which are vnder the braches as they issue out of the shaft on ether side.

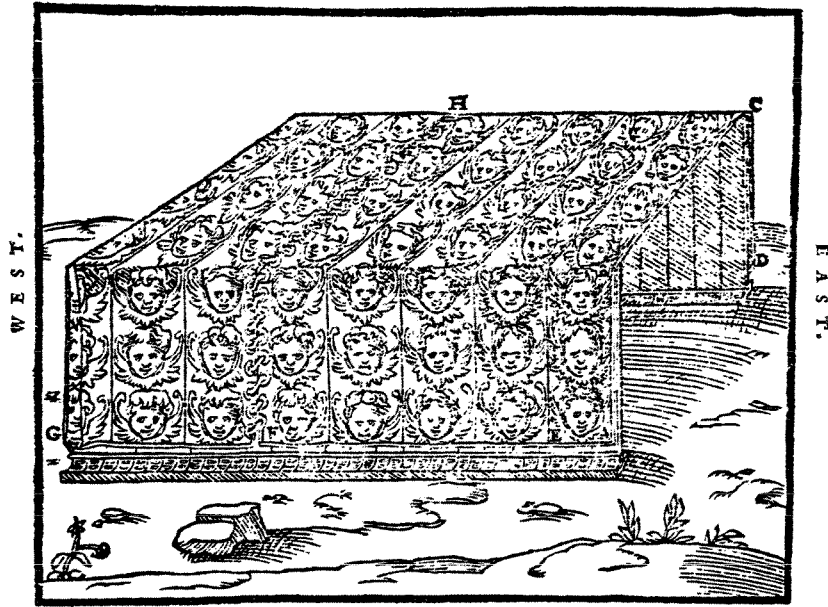
Chap. 37. 31 ¶ Also thou shalt make a Candelticke of pure golde: of iⁿ worke beaten out: wth the hāmer shall the Candelticke be made, his shaft, & his brāches, his bolles, his knops: and his floures shall be of the same.
 32 Six branches also shall come out of the sides of it: thre branches of the Candelticke out of the one side of it, and thre branches of the Candelticke out of the other side of it.
 33 Thre bolles like vnto almondes, one knop and one floure in one branche: and thre bolles like almondes in the other brāche, one knop and one floure: so through out the six branches that come out of the Candelticke.
 34 And in the shaft of y^e Candelticke shall be foure bolles like vnto almondes, his knops & his floures.

i It shall not be molton, but beaten out of the lump of golde with y^e hammer

35 And there shall be a knop vnder two branches made thereof: & a knop vnder two branches made thereof: and a knop vnder two branches made thereof according to the six branches coming out of the Candelticke.
 36 Their knops and their branches shall be thereof, all this shall be one beate worke of pure golde.
 37 And y^e shalt make the seuen lāpes thereof, & y^e lāpes thereof shalt y^e put theron, to giue light toward that that is before it.
 38 Also the snoffers & snoffedishes thereof shall be of pure golde.
 39 Of a talēt of fine golde shalt thou make it with all these instruments.
 40 * Ioke therefore that thou make them after their facion, that was shewed thee in the mountaine.

k This was y^e talent weight of the temple & waied in pounde 2 br 8.9. 2 br 7.46;

THE FIRST COVERING OF THE TABERNACLE.



S O V T H E.

- A B C D The ten curtaines, which were eight and twentie cubites long of Cherubin worke
- A E The breadth of a curtaine was foure cubites, and so the ten were fourtie cubites broad
- F G Two curtaines & an halfe: so that y^e whole laid together declareth that the tabernacle was thirtie cubites long and twelue broad
- F H Taches or hokes to tie the curtaines together.

CHAP. XXVI.

1. The forme of the Tabernacle and the appertinances, 33 The place of the Arke of the Mercie seat, of the Table, and of the Candelsticke.

2 Afterward thou shalt make the Tabernacle with ten curtaines of fine twined linen, and blewe silke, and purple, & skarlet: & in the thou shalt make Cherubims of ^a broidred worke.

^a That is, of moſte conſiſting of fine worke.

3 The length of one curtaine ſhalbe eight and twentie cubites, & the breadth of one curtaine, foure cubites: euerie one of y^e curtaines ſhal haue one meaſure.

4 Fiue curtaines ſhal be coupled one to another: and the other fiue curtaines ſhal be

coupled one to another.

5 And thou shalt make ſtrings of blewe ſilke vpon the edge of the one curtaine, which is in the ſeluedge^b of the coupling: & likewise shalt y^e make in y^e edge of y^e other curtaine in y^e ſeluedge, in y^e ſecode coupling.

6 Fiftie ſtrings ſhalt thou make in one curtaine, and fiftie ſtrings ſhalt thou make in the edge of the curtaine, which is in the ſecode coupling: y^e ſtrings ſhalbe one right againſt another.

^b On the ſide that the curtaines might be tied together

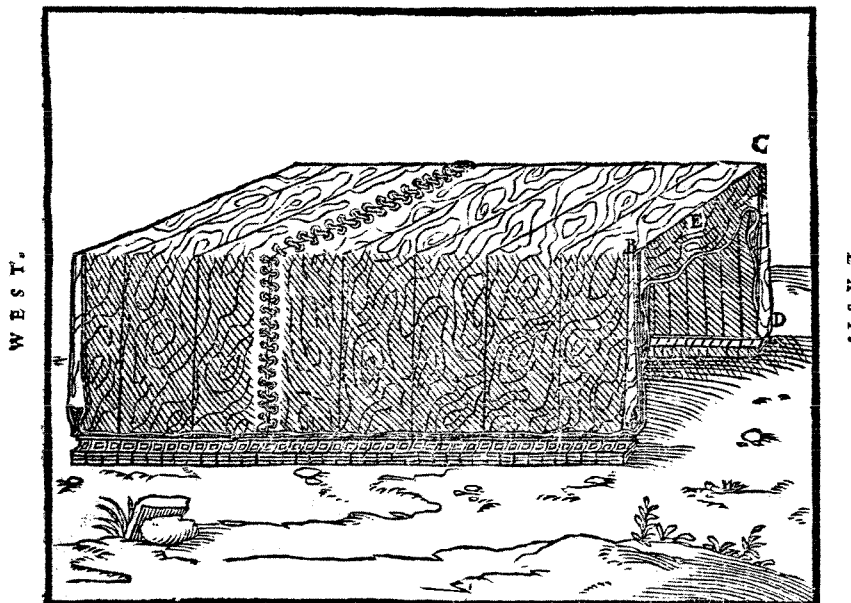
^c In tying together both the ſides

7 Thou shalt make alſo fiftie taches of golde, and couple y^e curtaines one to another wth the taches, & it ſhalbe one^d tabernacle.

^d Or, ſixty ſides

THE CVRTAINES OF GOATES HEERE.

N O R T H.



S O V T H E.

These eleven curtains of goats heere were put about the other ten, and the eleventh hangd before the entrie of the Tabernacle, like E. These also were 30 cubites long and the other but eight and twenty, and therefore on the South side they were a cubite longer then the other, like A. and also another on the North side, that the boares might be covered.

4 Let raine and weather shulde marre it

5 That is, five on y^e one side, & five on the other, and the sixt shulde hang ouer the dore of y^e Tabernacle

7 ¶ Also y^e shalt make curtains of goates heere, to be a^d couering vpon the Tabernacle: thou shalt make them to the number of eleuen curtains.

8 The length of a curtaine shalbe thirtie cubites, & the breadth of a curtaine foure cubites: the eleuen curtains shalbe of one measure.

9 And thou shalt couple five curtains by them selues, and the six curtains by them selues: but thou shalt double the^e sixt curtaine vpon the fore fronte of the couering.

10 And thou shalt make fifty strings in the edge of one curtaine in the skedge of the coupling, and fifty strings in the edge of the other curtaine in the seconde coupling.

11 Likewise thou shalt make fifty^e taches of braisse, and fasten them on the strings, & shalt couple the couering together, that it may be one.

12 And the^e curtain that resteth in the curtains of the couering, euen the halfe curtaine that resteth, shalbe left at the backe side of the Tabernacle,

13 That the cubite on the one side, and the cubite on the other side of that which is left in the length of the curtains of the couering, may remaine on either side of the Tabernacle to couer it.

14 Moreouer for that couering thou shalt make a^s couering of rams skins dyed red, & a couering^h of badgers skins about.

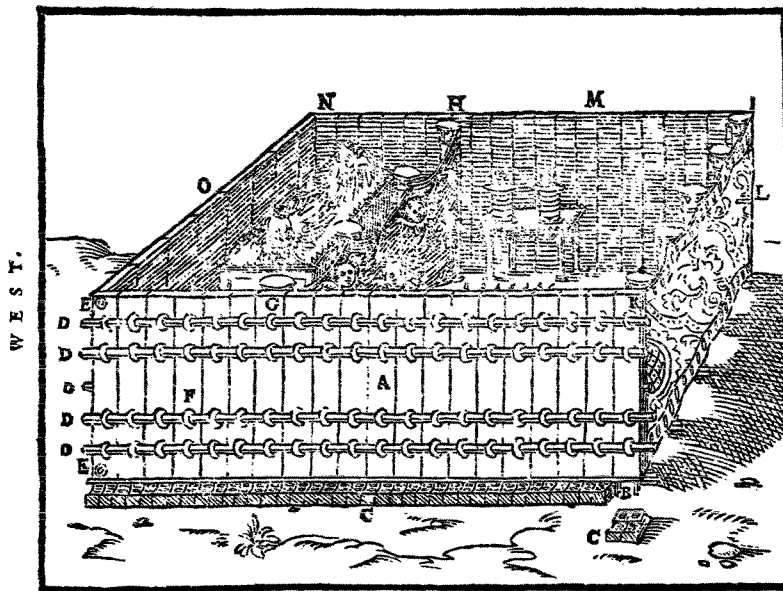
15 ¶ Also thou shalt make boares for the Tabernacle of Shittim wood to stand vp.

f For these curtains were two cubites longer then the curtains of y^e Tabernacle: so that they were fast by a cubite on bothe sides.

g To be put vpon the couering, y^e was made of goates heere h This was y^e thirde couering for the Tabernacle

THE TABERNACLE.

NORTH.



SOUTH.

A M Twentie boares on the Southe side and twentie on the North side
 B K The length of euerie one ten cubites, & the breadth a cubite and an halfe

E K & N I Declare that all the boares ioyned together made thirtie cubites, which was the length of the Tabernacle Ioseph writeth that euerie boarde was an handfull thicke

16 Ten cubites shall^e the length of a boarde, and a cubite and an halfe cubite the breadth of one boarde.

17 Two tenons shalbe in one boarde set in ordre as the fete of a ladder, one against an other: thus shalt thou make for all the boades of the Tabernacle.

18 And thou shalt make boares for the Tabernacle, *uen* twentie boares on the Southe side, euen ful Southe.

19 And thou shalt make fourtie^o sockets of siluer vnder the twentie boares, two sockets vnder one boarde for his two tenons,

& two sockets vnder an other boarde for his two tenons.

20 In like maner on the other side of the Tabernacle towarde the North side shall be twentie boares,

21 And their fourtie sockets of siluer, two sockets vnder one boarde, and two sockets vnder a nother boarde.

22 And on the side of the Tabernacle, toward the West shalt thou make six boares.

23 Also two boares shalt thou make in the corners of the Tabernacle in y^e two sides.

24 Also they shalbe ioyned beneth, & likewise.

16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

i The Hebrew worde signifyeth twinnes & declaring that they shulde be so perf^{ct} & and well ioyned as were possible

wife thei shalbe ioyned aboue to a ring: thus shal it be for them two: thei shalbe for the two corners.

25 So thei shalbe eight boardes hauing sockets of siluer, *euē* sixtene sockets, *that is*, two sockets vnder one boarde, & two sockets vnder another boarde.

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

27 And fise barres for the boardes of the other side of the Tabernacle: also fise barres for the boardes of the side of the Tabernacle towarde the Westside.

28 And the middle barie shal go through the middes of the boardes, from end to end.

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

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

31 ¶ Moreouer thou shalt make a vaile of blewē silke, and purple, and skarlet, and fine twined linen: thou shalt make it of broyded worke with Cherubims.

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

33 ¶ Afterward thou shalt hang the vaile on the hokes, that thou maiest bring in thither, *that is* (within the vaile) the Arke of

the Testimonie: and the vaile shal make you a separation betwene the Holy place and the *1* moite Holy place.

34 Also thou shalt put the Merciseat vpon the Arke of the Testimonie in the moite Holy place.

35 And thou shalt set the Table without the vaile, & the Candellsticke ouer against the Table on the Southside of the Tabernacle, and thou shalt set the Table on the Northside.

36 Also thou shalt make an hanging for the dore of the Tabernacle of blewē silke, and purple, and skarlet, and fine twined linen wrought with nedle.

37 And thou shalt make for the hanging fise pillers of Shittim, and couer the with golde: their heades shalbe of golde, & thou shalt cast fise sockets of brasle for them.

CHAP XXVII.

1 The altar of the burnt offering. *2* The courts of the Tabernacle. *10* The lampes continually burning.

1 Moreouer thou shalt make a altar of Shittim wood, fise cubites long and fise cubites broadē (the altar shalbe foure square) and the height thereof thre cubites.

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

3 Also thou shalt make his ashpannes for his ashes and his besoms, and his basens, and his fleshokes, & his censers: thou shalt make all the instrumētts thereof of brasle.

1 Wherunto the hie Priest onely entred once a yere

m Meaning in the holy place

n This hanging or vaile was betwene the holy place & there where the people were.

a For the burnt offering.

b Of the same wood & mater, nor fastened vnto it

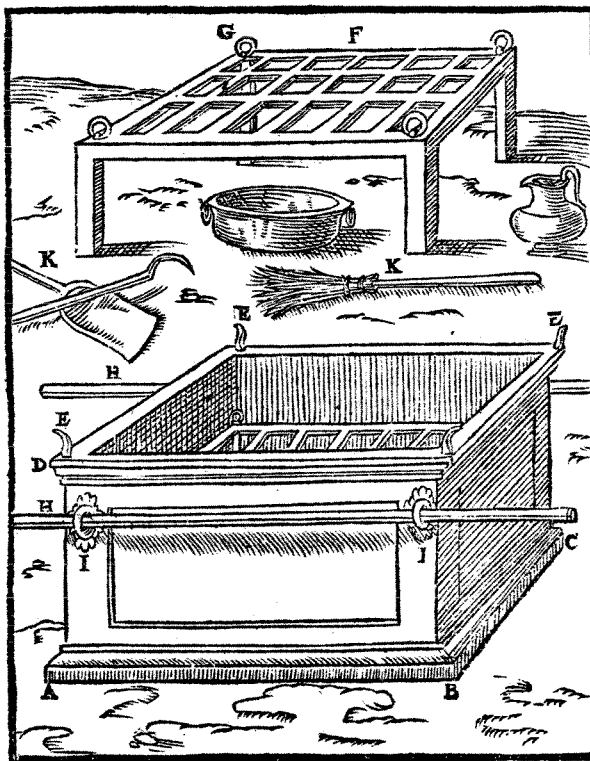
10 Or, fire pans.

Chap 25.9.
or 40.
abr 8.5.
abr 7.44.

k Some read. heades of the pillers

n Ebr vnder the hokes: meaning that is shalbe hang downward from the hokes.

THE ALTAR OF BURNT OFFERING.



- A B The length containing fise cubites.
- A D The height thre cubites
- B C The breadth as muchē
- E The foure hornes or foure corners.
- F The grate, which was put within the altar, and wherupon the sacrifice was burnt.
- G Foure rings to lift vp the grate by, when thei auoided the ashes
- H The barres to cary the altar.
- I The rings through the which the barres were put
- K Ashpans, besoms, fleshokes, basens & suche instrumētts apparteining to the altar.

4 And thou shalt make vnto it a grate like networke of brasse: also vpon that grate shalt thou make foure brasse rings vpon the foure corners thereof.

5 And thou shalt put it vnder the cōpasse of the altar beneth, that the grate may be in the middes of the altar.

6 Also thou shalt make barres for the altar, barres, I say, of Shittim wood, & shalt couer them with brasse.

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

8 Thou shalt make y altar holowe betwene the boardes: as God shewed thee in the mount, so shal they make it.

9 ¶ Also thou shalt make the cōunte of y Tabernacle in the Southside, euen ful Southe: the courte shal haue curtaines of fine twined linen, of an hundred cubites long, for one side,

10 And it shal haue twentie pillers, with their twentie sockets of brasse: the heades of the pillers, & their filets shalbe siluer.

11 Likewise on the Northside in length there shalbe hangings of an hundred cubites long, & the twetic pillers thereof w their twentie sockets of brasse: the heades of y pillers and the filets shalbe siluer.

12 ¶ And the breadth of the courte on the Westside shal haue curtaines of fiftie cubites, with their ten pillers & their ten sockets.

13 And the breadth of the courte, Eastward ful East shal haue fiftie cubites.

14 Also hangings of fiftene cubites shalbe on the one side with their thre pillers and their thre sockets.

15 Likewise on the other side shalbe hangings of fiftene cubites, with their thre pillers, and their thre sockets.

16 ¶ And in the gate of the courte shalbe a vaile of twentic cubites, of blew, & purple, and skarlet, and fine twined linen wrought with needle, with the foure pillers thereof and their foure sockets.

17 All the pillers of the courte shal haue filets of siluer rounde about, with their heades of siluer, and their sockets of brasse.

18 ¶ The length of the court shalbe an hundred cubites, and the breadth fiftie at either end, and the height siue cubites, and the hangings of fine twined linen, & their sockets of brasse.

19 All the vessels of the Tabernacle for all maner seruice thereof, & all the pins thereof, & all the pins of the courte shalbe brasse.

20 ¶ And thou shalt commande the childrē of Israhel, that they bring vnto thee pure oyle oliue beaten for the light, that the lampes may alwaye burne.

21 In the Tabernacle of the Congregaciō

“Ebr net.

c This was y first entrie into the Tabernacle, where y people about

d They were certein hopes or circles for to beautie y pillar.

e Meaning curtaines of they cubites

f Of the dore of the courte

“Ebr fifty is fifty

g Or stakes, whose with y curtaines were fastened to the grounde

h Suche as cōmeth from y oliue, when it is first pressed or beaten
“Or, as side 7p

without the vaile, which is before the Testimonie, shal Aaron and his sonnes dresse them from euening to morning before the Lord, for a statute for euer vnto their generacions to be obserued by the children of Israhel.

CHAP. XXVIII.

The Lord calleth Aaron & his sonnes to the Priesthode 4 Their garmets 12 29 Aaron entreteth in to the Sanctuary in the name of the children of Israhel 30 Urims and Thummim 38 Aaron beareth the iniquitie of the Israelites offrings.

1 And thou shalt cause thy brother Aaron to come vnto thee and his sonnes w him, from among the children of Israhel, that he may serue me in the Priests office: I meane Aaron, Nadab, and Abihū, Eleazar, and Ithamar: Aarons sonnes.

2 Also y shalt make holy garments for Aaron thy brother, glorious & beautiful.

3 Therefore thou shalt speake vnto all y cōning mē, whome I haue filled with the spirite of wisdome, that they make Aarons garments to b consecrate him, that he may serue me in the Priestes office.

a Whereby his office may be knowne to be glorious & excellent
“Ebr wife of heart
b Which is, to separat him from the rest.

THE GARMENTS OF THE HIGH PRIEST.



A The Ephod, or vpmost coate, which was like cloth of golde and was girded vnto him, wherein was the breast plate with the twelue stones, which was tied about with two cheines to two onix stones and beneth with two laces.

B The robe w was next vnder the Ephod, wherunto were ioined thre pomegranates and belles of golde.

C The tunicle or broyded coate, which was vnder y robe and longer then it, and was also with out leues

c A short and streit coate without leues put vpon most vpon his garments to keepeth close vnto him.

4 Now these shalbe y garmets, w thei shal make, a breast plate, & a Ephod, & a robe, & k.ii.

a broyded coat, a mitre, & a girdle. so the
se holy garmets shal they make for Aarón
thy brother, & for his sonnes, that he may
serue me in the Priests office.

5 Therefore they shal take golde, & blewe
silke, and purple, and skarlet, & fine linen,

6 ¶ And they shal make the Ephod of golde,
blewe silke, and purple, skarlet, & fine twi-
ned linen of broyded worke.

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

d Which wēt
about his vp-
permost coat.

8 And y^d embroyded garde of the same
Ephod, which shalbe vpō him, shalbe of y^e
selfe same worke and stufte, *euē* of golde,
blewe silke, and purple, and skarlet, and fi-
ne twined linen.

9 And thou shalt take two onix stones, and
grauē vpon them the names of the child-
ren of Israēl:

10 Six names of thē vpon the one stone, &
the six names that remaine, vpō the secō-
de stone, according to e their generaciōs.

e As they we-
re in age, so
shulde they be
grauen in or-
der.

11 Thou shalt cause to grauē y^e two stones
accordig to the names of y^e childrē of Is-
raēl by a grauer of signets, y^e worketh and
graueth in stone, and shalt make them to
be set and embossed in golde.

f That Aarōn
might remem-
bre the Israēl-
ites to God
warde.

12 And thou shalt put the two stones vpon
the shulders of the Ephod, as stones of rē-
mēbrance of y^e children of Israēl: for Aa-
rōn shal beare their names before y^e Lord
vpō his two shulders for a remēbrance.

13 So thou shalt make bosses of golde,

g Of the bos-
ses.

14 ¶ And two cheines of fine golde s at
the ende, of wrethed worke shalt y^e make
them, & shalt fasten the wrethed cheines
vpon the bosses.

h It was so cal-
led, because y^e
hie Priest colde
doe not giue sen-
tence: iudge-
ment without
that on his
breast.
i A more descrip-
tion of the
breast plate.

15 ¶ Also thou shalt make the breast plate of
iudgemēt with broyded worke: like the
worke of the Ephod shalt thou make it:
of golde, blewe silke, and purple, and skar-
let, & fine twined linen shalt y^e make it.

16 Foure square it shalbe and double, an
hand bred long and an hand bred broad.

17 Then thou shalt set it ful of places for
stones, *euē* foure rowes of stones: y^e ordre
shalbe this, a^r ruby, a topaze, and a^r carbū-
cle in the first rowe.

i Or, sardine.
i Or, emeralde.

18 And in the seconde rowe thou shalt set an
emeraude, a saphir, and a^r diamōd.

o Or, carbuncle.
o Or, saphir.

19 And in y^e third rowe a turkeis, an achafe,
and an hematite.

o Or, chrysolite.

20 And in the fourte rowe a^r chrysolite, an
onix, and a iasper: and they shalbe set in
golde in their embossments.

21 And the stones shalbe according to the
names of the childrē of Israēl, twelue, ac-
cording to their names, grauen as signets,
euerie one after his name, & they shalbe
for the twelue tribes.

22 ¶ Then thou shalt make vpon the breast
plate two cheines at the endes of wrethen

worke of pure golde.

23 Thou shalt make also vpō the breast plate
two rings of golde, and put the two rings
on^k the two endes of the breast plate.

k Which are
vpon the
two sides
toward the shoul-
der.

24 And thou shalt put the two wrethē chei-
nes of golde in the two rings in the endes
of the breast plate.

25 And the other two endes of the two wre-
then cheines, thou shalt fasten in the two
embossments, and shalt put them vpō the
shulders of the Ephod on y^e fore side of it.

26 ¶ Also thou shalt make two rings of
golde, which thou shalt put in the two o-
ther endes of the breast plate, vpon the bor-
der thereof, toward y^e inside of y^e Ephod.

l Which are
beneath.

27 And two other rings of golde thou shalt
make, & put them on the two sides of the
Ephod, beneth in the fore parte of it ouer
against the coupling of it vpon the broy-
ded garde of the Ephod.

28 Thus they shal binde the breast plate by
his rings vnto the rings of the Ephod, w^h
a lace of blewe silke, that it may be fast vpon
the broyded garde of the Ephod, & y^e
the breast plate be not losed frō y^e Ephod.

29 So Aarōn shal^m beare the names of the
childrē of Israēl in the breast plate of iud-
gement vpon his heart, when he goeth in-
to the holy place, for a remembrance con-
tinually before the Lord.

m Aarōn shal
not entre into
the holy place
in his owne
name, but in
the name of
all the child-
ren of Israēl.

30 ¶ Also thou shalt put in the breast plate of
iudgement theⁿ Vrim & the Thūmim,
w^h shalbe vpō Aarons heart, whē he goeth
in before the Lord: and Aarōn shal beare
the iudgemēt of the children of Israēl vpon
his heart before the Lord continually.

n Vrim signi-
fieth light, and
Thūmim per-
fection: i. e. cla-
ring that the
stones of the
breast plate
were more
cleare, and of
perfect beau-
ty: by Vrim al-
so is mēt kno-
lage, and Thū-
mim holynes,
shewing what
vertues are re-
quered in the
Priests.

31 ¶ And thou shalt make the robe of the E-
phod altogether of blewe silke.

32 And the hole for his head shalbe in the
middles of it, hauig an edge of wouē wor-
ke rounde about y^e collar of it: so it shalbe
as y^e collar of an habergeō that it rēt not.

33 ¶ And beneth vpon the skirtes thereof y^e
shalt make pomgranates of blewe silke, &
purple, & skarlet, round about the skirtes
thereof and belles of golde betwene them
round about:

34 That is, a golden bel and a pomgranate,
a golden bel and a pomgranate rounde a-
bout vpon the skirtes of the robe.

Escles. 45. 10.

35 So it shalbe vpon Aarōn, when he mini-
streth, and his sound shalbe heard, when
he goeth into the holy place before the
Lord, and when he cometh out, and he
shal not dye.

o Holines ap-
parteineth to
the Lord for
he is moste ho-
ly, and nothig
vnholy may
appeare befo-
re him.

36 ¶ Also thou shalt make a plate of pure
golde, & graue therō, as signets are grauē,

37 And y^e shalt put it on a blewe silke lace,
and it shalbe vpon the mitre: *euē* vpon y^e
fore fronte of the mitre shal it be.

p Their offrings
colde not be
so perfect, but
some faute
wolde be the-
re in: w^h sinne
the hie Priest
bare and paci-
fied God.

38 So it shalbe vpon Aarōns forehead, that
Aarōn may^p beare the iniquitie of y^e of-
frings

frings, which the childre of Israél shal offer in all their holy offrings: & it shalbe alwaies vpon his forehead, to make them acceptable before the Lord.

39 Likewise thou shalt embroydre the fine linen coat, and thou shalt make a mitre of fine linen, but thou shalt make a girdel of needle worke.

40 Also thou shalt make for Aarons sonnes coates, & thou shalt make the girdels, & bonets shalt thou make them for glorie and comelines.

41 And thou shalt put them vpon Aarón thy brother, & on his sonnes with him, & shalt anoynt them, and fill their hands, and sanctifie them, y they may ministre vnto me in the Priestes office.

42 Thou shalt also make them linen breeches to couer their priuities: fro the loynes vnto the thighs shal they reache.

43 And they shalbe for Aarón and his sonnes when they come into the Tabernacle of the Cōgregation, or when they come vnto the altar to minister in y holy place, that they comit not iniquitie, & so dye. *This shalbe a lawe for euer vnto him and to his sede after him.*

CHAP. XXIX.

1 The manner of consecrating the Priests 38 The continual sacrifice. 45 The Lord promiseth to dwell among the children of Israél.

1 **T**His thing also shalt thou do vnto the when thou cōsecratest them to be my Priestes. * Take a yong calf, and two rams without blemish,

2 And vnleauened bread & cakes vnleauened tempered with oyle, & wafers vnleauened anointed with oyle: (of fine wheat flower shalt thou make them)

3 The y shalt put the in one basket, & present them in the basket with the calf and the two rams,

4 And shalt bring Aarón and his sonnes vnto the dore of the Tabernacle of y Cōgregation, and wash them with water.

5 Also thou shalt take the garments, & put vpon Aarón the tunicle, and the robe of the Ephod, and the Ephod, and the brest plate, and shalt close them to him with the broyded garde of the Ephod.

6 Then thou shalt put the mitre vpon his head, and shalt put the holy crowne vpon the mitre.

7 And thou shalt take the anointing oyle, and shalt powre vpon his head, and anoint him.

8 And thou shalt bring his sonnes, and put coates vpon them,

9 And shalt girde them with girdels, bothe Aarón & his sonnes: and shalt put the bonets on them, and the Priestes office shalbe theirs for a perpetual lawe: thou shalt also fill the hands of Aarón, and the hāds of his sonnes.

10 After, thou shalt present the calf before the Tabernacle of the Cōgregation, * and Aarón and his sonnes shal put their hāds vpon the head of the calf.

11 So thou shalt kil the calf before y Lord, at the dore of the Tabernacle of the Cōgregation.

12 Then thou shalt take of y blood of the calf, and put it vpon the hornes of the altar with thy finger, and shalt powre all the rest of the blood at the fote of the altar.

13 * Also thou shalt take all the fat that couereth the inwardes, and the kall, that is on the liuer, and the two kidneis, and the fat that is vpon the, and shalt burne them vpon the altar.

14 But the flesh of the calf, and his skin, and his doig shalt thou burne with fire with out the hoste: it is a sinne offering.

15 ¶ Thou shalt also take one ram, and Aarón and his sonnes shal put their hands vpon the head of the ram.

16 Then thou shalt kil the ram, and take his blood, and sprinkle it round about vpon the altar,

17 And thou shalt cut the ram in pieces, and wash y inwardes of him and his legges, & shalt put them vpon the pieces thereof, and vpon his head.

18 So thou shalt burne the whole ram vpon the altar. for it is a burnt offering vnto the Lord for a swete sauour: it is an offering made by fire vnto the Lord.

19 ¶ And thou shalt take the other ram, and Aarón and his sonnes shal put their hands vpon the head of the ram.

20 Then shalt thou kil the ram, and take of his blood & put it vpon the lap of Aaróns eare, and vpon the lap of the right eare of his sonnes, and vpon the thumbe of their right hand, & vpon the great toe of their right fote, and shalt sprinkle the blood vpon the altar round about.

21 And thou shalt take of the blood that is vpon the altar, and of the anointing oyle, and shalt sprinkle it vpon Aarón, and vpon his garments, and vpon his sonnes, and vpon the garments of his sonnes with him: so he shalbe halowed, and his clothes, and his sonnes, and the garments of his sonnes with him.

22 Also thou shalt take of the rams y fat & the rompe, euen the fat that couereth the inwardes, and the kall of the liuer, and the two kidneis, and the fat that is vpon them, and the right shulder, (for it is the ram of consecration)

23 And one loaf of bread, and one cake of bread tempered with oyle, & one wafer, out of y basket of the vnleauened bread that is before the Lord.

24 And thou shalt put all this in the hāds of Aarón, and in the hāds of his sonnes, and

Leuit 1.8.

c Signifying that e acrit was also offered for them, and that they did pronounce:

Leuit 1.3

Leuit 1.17

d Or a sauour of rest, which causeth the wrath of God to cease

e Meaning the fote & nether parte of the eare.

f Whether the altar must be sprinkled

g Which is offered for the cōsecration of y hie Priest.

q That is, consecrate the, by giuing them things to offer, and thereby admit them to their office

Or, of liuer

r In not hiding their nakednes.

Leu 9.2.

a To offer the as sacrifice.

b Which was next vnder the Ephod

Chap. 28. 36.

Chap. 30. 25.

Chap 28. 41.

Or, consecrate them

shalt shake them to and fro before γ Lord.
 25 Againe, thou shalt receiue them of their hands, and burne them vpon the altar besides the burnt offering for a swete sauour before the Lord: for this is an offering made by fire vnto the Lord.

26 Likewise thou shalt take the brest of the ram of the consecracion, which is for Aaron, and shalt shake it to ^h and fro before the Lord, and it shalbe thy parte.

27 And thou shalt sanctifie the brest of the shaken offering, & the shulder of the ⁱ heaue offering, which was shaken to and fro, & which was heaued vp of the ram of the consecracion, which was for Aaron, and which was for his sonnes.

28 And Aaron and his sonnes shal haue it by a statute for euer, of the children of Israel: for it is an heaue offering, and it shalbe an heaue offering of the children of Israel, of their ^k peace offerings, euen their heaue offering to the Lord.

29 ¶ And the holy garmets, which apperteyne to Aaron, shalbe his sonnes after him, to be anointed therein, and to be cōsecrat therein.

30 That sonne that shalbe Priest in his stede, shal put them on seuen dayes, when he cometh into the Tabernacle of the Congregation to minister in the holy place.

31 ¶ So thou shalt take the ram of γ cōsecracion, and sethe his flesh in the holy place.

32 *And Aaron and his sonnes shal eat the flesh of the ram, and the bread that is in γ basket, at the dore of the Tabernacle of γ Congregation.

33 So they shal eat these things, ^l whereby their atonemēt was made, to cōsecrat thē, and to sanctifie thē: but a stranger shal not eat thereof, because they are holy things.

34 Now if ought of γ flesh of the cōsecraciō, or of γ bread remaine vnto the morning, then thou shalt burne the rest with fire: it shal not be eatē, because it is an holy thig.

35 Therefore shalt thou do thus vnto Aaron and vnto his sonnes, according to all things, which I haue commanded thee: seuen daies shalt thou ^m consecrat them,

36 And shalt offer euerie day a calf or a sinne offering, for ⁿ reconciliation: and thou shalt cleanse γ altar, when thou hast offered vpon it for reconciliation, & shalt anoint it, to sanctifie it.

37 Seuen daies shalt thou cleanse the altar, and sanctifie it, so the altar shalbe moste holy: and whatsoeuer toucheth the altar, shalbe holy.

38 ¶ *Now this is γ which thou shalt present vpon the altar: euen two lābes of one yere olde, day by day continually.

39 The one lambe thou shalt present in the morning, and the other lambe thou shalt present at euen.

40 And with γ one lābe, a ⁿ tenth parte of fine floure mingled wth the fourte parte of an ^o Hin of beaten oile, and the fourte parte of an Hin of wine, for a drinke offering.

41 And the other lambe γ shalt present at euen: thou shalt do thereto according to the offering of the morning, & according to the drinke offering ther eof, to be a burnt offering for a swete sauoure vnto the Lord.

42 This shal be a continual burnt offering in your generatiōs at the dore of the Tabernacle of the Cōgregation before γ Lord, where I wil ^o make appointment with you, to speake there vnto thee.

43 There I wil appoint with the children of Israel, and the place shalbe sanctified by my ^p glorie.

44 And I wil sanctifie the Tabernacle of γ Cōgregation & the altar: I wil sanctifie also Aaron & his sonnes to be my Priests,

45 And I wil ^q dwel among the children of Israel, and wil be their God.

46 Then shal they knowe that I am γ Lord their God, that broght them out of γ land of Egypt, that I might dwel among them: γ I am the Lord their God.

CHAP. XXX.

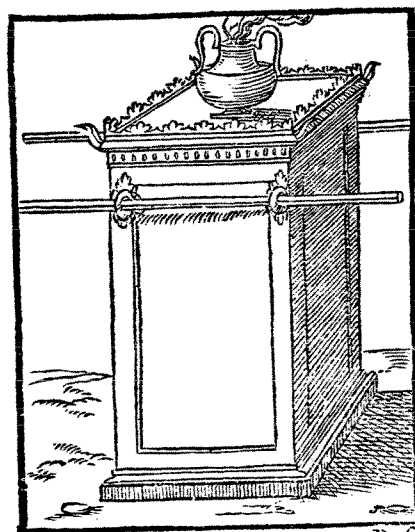
1 The Altar of incense. 2 The summe that the Israelites shulde pay to the Tabernacle. 3 The brazen Laver. 23 The anointing Oyle. 34 The making of the perfume.

1 Furthermore thou shalt make an altar ^a for swete perfume, of Shittim wood thou shalt make it.

2 The length therof a cubite & γ breadth thereof a cubite (it shalbe foure square) and the height thereof two cubites: the hornes ther eof shalbe ^b of the same,

3 And γ shalt ouerlaie it with fine golde, bothe γ top thereof & γ sides thereof round about, and his hornes: also thou shalt make vnto it ^c a crowne of gold round about.

THE ALTAR OF SWETE PERFUME.



ⁿ This is, an Omer read chap 16, 16.
^o Which is about a pite.

^o Or, declare my selfe to you.

^p Because of my glorious presence

Leu 26, 12
 2 cor. 5, 16

^q It is I the Lord, that am their God

^a Vpon the γ the swete perfume was burnt, vers 34

^b Of the same wood & matter

^c Or, a circle \odot buds.

This altar was one cubite long, and one cubite broad, and in height was two cubites: the rest may be understood by the former figures

^h This sacrifice the Priest did moue toward the East, West, North and South. i So called, because it was not onely shake to and fro, but also lifted vp

^k Which were offrings of thankes giuing to God for his benefices.

Leu 8, 31, & 20, 9 mat 12, 4.

^l That is, by the sacrifices

^m Ebr fl their bandes

ⁿ To appease Gods wrath γ sinne may be pardoned

Num 28, 3.

- 4 Besides this thou shalt make vnder this crowne two golden rings on ether side: *euen* on euerie side shalt thou make *them*, that thei may be as places for the barres to beare it with all.
- 5 The w̄ barres thou shalt make of Shittim wood, and shalt couer them w̄ golde.
- 6 After thou shalt set it before the vaile, that is nere the Arke of Testimonie, before the Merciseat that is vpon the Testimonie, where I wil appoint with thee.
- 7 And Aarón shal burne thereon swete incense euerie morning: when he ^d dresseth the lampes thereof, shal he burne it.
- 8 Likewise at euen, when Aarón setteth vp the lāpes thereof, he shal burne incēse: *this perfume shalbe* perpetually before the Lord, throughout your generations.
- 9 Ye shal offre no ^e stū ange incense thereon, nor burnt sacrifice, nor offering, nether powie anie drinke offering ^f thereon.
- 10 And Aarón shal make recōciliation vpō ^g ȳ hornes of it once in a yere w̄ the blood of the sinne offering *in the day* of recōciliation: once in the yere shal he make reconciliation vpon it throughout your genera-

c That is, in ȳ Sanctuarie, and nor in the Holiest of all.

d Meaning whē he trimmeth them, & retredeth the oyle

e Otherwise made thē this, which is described
f But it must onely seme to burne perfume

- tions: this is moſte holy vnto the Lord.
- 11 ¶ Afterward the Lord spake vnto Moſés, saying,
- 12 *When thou takeſt the ſumme of ȳ children of Iſraēl after theiū nōbre, then they shal giue euerie man ^h a redemption of his life vnto the Lord, whē thou telleſt them, that there be no plague among them whē thou counteſt them.
- 13 This shal euerie mā giue, that goeth into the nombre, half a shekel, after the ^h shekel of the Sanctuarie: (* a shekel is twenty gerāhs) the halfe shekel *shalbe* an offering to the Lord.
- 14 All that are nō bred fiō twenty yere olde and aboue, shal giue an offering to ȳ Lord.
- 15 The riche shal not passe, and the poore shal not diminish from halfe a shekel, whē ye shal giue an offering vnto ȳ Lord, ⁱ for the redemption of your liues.
- 16 So thou shalt take the money of ȳ redēption of the children of Iſraēl, and shalt put it vnto the vſe of the Tabernacle of ȳ Cōgregacion, that it may be a memorial vnto the children of Iſraēl before ȳ Lord for the redemption of your liues.

Num. 1. 28. 29.

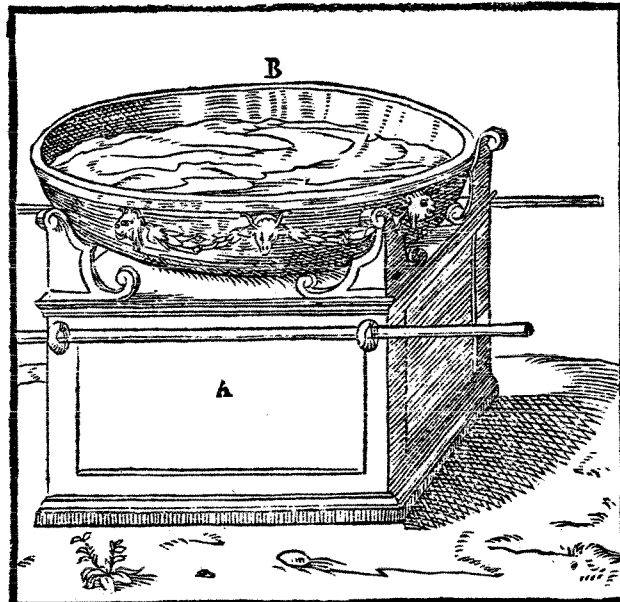
g Wherby he r: fified ȳ he redemed his life which he had forfait, as is declared by Dauid, 2 Sam. 24. 1

h This shekel valued two cō mune shekels: & ȳ gerāh valued about 2. pence after ȳ shill sterl. the once of silue, Lev. 27. 25. Num 3. 47.

12. 28. 45. 28

i That God should be merciful vnto you.

THE LAVER OF BRASSE.



A The fundation or fote of the Lauer.
B The Lauer. Because Moſés describeth not the maner of this Lauer, this figure is made after the facion of Salomons, w̄ semeth to be moſte agreable to this, 1 King 7. 38 saue in stede of wheles are put barres to beare it, as in the other figures also appeareth.

- 17 ¶ Also ȳ Lord spake vnto Moſés, saying,
- 18 Thou shalt also make a lauer of brasse, & his fote of b. asse to wash, and shalt put it betwene ȳ Tabernacle of ȳ Congregation & the altar, & shalt put water therein.
- 19 For Aarón and his sonnes shal ^k wash thei hands and thei fete thereat.
- 20 When they go into the Tabernacle of the Congregation, or when they go vnto the altar to minister ^l to make ȳ perfume of the burnt offering to the Lord, they shal wash thē selues with water, lest they dye.
- 21 So they shal wash their hāds & their fete ȳ they dye not: & *this shalbe* to thē an ordi-

k Signifying ȳ he that cometh to God, must be washed from all sinne and corruption.

- nance ^l for euer, *both* vnto him and to his ſede throughout their generacions.
- 22 ¶ Also ȳ Lord spake vnto Moſés, saying,
- 23 Take thou also vnto thee, principal spices of ȳ moſte pure myrrhe siue hūndreth ^m shekels, of swete cinamō halfe so muche, *that is*, two hundreth & fiftie, and of swete ⁿ calamus, two hundreth, and fiftie:
- 24 Also of casia siue hundreth, after the shekel of the Sanctuarie, and of oile oliue an* Hin.
- 25 So thou shalt make of it the oile of holy ointement, *euen* a moſte precious ointement after the arte of the apotecarie: this

l So long as ȳ priesthode shal last

m Waying so muche.

n It is a kinde of reede of a very swete fauour within, & is vsed in pou-dres & odours. Chap. 39. 49.

shalbe the oyle of holy ointement.

o All things which appertaine to the Tabernacle

26 And thou shalt anoint the Congregation the ewith, & the Arke of the Testimonie:

27 Also the Table, and all the instruments thereof, and the Candellsticke, with all the instruments thereof, & the altar of incense:

28 Also the altar of burnt offering with all his instruments, and the laver & his fote.

29 So thou shalt sanctifie them, and they shalbe moſte holy: all ſhal touche them, ſhalbe holy.

30 Thou shalt also anoint Aaron and his ſonnes, and shalt consecrate them, that they may miniſtre vnto me in the Priests office.

31 Moreouer thou shalt ſpeake vnto the children of Iſraél, ſaying, This ſhal be an holy ointing oyle vnto me, throughout your generacions.

p Nether at their burialls nor other wiſe.

32 None ſhal anoint mans fleſh therewith, nether ſhal ye make any compoſition like vnto it: for it is holy, and ſhalbe holy vnto you.

q Ether a ſtrager, or an Iſraelite, ſave onely the Priests
r In Ebrewes, Sheheleth: w is a ſweet kinde of gumme and ſhinceth as the naille

33 Whoſoeuer ſhal make like ointement, or whoſoeuer ſhal put any of it vpon a ſtrager, eué he ſhalbe cut of from his people.

34 And the Lord ſaid vnto Moſes, Take vnto thee theſe ſpices, pure myrre & cleare gúme and galbanum, theſe odoures with pure frankincenſe, of eche like weight:

35 Then thou shalt make of them perfume compoſed after the arte of the apotecary, mingled together, pure & holy.

36 And thou shalt beate it to powder, and shalt put of it before the Arke of the Testimonie in the Tabernacle of the Congregation, where I wil make appointment with thee: it ſhalbe vnto you moſte holy.

37 And ye ſhal not make vnto you any compoſition like this perfume, which thou shalt make: it ſhalbe vnto thee holy for the Lord.

f Onely deſeare to the viſe of the Tabernacle

38 Whoſoeuer ſhal make like vnto that to ſmel thereto, eué he ſhal be cut of from his people.

CHAP. XXXI.

1 God maketh Bezaleel & Ahiliab mere for his worke.
2 The Sabbath day is the ſigne of our ſanctification.
3 The tables written by the finger of God.

2 I haue choſen and made more Chap 35, 30

1 And the Lord ſpake vnto Moſes, ſaying, Beholde, I haue called by name, Bezaleel, the ſonne of Uri, the ſonne of Hur of the tribe of Iudáh,

3 Whome I haue filled with the Spirit of God, in wiſdome, & in vnderſtanding & in knowledge & in all workemanſhip:

3 This ſheweth that hdy crafts are the gifts of Gods Spirit, & therefore ought to be eſteemed.

4 To finde out curious workes to worke in golde, & in ſiluer, and in braſſe,

5 Also in the art to ſet ſtones, and to carue in timber, and to worke in all maner of workemanſhip.

6 And beholde, I haue ioyned with hi Ahiliab the ſonne of Ahifamah of the tribe of

Dan, & in the heartes of all that are wife hearted, haue I put wiſdome to make aliy I haue commanded thee:

e I haue inſt: & d them, and increaſed their knowledg.

7 That is, the Tabernacle of the Congregation, and the Arke of the Testimonie, and the Mercie ſeat that ſhalbe thereupon, with all instruments of the Tabernacle:

8 Also the Table and the instruments thereof, and the pure Candellsticke with all his instruments, and the Altar of perfume:

d So called, becauſe of the coning and artexid therein, or becauſe the whole was beaten out of one piece

9 Likewise the Altar of burnt offering with all his instruments, and the Laver with his fote:

10 Also the garments of the miniſtration, and the holy garmets for Aaron the Priest, and the garmets of his ſonnes, to miniſter in the Priests office,

11 And the anointing oyle, and ſwete perfume for the Sanctuarie: according to all that I haue commadéd thee, ſhal they do.

e Which onely waſto anoint the Priests & instruments of the Tabernacle, and not to burne

12 ¶ Afterward the Lord ſpake vnto Moſes, ſaying,

13 Speake thou also vnto the children of Iſraél, & ſay, Notwithſtanding kepe ye my Sabbaths: for it is a ſigne betwene me and you in your generacions, that ye may knowe that I the Lord do ſanctifie you.

f Though I commaúde theſe workes to be done, yet wil I not that you breake my Sabbathdaies. Chap 20, 8.

14 *Ye ſhal therefore kepe the Sabbath: for it is holy vnto you: he that deſileth it, ſhal dye the death: therefore whoſoeuer worketh therein, the ſame perſone ſhalbe euen cut of from among his people.

g God repeareth this point becauſe the whole keeping of the Lawe ſtanderth in the true vie of the Sabbath, & is to caſt from our workes, & to obey the wil of God

15 Six dayes ſhal men worke, but in the ſeuenth day is the Sabbath of the holy reſt to the Lord: whoſoeuer doerh any worke in the Sabbath day, ſhal dye the death.

16 Wherefore the childre of Iſraél ſhal kepe the Sabbath, that they may obſerue the reſt through out their generacions for an euerlaſting couenant.

10, 2, Sabbath.

17 It is a ſigne betwene me and the children of Iſraél for euer: for in ſix dayes the Lord made the heauen and the earth, and in the ſeuenth day he ceaſed, and reſted.

Gen. 1, 31. & 2, 2.

18 Thus (when the Lord had made an end of cõmuning with Moſes vpon mount Sinai) he gaue him two Tables of the Testimonie, euen tables of ſtone, written with the finger of God.

h From creating his creatures, but not fro gouerning & preferring them

Deut 9, 10. i Whereby he declared his wil to his people.

CHAP. XXXII.

4 The Iſraelites impute their deliuerance to the calf. 5 God is appeaſed by Moſes prayer 19 Moſes breakeſh the Tables 27 He ſlayeth the idolaters. 32 Moſes zeale for the people.

1 But when the people ſawe, that Moſes taried long or he came downe from the mountaine, the people gathered the felues together againſt Aaron, & ſaid vnto him, Vp, make vs gods to go before vs: for of this Moſes (the man that broght vs out of the land of Egypt) we knowe not what is become of him.

a The rote of idolatrie is, whene thinke God is not a hand, except they ſee him carnally

b Thinking they wolde rather forgo idolatrie, the to reſigne their moſte precious things.

2 And Aaron ſaid vnto them, Plucke of the

the golden earrings, which are in the eares of your wiues, of your sonnes, and of your daughters, and bring them vnto me.

3 Then all the people pluckte from the e felues the golden earrings, which were in their eares, and they brought them vnto Aarón.

4 * Who receiued them at their hands, and facioned it with the grauing tole, & made of it a molten calf: then they said, * These be thy gods, ó Israél, w brought thee out of the land of Egypt.

5 When Aarón sawe that, he made an altar before it: and Aarón proclaimed, saying, To morowe shall be the holy day of the Lord.

6 So they rose vp the next day in the morning, and offered burnt offerings, & brought peace offerings: also the people sate them downe to eat and drinke, and iose vp to playe.

7 ¶ Then the Lord said vnto Mosés, * Go, get the downe: for thy people which thou hast brought out of the land of Egypt, hath corrupted their waies.

8 They are sone turned out of the way, which I commanded them for they haue made them a molten calf, & haue worshipped it, & haue offered theeto, saying, * These be thy gods, ó Israél, which haue brought thee out of the land of Egypt.

9 Againe the Lord said vnto Mosés, * I haue sene this people, and beholde, it is a stiffnecked people.

10 Nowe therefore let me alone, that my wrath may waxe hote against them, for I wil consume them: but I wil make of thee a mightie people.

11 * But Mosés prayed vnto y Lord his God, and said, O Lord, why doest thy wrath waxe hote against thy people, which thou hast brought out of the land of Egypt, with great power, and with a mightie hand?

12 * Wherefore shall the Egyptians speake, and say, He hath brought them out maliciously for to slay them in the mountaines, and to consume them from the earth: turne from thy fierce wrath, and change thy minde from this euil toward thy people.

13 Remembre s Abraham, Izhák, & Israél thy seruants, to whome thou swarest by thine owne selfe, and saidest vnto them, * I wil multiplie your seds, as the starres of the heauen, and all this land, that I haue spoken of, wil I giue vnto your seds, and they shall inhe: it for euer.

14 Then the Lord changed his minde from the euil, which he threatened to do vnto his people.

15 So Mosés returned and went downe from the mountaine with the two Tables of the Testimonie in his had: the Tables were writté on bothe their sides, euen on y

one side & on the other were they written. 16 And these Tables were the worke of God, and this writing was the writing of God grauen in the Tables.

17 And whē Ioshúa heard the noise of the people, as they showed, he said vnto Mosés, There is a noise of warre in the hoste.

18 Who answered, It is not the noise of thē that haue the victorie, nor the noise of thē that are overcome: but I do heare the noise of singing.

19 Nowe, as sone as he came nere vnto the hoste, he sawe the calf and the dancing: so Mosés wrath waxed hote, and he cast the Tables out of his hands, and brake them in peces beneth the mountaine.

20 * After, he toke the calf, which they had made, & burnt it in the fire, and ground it vnto powder, and strowed it vpon the water, & made the childē of Israél drinke of it.

21 Also Mosés said vnto Aarón, What didst thou do vnto this people, which thou hast brought so great a sinne vpon them?

22 Thē Aarón answered, Let not the wrath of my lord waxe feare: thou knowest this people, that they are euen set on mischief.

23 And they said vnto me, Make vs gods to go before vs: for we knowe not what is become of this Mosés (the man y brought vs out of the land of Egypt.)

24 Thē I said to them, Ye that haue golde, plucke it of: and they brought it me, and I did cast it into the fire, and thereof came this calf.

25 Mosés therefore sawe that the people were naked (for Aarón had made them naked vnto their shame among their enemies)

26 And Mosés stode in the gate of the cāp, and said, Who pertaineth to the Lord? let him come to me. And all the sonnes of Leui gathered them selues vnto him.

27 Then he said vnto them, Thus saith the Lord God of Israél, Put euerie man his sworde by his side: go to and fro, fro gate to gate, through the hoste, and slay euerie man his brother, and euerie man his neighbour.

28 So the children of Leui did as Mosés had commanded: and there fel of the people the same day about thre thousand me.

29 (For Mosés had said, Consecrat your hands vnto the Lord this day, euen euerie man vpon his sonne, and vpon his brother, that there may be giuen you a blessing this day)

30 And whē the morning came, Mosés said vnto the people, Ye haue committed a grievous crime: but now I wil go vp to the Lord, if I may pacifie him for your sinne.

31 Mosés therefore went againe vnto the Lord, and said, Oh, this people haue sinned.

e Suche is the rage of idolaters, that they spare no cost to satisfie their wicked desires
Psal 106, 19. d They smel- led of their leue of Egypt, where they saue calues, oxē, & serpens worshipped
1. King. 12, 28.

1 Cor. 10, 7.

e Whereby we see what necessity we haue to pray earnestly to God, to kepe vs in his true obedience and to fend vs good guides
1 King 12, 28 Chap 33 3 deut 9, 13

f God neweth to y the prayers of the godly say his punishment
Psal 100, 23.

g Nomb 14, 13 Or, blasphem.

h Or, repent.

i That is, thy promises made to Abraham
Gen 12, 7 & 15, 7. & 48, 16

h All these repetitions shewe how excellent a thing they de- frauded them selues of by their idolatry

Deut. 9, 21.

i Partely to dispite them of their idolatry, & partely y they shulde haue none occasion to remember it afterwarde.

k Bothe desire of Gods fauour, & an occasion to their enemies to speake euil of their God

l This fact did so please God, that he turned the curse of Iacob against Leui, to a blessing, Deut 33, 9

m In reuenging Gods glorie we must haue no respect to persone, but put of all carnal affection

ned a great sinne and haue made the gods of golde.

32 Therefore now if thou pardone their sinne, thy mercie shal appeare: but if thou wilt not, I pray thee, raise me out of thy boke, which thou hast written.

a So muche he esteemed his glorie of God, y he preferred it to his owne saluacion. o I wil make it knowe that he was neuer predestinate in mine eternal couel to life eueralting.

p This declarereth how grieuous a sinne idolatry is, seeing that at Moses prayer God wolde not fully remitte it.

33 Then the Lord said to Moses, Whosoever hath sinned against me, I will put him out of my boke.

34 Go now therefore, bring the people vnto the place which I commanded thee: behold, mine Angel shall go before thee, but yet in the day of my visitacion I will visit their sinne vpon them.

35 So the Lord plagued the people, because they caused Aaron to make the calf which he made.

CHAP. XXXIII.

2 The Lord promiseth to send an Angel before his people. 4 They are sad because the Lord demeth to go vp with them 5 Moses talketh familiarly with God 13 He prayeth for the people, 18 And desireth to see the glorie of the Lord.

a The land of Canaan was compassed w hills: so they that entered into it, must passe vp by the hills Gen 12.7. exod 23.27. 29.24. 31. Deu. 7.21.

Chap 32.9. deut. 9.23.

1 Afterwarde the Lord said vnto Moses, Departe, go vp fro hence, thou, and the people (which thou hast brought vp out of the land of Egypt) vnto the land which I swore vnto Abraham, to Izhak and to Iaakob, saying, Vnto thy sede wil I giue it.

2 And I will send an Angel before thee & will cast out the Canaanites, y Amorites, and the Hittites, and the Perizzites, the Hiuites, and the Iebusites:

3 To a land, I say, that floweth with milke & hony: for I wil not go vp with thee, because thou art a stiffnecked people, lest I consume thee in the way.

4 And when the people heard this euil tidings, they sorrowed, & no man put on his best rayment.

5 (For the Lord had said to Moses, Say vnto the children of Israel, Ye are a stiffnecked people, I wil come suddenly vpon thee, and consume thee: therefore now put thy costly rayment fro thee, that I may knowe what to do vnto thee.)

b That either may shewe mercie, if thou repent, or els punish thy rebellion,

6 So the childen of Israel laied their good rayment from them, after Moses came downe from the mount Horib.

7 Then Moses toke his tabernacle, & pitched it without the hoste far of from the hoste, and called it Obel-moed. And when any did sike to the Lord, he wet out vnto the Tabernacle of the Congregation, which was without the hoste.

c That is, the Tabernacle of the Congregation: so called, because the people reformed thert, when they shulde be instructed of the Lords wil.

8 And when Moses went out vnto the Tabernacle, all the people rose vp, and stood euery man at his tent dore, and looked after Moses, vntil he was gone into the Tabernacle.

9 And as soon as Moses was entred into the Tabernacle, the cloudy pillar descended and stode at the dore of the Tabernacle,

and the Lord talked with Moses.

10 Now when all the people sawe the cloudy pillar stand at the Tabernacle dore, all the people rose vp, & worshipped euery man in his tent dore.

11 And the Lord spake vnto Moses, face to face, as a man speaketh vnto his friend. After he turned againe into the hoste, but his seruant Ioshua the sonne of Nun a yong man, departed not out of the Tabernacle.

d More plainly & familiarly of all others, Nomb. 12.7

12 ¶ Then Moses said vnto the Lord, See, y facest vnto me, Lead this people fourth, & thou hast not shewed me whome thou wilt send with me: thou hast said moreouer, I knowe thee by name, & thou hast also founde grace in my sight.

e I care for thee and wil preferre thee in this thy vocation

13 Now therefore, I pray thee, if I haue founde fauour in thy sight, shewe me now thy way, that I may knowe thee, and that I may finde grace in thy sight: consider also that this nation is thy people.

14 And he answered, My presence shall go with thee, and I wil giue thee rest.

f Ebr face. f Signifying the Irahites shulde excel through Gods fauour all other people, vers 16.

15 Then he said vnto him, If thy presence go not with vs, cary vs not hence.

16 And wherein now shal it be knowe, that I and thy people haue founde fauour in thy sight? shal it not be when thou goest with vs? so I, & thy people shal haue preeminence before all the people that are vpon the earth.

17 And the Lord said vnto Moses, I wil do this also that thou hast said: for thou hast founde grace in my sight, and I knowe thee by name.

18 Againe he said, I beseeche thee, shewe me thy glorie.

g Thy face, thy substance, and thy matter h My mercie, & fatherlie care

19 And he answered, I wil make all my good go before thee, and I wil proclaim the Name of the Lord before thee: for I wil shewe mercie to whome I wil shewe mercie, & wil haue compassion on whome I wil haue compassion.

i Read chap. 34. vers 6, 7 Rom. 9.15.

20 Furthermore he said, Thou canst not see my face, for there shal no man see me, and I liue.

k For finding nothing in man that can deserue mercie, he wil freely saue his

21 Also the Lord said, Beholde, there is a place by me, and thou shalt stand vpon the rocke:

l For Moses sawe not his face in full manifestie, but as mans weaknes colde beare in Io mount Horib

22 And while my glorie passeth by, I wil put thee in a cleft of the rocke, and wil couer thee with mine hand whiles I passe by.

23 After I wil take away mine hand, & thou shalt see my backepartes: but my face shalt not be sene.

n So muche of my glorie as in this mortal life thou art able to se.

CHAP. XXXIII.

1 The Tables are renewed 6 The description of God. 12 All fellowship with idolaters is forbidden 18 The three seasts 28 Moses is 40 daies in the mount 30 His face shinneth, and he couereth it with a vaile.

1 And y Lord said vnto Moses, Hewe thee two Tables of stone, like vnto y first

Deut. 10.2

first, and I wil write vpon the Tables the wordes that were in y first Tables, which thou brakest in pieces.

2 And be ready in the morning, that thou maiest come vp early vnto the mouf of Sinái, and waite there for me in the top of the mount.

^a Ebr. Sinái 19

3 But let no man come vp with thee, nether let anie man be sene throughout all the mount, nether let the shepe nor cattel fede before this mount.

^b Or. goldstod.

4 ¶ The Mofes hewed two Tables of stone like vnto the first, and rose vp early in y morning, and went vp vnto the mount of Sinái, as the Lord had comanded him, & toke in his hand two Tables of stone.

5 And the Lord descended in the cloude, and stode with him there, and proclaimed the Name of the Lord.

^c This ought to be referred to the Lord & not to Mofes proclaiming as chap 33 vers 19

6 So the Lord passed before his faec, and cryed, The Lord, y Lord, strong, merciful, and gracious, slow to angre, & abundant in goodnes and trueth,

^d Ebr. not making of innocens. Deut 5.9. vers 32. 18.

7 Reseruing mercie for thousands, forgiving iniquitie, & transgression and sinne, and not making the wicked innocent, *visiting the iniquitie of the fathers vpon the children, and vpon childrens childre, vnto the third and fourth generation.

8 Then Mofes made hatte and bowed himself to the earth, and worshipped,

^e Seing y people are thus of nature, y rulers haue nede to call vpo God, that he wolde alway be present with his spirit Deut. 5. 2.

9 And said, o Lord, I praye thee, if I haue founde grace in thy sight, that the Lord wolde now go w vs (for it is a stifnecked people) and pardon our iniquitie & our sinne, and take vs for thine enheritance.

10 And he answered, Beholde, * I wil make a couenant before all thy people, and wil do meruels, suche as haue not bene done in all the world, nether in all nations: and all the people among whome thou art, shal se the worke of y Lord: for it is a terrible thing that I wil do with thee.

11 Kepe diligently that which I commande thee this day. beholde, I wil call out before thee the Amorites, and the Canaanites, and the Hittites, & the Perizzites, and the Hiuites, and the Iebusites.

^f Deut. 7. 12.

12 * Take hede to thy self, that thou make no compact with the inhabitants of the land whither y goest, lest they be the cause of ruine among you:

^g If thou followe their wickednes, and pollute thy selfe w their idolatrie d Which places they choiced for their idoles. Chap. 20. 5. Chap 23. 32. deut. 7. 2.

13 But ye shal ouerthrowe their altars, and breake their images in pieces, and cut downe their groues,

14 (For thou shalt bowe downe to none other god, because the Lord, whose Name is Ielous, is a ielous God)

15 Lest thou make a compact with the inhabitants of the land, and when they go a whoring after their gods, and do sacrifice vnto their gods some man call thee, and thou eat of his sacrifice:

^h 1. Cor. 8. 10.

16 And lest thou take of their daughters vnto thy sonnes, and their daughters go a whoring after their gods, and make thy sonnes go a whoring after their gods.

17 Thou shalt make thee no gods of metal.

ⁱ As golde, siluer, brasse, or any thing that is molten.

18 ¶ The feast of vnleauened bread shalt kepe: seue dayes shalt thou eat vnleauened bread, as I commanded thee, in the time of the moneth of Abib: for in the moneth of Abib thou camest out of Egypt.

^j Chap. 13. 4.

19 * Euerie male, that first openeth y wombe shalbe mine: also all the first borne of thy flocke shalbe reconed mine, bothe of beues and shepe.

^k Chap. 13. 3. & 22. 29. & 24. 4. 30.

20 But the first of the asse thou shalt bye out with a lambe: and if thou redeme him not, then thou shalt breake his necke: all the first borne of thy sonnes shalt thou redeme, and none shal appeare before me empty.

^l With out offering some thing

21 ¶ Six dayes thou shalt worke, and in the seueth day thou shalt rest: bothe in earing time, and in the haruest thou shalt rest.

22 ¶ Thou shalt also obserue the feast of weekes in the time of y first frutes of wheat haruest, and the feast of gathering frutes in the end of the yere.

^m Chap. 23. 16.

23 ¶ Thrise in a yere shal all your children appeare before y Lord Iehouáh God of Israél.

ⁿ Which was in September, when y iunne declined, which in the counte of political things they called y ende of y yere.

24 For I wil cast out the nacions before thee, and enlarge thy coastes, so that no man shal desire thy land, whé thou shalt come vp to appeare before the Lord thy God thrise in the yere.

^o God prometh to iudice them & theirs, which obey his commande ment.

25 Thou shalt not offer the blood of my sacrifice with leauen, nether shal oght of the sacrifice of the feast of Pascheouer be left vnto the morning.

26 The first ripe frutes of thy land thou shalt bring vnto the house of the Lord thy God: yet shalt thou not feth a kid in his mothers milke.

^p 1 Read chap. 23. 19. deut. 140 21

27 And the Lord said vnto Mofes, Write thou these wordes: for after the tenoure of these wordes I haue made a couenant with thee and with Israél.

^q Chap 24. 18. deut 9. 9.

28 So he was with the Lord fourtie daies and fourtie nights, and did nether eat bread nor drinke water: and he wrote in the Tables the wordes of y couenant, euen the ten commandements.

^r This miracle was to confirme the auctorite of the Lawe, and oght no more to be followed then other miracles

29 ¶ So when Mofes came downe frõ mouf Sinái, the two Tables of the Testimonie were in Mofes hand, as he descended from the mount: (now Mofes wist not that y skin of his face shone bright, after that God had talked with him)

^s Deut 4. 13. Or. wordes.

30 And Aaron and all the childre of Israél looked vpon Mofes, and beholde, the skin of his face shone bright, and they were afraid to come nere him.

^t 1 Read 2. Cor. 3. 7.

31 But Moses called them: and Aaron and all the chief of the Congregation returned vnto him: and Moses talked with them.

32 And afterward all the childre of Israel came nere, and he charged them with all that the Lord had said vnto him in mount Sinai.

33 So Moses made an end of communing with them, * and had put a couering vpon his face.

34 But, when Moses came ^m before ^y Lord to speake with him, he toke of the couering vntil he came out: then he came out, and spake vnto the children of Israel that which he was commanded.

35 And the children of Israel sawe the face of Moses, how the skin of Moses face shone bright: therefore Moses put the couering vpon his face, vntil he went to speake with God.

CHAP. XXXV.

^a The Sabbath ^s The fre gifts are required. ²¹ The readines of the people to offer ³⁰ Bezaleel & Aholiab are praised of Moses.

1 Then Moses assembled all the Congregation of the children of Israel, and said vnto the, These are the wordes which the Lord hath commaded, that ye shulde do them:

2 *Six dayes thou shalt worke, but the seuenth day shal be vnto you the holy Sabbath of rest vnto ^y Lord: whosoever doeth ^{anie} worke therein, shal dye.

3 Ye shal kindle no fire throughout all your habitations vpon the Sabbath day.

4 ¶ Againe, Moses spake vnto all the Congregation of ^y children of Israel, saying, This is the thing which the Lord commandeth, saying,

5 Take from among you an offering vnto the Lord: whosoever is of ^a willing heart, let him bring this offering to the Lord, ^{namely} golde, and siluer, and brasse:

6 Also blewes silke, and purple, and skarlet, and fine linen, and goates ^{heere},

7 And rams skins died red, and badgers skins with Shittim wood:

8 Also oyle for light, & spices for the anointing oyle, and for the swete incense,

9 And onix stones, and stones to be set in the Ephod, and in the best plate.

10 And all the wise ^b hearted among you, shal come & make all that the Lord hath commaded:

11 That is, the Tabernacle, the pauillion thereof, & his couering, & his taches & his boordes, his barres, his pillers & his sockets,

12 The Arke, and the barres thereof: the Mercisat, & the vaile that ^c couereth it,

13 The Table, and the barres of it, and all the instrumets thereof, & the shewe bread:

14 Also the Candelsticke of light and his in-

struments and his lampes with the oyle for the light:

15 *Likewise the Altar of perfume and his ^{Chap. 30. 1.} barres, and the anointing oyle, and the swete incense, and the vaile of the dore at the entring in of the Tabernacle,

16 The * Altar of burnt offering with his ^{Chap. 27. 8.} brassen grate, his barres and all his instrumets, the Lauer and his fote,

17 The hâgings of the courte, his pillers & his sockets, and the vaile of ^y gate of the courte,

18 The pins of the Tabernacle, and ^y pins of the courte with their cordes,

19 The ^d ministring garments to ministrate in the holy place, and the holy garments for Aaron the Priest, and the garments of his sonnes, that they may ministrate in the Priestes office.

20 ¶ Then all the Congregation of ^y children of Israel departed from the presence of Moses.

21 And euerie one, whose hearts ^e encouraged him, & euerie one, whose spirit made him willing, came and broght an offering to ^y Lord, for the worke of the Tabernacle of the Congregation, and for all his vses, and for the holy garments.

22 Bothe men & women, as many as were fre hearted, came and broght ^e taches and earrings, and rings, and bracelets, all ^{were} iewels of golde: and euerie one that offred an offering of golde vnto the Lord:

23 Euerie man also, which had blewes silke, and purple, & skarlet, and fine linen, and goats ^{heere}, and rams skins died red, and badgers skins, broght ^{them}.

24 All that offred an oblatiō of siluer & of brasse, broght ^y offering vnto the Lord: & euerie one, ^y ^{had} Shittim wood for ^{anie} maner worke of ^y ministraciō, broght ^{it}.

25 And all the womē that were ^e wise hearted, did spin with their hâdes, and broght the spun worke, ^{ene} the blewes silkes, and the purple, the skarlet, and the fine linen.

26 Likewise all the women, ^f whose heartes were moued with knowledge, spun goat-^{es} ^{heere}.

27 And the rulers broght onix stones, and stones to be set in the Ephod, and in the best plate:

28 Also spice, and oyle for light, and for the *anointing oyle, and for the swete perfume.

29 Euerie man and woman of the childre of Israel, whose heartes moued the willingly to bring for all the worke which the Lord had commaded the to make ^g by the had of Moses, broght a fre offering to ^y Lord.

30 ¶ Then Moses said vnto the childre of Israel. Beholde, * ^y Lord hath called by name Bezaleel the sonne of Uri, the sonne of Hur of the tribe of Iudán,

31 And

^m Which was in the Tabernacle of the Congregation.

^d Suche as appertaine to the seruice of the Tabernacle.

^e Ebr. lifted him up.

^f Or, better.

^g Ebr. With whom I was found.

^e Which were witty and expert

^f That is, they were good spinners.

^g Using Moses as a master thereof.

Chap. 20. 8. ^a Wherein ye shal rest from all bodily worke.

Chap. 25. 7.

^b Read Chap. 28. 3

^c Which hangd before the Mercisat that is colde not be seen.

Chap. 31. 20

^e Or, with the spirit of God.

31 And hath filled him with an excellent spirit of wisdom, of vnderstanding, and of knowledge, and in all maner worke,

32 To finde out curious workes, to worke in golde, and in siluer, and in brasse,

33 And in grauing stones to set the, and in karuing of wood, *euen* to make anie maner of fine worke.

34 And he hath put in his heart that he may teache *oher*: bothe he, and Aholiab y sonne of Ahisamach of the tribe of Dan:

35 Them hath he filled with wisdom of heart to worke all maner ^h of conning * & broydrd, & needle worke: in blew silke, and in purple, in skarlet, and in fine linen & weauing, *euen* to do all maner of worke and subtil inuentions.

^h Pertaining to grauing, or karuing, or fine like. Chap. 26. 1.

CHAP. XXXVI.

³ The great readines of the people, *in* somuche that he comanded the to cease. ⁸ The curtaynes made ¹⁹ The couerings. ²⁰ The boardes. ³¹ The barres, ³⁵ And the waile.

^e Ebr. wife is heart

1 Then wrought Bezaleel, and Aholiab, and all conning men, to whome the Lord gaue wisdom, and vnderstanding, to knowe how to worke all maner worke for the seruice of the ^a Sanctuarie, according to all that the Lord had comanded.

^a By the Sanctuarie he meaneth here all y Tabernacle.

2 For Mofés had called Bezaleel, & Aholiab, and all the wise hearted men, in whose hearts the Lord had giue wisdom, *euen* as manie as their hartes encouraged to come vnto that worke to worke it.

3 And they receued of Mofés all y offering which the children of Israél had brought for the worke of the seruice of the Sanctuarie, to make it: also ^b they brought stil vnto him fre gifts euerie morning.

^b Meaning y Israélites.

4 So all the wise men, that wrought all the holy worke, came euerie man fro his worke which they wrought,

5 And spake to Mofés, saying, The people bring to ^c muche, and more then ynough for the vse of the worke, which the Lord hath comanded to be made.

^c A rare example & notable to se the people so ready to serue God with their goods

6 Then Mofés gaue a commandemēt, and they caused it to be proclaimed throughout the hoste, saying, Let nether man nor woman prepare anie more worke for the oblation of the Sanctuarie. So the people were stayed from offering.

7 For the stuffe they had, was sufficient for all the worke to make it, and to muche.

Chap 26. 4.

8 *All the conning men therefore among the workemen, made for the Tabernacle ten curtaynes of fine twined linen, and of blew silke, and purple, and skarlet:

^d Cherubims of broydrd worke made they vpon them.

^d Which were like pictures with winges in the forme of children.

9 The length of one curtaine was twenty and eight cubites, and the breadth of one curtaine foure cubitis: and the curtaynes were all of one cise.

10 And he coupled five curtaynes together, and other five coupled he together.

11 And he made strings of blew silke by y edge of one curtaine, in the seluedge of y coupling: likewise he made on the side of the *oher* curtaine in the seluedge in the seconde coupling.

12 *Fiftie strings made he in the one curtaine, and fiftie strings made he in the edge of the *oher* curtaine, which was in the seconde coupling: the strings were set one against an other. Chap. 26. 10.

13 After, he made fiftie taches of golde, & coupled the curtaynes one to an other w the taches: so was it one Tabernacle. ^e Or, hooks.

14 ¶ Also he made curtaynes of goates heere for the ^e couering vpon the Tabernacle: he made them to the number of eleuen curtaynes. ^e Or, panellis.

15 The length of one curtaine had thirty cubites, and the breadth of one curtaine foure cubites: the eleuen curtaynes were of one cise.

16 And he coupled five curtaynes by them selues, and six curtaynes by them selues:

17 Also he made fiftie strings vpon the edge of one curtaine in y seluedge in the coupling, and fiftie strings made he vpon the edge of the *oher* curtaine in the seconde coupling.

18 He made also fiftie taches of brasse to couple the couering that it might be one.

19 And he made a ^e couering vpon the paullion of rams skins died red, & a couering of badgers skins aboue. ^e These two were about y couering of goates heere.

20 ¶ Likewise he made the boardes for the Tabernacle of Shittim ^f wood to stand vp.

21 The length of a boarde was ten cubites, & the breadth of one boarde was a cubite, and an halfe. ^f And to beare vp the curtaynes of the Tabernacle.

22 One boarde had two tenons, set in ordre as the fete of a ladder, one against an other: thus made he for all the boardes of y Tabernacle.

23 So he made twētie boardes for y Southside of the Tabernacle, *euen* ful South.

24 And fourtie sockets of siluer made he vnder the twētie boardes, two sockets vnder one boarde for his two tenons, & two sockets vnder another boarde for his two tenons.

25 Also for the other side of the Tabernacle towarde the North, he made twētie boardes,

26 And their fourtie sockets of siluer, two sockets vnder one boarde, & two sockets vnder another boarde.

27 Likewise towarde the Westside of the Tabernacle he made six boardes.

28 And two boardes made he in the corners of the Tabernacle, for ether side,

29 And they were ^g ioyned beneth, and likewise were made sure aboue with a ring: Chap 26. 24.

^g Or towarde the sea y was the sea called mediterranean westward fro Ierusalem

thus he did to bothe in bothe corners.

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

Chap. 25, 27.
30, 4

31 ¶ After he made *barres of Shittim wood, siue for the boardes in the one side of the Tabernacle,

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

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

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

h Which was betwene y^e Sanctuary and y^e Holiest of all.

35 ¶ Moreouer he made a^h vaile of blewe silke, and purple, and of skarlet, and of fine twined linen: with Cherubims of broyred worke made he it:

*Or, brader.

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

h Which was betwene the court and the Sanctuarie.

37 And he made an hanging for the Tabernacle dore, of blewe silke, and purple, and skarlet, and fine twined linen, and nedle worke,

Or, granes borders.

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

CHAP. XXXVII.

1 The Arke. 6 The Merciseat. 10 The Table. 17 The Candellsticke. 25 The Altar of incense.

Chap. 25, 28

1 **A**FTER this, Bezaleel made the *Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broad, and a cubite and an halfe hie:

a Like battlements.

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

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

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

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

Chap. 25, 27.

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

7 And he made two Cherubims of golde, vpon the two ends of the Merciseat: euen of worke beaten with the hammer made he them.

b Of the self same matter y^e the Merciseat was.

8 One Cherub on y^e one end, and an other Cherub on the other end: ^b of the Merciseat made he the Cherubims, at the two

ends thereof.

9 And y^e Cherubims spred out their wings on hie, and couered the Merciseat wth their wings, and their faces were one towardes an other: toward the Merciseat were the faces of the Cherubims.

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

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

12 Also he made thereto a border of an^h had^{10r. foure siue} breadth round about, and made vpon^{8172.} y^e border a crowne of golde round about.

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

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

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

Chap. 25, 29.

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

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

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

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

20 And vpon the Candesticke were foure bolles after the facion of almondes, the knops thereof and the floures thereof:

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

22 Their knops and their branches were of the same: it was all one^{*} beaten worke of pure golde. Chap. 25, 30

23 And he made for it seuen lampes with y^e snuffers, & snuffdishes thereof of pure gold.

24 Of a^c talent of pure golde made he it, with all the instruments thereof. e Read chap. 25, 39.

25 Furthermore he made the * perfume altar of Shittim wood: the length of it was a cubite, and the breadth of it a cubite (it was square) and two cubites hie, and the Chap. 30, 340
hournes.

horne thereof was of the same.

- 26 And he couered it with pure golde, bothe the top and the sides thereof round about, and the hornes of it, and made vnto it a crowne of golde round about.
- 27 And he made two rings of golde for it, vnder the crowne thereof in the two corners of the two sides thereof, to put barres in for to beare it therewith.
- 28 Also he made the barres of Shittim wood, and ouerlaied them with golde.
- 29 And he made the holy * anointing oyle, & the swete pure incense after the apotecaries arte.

Chap. 30. 35.

CHAP. XXXVIII.

6 The Altar of burnt offrings & The brasen Lauer.
9 The Courte & The summe of that the people offered.

Chap 27. 1.

1 Also he made the altar of the burnt offering * of Shittim wood: five cubites was the length thereof, and five cubites the breadth thereof: it was square and three cubites high.

Chap 27. 3.
* Or, fine part

2 And he made vnto it hornes in the foure corners thereof: the hornes thereof were of the same, & he ouerlaied it with brasse.

3 Also he made all the instruments of the Altar: y^e * ashpans, & the besomes, and the basins, y^e fleshokes, & the censers: all the instruments thereof made he of brasse.

a So y^e the grid from or grate was halfe so high as y^e altar, & stood within it.

4 Moreouer he made a brasé grate wrought like a net to the Altar, vnder the compass of it beneath in the middes of it,

5 And cast foure rings of brasse for y^e foure ends of the grate to put barres in.

6 And he made the barres of Shittim wood, and couered them with brasse.

7 The which barres he put into the rings on the sides of the altar to beate it withall, and made it holowe within y^e boardes.

8 ¶ Also he made the Lauer of brasse, and the fote of it of brasse of the b^e glasses of y^e women that did assemble and came together at the doore of the Tabernacle of the Congregation.

b R. Kimhi saith, that the women brought their looking glasses, which were of brasse or fine metal and offred them freely vnto the vie of the Tabernacle: y^e was a height thing & of great matter.

9 ¶ Finally he made y^e courte on the Southside ful Southe: the hangings of the courte were of fine twined linen, hauing an hundred cubites.

10 Their pillers were twentie, & their brasen sockets twentie: the hokes of the pillers, and their filets were of siluer.

11 And on the Northside the hangings were an hundred cubites: their pillers twentie, & their sockets of brasse twentie, y^e hokes of y^e pillers & their filets of siluer.

12 On the Westside also were hangings of fiftie cubites, their ten pillers with their ten sockets: y^e hokes of the pillers and their filets of siluer.

13 And toward the Eastside, ful East, were hangings of fiftie cubites.

14 The hangings of the one side were fiftie cubites, their three pillers, and their

three sockets:

15 * And of the other side of the courte gate on bothe sides were hangings of fiftie cubites, with their three pillers and their three sockets.

Chap 27. 16.

16 All the hangings of the courte round about were of fine twined linen:

17 But the sockets of the pillers were of brasse: the hokes of the pillers and their filets of siluer, and the couering of their chapiters of siluer: and all the pillers of the courte were hooped about with siluer.

18 He made also the hanging of the gate of the courte of needle worke, blewe silke, and purple, and skarlet, and fine twined linen euen twentie cubites long, and five cubites in height & breadth, like the hangings of the courte.

* Or, ouer as gait.

19 And their pillers were foure with their foure sockets of brasse: their hokes of siluer, and the couering of their chapiters, and their filets of siluer.

20 But all the * pins of the Tabernacle and of the courte round about were of brasse.

Chap 27. 19.

21 ¶ These are the partes of the Tabernacle, I meane, of the Tabernacle of the Testimonie, which was appointed by the commandement of Moses for the office of y^e Leuites by the hand of Ithamar sonne to Aaron the Priest.

c That the Leuites might haue the charge thereof, and minister in the same, as did Eleazar and Ithamar, Nob.

22 So Bezaleel the sonne of Vií the sonne of Hur of the tribe of Iudáh, made all y^e the Lord commanded Moses.

23 And with him Aholiab sonne of Ahimách of the tribe of Dan, a d^e cunning workeman and an embroyderer and a worker of needle worke in blewe silke, and in purple, and in skarlet, and in fine linen.

d As a grauer or carpenter, chap 31. 4.

24 All the golde that was occupied in all y^e worke wrought for the holy place (which was the golde of the offering) was nine & twentie talents, and seuen hundred and thirtie shekels, according to the shekel of the Sanctuarie.

25 But the siluer of them that were nombred in the Congregation, was an hundred and thirtie talents, and a thousand seuen hundred and thirtie shekels, after the shekel of the Sanctuarie.

26 Aⁿ portion for a man, that is, halfe a shekel after the shekel of the Sanctuarie, for all them that were nombred from twentie yere olde and aboue, among six hundred thousand, and three thousand, & five hundred and fiftie men.

* Or, halfe a shekel

27 Moreouer there were an hundred talents of siluer, to cast the sockets of the Sanctuarie, and the sockets of the vaile: an hundred sockets of an hundred talents, a talent for a socket.

28 But he made the hokes for the pillers of a thousand seuen hundred and seutie & five shekels, and ouerlaied their chapiters,

and made filets about them.

29 Also the braſſe of the offering was ſeven-
tie e talents, and two thouſand, and four
hundredth ſhekels.

30 Whereof he made ſix ſockets to the dore
of the Tabernacle of the Congregation
and the braſen Altar, & the braſen grate
which was for it, with all the inſtruments
of the Altar,

31 And the ſockets of the courte round about,
and the ſockets for the couite gate, & all
the * pins of the Tabernacle, and all the
pins of the courte round about.

Chap. 27, 29.

CHAP. XXXIX.

1 The apparel of Aaron and his ſonnes 32 All that the
Lord commanded, was made, and finiſhed 43 Moſes
blesseth the people.

a As coverings
for the ARKE,
& Cadelſticke,
the Altars &
ſuche like
Chap. 31, 10.
& 35, 19.

Moreouer they made a garments of
ministration to miniſtie in the San-
ctuarie of blewe ſilke, and purple, & ſkar-
let: thei * made alſo the holy garments for
Aaron, as the Lord had commanded Mo-
ſes.

2 So he made the Ephod of golde, blewe
ſilke, and purple, and ſkarlet, and fine twi-
ned linen.

3 And they did beate the golde into thin
plates, and cut it into wies, to worke it in
the blewe ſilke & in the purple, and in the
ſkarlet, & in the fine linen, with broyded
worke.

4 For the which thei made ſhoulders to cou-
ple together: for it was cloſed by the two
edges thereof.

5 And the broyded garde of his Ephod
that was vpon him, was of the ſame ſtuſſe,
and of like worke: euen of golde, of blewe
ſilke, and purple, and ſkarlet, and fine twi-
ned linen, as the Lord had commanded
Moſes.

Chap. 28, 9.

b That is, of
very fine and
curious work-
manſhip

¶ And they wrought two onix ſtones cloſed
in ouches of golde, and graued, as ſigne-
ts are grauen, with the names of the
children of Iſrael,

7 And put the on the ſhoulders of ſix Ephod,
as ſtones for a * remembrance of the chil-
dren of Iſrael, as the Lord had comman-
ded Moſes.

Chap. 28, 12.

¶ Alſo he made the breſt plate of broy-
ded worke like the worke of the Ephod:
to wit, of golde, blewe ſilke, and purple, &
ſkarlet, and fine twined linen.

9 They made the breſt plate double, and it
was ſquare, an hand breadth long, and
an hand breadth broad: it was alſo double.

10 And they filled it with foure rowes of
ſtones. The ordre was thus, a ruby, a topa-
ze, and a carbuncle in the fiſt rowe.

c Or a figure,
which ſtone
antors write
that it com-
meth of the
vine of the
beaſt called
ſina.

11 And in the ſeconde rowe, an emeraude,
a ſaphir, and a diamond:

12 Alſo in the third rowe, e a turkeis, an a-
chate, and an hematite:

13 Likewise in the fourte rowe, a chryſolite,

an onix, and a iaſper: cloſed and ſet in ou-
ches of golde.

14 So the ſtones were according to the na-
mes of the children of Iſrael, euen twelue
after their names, grauen like ſignets e-
uie one after his name according to the
twelue tribes.

d That is, eue-
rie tribe had
his name writ
ten in a ſtone.

15 After, they made vpon the breſt plate
cheines at the endes, of wrethen worke
& pure golde.

16 They made alſo two boſſes of golde, &
two golde rings, and put the two rings in
the two corners of the breſt plate.

17 And they put the two wrethen cheines
of golde in the two rings, in the corners
of the breſt plate.

18 Alſo the two other endes of the two wre-
then cheines they faſtened in the two boſ-
ſes, and put them on the ſhoulders of the
Ephod vpon the ſote fronte of it.

19 Likewise thei made two rings of golde,
and put them in the two other corners of
the breſt plate vpon the edge of it, which
was on the inſide of the Ephod.

20 They made alſo two other golden rings,
and put them on the two ſides of the E-
phod, beneth on the foreſide of it and ou-
er againſt his coupling about the broy-
ded garde of the Ephod.

21 Then they faſtened the breſt plate by his
rings vnto the rings of the Ephod, with
a lace of blewe ſilke, that it might be faſt
vpon the broyded garde of the Ephod,
and that the breſt plate ſhulde not be lo-
ſed from the Ephod, as the Lord had com-
mande Moſes.

¶ Moreouer he made the robe of the
Ephod of wouen worke, altogether of
blewe ſilke.

e Which was
next vnder the
Ephod
f Where he
ſhulde put
through his
head.

23 And the hole of the robe was in the
middles of it, as ſix colter of an habergeon,
with an edge about the collar, that it ſhul-
de not rent.

24 And they made vpon the ſkirtes of the
robe pomegranates, of blewe ſilke, & pur-
ple, and ſkarlet, and fine linen twined.

25 They made alſo belles of pure golde,
& put the belles betwene the pomegra-
tes vpon the ſkirtes of the robe round a-
bout betwene the pomegranates.

Chap. 28, 33.

26 A bel & a pomegranate, a bel & a pome-
granate round about the ſkirtes of the ro-
be to miniſter in, as the Lord had coman-
ded Moſes.

27 ¶ After, they made coates of fine liné, of
woué worke for Aaron & for his ſonnes.

28 And the mitre of fine linen, and goodlie
bonnets of fine linen, and linen breches
of fine twined linen,

Chap. 28, 42.

29 ¶ And the girdel of fine twined linen,
& of blewe ſilke, & purple, & ſkarlet, euen
of needle worke, as the Lord had comman-
ded Moſes.

30 ¶ Finally thei made the plate for the holy crowne of fine golde, and wrote vpon it a superſcription like to the grauing of a ſignet, * H O L I N E S T O T H E L O R D .

Chap. 28. 36.

31 And thei tied vnto it a lace of blewe ſilke to faſten it on hye vpon the mitre, as the Lord had commanded Moſes.

Chap 27. 21.

32 ¶ Thus was all the worke of the Tabernacle, *even* of the * Tabernacle of the Congregation finiſhed: & the children of Iſrael did according to all that the Lord had commanded Moſes: ſo did thei.

33 ¶ Afterwarde thei broght the Tabernacle vnto Moſes, the Tabernacle & all his instruments, his taches, his boardes, his barres, and his pillers, and his ſockets,

34 And the couering of rames ſkins died red, & the couerings of badgers ſkinnes, and the *s* couering vaile.

g So called, becauſe it haged before *y* mercieſeat & couered it fro ſight chap. 35. 12.

35 The Arke of the Teſtimonie, and the barres thereof, and the Mercieſeat,

36 The Table, with all the instruments thereof, and the ſhewbread,

37 The pure Candelſticke, the lampes thereof, *even* the lampes *h* ſet in ordre, and all the instruments thereof, and the oyle for light:

h Or, which Aaron dreſſed and reſreſhed with oyle euerie mornig, chap. 30. 7.

38 Alſo the golden Altar & the anointing oyle, and the ſwete incens, and the haging of the Tabernacle dore,

39 The braſen Altar with his grate of braſe, his barres and all his instruments, the Lauer and his fote.

40 The curtaines of the court with his pillers, and his ſockets, & the hanging to the courte gate, & his cordes, and his pinnes, and all the instruments of the ſeruaice of the Tabernacle, *called* the Tabernacle of the Congregation.

41 Finally, the miniſtring garments to ſerue in the Sanctuarie, & the holy garments for Aaron the Prieſt, and his ſonnes garments to miniſter in the Prieſts office.

i Signifying *y* in Gods matters man may neither adde nor diminiſh. *k* Praiſed God for *y* peoples diligence and praied for the.

42 According to euerie point that the Lord had *l* commanded Moſes, ſo the children of Iſrael made all the worke.

43 And Moſes behelde all the worke, and beholde, thei had done it as the Lord had commanded: ſo had thei done: and Moſes *l* bleſſed them.

a After *y* Moſes had bene 40. daies and 40. nightes in *y* mount, that is, fro the beginning of Auguſt 1 to the 10. of Sept. he came downe, & cauſed this worke to be done: which being finiſhed, was ſet vp in Abib, which moneth cometh halfe Marche and halfe April.

CHAP. XL.

The Tabernacle with the appertinances is reared vp.
34 *The glorie of the Lord appeareth in the cloude couering the Tabernacle.*

THEN the Lord ſpake vnto Moſes, ſaying,

In the *a* *fi*ſt day of the fiſt moneth in the *very* fiſt of *the* ſame moneth ſhalt thou ſet vp the Tabernacle, *called* the Tabernacle of the Congregation:

And thou ſhalt put therein the Arke of the Teſtimonie, and couer the Arke with the vaile.

4 Alſo thou ſhalt bring in the * Table, and ſet it in ordre as it doeth require: thou ſhalt alſo bring in the Candelſticke, and light his lampes,

Read chap. 26. 35.

5 And thou ſhalt ſet the incenſe Altar *b* of golde before the Arke of the Teſtimonie, and put the *c* hanging at the dore of the Tabernacle.

b That is, the altar of perfume, or to burne incenſe on. *c* This haging or vaile was betwene the Sanctuarie and the courts.

6 Moreouer thou ſhalt ſet the burnt offering Altar before the dore of the Tabernacle, *called* the Tabernacle of the Congregation.

7 And thou ſhalt ſet the Lauer betwene the Tabernacle of the Congregation & the Altar, and put water therein.

8 Then thou ſhalt appoint the courte roude about, and hang vp the hanging at the courte gate.

9 After, thou ſhalt take the anointing oyle, and anoint the Tabernacle, and all that is therein, and halowe it with all the instruments thereof, that it may be holye.

10 And thou ſhalt anoint the Altar of the burnt offering, and all his instruments, and ſhalt ſanctifie the Altar, that it may be an altar moſte holy.

11 Alſo thou ſhalt anoint the Lauer and his fote, and ſhalt ſanctifie it.

12 Then thou ſhalt bring Aaron and his ſonnes vnto the dore of the Tabernacle of the Congregation, & waſh them with water.

13 And thou ſhalt put vpon Aaron the holy garments, and ſhalt anoint him, & ſanctifie him that he may miniſter vnto me in the Prieſts office.

14 Thou ſhalt alſo bring his ſonnes, and clothe them with garments,

15 And ſhalt anoint them as thou diddeſt anoint their father, that thei may miniſter vnto me in the Prieſts office: for their anointing ſhal be a ſigne, that *y* prieſthode ſhal be euerlaſting vnto the throughout their generations.

d Til bothe *y* prieſthode and *y* ceremonies ſhulde ende, *h* was at Chriſts coming. *Nomb. 7. 1.*

16 So Moſes did according to all that the Lord had commanded him: ſo did he.

17 ¶ Thus was the Tabernacle reared vp the fiſt day of the fiſt moneth in *e* the ſeconde yere.

e After thei came out of Egypt, *Nomb. 7. 1.*

18 Then Moſes reared vp the Tabernacle and faſtened his ſockets, and ſet vp the boardes thereof, and put in the barres of it, and reared vp his pillers.

19 And he ſpred the couering ouer the Tabernacle, and put the couering of that couering on hie about it, as the Lord had commanded Moſes.

20 ¶ And he toke and put the *f* Teſtimonie in the Arke, and put the barres in *the* rings of the Arke, and ſet the Mercieſeat on hie vpon the Arke.

f That is, the tables of the Lawe, chap. 31. 18. & 34. 29.

21 He broght alſo the Arke into the Tabernacle, and hanged vp the * couering vaile, *Chap. 35. 12.*
m.i.

and couered the Arke of the Testimonic, as the Lord had commanded Mosés.

21 ¶ Furthermore he put the Table in the Tabernacle of the Congregation in the Northside of the Tabernacle, without the vaile,

23 And set the bread in ordre before the Lord, as the Lord had commanded Mosés.

24 ¶ Also he put the Candelticke in the Tabernacle of the Congregation ouer against the Table towarde the Southside of the Tabernacle.

g Between the

25 And he lighted the lampes before the Lord, as the Lord had commanded Mosés.

26 ¶ Moreouer he set the golden Altar in the Tabernacle of the Congregation before the vaile,

27 And burnt swete incense thereon, as the Lord had commanded Mosés.

g Between the Sanctuarie and the court.

28 ¶ Also he haged vp the vaile at the dore of the Tabernacle.

29 After he set the burnt offering Altar without the dore of the Tabernacle, called the Tabernacle of the Congregation, & offered the burnt offering and the sacrifice thereon, as the Lord had comaded Mosés.

30 ¶ Likewise he set the Lauer betwene

the Tabernacle of the Congregation & the Altar, and powred water therein to wash with.

31 So Mosés, and Aarón, and his sonnes, washed their hands & their fete thereat.

32 When thei went into the Tabernacle of the Congregation, and when thei approached to the Altar, thei washed, as the Lord had commanded Mosés.

33 Finally he reared vp the courte round about the Tabernacle and the Altar, and hanged vp the vaile at the courte gate: so Mosés finished the worke.

34 ¶ Then the cloude couered the Tabernacle of the Congregation, and the glorie of the Lord filled the Tabernacle. *Nomb. 9.17. 1. King. 8.10.*

35 So Mosés colde not entre into the Tabernacle of the Congregation, because the cloude abode thereon, and the glorie of the Lord filled the Tabernacle.

36 Now when the cloude ascended vp from the Tabernacle, the children of Israél went forwarde in all their iourneys.

37 But if the cloude ascended not, then thei iourneied not til the day that it ascended.

38 For the cloude of the Lord was vpon the Tabernacle by day, and fire was in it by night, in the sight of all the house of Israél, throughout all their iourneys.

h Thus the presence of God preserued & guided the night and day til thei came to the land promised.

THE THIRD BOKE OF Mosés, called * Leuiticus.

* Because in this boke is chiefly increased of the Leuities, and of things pertaining to their office.

THE ARGUMENT.

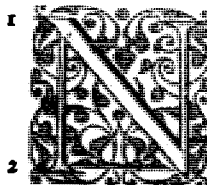
AS God daily by moste singular benefites declared him selfe to be mindeful of his Church: so he wolde not that thei shoulde haue anie occasion to trust ether in them selues, or to depend vpon others for lacke of temporal things, or ought that belonged to his diuine seruice and religion. Therefore he ordeined diuers kindes of oblations and sacrifices, to assure them of forgiveness of their offenses. (if thei offered them in true faith and obedience) Also he appointed their Priests and Leuites, their apparel, offices, conuersation and portion: he shewed what feastes thei shoulde obserue, and in what times. Moreouer he declared by these sacrifices & ceremonies that the reward of sinne is death, and that without the blood of Christ the innocent Lambe there can be no forgiveness of sinnes. And because thei shoulde giue no place to their owne inuentions (which thing God moste detesteth as appeareth by the terrible example of Nadab and Abihú) he prescribed euen to the least things, what thei shoulde do, as what beastes thei shoulde offre and eat: what diseases were contagious and to be auoyded: what ordre thei shoulde take for all maner of filthines and pollution: whose companie thei shoulde flee: what marriages were lausful: and what politike lawes were profitable. Which things declared, he promised fauour and blessing to them that kept his Lawes, and threatened his curse to them that transgressed them.

CHAP. I.

2 Of burnt offerings for particular persons. 3.10. & 14 The maner to offre burnt offerings aswel of bullocks, as of sheepe and birdes.

dre of Israél, & thou shalt say vnto the, If anie of you offer a sacrifice vnto the Lord, ye shal offer your sacrifice of cattel, as of beues and of the shepe.

a Herby Mosés declareth that he taught nothing to the people but that which he receiued of God



1 Ow the Lord called Mosés, and spake vnto him out of the Tabernacle of the Congregation, saying,
2 Speake vnto the chil-

3 * If his sacrifice be a burnt offering of the herdc, he shal offer a male without blemish, presenting him of his owne voluntary wil at the dore of the Tabernacle of the Congregation before the Lord.

b So thei colde offre of none other sort, but of those which were commanded. *Exod. 29.10.*
c Meaning within the court of the Tabernacle.

4 And he shal put his hand vpon the head of the burnt offering and it shalbe accepted ^{to the Lord,} to be his atonement.

5 And ^{he} shal kil the bullocke before the Lord, and the Priestes Aarons sonnes shal offer the blood, and shal sprinkle it round about vpon the ^{altar,} that is by the dore of the Tabernacle of the Congregation.

6 Then shal he sleie the burnt offering and cut it in pieces.

7 So the sonnes of Aarón the Priest shal put fire vpon the altar, and lay the wood in ordre vpon the fire.

8 Then the Priestes Aarons sonnes shal lay the partes in ordre, the head and the ^{call} vpon the wood that is in the fire which is vpon the altar.

9 But the inwardes thereof and the legs thereof he shal wash in water, and the Priest shal burne all on the altar: for it is a burnt offering, an oblatiõ made by fire, for a swete sauour ^{vnto the Lord.}

10 ¶ And if his sacrifice for ^{burnt offering} be of the flockes (as of the shepe, or of ^{goates}) he shal offer a male without blemish,

11 And he shal kil it on the Northside of the altar ^{before the Lord,} & the Priestes Aarons sonnes shal sprinkle the blood thereof round about vpon the Altar.

12 And he shal cut it in ^{pieces,} separat^{ing} his head and his ^{call,} and the Priest shal lay them in ordre vpon the wood that ^{lieth} in the fire which is on the altar:

13 But he shal wash the inwardes, and the legs with water, and the Priest shal offer the whole & burne it vpon the altar: for it is a burnt offering, an oblatiõ made by fire for a swete sauoure vnto the Lord.

14 ¶ And if his sacrifice be a burnt offering to the Lord of the fowles, the he shal offer his sacrifice of the turtle doucs, or of the yong pigeons.

15 And the Priest shal bring it vnto the altar, and ^{wring} the necke of it a sunder, and burne it on the altar: and the blood thereof shal be shed vpon the side of the altar.

16 And he shal plucke out his mawe ^{with} his fethers, and cast them beside the altar on the ^{East} parte in the place of the ashes.

17 And he shal cleaue it with his wings, but not deuide it a sundre: and the Priest shal burne it vpon the altar vpon the wood that is in ^{fire:} for it is a burnt offering, an oblatiõ made by fire for a swete sauour vnto the Lord.

^{Hebr} is him.
d The Priest or Leuite.

e Of the burnt offering, Exod 27,1

g, the body of the u. 1 or the 1 r.

f Or a sauour of rest, which pacifieth the angre of the Lord

g Read vers 5
h Before the altar of the Lord

^{Hebr} into his pieces
^{Or,} fates.

i The Hebrew worde signifieth to pinch of with the nayle
^{Or,} fates, or pressed.

k On the side of the course gate in ^{the} pannes, which stande with ashes, Exod 27,3.

a Because the burnt offering colde not be without the meat offering.

2 And shal bring it vnto Aarons sonnes the Priests, and ^{he} shal take thence his hand-^{full} of the floure, and of the oyle with all the incense, and the Priest shal burne it for a ^{memorial} vpon the altar: for it is an offering made by fire for a swete sauour vnto the Lord.

3 *But the remnant of the meat offering shal be Aarons and his sonnes: for it is ^{holie} of the Lords offerings made by fire.

4 ¶ If thou bring also a meat offering baken in the oue, it shalbe an vnleauened cake of fine floure mingled with oyle, or an vnleauened wafer anointed with oyle.

5 ¶ But if thy ^{meat offering} be an oblatiõ of the frying pan, it shalbe of fine floure vnleauened, mingled with oyle.

6 And thou shalt parte it in pieces, and powre oyle thereon: for it is a meat offering.

7 ¶ And if thy meat offering be an oblation made in the caudron, it shalbe made of fine floure with oyle.

8 After, thou shalt bring the meat offering (^{is} made of these things) vnto ^{the} Lord, & shalt present it vnto the Priest, and he shal bring it to the altar,

9 And the Priest shal take from the meat offering a ^{memorial} of it, and shal burne it vpon the altar: for it is an oblation ^{made} by fire for a swete sauour vnto the Lord.

10 But ^{which} is left of the meat offering, shalbe Aarons and his sonnes: for it is holie of the offerings of the Lord made by fire.

11 All the meat offerings which ye shal offer vnto ^{the} Lord, shalbe made without leaue: for ye shal nether burne leauen nor hony in any offering of the Lord made by fire.

12 ¶ In the oblation of the first frutes ye shal offer ^{them} vnto the Lord, but they shal not be burnt ^{vpon} the altar for a swete sauour.

13 (All the meat offerings also shalt thou season with ^{salt}, nether shalt thou suffre the salt of the ^{covenant} of thy God to be lacking from thy meat offering, but vpon all thine oblations thou shalt offer salt)

14 If then thou offer a meat offering of thy first frutes vnto the Lord, thou shalt offer for thy meat offering of thy first frutes ^{ears} of corne dried by the fire, and wheat beaten out of ^{the} grene eares.

15 After, thou shalt put oyle vpon it, and laie incense thereon: for it is a meat offering.

16 And the Priest shal burne the memorial of it, ^{even} of that that is beaten and of the oyle of it with all the incense thereof: for it is an offering vnto the Lord made by fire.

b The Priest

c To signifie that God remembreth him that offereth.

Eccle 7,34.

a Therefore none colde eat of it out the Priests

e Which is a gift offered to God to pacifie him

Verf 2.
Exod 29,18.

f That is, fettes, which are swete as hony, ye may offer.
g But referred for ^{the} Priests.

Mar 9,49.

h Which they were bound (as by a couenar) to vse in all sacrifices, Nöb. 18, 19 ezek. 43, 24: or it meaneth a sure and pure couenant

Chap. 23, 14.

^{Or,} ful eares for the worde signifieth a fruitful field.

CHAP. II.

^{The meat offering is after three sortes: of fine floure vn-baken, 4 Of bread baken, 14 And of corne in the eare.}

And whē antic wil offer a ^{meat} offering vnto the Lord, his offering shalbe of fine floure, and he shal poure oyle vpon it, and put incense thereon,

CHAP. III.

1 The manner of peace offerings, and beafts for the same. 17 The Israelites may neither eat fat, nor blood.

a A sacrifice of thanksgiving offered for peace & prosperity, etner generally or particularly

1 Also if his oblation be a peace offering, if he wil offer of y droue (whether it be male or female) he shal offer such as is without blemish, before y Lord,

2 And shal put his hand vpon the head of his offering, and kil it at the dore of the Tabernacle of the Congregation: & Aarons sonnes the Priests shal sprinkle the blood vpon the altar round about.

b One parte was burnt, another was to the Priests, & the third to him that offered

3 So he shal offer parte of the peace offrings as a sacrifice made by fire vnto the Lord, euen the fat that couereth the inwardes, and all the fat that is vpon the inwardes.

Exod 29, 29.

4 He shal also take away the two kidneis, and the fat that is on them, and vpon the flanks, and the kail on the liuer with the kidneis.

c Or, the which kidneis are nere the flanks

5 And Aarons sonnes shal burne it on the altar with the burnt offering, which is vpon the wood, that is on the fire: thus is a sacrifice made by fire for a swete sauour vnto the Lord.

6 ¶ Also if his oblation be a peace offering vnto the Lord out of the flocke, whether it be male or female, he shal offer it without blemish.

e In the peace offering it was indifferent to offer either male or female, but in y burnt offering onely the male, in here can be offered no birdes, but in the burnt offering ther might: all there was consumed with fire, and in the peace offering but a parte

7 If he offer a lambe for his oblation, then he shal bring it before the Lord,

8 And lay his hand vpon the head of his offering, and shal kil it before the Tabernacle of the Congregation, and Aarons sonnes shal sprinkle y blood thereof round about vpon the altar.

d The burnt offering was wholly consumed, and of y offering made by fire onely the inwardes &c. were burnt: y shoulder & breast with the two clawes and y mawe were y Priests, & the rest his that offered

9 After, of the peace offerings he shal offer an offering made by fire vnto y Lord: he shal take away the fat thereof, & the rumpe altogether, hard by the backe bone, & the fat that couereth the inwardes, and all the fat that is vpon the inwardes.

10 Also he shal take away the two kidneis, with the fat that is vpon them, and vpon the flanks, & the kail vpon the liuer with the kidneis.

11 The Priest shal burne it vpon the altar, as the meat of an offering made by fire vnto the Lord.

12 ¶ Also if his offering be a goat, then shal he offer it before the Lord,

13 And shal put his hand vpon the head of it, and kil it before the Tabernacle of the Congregation, & the sonnes of Aaron shal sprinkle the blood thereof vpon the altar round about.

14 The he shal offer thereof his offering, euen an offering made by fire vnto the Lord, the fat that couereth the inwardes, and all the fat that is vpon the inwardes.

15 Also he shal take away the two kidneis, & the fat that is vpon them, and vpon the flanks & the kail vpon the liuer with the kidneis.

e Meaning at the North side of the altar, chap 11.

16 So the Priest shal burne them vpon the altar, as y meat of an offering made by fire for a swete sauour: * all y fat is the Lords. Chap 7, 25.

17 This shal be a perpetual ordinance for your generacions, through out all your dwellings, so that ye shal eat neither fat nor blood.

f By eating fat, was meant to be carnal, and by blood eating, was signified cruelty

CHAP. IIIII.

1 The offering for finnes done of ignorance, 3 For the Priest, 13 The Congregation, 22 The ruler, 27 And the private man.

1 Moeuer the Lord spake vnto Moyses, saying,

2 Speake vnto the children of Israel, saying, If anye shal sinne through ignorance, in anye of the commandements of y Lord (which ought not to be done) but shal do contrarie to anye of them,

g Eby a seufe, a That is, of negligence or ignorance, specially of the ceremonial lawes: for otherwise the punishments for crimes are appointed according to the transgression, Nomb 15, 22

3 If the Priest that is anointed do sinne (according to the sinne of the people) the shal he offer, for his sinne which he hath sinned, a yong bullocke without blemish vnto the Lord for a sinne offering,

4 And he shal bring the bullocke vnto the dore of the Tabernacle of the Congregation before the Lord, & shal put his had vpon the bullocks head, and kil the bullocke before the Lord.

h Hereby confessing that he desired the same punishment which y beaſt suffered.

5 And the Priest that is anointed shal take of the bullocks blood, and bring it into y Tabernacle of the Congregation.

6 Then the Priest shal dip his finger in the blood, and sprinkle of the blood seuen times before the Lord, before the vaile of the Sanctuarie.

i Which was betwene the Holiest of all & y Sanctuarie.

7 The Priest also shal put some of the blood before the Lord, vpon the hornes of y altar of swete incens, which is in y Tabernacle of the Congregation, then shal he poure * all the rest of the blood of the bullocke at the fore of y altar of burnt offering, which is at the dore of the Tabernacle of the Congregation.

e Which was in the court: meaning by the Tabernacle: y Sanctuarie: & in the end of this verse it is taken for the court.

8 And he shal take away all the fat of the bullocke for the sinne offering: so wit, y fat that couereth the inwardes, and all the fat that is about the inwardes.

Cap. 5, 8.

9 He shal take away also the two kidneis, and the fat that is vpon them, and vpon the flanks, & the kail vpon the liuer with the kidneis,

10 As it was taken away from the bullocke of the peace offerings, and the Priest shal burne the vpon the altar of burnt offering.

11 * But the skin of the bullocke, and all his flesh, with his head, and his legs, & his inwardes, and his dung shal he beare out.

Exod 29, 19. nomb. 19, 5.

12 So he shal cary the whole bullocke out of the holste vnto a cleane place, where y ashes are powred, & shal burne him on y wood in the fire: where the ashes are cast out, shal he be burnt.

Ebr 13, 11.

13 ¶ And if the whole Congregation of Israel

f The multitude not the sin:

Chap 5.2.

Israël shal sinne through ignorance, and the thing be * hid from the eies of the multitude, and haue done against anie of y comandments of the Lord which shulde not be done, and haue offended:

14 When the sinne which they haue comitted shalbe knowen, then the Congregation shal offre a yong bullocke for the sinne, and bring him before the Tabernacle of the Congregation,

g For all the people colde not lay on their hands: therefore it was sufficient that the Anciens of the people did it in y name of all the Congregation
Or, the Priest.

15 And the Elders of the Congregation shal put their hands vpon the head of the bullocke before the Lord, and he shal kil the bullocke before the Lord,

16 Then the Priest that is anointed, shal bring of the bullocks blood into the Tabernacle of the Congregation,

17 And the Priest shall dip his finger in the blood, and spunkle it seuen times before the Lord, euen before the vaile.

18 Also he shal put some of the blood vpon the hornes of the altar, which is before the Lord, y is in the Tabernacle of the Congregation: then shal he powre all the rest of y blood at y fote of the altar of burnt offering, which is at the dore of the Tabernacle of the Congregation,

Or, make a perfume with it.

19 And he shal take all his fat from him, & burne it vpon the altar.

20 And the Priest shal do with this bullocke, as he did with the bullocke for his sinne: so shal he do w this: so the Priest shal make an atonement for them, and it shalbe forgiven them.

21 For he shal carie the bullocke without y hoste, and burne him as he burned the first bullocke: for it is an offering for the sinne of the Congregation.

22 ¶ When a ruler shal sinne, & do through ignorance against anie of the commandments of the Lord his God, which shulde not be done and shal offende,

23 If one shewe vnto him his sinne which he hathe committed, then shal he bring for his offering an he goat without blemish,

Or, the male goat of the flocke
That is, the Priest shal kil it: for it was not lawful for anie out of y office to kil y beate.

24 And shal lay his hand vpon the head of the he goat, & kil it in the place where he shulde kil the burnt offering before the Lord: for it is a sinne offering.

25 Then the Priest shal take of the blood of the sinne offering with his finger, & put it vpon the hornes of the burnt offering altar, and shal powre the rest of his blood at the fote of the burnt offering altar,

26 And shal burne all his fat vpon the altar, as the fat of the peace offering: so y Priest shal make an atonement for him, concerning his sinne, and it shal be forgiven him.

2 Wherein he represented Iesus Christ
Or, prayne per fect

27 ¶ Likewise if anie of the people of the land shal sinne through ignorance: in doing against anie of the commandments of the Lord, which shulde not be done, & shal offend,

28 If one shewe him his sinne which he hathe committed, then he shal bring for his offering a she goat without blemish for his sinne which he hathe committed,
Or, the female of the goate.

29 And he shal lay his hand vpon the head of the sinne offering, and slay the sinne offering in the place of burnt offering.

30 Then the Priest shal take of the blood thereof with his finger, and put it vpon the hornes of the burnt offering altar, & powre all the rest of the blood thereof at the fote of the altar,

31 And shal take away all his fat, as the fat of the peace offerings is taken away, and the Priest shal burne it vpon the altar for a sweete sauour vnto the Lord, & the Priest shal make an atonement for him, and it shalbe forgiven him.

Exod. 29.18.

32 And if he bring a lambe for his sinne offering, he shal bring a female without blemish,

33 And shal lay his hand vpon the head of the sinne offering, and he shal slay it for a sinne offering in the place where he shulde kil the burnt offering.

1 Meaning of punishment of his sinne shulde be laid vpon that beate, or, that he had receiued all things of God, and offered thus willingly.

34 Then the Priest shal take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, & shal powre all the rest of the blood thereof at the fote of the altar.

35 And he shal take away all y fat thereof, as the fat of the lambe of y peace offerings is taken away: then the Priest shal burne it vpon the altar with the oblatiōs of the Lord made by fire, & the Priest shal make an atonement for him concerning his sinne that he hathe committed, and it shalbe forgiven him.

Or, besides y burnt offerings, which were daily offered to the Lord.

CHAP. V.

1 Of him that testifieth not the truth, if he heare another sweare falsely. 4 Of him that voweth rashly. 15 Of him that by ignorance withdra weth anie thing dedicate to the Lord.

1 A lso if anie haue sinned, that is, if he haue heard y voyce of an othe, & he can be a witnes, whether he hathe sene or a knowen of it, if he do not vtter it, he shal beare his iniquitie:

1 Ebr a fault
Or, if the iudge be the sake: an othe of anie other
a Whereby it is comāded to beare witness to the truth and dilicite of iniquitie of y vngodly.

2 Ether if one touche anie vnclane thing, whether it be a cariō of an vnclane beate, or a cariō of vnclane cattel, or a cariō of vnclane creeping things, & is not ware of it, yet he is vnclane, & hathe offended:

3 Ether if he touche anie vnclennes of mā (what soeuer vnclennes it be, that he is defiled with) and is not ware of it, and after commeth to the knowledge of it, he hathe sinned:

4 Ether if anie b swears, and pronounce w his lippes to do euil, or to do good (whatsoeuer: it be that a man shal pronouce w an othe & it be hid fro him, & after knoweth y he hathe offended in one of these points,

b Or vowed: thely without iust excommuniō or the circumstance, & not knowing what shalbe y issue of the same.
c Which haue ben mentioned before in this chapter.

5 When he hathe sinned in anie of these things, then he shal cōfesse that he hathe

finned therein.

6 Therefore shal he bring his trespassse offering vnto the Lord for his sinne which he hath committed, *euē* a female from y flocke, *beit* a lambe or a shee goat for a sinne offering, and the Priest shal make an atonement for him, concerning his sinne.

Or. if his hand can not reach, meaning for his penitencie.

7 But if he be not able to bring a shepe, he shal bring for his trespassse which he hath committed, two turtle doves, or two yong pigeōs vnto the Lord, one for a sinne offering, and the other for a burnt offering.

Chap. 1. 15.

8 So he shal bring them vnto the Priest, who shal offer the sinne offering first, and wring y necke of it a fundre, but not plucke it cleane of.

Or. p. 1. 1. 1.

9 After he shal sprinkle of the blood of the sinne offering vpon the side of the altar, & the rest of the blood shal be shed at the fote of the altar: for it is a sinne offering.

Or, according to the lawe. d Or declare him to be pur god of that sinne.

10 Also he shal offer the secōde for a burnt offering as the maner is: so shal the Priest make an atonement for him (for his sinne which he hath committed) and it shal be forgien him.

Verf. 7.

11 ¶ But if he be not able to bring two turtle doves, or two yong pigeōs, then he y hathe sinned, shal bring for his offering, the tēth parte of an Ephāb of fine flour for a sinne offering, he shal put none oyle thereto, nether put anie incēse thereon: for it is a sinne offering.

e Which is about a poorel. f As in the meat offering, Chap. 2. 1.

12 Then shal he bring it to the Priest and y Priest shal take his hādeful of it for the remēbrance thereof, and burne it vpon the altar with the offerings of the Lord made by fire: for it is a sinne offering.

Chap. 2. 2. Chap. 4. 15.

13 So the Priest shal make an atonemēt for him, as touching his sinne that he hath committed in one of these points, and it shal be forgien him: and the remnant shal be the Priests, as the meat offering.

14 ¶ And the Lord spake vnto Mosēs, saying,

g As touching the first frutes or eithes, due to the Priests, and Leuites.

15 If anie persone transgressē and sinne through ignorāce by taking awaie things consecrated vnto the Lord, he shal then brig for his trespassse offering vnto y Lord a ram without blemish out of the flocke, worthe two shekels of siluer by thy estimation after the shekel of the Sāctuarie, for a trespassse offering.

h By the estimation of the Priest, chap. 27. 13.

16 So he shal restore y wherein he hath offended, in taking awaie of the holy thing, and shal put the fift parte more thereto, & giue it vnto the Priest: so the Priest shal make an atonement for him with the ram of the trespassse offering, and it shal be forgien him.

Chap. 4. 2. i That is, afterward remēbreth that he hath sinned when his conscience doeth accuse him.

17 ¶ Also if anie sinne & do against anie of the commandements of the Lord, which ought not to be done, & knowe not & i sinne and beare his iniquitie,

18 Then shal he bring a ram without blemish out of the flocke, in thy estimation worthe two shekels for a trespassse offering vnto y Priest: and the Priest shal make an atonemēt for him concerning his ignoꝛance wherein he erred, and was not ware: so it shal be forgien him.

Exod. 30. 13.

h Els if his sinne against God come of malice he must die, Nōb. 15. 30.

19 This is the trespassse offering for the trespassse committed against the Lord.

CHAP. V I.

6 The offering for sinnes which are done willingly. 9 The lawe of the burnt offerings. 13 The fire must abide euermore vpon the altar. 14 The lawe of the meat offering. 20 The offerings of Aarōn, and his sonnes.

1 And y Lord spake vnto Mosēs, saying, 2 If anie sinne and commit a trespassse against the Lord, & denie vnto his neighbour that, which was taken him to kepe, or y which was put to him of trust, or doeth by robbery, or by violence oppresse his neighbour,

a To bestowe & occupie for the vse of him that gaue it. b By anie guile or vniuersal meanes.

3 Or hath found that which was lost, and denieth it, and sweareth falsely, for anie of these things that a man doeth, wherein he sinneth:

Nomb. 5. 6. c Wherein he can not but sinne: or, wherein a mā accusometh to sinne by perurie or such like thing.

4 Whē, I say, he thus sinneth & trespassseth, he shal then restore the robbery that he robbed, or the thing taken by violence w he toke by force, or the thing which was deliuered him to kepe, or the lost thing which he founde,

5 Or for whatfoeuer he hath sworne falsely, he shal bothe restore it in the whole summe, & shal adde the fift parte more thereto, and giue it vnto him to whome it pertaineth, the same day that he offreth for his trespassse.

Nomb. 5. 7.

6 Also he shal bring for his trespassse vnto the Lord, a ram without blemish out of the flocke in thy estimation worthe two shekels for a trespassse offering vnto the Priest.

Chap. 5. 15.

7 And the Priest shal make an atonement for him before the Lord, & it shal be forgien him, whatfoeuer thing he hath done, and trespassed therein.

8 ¶ Then y Lord spake vnto Mosēs, saying, 9 Cōmāde Aarōn and his sonnes, saying, This is the lawe of the burnt offering, (it is the burnt offering because it burneth vpon the altar all the night vnto the morning, and the fire burneth on the altar)

d That is, the ceremonies w ought to be obserued therein.

10 And the Priest shal put on his linnē garment, and shal put on his linnen breches vpon his flesh, and take away the ashes when the fire hath consumed the burnt offering vpon the altar, and he shal put them beside the altar.

e Vpon his secret partes, Exod. 28. 43.

11 After he shal put of his garments, & put on other raiment, & cary the ashes forthe without the hoste vnto a cleāne place.

f In the ashes appointed for that vse.

12 But y fire vpon y altar shal burne thereō and neuer be put out: wherefore the Priest shal burne wood on it euerie mornig, & lay

13 The fire shal euer burne vpon the altar, and neuer go out.
 14 ¶ Also this is the lawe of y^e meat offering, which Aarōs sonnes shal offer in the presence of the Lord, before the altar.
 15 He shal euen take thence his handful of fine flour of the meat offering and of the oyle, and all the incens which is vpon the meat offering & shal burne it vpon the altar for a swete sauour, as a * memorial thereof vnto the Lord:
 16 But the rest thereof shal Aarōn and his sonnes eat: it shal be eaten without leauen in y^e holy place: in y^e courte of the Tabernacle of the Congregation they shal eat it.
 17 It shal not be bakē with leauen: I haue giuen it for their porciō of mine offerings made by fire: for it is as the sinne offering and as the trespassse offering.
 18 All the males among the children of Aarōn shal eat of it: It shal be a statute for euer in your generacions concerning the offerings of the Lord, made by fire: * whatsoeuer toucheth them shal be holy.
 19 ¶ Againe the Lord spake vnto Moyses, saying,
 20 This is y^e offering of Aarōn and his sonnes, which they shal offer vnto the Lord in the day whē he is anointed: the tēth parte of an * Ephāh of fine flour, for a meat offering h^e perpetual: halfe of it in the morning, and halfe thereof at night.
 21 In the frying pan it shal be made without oyle: thou shalt bring it fried, and shalt offer the baken pieces of the meat offering for a swete sauour vnto the Lord.
 22 And the Priest that is anointed in his stede, among his sonnes shal offer it: it is y^e Lords ordinance for euer, it shal be burnt altogether.
 23 For euerie meat offering of y^e Priest shal be burnt altogether, it shal not be eaten.
 24 ¶ Furthermore the Lord spake vnto Moyses, saying,
 25 Speake vnto Aarōn, and vnto his sonnes, and say, This is the lawe of the sin offering, In the place where the burnt offering is killed, shal the sin offering be killed before the Lord, for it is moste holy.
 26 The Priest that offereth this sin offering, shal eat it: in the holy place shal it be eaten, in the courte of the Tabernacle of the Congregation.
 27 Whatsoeuer shal touche y^e flesh thereof shal be holy: & when there droppeth of y^e blood thereof vpon a * garmēt, y^e shal wash y^e whereon it droppeth in the holy place.
 28 Also the earthē pot that it is sodden in, shal be broken, but if it be sodden in a brazen pot, it shal bothe be scoured & washed with l^e water.

Chap. 21. nomb. 15. 4.

Chap. 29.

2 Or kned wth sauour and after baken.

Exod. 29. 37.

Exod. 16. 36. h So oft as the hie Priest shal be elected and anointed.

Or, fried

i His sonne that shal succede him

k Meaning the garment of y^e Priest

l Which was in the latter, Exod. 30. 16

29 All the males among the Priests shal eat thereof, for it is moste holy.
 30 * But no sin offering, whose blood is brought in to the Tabernacle of y^e Congregation to make recōciliacion in the holy place, shal be eaten, but shal be burnt in the fire.

Chap. 45. ebr. 13. 11.

m Out of the campe.

CHAP. VII.

1 The lawe of the trespassse offering, 11 Also of the peace offerings 23 The fat & the blood may not be eaten.
 1 Likewise this is the lawe of the trespassse offering, it is moste holy.
 2 In the place where they kil the burnt offering, shal they kil the trespassse offering, & the blood thereof shal he sprinkle round about vpon the altar.
 3 All the fat thereof also shal he offer, the rumpe & the fat that couereth the inwards.
 4 After he shal take away y^e two kidneis, wth the fat that is on the & vpon the flāks, and the kall on the liuer with the kidneis.
 5 Then the Priest shal burne them vpon the altar, for an offering made by fire vnto the Lord: this is a trespassse offering.
 6 All the males among the Priests shal eat thereof, it shal be eaten in the holy place, for it is moste holy.
 7 As the sin offering is, so is y^e trespassse offering, one lawe serueth for both, y^e wherewith the Priest shal make atonemēt, shal be his.
 8 Also the Priest that offereth anie mans burnt offering, shal haue the skin of the burnt offering which he hathe offered.
 9 And all the meat offering that is baken in the ouen, and that is dressed in y^e pan, & in y^e frying pan, shal be y^e Priests y^e offering.
 10 And euerie meat offering mingled with oyle, and that is drie, shal peireine vnto all the sonnes of Aarōn, to all alike.
 11 Furthermore this is y^e lawe of the peace offerings, which he shal offer vnto the Lord.
 12 If he offer it to giue thankes, thē he shal offer for his thankes offering, vnleauened cakes mingled with oyle, and vnleauened wafers anointed with oyle, and fine flour fried with the cakes mingled with oyle.
 13 He shal offer also his offering with cakes of leauened bread, for his peace offerings, to giue thankes.
 14 And of all the sacrifice he shal offer one cake for an heaue offering vnto the Lord, & it shal be the Priests that sprinkleth y^e blood of the peace offerings.
 15 Also the flesh of his peace offerings, for thankes giuing, shal be eaten the same day that it is offered: he shal leaue nothing thereof vntil the morning.
 16 But if the sacrifice of his offering be a vowe, or a fre offering, it shal be eaten the same day that he offereth his sacrifice: & so in y^e morning y^e residueth thereof shal be eatē.
 17 But as much of y^e offered flesh as remaineth vnto the third day, shal be burnt with fire.
 18 For if anie of y^e flesh of his peace offerings

n Which is for the smaller sinnes, & such as are comitted by ignorance b At the court gate.

o The Priest.

p The same ceremonies: notwithstanding that this words trespassse signifieth lesse then sinne e Meaning the rest which is left and not burnt.

f Because it had no oyle nor licour.

g Peace offerings containe a confession and thanks giuing for a benefite received, and also a vowe, & fre offering to receive a benefite.

h If he make a vowe to offer: for els the flesh of the peace offerings must be eaten the same day.

be eaten in y^e third day, he shal not be accepted that offreth it, nether shal it be reckoned vnto him; *but* shalbe an abominacion: therefore the persone that eateth of it shal beare his iniquitie.

f The sinne, wherefore he offered shal remaine.
k After it be sacrificed.
l Of the peace offering, that is cleane.

Chap. 15. 3.

19 The flesh also that toucheth anie vnclene thing, shal not be eatē, *but* burnt with fire: but ^l of this flesh all that be cleane shal eat thereof.

20 But if anie eat of the flesh of the peace offerings that pertaineth to y^e Lord, hauing his ^v vnclennes vpon him, euen the same persone shal be cut of from his people.

21 Moreouer when anie toucheth anie vnclene thing, as the vnclennes of man, or of an vnclene beast, or of anie filthie abominacion, and eat of the flesh of the peace offerings, which pertaineth vnto the Lord, eue that persone shal be cut of from his people.

Chap. 22. 7.

22 ¶ Againē the Lord spake vnto Mosēs, saying, Speake vnto the children of Israēl, and say, *Ye shal eat no fat of beues, nor of shepe, nor of goates:

24 Yet the fat of the dead beast, and the fat of that, which is torne *with beastes*, shalbe occupied to anie vse, but ye shal not eat of it.

25 For whosoeuer eateth the fat of y^e beast, of the which he shal offer an offering made by fire to the Lord, euen the persone that eateth, shal be cut of from his people.

Gen. 9. 4
Chap. 17. 14.

26 Nether *shal ye eat anie blood, ether of foule, or of beast in all your dwellings.

27 Euerie persone that eateth anie blood, eue the same persone shalbe cut of from his people.

28 ¶ And y^e Lord talked wth Mosēs, saying,

29 Speake vnto the children of Israēl, and say, He that offreth his peace offerings vnto the Lord, shal bring his gift vnto the Lord of his peace offerings:

m And shulde not send it by another.

Exod. 29. 24.

30 His ^m hands shal bring the offerings of the Lord made by fire: *euen* the fat with the breast shal he bring, that the breast may be * shaken to and fro before the Lord.

31 Then the Priest shal burne the fat vpon the altar, and the breast shal be Aarons & his sonnes.

32 And the right shulder shal ye giue vnto the Priest for an heave offering, of your peace offerings.

33 The same that offreth the blood of the peace offerings, and the fat, among the sonnes of Aarón, shal haue the right shulder for his parte.

34 For the breast shaken to and fro, and the shulder lifted vp, haue I takē of the childre of Israēl, *euen* of their peace offerings, and haue giuē them vnto Aarón y^e Priest and vnto his sonnes by a statute for euer from among the children of Israēl.

35 ¶ This is the ^a anointing of Aarón, and the anointing of his sonnes, concerning the offerings of the Lord made by fire, in the day when he presented them to serue in the Priests office vnto the Lord.

a That is, his priuiledge, rewarde and portion.

36 The which *portions* the Lord commadēd to giue them in the day that he anointed them from among the children of Israēl, by a statute for euer in their generacions.

37 This is also the lawe of y^e burnt offering, of the meat offering, and of y^e sinne offering, & of the trespass offering, and of the ^o consecrations, and of the peace offerings,

o Which sacrifice was offered whē y^e Priests were consecrated, *Exod. 29. 22.*

38 Which the Lord commanded Mosēs in the mount Sinái, when he cōmanded the children of Israēl to offer their gifts vnto the Lord in the wilderness of Sinái.

CHAP. VIII.

12 *The anointing of Aarón, and his sonnes, with the sacrifice concerning the same.*

1 **A**fterwarde the Lord spake vnto Mosēs, saying,

2 *Take Aarón and his sonnes with him, & the garments and the ^{*} anointing oyle, and a bullocke for the sin offering, and two rams, and a basket of vnleauened bread,

Exod. 28. 4.
Exod. 31. 24.

3 And assemble all the companie at the dore of the Tabernacle of the Congregation.

4 So Mosēs did as the Lord had commanded him, and the companie was assembled at the dore of the Tabernacle of the Congregation.

5 Then Mosēs said vnto the companie, *This is the thing which the Lord hathe commanded to do.

Exod. 29. 40.

6 And Mosēs brought Aarón and his sonnes, and washed them with water,

7 And put vpon him y^e coat, & girded him with a girdel, and clothed him with the robe, and put the Ephód on him, which he girded with the broyded garde of the Ephód, & bonde it vnto him therewith.

8 After he put the brest plate thereon, and put in the brest plate * the Vrím and the Thummím.

Exod. 28. 30.

9 Also he put the mitre vpon his head, and put vpon the mitre on the fore fronte the golden plate, and the ^a holy crowne, as the Lord had commanded Mosēs.

a So called because this superer. *viid.* Holines to the Lord, was grauen in it.

10 (Now Mosēs had taken the anointing oyle, & anointed the ^b Tabernacle, and all that was therein, and sanctified them,

b That is, the Holies of all the Sanctuary and the court.

11 And sprinkled thereof vpon the altar seuen times, & anointed the altar and all his instruments, and the lauer, and his foote, to sanctifie them)

12 *And he powred of the anointing oyle vpon Aarons head, and anointed him, to sanctifie him. *Eccles. 48. 22.*
Psal. 133. 2.

13 After, Mosēs brought Aarons sonnes, and put coates vpon them, and girded them with girdels, and put bonets vpon their heades, as the Lord had cōmanded Mosēs.

14 *The

Exod 29,1. 14 *Then he broght the bullocke for the sin offering, & Aarón & his sonnes put their hands vpon the head of the bullocke for the sinne offering.

e Of the burnt offering

d To offre for the finnes of the people

e In other burnt offerings, which are not of consecracion, or offering for him selfe, y Priest hathe the skinnes, Chap 7,8.

Exod. 29,31.

f Moses did this because y y Priests were not yet established i their office.

Exod 29,24.

15 And Moses slewe him, & toke the blood, which he put vpon the hornes of the Altar round about with his finger, and purified the Altar, and powied the rest of the blood at the fote of the Altar: so he sanctified it, to make reconciliation vpon it.

16 Then he toke all the fat that was vpon the inwardes, and the kall of the liuer and the two kidneys, with their fat, which Moses burned vpon the Altar.

17 But the bullocke and his e hide, and his flesh, and his dounge, he burnt with fire without the hoste as the Lord had commanded Moses.

18 ¶ Also he broght the ram for the burnt offering, and Aarón & his sonnes put their hands vpon the head of the ram.

19 So Moses killed it, and sprinkled the blood vpon the Altar round about,

20 And Moses cut y ram in pieces, & burnt the head with the pieces, and the fat,

21 And washed the inwardes and the legs in water: so Moses burnt the ram euerie whit vpon the Altar: for it was a burnt offering for a swete fauour, which was made by fire vnto the Lord, as the Lord had commanded Moses.

22 ¶ After, he broght y other ram, the ram of consecracions, and Aarón and his sonnes laied their hãds vpon the head of the ram,

23 Which Moses f slewe, and toke of the blood of it, and put it vpon the lap of Aarons right eare, and vpon the thombe of his right hand, and vpon the great toe of his right fote.

24 Then Moses broght Aarons sonnes, & put of the blood on the lap of their right eares, & vpon the thumbes of their right hãds, & vpon the great toes of their right fete, and Moses sprinkled the rest of the blood vpon the Altar round about.

25 And he toke the fat and the rumpe, and all the fat that was vpon the inwardes, & the kall of the liuer, and the two kidneys with their fat, and the right shulder.

26 Also he toke of the basket of the vnleauened bread that was before the Lord, one vnleauened cake and a cake of oyled bread, and one wafer, and put them on the fat, and vpon the right shulder.

27 So he put * all in Aarons hands, and in his sonnes hands, and shoke it to and fro before the Lord.

28 After, Moses toke the out of their hãds, and burnt the vpon the Altar for a burnt offering: for these were consecracions for a swete fauour which were made by fire vnto the Lord.

29 Likewise Moses toke the breast of the ram of consecracions and shoke it to and fro before the Lord: for it was Moses' portion, as the Lord had commanded Moses.

30 Also Moses toke of the anointing oyle, and of the blood which was vpon the Altar, and sprinkled it vpon Aarón, vpon his garments, and vpon his sonnes, and on his sonnes garmets with him: so he sanctified Aarón, his garments, and his sonnes, and his sonnes garments with him.

31 ¶ Afterward Moses said vnto Aarón & his sonnes, Sethe the flesh at the dore of the Tabernacle of the Congregation, and there e * eat it with the bread that is in the basket of consecracions, as I commanded, saying, Aarón and his sonnes shal eat it,

32 But that which remaineth of the flesh & of the bread, shal ye burne with fire.

33 And ye shal not departe from the dore of the Tabernacle of the Congregation seuen daies, vntil the daies of your consecracions be at an end: for seuen daies, said the Lord, shal he consecrate you,

34 As he hath done this day: so the Lord hath commanded to do, to make an atonement for you.

35 Therefore shal ye abide at the dore of the Tabernacle of the Congregation day and night, seuen daies, and shal kepe the watch of the Lord, that ye dye not: for so I am commanded.

36 So Aarón and his sonnes did all things which the Lord had commanded by the hand of Moses.

CHAP. IX.

8 The first offerings of Aarón 22 Aarón blesseth the people. 23 The glorie of the Lord is shewed. 24 The fire commeth from the Lord.

1 AND in the eight day Moses called Aarón and his sonnes, and the Elders of Israël:

2 * Then he said vnto Aarón, Take thee a yong calf for a sinne offering, & a ram for a burnt offering, both without blemish, and bring them before the Lord.

3 And vnto the childre of Israël thou shalt speake, saying, Take ye an he goate for a sinne offering, and a calf, & a lambe bothe of a yere olde, without blemish for a burnt offering:

4 Also a bullocke, and a ram for peace offerings, to offer before the Lord, & a meat offering mingled with oyle: for to day the Lord wil appeare vnto you.

5 ¶ Then they broght that which Moses commaded before the Tabernacle of the Congregation, & all the assemblie drewe nere and stode before the Lord.

6 (For Moses had said, This is the thing, which the Lord commanded that ye shulde do, and the glorie of the Lord shal ap-
n.i.

Exod 29,26.

g At the dore of the court
Exod 29,32.
chap 28,9.

Exod 29,31.
Ebr fil your hands
Or, as I haue done.

h By cõmissiõ giuẽ to Moses.

a After their consecracion: for the seuen daies before, the Priests were consecrate
Exod. 29,1.
b Aarón euereth into the possessiõ of y priest hude & offereth the foure principal sacrifices. the burnt offering, the sin offering, y peace offerings, & y meat offering.

c Before the altar, where his glorie appeared.

peare vnto you)

7 Then Moses said vnto Aaron, Drawe nere to the Altar, & offer thy sin offering, and thy burnt offering, and make an atonement for thee and for the people: offer also the offering of the people, and make an atonement for them, as the Lord hath commanded.

8 ¶ Aaron therefore went vnto the Altar, & killed the calf of the sin offering, which was for him self.

9 And the sonnes of Aaron broght the blood vnto him, and he dipt his finger in the blood, and put it vpon the hornes of the Altar, & powred the rest of the blood at the foote of the Altar.

10 But the fat and the kidneis and the kall of the liuer of the sin offering, he burnt vpon the Altar, as the Lord had commanded Moses.

11 The flesh also and the hyde he burnt with fire without the hoste.

12 After, he slewe the burnt offering, & Aarons sonnes broght vnto him the blood, which he sprinkled round about vpon the Altar.

13 Also thei broght the burnt offering vnto him, with the piéces thereof, and the head, and he burnt them vpon the Altar.

14 Likewise he did wash the inwardes and the legs, and burnt them vpon the burnt offering on the Altar.

15 ¶ Then he offered the peoples offering, & toke a goat, which was the sin offering for the people, and slewe it, and offered it for sinne, as the first:

16 So he offered the burnt offering, & prepared it, according to the maner.

17 He presented also the meat offering, and filled his hand thereof, and beside the burnt sacrifice of the morning he burnt this vpon the Altar.

18 He slewe also the bullocke, and the ram for the peace offrings, that was for the people, and Aarons sonnes broght vnto him the blood, which he sprinkled vpon the Altar round about,

19 With the fat of the bullocke, and of the ram, the rumpe, and that which couereth the inwardes and the kidneis, and the kall of the liuer.

20 So thei laied the fat vpon the breasts, and he burnt the fat vpon the Altar.

21 But the breasts and the right shulder Aaron shoke to and fro before the Lord, as the Lord had commanded Moses.

22 So Aaron list vp his hand toward the people, and blessed them, & came downe from offering of the sinne offering, and the burnt offering, and the peace offerings.

23 After, Moses and Aaron went into the Tabernacle of the Congregation and came out, and blessed the people, & the

glorie of the Lord appeared to all the people.

24 * And there came a fire out from the Lord and consumed vpon the Altar the burnt offering and the fat: when all the people sawe, thei gaue thakes, & fel on their faces.

CHAP. X.

2 Nadab & Abihu, are burnt. 6 Israel mourneth for the, but the Priests might not. 9 The Priests are forbidden wine.

1 But Nadab and Abihu, the sonnes of Aaron, toke ether of them his caler, and put fire therein, and put incens thereupon, and offered a strange fire before the Lord, which he had not commaded them.

2 Therefore a fire wet out from the Lord, & deuoured them: so thei dyed before the Lord.

3 Then Moses said vnto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nere me, & before all the people I will be glorified: but Aaron helde his peace.

4 And Moses called Misnael and Elzaphan the sonnes of Uzziel, the vncle of Aaron, and said vnto them, Come nere, cary your brethren from before the Sanctuarie out of the hoste.

5 Then thei went, & caryed them in their coates out of the hoste, as Moses had commanded.

6 After, Moses said vnto Aaron and vnto Eleazar and Ithamar his sonnes, Couer not your heades, nether rent your clothes, lest ye dye, and lest wrath come vpon all the people: but let your brethren, all the house of Israel bewaile the burning which the Lord hath kindled.

7 And go not ye out from the dore of the Tabernacle of the Congregation, lest ye dye: for the anointing oyle of the Lord is vpon you: and thei did according to Moses commandment.

8 ¶ And the Lord spake vnto Aaron, saying, Thou shalt not drinke wine nor strong drinke, thou, nor thy sonnes with thee, when ye come into the Tabernacle of the Congregation, lest ye dye: this is an ordinance for euer throughout your generacions,

9 That ye may put difference betwene the holy and the vnholie, and betwene the cleare and the vnclane,

10 And that ye may teache the children of Israel all the statutes which the Lord hath commanded the by the hand of Moses.

11 ¶ Then Moses said vnto Aaron & vnto Eleazar and to Ithamar his sonnes that were left, Take the meat offering that remaineth of the offerings of the Lord, made by fire, & eat it without leauen beside the altar: for it is moste holy:

12 And ye shal eat it in the holy place, because it is thy duetic & thy sonnes duetic

Gen 4.4. 1. King. 18. 38. 2. chro. 7. 1. 2. Mac. 2. 11. Or, gave a shonit for toy.

Nomb. 3. 4. Or 26. 6. 2. 1. chro. 24. 2.

a Not taken of the altar, & was sent from heauen, & endured til the captiuitie of Babylon.

b I wil punish the that serue me otherwise the I haue commaced not sparing the chief, that y people may reare and praise my iudgements.

Or, refuses.

c As though ve lamented for them, preferring your carnal affection to Gods iudgement, Dicit. 14. 1. & 33. 9. d in destroyig Nadab and Abihu y chief, and menacing the rest except thei repent.

Or, drinke: but maneth drinke.

Or, commiffion.

d Read for the vnderstanding of this place, Ebr 53. & 7. 27.

e That is, he laied them in ordre, and so thei were burnt while the Lord set downe the fire.

f All this must be vnderstand of the preparation of the sacrifices which were burnt atter, ver. 24.

Exod. 29. 38.

g Of the bullocke and the ram.

h Because the altar was nere the Sanctuarie which was y upper end, therefore he is said to come downe.

i Or prayed for y people. 2. Mac. 3. 11.

of the offerings of the Lord made by fire: for so I am commanded.

Exod 29, 24

^{Or, where is no}

^{vntil}

^{e For y breast}

^{and shulders}

^{of the peace of}

^{frings might}

^{be broght to}

^{their families}

^{so y their da-}

^{ughters might}

^{eat of them, as}

^{also of the of}

^{frings of fift}

^{frutes, the fift}

^{borne, and the}

^{Passer lambe,}

^{read chap 22,}

¹²

^{Or, right, or}

^{posion}

^{2 Mar 2, 11.}

^{f Ano not cou-}

^{francu as Na-}

^{ab, & Abiliu}

^{Chap 6, 26.}

^{g That is, Na-}

^{ab, & Aobiu}

^{h Moles bare}

^{with his un-}

^{mitie con-}

^{siderig his}

^{great sorow,}

^{but a-}

^{the not lea-}

^{ue an exam-}

^{ple to}

^{for gaue}

^{them}

^{y malicio-}

^{slye trans-}

^{gressed the}

^{commādem-}

^{ent of God.}

^{Gene 7, 2.}

^{deu 14, 4.}

^{alt 10, 14.}

^{a Or, whereof}

^{ye may eat.}

^{b He noterh}

^{four sortes}

^{of beastes}

^{some}

^{chewe the}

^{rud}

^{onely, and}

^{some haue}

^{onely the}

^{foote cleft:}

^{others nether}

^{chewe the}

^{rud and}

^{haue the}

^{hoofe deuid-}

^{ed which may}

^{be caten}

^{2 Mar 6 18.}

^{c God wolde}

^{that berby}

14 Also* the shaken breast and the beaue shulder: shal ye eat in a cleane place: thou, and thy sonnes, and thy daughters with thee: for they are giuen as thy duetic and thy sonnes duetic, of the peace offerings of the children of Israél.

15 The heaue shulder, and the shaké breast shal they bring with the offerings made by fire of the fat, to shake it to and fro before the Lord, and it shalbe thine and thy sonnes with thee by a lawe for euer, as the Lord hath commanded.

16 ¶ And Moisés soght y goat that was offered for sinne, and lo, it was burnt: therefore he was angry with Eleazar and Ithamar the sonnes of Aaron, which were left alive, saying,

17 Wherefore haue ye not eaten the sin offering in the holy place, seing it is moste holy, and God hath giuen it you, to beare the iniquite of the Cōgregaciō, to make an atonement for them before the Lord.

18 Behoide, the blood of it was not broght within the holy place: ye shulde haue eaten it in the holy place, * as I commāded.

19 And Aaron said vnto Moisés, Beholde, this day s haue they offered their sin offering and their burnt offering before the Lord, and suche things as thou knowest are come vnto me: if I had eaten the sin offering to day, shulde it haue bene accepted in the sight of the Lord?

20 So when Moisés heard it, he was content.

CHAP. XI.

1 Of beastes, fishes and birdes, which be cleane, and which be vnclane.

1 After, the Lord spake vnto Moisés & Ato Aaron, saying vnto them,

2 Speake vnto the children of Israél, and say, * These are the beastes which ye shall eat, among all the beastes that are on the earth.

3 Whatsoeuer parteth the hoofe, and is clouen footed, and chaweth the cud among the beastes, that shal ye eat:

4 But of them that chewe the cud, or deuide the hoofe onely, of them ye shal not eat: as the camel, because he cheweth the cud, and deuideth not the hoofe, he shalbe vnclane vnto you.

5 Likewise the conie, because he cheweth the cud & deuideth not y hoofe, he shalbe vnclane to you.

6 Also the hare, because he cheweth the cud, & deuideth not the hoofe, he shalbe vnclane to you.

7 * And the swine, because he parteth the hoofe and is clouen footed, but cheweth not the cud, he shalbe vnclane to you.

8 Of their flesh shal ye not eat, and their carkeis shal ye not touche: for they shalbe

vnclane to you.

9 ¶ These shal ye eat, of all that are in the waters: whatsoeuer hath the finnes & skales in the waters, in the seas, or in the riuers, them shal ye eat.

10 But all that haue not fins nor skales in the seas, or in y riuers, of all that moueth in the waters & of all e liuing things that are in the waters, they shalbe an abominacion vnto you.

11 These, I say, shalbe an abominacion to you: ye shal not eat of their flesh, but shal abhoire their carkeis.

12 Whatsoeuer hath not fins nor skales in the waters, that shalbe abominacion vnto you.

13 ¶ These shal ye haue also in abominaciō among the foules, they shal not be eaten: for they are an abominacion, the egle, and the gosshauke, and the osprey:

14 Also the vultur, and the kite after his kinde,

15 And all rauens after their kinde:

16 The ostriche also, and the night crowe, and the seamcawe, and the hauke after his kinde:

17 The litle owle also, and the cormorant, and the great owle.

18 Also the redshāke and the pelicane, and the swanne:

19 The stoike also, the heron after his kinde, and the lapwing, and the backe:

20 Also euerie foule that creepeth and goeth vpon all foure, suche shalbe an abominacion vnto you.

21 Yet these shal ye eat: of euerie foule that creepeth, and goeth vpon all foure which haue their fete and leggs all of one to leape withall vpon the earth,

22 Of them ye shal eat these, the grasshoper after his kinde, and the solcan after his kinde, the hargol after his kinde, and the hagab after his kinde.

23 But all other foules y crepe & haue foure fete, they shalbe abominacion vnto you.

24 For by suche ye shalbe polluted. who-soeuer toucheth their carkeis, shalbe vnclane vnto the euenig.

25 Who-soeuer also beareth of their carkeis, shal wash his clothes, and be vnclane vntil euen.

26 Euerie beast that hath claws deuided, and is not clouen footed, nor cheweth the cud, suche shalbe vnclane vnto you: euerie one y toucheth the, shalbe vnclane.

27 And whatsoeuer goeth vpon his pawes among all maner beastes that goeth on all foure, suche shalbe vnclane vnto you: who-so doeth touche their carkeis shalbe vnclane vntil the euen.

28 And he that beareth their carkeis, shal wash his clothes, and be vnclane vntil the euen: for suche shalbe vnclane vnto you.

^{d As litle fish}
^{ing drend of}
^{the time}
^{e As they w}
^{come of ge-}
^{neration}

^{Or, gryphie, as}
^{is in the greke.}

^{Or, cackaw.}

^{Or, gryphie}

^{Or, hme no be-}
^{wing on their}
^{fete}

^{f These were}
^{certaine kin-}
^{des of grass-}
^{hoppers, which}
^{are not now}
^{propely kno-}
^{wen}

^{g Out of the}
^{campe}

^{Or, hath the}
^{hoofe cleued}
^{in two}

29 ¶ Also these shalbe vncleane to you among the things that creepe and moue vpon the earth, the weasel, and the mouse, and the h' frog, after his kinde:

h The greene frog that sitteth on the bushes: Or, crocodile.

30 Also the rat, and the lizard, and the chameleon, and the stellion, and the molle.

31 These shalbe vncleane to you among all y' crepe: whosoever doeth touche the when they be dead, shalbe vncleane vntil the eue.

32 Also whatsoever anie of the dead carkeises of them doeth fall vpon, shalbe vncleane, whether it be vessel of wood, or raiment, or skin, or sacke: whatsoever vessel it be that is occupied, it shalbe put in the water as vncleane vntil the euen, and so be purified.

i As a bottle or bag

33 But euerie earthe vessel, whereinto anie of them falleth, whatsoever is with in it shal be vncleane, and ye shal breake it.

Chap 6, 28.

34 All meate also that shalbe eaten, if anie such water come vpon it, shalbe vncleane: and all drinke that shalbe dronke in all such vessels shalbe vncleane.

35 And euerie thing that their carkeises fall vpon, shalbe vncleane: the founais or the pot shalbe broken: for they are vncleane, and shalbe vncleane vnto you.

36 Yet the fountaines & welles where there is plentie of water shal be cleane: but that which toucheth their carkeises shal be vncleane.

k So muche of the water as toucheth it

37 And if there fall of their dead carkeises vpon anie sedge, which vseth to be sowed, it shal be cleane.

l He speaketh of sedge, that is layed to sepe before it be sowed.

38 But if anie water be powred vpon the sedge, and there fall of their dead carkeises thereon, it shalbe vncleane vnto you.

39 If also anie beate, whereof ye may eat, dye, he that toucheth the carkeises thereof shalbe vncleane vntil the euen.

40 And he that eateth of the carkeises of it, shal wash his clothes and be vncleane vntil the euen: he also that beareth the carkeis of it, shal wash his clothes, and be vncleane vntil the euen.

41 Euerie creeping thing therefore that creepeth vpon the earth shalbe an abomination, and not be eaten.

42 Whatsoeuer goeth vpon the breast, and whatsoever goeth vpon all foure, or that hath manie fete among all creeping things that creepe vpon the earth, ye shal not eat of them, for they shalbe abomination.

43 Ye shal not pollute your selues with anie thing y' creepeth, nether make your selues vncleane w' them, nether defile your selues thereby: ye shal not, I say, be defiled by the.

44 For I am the Lord your God: be sanctified therefore, and be holy, for I am holy, and defile not your selues with anie creeping thing, that creepeth vpon the earth.

m He sheweth why God did chuse them to be his people, 1 Pet 1 15

45 For I am the Lord that brought you out of the land of Egypt, to be your God, and

that you shulde be holy, for I am holy.

46 This is the lawe of beastes, & of foules, and of euerie liuing thing that moueth in the waters, and of euerie thing that creepeth vpon the earth:

47 That there may be a difference betwene the vncleane and cleane, and betwene the beast that may be eaten, & the beast that ought not to be eaten.

CHAP. XII.

1 A lawe how women shulde be purged after their deliuerance.

1 And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say, When a woman hath brought forth the sedge, and borne a manchild, she shal be vncleane a seuen daies, like as she is vncleane when she is put a parte for her disease.

2 So e. at the husband's for that time called her out to her Or 3. ver.

3 (* And in the eighth day the foreskin of the child's flesh shalbe circumcised)

Chap 15, 29

4 And she shal continue in the blood of her purifying thre and thirtie daies: she shal touche no halowed thing, nor come in to the Sanctuary, vntil the time of her purifying be out.

Luk 2, 21. Job 7, 22 b Besides the first seuen daies

5 But if she beare a maide child, then she shalbe vncleane two weekes, as when she hath her disease: and she shal continue in the blood of her purifying thre score and six daies.

c As sacrifice or such like d That is, into the court gate, till after fourth daies. e Twice so long as if she bare a man child.

6 Now when the daies of her purifying are out, (whether it be for a sonne or for a daughter) she shal bring to the Priest a lambe of one yere olde for a burnt offering, and a yong pigeon or a turtle douc for a sin offering, vnto y' dore of the Tabernacle of the Congregation,

f Where the burnt offerings were wont to be offered.

7 Who shal offer it before the Lord, and make an atonement for her: so she shalbe purged of the issue of her blood this is y' lawe for her y' hath borne a male or female.

8 But if she be not able to bring a labe, she shal bring two turtles, or two yong pigeons: the one for a burnt offering, and the other for a sin offering: and the Priest shal make an atonement for her: so she shalbe cleane.

g But if her husband be not able to write of a labe Luk 2, 24.

CHAP. XIII.

1 What considerations the Priest ought to obserue in iudging the leprosie, 29 The blacke spot or skab, 47 and the leprosie of the garment.

1 Moreover the Lord spake vnto Moses, and to Aaron, saying,

2 The man that shal haue in the skin of his flesh a swelling or a skab, or a white spot, so that in the skin of his flesh it be like y' plague of leprosie, then he shalbe brought vnto Aaron the Priest, or vnto one of his sonnes the Priests,

a That it may be suspected to be the leprosie

3 And the Priest shal loke on the sore in the skin of his flesh: if the heere in the sore be turned into white, and the sore se-

b That is, shronke in, & be lower then the rest of the skin.
"Ebr. shal pounce him.

me to be b lower thē the skin of his flesh, it is a plague of leprosie: therefore the Priest shal loke on him, and pronouce him vnclane.

4 But if the white spot be in y skin of his flesh, and seme not to be lower then the skin, nor the heere thereof be turned vnto white, then the Priest shal shut vp him that hath the plague, seuen daies.

"Ebr. shal hite

5 After, the Priest shal loke vpon him the seuenth day: & if the plague seme to him to abide stil, and the plague growe not in the skin, the Priest shal shut him vp yet seuen daies more.

c As hauing y skin drawen together, or b: achill.
"Ebr. shal denef him.

6 Then the Priest shal loke on him againe the seuenth day, and if the plague be darcke, and the sore growe not in the skin, then the Priest shal pronouce him cleane, for it is a skab: therefore he shal wash his clothes, and be cleane.

7 But if the skab growe more in the skin, after that he is sene of the Priest, for to be purged, he shalbe sene of the Priest yet againe.

"Or, be spread abroad.
d. as touching his bodely disease for his disease was not impured to him for sin before God, though it were the punishment of sinne.

8 Then the Priest shal consider, and if the skab growe in the skin, then the Priest shal pronouce him vnclane: for it is leprosie.

9 ¶ When the plague of leprosie is in a man, he shalbe broght vnto the Priest,

10 And the Priest shal se him: & if the swelling be white in the skin, & haue made y heere white, & there be rawe flesh in the swelling,

11 It is an olde leprosie in the skin of his flesh: and the Priest shal pronouce him vnclane, and shal not shut him vp, for he is vnclane.

"Or, bnd.

12 Also if the leprosie breake out in the skin, and the leprosie couer all the skin of the plague, from his head euen to his fete, wheresoeuer the Priest loketh,

e For it is not chat contagious as the rest of the skin, but a kinde of scirfe, which hath the not y flesh rawe as the leprosie.

13 Then the Priest shal consider: and if the leprosie couer all his flesh, he shal pronouce y plague to be cleane, because it is all turned into whitens: so he shalbe cleane.

14 But if there be rawe flesh on him when he is sene, he shalbe vnclane.

15 For the Priest shal se the rawe flesh, and declare him to be vnclane: for the rawe flesh is vnclane, therefore it is the leprosie.

f That is, declareth that y flesh is not sounde, but is in danger to be leprous.

16 Or if the rawe flesh change and be turned into white, then he shal come to the Priest,

17 And the Priest shal beholde him: and if the sore be changed into white, then the Priest shal pronouce the plague cleane, for it is cleane.

"Or, impurum.

18 ¶ The flesh also in whose skin there is a bile and is healed,

19 And in the place of the bile there be a white swelling, or a white spot some what

reddish, it shalbe sene of the Priest.

20 And whē the Priest seeth it, if it appeare lower then the skin, and the heere thereof be changed into white, the Priest thē shal pronouce him vnclane: for it is a plague of leprosie, broken out in the bile.

21 But if the Priest loke on it and there be no white heeres therein, & if it be not lower then the skin, but be darcker, then the Priest shal shut him vp seuen daies.

22 And if it spread abroad in the flesh, the Priest shal pronouce him vnclane, for it is a sore.

23 But if the spot continue in his place, & growe not, it is a burning bile: therefore the Priest shal declare him to be cleane.

24 ¶ If there be anie flesh, in whose skin there is an hote burning, and the quicke flesh of the burning haue a white spot, somewhat reddish or pale,

g None were exempted, but if the Priest pronoced him vnclane, he was put out from among y people: as appeareth by Marie the prophete, Nōb. 12, 14, and by King Ozias. 2. Chro. 26, 20.

25 Then the Priest shal loke vpon it: and if the heere in that spot be chāged into white, and it appeare lower then the skin, it is a leprosie brokē out in the burning: therefore the Priest shal pronouce him vnclane: for it is the plague of leprosie.

h If he haue a white spot in that place, where the burning was, and was after healed.

26 But if the Priest loke on it, and there be no white heere in the spot, and be no lower thē the other skin, but be darcker, then the Priest shal shut him vp seuen daies.

27 After, the Priest shal loke on him the seuenth day: if it be grown abroad in the skinne, then the Priest shal pronouce him vnclane: for it is the plague of leprosie.

28 And if the spot abide in his place, not growing in the skin, but is darcke, it is a^r swelling of the burning: the Priest shal therefore declare him cleane, for it is the drying vp of the burning.

"Or, swelling.

29 ¶ If also a man, or woman hath a sore on the head or in the beard,

30 Then the Priest shal se the sore: and if it appeare lower then the skin, and there be in it a smale yelowe heere, then the Priest shal pronouce him vnclane: for it is a blacke spot, and leprosie of the head or of the beard.

i Which was not wont to be there, or els smaller then in any other part of the body.

31 And if the Priest loke on the sore of the blacke spot, and if it seme not lower then y skin nor haue anie blacke heere in it, thē the Priest shal shut vp him, that hath the sore of the blacke spot, seuen daies.

32 After, in the seuenth day the Priest shal loke on the sore: and if y blacke spot growe not, & there be in it no yelowe heere, and the blacke spot seme not lower then the skin,

33 Then he shalbe shauen, but the place of y blacke spot shal he not shauē: but y Priest shal shut vp him, that hath the blacke spot, seuen daies more.

34 And the seuenth day the Priest shal loke on the blacke spot: and if the blacke spot

growe not in the skin, nor seme lower the
the other skin, then y^e Priest shal clese him,
& he shal wash his clothes, and be cleane.
35 But if the blacke spot growe abroad in
the flesh after his clensing,
36 Then the Priest shal loke on it: and if
the blacke spot growe in the skin, y^e Priest
shal not ^k seke for the yelowe heere: for he
is vncleane.
37 But if the blacke spot seme to him to a-
bide, and that blacke heere growe therein,
the blacke spot is heald, he is cleane, and
the Priest shal declare him to be cleane.
38 ¶ Furthermore if there be manie white
spots in y^e skin of y^e flesh of man or woma,
39 Then the Priest shal consider: and if the
spots in the skin of their flesh be some-
what darcke and white withall, it is but a
white spot broken out in the skin: there-
fore he is cleane.
40 And the man whose heere is fallen of
his head and is balde, is cleane.
41 And if his head close the ^l heere on the
fore parte, & be balde before, he is cleane.
42 But if there be in the balde head, or in
the balde fore heade a white reddish fore,
it is a leprosie springig in his balde head,
or in his balde forehead.
43 Therefore the Priest shal loke vpon it,
and if the rising of the fore be white red-
dish in his balde head, or in his balde fore
head, appearing like leprosie in the skin
of the flesh,
44 He is a leper and vncleane: therefore the
Priest shal pronounce him altogether vn-
cleane: for the sore is in his head.
45 The leper also in whome the plague is,
shal haue his clothes ^m rent, and his head
bare, and shal put a covering vpon his ⁿ lip-
pes, and shal crye, *I am vncleane, I am vn-*
cleane.
46 As long as the disease shalbe vpon him,
he shalbe polluted, for he is vncleane: he
shal dwell alone, * without the campe shal
his habitacion be.
47 ¶ Also the garmēt that the plague of le-
prosie is in, whether it be a wollen gar-
ment or a linen garment,
48 Whether it be in the warpe or in the
woofe of linen or of wollen, ether in a
skin or in anie thing made of skin,
49 And if the sore be grene or somewhat
reddish in the garment or in the skin, or
in the warpe, or in the woofe, or in anie
thig that is made of skin, it is a plague of
leprosie & shalbe shewed vnto the Priest.
50 Then the Priest shal se the plague, and
shut vp it that hath the plague, seuen daies,
51 And shal loke on the plague the seuenth
day: if the plague growe in the garment
or in the warpe, or in the woofe, or in the
skin or in anie thing that is made of skin,
that plague is a freating leprosie and vn-

^k He shal not care whether the yelow heere be there, or no.

^l By sickness, or anie other inconuenience.

^m In signe of sorowe and lamentacion. ⁿ Eener in token of mourning, or for feare of infecting others.

^o Nomb. 5. 2
2. km. 15. 5

^o Whether it be garment, vessel, or instrument.

cleane.
52 And he shal burne the garment, or the
warpe, or the woofe, whether it be wollen
or linen, or anie thing that is made of
skin, wherein the plague is: for it is a freat-
ing leprosie, therefore it shalbe burnt in
the fire.
53 If the Priest yet se that the plague growe
not in the garment, or in the woofe,
or in whatfoeuer thing of skin it be,
54 Then the Priest shal commade them to
wash the thing wherein the plague is, &
he shal shut it vp seuen dayes more.
55 Againe the Priest shal loke on the pla-
gue, after it is washed: and if the plague
haue not changed his colour, thogh the
plague spred no further, it is vncleane:
thou shalt burne it in y^e fire, for it is a freat
inwarde, whether the spot be in the bare
place of the whole, or in parte thereof.
56 And if the Priest se that the plague be
darcker, after that it is washed, he shal cut
it out of the garment, or out of the skin,
or out of the warpe, or out of the woofe.
57 And if it appeare stil in the garment or
in the warpe, or in the woofe, or in anie
thing made of skin, it is a spreading leprosie:
thou shalt burne the thing wherein the
plague is, in the fire.
58 If thou hast washed the garment or the
warpe, or y^e woofe, or whatfoeuer thing of
skin it be, if the plague be departed there-
from, then shal it be washed the seconde
time, and be cleane.
59 This is the lawe of the plague of lepro-
sie in a garment of wollen or linen, or in
the warpe, or in the woofe, or in anie thing
of skin, to make it cleane or vncleane.

CHAP. XIII.

³ The clensing of the leper. ³⁴ And of the house that he is in.

1 And the Lord spake vnto Moses,
saying,
2 * This is the lawe of the leper in the day
of his clensing: that is, he shalbe broght
vnto the Priest,
3 And the Priest shal go out of the campe,
and the Priest shal consider him: and if the
plague of leprosie be heald in the leper,
4 Then shal the Priest commande to take
for him that is clensed, two sparowes ali-
ue and ^b cleane, and ceder wood and a
skarlet lace, and hyssope.
5 And the Priest shal commande to kil
one of the birdes ouer ^c pure water in an
earthen vessel.
6 After, he shal take the liue sparowe with
the cedar wood, and the skarlet lace, and
the hyssope, and shal dip them and the li-
uing sparowe in the blood of the sparowe
slaine, ouer the pure water,
7 And he shal sprinkle vpon him, that must
be clensed of his leprosie, seuen times, and
clense

^p But abide stil in one place, as vers. 37.

^q But remane as it did before.

^r Or whether it be in anie bare place before or behinde.

^f To the intent he might be sure that the leprosie was departed and that all occasion of infection might be take away.

^{Mat. 8. 17.}
^{mar. 1. 40.}
^{luk. 5. 12.}

^a Or the ceremonie which shalbe vsed in his purgation.

^o Or, birds birdes.

^b Of birdes which were permitted to be eaten.

^c Running water, or of fountaine.

d Signifying y^e he that was made cleane, was set at libertie, and restored to the companie of others.

8 cleanse him, and shal^d let go the liue sparowe into the broade field.

9 Then he that shalbe clenfed, shal wash his clothes, and shaue of all his heere, and wash him selfe in water, so he shalbe cleane: after that shal he come into the hoiste, but shal tarie without his tent seuē dayes.

10 So in the seuenth day he shal shaue of all his heere, *bothe* his head, and his beard, & his eye browes: euen all his heere shal he shaue, & shal wash his clothes & shal wash his flesh in water. so he shalbe cleane.

11 Then in the eight day he shal take two he lambe without^e blemish, and an ewe lambe of an yere olde without blemish, and thre tenth deales of fine floure for a meat offering, mingled with oyle, and a pinte of oyle.

12 And the Priest that maketh him cleane shal bring the man which is to be made cleane, and those things, before the Lord, at the dore of the Tabernacle of the Congregation.

13 Then the Priest shal take one lambe, & offer him for a trespass offering, and the pinte of oyle, and^{*} shake them to and fro before the Lord.

14 And he shal kil the lambe in the place where the sinne offering and the burnt offering are slaine, *euen* in the holy place: for as the^{*} sin offering is the Priests, so is the trespass offering: *for* it is moste holy.

15 So the Priest shal take of the blood of the trespass offering, and put it vpon the lap of the right eare of him that shalbe clenfed, and vpon the thumbe of his right hand, and vpon the great toe of his right fote.

16 The Priest shal also take of the pinte of oyle, and powre it into the palme of his left hand,

17 And the Priest shal dip his^{**} right finger in the oyle that is in his left had, & sprinkle of the oyle with his finger seuen times before the Lord.

18 And of the rest of the oyle that is in his hand, shal the Priest put vpon the lap of the right eare of him that is to be clenfed, & vpon the thumbe of his right hand, and vpon the great toe of his right fote, where the blood of the trespass offering was put.

19 But the remnant of the oyle that is in the Priestes hand, he shal powre vpon the head of him that is to be clenfed: so the Priest shal make an atonemēt for him before the Lord.

20 And the Priest shal offer the sin offering and make an atonement for him that is to be clenfed of his vncleennes: the after shal he kil the burnt offering.

21 So the Priest shal offer the burnt offering & the meat offering vpon the altar: and the

Priest shal make an atonement for him: so he shalbe cleane.

22 But if he be poore, & not able, then he shal bring one labe for a trespas offering to be shakē, for his recōciliation, & a tenth deale of fine floure mingled with oyle, for a meat offering, with a pinte of oyle.

23 Also two turtle doues, or two yong pigeons, as he is able, whereof the one shalbe a sin offering, and the other a burnt offering,

24 And he shal bring them the eight day for his clenfing vnto the Priest at the dore of the Tabernacle of the Congregation before the Lord.

25 Then the Priest shal take the lambe of the trespas offering, and the pinte of oyle, and the Priest shal^h shake them to and fro before the Lord.

26 And he shal kil the lambe of the trespas offering, & the Priest shal take of y^e blood of the trespas offering, and put it vpon the lap of his right eare that is to be clenfed, and vpon the thumbe of his right hand, & vpon the great toe of his right fote.

27 Also the Priest shal powre of the oyle into the palme of his owne^{**} left hand.

28 So the Priest shal with his right finger sprinkle of the oyle that is in his left hand, seuen times before the Lord.

29 Then the Priest shal put of the oyle that is in his hand, vpon the lap of the right eare of him that is to be clenfed, and vpon the thumbe of his right hand, and vpon the great toe of his right fote: vpon the place^o of the blood of the trespas offering.

30 But y^e rest of the oyle that is in y^e Priests had, he shal put vpon the head of him that is to be clenfed, to make an atonement for him before the Lord.

31 Also he shal present one of the turtle doues, or of the yong pigeons, as he is able:

32 Suche, I say, as he is able, the one for a sin offering, and the other for a burnt offering with the meat offering: so the Priest shal make an atonement for him that is to be clenfed before the Lord.

33 This is the^k lawe of him which hathe y^e plague of leprosie, who is not able in his clenfing to offer^l the whole.

34 ¶ The Lord also spake vnto Moses and to Aaron, saying,

35 When ye be come vnto the land of Canaan which I gieve you in possession, if I send the plague of leprosie in an house of the land of your possession,

36 Then he that oweth the house, shal come and tel the Priest, saying, Me thinke there is like a plague of leprosie in the house.

37 Then the Priest shal commande the to n.iiii.

^{**}Ebr his hand can not take it.

^gWhich is an omer, read Exod 16, 16

^e Which hath no imperfection in any member

^f This measure i Ebrewe is called, log, and containeth six eggs in measure

Exod 29, 24.

Chap 7, 1.

^{**} Ebr the finger of his right hand

^{**} Ebr vpon the blood of the trespas offering

^h Or shal offer them as y^e offering that is shaken to and fro

^{**} Ebr in to the palme of the Priests left hand

^o Or, where the blood of the trespas offering was put, as yet 17

^l Whether of them he can get

^o Or, before the meat offering

^k This ordrc is appointed for the poore man

^l This declarth that no plague nor punishment cometh to man without gods prouidence & his sending.

empty the house before the Priest go in to it to se the plague, that all that is in the house be not made vncleane, and then shal the Priest go in to se the house,

37 And he shal marke the plague: and if the plague be in the walles of the house, and that there be depe spots, grenish or reddish, which seme to be lower the wall,

38 Then the Priest shal go out of the house to the dore of the house, and shal cause to shut vp the house seuen daies.

39 So y Priest shal come againe the seueth day: and if he se that the plague be increased in the walles of the house,

40 Then the Priest shal commande them to take away y stones wherein the plague is, and they shal cast them into a foule place without the cite.

41 Also he shal cause to scrape the house within round about, and powre the dust, that they haue pared of, without the cite in an vncleane place.

42 And they shal take other stones, and put the in y places of those stones, & shal take other mortar, to plaister the house with.

43 But if the plague come againe and breake out in the house, after that he hath taken away the stones, and after y he hath scraped and plaistred the house,

44 Then the Priest shal come and see: and if the plague growe in the house, it is a freating leprosie in the house: it is therefore vncleane.

45 And he shal breake downe the house, with the stones of it, and the timber thereof, and all the mortar of the house, and he shal carie them out of the cite vnto an vncleane place.

46 Moreouer he that goeth into the house all y while that it is shut vp, he shalbe vncleane vntil the euen.

47 He also that slepeth in the house shal wash his clothes: he likewise that eateth in the house, shal wash his clothes.

48 But if the Priest shal come and se, that the plague hath spread no further in the house, after the house be plaistred, the Priest shal pronounce that house cleane, for the plague is healed.

49 Then shal he take to purifie the house, two sparowes, and cedar wood, & skarlet lace, and hyssope.

50 And he shal kil one sparowe ouer pure water in an earthen vessel,

51 And shal take the cedar wood, and the hyssope, and the skarlet lace with the liue sparowe, and dip them in the blood of the flaine sparowe, and in the pure water, and sprinkle the house seuen times:

52 So shal he cleanse the house w the blood of the sparowe and with the pure water, and with the liue sparowe, & with the cedar wood, and with the hyssope, and with

the skarlet lace.

53 Afterwarde he shal let go y liue sparowe out of the towne into y broade fieldes: so shal he make atonement for the house, and it shalbe cleane.

54 This is the lawe for euerie plague of leprosie and blacke spot,

55 And of the leprosie of the garment, and of the house,

56 And of the swelling, and of the skab, & of the white spot.

57 This is the lawe of y leprosie to teache when a thing is vncleane, and when it is cleane.

CHAP. XV.

2. 19 The maner of purging the vncleane issues bothe of me and women. 31 The children of Israel must be separate from all vncleanes.

1 Moreouer the Lord spake vnto Moyses, and to Aaron, saying,

2 Speake vnto the children of Israel, and say vnto them, Whosoever hath an issue from his flesh, is vncleane, because of his issue.

3 And this shalbe his vncleane in his issue: when his flesh auoideth his issue, or if his flesh be stopped from his issue, this is his vncleannes.

4 Euerie bed whereon he lieth that hath y issue, shalbe vncleane, & euerie thing whereon he sitteth, shalbe vncleane.

5 Whosoever also toucheth his bed, shal wash his clothes, and wash him selfe in water, and shalbe vncleane vntil the euen.

6 And he y sitteth on anie thing, whereon he sate that hath the issue, shal wash his clothes, & wash him selfe in water, & shalbe vncleane vntil the euen.

7 Also he that toucheth the flesh of him that hath the issue, shal wash his clothes, & wash him selfe in water, and shalbe vncleane vntil the euen.

8 If he also, y hath the issue, spit vp o him that is cleane, he shal wash his clothes, & wash him selfe in water, & shalbe vncleane vntil the euen.

9 And what saddle soeuer he rideth vpon, that hath the issue, shalbe vncleane,

10 And whosoever toucheth anie thing that was vnder him, shalbe vncleane vnto the euen: and he that beareth those things, shal wash his clothes, and wash him selfe in water, and shalbe vncleane vntil the euen.

11 Likewise whome soeuer he toucheth y hath the issue (and hath not washed his hands in water) shal wash his clothes & wash him selfe in water, & shalbe vncleane vntil the euen.

12 And the vessel of earth that he toucheth, which hath the issue, shalbe broken: and euerie vessel of wood shalbe rinsed in water.

Or, blacknes, or hollow liver.

Or, pollute d.

m Where carions were cast, and other filth that the people might not be there with infected.

a That is, he shal commande it to be pulled downe, as ver. 40. Or, dust.

o It semeth y this was a lace or string to binde y hyssope to y wood, & so was made a sprinkle: the Apostle so the Hebrewes calleth it skarlet wolle, Ebr. 9, 19.

Ebr. cirse. Ebr. on the face of the field.

Chap. 15. 30.

Or, yf. g.

Ebr. in the day of the vncleane, and in the day of the cleane.

a Whose sede eruct in the ping, or eis of weakenes of nature issueth at his secreet parte.

b Or y thing wherefore he shalbe vncleane.

c On whom the vncleane man spat.

d The worde signifieth erectio thing wher on a man treadeth.

e That is, be
restored to his
olde state, and
be healed the-
reof

23 But if he that hathe an issue, be ^e clen-
sed of his issue, then shal he count him
seuen daies for his cleansing, and wash his
clothes, and wash his flesh in pure water:
so shal he be cleane.

24 Then the eight day he shal take vnto
him two turtl: doues or two yong pigeōs,
and come before the Lord at the dore of
the Tabernacle of the Congregation, &
shal giue them vnto the Priest.

25 And the Priest shal make of the one of
them a sinne offering, and of the other a
burnt offering: so the Priest shal make an
atonement for him before the Lord, for
his issue.

g Meaning all
his bodie

26 Also if anie mans issue of sede departe
from him, he shal wash all his ^f flesh in
water, and be vnckean vntil the euen.

27 And euerie garment, and euerie skin
whereupō shalbe issue of sede, shalbe euen
washed with water, & be vnckean vnto
the euen.

28 If he that hathe an issue of sede, do lie
with a woman, thei shal bothe wash them
selues with water, and be vnckean vntil
the euen.

h Also when a
woman shal haue
an issue, and her
issue in her ^o flesh
shalbe blood, she
shalbe put aparte
seuen daies: & who-
soeuer toucheth her,
shalbe vnckean vnto
the euen.

29 ¶ Also when a woman shal haue an issue,
and her issue in her ^o flesh shalbe blood,
she shalbe put aparte seuen daies: & who-
soeuer toucheth her, shalbe vnckean vnto
the euen.

i That is, whē
she hathe her
floures, where-
by she is sepa-
rat frō her
houfēd, from
the tabernacle
and from tou-
ching of anie
holij thing.

30 And whatsoeuer she lieth vpon in ^g her
separacion, shalbe vnckean, and euerie
thing ^y she sitteth vpon, shalbe vnckean.

31 Whosoever also toucheth her bed, shal
wash his clothes, and wash him selfe with
water, & shalbe vnckean vnto the euen.

32 And whosoever toucheth anie thiḡ that
she sate vpō, shal wash his clothes, & wash
him selfe in water, and shalbe vnckean
vnto the euen:

33 So that whether he touche her bed, or a-
nie thing whereon she hathe sit, he shalbe
vnckean vnto the euen.

34 And if a man lie with her, and ^{the floures}
of her separacion ^h touche him, he shal be
vnckean seuen daies, & all the whole bed
whereon he lieth, shalbe vnckean.

k If anie of
her vnclennes
did onely tou-
che him in the
bed: for els the
man that com-
panied with
suche a womā
shulde dye,
Chap 20, 18
^o Ebr separaciō

35 Also when a womans issue of blood run-
neth long time besides the time of her
^{floures}, or when she hathe an issue, lūger
then her floures, all the daies of the issue
of her vnclennes she shalbe vnckean, as
in the time of her floures.

36 Euerie bed whereon she lieth (as long
as her issue lasteth) shalbe to her as her
ⁱ bed of her separacion: and whatsoeuer
she sitteth vpon, shalbe vnckean, as her
vnclennes when she is put aparte.

l Shalbe vn-
ckean as the
bed whereon
she lay when
she had her na-
tural disease.

37 And whosoever toucheth these ^{things},
shalbe vnckean, & shal wash his clothes,
and wash him selfe in water, & shalbe vn-
ckean vnto the euen.

28 But if she be clenfed of her issue, then
she shal ^k counte her seuen daies, & after,
she shalbe cleane.

k After the tī-
me that she is
recovered

29 And in the eight day she shal take vnto
her two turtles or two yong pigeons, and
bring them vnto the Priest at the dore of
the Tabernacle of the Congregation.

30 And the Priest shal make of the one a
sinne offering, and of the other a burnt of-
firing, & the Priest shal make an atonemēt
for her before the Lord, for the issue of
her vnclennes.

31 Thus shal ye ^l separate the children of
Israēl from their vnclennes, that thei dye
not in their vnclennes, if thei defile my
Tabernacle that is among them.

l Seing ^j God
requireth of
his, puritie &
clennes: we cā
not be his, ex-
cept our filth
and sinnes be
purged with
the blood of
Iesus Christ

32 This is the lawe of him that hathe an is-
sue, & of him from whome goeth an issue
of sede whereby he his defiled:

33 Also of her that is sickē of her floures,
& of him that hathe a running issue, whe-
ther it be man or woman, and of him that
lieth with her which is vnckean.

CHAP. XVI.

1 The Priest might not at all times come into the moste
holij place 3 The scape goat 14 The purging of the
Sanctuarie 17 The cleansing of the Tabernacle 21 The
Priest confesseth the finnes of the people. 29 The feast
of cleansing finnes.

1 **F**urthermore the Lord spake vnto
Mosēs, * after the death of the two
sonnes of Aarōn, when thei came to offer
before the Lord, and dyed:

Chap 10, 1.

2 And the Lord said vnto Mosēs, Speake
vnto Aarōn thy brother, * that he come
not at ^a all times in to the Holy place
within the vaile, before the Merciseat,
which is vpon the Arke, that he dye not:
for I wil appeare in the cloude vpon the
Merciseat.

Exod 30, 10.
Ebr. 9, 7.

a The hie
Priest entred
into the Ho-
liest of all but
once a yere,
euen in y mo-
neth of Septē-
ber

3 After this ^{fort} shal Aarōn come into the
Holy place: ^{euen} with a yong bullocke
for a sinne offering, and a ram for a burnt
offring.

4 He shal put on the holy linen coat, and
shal haue linen breches vpon his ^o flesh,
and shalbe girded with a linen girdel, and
shal couer his head with a linen mitre:
these are the holy garments: therefore
shal he wash his flesh in water, when he
doeth put them on.

^o Ebr. priuities.

5 And he shal take of the Congregation
of the children of Israēl, two he goates
for a sinne offering, and a ram for a burnt
offring.

6 Then Aarōn shal offer the bullocke for
his sinne offering, * & make an atonement
for him selfe, and for his house.

Ebr 9, 7.

7 And he shal take the two he goates, and
present them before the Lord at the dore
of the Tabernacle of the Congrega-
cion.

8 Then Aarōn shal cast lots ouer the two

he goates: one lot for the Lord, and the other for the Scape goat.

9 And Aarón shal offer the goat, vpon which the Lords lot shal fall, and make him a sinne offering.

10 But the goat, on which the lot shal fall to be the Scape goat, shalbe presented alive before the Lord, to make reconciliacion by him, & to let him go (as a Scape goat) into the wildernes.

11 Thus Aarón shal offer the bullocke for his sinne offering, & make a reconciliacion for himselfe, and for his house, and shal kill the bullocke for his sinne offering.

12 And he shal take a censer full of burning coles from of the Altar before the Lord, & his handfull of swete incens beaté small, and bring it within the vaile;

13 And shal put the incens vpon the fire before the Lord, that the cloude of the incens may couer the Merciseat that is vpon the Testimonie: so he shal not dye.

14 And he shal take of the blood of the bullocke, & sprinkle it with his finger vpon the Merciseat Eastward: and before the Merciseat shal he sprinkle of the blood with his finger seuen times.

15 ¶ Then shal he kill the goat that is the peoples sinne offering, & bring his blood within the vaile, and do with that blood, as he did with the blood of the bullocke, & sprinkle it vpon the Merciseat, and before the Merciseat.

16 So he shal purge the Holy place from the vncleennes of the children of Israël, & from their trespasses of all their sinnes: so shal he do also for the Tabernacle of the Congregation placed with them, in the middes of their vncleennes.

17 ¶ And these shal be no man in the Tabernacle of the Congregation, when he goeth in to make an atonement in the Holy place, vntil he come out, & haue made an atonement for himselfe, & for his house, and for all the Congregation of Israël.

18 After, he shal go out vnto the Altar that is before the Lord, & make a reconciliacion vpon it, & shal take of the blood of the bullocke, and of the blood of the goat, and put it vpon the hornes of the Altar round about:

19 So shal he sprinkle of the blood vpon it with his finger seuen times, and cleanse it, and halowe it from the vncleennes of the children of Israël.

20 ¶ Whē he hath made an end of purging the Holy place, & the Tabernacle of the Congregation, and the altar, then he shal bring the liue goat:

21 And Aarón shal put bothe his hands vpon the head of the liue goat, and confesse ouer him all the iniquities of the childre

of Israël, & all their trespasses, in all their sinnes, putting the vpon the head of the goat, and shal send him away (by the hand of a man appointed) into the wildernes.

22 So the goat shal beare vpon him all their iniquities into the land that is not inhabited, and he shal let the goat go into the wildernes.

23 After, Aarón shal come into the Tabernacle of the Congregation, and put of the linen clothes, which he put on whē he went into the Holy place, & leaue thē there.

24 He shal wash also his flesh with water in the Holy place, and put on his owne raiment, and come out, and make his burnt offering, and the burnt offering of the people, and make an atonement for him self, and for the people.

25 Also the fat of the sinne offering shal he burne vpon the Altar.

26 And he that carryed forthe the goat, called the Scape goat, shal wash his clothes, and wash his flesh in water, and after that shal come into the hoste.

27 Also the bullocke for the sinne offering, and the goat for the sinne offering (whose blood was brought to make a reconciliacion in the Holy place) shal one carry out with him out the hoste to be burnt in the fire, with their skins, and with their flesh, and with their dung.

28 And he that burneth them shal wash his clothes, and wash his flesh in water, and afterwarde come into the hoste.

29 ¶ So this shalbe an ordinance for euer vnto you: the tenth day of the seuenth moneth, ye shal humble your soules, and do no worke at all, whether it be one of your same countrey, or a stranger that sojourneth among you.

30 For the day shal the Priest make an atonement for you to cleanse you: ye shal be cleane from all your sinnes before the Lord.

31 This shalbe a Sabbath of rest vnto you, and ye shal humble your soules, by an ordinance for euer.

32 And the Priest whom he shal anoint, and whome he shal consecrate (to minister in his fathers stede) shal make the atonement, and shal put on the linen clothes & holy vestments;

33 And shal purge the holy Sanctuary and the Tabernacle of the Congregation, & shal cleanse the Altar, & make an atonement for the Priests, and for all the people of the Congregation.

34 And this shalbe an euerlasting ordinance vnto you, to make an atonement for the childre of Israël for all their sinnes once a yeere; and as the Lord commanded Moyses, he did.

g Herein this goat is a true figure of Iesus Christ, who beareth the sinnes of the people, 11 3 4. Ebr the land of separation.

h In the court where was the Lauer, Exod. 30, 18.

Chap. 6, 30. ebr 13, 12.

i Which was Tisbe, & answered to parte of September & parte of October k Meaning by abstinence and fasting Chap 23, 7.

l Or a rest & ye shal keepe more diligently.

m Whome the Priest shal anoint by Gods commandement to succede in his fathers rowme.

Exod 30, 10. ebr 9, 7.

b In Ebrewé it is called Azazel, which some say is a mountaine nere Sinaï whether this goat was for: but rather it is called the scape goat because he was not offered, but sent into the desert, as veri 21

e The Holiest of all.

Or, she smoke.

Or, Arke

Ebr 1, 13. & 10, 4.

Chap 4, 6. d That is, on the side which was toward the people: for the head of the Sanctuary stood Westward.

e Placed among them which are vncleane Luk. 11, 17.

f Where vpon the sweet incense & perfume was offered.

CHAP. XVII.

4 All sacrifices muste be brought to the doore of the Tabernacle

beracle 7 To devils may they not offer 10 They may not eat blood.

1 And the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and to his sonnes, & to all the children of Israel, and say vnto them, This is the thing which the Lord hath commanded, saying,

3 Whosoever he be of the house of Israel that killeth a bullocke, or labe, or goat in his hoste, or that killeth it out of the hoste,

4 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer an offering vnto the Lord before the Tabernacle of the Lord, blood shall be imputed vnto that man: he hath shed blood, wherefore that man shall be cut of from among his people.

5 Therefore the children of Israel shall bring their offerings, which they wolde offer abroad in the field, and present them vnto the Lord at the doore of the Tabernacle of the Congregation by the Priest, & offer the same for peace offerings vnto the Lord.

6 Then the Priest shall sprinkle the blood vpon the altar of the Lord before the doore of the Tabernacle of the Congregation, and burne the fat for a swete savour vnto the Lord.

7 And they shall no more offer their offerings vnto devils, after whom they haue gone a whoring: this shall be an ordinance for ever vnto them in their generations.

8 ¶ Also thou shalt say vnto them, Whosoever he be of the house of Israel, or of the strangers which sojourn among them, that offereth a burnt offering or sacrifice,

9 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer it vnto the Lord, such that man shall be cut of from his people.

10 ¶ Likewise whosoever he be of the house of Israel, or of the strangers that sojourn among them, that eateth any blood, I will even set my face against that person that eateth blood, & will cut him of from among his people:

11 For the life of the flesh is in the blood, & I haue giuen it vnto you to offer vpon the altar, to make an atonement for your soules: for this blood shall make an atonement for the soule.

12 Therefore I said vnto the children of Israel, None of you shall eat blood: neither the stranger that sojourneth among you, shall eat blood.

13 Moreover whosoever he be of the children of Israel, or of the strangers that sojourn among them, which by hunting taketh any beast or foule that may be eaten, he shall pour out his blood thereof, and couer it with dust:

14 For the life of all flesh is his blood, it is

ioyned with his life: therefore I said vnto the children of Israel, Ye shall eat the blood of no flesh: for the life of all flesh is the blood thereof: whosoever eateth it, shall be cut of.

15 And euery person that eateth it which dyeth alone, or that which is to me with beasts, whether it be one of the same countrey or a stranger, he shall bothe wash his clothes, & walke in water, & be vncleane vnto you: after he shall be cleane. 16 But if he wash them not, nor wash his flesh, then he shall beare his iniquitie.

CHAP. XVIII.

3 The Israelites ought not to follow the manners of the Egyptians and Canaanites 6 The marriages that are unlawful

1 And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, I am the Lord your God.

3 After the doings of the land of Egypt, wherein ye dwell, shall ye not do: & after the manner of the land of Canaan, whither I will bring you, shall ye not do, neither walke in their ordinances,

4 But do after my iudgements, & kepe mine ordinances, to walke therein: I am the Lord your God.

5 Ye shall kepe therefore my statutes, and my iudgements, which if a man do, he shall then liue in them: I am the Lord.

6 ¶ None shall come nere to anie of your kindred of his flesh to vncouer her shame: I am the Lord.

7 Thou shalt not vncouer the shame of thy father, nor the shame of thy mother: for she is thy mother, thou shalt not discover her shame.

8 ¶ The shame of thy fathers wife shalt thou not discover: for it is thy fathers shame.

9 Thou shalt not discover the shame of thy sister the daughter of thy father, or the daughter of thy mother, whether she be borne at home, or borne without: thou shalt not discover their shame.

10 The shame of thy sonnes daughter, or of thy daughters daughter, thou shalt not, I say, vncouer their shame: for it is thy shame.

11 The shame of thy fathers wifes daughter, begotten of thy father (for she is thy sister) shalt thou not, I say, discover her shame.

12 ¶ Thou shalt not vncouer the shame of thy fathers sister: for she is thy fathers kindred.

13 Thou shalt not discover the shame of thy mothers sister: for she is thy mothers kindred.

14 ¶ Thou shalt not vncouer the shame of thy fathers brother: that is, thou shalt not go into his wife, for she is thine ante.

15 ¶ Thou shalt not discover the shame

Gen. 9. 4. Or, living creature.

Or, coured cleane

Or, his selfe Or, his part of his selfe

A ye shall perceive your selues from such abominations following, & the Egyptians and Canaanites etc

Exod. 20. 11. rom 10. 5.

gala 3. 12. 6 And therefore ye ought to serue me alone, as my people c That is, to lie with her, though it be vnder title of marriage

Chap 20. 11. d which is, say Reprother e Either by father or mother, or by marriage or otherwise

f They are her children whose shame thou shalt vncouer

Chap. 20. 12. Or, sisters

Chap 20. 20. g Wnichisme vncle doeth discover ebr thy frthers brethren wife Chap 20. 22.

a Left they should practice that abominable, & they had learned among the Egyptians b To make a sacrifice or offering thereof c I do as much abhorre it as though he had killed a man, as Lev 66. 3

d Wherefore they were named with foolish devotion to offer it

Exod 29. 18 chap 4. 31.

e Meaning whatsoever is not the true God, 1 Cor 10 20. 1 Cor 9. 5. f For idolatrie is spiritual whorome. because faith to the true God is broken

g I will declare my wrath by taking vengeance on him, as Chap 20. 9.

h Which the lawe permittech to be eaten, because it is cleane.

of thy daughter in law: for she is thy sonnes wife: therefore shalt thou not vncouer her shame.

Chap 20, 27. h Because the idolaters, among whom Gods people had dwelt & shulde dwell, were giuen to these horrible iacets, God chargeth his to be cause of the same. i By teig thine affection more bent to her sister the to her. Chap. 20, 28. k Or whiles she hath her flours.

16 *Thou shalt not discouer y^e shame of thy brothers wife: for it is thy brothers shame.

17 Thou shalt not discouer the shame of y^e wife & of her daughter, nether shalt y^e take her sonnes daughter, nor her daughters daughter, to vncouer her shame: for they are thy kinsfolkes, & it were wickednes.

18 Also thou shalt not take a wife with her sister, during her life, to vex her, in vncouering her shame vpon her.

19 *Thou shalt not also go vnto a woman to vncouer her shame, as long as she is put aparte for her defense.

20 Moreouer, thou shalt not giue thy selfe to thy neighbours wife by carnal copulatiō, to be defiled with her,

21 *Also thou shalt not giue thy children to offer them vnto Molech, nether shalt thou defile the Name of thy God: for I am the Lord.

22 Thou shalt not lie with the male as one lieth with a woman: for it is abominacion.

23 *Thou shalt nor also lie with anie beast to be defiled therewith, nether shal anie woman stand before a beast, to lie downe thereto: for it is abominacion.

24 Ye shall not defile your selues in anie of these things: for in all these the nacions are defiled, which I wil cast out before you:

25 And the land is defiled: therefore I wil visit the wickednes thereof vpon it, and the land shall vomit out her inhabitants.

26 Ye shall kepe therefore mine ordinances, and my iudgements, and commit none of these abominacions, as wel he that is of the same countrey, as the stranger that sojourneth among you.

27 (For all these abominacions haue the men of the land done, which were before you, and the land is defiled:

28 And shall not the land spue you out if ye defile it, as it spued out the people y^e were before you?)

29 For whosoever shall commit anie of these abominacions, the persones that do so, shall be cut of from among their people.

30 Therefore shall ye kepe mine ordinances that ye do not anie of the abominable customes, which haue bene done before you, and that ye defile not your selues therein: for I am the Lord your God.

CHAP. XIX.

A repetition of sundrie lawes and ordinances.

1 And the Lord spake vnto Moses, saying,

2 Speake vnto all the Congregation of the children of Israel, and say vnto them, *Ye shall be holy, for I the Lord your God am holy.

3 *Ye shall feare euerie man his mother &

his father, and shall kepe my Sabbaths: for I am the Lord your God.

4 *Ye shall not turne vnto idoles, nor make you molten gods: I am the Lord your God.

5 *And when ye shall offer a peace offering vnto the Lord, ye shall offer it freely.

6 *It shall be eaten the day ye offer it, or on the morowe: & that which remaineth vntil the third day, shall be burnt in the fire.

7 For if it be eaten the third day, it shall be vnclane, it shall not be accepted.

8 Therefore he that eateth it, shall beare his iniquitie, because he liathe defiled the halowed thing of the Lord, and that person shall be cut of from his people.

9 *When ye reape y^e harvest of your land, ye shall not reape euerie corner of your field, nether shalt thou gather the gleanings of thy harvest.

10 Thou shalt not gather the grapes of thy vineyarde cleane, nether gather euerie grape of thy vineyarde, but thou shalt leaue them for the poore and for the stranger: I am the Lord your God.

11 *Ye shall not steale, nether deale falsely, nether lie one to another.

12 *Also ye shall not swear by my Name falsely, nether shalt thou defile the Name of thy God: I am the Lord.

13 *Thou shalt not do thy neighbour wrong, nether robbe him. *The worckemans hire shall not abide with thee vntil the morning.

14 *Thou shalt not curse the deafe, nether put a stumbling blocke before the blinde, but shalt feare thy God: I am the Lord.

15 *Ye shall not do vniustly in iudgement. *Thou shalt not fauour the persone of the poore, nor honour the persone of the mighty, but y^e shall iudge thy neighbour iustly.

16 *Thou shalt not walke about with tales among thy people. Thou shalt not stand against the blood of thy neighbour: I am the Lord.

17 *Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbour, and suffice him not to sinne.

18 *Thou shalt not auenge, nor be mindeful of wrong against the childre of thy people, but shalt loue thy neighbour as thy selfe: I am the Lord.

19 *Ye shall kepe mine ordinances. Thou shalt not let thy cattel gendre with others of diuers kinds. Thou shalt not sowe thy field with mingled seds, nether shalt a garment of diuers things, as of linen and wollen come vpon thee.

20 *Whosoever also lieth and medleth with a woman that is a bonde maid, affianced to a housband, and not redemed, nor

b Of your owne accorde Chap. 7, 16.

c To wit, of God.

Chap. 23, 22.

Or, euerie vineyard & lianage.

d In that y^e is committed to your credit Exod. 20, 7. deut. 5, 21. mat 5, 34.

Or, oppresse him by violence Deu. 24, 12. Job 4, 15. Deut. 27, 18.

Exod 23, 3. deut. 1, 17. Or 16, 16. FROM 24, 23. sam. 2, 2.

e As a slanderer, backbiter or quarrelseeker f By consenting to his deatch, or conspiring with the wicked. Ebr. suffice not him vpon him.

Mat. 5, 45. rom 13, 9.

Gal 5, 14. sam. 2, 8. g As a horse to leape an ass, or a mule a mare.

Chap 20, 2. z Gen. 23, 10. *Ebr. of thy seed. Or, as make the passe

1 Which was an idole of y^e Ammonites, vnto whome they burned and sacrificed their childre, 1 King 23, 10

Chap 20, 15. Or, as fupou.

m E wil punish the land where such incestuous marriages & pollutions are suffered.

n He comparereth the wicked to euil humours and surfeiting, which corrupt y^e soules and of presse nature, and therefore muste be cast out by vomit. o Bothe for their wicked marriages, vnatural copulations, idolatrie or spiritual whoredome with Molech, and such like abominacions. p Ether by y^e ciuile sword, or by some plague that God wil send vpon suche.

Chap. 11, 44. & 20, 7, 1 pet. 1, 16.

a That is, void of all pollution, idolatrie, and superstition bothe of soule and body.

CHAP. XXI.

¹ Ebr. a beating
shalbe some re-
ad they shalbe
beaten.

nor fredome giuen her, she shalbe scourged, but they shal not dye, because she is not made fre.

21 And he shal bring for his trespas offering vnto the Lord, at the dore of the Tabernacle of the Congregation, a ram for a trespas offering.

22 Then the Priest shal make an atonement for him with the ram of the trespas offering before the Lord, concerning his sinne which he hath done, and pardon shal be giuen him for his sinne which he hath committed.

23 ¶ Also when ye shal come into the land, and haue planted euerie tre for meat, ye shal counte the frute thereof as vncircumcised: thre yere shal it be vncircumcised vnto you, it shal not be eaten:

It shal be vnclean, as vnto which is not circumcised.

24 But in the fourth yere all the frute thereof shal be holy to the praise of the Lord.

¹ Or, that God
vnto multiplie

25 And in the fift yere shal ye eat of the frute of it that it may yelde to you the increase thereof: I am the Lord your God.

² To measure
luckie or vn-
luckie daies.

Chap. 21, 5.
^k As did the
Gentiles in si-
gne of mour-
ning.

² Or, cut, or leaue

Deut. 14, 1.

³ Ebr. soule, or
person.

¹ By whipping
your bodies
or burning
markes theri.

^m As did the
Cyprians, and
Loctenscs.

26 ¶ Ye shal not eat the flesh with the blood; ye shal not vse witch craft, nor obserue times.

27 *Ye shal not cut round the corners of your heades, nether shalt thou marre the tuftes of thy beard.

28 *Ye shal not cut your flesh for the dead, nor make anie printe of a marke vpon you: I am the Lord.

1. Sam. 28, 8.

29 ¶ Thou shalt not make thy daughter commen, to cause her to be a whore; lest the land also fall to whoredome and the land be ful of wickednes.

30 ¶ Ye shal kepe my Sabbaths and reuerence my Sanctuarie: I am the Lord.

ⁿ In token of
reuerence.

31 ¶ Ye shal not regarde them that worke wth spirits, nether sothefaiers: ye shal not seke to them to be defiled by them: I am the Lord your God.

^o Or, do him
wrong.

Exod. 22, 21.

32 ¶ Thou shalt rise vp before the hored, and honour the persone of the olde man, and dread thy God: I am the Lord.

33 ¶ And if a stranger sojourne with thee in your land, ye shal not vex him.

^o As in mea-
suring the gro-
unde.

Prou. 11, 1. &
16, 11. & 20, 10

^p By these
two measures
he meaneth
all other of
Epháh. read
Exod. 16, 36,
& of Hin Ex-
od. 29, 40.

34 *But the stranger that dwelleth with you, shalbe as one of your selues, & thou shalt loue him as thy selfe: for ye were strangers in the land of Egypt: I am the Lord your God.

35 ¶ Ye shal not do vniustly in iudgement, in line, in weight, or in measure.

36 *You shal haue iuste balances, true weightes, a true Epháh, and a true Hin. I am the Lord your God, which haue brought you out of the land of Egypt.

37 Therefore shal ye obserue all mine ordinances, and all my iudgements, and do them: I am the Lord.

2 They that giue of their sede to Molech, must dye. 6 They that haue recours to sorcerers. 10 The man that committeth adulterie. 11 Incest, or fornicacion with the kyred or affinne. 24 Israel a peculiar people to the Lord.

1 And the Lord spake vnto Moses, saying,

2 Thou shalt say also to the children of Israel, *Who soeuer he be of the children of Israel, or of the strangers that dwell in Israel, that giueth his children vnto Molech, he shal dye the death, the people of the land shal stone him to death.

Chap. 18, 21.

^a By Molech
he meaneth a
nie kinde of
idole, Chap. 18
21.

^b Read Chap.
18, 21.

3 And I wil set my face against that man and cut him of from among his people; because he hath giuen his childre vnto Molech, for to defile my Sanctuarie, and to pollute mine holy Name.

^c Though the
people be ne-
gligent to do
their duetie &
defend Gods
righte, yet he
wil not suffre
wickednes to
go vnpunished

4 And if the people of the land hide their eyes, and wink at that man when he giueth his children vnto Molech, and kill him not,

5 Then wil I set my face against that man, and against his familie, & wil cut him of, and all that go a whoring after him to commit whoredome with Molech, from among their people.

6 ¶ If anie turne after suche as worke with spirits, & after sothefaiers, to go a whoring after them, then wil I set my face against that persone, and wil cut him of from among his people.

^d To esteem
sorcerers or co-
urers is spiri-
tual whoredome,
or idolatry.

Chap. 22, 44.
1. pet. 2, 16.

7 ¶ Sanctifie your selues therefore, and be holy, for I am the Lord your God.

8 Kepe ye therefore mine ordinances, and do them. I am the Lord which doeth sanctifie you.

Exod. 21, 17.
pro. 20, 20.
mat. 15, 4.
^e He is wor-
thy to dye.

9 ¶ If there be anie that curseth his father or his mother, he shal dye the death: seing he hath cursed his father & his mother, his blood shal be vpon him.

Deu. 22, 22.
1oh. 8, 4.

10 ¶ And the man that committeth adulterie with another mans wife, because he hath committed adulterie with his neighbours wife, the adulterer and the adulteres shal dye the death.

11 And the man that lieth with his fathers wife, because he hath vncouered his fathers shame, thei shal bothe dye: their blood shal be vpon them.

Chap. 18, 8.

12 Also the man that lieth with his daughter in lawe, they bothe shal dye the death, they haue wrought abominacion, their blood shal be vpon them.

^o Or, confusion.

13 *The ma also that lieth with the male, as one lieth with a woman, they haue bothe committed abominacion: they shal dye the death, their blood shal be vpon them.

Chap. 18, 22.

14 Likewise he that taketh a wife and her mother, committeth wickednes: thei shal burne him and them with fire, that there be no wickednes among you.

^f It is an ex-
creable and de-
testable thung.

15 *Also the man that lieth with a beast, shal dye the death, and ye shal slay the beast.

16 And if a woman come to anie beast, and lie therewith, then thou shalt kil the womā and the beast: they shal dye the death, their blood shal be vpon them.

17 Also the mā that taketh his sister, his fathers daughter, or his mothers daughter, and seeth her shame & she seeth his shame, it is villennie: therefore they shal be cut of in the sight of their people, because he hath vncovered his sisters shame, he shal beare his iniquitie.

18 *The man also that lieth with a woman hauing her diseafe, & vncovereth her shame, & openeth her fountaine, and she openeth the fountaine of her blood, they shal be cut bothe out of from among their people.

19 Moreouer thou shalt not vncover the shame of thy mothers sister, nor of thy fathers sister, because he hath vncovered his kin: they shal beare their iniquitie.

20 Likewise the man that lieth with his fathers brothers wife, & vncovereth his vncles shame: they shal beare their iniquitie, & shal dye & their childes.

21 So the man that taketh his brothers wife, comitteth filthines, because he hath vncovered his brothers shame: they shal be childles.

22 ¶ Ye shal kepe therefore all mine ordinances & all my iudgements, and do them, that the land, whither I bring you to dwell therein, vspe you not out.

23 Wherefore ye shal not walke in the manners of this nation which I cast out before you: for they haue committed all these things, therefore I abhorred them.

24 But I haue said vnto you, ye shal inherit their land, and I wil giue it vnto you to possesse it, when a land that sloweth with miike & home: I am the Lord your God, who haue separated you from other people.

25 *Therefore shal ye put differēce betwene cleane beastes and vnclane, and betwene vnclane foules and cleane: nether shal ye defile your selues with beastes & foules, nor with anie creeping thing, that y growe dē brīgeth forth, which I haue separated from you as vnclane.

26 Therefore shal ye be holie vnto me: for I the Lord am holie, and I haue separated you frō other people, y ye shulde be mine.

27 ¶ And if a man or woman haue a spirit of diuination, or sothe saying in them, they shal dye the death: they shal stone them to death, their blood shal be vpon them.

CHAP. XXI.

For whome the Priest's may lament. 6 How pure the Priest's ought to be, bothe in them selues and in their familie.

And the Lord said vnto Moſes, Speake vnto the Priestes the ſonnes of

Aarōn, and say vnto them, Let none be defiled by the dead among his people, But by his kinſemā that is nere vnto him: to wit, by his mother, or by his father, or by his ſonne, or by his daughter, or by his brother,

Or by his ſiſter a māid, that is nere vnto him, which hath no had a houſband: for her he may lament.

He ſhal not lament for the prince among his people, to pollute him ſelfe.

They ſhal not make balde partes vpon their head, nor ſhaue of the lockes of their beard, nor make anie cuttrigs in their fleſh.

They ſhal be holy vnto their God, and not pollute the Name of their God for the ſacrifices of the Lord made by fire, and the bread of their God they do offer: therefore they ſhal be holy.

They ſhal not take to wife an whore, or done polluted, nether ſhall they marie a woman diuorced from her houſband: for ſuche one is holy vnto his God.

Thou ſhalt ſanctifie him therefore, for he offreth the bread of thy God: he ſhal be holy vnto thee: for I the Lord, which ſanctifie you, am holy.

If a Priests daughter fall to playe the whore, ſhe polluteth her father: therefore ſhal ſhe be burnt with fire.

¶ Also y anie Priest among his brethren, (vpon whoſe head the anointing oyle was powred, and hath conſecrated his hand to put on the garments) ſhal not, & vncover his head, nor rent his clothes.

Nether ſhal he go to anie dead body, nor make him ſelfe vnclane by his father or by his mother,

Nether ſhal he go out of the Sanctuarie, nor pollute the holy place of his God: for the crowne of the anointing oyle of his God is vpon him: I am the Lord.

¶ Also he ſhal take a māid vnto his wife:

But a widowe, or a diuorced woman, or a polluted, or an harlot, theſe ſhal he not marie, but ſhal take a māid of his owne people to wife:

Nether ſhal he deſile his ſede among his people: for I am the Lord who ſanctifie him.

¶ And the Lord ſpake vnto Moſes, ſaying, Speake vnto Aarōn, and ſay, Whoſoever of thy ſede in their generacions hath anie blemiſhes, ſhal not prece to offer the bread of his God:

For whoſoever hath anie blemiſh, ſhal not come nere: as a man blinde or lame, or that hath a flat noſe, or that hath anie miſhapen membre,

Or a man that hath a broken foote, or a broken hand,

Or is croke backed, or bleare eyed, or hath a blemiſh in his eye, or be ſkirie, or ſkabbed

a By touching the dead, lamenting, or being at their buriall.

b For being married ſhe is termed to be cut of from his familie.

c Onely the Priests was permitted to moune for his next kintred.

d Which be the an euil name or is ſtamed.

e Thou ſhalt counte anie holy and reuerence them.

f The ſeuere bread.

g He ſhal vnto ſuche ceremonies as true mourners obserued.

h To goe to the dead.

i For by his anointing he was preferred to the other Priests, & therefore coulde not lament the dead, lest he ſhuld haue polluted his holy ointing.

k Not onely of his tribe but of all Iſrael.

l By marrying anie vnchaſte or deſamed woman.

m Which is deformed or bruſed.

n As not of equal proportion, or hauing an vntowardly more or leſſe.

o Or that hath a web, or pout.

Ebr. in the eyes of the children of their people.

Or, ſonnes.

Ebr. ſeſh.

g They ſhal be cut of from their people, & their children ſhal be taken as baſtards: and not counted among the Iſraelites. Read Chap. 18. 16.

Chap. 18. 26. Chap. 18. 27.

Deut. 9. 5.

i Full of abundance of all things.

Chap. 17. 3. deut. 14. 4.

k By eating their contrarie to my com mandment.

Ver. 7.

Deut. 18. 7. 1 Sam. 28. 7.

Chap. 19. 27.

m Which is deformed or bruſed. n As not of equal proportion, or hauing an vntowardly more or leſſe. o Or that hath a web, or pout.

skabbed, or haue his stones broken.

21 None of the seide of Aarón the Priest y hathe a blemish, shal come nere to offer y sacrifices of the Lord made by fire, hauing a blemish: he shal not preace to offer the bread of his God.

p As the frewe bread, and meat offerings
q As of sacrifice for sone
r As of the courses & first fruits
s In to the s^l b^uat^{te}

22 The bread of his God, *even* of the q mo- ste holy, and r of the holy shal he eat:

23 But he shal not go in vnto the c vaile, nor come nere the altar, because he hathe a blemish, lest he pollute my Sanctuaries: for I am the Lord that sanctifie them.

24 Thus spake Mosés vnto Aarón, and to his sonnes, and to all the childē of Israël.

CHAP. XXII.

1 Who ought to abstaine from eating the things that were offered 19 What oblations shoulde be offered.

1 And the Lord spake vnto Mosés, say- ing,

a M^oaning y the Priests ab- staine from eating, so long as they are polluted

2 Speake vnto Aarón, and to his sonnes, that they be a separated from the holy things of the children of Is ael, and that they pollute not mine holy Name in those things, which they halowe vnto me: I am the Lord.

b To eat the- rof.

3 Say vnto them, Whofoeuer *le be* of all your seide among your generacions after you, that b toucheth the holy things which the childē of Is ael halowe vnto y Lord, hauing his vnclennes vpon him, eue that peisonē shal be cut of from my sight: I the Lord.

Chap 15.2.

c By touching anie dead thing or being at burial of y dead.

4 * Whofoeuer also of y seide of Aarón is a leper, or hathe a rúning issue, he shal not eat of the holy things vntil he be cleane: an i whofo toucheth anie that is c vnclenne by reason of the dead, or a man whose issue of seide rurneth t from him,

d E^ue according to all his vn- cleannes

5 Or the man that toucheth anie creeping thing, whereby he may be made vnclenne, or a man, by whome he may take vnclennes, whatfoeuer vnclennes he hathē,

e Or, vn- til.

6 The personē that hathe touched suche, shal therefore be vnclenne vntil the euen, and shal not eat of the holy things, e except he haue washed his flesh with water.

f Or, bread

Exod 22.31. Exek. 44.31.

7 But when the sunne is downe, he shal be cleane, and shal afterward eat of the holy things: for it is his fode.

g Which is not of the tri- be of Leui e Some read, y seruant which had his eare bored and wold: not go fre, Exod. 21.6.

8 * Of a beast that dyeth, or is rent with beasts, whereby he may be defiled, he shal not eat: I am the Lord.

9 Let them kepe therefore mine ordinance, lest they beare their sinne for it, and dye for it, if they defile it: I the Lord sanctifie them.

10 There shal no d stranger also eat of the holy thing, nether e the gest of the Priest, nether shal an hired seruant eat of the ho- ly thing:

11 But if the Priest bie anie with money, he shal eat of it, also he that is borne in his house: they shal eat of his meat.

12 If the Priests daughter also be married vnto a f stranger, she may not eat of the holy offerings.

f Who is one of the Priests kindred

13 Notwithstanding if the Priests daughter be a widow or diuorced, and haue no childē, but is returned vnto her fathers house, she shal eat of her fathers bread, as she did in her youth: but there shal no stranger eat thereof.

Chap. 10. 14

14 ¶ If a man eat of the holy thing vnwittingly, he shal put the s fiftē parte there- unto, and giue it vnto the Priest with the halowed thing.

g He shal gi- ue that and a fift parte ouer.

15 So they shal not defile the holy things of the children of Is ael, which they offer vnto the Lord.

16 Nether cause the people to beare the ini- quitie of their h trespas, while they eat their holy thing: for I y Lord do halow them.

h For if they did not offer for their er- rour, the peo- ple by their ex- ample might com- mitte the like offence.

17 ¶ And y Lord spake vnto Mosés, saying,

18 Speake vnto Aarón, and to his sonnes, and to all the children of Israël, and say vnto them, Whofoeuer *le be* of the house of Is ael, or of the strangers in Israël, that wil offer his sacrifice for all their voves, and for all their fre offerings, w they vse to offer vnto the Lord for a burnt offering,

19 *Te shal offer* of your fre minde a male without blemish of the beues, of the she- pe, or of the goates.

20 Ye shal not offer anie thing y hath a blemish: for y shal not be acceptable for you.

21 * And whofoeuer bigeth a peace offering vnto the Lord to accomplish his vow, or for a fre offering, of the beues, or of y she- pe, his fre offering shal be perfect, no blemish shal be in it.

Deut 15.20. eccles 35.140

22 Blin e, or broken, or maimed, or hauing a wenne, or skirute, or skabbed: these shal ye not offer vnto the Lord nor make an offering by fire of these vpon the altar of the Lord.

Or, w^oul.

23 Yet a bullocke, or a shepe that hathe anie mēbre superfluous, or lackēg, suche maieft thou present for a fre offering, but for a vowe it shal not be accepted.

Chap. 21. 18.

24 Ye shal not offer vnto y Lord that which is bruised or cuffed, or broken, or cut away, nether shal ye make an offering thereof in your land,

25 Nether i of the hand of a strager shal ye offer the bread of your God of anie of these, because their corrupcion is in them, there is a blemish in the: therefore shal they not be accepted for you.

i Ye shal not receiue anie vpperick thing of a stranger, to make it the Lords offering: which he cal- leth the bread of the Lord.

26 ¶ And y Lord spake vnto Mosés, saying,

27 Whē a bullocke, or a shepe, or a goat shal be broght forth, it shal be eue seuē daies vnder his damme: and from the eight day fo: the, it shal be accepted for a sacrifice made by fire vnto the Lord.

28 As for the cowe or the ewe, ye shal not kil her, and her yong *lethe* in one day.

Deut 22.4

Chap. 7. 11.

k For whofoeuer doeth o-therwise then God comma-ndeth, pollureth his name.

Or, conuocacior.

Exod 20, 9.
Or, may worke
Or, assemble.

a For the Sab bath was kept euerie weke, & these other were but kept once euerie yere

Exod 22, 15.
nom. 28, 17.

b Or bodellie labour, saue about that & one mulle eat, Exod 12, 16.
c The first day of the feast & 7 seuenite were kept holy: in the rest thei might worke, except anie feast were iter medeled, as 7 feast of vnleauened bread 7 8 feith day, & the feast of sheaves the sixtenth day
Or, auomer: made Deut 14, 19. rub 2, 15
psal 129, 7
d That is, the seconde Sabbath of 7 Pas- seouer.

e Which is, 7 8 feith parte of an Ephiah or two omers read Exod. 16, 16.

29 So when ye wil offer a thanke offering vn- to the Lord, ye shal offer willingly.
30 The same day it shal be eaten, ye shal leaue* none of it vntil the morowe: I am the Lord.
31 Therefore shal ye kepe my command- ments and do them; for I am the Lord.
32 Nether shal ye k pollute mine holy Na- me, but I wil be halowed among the chil- dren of Israél I the Lord sanctifie you,
33 Which haue brogat you out of the land of Egypt, to be your God: I am the Lord.

CHAP. XXXIII.

2 The feasts of the Lord 3 The Sabbath. 5 The pas- seouer. 6 The feast of vnleauened bread. 10 The feast of first frutes. 16 Wintide. 24 The feast of blowing trompets. 34 The feast of tabernacles.

1 **A** Nd the Lord spake vnto Mosés, saying,
2 Speake vnto the children of Israél, and say vnto them, The feasts of the Lord which ye shal call the holy^a assemblies, *euem* these are my feasts.
3 * Six daies^b shal worke be done, but in the seuenth day shalbe the Sabbath of rest, an holy^c conuocacion: ye shal do no worke therein, it is the Sabbath of the Lord, in all your dwellings.
4 ¶ These are 7 feasts of the Lord, and ho- ly conuocacions, which ye shal proclame in their^d seasons.
5 In the first moneth, and in the fourtenth day of the moneth at euening shalbe the Passeouer of the Lord.
6 And on the fiftenth day of this moneth shalbe the feast* of vnleauened bread vnto the Lord: seuen daies ye shal eat vnleau- ened bread.
7 In the first day ye shal haue an holy con- uocacion: ye shal do no^b seruile worke therein.
8 Also ye shal offer sacrifice made by fire vnto the Lord seuen daies, and in the^c se- uenth day shalbe an holy conuocacion: ye shal do no seruile worke therein.
9 ¶ And 7 Lord spake vnto Mosés, saying,
10 Speake vnto the children of Israél, and say vnto thē, When ye be come into the land, which I giue vnto you, and reape the haruest thereof, thē ye shal bring^a a sheafe of the first frutes of your haruest vnto the Priest,
11 And he shal shake the sheafe before the Lord, that it may be acceptable for you: the morowe after the^d Sabbath, the Priest shal shake it.
12 And that day when ye shake the sheafe, shal ye prepare a lambe without blemish of a yere olde, for a burnt offering vnto the Lord:
13 And the meat offering thereof shalbe two^e tenth deales of fine floure mingled with oyle, for a sacrifice made by fire vnto the

Lord of swete sauour: and the drinke of- fring thereof the fourth part^f of an Hin of wine.
14 And ye shal eat nether bread nor par- ched corne, nor^g grene eares vntil the sel- fe same day that ye haue broght an of- fering vnto your God: this shal be a lawe for euer in your generacions and in all your dwellings.
15 ¶ Ye shal count also to you from the mo- rowe after the^h Sabbath, *euem*: from the day that ye shal bring the sheafe of the shake offering, seuenⁱ Sabbaths, thei shalbe complete.
16 Vnto the morowe after the seuenth Sab- bath shal ye nombre fifty daies: then ye shal bring a newe meat offering vnto the Lord.
17 Ye shal bring out of your habitacions bread for the shake offering: thei shalbe two loanes of two tenth deales of fine floure, which shalbe baken with^h leauen for first frutes vnto the Lord.
18 Also ye shal offer with the bread seuen lambes without blemish of one yere ol- de, and a yong bullocke and two rams: thei shal be for a burnt offering vnto the Lord, with their meat offerings and their drinke offerings, for a sacrifice made by fi- re of a swete sauour vnto the Lord.
19 Then ye shal prepare an he goat for a sin offering, and two lambes of one yere ol- de for peace offerings.
20 And the Priest shal shake them to and fro with the bread of the first frutes befo- re the Lord, and with the two lambes: thei shalbe holy to the Lord, for theⁱ Priest.
21 So ye shal proclame the same day, that it may be an holy conuocacion vnto you: ye shal do no seruile worke therein: it shal be an ordinance for euer in all your dwel- lings, throughout your generacions.
22 ¶ And when you reape the haruest of your land, thou shalt not rid cleane 7 cor- ners of thy felde when thou reapest, ne- ther shalt thou make anie aftergathering of thy haruest, but shalt leaue them vnto the poore and to the stranger: I am the Lord your God.
23 ¶ And 7 Lord spake vnto Mosés, saying,
24 Speake vnto the children of Israél, and say, In the^k seueñth moneth, and in the first day of the moneth shal ye^l haue a Sab- bath, for the remembrance of^m blowing the trompets, an holy conuocacion.
25 Ye shal do no seruile worke therein, but offer sacrifice made by fire vnto the Lord.
26 ¶ And the Lord spake vnto Mosés, saying,
27 Theⁿ tenth also of this seuenth moneth shalbe a day of recõciliation: it shal be an holy conuocacion vnto you, and ye shal humble

f Read Exod. 29, 40

Or, ful eares.

g That is, the seueñth day af- ter the first Sabbath of the Passeouer. Or, weeke.

h Because the Priest shulde eat them, 29 chap 7, 13, and they shulde not be offered to 7 Lord vp- on the altar

i That is, of- fered to the Lord, and the rest shulde be for 7 Priests.

Chap 19, 9. deu. 24, 19.

k That is, a- bout the end of September. l Or an holy- day to 7 Lord.

m Which blow- ing was to put them in re- mēbrance of the manifolde feasts 7 we- re in 7 mon- the, and of the Iubile Chap 16 30. nom. 28, 17.

By fasting. a humble your soules, & offer sacrifice made by fire vnto the Lord.

28 And ye shal do no worke that same day: for it is a day of reconciliation, to make an atonement for you before the Lord your God.

29 For euerie persone that humbleth not him selfe that same day, shal euen be cut of from his people.

30 And euerie persone that shal do anie worke that same day, the same persone also wil I destroye from among his people.

31 Ye shal do no maner worke therefore: this shalbe a lawe for euer in your generacions, throughout all your dwellings.

32 This shalbe vnto you a Sabbath of rest, and ye shal hūble your soules: in the ninth day of the moneth at euen, from euen to euen shal ye celebrate your Sabbath.

33 ¶ And y Lord spake vnto Mosēs, saying,

34 Speake vnto the children of Israēl, and say, In the fiftiēth day of this seuēth moneth shalbe for seuen daies the feast of Tabernacles vnto the Lord.

35 In the first day shalbe an holy conuocation: ye shal do no seruite worke therein.

36 Seuen daies ye shal offer sacrifice made by fire vnto the Lord, and in the eight day shalbe an holy conuocation vnto you, and ye shal offer sacrifices made by fire vnto the Lord: it is the solemne assemblie, ye shal do no seruite worke therein.

37 These are y feastes of the Lord (which ye shal call holy conuocations) to offer sacrifice made by fire vnto y Lord, as burnt offering, and meat offering, sacrifice, and drinke offerings, euerie one vpon his day,

38 Beside the Sabbaths of the Lord, & beside your gifts, and beside all your vowes, and beside all your fre offerings, which ye shal giue vnto the Lord.

39 But in the fiftiēth day of the seuēth moneth, whē ye haue gathered in the fruite of the land, ye shal kepe an holy feast vnto the Lord seuen daies: in the first day shalbe a Sabbath: likewise in the eight day shalbe a Sabbath.

40 And ye shal take you in the first day the fruite of goodlie trees, branches of palme trees, and the boughes of thicke trees, & willowes of the brooke, and shal reioyce before the Lord your God seuen daies.

41 So ye shal kepe this feast vnto the Lord seuen daies in the yere, by a perpetual ordinance through your generacions: in the seuēth moneth shal you kepe it.

42 Ye shal dwel in bootes seuen daies: all that are Israelites borne, shal dwel in bootes,

43 That your posteritie may knowe that I haue made the children of Israēl to dwel in bootes, when I broght them out of the lād of Egypt: I am y Lord your God.

44 So Mosēs declared vnto the children of Israēl the feastes of the Lord.

CHAP. XXIII.

The oyle for the lampes. 5 The shewbread 14 The blasphemer shalbe stoned. 17 He that killeth shalbe killed.

1 And the Lord spake vnto Mosēs, saying,

2 Commande the children of Israēl that they bring vnto thee pure oyle oliue beaten, for the light, to cause the lampes to burne continually.

3 Without the vaile of the Testimonie, in the Tabernacle of the Congregation, shal Aaron dresse them, bothe euen and morning before the Lord alwaies: this shalbe a lawe for euer through your generacions.

4 He shal dresse the lampes vpon the pure Candellticke before the Lord perpetually.

5 ¶ Also thou shalt take fine floure, & bake twelue cakes thereof: two tenth deales shal be in one cake.

6 And thou shalt set them in two rowes, six in a rowe vpon the pure table before the Lord.

7 Thou shalt also put pure incense vpon the rowes, that in stede of the bread it may be for a remembrance, and an offering made by fire to the Lord.

8 Euerie Sabbath he shal put the in rowes before the Lord euermore, receauing them of the childre of Israēl for an euerlasting couenant.

9 ¶ And the bread shalbe Aarons & his sonnes, and they shal eat it in the holy place: for it is moste holy vnto him of the offerings of the Lord made by fire by a perpetual ordinance.

10 ¶ And there went out among the children of Israēl the sonne of an Israelitish woman, whose father was an Egyptian: & this sonne of the Israelitish woman, and a man of Israēl stroue together in the hoste.

11 So the Israelitish womans sonne blasphemed the Name of the Lord, and cursed, and they broght him vnto Mosēs (his mothers name also was Shelomith, y daughter of Dibī, of the tribe of Dan)

12 And they put him in ward, til he tolde them the minde of the Lord.

13 Then the Lord spake vnto Mosēs, saying,

14 Bring the blasphemer without the hoste, and let all that heard him, put their hands vpon his head, and let all the Congregation ston him.

15 And thou shalt speake vnto the children of Israēl, saying, Whosoever curseth his God, shal beare his sinne.

16 And he that blasphemeth the Name of

o Which corei neth a night and a day: yet they roke it but for their natural day
Ebr 1st your Sabbath
Nomb 29, 12.
Iohn 7, 37.

Exod 29, 18.

p Or a day wherein the people are stayed from all worke

q Or peace offering

r Or a soleme feast

s Or, of lower thicke with leaues.

t In the wilderness, forasmuch as they wolde not cree dit Ioshua and Calēb, when they returned from spying the land of Canaan.

b Which vaile separated y Holiest of all, where was y Arke of the testimonie, fro the Sanctuary

Exod 31, 8.

Exod 25, 30.
c That is, two Omers: read Exod 16, 16.

d For it was burnt euerie Sabbath when the bread was taken away

Exod 29, 38.
chap. 8, 31.
Mas. 12, 1.

e Out of his tent

f By swearing or dispiking God

Nomb. 15, 34

Deu. 17, 9.
Ex. 17, 7.

g Shalbe punished

the Lord, shal he put to death: all the Cōgregation shal stone him to death: as wel the stranger, as he that is borne in the lād: when he blasphemeth the Name of the Lord, let him be slaine.

Exod. 21, 12. deut. 19, 4. Ebr. smiteth the soule of a man Ebr. soule for soule.

17 ¶ He also that killeth anie man, he shalbe put to death.

18 And he that killeth a beast, he shal restore it, beast for beast.

19 Also if a man cause anie blemish in his neighbour: as he hath done, so shal it be done to him:

Exod. 21, 24. deut. 19, 21. mat. 5, 24.

20 * Breache for breache, eie for eie, to the fot tothe: suche a blemish as he hath made in anie, suche shalbe repaied to him.

21 And he that killeth a beast shal restore it: but he that killeth a man shalbe slaine.

Exod. 12, 49.

22 Ye shal haue one lawe: it shalbe aswel for the stranger as for one borne in the country: for I am the Lord your God.

h Because the punishment was not yet appointed by the Lawe for the blasphemor, Moses consulted with the Lord, & tolde the people what God commanded

23 ¶ Then h Moses tolde the children of Israél, and thei broght the blasphemor out of the hoste, and stoned him with stones: so the children of Israél did as the Lord had commanded Moses.

CHAP. XXV.

2 The Sabbath of the seuenth yere. 3 The Iubile in the fiftieth yere 14 Not to oppresse their brethren 23 The sale, and redeming of lands, houses and persons.

1 And the Lord spake vnto Moses in mount Sinai, saying,

2 Speake vnto the children of Israél, and say vnto them, When ye shal come into the land which I giue you, the * land shal kepe Sabbath vnto the Lord.

Exod. 23, 10. Ebr. shal rest a rest 2 The Iewes begā the count of this yere in September: for then all the frutes were gathered

3 * Six yeres thou shalt sowe thy field, and six yeres thou shalt cut thy vineyard, and gather the frute thereof.

4 But the seuenth yere shalbe a Sabbath of rest vnto the land: it shall e the Lords Sabbath: thou shalt nether sowe thy field, nor cut thy vineyarde.

b By reason of the corne y fel out of the eares the yere past c Or, which thou hast separated from thy selfe, and consecrated to God for the poore d That which y lād bringeth forth in her rest.

5 That which groweth of it b owne accorde of thy haruest, thou shalt not reape, nether gather the grapes that thou haste c left vnlaboured: for it shalbe a yere of rest vnto the land.

6 And the d rest of the lād shalbe meat for you, euen for thee, & for thy seruant, & for thy maid, & for thy hyred seruant, and for the stranger that sojourneth with thee:

7 And for thy cattel, and for the beastes that are in thy land shal all the increase thereof be meat.

Or, weekes e In the beginning of the 50. yere was the Iubile, so called, because the ioyful tidings of libertie was publikey proclaimed by the sounde of a cornet.

8 ¶ Also thou shalt number seuen Sabbaths of yeres vnto thee, euen seuen times seuen yere: and the space of the seuen Sabbaths of yeres wil be vnto thee nine and fourty yere.

9 * Then thou shalt cause to blowe the trumpet of the Iubile in the tenth day of the seuenth moneth: euen in the day of the reconciliacion shal ye make the trum-

pet blowe, through out all your land.

10 And ye shal halowe that yere, euen the fiftieth yere, and proclaime libertie in the land to all the f inhabitants thereof: it shal be the Iubile vnto you, and ye shal returne euerie man vnto his s possession, and euerie man shal returne vnto his familie.

f Which were in bondage

g Because the tribes shulde nether haue their possessions, or families diminished nor cōfoided

11 This fiftieth yere shalbe a yere of Iubile vnto you: ye shal not sowe, nether reape that which groweth of it selfe, nether gather the grapes thereof, that are left vnlaboured.

12 For it is the Iubile, it shal be holy vnto you: ye shal eat of the increase thereof out of the field.

13 In the yere of this Iubile, ye shal returne euerie man vnto his possession.

14 And whē thou sellest oght to thy neighbour, or byest at thy neighbours hand, ye shal h not oppresse one another:

h By deceit or otherwise. i If the Iubile to come be nere, thou shalt sel better cheape: if it be farre of, dearer

15 But according to the number of i yeres after the Iubile thou shalt bye of thy neighbour: also according to the number of the yeres of the reuenues, he shal sel vnto thee.

16 According to the multitude of yeres, thou shalt encrease the price thereof, and according to the fewnes of yeres, thou shalt abate the price of it: for the number of k frutes doeth he sel vnto thee.

k And not the full possession of the land.

17 Oppresse not ye therefore anie man his neighbour, but thou shalt feare thy God: for I am the Lord your God.

18 ¶ Wherefore ye shal obey mine ordinances, and kepe my lawes, and do them, and ye shal dwel in the land in sactie.

l O, boldly without feare.

19 And the land shal giue her frute, and ye shal eat your fil, and dwel therein in sactie.

20 And if ye shal say, What shal we eat the seuenth yere, for we shal not sowe, nor gather in our increase?

m Ebr. I will commande

21 I wil m send my blessing vpon you in the sixt yere, and it shal bring forth the frute for thre yeres.

22 And ye shal sowe the eight yere, and eat of the olde frute vntil the ninth yere: vntil the frute thereof come, ye shal eat the olde.

23 ¶ Also the land shal not be sold to be l cut of from the familie: for the land is mine, and ye be but strangers and sojourners with me.

l It coulde not be solde for euer, but must returne to the familie in the Iubile

24 Therefore in all the land of your possession ye shal m grante a redemption for the land.

m Ye shal sel it on condiciō that it may be redeemed.

25 ¶ If thy brother be impouershed, & sel his possession, thē his redemer shal come, euen his nere kinsman, and bye out that which his n brother solde.

Or, kinsman

26 And if he haue no redemer, but n hath gotten and founde to bye it out,

n Ebr. hū hand hath gotten

27 Then

^m Abating the money of the yeres past, and paying for the rest of the yeres to come

27 Then shal he counte the yeres of his sale, and restore the ouerplus to the man, to whome he solde it: so shal he returne to his possession.

^o Fro his handes that bought it

28 But if he can not get sufficient to restore to him, then that which is solde, shal remaine in the had of him that hath bought it, vntil the yere of the Iubile: and in the Iubile it shal come out, and he shal returne vnto his possession.

^p That is, for euer real vet.

29 Likewise if a man sel a dwelling house in a walled citie, he may bye it out againe within a whole yere after it is solde: within a yere may he bye it out.

30 But if it be not bought out within the space of a ful yere, then the house that is in the walled citie, shalbe stablished, as cut of from the familie, to him that bought it, throughout his generacions: it shal not go out in the Iubile.

^q r. utatur.

31 But the houses of villages, which haue no walles rounde about them, shalbe esteemed as the field of the countie: they may be bought out againe, and shal go out in the Iubile.

^r Lbr for euer.

32 Notwithstanding, the cities of the Leuites, and the houses of the cities of their possession, may the Leuites redeme at all seasons.

33 And if a mā purchase of the Leuites, the house that was solde, and the citie of their possession shal go out in the Iubile: for y houses of the cities of y Leuites are their possession among the children of Israél.

^s Where the Leuites kept their cattel

34 But the field of the suburbs of their cities, shal not be solde: for it is their perpetual possession.

^t In ebr it is, if his had shake: meaning if he stretch forth his hand for helpe as one in miserie
Exod 22, 25.
deu 23, 19
prouer 28, 8.
e2 sk 18, 8 & 22, 12

35 Moreouer if thy brother be impouerished, and fallen in decay with thee, thou shalt releue him, and as a strager and sojourner, so shal he liue with thee.

36 Thou shalt take no vsurie of him; nor vantage, but thou shalt feare thy God, that thy brother may liue with thee.

37 Thou shalt not giue him thy money to vsurie, nor lend him thy vitailles for increase.

38 I am the Lord your God, which haue brought you out of the lad of Egypt, to giue you the land of Canaan, and to be your God.

Exod 11, 2.
deu 15, 12.
22, 34, 14.

39 If thy brother also that dwelleth by thee, be impouerished, and be solde vnto thee, thou shalt not compel him to serue as a bonde seruant,

40 But as an hyred seruant, and as a sojourner he shal be with thee: he shal serue thee vnto the yere of the Iubile.

41 The shal he departe from thee, as he, and his children with him, and shal returne vnto his familie, and vnto the possession of his fathers shal he returne:

42 For they are my seruants, whome I

brought out of the land of Egypt: they shal not be solde as bonde men are solde.

^u Vnto perpetuall seruitude
Eph 6 y.
col 4, 1.

43 Thou shalt not rule ouer him cruelly, but shalt feare thy God.

44 Thy bonde seruant also, and thy bonde maid, which thou shalt haue, shal be of the heathen that are ioude about you: of the shal ye bye seruants and maids.

45 And moreouer of the children of the strangers, that are sojourners among you, of them shal ye bye, and of their families that are with you, which they begate in your land: these shal be your possession.

^v For thei shal not be bought out at the Iubile

46 So ye shal take them as inheritance for your children after you, to possesse them by inheritance, ye shal vse their labours for euer: but ouer your brethren the children of Israél ye shal not rule one ouer another with crueltie.

47 If a sojourner or a stranger dwelling by thee get riches, and thy brother by him be impouerished, and sel him selfe vnto the stranger or sojourner dwelling by thee, or to the stocke of the strangers familie,

^w Ebr If he is rich: rare holde.

48 After that he is solde, he may be bought out: one of his brethren may bye him out,

49 Or his vncler, or his vncler sone may bye him out, or anie of the kinred of his flesh among his familie, may redeme him: either if he can get so muche, he may bye him selfe out.

^x If he be able

50 Then he shal reken with his byer from the yere that he was solde to him, vnto the yere of Iubile: and the money of his sale shalbe according to the number of yeres: according to the time of an hyred seruant shal he be with him.

^y Which remaine yet to y Iubile

51 If there be manie yeres behinde, according to them he shal giue againe for his deliuerance, of the money that he was bought for.

52 If there remaine but fewe yeres vnto the yere of Iubile, the he shal couete with him, and according to his yeres giue againe for his redemption.

53 He shalbe with him yere by yere as an hyred seruāt: he shal not rule cruelly ouer him in thy sight.

54 And if he be not redemed thus, he shal go out in the yere of Iubile, he, and his children with him.

^z Thou shalt not suffre him to increat him rigorously, if y knowe it.

55 For vnto me the children of Israél are seruants: they are my seruants, whome I haue brought out of the land of Egypt: I am the Lord your God.

CHAP. XXVI.

1 Idolatrie forbidden. 3 A blessing to them that kepe the comandemētis 14 The curisse to those that break them. 42 God promiseth to remembre his couenants.

1 YE shal make you none idoles nor grauen image, nether reare you vp anie piller, nether shal ye set anie image of stone in your lad to bowe downe to it: for

Exod 20, 4.
deu 5, 8
psal 97, 7.
10, 10: e hauing an image 12, 2.

Chap 19.30. 2 I am the Lord your God, Ye shal kepe my Sabbaths, and *reueren-
Deu 28.1. 3 *If ye walke in mine ordinances, and kepe my commandements, and do them,
 4 I wil then send you ^araime in due season, and the land shal yelde her increase, and the trees of the field shal giue their frute.
 5 And your threshing shal reache vnto the vintage, and the vintage shal reache vnto sowing time, and you shal eat your bread in plenteousnes, and *dwell in your land safely.
 6 And I wil send peace in the land, and ye shal slepe and none shal make you afraid: also I ^bwil rid euil beasts out of the land, and the ^csworde shal not go through your land.
 7 Also ye shal chase your enemies, and they shal fall before you vpon the sworde.
Ioh 23.10. 8 *And siue of you shal chase an hundreth, and an hundreth of you shal put ten thousand to flight, and your enemies shal fall before you vpon the sworde.
Ebr I wil turne v. to you 9 For I wil haue respect vnto you, & make you encrease, & multiplie you, and c-
c Pertourme that which I haue promised 10 Ye shal eat also olde store, and cary out olde because of the newe.
Exek. 37.26. 11 *And I wil set my ^dTabernacle among you, and my soule shal not lothe you.
2. cor 6.16. 12 Also I wil walke among you, and I wil be your God, and ye shal be my people.
d I wil be daily present with you. 13 I am the Lord your God which haue broght you out of the land of Egypt, that ye shulde not be their boadmen, and I haue broken the ^ebondes of your yoke, and made you go vpright.
e I haue set you at full libertie, where as before ye were as beasts tied in bades 14 *But if ye wil not obey me, nor do all these commandements,
Deu 28.15. 15 And if ye shal despise mine ordinances, ether if your soule abhorre my Lawes, so that ye wil not do all my commademets, but breake my ^fcouenant,
lament 2.17- mal 2.2. 16 Then wil I also do this vnto you, I wil appoint ouer you ^gfearfulnes, a consumption, and the burning ague to consume the eyes, and make the heart heauie, and you shal sowe your seede in vaine: for your enemies shal eat it:
f Which I made with you in choosing you to be my people 17 And I wil set ^hmy face against you, and ye shal fall before your enemies, and they that hate you, shal reigne ouer you, *and ye shal flee when none pursueth you.
g Read Chap. 17.10. 18 And if ye wil not for these things obey me, then wil I punish you ⁱseuen times more, according to your sinnes,
h That is, more extremely. 19 And I wil breake the pride of your power, and I wil make your heauen as ^jyró, & your earth as brasse:
i Ye shal haue drought & barenes, Ag- ge 1.10 20 And your ^kstréngth shal be spent in vaine: nether shal your land giue her increase, nether shal the trees of the land giue

their frute.
 21 ¶ And if ye walke ^kstubbernelly against me, and wil not obey me, I wil then bring seuen times mo plagues vpon you, according to your sinnes.
 22 I wil also send wilde beastes vpon you, which shal ^lspoilie you, and destroy your cattel, and make you fewe in number: so your hie ^mwayes shalbe defolate.
 23 Yet if by these ye wil not be reformed by me, but walke stubbernelly against me,
 24 Then wil I also walke ⁿstubbernelly against you, and I wil smite you yet seuen times for your sinnes:
 25 And I wil send a sworde vpon you, that shal auenge ^oquarrel of my couenat: and when ye are gathered in your cities, I wil send ^ppestilence among you, and ye shalbe deliuered into the hand of theemie.
 26 When I shal breake the ^qstaffe of your bread, then ten womé shal bake your bread in one ^rouen, and they shal deliuer your bread againe by weight, and ye shal eat, but not be satisfied.
 27 Yet if ye wil not for this obey me, but walke against me stubbernelly,
 28 The wil I walke stubbernelly in ^smine angre against you, & I wil also chastice you seuen times ^tmore according to your sinnes.
 29 And ye shal eat the flesh of your sonnes, and the flesh of your daughters shal ye deuoure.
 30 I wil also destroye your hie places, and ^ucut away your images, and cast your car-
2 Chro 34.7. ^vkeises vpon the ^wbodies of your idoles, & ^xmy soule shal abhorre you.
Or, carious. 31 And I wil make your cities defolate, and bring you Sanctuarie vnto noight, and ^ywill not sinel the sauour of your swete odoures.
y I wil not accept your sacrifices. 32 I wil also bring the land vnto a wilderness, & your enemies, which dwell therein, shal be astonished thereat.
 33 Also I wil scatter you among the heathé, and ^zwill drawe out a sworde after you, and your land shalbe waste, and your cities shalbe defolate.
z Signifying that none come without Gods leading 34 Then shal the ^{aa}lad enioye her *Sabbaths, as long as it lieth voyde, and ye shalbe in your enemies land: then shal the land rest, and enioye her Sabbaths.
Chap. 25.2. 35 All the daies that it lieth voyde, it shal rest, because it did not rest in your ^{ab}Sabbaths, when ye dwelt vpon it.
ab Which I comaded you to kepe 36 And vpon them that are left of you, I wil send euen ^{ac}a faintenes into their hearts in the land of their enemies, & the founde of a leafe shaken shal chase them, and they shal ^{ad}flee as fleing from a sworde, & they shal fall, no man pursuing them.
ac As if their enemies did chase them 37 They shal fall also one vpon an other, as before a sworde, thogh none pursue them, and ye shal not be able to stand before

^a By promising abundance of earbly things he stirreth the mindes to confide in the riches & treasures of spiritual blessings
Iob 11.29.

^b Ebr. I wil cause the euil beast to cease
 b Ye shal haue no warre

Ioh 23.10.

^c Pertourme that which I haue promised

Exek. 37.26.
2. cor 6.16.
 d I wil be daily present with you.

^e I haue set you at full libertie, where as before ye were as beasts tied in bades
Deu 28.15.
lament 2.17- mal 2.2.

^f Which I made with you in choosing you to be my people
 Or, an heauy plague.

^g Read Chap. 17.10.

Prouer. 28.1.

^h That is, more extremely.

ⁱ Ye shal haue drought & barenes, Ag- ge 1.10
 Or, labour.

^k Or, as some read, by fortune, imputing my plagues to chance and fortune

^l Of your children
 2 King 17.25

^m Because none dare passe thereby for feare of beastes

2. Sam 22.27.
psal 17.26.

ⁿ That is, ^q strength, whereby the life is sustained.
 E- zek 4. 16 & 5.16

^o One onen shalbe sufficient for ten families.

2 Chro 34.7.
 Or, carious.

^y I wil not accept your sacrifices.

^z Signifying that none come without Gods leading
Chap. 25.2.

^{ab} Which I comaded you to kepe

Or, cowardice.

^{ac} As if their enemies did chase them

fore your enemies:

38 And ye shal perish among y heathen, & the land of your enemies shal eat you vp.

39 And they that are left of you, shal pine away for their iniquitie, in your enemies lãds, & for the iniquities of their fathers shal they pine away with them also.

c Forasmuche as they are culpable of their fathers fautes, they shal be punished as wel as their fathers

40 Then they shal confesse their iniquitie, and y wickednes of their fathers for their trespass, which they haue trespassed against me, and also because they haue walked stubbernelly against me.

41 Therefore I wil walke stubbernelly against the, and bring them into the land of their enemies: so the their vncircumcised hearts shal be humbled, and the they shal willingly beate the punishment of their iniquitie.

40, p. 119 for this is found

42 Then I wil remembre my couenant with Iakob, and my couenant also with Izhak, and also my couenant with Abraham wil I remember, and wil remember the land.

e While they are captiues, and without repentance

43 The land also in the meane season shal be left of them, & shal enioye her Sabbaths while she lieth waste without them, but they shal willingly suffer the punishment of their iniquitie, because they dispised my lawes, & because their soule abhorred mine ordinances.

Deu 4, 31 rom. 11, 29.

44 Yet notwithstanding this, when they shall e in the land of their enemies, I wil not cast them away, neither wil I abhorre them, so destroy them utterly, nor to breake my couenant with them: for I am the Lord their God:

x Made to their forefathers:

45 But I wil remembre for them the couenant of olde when I brognt them out of y land of Egypt in the sight of the heathē that I might be their God: I am the Lord.

46 These are the ordinances, & the iudgements, & the lawes, which the Lord made betweene him, and the children of Isael in mount y Sinai, by the hand of Moses.

y Fifty daies after they came out of Egypt

CHAP. XXVII.

2 Of diuers vowes, and the redemption of the same. 28 A thing separate from the use of man can not be sold, nor redeemed, but remaineth to the Lord.

1 M^Ouer the Lord spake vnto Moses, saying,

e As of his soune or his daughter b Which are the Priest.

2 Speake vnto y childē of Israel, & say vnto them, I, ane mā shal make a vowe of a pe: sone vnto y Lord, by thy estimaciō,

c Read the value of the shekel, Exod 30, 11

3 Then thy estimacion shalbe thus: a male frō twenty yere olde vnto sixty yere olde shalbe by thy estimacion euē fifty shekels of siluer, after the shekel of the Sactuarie.

d He speaketh of those vowe whereby y fathers dedicated their children to God, which were not of suche force, but they might be redeemed from the

4 But if it be a female, then thy valuation shalbe thirtie shekels.

5 And from five yere olde to twenty yere olde thy valuation shalbe for the male twēty shekels, & for y female ten shekels.

6 But from a moneth olde vnto five yere

olde, thy price of the male shalbe five shekels of siluer, and thy price of the female, thre shekels of siluer.

7 And from sixty yere olde and aboue, if he be a male, then thy price shal be fiftene shekels, and for the female ten shekels.

8 But if he be poorer than thou hast esteemed him, the shal he present him selfe before the Priest, & the Priest shal value him, according to the abilitie of him y vowed, so shal the Priest value him.

e if he be unable to pay after thy valuation.

9 And if it be a beast, whereof men bring an offering vnto the Lord, all that one giueth of suche vnto the Lord, shal be holy.

f Which is cleane, Chap 11, c

10 He shal not alter it nor chage it, a good for a bad, nor a bad for a good: and if he change beast for beast, then bothe this and y, which was chaged for it, shalbe s holy.

g That is, consecrate to the Lord

11 And if it be anie vnclane beast, of w me do not offer a sacrifice vnto y Lord, he shal then present the beast before the Priest.

12 And the Priest shal value it, whether it be good or bad: and as thou valuest it, which art the Priest, so shal it be.

13 But if he wil bie it againe, then he shal giue the fift parte of it more, about thy valuation.

14 ¶ Also whē a man shal dedicate his house to be holy vnto y Lord, the the Priest shal value it, whether it be good or bad, & as y Priest shal prise it, so shal the value be.

h He shal be hand

15 But if he that sanctified it, wil redeme his house, then he shal giue thereto the fift parte of money more then thy estimacion, and it shalbe his.

16 If also a man dedicate to the Lord anie groude of his inheritance, then shalt thou esteime it according to the sede thereof: an Homer of barlic sede shalbe at fiftie shekels of siluer.

i Valuing the price thereof, according to the sede that is sown, or by the sede y it doeth yelde i Homer is a measure concerning to Ephraim: read of Eph. 1. Exod. 16, 16.

17 If he dedicate his field immediately frō y yere of Iubile, it shal be worthe as thou doest esteiment.

18 But if he dedicate his field after y Iubile, the the Priest shal reckē him the money according to the yeres that remaine vnto the yere of Iubile, and it shalbe abated by thy estimacion.

19 And if he that dedicateth it, wil redeme the field, then he shal put the fift parte of the price, that thou esteimedst it at, thereunto, and it shal remaine his.

20 And if he wil not redeme the field, but the Priest sel the field to another man, it shalbe redeemed nomore.

k For their owne necessitie or godlie vies

21 But the field shalbe holie to the Lord, when it goeth out in the Iubile, as a field s separate from comunne vs: the possession thereof shalbe the Priestes.

l That is, w is dedicate to the Lord w a cur e to him ther doeth cur ac it to his priuate vs. No. 21, 2. deut 15, 13, 10th 6, 17.

22 If a man also dedicate vnto the Lord a field which he hath bought, which is not of the grounde of his inheritance,

23 The the Priest shal set the price to him,

Numb. 12.
m The Priests
valuacion.

as^a thou esteemest it, vnto the yere of Iubile, and he shal giue ^m thy price the same day, as a thing holy vnto the Lord.

24 *But* in the yere of Iubile, the field shal returne vnto him, of whome it was bought: to him, I say, whose inheritace ^y land was.

25 And all thy valuacion shalbe according to the shekel of ^{*} the Sanctuarie: a shekel containeth twenty gerahs.

Exod. 30. 13.
nom. 3. 47.
ezek. 45. 12.
Exod. 13. 2. &
22. 29. nom.
3. 13.

26 [¶] Notwithstanding the first borne of ^y beastes, because it is the Lords first borne, none shal dedicate suche, be it bullocke, or shepe: for it is the ^l Lords.

n It was the Lords already

27 But if it be an vnclane beast, then he shal redeme it by thy valuacion, and giue the fift parte more thereto: & if it be not redemed, then it shal be solde, according to thy estimacion.

Ioh. 6. 29.

28 ^{*} Notwithstanding, nothing separate frō the cōmune vse that a man doeth separate vnto the Lord of all that he hathe (whether

it be man or beast, or land of his inheritance) may be solde nor redemed: for euerie thing seperate from the cōmune vse is moste holy vnto the Lord.

29 Nothing seperate from the cōmune vse, which shalbe seperate frō man, shal be redemed, but ^o dye the death.

o It shal remaine without redemption.

30 Also all the tithe of the land bothe of the seide of the ground, and of the frute of the trees is the Lords: it is holy to the Lord.

31 But if a man wil redeme ^{ane} of his tithe, he shal adde the ^p fift parte thereto.

p Besides the value of the thing it selfe.

32 And euerie tithe of bullocke, and of shepe, and of all that goeth vnder the ^q rod, the tenth shalbe holy vnto the Lord.

q All that is nombred: that is, euerie tēth, as he falleth by take without acception or respect

33 He shal not loke if it be good or bad, neither shal he change it: els if he change it, bothe it, and that it was changed withall, shalbe holy, and it shal not be redemed.

34 These are the cōmandements which the Lord commāded by Mosés vnto the children of Israél in mount Sinái.

THE FOU RTHE BOKE OF Mosés, called^{*} Numbers.

^{*} So called because of the diuersitie and multitude of nombrings wherere chiefly contened.

THE ARGUMENT.

FOrasmuche as God hath appointed that his Church in this worlde shalbe vnder the crosse, bothe because they shoulde learne not to put their trust in worldly things, and also seke his comfote, when all other helpe faileth: he did not straight way bring his peopl, after their departure out of Egypt, into the land which he promised them: but led them to and fro for the space of fourtie yeres, and kept them in continual exercises before they enioyed it, to trye their faith, and to teache the to forget the worlde and to depend on him. Which tryal did greatly profit to discerne the wicked and the hypocrites from the faithful and true seruants of God, who serued him with pure heart, where as the other preferring their carnal affections to Gods glorie, and making religion to serue their purpose, murmured when they lacked to content their lustes, and despised them whome God had appointed rulers ouer them. By reason whereof they prouoked Gods terrible iudgements against them, and are set forthe as a moste notable example for all ages to beware how they abuse Gods worde, preferre their owne lustes to his wil, or despise his ministers. Notwithstanding God is euer true in his promes, and gouerneth his, by his holy Spirit, that ether they fall not to suche inconueniences, or els returne to him quickly by true repentance: and therefore he continueth his graces toward them, he giueth them ordinances and instructions, as wel for religion as outward pollice: he preferueth them against all craft and conspiracie, and giueth them manifolde victories against their enemies. And to auoyd all controuersies that might arise, he taketh away the occasiōs, by diuiding among all the tribes, bothe the land, which they had wonne, & that also which he had promised, as semed best to his godlie wisdom.

CHAP. I.

1 Mosés and Aarón with the twelue princes of the tribes are commanded of the Lord to number them that are able to go to warre. 49 The Levites are exempted for the seruise of the Lord.

1 **H**e Lord spake againe vnto Mosés in ^y wilderness of ^a Sinái, in the Tabernacle of the Congregaciō, in the first day of ^y seconde moneth, in the seconde yere after they were come out of the land of Egypt, saying,

^a In that place of the wilderness ^y was nere to mount Sinái.
^b Which consisteth part of April, & parte of Maie.

2 ^{*} Take ye the summe of all the Congregation of the children of Israél, after their families, and houtholdes of their fathers with the number of their names: to wit, all the males, ^m man by man:

Exod. 30. 2.

3 From twentieth yere olde and aboue, all that go forthe to the warre in Israél, thou and Aarón shal number them, thioughout their armies.

^m Ebr by their heades.

4 And with you shalbe ^c men of euerie tribe, suche as are the heads of the house of their fathers.

^c That is, the chiefest mā of euerie tribe.

5 And these are the names of the men that

d And asist
you when ye
nuber the peo
ple.

that shal^d stand with you, of *the* tribe of Reu-
bén, Elizúu, the sonne of Shedeúr:

6 Of Simeón, Shelumiél the sonne of Zu-
rishaddái:

7 Of Iudáh, Nahshón the sonne of Am-
minadáb:

8 Of Issachár, Nethaneél, the sonne of
Zuár:

9 Of Zebulún, Eliáb, the sonne of Helón:

10 Of the children of Ioséph: of Ephrá-
im, Elifhamá the sonne of Ammihúd: of
Manasséh, Gamliél, the sonne of Pedah-
zúr:

11 Of Beniamín, Abidán the sonne of Gi-
deoni:

12 Of Dan, Ahíezer, the sonne of Ammi-
shaddái:

13 Of Ashér, Pagiél, the sonne of Ocrán:

14 Of Gad, Elíasáph the sonne of Deuél:

15 Of Naphtalí, Ahuá the sonne of Enán.

16 These were famous in the Congrega-
cion, & princes of the tribes of their fa-
thers, & heades ouer thousands in Israél.

17 ¶ The Mofés and Aarón toke these men
which are expressed by *their* names.

18 And they called all the Congregation
together, in the first *day* of the secóde mo-
neth, who declared ^ttheir kinreds by their
families, & by the houses of their fathers,
according to the number of *their* names,
from twentie yere olde and aboue, man by
man.

19 As the Lord had commanded Mofés, so
he nombred them in the wildernes of Si-
nái.

20 So were the sonnes of ¶ Reubén Israels
eldest sonne by their generacions, by
their families, & by the houses of their fa-
thers, according to the number of *their*
names, man by man, euerie male from twé-
tie yere olde and aboue, as many as ^twent
forthe to warre:

21 The number of them, *I say*, of the tribe
of Reubén, was six & fourtie thousand, &
fiue hundreth.

22 Of the sonnes of ¶ Simeón by their ge-
neracions, by their families, & by the hou-
ses of their fathers, the summe thereof
by the number of *their* names, man by má,
euerie male from twentie yere olde and
aboue, all that went forthe to warre:

23 The summe of them, *I say*, of the tribe
of Simeón was nine and fiftie thousand, &
thie hundreth.

24 ¶ Of the sonnes of ¶ Gad by their gene-
racions, by their families, & by the houses
of their fathers, according to the number
of *their* names, from twentie yere olde and
aboue, all that went forthe to warre:

25 The number of them, *I say*, of the tribe
of Gad was fiue and fourtie thousand, and
six hundreth and fiftie.

26 ¶ Of the sonnes of Iudáh by their ge-

neraciós, by their families, & by the hou-
ses of their fathers, according to the num-
ber of *their* names, from twentie yere olde
and aboue, all that went forthe to warre:

27 The number of them, *I say*, of the tribe
of Iudáh was threscore & fourtene thou-
sand, and six hundreth.

28 ¶ Of the sonnes ¶ of Issachár by their ¶ generacions, by their families, & by the
houses of their fathers, according to the
number of *their* names, from twentie yere
olde & aboue, all that wēt forthe to warre:

29 The number of them *also* of the tribe
of Issachár was soue and fiftie thousand
and foure hundreth.

30 ¶ Of the sonnes of ¶ Zebulún, by their ¶ generacions, by their families, & by the
houses of their fathers, according to the
number of *their* names, from twentie yere
olde and aboue, all that went forthe to
warre:

31 The number of them *also* of the tribe of
Zebulún was seuen and fiftie thousand &
foure hundreth.

32 ¶ Of the sonnes of Ioséph, *namely* of
the sonnes of ¶ Ephráim by their genera-
cions, by their families, & by the houses
of their fathers, according to the number
of *their* names, from twentie yere olde &
aboue, all that went forthe to warre:

33 The number of them *also* of the tribe of
Ephráim was fourtie thousand and fiue
hundreth.

34 ¶ Of the sonnes of ¶ Manasséh by their ¶ generacions, by their families, & by the
houses of their fathers, according to the
number of *their* names, from twentie yere
olde and aboue, all that went forthe to
warre:

35 The number of them *also* of the tribe
of Manasséh was two & thirtie thousand
and two hundreth.

36 Of the sonnes of ¶ Beniamín by their ¶ generacions, by their families, & by the
houses of their fathers, according to the
nóber of *their* names, fró twentie yere ol-
de & aboue, all that wēt forthe to warre:

37 The number of them *also* of the tribe
of Beniamín was fiue and thirtie thou-
sand and foure hundreth.

38 Of the sonnes of ¶ Dan by their genera-
cions, by their families, & by the houses
of their fathers, according to the num-
ber of *their* names, from twentie yere ol-
de & aboue, all that went forthe to warre:

39 The number of them *also* of the tribe
of Dan was threscore and two thousand
and seuen hundreth.

40 ¶ Of the sonnes of ¶ Ashér by their ge-
neraciós, by their families, & by the hou-
ses of their fathers, according to the nó-
ber of *their* names, from twentie yere olde
and aboue, all that went forthe to warre:

e Or captai-
nes, & gover-
ners.

f In shewing
euerie má his
tribe, & his an-
ceters.

¶ These are ¶
names of the
twelue tribes,
as first of Re-
uben.

Or, as were a-
ble to beare
weapon.

¶ Simeón.

¶ Gad.

¶ Iudáh.

¶ Issachár.

¶ Zebulún.

¶ Ephráim.

¶ Manasséh.

¶ Beniamín.

¶ Dan.

¶ Ashér.

41 The number of them also of the tribe of Asher was one and fourtie thousand and fiue hundredeth.

¶ Naphtali

42 ¶ Of the childre of Naphtali, by their generacions, by their families, & by the houses of their fathers according to the number of their names, from twentie yere olde and aboue; all that went to the warre.

43 The number of them also of the tribe of Naphtali, was thre and fiftie thousand, & fourte hundredeth.

¶ or, fol counte

44 These are the summes which Mosés, & Aarón nombred, and the Princes of Israél: the twelue men, which were euerie one for the house of their fathers.

45 So this was all the summe of the sonnes of Israél, by the houses of their fathers, from twentie yere olde and aboue, all that wēt

to the warre in Israél,

46 And all they were in nōber six hundreth & thre thousand, fiue hundredeth and fiftie.

47 But the Leuites, after the tribes of their fathers were not nombred amongs them.

48 For the Lord had spoken vnto Mosés, and said,

49 Onely thou shalt not number the tribe of Leui, nether take the summe of them among the children of Israél:

50 But thou shalt appoint the Leuites ouer the Tabernacle of the Testimonie, and ouer all the instruments therEOF, and ouer all things that belong to it: they shal beare the Tabernacle, and all the instruments thereof, and shal minister in it, and shal dwell round about the Tabernacle.

¶ Which were warriors, but were appointed to the vse of the Tabernacle.

¶ Ebr. campe

THE FIGURE OF THE TABERNACLE ERECTED, AND OF THE TENTES PITCHED ROVNDE ABOUT IT.



A B The length of the court, of an hundred cubites on the southe side, which in this figure is called midi. In the space were twentie pillars of fiue cubites high, to which were tied curtains, to shut and close vp the court: North side called Septentrion was all alike.

C D The Westside called Occident, was fiftie cubites broad, wherein were ten pillars of like height with the other, whereunto were fastened the curtains to close that side. The Eastside also called Orient was fiftie cubites broad A B.

Thus the court was fiftie cubites longer then it was broad. They entred into the court on the Eastside and before the gate was an hanging of twentie cubites long. F G fastened on foure pillars, and on the sides thereof to make it close, were curtains of fiftene cubites long. E F & G H, which on euerie side were fastened on thre pillars, as this figure sufficiently declareth.

51 And when the Tabernacle goeth forthe, the Leuites shal take it downe: and when the Tabernacle is to be pitched, the Leuites shal set it vp: for the ^h stranger that cometh neie, shal be slaine.

52 Also the children of Israél shal pitch their tents, euerie man in his campe, and euerie man vnder his ständer throughout their armies.

53 But the Leuites shal pitch round about the Tabernacle of the Testimonie, lest vengeance ⁱ come vpon the Congregation of the children of Israél, & the Leuites shal take the charge of the Tabernacle of the Testimonie.

54 So the children of Israél did according to all that the Lord had commanded Moses: so did they.

^h Whosoever is not of the tribe of Leui

ⁱ By not having due regard to the Tabernacle of the Lord.

^a In the twelve tribes were foure principal ständers, so that euerie thre tribes had their ständer.

^{Or, spirit.}

^b Iudáh, Issachár & Zebulún the sonnes of Leah were of the first ständer.

^c Of them were obtained vnder that name.

^d Reubén and Simeón the sonnes of Leah, & Gad the sonne of Zilpáh her maid, were of the seconde ständer.

CHAP. II.

^a The ordre of the tents, and the names of the captaines of the Israelites.

1 And the Lord spake vnto Moses, & to Aaron, saying,

^a Euerie man of the childre of Israél shal campe by his ständer, and vnder the ensigne of their fathers house: forre of about the Tabernacle of the Congregation shal they pitch.

3 On the Eastside toward the rising of the sunne, shal they of the ständer of the hoste of Iudáh pitch according to their armies: & Nahshón the sonne of Amminadáb shal be captaine of the sonnes of Iudáh.

4 And his hoste and the number of them were seuentie and foure thousand and six hundred.

5 Next vnto him shal they of the tribe ^b of Issachár pitch, and Nethaneél the sonne of Zuár shal be the captaine of the sonnes of Issachár:

6 And his hoste, and the number thereof were foure and fiftie thousand, and foure hundred.

7 Then the tribe of Zebulún, and Eliáb the sonne of Helón, captaine ouer the sonnes of Zebulún:

8 And his hoste, and the number thereof were foure and fiftie thousand and foure hundred.

9 The whole number of the ^c hoste of Iudáh are an hundred foure score and six thousand, & foure hundred according to their armies: they shal first set forthe.

10 ¶ On the Southside shal be the ständer of the hoste ^d of Reubén according to their armies, & the captaine ouer the sonnes of Reubén shal be Elizúr the sonne of Shedeúr.

11 And his hoste, and the number thereof were six and fourtie thousand & fife hundred.

12 And by him shal the tribe of Simeón pitch, and the captaine ouer the sonnes of

Simeón shal be Shelumiél the sonne of Zurishaddái:

13 And his hoste, and the number of them, nine and fiftie thousand & thre hundred.

14 And the tribe of Gad, and the captaine ouer the sonnes of Gad shal be Eliasáph the sonne of ^e Deuél:

15 And his hoste and the number of them were fife and fourtie thousand, six hundred and fiftie.

16 All the number of the campe of Reubén were an hundred and one and fiftie thousand, & foure hundred and fiftie according to their armies, and they shal set forthe in the seconde place.

17 ¶ Then the Tabernacle of the Congregation shal go with the hoste of the Leuites, in the ^e middes of the campe as they haue pitched, so shal they go forward, euerie man in his ordre according to their ständers.

18 ¶ The ständer of the cape of Ephráim shal be toward the West accordig to their armies: and the captaine ouer the sonnes of Ephráim shal be Elishamá the sonne of Ammihúd:

19 And his hoste and the number of them were fourtie thousand and fife hundred.

20 And by him shal be the tribe of Manasséh, and the captaine ouer the sonnes of Manasséh shal be Gamliél the sonne of Pedahzúr:

21 And his hoste and the number of them were two & thirtie thousand & two hundred.

22 And the tribe of Beniamín, & the captaine ouer the sonnes of Beniamín shal be Abidán the sonne of Gideoní:

23 And his hoste, and the number of them were fife and thirtie thousand and foure hundred.

24 All the number of the campe of Ephráim were an hundred and eight thousand and one hundred according to their armies, and they shal go in the third place.

25 ¶ The ständer of the hoste of ^e Dan shal be toward the North according to their armies: and the captaine ouer the children of Dan shal be Ahíezer the sonne of Ammishaddái:

26 And his hoste and the number of them were two & thre score thousand and seuen hundred.

27 And by him shal the tribe of Ashér pitch, and the captaine ouer the sonnes of Ashér shal be Pagíel the sonne of Ocran.

28 And his hoste and the number of them were one and fourtie thousand and fife hundred.

29 ¶ The tribe of Naphtalí, & the captaine ouer the children of Naphtalí shal be Ahirá the sonne of Enáu:

30 And his hoste & the number of them

^{Or, Reuél.}

^e Because it might be in equal distance from echeone, and all indifferently haue recourse therunto

^f Because Ephraim & Manasséh supplid the place of Joseph their father, they are taken to be Rahels children: so that Beniamín make the third ständer.

^g Dan & Naphtalí the sonnes of Bilhá Raels maid, with Ashér the sonne of Zilpáh make the fourth ständer.

were thie and fiftie thousand and four hundreth.

31 All the number of the hoſte of Dan was an hundreth and ſeuē and fiftie thouſand and ſix hundreth : thei ſhal go himmoſte with their ſtanderds.

^h Which were of twentie yeeres and aboute
 32 ¶ Theſe are the ^h ſummēs of the childrē of Iſraēl by the houſes of their fathers, all the number of the hoſte, according to their armies, ſix hundreth and thie thouſand, ſiue hundreth and fiftie.

33 But the Leuites were not nombred amōg the children of Iſraēl, as the Lord had commanded Moſēs.

34 And the children of Iſraēl did according to all that the Lord had commanded Moſēs: ſo thei pitched according to their ſtanderds, and ſo thei iouneyed euerie one with his families, according to the houſes of their fathers.

ⁱ For vnder euerie one of the foure principal ſtanderds were diuers ſignes to kepe euerie bande in orde.

CHAP. III.

6 The charge and office of the Leuites. 12 35. Why the Lord ſeparated the Leuites for him ſelf. 16 Their number, families and captaiues. 40 The firſtborne of Iſraēl redeemed by the Leuites. 47 The ouerplus redeemed by money.

^a Or, families & kindreds
 1 Theſe alſo were the ^a generacions of Aarōn & Moſēs, in the day that the Lord ſpake with Moſēs in mount Sinái.

2 So theſe are the names of the ſonnes of Aarōn, * Nadáb the firſtborne, & Abihú, Eleazár, and Ithamar.

3 Theſe are the names of the ſonnes of Aarōn the anointed Priests, whom Moſēs did * conſecrate to miniſter in the Priests office.

4 * And Nadáb and Abihú dyed ^b before the Lord, when thei offered * ſtrange fire before the Lord in the wildernes of Sinái, and had no children: but Eleazár and Ithamar ſerued in the Priests office in the ^c ſight of Aarōn their father.

5 The Lord ſpake vnto Moſēs, ſaying,

6 Bring the tribe of Leuí, and ^d ſet them before Aarōn the Priest that thei may ſerue him,

7 And take the charge with him, euen the charge of the whole Congregation ^e before the Tabernacle of the Congregation to do the ſerue of the Tabernacle.

8 Thei ſhal alſo kepe all the inſtrumēt of the Tabernacle of the Congregation, & haue the charge of the children of Iſraēl to do the ſerue of the Tabernacle.

9 And thou ſhalt giue the Leuites vnto Aarōn & to his ^f ſonnes: for thei ate giuen him frely from among the children of Iſraēl.

10 And thou ſhalt appoint Aarōn and his ſonnes to executetheir Priests office: and the ^g ſtranger that commeth nere, ſhal be ſlaine.

11 ¶ Alſo the Lord ſpake vnto Moſēs, ſaying,

12 Beholde, I haue euē taken ^h Leuites frō among the children of Iſraēl for all the firſtborne, that openeth the matrice amōg the children of Iſraēl, & the Leuites ſhal be mine,

13 Becauſe all the firſtborne are mine: for the ſame day, that I ſinote all the firſtborne in the land of Egypt, * I ſanctified vnto me all the firſtborne in Iſraēl, bothe man and beaſt: mine thei ſhalbe: I am the Lord.

Exod. 13. 1.
 Or 34. 19.
 leui 27. 26.
 chap 8. 16.
 luk. 2. 23.

14 ¶ Moreouer the Lord ſpake vnto Moſēs in the wildernes of Sinái, ſaying,

15 Number the children of Leui after the houſes of their fathers, in their families: euerie male from a moneth olde & aboute ſhalt thou number.

16 * Then Moſēs nombred them according to the worde of the Lord, as he was commanded.

Exod. 6. 17.
 chap 26. 17.
 1 Coru. 6. 13.
 Or 23. 6.

17 And theſe were the ſonnes of Leui by their names, * Geiſhōn, and Koháth, and Merarí.

Gen 46. 12.

18 Alſo theſe are the names of the ſonnes of Geiſhōn by their families: Libní and Shimeí.

19 The ſonnes alſo of Koháth by their families: Amráam, and Izeháar, Hebrón, and Vzziel.

20 And the ſonnes of Merarí by their families: Mahlí and Muſhí. Theſe are the families of Leuí, according to the houſes of their fathers.

21 Of Geiſhōn came the familie of the Libnites & the familie of the Shimeites: theſe ate the families of the Geiſhonites.

22 The ſumme whereof (^h after the nóber of all the males from a moneth olde and aboute) was counted ſeuē thouſand and ſiue hundreth.

^h Onelic nóbering the male children.

23 ¶ The families of the Geiſhonites ſhal pitch behinde ^h Tabernacle Weſtward.

24 The captaine and ⁱ ancient of the houſe of the Geiſhonites ſhalbe Eliaſaph the ſonne of Laél.

ⁱ Or, father.

25 And the charge of the ſonnes of Geiſhōn in the Tabernacle of the Congregation ſhalbe the ⁱ Tabernacle, & the paulilion, the couering thereof, & the vaile of the dore of the Tabernacle of the Congregation,

ⁱ Their charge was to carry ^h coverings & hangings of ^h Tabernacle.

26 And the hanging of the courte, & the vaile of the dore of the courte, which is nere the Tabernacle, and nere the Altar round about, and the cordes of it for all the ſerue: theteof.

27 ¶ And of Koháth came the familie of the Amramites, & the familie of the Izehaites, and the familie of the Hebronites, and the familie of the Vzzielites: theſe are the families of the Kohathites.

28 The number of all the males from a moneth olde & aboute was eight thouſand and

k Doing euerie one his duetie in the Sanctuarie

and six hundred, hauing the charge of y^e Sanctuarie.

29 The families of the sonnes of Kohath shal pitch on the Southside of the Tabernacle.

30 The captaine and ancient of the house, and families of the Kohathites shalbe Elizaphan the sonne of Vzziel:

l The chief things within the Sanctuarie were committed to the Kohathites

31 And their charge shalbe the Aike, and the table, and the candellsticke, and the altars, and the instruments of the Sanctuarie that they minister with, and the vail, and all that serueth thereto.

m prince of priests.

32 And Eleazar the sonne of Aaron the Priest shalbe chief captaine of the Leuites, hauing the ouersight of them that haue the charge of the Sanctuarie.

33 ¶ Of Merari came the familie of the Mahlites, and the familie of the Mushtites: these are the families of Merari.

34 And the summe of them, according to the n^ober of all the males, from a moneth olde and aboue was six thousand and two hundred.

35 The captaine and the ancient of the house of the families of Merari shalbe Zuriel the sonne of Abihail: they shal pitch on the Northside of the Tabernacle.

n The woodworke & y^erest of the instruments were committed to their charge.

36 And in the charge & custodie of the sonnes of Merari shalbe the boardes of the Tabernacle, and the bariers thereof, & his pillers, & his sockets, & all the instruments thereof, and all that serueth thereto,

37 With the pillers of the court round about, with their sockets, and their pins & their cordes.

38 ¶ Also on the forefront of the Tabernacle toward the East, before the Tabernacle, I say, of the Cōgregation Eastward shal Moses and Aaron and his sonnes pitch, hauing the charge of the Sanctuarie, and the charge of the children of Israél: but the stranger that commeth here, shalbe slaine.

o That none shulde entre into the Tabernacle contrary to Gods appointement

39 The whole summe of the Leuites, w^h Moses & Aaron nombred at the commandement of the Lord throughout their families, euen all the males from a moneth olde & aboue, was two and twentie thousand.

p So that y^e first borne of the children of Israél were mo by 273

40 ¶ And the Lord said vnto Moses, Number all the first borne that are males among the children of Israél, from a moneth olde and aboue, and take the number of their names.

q So that now the Leuites shulde satisfie vnto the Lord for the first borne of Israél, (see for the 273, which were mo then the Leuites, for whome they payed money.

41 And thou shalt take the Leuites to me for all the first borne of the childre of Israél (I am the Lord) and the cattel of the Leuites for all the first borne of the cattel of the children of Israél.

42 And Moses nombred, as the Lord commanded him, all the first borne of the children of Israél.

43 And all y^e first borne males rehearsed by

name (from a moneth olde and aboue, according to their n^ober were two & twentie thousand, two hundred scuentie & thre.

44 ¶ And the Lord spake vnto Moses, saying,

45 Take the Leuites for all the first borne of the children of Israél, and the cattel of the Leuites for their cattel, & the Leuites shalbe mine, (I am the Lord)

46 And for the redeming of the two hundred scuentie and thre, which are mo the Leuites of the first borne of the children of Israél)

47 Thou shalt also take five shekels for euerie persone: after the weight of the Sanctuarie shalt thou take it: * the shekel conteineth twentie gerahs.

Exod 30.13. leu 27.25 chap 18.16 ex ek. 45. 12.

48 And y^e shalt giue the money, wherewith the odde number of them is redemed, vnto Aaron and to his sonnes.

49 Thus Moses toke the redemption of them that were redemed, being mo then the Leuites:

50 Of the first borne of the children of Israél toke he the money: euen a thousand thre hundred thre score and fife shekels after the shekel of the Sanctuarie.

q Of the two hundred scuentie & thre, w^h were more then the Leuites.

51 And Moses gaue the money of the that were redemed, vnto Aaron & to his sonnes according to the worde of the Lord, as the Lord had commanded Moses.

CHAP. IIII.

The offices of the Leuites, when the hoste removed
46 The n^ober of the thre families of Kohath, Gershon, and Merari.

¶ And the Lord spake vnto Moses, and to Aaron, saying,

1 Take the summe of the sonnes of Kohath frō among the sonnes of Leui, after their families, & houses of their fathers, frō a thirtie yere olde & aboue euen vntil fiftie yere olde, all that entre into the assemblie to do the worke in the Tabernacle of the Cōgregation.

a The Leuites were nombred after thre sortes: first at a moneth olde whē they were consecrate to the Lord, next at 25 yere olde whē they were appointed to seruice in y^e Tabernacle, & at 30 yere olde to beare the burthenes of the Tabernacle

2 This shalbe the office of the sonnes of Kohath in the Tabernacle of the Cōgregation about the Holiest of all.

b Which deni did the Sanctuarie from y^e Holiest of all.

3 ¶ When the hoste remoueth, then Aaron & his sonnes shal come & take downe the couering vail, & shal couer the Aike of the Testimonie therewith.

c That is, put the vpon their shoulders to carie it for the barres of the Arke colde neuer be removed, Exod 25. 15

4 And they shal put thereon a couering of badgers skins, and shal spread vpon it a cloth altogether of blew silk, and put to the barres thereof:

d Meaning to couer y^e bread.

5 And vpon the table of shewe bread they shal spread a cloth of blew silk, and put thereon the dishes, & y^e mens cups, & goblets, & couerings to couer it with, & the bread shalbe thereon continually:

e Meaning to couer y^e bread.

6 And they shal spread vpon them a couering of skarlet, and couer the same with a couering of badgers skins, and put to the barres thereof.

9 Then they shal take a cloth of blewe silke, and couer the * candlestick of light with his lampes and his snoffers,* and his snoffedishes, and all the oyle vessels thereof, which they occupie about it.

*Exod. 25.14.
Exod. 25.38.*

10 So they shal put it, and all the instrumets thereof in a couering of badgers skins, and put it vpon the e barres.

*e The Ebrewes worde signifieth an instrument made of two staves or barres
f Which was to burne incense read Exod 30.1.*

11 Also vpon the golden f altar they shal spreade a cloth of blewe silke, and couer it with a couering of badgers skins, & put to the barres thereof.

12 And they shal take all the instruments of the ministerie wherewith they minister in the Sanctuarie, and put them in a cloth of blewe silke, and couer them with a couering of badgers skins, & put them on the barres.

13 Also they shal take away the ashes from the s altar, & spread a purple cloth vpo it,

g Of the burnt offering.

14 And shal put vpon it all the instruments thereof, which they occupie about it: the censers, the fleshhokes & the besomes, and the basens, ~~euer~~ all the instruments of the altar: & they shal spread vpo it a couering of badgers skins, & put to the barres of it.

h That is, in folding vp the things of the Sanctuarie, as the Arke, &c.

15 And whē Aarón & his sonnes haue made an end of couering the h Sanctuarie, and all the instruments of the Sanctuarie, at the remouing of the hoiste, afterwarde the sonnes of Koháth shal come to beare it, but they shal not t touche anye holy thing lest they dye. This is the charge of the sonnes of Koháth in the Tabernacle of the Congregation.

i Before it be couered

16 ¶ And to the office of Eleazár the sonne of Aarón the Priest *pertaineth* the oyle for the light, and the * swete incens and the k dailie meat offering, and the * anointing oyle, with the ouersight of all the Tabernacle, and of all that therein is, *both* in the Sãtuarie & in all the instrumets thereof.

*Exod 30. 34.
k Which was offered at morning and evening.
Exod. 30. 23.*

17 ¶ And the Lord spake vnto Mosés and to Aarón, saying,

*l Committing by your negligence that the holy things be not wel wrapped, and so they by touching thereof perill.
m Shewing what part euerie man shal beare.*

18 Ye shal not cut of the tribe of y families of y Kohathites from among y Leuites:

19 But thus do vnto them, that they may liue & not dye, when they come nere to the moste holy things: let Aarón and his sonnes come and appoint m them, euerie one to his office, and to his charge.

20 But let them not go in, to se when the Sanctuarie is folden vp, lest they dye.

21 ¶ And y Lord spake vnto Mosés, saying,

22 Take also the summe of the sonnes of Gershón, euerie one by y houses of their fathers throughout their families:

23 From thirtie yere olde and about, vntil fiftie yere olde shalt thou nõbre them, all that n entre into y assemblie for to do seruice in y Tabernacle of y Congregation,

n Which were receiued into the companie of them that ministered in the Tabernacle of the Congregation.

24 This shalbe the seruice of the families of the Gershonites, to serue and to beare.

25 They shal beare y curtaines of the Tabernacle, & the Tabernacle of the Cõgregation, his couering, and the couering of badgers skins, that is on hie vpon it, and y vaile of the o dore of the Tabernacle of the Congregation:

o Which vaile haged betwene y Sãtuarie and the court.

26 The curtaines also of the court, and the vaile of the entring in of the gate of the court, p which is nere the Tabernacle & nere the altar round about, with their cordes, and all the instrumentes for their seruice, and all that is made for them: so shal they serue.

p Which court compassed bothe the Tabernacle of the Cõgregation & y altar of burnt offering.

27 At the commandement of Aarón and his sonnes shal all the seruice of the sonnes of y Gershonites be done, in all their charges and in all their seruice, & ye shal appoint them to kepe all their charges.

28 This is the seruice of the families of y sonnes of the Gershonites in the Tabernacle of the Congregation, & their watch shalbe vnder the q hand of Ithamár the sonne of Aarón the Priest.

q Under the charge and ouersight.

29 ¶ Thou shalt number the sonnes of Merarí by their families, & by the houses of their fathers:

30 From thirtie yere olde & about, euen vnto fiftie yere olde shalt thou nõbre them, all that entre into the assemblie, to do the seruice of the Tabernacle of the Cõgregation.

31 And this is their office & charge according to all their seruice in the Tabernacle of the Congregation: the * boardes of the Tabernacle with the baies thereof, and his pillers, and his sockets.

Exod. 26. 11.

32 And the pillers round about the court, with their sockets and their pins, and their cordes, w all their instrumentes, euen for all their seruice, & by r name ye shal rekē the instrumentes of their office & charge.

r Ye shal make an inventorye of all the things, w ye comit to their charge.

33 This is the seruice of the families of the sonnes of Merarí, according to all their seruice in the Tabernacle of the Congregation vnder the hãd of Ithamár the sonne of Aarón the Priest.

34 ¶ Then Mosés and Aarón and the princes of the Congregation nombred the sonnes of y Kohathites, by their families and by the houses of their fathers,

35 Frõ thirtie yere olde & about, euen vnto fiftie yere olde, all that entre into the assemblie for the seruice of the Tabernacle of the Congregation.

36 So the " number of them throughout their families were two thousand, seuen hundred and fiftie.

"26. The number of them.

37 These are the numbers of the families of the Kohathites, all that serue in the Tabernacle of the Congregation, which Mosés and Aarón did number according to the commandemēt of the Lord by the t hand of Mosés.

t God appointing Mosés to be y minister & excecutor thereof.

38 Also the numbers of the sonnes of Gershon throughout their families and houses of their fathers,

39 From thirtie yere olde and vppward, euen vnto fiftie yere olde: all that entre into the assemblie for the seruice of the Tabernacle of the Congregation.

40 So the numbers of them by their families, & by the houses of their fathers were two thousand six hundred & thirtie.

2 Which were of competent age to serue therein, that is, betwene 30. and 50.

41 These are the numbers of the families of the sonnes of Gershon: of all that did seruice in the Tabernacle of the Congregation, whome Moses & Aaron did number according to the commandement of the Lord.

42 ¶ The numbers also of the families of the sonnes of Merari by their families, & by the houses of their fathers,

43 From thirtie yere olde & vppward, eue vnto fiftie yere olde: all that entre into the assemblie for the seruice of the Tabernacle of the Congregation.

44 So the numbers of them by their families were thie thousand, & two hundred.

45 These are the summes of the families of the sonnes of Merari, whome Moses & Aaron nombred according to the commandement of the Lord, by the hand of Moses.

46 So all the numbers of the Leuites, which Moses, & Aaron, & the princes of Israel nombred, by their families & by the houses of their fathers,

47 From thirtie yere olde & vppward, euen to fiftie yere olde, euerie one that came to do his dutie, office, seruice and charge in the Tabernacle of the Congregation.

2 Whofoeuer of the Leuites that had any mager of charge in the Tabernacle
2 Euen according to this month, or worde
3 So that Moses neither added nor diminished from that which the Lord commanded him.

48 So the numbers of them were eight thousand five hundred and foure score.

49 According to the commandement of the Lord by the hand of Moses did Aaron number the, euerie one according to his seruice, & according to his charge. Thus were they of that tribe nombred, as the Lord commanded Moses.
C H A P. V.

2 The Leprous & the polluted shalbe cast forthe 6 The purging of sinne 15 The tryal of the suspect wife.

Leuit. 13. 3.

Leu 15. 2.

Leu 21. 1.

4 Or, in a place out of the hope
3 There were three manner of sinnes, of the Lord, of the Leuites, & of the Israelites

Leu 6. 3.

6 Commit anie fault willingly.

1 And the Lord spake vnto Moses, saying,

2 Commande the children of Israel they put out of the holste euerie leper, and euerie one that hathe an issue, & whofoeuer is defiled by the dead.

3 Bothe male and female shal ye put out: out of the holste shal ye put them, that they defile not their tentes among whome I dwell.

4 And the children of Israel did so, and put them out of the holste, euen as the Lord had commanded Moses, so did the children of Israel.

5 ¶ And the Lord spake vnto Moses, saying,

6 Speake vnto the children of Israel, when a man or woman shal commit anie sinne that men commit, and transgresse against the Lord, when that persone shal trespas,

7 Then they shal confesse their sinne which

they haue done, and shal restore the damage thereof with his principal, and put the fift parte of it more thereto, and shal giue it vnto him, against whome he hathe trespassed.

Leui 6. 5.

8 But if the man haue no kinsman, to whome he shulde restore the damage, the damage shalbe restored to the Lord for the Priests vse, besides the ram of the atonement, whereby he shal make atonement for him.

6 If he be dead, to whome the wrong is done, and also haue no kinsman.

9 And euerie offering of all the holy things of the childre of Israel, which they bring vnto the Priest, shalbe his.

7 Or, things offered to the Lord, as first-frutes, &c.
Leu 10. 12.

10 And euerie mans halowed things shalbe his: that is, whatsoeuer anie man giueth the Priest, it shalbe his.

11 ¶ And the Lord spake vnto Moses, saying,

12 Speake vnto the children of Israel, and say vnto them, If anie mans wife turne to euil, and commit a trespas against him,

8 By breaking the band of marriage, and playing the harlot

13 So that another man lie with her fleshly, and it be hid from the eyes of her husband, and kept close, and yet she be defiled, and there be no witness against her, nether she taken with the maner,

14 ¶ If he be moued with a ielous minde, so that he is ielous ouer his wife, which is defiled, or if he haue a ielous minde, so that he is ielous ouer his wife, which is not defiled,

9 Euen if the spirit of ielousie come vpon him.

15 Then shal the man bring his wife to the Priest, and bring her offering with her, the tenth parte of an Ephah of barley meale,

but he shal not powre oyle vpon it, nor put incense thereon: for it is an offering of ielousie, an offering for a remembrance, calling the sinne to remembrance:

10 Onely in the sinne offering, & this offering of ielousie were neither oyle nor incense offered.

16 And the Priest shal bring her, & set her before the Lord.

11 Or making the sinne known, and not purging it

17 Then the Priest shal take the holy water in an earthen vessel, and of the dust that is in the floore of the Tabernacle, euen the Priest shal take it and put it into the water.

12 Which also is called the water of purification or sprinkling, read Chap 19. 9.

18 After, the Priest shal set the woman before the Lord, and vncouer the womans head, and put the offering of the memorial in her hands: it is the ielousie offering, and the Priest shal haue bitter and cursed water in his hand,

13 It was so called by the effect, because it declared the woman to be accursed and turned to her destruction.

19 And the Priest shal charge her by an othe, and say vnto the woman, If no man haue lien with thee, nether thou hast turned to vnciennes from thine husband, be free from this bitter and cursed water.

20 But if thou hast turned from thine husband, and so art defiled, and some man haue lien with thee beside thine husband,

14 Bothe because she had committed so heinous a fault, and forwarde her selfe in denying the same.

21 (Then the Priest shal charge the woman with an othe of cursing, and the Priest shal say vnto the woman) The Lord make thee to be accused, and detestable for euill.

Exod. 15. fall.

the othe among thy people, & y^e Lord cauſe thy thigh to rott, and thy belly to ſwel:

22 And that this curſed water maie go into thy bowels, to cauſe thy belly to ſwel, and thy thigh to rott, Theſe the woman ſhal anſwer, Amen, Amen.

1 That is, be it ſo, as thou wiſheſt, as pfa 4. 14 deu 27. 14 m ſhal waſh the curſes, & are writen, m to the water in the veſſel.

23 After, the Prieſt ſhal write theſe curſes in a booke, and ſhal blot them out with the bitter water,

24 And ſhal cauſe the woman to drinke the bitter and curſed water, and the curſed water, turned into bitterneſſe, ſhal entre into her.

25 Theſe the Prieſt ſhal take the ielouſie offering out of the womans hand, & ſhal ſhake the offering before the Lord, and offer it vpon the altar.

Or, perfume. m Where the incenſe was offered.

26 And the Prieſt ſhal take an handful of the offering for a memorial thereof, and burne it vpon the altar, and afterward make y^e woman drinke the water.

27 When he hath made her drinke the water, (if ſhe be defiled and haue treſpaſſed againſt her houſe band) then ſhal the curſed water, turned into bitterneſſe, entre into her, and her belly ſhal ſwel, and her thigh ſhal rott, & the woman ſhal be accuſed among her people.

Or, innocent.

28 But if the woman be not defiled, but be cleane, ſhe ſhal be free and ſhal conceiue & beare.

29 This is the lawe of ielouſie, when a wife turneth fro her houſe band & is defiled,

30 Or when a man is moued with a ielous minde being ielous ouer his wife, then ſhal he bring the woman before y^e Lord, and the Prieſt ſhal do to her according to all this lawe,

The man might accuſe his wife and not be reprobated.

31 And the man ſhal be free from ſinne, but this woman ſhal beare her iniquitie.

CHAP. VI.

The lawe of the conſecration of the Nazarite. 24 The manner to beſſe the people.

1 And the Lord ſpake vnto Moſes, ſaying;

2 Speake vnto the children of Iſrael, and ſay vnto them, When a man or a woman doeth ſeparate theſe felues to vowe a vowe of a Nazarite to ſeparate him ſelfe vnto the Lord,

a Which ſeparated them ſelues from the world, & dedicated them ſelues to God: w^h figure was accompliſhed in Chriſt.

3 He ſhal abſteine fro wine & ſt^rong drinke, and ſhal drinke no ſowre wine nor ſowre drinke, nor ſhal drinke anie licour of grapes, nether ſhal eat freſh grapes nor dried.

4 As long as his abſtinenſe endureth, ſhal he eat nothing y^e is made of the wine of y^e vine, nether the kernels, nor the huſke.

Indg. 13. 5. 1. ſam. 1. 11.

5 While he is ſeparate by his vowe, the rature ſhal not come vpo his head, vntil the dayes be out, in the which he ſeparateth him ſelfe vnto the Lord, he ſhal be holie, and ſhal let the lockes of the heere of his

head growe.

6 During the time that he ſeparateth him ſelfe vnto the Lord, he ſhal come at no dead body:

b As at burials, or mourning.

7 He ſhal not make him ſelfe vnclene at the death of his father, or mother, brother, or ſiſter: for the conſecration of his God is vpon his head.

c In that he ſuffered his heere to growe, he ſignified y^e he was conſecrate to God.

8 All the dayes of his ſeparacion he ſhal be holy to the Lord.

9 And if anie dye ſodely by him, or he be ware, then the head of his conſecration ſhal be defiled, and he ſhal ſhaue his head in the day of his clenſing: in the ſeuenth day he ſhal ſhaue it.

d Which is g^o here is a ſigne that he is dedicate to God

10 And in the eight day he ſhal bring two turtles, or two yong pigeons to the Prieſt, at the dore of the Tabernacle of the Congregation.

11 Then the Prieſt ſhal prepare the one for a ſin offering, and the other for a burnt offering, & ſhal make an atonement for him, becauſe he ſinned by the dead: ſo ſhal he halowe his head the ſame day,

e By being preſent, where the dead was.

12 And he ſhal conſecrate vnto the Lord the daies of his ſeparacion, and ſhal bring a lambe of a yere olde for a treſpaſſe offering, and the firſt daies ſhal be voyde: for his conſecration was defiled.

f Beginning at the eight day, when he is purified

13 ¶ This then is the lawe of the Nazarite: When the time of his conſecration is out, he ſhal come to the dore of the Tabernacle of the Congregation,

g So that he ſhal beginne his vowe anewe.

14 And he ſhal bring his offering vnto the Lord, an he lambe of a yere olde without blemiſh for a burnt offering, and a ſhe labe of a yere olde without blemiſh for a ſin offering, and a ram without blemiſh for peace offerings,

Leu. 2. 1. 6.

15 And a basket of vnleauened bread, of cakes of fine floure, mingled with oyle, and wafers of vnleauened bread anointed with oyle, with their meat offering, and their drinke offerings:

16 The which the Prieſt ſhal bring before the Lord, and make his ſin offering and his burnt offering.

17 He ſhal prepare alſo the ram for a peace offering vnto the Lord, with the basket of vnleauened bread, and the Prieſt ſhal make his meat offering, and his drinke offering.

18 And y^e Nazarite ſhal ſhaue the head of his conſecracio at the dore of the Tabernacle of the Congregation, and ſhal take the heere of the head of his conſecracio, and put it in the fire, which is vnder the peace offering.

19. 21. 24 h In token his vowe ended.

19 Then the Prieſt ſhal take the ſoulder of the ram, and an vnleauened cake out of the basket, & a wafer vnleauened, and put them vpon the hands of the Nazarite, after he hath ſhaue his conſecracio.

i For the heere, which was conſecrat to y^e Lord, might not be caſt into anie profane place.

20 And the Prieſt ſhal ſhake them to and fro

Exod. 28. 17.

10 before the Lord: this is an holy thing for the Priest^o besides the shaken breast, & besides the heave shulder: so afterward the Nazarite may drinke wine.

21 This is the lawe of the Nazarite, which he hath vowed, *and* of his offering vnto the Lord for his consecracion, ^k besides that that he is able to bring: according to the vowe which he vowed, so shal he do after the lawe of his consecracion.

22 ¶ And ^l the Lord spake vnto Moses, saying,

23 Speake vnto Aaron and to his sonnes, saying, Thus shal ye ^m blesse the children of Israél, and say vnto them,

24 The Lord blesse thee, an kepe thee,

25 The Lord make his face shiue vpon thee, and be merciful vnto thee,

26 The Lord lift vp his countenance vpon thee, and giue thee peace.

27 So they shal put my ⁿ Name vpon the children of Israél, and I wil blesse them.

Or, with the lea

^k At the least he shal do this, if he be able to offre no more

^l That is, pray for them, &c. of 35, 19

^m They shal pray in my Name for them

CHAP. VII.

^a The heades or princes of Israél offre at the setting vp of the Tabernacle, ¹⁰ And at the dedicacion of the altar. ¹⁹ God speaketh to Moses fro the Mercis seat.

Exod 40, 18.

Or, vessels

Or, captain

^a Like horf-litters to kepe the things, ^y were caried in them, from wether

^b That is, to carie things: & shalke so

^c For their vse to cary with

^d The holie things or the sicutie must be caried vpon their shulders, and not drawen with oxen, Chap 4, 15
^e That is, wch the first sacrifice was offred thereupon by Aaron, Leuit. 9, 4

11 And ^y the Lord said vnto Moses, One prince one day, and another prince another day shal offer their offering, for the dedicacion of the altar.

12 ¶ So then on the first day did ^l Nahshón ^l the offering of the sonne of Amminadáb of the tribe of Iudáh offer his offering.

13 And his offering was a siluer charger of an hundreth and thirty *shekels* weight, a siluer boule of seuentie shekels after the shekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle, for a ^{*} meat offering, ^{Leuit. 2, 6.}

14 An *incens* cup of golde of ten *shekels*, ful of incens,

15 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,

16 An he goat for a sin offering,

17 And for peace offerings, two bullockes, fiue rams, fiue he goates, & fiue lambes of a yere olde: this was the offering of Nahshón the sonne of Amminadáb.

18 ¶ The second day ^l Nethaneél, the sonne of Zuár, prince of the tribe of Issachár did offer: ^l The offering of Nethaneél.

19 Who offred for his offering a siluer charger of an hundreth & thirty *shekels* weight, a siluer boule of seuentie shekels after the shekel of the Sanctuarie, bothe ful of fine floure, mingled w^o oyle, for a meat offering,

20 An *incens* cup of golde of ten *shekels*, ful of incens,

21 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,

22 An he goat for a sin offering,

23 And for peace offerings, two bullockes, fiue rams, fiue he goates, fiue lambes of a yere olde: this was the offering of Nethaneél the sonne of Zuár.

24 ¶ The third day ^l Eliáb the sonne of Helón prince of ^y childre of Zebulún offred. ^l The offering of Eliáb

25 His offering was a siluer charger of an hundreth and thirty *shekels* weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle, for a meat offering,

26 A golden *incens* cup of ten *shekels*, ful of incens,

27 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,

28 An he goat for a sin offering,

29 And for peace offerings, two bullockes, fiue rams, fiue he goates, fiue lambes of a yere olde: this was the offering of Eliáb the sonne of Helón.

30 ¶ The fourth day ^l Elizúr ^y sonne of Shédúr prince of ^y childre of Reubén offred. ^l The offering of Elizúr.

31 His offering was a siluer charger of an hundreth and thirty *shekels* weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle, for a meat offering,

32 A golden *incens* cup of ten *shekels*, ful of incens,

33 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,

34 An he goat for a sin offering,

35 And for a peace offering, two bullockes, fiue rams, fiue he goates, and fiue lambes of an yere olde: this was the offering of Elizúr the sonne of Shedeúr.

¶ The offering of Shelumiél.

36 ¶ The fiue day ¶ Shelumiél the sonne of Zurihaddái, prince of the children of Siméon offered.

37 His offering was a siluer charger of an hūdreth and thirty shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sāctuarie, bothe ful of fine floure, mingled with oyle for a meat offering,

38 A golden incens cup of ten shekels ful of incens,

39 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,

40 An he goat for a sin offering,

41 And for a peace offering, two bullockes, fiue rams, fiue he goates, fiue lambes of a yere olde: this was the offering of Shelumiél the sonne of Zurihaddái.

¶ The offering of Eliafáph.

42 ¶ The sixt day ¶ Eliafáph the sonne of Deuél prince of the children of Gad offered.

43 His offering was a siluer charger of an hundreth and thirty shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle for a meat offering,

44 A golden incens cup of ten shekels ful of incens,

45 A yong bullocke, a ram, a lambe of a yere olde, for a burnt offering,

46 An he goat for a sin offering,

47 And for a peace offering, two bullocks, fiue rams, fiue he goates, fiue lambes of a yere olde: this was the offering of Eliafáph the sonne of Deuél.

¶ The offering of Elishamá.

48 ¶ The seuenth day ¶ Elishamá the sonne of Ammiúd prince of the children of Ephráim offered.

49 His offering was a siluer charger of an hūdreth, & thintie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle, for a meat offering,

50 A golden incens cup of ten shekels, ful of incens,

51 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,

52 An he goat for a sin offering,

53 And for a peace offering, two bullocks, fiue rams, fiue he goates, fiue lambes of a yere olde: this was the offering of Elishamá, the sonne of Ammiúd.

¶ The offering of Gamliél.

54 ¶ The eyght day offered ¶ Gamliél the sonne of Pedazúr, prince of the children of Manasséh.

55 His offering was a siluer charger of an hundreth & thintie shekels weight, a siluer

boule of seuentie shekels, after the shekel of the Sāctuarie, bothe ful of fine floure, mingled with oyle for a meat offering,

56 A golden incens cup of ten shekels, ful of incens,

57 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,

58 An he goat for a sin offering,

59 And for a peace offering, two bullockes, fiue rams, fiue he goates, fiue lambes of a yere olde: this was the offering of Gamliél the sonne of Pedazúr.

60 ¶ The ninth day ¶ Abidán the sonne of Gideoní prince of the children of Beniamín offered. ¶ The offering of Abidán

61 His offering was a siluer charger of an hundreth and thirty shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle for a meat offering,

62 A golden incens cup of ten shekels, ful of incens,

63 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,

64 An he goat for a sin offering,

65 And for a peace offering two bullocks, fiue rams, fiue he goates, fiue lambes of a yere olde: this was the offering of Abidán the sonne of Gideoní.

66 ¶ The tenth day ¶ Ahíezer the sonne of Ammishaddái, prince of the children of Dan offered. ¶ The offering of Ahíezer.

67 His offering was a siluer charger of an hundreth and thirty shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sāctuarie, bothe ful of fine floure, mingled with oyle for a meat offering,

68 A golden incens cup of ten shekels ful of incens,

69 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,

70 An he goat for a sin offering,

71 And for a peace offering, two bullocks, fiue rams, fiue he goates, fiue lambes of a yere olde: this was the offering of Ahíezer the sonne of Ammishaddái.

72 ¶ The eleuenth day ¶ Pagiél the sonne of Ocrán, prince of the childre of Ashér offered. ¶ The offering of Pagiél, of Phegiél.

73 His offering was a siluer charger of an hundreth and thirty shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sāctuarie, bothe ful of fine floure, mingled with oyle for a meat offering,

74 A golden incens cup of ten shekels, ful of incens,

75 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,

76 An he goat for a sin offering,

77 And for a peace offering, two bullocks, fiue rams, fiue he goates, fiue lambes of a yere olde: this was the offering of Pagiél the sonne of Ocrán.

¶ The offering of Ahurá. 78 ¶ The twelueth day ¶ Ahurá the sonne of Enán, prince of the children of Naphtalí offered.

79 His offering was a siluer charger of an hundreth & thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle, for a meat offering,

80 A golden incens cup of ten shekels, ful of incens,

81 A yong bullocke, a ram, a lambe of a yere olde, for a burnt offering.

82 An he goat for a sinne offering,

83 And for peace offerings two bullockes, siue rams, siue he goats, siue lambes of a yere olde: this was the offering of Ahirá, the sonne of Enán.

f This was the offering of the princes, when Aarón did dedicate the Altar.

84 This was the dedicacion of the Altar by the princes of Israél, when it was anointed: twelue chargers of siluer, twelue siluer boules, twelue incens cups of golde,

85 Euerie charger, containing an hundreth & thirtie shekels of siluer, and cuerie boule seuentie: all the siluer vessel concerned two thousand and foure hundreth shekels, after the shekel of the Sanctuarie.

86 Twelue incens cups of golde ful of incens, containing ten shekels euerie cup, after the shekel of the Sanctuarie: all the golde of the incens cups was an hundreth and twentie shekels.

87 All the bullockes for the burnt offering were twelue bullockes, the rams twelue, the lambes of a yere olde twelue, with their meat offerings, and twelue he goats for a sinne offering.

88 And all the bullockes for the peace offerings were foure & twentie bullockes, the rams sixtie, the he goats sixtie, the lambes of a yere olde sixtie: this was the dedicacion of the Altar, after that it was anointed.

g By Aarón.

h That is, the Sanctuarie

89 And when Mosés wét into the Tabernacle of the Cõgregation, to speake with God, he heard the voyce of one speaking vnto him from the Merciseat, that was vpon the Arke of the Testimonie betwene the two Cherubims, and he spake to him.

i According as he had promised, Exod 25, 22.

CHAP. VIII.

¶ The ordre of the Lampes & The purifying and offering of the Leuites. 24 The age of the Leuites, when they are receiued to seruice, and when they are dismissed.

1 And the Lord spake vnto Mosés, saying,

2 Speake vnto Aarón, and say vnto him, When thou lightest the lampes, the seuen lampes shal giue light toward the forefront of the Candelstick.

a To that parte which is ouer against the Candelstick, Exod. 25, 37

3 And Aarón did so, lighting the lampes thereof toward the forefront of the Candelstick, as the Lord had commanded Mosés.

4 And this was the worke of the Candelstick, euen of golde beaten out with the hammer, bothe the shaft, and the floures thereof was beaté out with the hammer: Exod 25, 28.

b accordig to the paterne, which the Lord had shewed Mosés, so made he the Candelstick. b And not set together of diuers pieces

5 ¶ And the Lord spake vnto Mosés, saying,

6 Take the Leuites from among the children of Israél, and purifie them.

7 And thus shalt thou do vnto them, when thou purifiest them, Sprinkle water of purificacion vpon them, & let them shaue all their flesh, and wash their clothes: so they shalbe cleane.

c In Ebrewe, it is called the water of sinne, because it is made to purge sinne. as Chap. 19, 9.

8 Then they shal take a yong bullocke with his meat offering of fine floure, mingled with oyle, and another yong bullocke shalt thou take for a sinne offering.

9 Then thou shalt bring the Leuites before the Tabernacle of the Congregation, and assemblé all the Congregation of the children of Israél.

d That thou maiest do this in presence of them all.

10 Thou shalt bring the Leuites also before the Lord, & the children of Israél shal put their hands vpon the Leuites.

e Meanig, certene of them in the name of the whole.

11 And Aarón shal offer the Leuites before the Lord, as a shake offering of the childre of Israél, that they may execute the seruice of the Lord.

12 And the Leuites shal put their hands vpon the heades of the bullockes, and make thou the one a sinne offering, & the other a burnt offering vnto the Lord, that thou maiest make an atonemét for the Leuites.

13 And thou shalt set the Leuites before Aarón and before his sonnes, and offer them as a shake offering to the Lord.

14 Thus thou shalt separate the Leuites from among the children of Israél, & the Leuites shalbe mine.

Chap. 3, 45.

15 And afterward shal the Leuites go in, to serue in the Tabernacle of the Congregation, and thou shalt purifie them and offer them, as a shake offering.

16 For they are frely giuen vnto me from among the children of Israél, for as open anie wombe: for all the firstborne of the children of Israél haue I taken they vnto me.

Chap. 3, 9.

17 ¶ For all the firstborne of the children of Israél are mine, bothe of man and of beast: since the day that I smote euerie firstborne in the land of Egypt, I sanctified them for my self. Exod 13, 20. Luk. 2, 20.

f That is, they that are first borne

18 And I haue taken the Leuites for all the firstborne of the children of Israél,

19 And haue giuen the Leuites as a gift vnto Aarón, and to his sonnes from among the children of Israél, to do the seruice of the children of Israél in the Tabernacle of the Congregation, and to make

g Which seruice the Israélites shal do.

an atonement for the children of Israél, that there be no plague among the children of Israél, when the children of Israél come nere vnto ^h the Sanctuarie.

^h Because the Leuites go in to the Sanctuarie in their name.

19 ¶ The Mosés and Aarón & all the Congregation of the children of Israél did with the Leuites, according vnto all that the Lord had commanded Mosés concerning the Leuites: so did the children of Israél vnto them.

20 So the Leuites were purified, and washed their clothes, & Aarón offred the as a shake offering before the Lord, & Aarón made an atonemēt for the, to purifie the.

21 And after that, went the Leuites in to do their seruice in the Tabernacle of ^ÿ Cōgregation, ¹ before Aarón & before his sonnes: as the Lord had commanded Mosés concerning the Leuites, so thei did vnto them.

^ÿ In their presence, so serue abram.

22 ¶ And ^ÿ Lord spake vnto Mosés, saying, This also *belongeth* to the Leuites: from siue and twentiē yere olde and vpwarde, thei shal go in, to execute *their* office in the seruice of the Tabernacle of the Cōgregation.

^ÿ Suche office as was princiful, as to beare burthens and suche like ^ÿ In singing psalmes, instructing, counselling and keeping ^ÿ things in ordre.

23 And after the age of fiftie yere, thei shal cease from executing the ¹ office, and shal serue no more:

24 But thei shal minister ¹ with their brethren in the Tabernacle of the Congregation, to kepe things committed to their charge, but thei shal do no seruice: thus shalt thou do vnto the Leuites touching their charges.

CHAP. IX.

^a The Passeouer is commanded againe. ²⁹ The punishment of him that kepeth not the Passeouer. ¹⁵ The cloude conducteth the Israelites through the wilderness.

1 And the Lord spake vnto Mosés in the wilderness of Sináí, in the first moneth of the secōde yere, after thei were come out of the land of Egypt, saying, 2 The childre of Israél shal also celebrate the ^a Passeouer at the time appointed therunto.

Exod. 12. 1. leui. 23. 5. nomb. 28. 16. deut. 16. 2. Exod. 12. 6. deut. 16. 6. ^a Euen in all pointes as the Lord hathc in ^ÿ sinus 11.

3 In the fourtēth day of this moneth at ^a euen, ye shal kepe it in his due season: according to ^a all the ordinances of it, and according to all the ceremonies thereof shal ye kepe it.

4 Then Mosés spake vnto the children of Israél, to celebrate the Passeouer.

5 And thei kept the Passeouer in the fourtenth day of the first moneth at euen in ^ÿ wilderness of Sináí: according to all that the Lord had commanded Mosés, so did the children of Israél.

^h By touching a corps, or being at the house.

6 ¶ And certeinē men were defiled ^h by a dead man, thar thei might not kepe the Passeouer the same day: and thei came before Mosés and before Aarón the same day.

7 And those men said vnto him, We are defiled by a dead man: wherefore are we kept backe that we may not ^c offer an offering vnto the Lord in the time thereunto appointed among the children of Israél?

^c Or celebrate the Passeouer the fourtenth day of the first month.

8 Then Mosés said vnto them, Stand still, and I wil heare what the Lord wil cōmande concerning you.

9 ¶ And the Lord spake vnto Mosés, saying,

10 Speake vnto the children of Israél, and say, If anie among you, or of your posteritie shalbe vnclane by the reason of a corps, or be in a long iourney, ^d he shal kepe the Passeouer vnto the Lord.

^d And can not come where ^ÿ Tabernacle is, when others kepe it ^e So that the vnclane, and thei thar are nor at home, haue a month longer grated vnto them Exod. 12. 46. iohn 19. 36.

11 In the fourtēth day of the ^e seconde moneth at euen thei shal kepe it: with vnleauened bread and sowre heibes shal thei eat it.

12 They shal leaue none of it vnto the morning, ^e nor breake anie bone of it: according to all the ordinance of the Passeouer shal thei kepe it.

13 But the man that is cleane and is not in a ^f iourney, and is negligent to kepe the Passeouer, the same persone shalbe cut of from his people: because he broght not the offering of the Lord in his due season, that man shal beare his ^g sinne.

^f When ^ÿ Passeouer is celebrate

^g Or, punishment of his sinne.

14 And if a stranger dwel among you, and wil kepe the Passeouer vnto the Lord, as the ordinance of the Passeouer, & as the maner thereof is, so shal he do: ^e ye shal haue one lawe bothe for the stranger, & for him that was borne in the same land.

Exod. 12. 49.

15 ¶ And whē the Tabernacle was reared vp, a cloude couered the Tabernacle, namely the Tabernacle of the Testimonie; & at euen the ^e was vpon the Tabernacle, as the ^e appearance of fire vntil morning.

Exod. 40. 34.

16 So it was alwaie: the cloude couered it by day, & the appearance of fire by night.

17 And when the cloude was taken vp from the Tabernacle, then afterward the children of Israél iourneied: & in the place where the cloude abode, there the children of Israél pitched their tents.

18 At the ^h commandement of the ^h Lord the children of Israél iourneied, and at the commandement of the Lord thei pitched: as long as the cloude abode vpon the Tabernacle, ^h they ^h laye still.

^g Like a pillar read Exod. 13. 21.

^h Or, mouen ^h Who taught the what to do by the cloude.

19 And when the cloude taryed still vpon the Tabernacle a long time, the children of Israél kept the ¹ watch of the Lord, & iourneied not,

1. Cor. 10. 1. ^h Or, campd.

20 So when the cloude abode ^a a fewe daies vpon the Tabernacle, thei abode in their tents according to the commandement of the Lord: for thei iourneied at the commandement of the Lord.

¹ Thei waited whē the Lord wolde signifye other their departure, or thei abode by the cloude. ^h Or, daies of ^ÿ vmbre.

- 21 And thogh the cloude abode vpon the Tabernacle from euen vnto the morning, yet if the cloude was taken vp in the morning, the they iourneyed: whether by day or by night the cloude was taken vp, then they iourneyed.
- 22 O if the cloude taried two dayes or a moneth, or a yere vpon the Tabernacle, abiding thereon, the children of Israël ^a abode still, and iourneyed not: but when it was taken vp, they iourneyed.
- 23 At the commandemēt of the Lord they pitched, and at the commandement of the Lord they iourneyed, keeping the watch of the Lord at the commandement of the Lord by the ^k hand of Mosés.

Exod. 40. 36.

^k Under the charge & gouernement of Mosés.

CHAP. X.

^a The use of the siluer trumpettes 11 The Israelites departe from Sinái 14 The captaynes of the hoste are nombred. 30 Hobáb refuseth to go with Mosés his sonne in lawe.

1 And the Lord spake vnto Mosés, saying,
2 Make thee two trumpets of siluer: of an whole piéce shalt thou make them, that thou maiest vse the for the assembling of the Congregation, and for the departure of the campe.

^a Or of worke beaten out wth the hammer.

3 And whē they shal blowe with the, all the Congregation shal assemble to thee before the doie of the Tabernacle of the Congregation.

4 But if they blowe with one, then the princes, or heads ouer the thousands of Israël shal come vnto thee.

5 But if ye blowe an alarme, then the cape of the that pitche on the ^b East parte, shal go forwarde.

^b That is, the hoste of Iudáh and they that are vnder his ensigne.
^c Meaning the hoste of Reuben

6 If ye blowe an alarme the seconde time, the the hoste of them ^c lie on the South side shal marche: for they shal blowe an alarme when they remoue.

7 But in assembling the Congregation, ye shal blowe with out an alarme.

8 And the sonnes of Aarón the Priest shal ^d blowe the trumpets, and ye shal haue the as a lawe for euer in your generacions.

^d So that onely the Priests must blowe ^e trumpets, so long as the Priesthode lasted

9 And when ye go to warre in your land agamst ^e enemye that vexeth you, ye shal blowe an alarme wth the trúpets, and ye shal be remēbred before the Lord your God, and shal be saued from your enemies.

^e When ye reioyce that God hath removed anie plague
^f Or, when you offer burnt offerings

10 Also in the day of your ^e gladnes, and in your feast daies, and in the beginning of your monethes, ye shal also blowe the trúpets ^f ouer your burnt sacrifices, and ouer your peace offerings, that they may be a remembrance for you before your God: I am the Lord your God.

11 ¶ And in the seconde yere, in the secōde moneth, and in the twentieth day of the moneth the cloude was taken vp from the Tabernacle of the Testimonie.

12 And the children of Israël departed on their iourneys out of ^g desert of Sinái, and ^h cloude rested in the wildernes of Parán.

^g Or, in keeping this ordre in their iourneys.
^h Frō Sinái to Parán, Chap. 33. 1

13 So they ⁱ first toke their iourney at the cōmādemēt of the Lord, by ^j hād of Mosés.

Chap. 2. 2.

14 ¶ In the first place wēt the stander of the hoste of the children of Iudáh, according to their armies: and ^k Nahshón the sonne of Amminadáb was ouer his bāde.

Chap. 1. 7.

15 And ouer the bande of the tribe of the children of Issachái was Nethaneél the sonne of Zuár.

16 And ouer the bande of the tribe of the children of Zebulún was Eliáb the sonne of Helón.

17 When ^l Tabernacle was taken downe, then the sonnes of Gersthón, and the sonnes of Meraií wēt forwarde bearing ^m the Tabernacle.

^m With all the appertinances thereof.

18 ¶ After, departed the stāderd of the hoste of Reuben accordigⁿ to their armies, & ouer his bāde was Elizúr ^o sōne of Shedeúr.

19 And ouer the bande of the tribe of the childrē of Simeón was Shelumiel the sonne of Surishaddái.

20 And ouer the bande of the tribe of the children of Gád was Eliafáp the sonne of Deuél.

21 The Kohathites also wēt forwarde and ^p bare the ^q Sanctuarie, & the ^r former did set vp the Tabernacle agamst they came.

^h Vpon their shoulders
Chap. 4. 4.
ⁱ The Merarites and Gersthonites.

22 ¶ Then the stander of the hoste of the children of Ephráim went forwarde according to their armies, and ouer his bāde was Elishamá the sonne of Ammiúd.

23 And ouer the bande of the tribe of the sonnes of Manasséh was Gamliél the sonne of Pedazúr.

24 And ouer the bande of the tribe of the sonnes of Beniamín was Abidán the sonne of Gideoní.

25 ¶ Last, ^s stāderd of the hoste of ^t childrē of Dan marched, ^u gatherig all the hostes according to their armies: & ouer his bāde was Ahiézer the sonne of Ammishaddái.

^k Leaving none behind nor anye of ^v former that fainted in ^w way.

26 And ouer the bande of the tribe of the children of Ashér was Pagiel the sonne of Ocrán.

27 And ouer the bande of the tribe of the children of Naphtalí was Ahirá the sonne of Enán.

28 ^x These were the remouings of the children of Israël according to their armies, when they marched.

^l This was ^y ordre of their hoste whē they remoued

29 ¶ After, Mosés said vnto ^m Hobáb the sonne of Reuél ⁿ Midianite, the father in lawe of Mosés, We go into the place, of ^o ^p Lord said, I wil giue it you: Come thou with vs, and we wil do thee good: for the Lord hath promised good vnto Israël.

^m Some thinke that Reuél, Iethró, Hobáb, and Keni were all one: Kymhí saith ^q Reuél was Iethros father: so Hobáb was Mosés father, in lawe.

30 And he answered him, I wil not go: but I wil departe to mine owne countrey, and to my kinred.

31 The he said, I praye thee, leaue vs not: for thou knowest our cāping places in the wil dernes: therefore y maicst be our guide.

32 And if thou go with vs, what goodnes y Lord shal shewe vnto vs, the same wil we shewe vnto thee.

33 ¶ So they departed from the mount of the Lord, thre daies iourney: and the Arke of the couenant of the Lord wēt before them in the thre daies iourney, to searche out a resting place for them.

34 And the cloude of the Lord was vpon them by day, when they went out of the campe.

35 And when the Arke went forward, Mosēs said, *o Rise vp, Lord, and let thine enemies be scatered, and let them that hate thee, flee before thee.

36 And when it rested, he said, Returne, o Lord, to the manie thousands of Israēl.

CHAP. XI.

1 The people murmureth, and is punished with fire. 4 The people lusteth after flesh. 6 They lothe Manna. 11 The weakē faith of Mosēs. 16 The Lord denieth the burthen of Mosēs to seuenty of the Ancientes. 31 The Lord sendeth quailes. 33 Their lust is punished.

¶ W Hē the people became murmurers, it displeased the Lord: and the Lord heard it, therefore his wrath was kindled, and the fire of the Lord burnt among them, and consumed the vtmost parte of the hoste.

2 Then the people cryed vnto Mosēs: and when Mosēs prayed vnto the Lord, the fire was quenched.

3 And he called y name of that place Taberāh, because the fire of the Lord burnt among them.

4 ¶ And a number of a people that was among them, fel a lusting, and turned away, and the children of Israēl also wept and said, Who shal giue vs flesh to eat?

5 We remember the fish which we did eat in Egypt for naught, the cucumbers, and the pepons, and the lekes, and the onions, and the garleke.

6 But now our soule is dried away, we can se nothing but this M A N.

7 (The M A N also was as coriāder sede, & his coulour like the coulour of bdeliū.

8 The people went about and gathered it, and ground it in milles, or bet it in morters, and baked it in a cauldron, and made cakes of it, and the taste of it was like vnto the taste of fresh oyle.

9 And when the dew fel downe vpon the hoste in the night, the M A N fel with it)

10 ¶ Then Mosēs heard the people wepe throughout their families, euerie man in the dore of his tente, and the wrath of the Lord was grieuoussly kindled: also Mosēs was grieued.

11 And Mosēs said vnto y Lord, Wherefo-

re hast thou vexed thy seruant? and why haue I not founde fauour in thy sight, seing thou hast put the charge of all this people vpon me?

12 Haue I s conceiued all this people? or haue I begotten them? that thou shuldest say vnto me, Cary them in thy bosome (as a nurse beareth y sucking childe) vnto the land, for the which thou swarest vnto their fathers?

13 Where shulde I haue flesh to giue vnto all this people? for they wepe vnto me, saying, Giue vs flesh that we may eat.

14 I am not able to beare all this people alone, for it is to heauie for me.

15 Therefore if thou deale thus with me, I pray thee, if I haue founde fauour in thy sight, kil me, that I beholde not my miserie.

16 ¶ Then y Lord said vnto Mosēs, Gather vnto me seuenty men of the Elders of Israēl, whome thou knowest, that they are the Elders of the people, & gouerners ouer them, and bring them vnto the Tabernacle of the Congregation, and let them stand there with thee,

17 And I wil come downe, & talke with thee there, and take of the Spirit, which is vpon thee, and put vpon them, and they shal beare the burthē of the people with thee: so thou shalt not beare it alone.

18 Furthermore thou shalt say vnto the people, Be sanctified against tomorowe, and ye shal eat flesh: for you haue wept in the eares of the Lord, saying, Who shal giue vs flesh to eat? for we were better in Egypt: therefore the Lord wil giue you flesh, and ye shal eat.

19 Ye shal not eat one day nor two daies, nor fiue daies, nether ten daies, nor twenty daies,

20 But a whole moneth, vntil it come out at your nostrels, and be lothesome vnto you, because ye haue contemned the Lord, which is among you, and haue wept before him, saying, Why came we hither out of Egypt?

21 And Mosēs said, Six hundreth thousand fotemen are there of the people, among whome I am: & thou saiest, I wil giue the flesh, that they may eat a moneth long.

22 Shal the shepe and the beues be slaine for them, to finde them? ether shal all the fish of the sea be gathered together for them to suffice them?

23 And the Lord sayd vnto Mosēs, Is the Lords hand shortened? thou shalt se now whether my worde shal come to passe vnto thee, or no.

24 ¶ So Mosēs went out, and tolde the people the wordes of the Lord, and gathered seuenty men of the Eiders of the people, and set thé round about the Tabernacle.

25 Then

Or, euil intruded
Or, wherein haue I displeased thee.

Am I their father, that none may haue charge of the but I?

Of Canaan promised by an othe to our fathers.

I had rather dye, then to se my grief and miserie thus daily increasē by their rebellion.

I wil distribute my Spirit among them, as I haue done to thee.

I Prepare you selues that ye be not vnclean.

Or, cast him of, because ye refused Manna which he appointed as mete for you
Who lea- derth and gouerneth you.
Of whom I haue the charge.

Isa 50.2 & 59.1.

Ebr eyes vnto vi.

Monne Simai, or Horéb.

Psa 1.68.2. o Declare thy might and power.

Ebr to the ten thousand thousand.

Ebr. as iniquit complainers
Ebr it was euil in the eares of the Lord.

Psal. 78.21.

Or, burning.

Which were of those strāgers that came out of Egypt with them.
Exod 12.38

From God
For a smale price, or good cheape.

For the greedy lust of flesh
Exod. 16.21.
wisd 16.20.
psal. 78.24.
Job 6.31.

Which is a white perle or precious stone.

25 Thē the Lord came downe in a cloude, and spake vnto him, and toke of the Spirit, that was vpon him, and put it vpon the seuentie Anciēt men: and when the Spirit reited vpon them, then they prophecied, and did not cease.

Or. sep 14. 1. as v. 37

p From that day the Spirit of prophecie did not faile them

26 But there remained two of the men in the hoste: the name of the one was Eldad, and the name of the other Medad, and the Spirit rested vpon them, (for they were of them that were writē, and went not out vnto the Tabernacle) & they prophecied in the hoste.

27 Then there ran a yong man, and tolde Mosēs, and said, Eldad and Medad do prophecie in the hoste.

28 And Ioshua the sonne of Nun the seruant of Mosēs one of his yong men, answered and said, My lord Mosēs, forbid them.

q Or. a yong mā whome he had chosen from his yong the

r Suche blinde zeale was in the Apostles, Mar 9. 38. Luk 5. 4.

29 But Mosēs said vnto him, Enuyest thou for my sake? yea, wolde God that all the Lords people were Prophetes, & that the Lord wolde put his Spirit vpon them.

30 And Mosēs returned into the hoste, he and the Elders of Israēl.

31 Then there went forth a winde from the Lord, and broght quailes from the Sea, and let them fall vpon the campe, a daies iourney on this side, & a daies iourney on the other side, round about the hoste, and they were about two cubites about the earth.

Exod 16. 13. Psal. 78. 26.

32 Then the people arose, all that day, and all the night, and all the next day and gathered the quailes: he that gathered the least, gathered ten Homers ful, and they spred them abroad for their vse round about the hoste.

f Of Homer read Leui 27. 16 also it signifieth an heape, as Exod 8. 14 and 15. 15

33 While the flesh was yet betwene their teth, before it was chewed, euē the wrath of the Lord was kindled against the people, and the Lord smote the people with an exceeding great plague.

Psal. 78. 31.

34 So the name of the place was called, Kibroth-hattaauah: for there they buried the people that fel a lusting.

Or. g. names of this.

35 Fro Kibroth-hattaauah the people toke their iourney to Hazeroth, and abode at Hazeroth.

CHAP. XII.

1 Aarón and Miriám grudge against Mosēs 10 Miriám is striken with leprosie, and healed at the prayer of Mosēs.

Or, murmured a Zipporah was a Midianite, and because Midian bordered on Ethiopia, it is sometime in the Scripture comprehended vnder this name Ecclē 45. 4.

b And so bare w^t their grūdges, although he knewe thē

Afterward Miriám and Aarón spake against Mosēs, because of the womā of Ethiopia whome he had married (for he had married a woman of Ethiopia)

2 And they said, What hath the Lord spoken but onely by Mosēs: hath he not spoken also by vs: and the Lord heard this.

3 (But Mosēs was a very meke man, aboute all the men that were vpon the earth)

4 And by and by the Lord said vnto Mosēs, & vnto Aarón, & vnto Miriám, Come out ye thre vnto the Tabernacle of the Congregation: and they thre came forth.

5 Then the Lord came downe in the pillar of the cloude, and stode in the dore of the Tabernacle, & called Aarón and Miriám, and they bothe came forth.

6 And he said, Heare now my wordes, If there be a Prophet of the Lord among you, I wil be knowne to him by a vision, & wil speake vnto him by dreame.

c These were the two ordinarie meanes.

7 My seruāt Mosēs is not so, who is faithful in all mine house.

d In all Israēl which was his Church Exod. 33. 17.

8 Vnto him wil I speake mouth to mouth, and by vision, & not in daikē wordes, but he shal se y^e similitude of y^e Lord. wherefore then were ye not afraid to speake against my seruāt, euen against Mosēs?

e So farre as anye man was able to comprehend, w^h he calleth his backe partes, Exod. 33. 23

9 Thus the Lord was very angry with thē, and departed.

10 Also the cloude departed from the Tabernacle: & beholde, Miriám was leprous like snowe: and Aarón looked vpon Miriám, and beholde, she was leprous.

f Fro the dore of the Tabernacle.

11 Then Aarón said vnto Mosēs, Alas, my Lord, I beseeche thee, lay not the sinne vpon vs, which we haue foolishly committed & wherein we haue sinned.

12 Let her not, I pray thee, be as one dead, of whome the flesh is halfe consumed, while he commeth out of his mothers wombe.

g As a child that cometh out of his mothers belly dead, hauing as it were but the skin.

13 Thē Mosēs cryed vnto the Lord, saying, O God, I beseeche thee, heale her now.

14 And the Lord said vnto Mosēs, If her father had spit in her face, shulde she not haue bene ashamed seuen dayes: let her be shut out of the hoste seuen dayes, & after she shal be receiued.

h In his displeasure

Leu 13. 46.

15 So Miriám was shut out of the hoste seuen dayes, and the people remoued not, til Miriám was broght in againe.

CHAP. XIII.

4 Certaine men are sent to searche the land of Canaan. 24 They bring of the fruite of the land 31 Calēb comforteth the people against the discouraging of the other spies.

1 Then afterward the people remoued from Hazeroth, & pitched in the wildernesses of Paran.

a That is, in Ritlmá, & was in Parán, Chap 33. 18

2 And the Lord spake vnto Mosēs, saying,

3 Send thou men out to search the land of Canaan which I giue vnto the children of Israēl: of euerie tribe of their fathers shal ye send a man, suche as are all rulers among them.

b After y^e people had required it of Mosēs, as it is Deu 1. 22, then y^e Lord spake to Mosēs so to do

4 Thē Mosēs sent them out of the wildernesses of Paran at the commandement of y^e Lord: all those men were heades of the children of Israēl.

Or, 37. 15

5 Also their names are these: of the tribe of Reubén, Shanáa the sonne of Zaciur:

6 Of the tribe of Simeón, Shaphát the sonne of Hoií:

7 Of the tribe of Iudáh, Caléb the sonne of Iephunnéh:

8 Of the tribe of Issachár, Igál the sonne of Ioséph:

^{Or, Ioshua.} 9 Of the tribe of Ephráim, ^{Or, Ioshua.} Oshéa the sonne of Nun:

10 Of the tribe of Boniamín, Paktí the sonne of Raphú:

11 Of the tribe of Zebulúa, Gaddiél the sonne of Sodi:

12 Of the tribe of Ioséph, ^{to wit,} of the tribe of Manasséh, Gaddí the sonne of Sufi:

13 Of the tribe of Dan, Ammiél the sonne of Gemallí:

14 Of the tribe of Ashér, Sethúr the sonne of Michaél:

15 Of the tribe of Naphtalí, Nabbí the sonne of Vophsi:

16 Of the tribe of Gad, Geuél the sonne of Machí.

^c Which in number were twelue, according to the twelue tribes

17 These are the names of the ^c mē, which Mosés sent to spie out the land: and Mosés called the name of Oshéa the sonne of Nun Iehoshúa.

^{Or, high country.}

18 So Mosés sent them to spie out the land of Canáan, and said vnto thé, Go vp this way toward the South, and go vp into the mountaines,

19 And consider the land what it is, and the people that dwel therein, whether they be strong or weake, ether few or many,

^d Plentiful or barren.

20 Also what the land ^{is} that they dwel in, whether it be ^d good or bad: and what cities they be, that they dwel in, whether they dwel in tentes, or in walled townes:

21 And what the land ^{is}: whether it be fat or leane, whether there be trees therein, or not. And be of good courage, and bring of the frute of the land (for then was the time of the first ripe grapes)

^e Which was in the wilderness of Parán.

22 ¶ So they went vp, & searched out the land, from the wilderness of ^e Zin vnto Rehób, to go to Hamáth,

23 And thei ascéded toward the South, and came vnto Hebrón, where were Ahimán, Sheshái and Talmaí, the sonnes of ^f Anák. And ^g Hebrón was buylt seuen yere before Zoán in Egypt.

^f Which were a kinde of gyantes

^g Declaring & antiquitie thereof: also Abrahám, Sará, Izhák & Iakób were buyrd there.

^{Deu. 1. 24.}

24 *Thé they came to the riuér of Eshcól, and cut downe thence a branche with one cluître of grapes, and they bare it vpon a barre betwene two, and brought of the pomegranates and of the figges.

^{Or, the valley of Eshcol, that is, of grapes.}

25 That place was called the ^h riuér Eshcól because of the cluître of grapes, which the children of Israél cut downe thence.

26 Then after fourty daies they turned againe from searching of the land.

27 And they went and came to Mosés and to Aarón & vnto all the Cōgregacion of the children of Israél, in the wilderness of

^h Parán, to Kadésh, and brought to them, and to all the Congregation tidings, and shewed them the frute of the land.

28 And they tolde ⁱ him, and said, We came vnto the land whether thou hast sente vs, & surely it floweth with ^k milke & honie: and here is of the frute of it.

29 Neuertheles the people be ^l strong that dwel in the land, and the cities ^{are} walled and exceding great: and moreover, we sawe the ^k sonnes of Anák there.

30 The Amalekites dwel in ^l the Southcōuntry, and the Hittites, and the Iebusites, and the Amorites dwel in the mountaines, and the Canaanites dwel by the Sea and by the coste of Iorden.

31 Then Caléb killed the people ^o before Mosés, & said, Let vs go vp at once, and possesse it: for vndoubtedly we shal ouercome it.

32 But the men, that went vp with him, said, We be not able to go vp against the people: for they are stronger then we.

33 So they brought vp an euil reporte of the lād which they had searched for the children of Israél, saying, The land which we haue gone through to searche it out, is a land that ^l eateth vp the inhabitants thereof: for all the people that we sawe in it, are men of great stature.

34 For there we sawe gyātes, the sonnes of Anák, which come of the gyantes, so that we seemed in our sight like greshoppers: and so we were in their fight.

ⁱ The gyantes were so cruel that they spoiled & killed one another, and those that came to them.

C H A P. XIII.

² The people murmur against Mosés ¹⁰ They wolde haue stoned Calib and Ioshua ¹³ Mosés pacifieth God by his prayer. ⁴⁵ The people that wolde entre into the land, contrarie to Gods wil, are slaine.

1 **T**HEN all the Congregation lifted vp their voice, and cryed: and ^a the people wept that night,

2 And all the children of Israél murmured against Mosés and Aarón: and the whole assemblie said vnto them, Wolde God we had dyed in the land of Egypt, or in this wilderness: wolde God we were dead.

3 Wherefore now hathe ^l Lord brought vs into this lād to fall vpon the sworde: our wiues, and our children shal be ^b a praye: were it not better for ys to returne into Egypt?

4 And they said one to another, Let ys make a captaine and returne into Egypt.

5 Then Mosés and Aarón ^c fel on their faces before all the assemblie of the Congregation of the children of Israél.

6 *And Ioshúa the sonne of Nun, and Caléb the sonne of Iephunnéh ^d two of them that searched the land, ^d rent their clothes,

^e Lamenting & praying for them.

7 And spake vnto all the assemblie of the children of Israél, saying, The land which we walked through to searche it, is a very good land.

8 If the Lord loue vs, he wil bring vs into this land, and giue it vs, which is a land that floweth with milke and honie.

9 But rebel not ye against the Lord, neither feare ye the people of the land: for they are *but* bread for vs: their shield is departed from them, and the Lord is with vs, feare them not.

10 And all the multitude said, Stone the with stones: but the glorie of the Lord appeared in the Tabernacle of the Congregation, before all the children of Israél.

11 And the Lord said vnto Mosés, How long wil this people prouoke me, and how long wil it be, yer they beleue me, for all the signes which I haue shewed among them?

12 I wil smite them with the pestilence and destroy them, and wil make thee a gnatertacion and migatier then they.

13 But Mosés said vnto the Lord, * When the Egyptians shal heare it, (for thou brightest this people by thy power from among them)

14 Then they shal say to the inhabitants of this land, (for they haue heard that thou, Lord, art among this people, & that thou, Lord, art sene face to face, and that thy cloude standeth ouer them, and that thou goest before them by day time in a pillar of a cloude, and in a pillar of fire by night)

15 That thou wilt kil this people as one man: so the heathen which haue heard the fame of thee, shal thus say,

16 Because the Lord was not able to bring this people into the land, which he swaere vnto them, therefore hathe he flaine them in the wilderness.

17 And now, I beseeche thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The Lord is slowe to angré, and of great mercie, and * forgiving iniquitie, and sinne, but not making the wicked innocent, & * visiting the wickednes of the fathers vpon the children, in the third and fourth generation:

19 Be merciful, I beseeche thee, vnto the iniquitie of this people, according to thy great mercy, and as thou hast forgiven this people, from Egypt, euen vntil now.

20 And the Lord said, I haue forgiven it, according to thy request.

21 Notwithstanding, as I liue, all the earth shalbe filled with the glorie of the

Lord.

22 For all those men which haue sene my glorie, and my miracles which I did in Egypt, and in the wilderness, & haue tempted me this ten times, and haue not obeyed my voyce,

23 Certainely thei shal not see the land, whereof I swaere vnto their fathers: nether shal anie that prouoke me, see it.

24 But my seruant * Caléb, because he had another spirit, & hathe folowed me stil, euen him wil I bring into the land, whether he went, and his sede shal inherit it.

25 Now the Amalekites and the Canaanites remaine in the valley: wherefore turne backe tomorowe, and get you into the wilderness, by the way of the red Sea.

26 ¶ After, the Lord spake vnto Mosés and to Aarón, saying,

27 * How long shal I suffre this wicked multitude to murmure against me? I haue heard the murmurings of the children of Israél, which they murmure against me.

28 Tell them, As I liue (saith the Lord) I wil surely do vnto you, euen as ye haue spoken in mine eares.

29 Your carkeises shal fall in this wilderness, & all you that weie counted through all your numbers, from twentie yere olde and aboue, which haue murmured against me,

30 Ye shal not douteles come into the lād, for the which I lifted vp mine hand, to make you dwel therein, saue Caléb the sonne of Iephunnéh, and Ioshúa the sonne of Nun.

31 But your children, (which ye said shulde be a praye) them wil I bring in, and they shal know the land which ye haue refused:

32 But euen your carkeises shal fall in this wilderness.

33 And your children shal wander in the wilderness, fourtie yeres, & shal beare your whoredomes, vntil your carkeises be wasted in the wilderness.

34 After the number of the dayes, in the which ye searched out the land, euen fourtie dayes, * euerie day for a yere, shal ye beare your iniquitie, for * fourtie yeres, and ye shal see my breache of promise.

35 I the Lord haue said, Certainely I wil do so to all this wicked companie, that are gathered together against me: for in this wilderness they shalbe consumed, and there they shal dye.

36 And the men which Mosés had sent to searche the land (which, when they came againe, made all the people to mur-

e We shal safely ouercome them

f This is the condition of thē that wolde persuade in Gods cause, to be persecuted of the multitude.

Exod. 32, 12

Ebr eye 1075.

Exod 13, 21.

g So that none shal escape.

Deut 9, 28.

Exod 34, 6. Psal 103, 8. Psal 142, 2.

Exod 20, 5. & 34, 7.

h In that he destroyed not them utterly, but left their posteritie and certeme to enter.

i That is, sondrie times and often.

Josh. 14, 6.

k A meke and obedient spirit and not rebellious.

l And lie in ways, for you.

m For I wil not defend you

Psal 106, 26.

Chap. 26, 65. & 32, 10.

Deut. 1, 35.

Gen. 14, 22.

n The worde signifieth, to be shepherdes, or to wander like shepherdes to and fro.

o Your inideltie and disobedience against God

Exek. 4, 6. Psal 95, 10. p Whether my promes be true or no.

mure against him, and broght vp a slander vpon the land)

1. Cor. 10. 10. ebr. 3. 10. iuda. 5.

37 Eue those men that did bring vp that vile slander vpon the laid, *shal dye by a plague before the Lord.

38 But Ioshua the sonne of Nun, and Caléb the sonne of Iepthunnah, of those me that went to searche the land, shal liue.

39 ¶ Then Moses tolde these sayings vnto all the children of Israel, and the people forowd greatly.

Deut. 1. 41.

40 ¶ And they rose vp early in the morning, and gat them vp into the top of the mountaine, saying, Lo, we be ready, to go vp to the place which the Lord hath promised for we haue sinned.

g They confesse they sinned by rebelling against God, but consider not they offered in going vp without Gods commandment.

41 But Moses said, Wherefore transgress ye thus the commandment of the Lord? it wil not so come wel to passe.

42 Go not vp (for the Lord is not among you) lest ye be ouerthrowen before your enemies.

43 For the Amalekites and the Canaanites are there before you, and ye shal fall by y sword: for in as muche as ye are returned awaie from the Lord, the Lord also wil not be with you.

r. They colde not be raised by any means.

44 Yet they presumed obstinately to go vp to the top of the mountaine: but the Arke of the couenant of the Lord, and Moses departed not out of the campe.

45 Then the Amalekites and the Canaanites, which dwelt in that mountaine, came downe and smote them, *and consumed them vnto Hormah.

Deut. 1. 44.

C H A P. X V.

The offerings which the Israelites shal offer when they come into the land of Canaan. 32 The punishment of him that brake the Sabbath.

1 And the Lord spake vnto Moses, saying,

Leu. 23. 10.

a Into the laid of Canaan.

2 Speake vnto the children of Israel, and say vnto them, *When ye be come into y land of your habitacions, which I giue vnto you,

Leu. 23. 21.

Or, separate

Exod. 29. 18.

3 And wil make an offering by fire vnto the Lord, a burnt offering or a sacrifice * to fulfill a vowe, or a fre offering, or in your feastes, to make a * swete sauour vnto y Lord of the heard, or of the flocke,

Leu. 2. 1.

4 Then * let him that offereth his offering vnto the Lord, bring a meat offering of a tenth deale of fine floure, mingled with y fourth parte of an b Hin of oyle.

b Read Exod. 29. 40.

5 Also thou shalt prepare the fourth parte of an Hin of wine to be powred on a lambe, appointed for the burnt offering or a meate offering.

6 And for a ram, thou shalt for a meat offering, prepare two teth deales of fine floure, mingled with the third parte of an Hin of oyle.

7 And for a drinke offering, thou shalt offer the third parte of an Hin of wine, for a swete sauour vnto the Lord.

c The licour was so called, because it was powred on y thing that was offered.

8 And when thou preparest a bullocke for a burnt offering, or for a sacrifice to fulfill a vowe or a peace offering to the Lord,

9 The let him offer with y bullocke a meat offering of thre teth deales of fine floure, mingled with halfe an Hin of oyle.

Or, thre Omers.

10 And thou shalt bring for a drinke offering halfe an Hin of wine, for an offering made by fire of a swete sauour vnto the Lord.

11 Thus shal it be done for a bullocke, or for a ram, or for a lambe, or for a kid.

12 According to the number d that ye present offer, so shal ye do to euerie one according to their number.

d Euerie sacrifice of beastes must haue their meat offering & drinke offering, according to this proportion

13 All that are borne of the countrey, shal do these things thus, to offer an offering made by fire of swete sauour vnto the Lord.

14 And if a stranger sojourne with you, or whosoeuer be among you in your generations, and wil make an offering by fire of a swete sauour vnto the Lord, as ye do, so he shal do.

15 *One ordinance shal be bothe for you of the Congregation, and also for the stranger that dwelleth with you, euen an ordinance for euer in your generacions: as you are,

Exod. 12. 48. chap. 9. 14.

so shal the stranger be before the Lord.

16 One lawe and one maner shal serue bothe for you & for the stranger that sojourneth with you.

17 ¶ And the Lord spake vnto Moses, saying, 18 Speake vnto the children of Israel, and say vnto them, When ye be come into y land, to the which I bring you,

19 And when ye shal eat of the bread of the laid, ye shal offer an heaue offering vnto the Lord.

20 Ye shal offer vp a cake of the first of your e dowe for an heaue offering: * as the heaue offering of the barne, so ye shal list it vp.

e Which is made of the first come ye gather

Leu. 23. 14.

21 Of the first of your dowe ye shal giue vnto y Lord an heaue offering in your generations.

22 ¶ And if ye f haue erred, & not obserued all these comandementes, which the Lord hath spoken vnto Moses,

f As by ouer sight or ignorance, read Leu. 4. 2.

23 Euen all that the Lord hath commanded you by the hand of Moses, from the first day that the Lord commanded Moses, & henceforward among your generacions.

24 And if so be that ought be committed ignorantly of the s Congregation, then all the Congregation shal giue a bullocke for a burnt offering, for a swete sauour vnto the Lord, with the meat offering & drinke offering thereto, according to the * maner, and an he goat for a sin offering.

g Some read, from the eyes of the Congregation: that is, which is hid from the Congregation, Leu. 4. 1.

25 And

25 And the Priest shal make an atonement for all the Congregation of the children of Israél, and it shalbe forgiuen them: for it is ignorance: and thei shal bring their offering for an offering made by fire vnto the Lord, and their sinne offering before the Lord for their ignorance.

Leui. 4. 27.

26 Then it shalbe forgiuen all the Cōgregation of the children of Israél, and the it. anger that dwelleth among them: for all the people were in ignorance.

27 ¶ But if anie one persone sinne through ignorance, then he shal bring a she goat of a yere olde for a sinne offering.

28 And the Priest shal make an atonement for the ignorant persone, when he sinneth by ignorance before the Lord, to make reconciliacion for him: & it shalbe forgiuen him.

29 He that is borne among the children of Israél, and the stranger that dwelleth among them, shal haue bothe one lawe, who so doeth sinne by ignorance.

¶ Eur. with au
bue b. ind: that
w. tu cōsumps of
Gid

30 ¶ But the persone that doeth oght^a presumptuously, whether he be boine in the land, or a stranger, the same blasphemeth the Lord: therefore that persone shal be cut of from among his people,

31 Because he hathe despised the worde of the Lord, and hathe broken his commandemēt: that persone shalbe vtrly cut of: his^b iniquitie shalbe vpon him.

b He shal suffer
the puni-
shment of his
sinne.

32 ¶ Ana while the children of Israél were in the wildernes, thei founde a man that gathered stikes vpon the Sabbath day.

33 And thei that founde him gathering stikes, broght him vnto Moses & to Aaron, and vnto all the Congregation,

Leui 24. 12.

34 And thei put him in^c waide: for it was not declared what shulde be done vnto him.

35 Then the Lord said vnto Moses, This man shal dye the death: & let all the multitude stone him with stones without the hoste.

36 And all the Congregation broght him without the hoste, and stoned him with stones, and he dyed, as the Lord had commanded Moses.

37 ¶ And y^e Lord spake vnto Moses, saying

Deut 22. 12.
22. 13, 14.

38 Speake vnto the children of Israél, and byd them that thei^d make them fringes vpō y^e borders of their garmētis throughout their generacions, and put vpon the fringes of the borders a ybade of blew silk.

39 And he shal haue the fringes, that when ye loke vpon the, ye may remember all the commandements of the Lord, & do the: & that ye like not after your owne heart, nor after your owne eyes, after the which ye go a^e whoring:

f By leaving
Gods coman-
dements and
following your
owne iustices.

40 That ye may remember and do all my

commandements, and be holy vnto your God.

41 I am the Lord your God, which broght you out of the land of Egypt, to be your God: I am the Lord your God.

CHAP. XVI.

1 The rebellion of Kórah, Dathán and Abirám. 31 Kórah and his companie perisheth 41 The people the next day murmure. 49. 14700. are slaine for murmuring.

1 **N**OW^a Kórah the sonne of Izhár, the sonne of Koháth, the sonne of Leui^b went a parte with Dathán, and Abirám the sonnes of Eliáb, & On the sonne of Péleth, the sonnes of Reubén:

Chap 27. 3.
ecle 45. 22.
iude 21.
Or, take other
with him

2 And thei rose vp^c against Moses, with certeine of the children of Israél, two hundred and fiftie captaines of the assemblie, famous in the Congregation & men of renoume.

Or, before Mo-
ses.

Chap. 26. 9

3 Who gathered them selues together against Moses, and against Aaron, and said vnto them, ^a Take to muche vpon you, seing all the Congregation is holy, ^b euerie one of them, and the Lord is among them: wherefore then lift ye your selues about the Congregation of the Lord?

a Or, let it suffice
you: meaning
to haue
abused them
thus long

b All are a like
holy: there-
fore none oght
to be preferred
about o-
ther: thus the
wicked reason
against Gods
ordnance

4 But when Moses heard it, he fel vpon his face,

5 And spake to Kórah & vnto all his companie, saying, Tomorowe the Lord wil shewe who is his, and who is holy, & who oght to approche nere vnto him: & whome he hathe chosen, he wil cause to come nere to him.

c To be the
Priest & to offer.

6 This do therefore, Take you censers, bothe Kórah, and all his companie,

7 And put fire therein, and put incens in them before the Lord tomorowe: and the man whome the Lord doeth chose, the same shalbe holy: ^d ye take to muche vpon you, ye sonnes of Leui.

d He saith &
same to their
charge iustely,
wherewith
thei wrogful-
ly charged hi.

8 Againe Moses said vnto Kórah, Heare, I pray you, ye sonnes of Leui.

9 Semeth it a small thing vnto you that the God of Israél hathe separated you from the multitude of Israél, to take you nere to him self, to do the seruice of the Tabernacle of the Lord, and to stand before the Congregation and to minister vnto them?

10 He hathe also taken thee to^e him, and all thy brethren the sonnes of Leui with thee, and like ye the office of the Priest also?

e To serue in
the Congrega-
cion, as in the
verse before.

11 For which cause, thou, and all thy companie are gathered together against the Lord: and what is Aaron, that ye murmur against him?

12 ¶ And Moses sent to call Dathán, and Abirám the sonnes of Eliáb: who answered We wil not come vp.

13 Is it a small thing that thou hast broght

^f Thus thei spake contemp-
tuously, preter-
ring Egypt to
Canaan.

vs out ^f of a land that floweth with milke
and hony, to kil vs in the wildernes, ex-
cept thou make thy self Lord and ruler
ouer vs also?

the earth open her mouth, & swalowe the
vp w^t all that thei haue, & thei go downe
quicke into ⁿ a pit, the ye shal vnderit ad
that these men haue prouoked the Lord.

^{Or, hrl.}
ⁿ Or, depe &
darcke place
of the earth.

^g Wilt thou
make the, that
searched y^e lād,
belue that
thei saue not
y^e, which thei
saue?
Gen. 4.4.

14 Also thou hast not broght vs vnto a lād
that floweth with milke and hony, nether
giuen vs inheritance of fieldes and vine-
yardes: wilt thou s put out y^e eyes of these
men? we wil not come vp.

31 ¶ And as sone as he had made an end of
speaking all these wordes, euen the groū-
de claue a sunder that was vnder them,

Chap 27. 3.
dent 11. 6.
psal 106. 17.

15 The Mosés waxed verie angrie, & said
vnto the Lord, * Loke not vnto their of-
fring, I haue not taken so muche as an af-
se frō the, nether haue I hurte anie of the.

32 And the earth * opened her mouthe, and
swallowed them vp, with their families, &
all the men that were with Kórah, and all
their goods.

16 And Mosés said vnto Kórah, Be thou &
all thy companie ^h before the Lord: *bothe*
thou, thei, and Aarón tomorowe:

33 So thei & all that thei had, went downe
aliue into the pit, & the earth couered the:
so thei perished from among the Cōgre-
gacion.

^h At the dore
of the Taber-
nacle.

17 And take euerie man his censor, and put
incens in them, and bring ye euerie man
his censor before the Lord, two hundreth
and fiftie censers: thou also and Aarón, e-
uerie one his censor.

34 And all Israél that were about the, fled
at the crye of the: for thei said, *Let vs flee,*
lest the earth swalowe vs vp.

18 So thei toke euerie man his censor, and
put fire in them, and laied incens thereon,
and stode in the dore of the Tabernacle
of the Cōgregacion with Mosés & Aarón.

35 But theie came out a fire from the Lord,
and consumed the two hundreth and fiftie
men that offered the incens.

ⁱ All that we-
re of there fac-
tion.

19 And Kórah gathered all the multitude
against them vnto the dore of the Taber-
nacle of the Congregation: then the glo-
rie of the Lord appeared vnto all the Cō-
gregacion.

36 ¶ And y^e Lord spake vnto Mosés, saying,
37 Speake vnto Eleazár, the sonne of Aar-
ón the Priest, that he take vp the censers
out of the burning, and skater the fire be-
yonde the altar: for thei are halowed,

20 And the Lord spake vnto Mosés and to
Aarón, saying,

38 The censers, *I say*, of these sinners, *that de-*
stroy. ^d them selues: and let them make of
them broad plates for a couering of the
Altar: for they offered the before the Lord,
therefore thei shalbe holy, and thei shalbe
p a signe vnto the children of Israél.

^o Which we-
re the occasiō
of their owne
death.

21 Separate your selues frō amōg this Cō-
gregacion, y^e I may consume the atonce.

39 Then Eleazár the Priest toke the brasen
censers, which thei, that were burnt, had of-
fired, and made broad plates of them for
a couering of the Altar.

^p Of Gods
iudgements a-
gainst rebelli.

^q Of euerie
creature.

22 And thei fel vpon their faces and said,
O God y^e God of the spirits, ^q of all flesh,
hathe not one man *onely* sinned, and wilt
thou be wrath with all the Cōgregacion?

40 *It is* a remembrance vnto the children
of Israél, that no stranger which is not of
the se de of Aarón, come nere to offer in-
cens before the Lord, that he be not like
q Kórah and his companie, as the Lord
said to him by the hand of Mosés.

^q Who presu-
med about his
vocacion.

23 And the Lord spake vnto Mosés, saying,
24 Speake vnto the Congregation & say,
Get you away frō about the Tabernacle
of Kórah, Dathán and Abirám.

25 Then Mosés rose vp, & went vnto Da-
thán and Abirám, and the Elders of Israél
followed him.

41 ¶ But on the morowe all the multitude
of the children of Israél murmured a-
gainst Mosés and against Aarón, saying,
Ye haue killed the people of the Lord.

^k With them
that haue com-
mitted id ma-
licious lioues

26 And he spake vnto the Congregation,
saying, Departe, I pray you, frō the tentes
of these wicked men, and touche nothing
of theirs, lest ye perish ^k in all their sinnes.

42 And when the Cōgregacion was gathe-
red against Mosés & against Aarón, then
thei turned their faces toward the Ta-
bernacle of the Cōgregacion: & beholde,
the cloude coueted it, & the glorie of the
Lord appeared.

^{Or, sed: iuuile}
^{deserit & Aar}
^{on.}

27 So thei gate them away frō the Taber-
nacle of Kórah, Dathán and Abirám on
euerie side: and Dathán, & Abirám came
out and stode in the dore of their tentes
with their wiues, and their sonnes, & their
litle children.

28 And Mosés said, Hereby ye shal knowe
that y^e Lord hathe sent me to do all these
workes: for *I haue not done them* of mine
owne ^l minde.

43 Then Mosés and Aarón were come be-
fore the Tabernacle of the Cōgregacion.

44 ¶ And the Lord spake vnto Mosés, saying,

45 Get you vp from among this Congre-
gacion: for I wil consume them quickly:
then thei fel vpon their faces.

^l I haue not
forged the of
mine owne
braue

29 If these mē dye the cōmune death of all
men, or if thei be visited after y^e visitaciō
of all men, the Lord hathe not sent me.

46 And Mosés said vnto Aarón, Take the
censer and put fire therein of the ^r Altar,
& put *therem* incens, & go quickly vnto
the Congregation, & make an atonement
for them: for there is wrath gone out frō
the

^r For it was
not laudul to
take anie o-
ther fire, but
of the Altar
of burnt of-
fring. Leui 10

^m Or, shewe a
strange sight.

30 But if the Lord make ^m a newe thing, &

the Lord: the plague is begonne.

f God had begone to punish the y people.

47 Then Aarón toke as Mosés commāded him, and ran into the middes of the Congregation, and beholde, the plague was begone among the people, & he put in incens, & made an atonemēt for the people.

g God drewe backe his hād & ceased to punish them.

48 And when he stode betwene the dead, & thē that were aliue, y plague was stayed. 49 So they dyed of this plague fourtene thousand and seuen hundreth, beside thē that dyed in the conspūacie of Kóiah.

50 And Aarón went againe vnto Mosés before the dore of the Tabernacle of the Congregation, & the plague was stayed.

CHAP. xvii.

a The twelue rods of the twelue princes of the tribes of Isráel: Aarons rod buddeth, and beareth blossoms, for a testimonie against the rebellious people.

h While he was in y dore of the Tabernacle.

1 And the Lord spake vnto Mosés, saying,

2 Speake vnto the childrē of Isráel, & take of euerie one of them a rod, after y house of their fathers, of all their princes according to the familie of their fathers, euen twelue rods, and thou shalt write euerie mans name vpon his rod.

3 And write Aarons name vpon the rod of Leuí: for euerie rod shalbe for the head of the house of their fathers.

Exod 25, 22.

4 And thou shalt put thē in the Tabernacle of the Congregation, before the Arke of the Testimonie, where I wil declare my selfe to you.

b To be the Leuit Priest

5 And the mans rod, whome I chose, shal blossom: and I wil make cease from me the grudgings of the children of Isráel, which grudge against you.

c Though Iosephs tribe was deuided into two in y distributiō of the land, yet here it is but one, and Leui maketh a tribe & To declare that God did chose y house of Leui to serue him in y Tabernacle.

6 ¶ Then Mosés spake vnto the children of Isráel, & all their princes gaue him a rod, one rod for euerie prince, according to y houses of their fathers, euen twelue rods, & the rod of Aarón was amōg their rods.

7 And Mosés laid the rods before the Lord in the Tabernacle of the Testimonie.

8 And when Mosés on the morowe went into the Tabernacle of the Testimonie, beholde, the rod of Aarón for the house of Leuí was budded, and brought forth the buddes, & brought forth the blossoms & bare ripe almondes.

9 Then Mosés brought out all the rods siō before the Lord vnto all the children of Isráel: and they looked vpon them, & toke euerie man his rod.

Ebr 9, 4.

10 ¶ After, y Lord said vnto Mosés, Bring Aarons rod againe before the Testimonie to be kept for a tokē to the rebellious children, & thou shalt cause their murmurings to cease siō me, y they dye not.

e Grudging y Aarón shulde be the Priest f The Chaldee text describeth thus their murmur: We dye by the sword: the earth swalloweth vs, y perished doeth consume vs.

11 So Mosés did as the Lord had commāded him: so did he.

12 ¶ And the children of Isráel spake vnto Mosés, saying, Beholde, we are dead, we perish, we are all lost:

13 Whosoever cometh nere, or approacheth to the Tabernacle of the Lord, shal dye: shal we be consumed and dye?

CHAP. xviii.

1 The office of Aarón & his sonnes, with the Leuites & The Priests parts of the offrings: 20 God is their portion: 26 The Leuites haue the tentes, and offer the tentes thereof to the Lord.

1 And y Lord said vnto Aarón, Thou, & thy sonnes and thy fathers house with thee, shal beare the iniquitie of the Sanctuary: bothe thou & thy sonnes with thee shal beare y iniquitie of your Priests office.

a If you trespas in aunc thing concerning the ceremonies of the Sanctuary, or your office, you shal be punished.

2 And bring also with thee thy brethren of the tribe of Leuí of the familie of thy father, which shalbe ioyned with thee, and minister vnto thee: but thou, and thy sonnes with thee shal minister before the Tabernacle of the Testimonie.

3 And they shal kepe thy charge, euen the charge of all y Tabernacle: but they shal not come nere the instruments of the Sanctuary, nor to the altar, lest they dye, bothe they & you:

b That is, the things, which are committed to thee: or, y thou doest enioyne them.

4 And they shal be ioyned with thee, & kepe the charge of the Tabernacle of the Congregation for all y seruice of the Tabernacle: & no stranger shal come nere vnto you.

c Which was nor of y tribe of Leui.

5 Therefore shal ye kepe the charge of the Sanctuary, and the charge of the altar: so there shal fall no more wrath vpon the children of Isráel.

6 For lo, I haue taken you brethren y Leuites siō among y children of Isráel, which as a gift of yours, are giuē vnto the Lord, to do the seruice of the Tabernacle of the Congregation.

Chap 3, 41.

7 But thou, & thy sonnes with thee shal kepe your Priests office for all things of the altar, and within the vaile: therefore shal ye serue: for I haue made your Priests office an office of seruice: therefore the stranger that commeth nere, shal be slaine.

Or, 21/2.

8 ¶ Againe y Lord spake vnto Aarón, Beholde, I haue giuen thee the keeping of mine offrings, of all the halowed things of the childrē of Isráel: vnto thee I haue giuen them for the anointings sake, and to thy sonnes, for a perpetual ordinance.

d As the first frute, firstborne, & y rethess.

9 This shalbe thine of y moste holie things, reserved from the fire: all their oil offering, and of all their sin offering, and of all their trespass offering, w they bring vnto me, that shalbe most holly vnto thee and to thy sonnes.

e That w was nor burned, shulde be the Priests.

10 In the most holy place shalt thou eat it: euerie male shal eat of it: it is holy vnto thee.

f That is, in y Sanctuary, betwene y sicoure & the Holies of all.

11 This also shalbe thine: the heaue offering of their gift, with all the shake offrings of the children of Isráel: I haue giuen them vnto thee & to thy sonnes & to thy

8 Read Leuit. 10, 14.

h That is, the chiefest, or the best

Leuit. 27, 28.

Exod. 13, 2 & 22, 29. leu. 27, 26. chap. 3, 13.

Exod. 30, 13. leu. 27, 25. chap. 3, 17.

Exod. 45, 12. 1 Because they are appointed for sacrifice.

Exod. 29, 26. leu. 7, 30.

k That is, sure, stable, & incorruptible

l Of Canaan.

Deu. 10, 9. & 18, 2. Josh. 13, 14. & 22, 4, 28.

m To serue therein for y^e Leuites are put in their place.

n If they forsake their office, they shall be punished.

8 daughters wth thee, to be a duetic for euer: all the cleane in thine house shal eat of it.

12 All the ^h fat of the oyle, and all the fat of the wine, and of the wheat, which they shal offer vnto the Lord for their first frutes, I haue giuen them vnto thee.

13 And the first ripe of all that is in their land, which they shal bring vnto the Lord, shalbe thine: all the cleane in thine house shal eat of it.

14 *Euerie thing separte from the com^une vse in Israél, shal be thine.

15 All that ^{first} openeth the ^{*}matrice of anie flesh, which they shal offer vnto the Lord, of man or beast, shalbe thine: but the first borne of man shalt thou redeme, and the first borne of the vn^{cle}ane beast shalt thou redeme.

16 And those that are to be redemed, shalt y^e redeme from the age of a moneth, according to thy estimation, for the money of five shekels, after the shekel of the Sanctuary, ^{*} which is twentie gerahs.

17 But the first borne of a kowe, or the first borne of a shepe, or the first borne of a goat shalt thou not redeme: for they are holy: thou shalt sprinkle their blood at the altar, and thou shalt burne their fat: it is a sacrifice made by fire for a swete sa^uour vnto the Lord.

18 And the flesh of them shalbe thine, ^{*} as the snake breast, and as the right shulder shalbe thine.

19 All the heaue offerings of the holy things which the children of Israél shal offer vnto the Lord, haue I giuen thee, & thy sonnes, and thy daughters with thee, to be a duetic for euer: it is a perpetual couenant ^k of salt before the Lord, to thee and to thy se^de with thee.

20 ¶ And the Lord said vnto Aarón, Thou shalt haue none inheritance in their land, nether shalt thou haue anie parte among them: ^{*} I am thy parte & thine inheritance among the children of Israél.

21 For beholde, I haue giue the childre of Leui all the tenth in Israél for an inheritance, for their seruice which they serue in the Tabernacle of the Congregation.

22 Nether shal the children of Israél anie more ^m come nere y^e Tabernacle of the Cōgregation, lest they susteine sinne, & dye.

23 But the Leuites shal do the seruice in y^e Tabernacle of y^e Cōgregation, & they shal beare ⁿ their sinne: it is a lawe for euer in your generacions, y^e among the childre of Israél they possesse none enheritance.

24 For the tithes of the children of Israél, which they shal offer as an offering vnto y^e Lord, I haue giuen the Leuites for an inheritance: therefore I haue said vnto thé, Among the childre of Israél ye shal possesse none inheritance.

25 ¶ And y^e Lord spake vnto Mosés, sayig,

26 Speake also vnto the Leuites & say vnto them, When ye shal take of the childre of Israél the tithes, w^{ch} I haue giuen you of thé for your inheritance, then shal ye take an heaue offering of that same for the Lord, ^euen the tenth parte of the tithe.

27 And your heaue offrig shalbe rekeⁿed vn to you, as the ^o corne of the baⁱⁿe, or as the abundance of the wine presse.

28 So ye shal also offer an heaue offering vn to the Lord of all your tithes, which ye shal receiue of the children of Israél, and ye shal giue thereof the Lords heaue offering to Aarón the Priest.

29 Ye shal offer of all your ^p gifts all the Lords heaue offerings: of all y^e ^q fat of the same shal ye offer the holy things thereof.

30 Therefore thou shalt say vnto thé, Wheⁿ ye haue offered the fat thereof, then it shalbe counted vnto the Leuites, as the encrease of the corne floore, or as y^e encrease of the wine presse.

31 And ye shal eat it in all ^r places, ye, and your households: for it is your wages for your seruice in the Tabernacle of the Cōgregation.

32 And ye shal ^s beare no sinne by the reason of it, when ye haue offered the fat of it: nether shal ye pollute the holy ^t things of the children of Israél, lest ye dye.

CHAP. XIX.

3 The sacrifice of the red kowe. 9 The sprinkling water. 11 He that toucheth the dead. 14 The man that dyeth in a tent.

1 And the Lord spake to Mosés, and to Aarón, saying,

2 ¶ This is the ordinance of the lawe, which the Lord hath commadéd, saying, Speake vnto the children of Israél that they bring thee a red kowe without blemish, wherein is no spot, vpon the which neuer came yoke.

3 And ye shal giue her vnto Eleazár the Priest, that he may bring her ^w without the hoste, and cause her to ^b be slaine before his face.

4 Then shal Eleazár the Priest take, of her blood with his ^{*} finger, & sprinkle it before the Tabernacle of the Congregation seuen times,

5 And cause y^e kowe to be burnt in his sight: with her ^{*} skin, & her flesh, and her blood, and her doung shal he burne ^{her}.

6 Then shal the Priest take ceder wood, & hyssope and skarlet lace, and cast them in the middes of the fire where the kowe burneth.

7 Then shal the ^c Priest wash his clothes, and he shal wash his flesh in water, and then come into the hoste, and the Priest shalbe vn^{cle}ane vnto the euen.

8 Also he that ^d burneth her, shal wash his clo-

o As acceptable as y^e frute of your owne groue, or vineyard

p Which ye haue receiued of the childre of Israél q Read vers. 12

r As is in the 11 vers

s Ye shal not be punished therefore.

t The offerings which the Israelites haue offered to God.

u According to this lawe & ceremonie, ye shal sacrifice y^e red kowe.

v Ebr. 13, 11. b By another Priest.

w Ebr. 9, 13.

x Exod. 29, 13. leu. 4, 12.

y Meaning, Eleazár.

z The inferior Priest w^{ch} he killed her & burned her.

clothes in water, and wash his flesh in water, and be vncleane vntil euen.

9 And a man, *that is* cleane, shal take vp the ashes of the kowe, & put them without the hoste in a cleane place: and it shalbe kept for the Congregation of the children of Israél for ^e a sprinkling water: it is a sinne offering.

^e Or the water of sepe-
ration, because
that they that
were sepe-
rate for their
vncleannes, we
re sprinkled
therewith &
made cleane,
Chap 8, 7 It is
also called
holy water, be-
cause it was
ordened to
an holy vse,
Chap 8, 17
^f With the
sprinkling wa-
ter.

10 Therefore he that gathereth the ashes of the kowe, shal wash his clothes, and remaine vncleane vntil euen: and it shalbe vnto the children of Israél, and vnto the st: anger that dwelleth among them, a statute for euer.

11 He that toucheth the dead bodie of anie man, shalbe vncleane euen seuen daies.

12 He shal purifie him selfe ^f therewith the third day, and the seuenth day he shalbe cleane: but if he purifie not him selfe the third day, then the seuenth day he shal not be cleane.

13 Whosoever toucheth the corps of anie man that is dead, and purgeth not him selfe, defileth ^g y Tabernacle of the Lord, & that persone shalbe ^h cut of from Israél, because the sprinkling water was not spinkle: vpon him: he shalbe vncleane, and his vncleannes shal remaine stil vpon him.

^g So that he
shulde not be
esteemed to be
of the holy
people, but as
a polluted &
excommunicate
persone

14 This is the lawe, When a man dyeth in a tent, all that come into the tent, and all that is in the tent, shalbe vncleane seuen dayes,

15 And all the vessels that be open, which haue no ⁱ couering fastened vpo them, shal be vncleane.

ⁱ By a covering
of cloth.

16 Also whosoever toucheth one that is slaine with a sworde in ^j yielde, or a dead persone, or a bone of a dead man, or a graue, shalbe vncleane seuen dayes.

17 Therefore for an vncleane persone thei shal take of the burnt ashes of the ^k sin offering, and ^l pure water shal be put thereto in a vessel.

^k Of the red
kowe burnt
for sinne
^l Water of ^m
fountaine or
riner.

18 And a ^k cleane persone shal take hyssope and dip it in the water, and sprinkle it vpon the tent, and vpon all the vessels, and on the persones that were therein, and vpon him that touched the bone, or ^j slaine, or the dead, or the graue.

^m One of the
Priests which
is cleane

19 And the cleane persone shal sprinkle vpon the vncleane the third day, and the seuenth day, and he shal purifie him selfe the seuenth day, & ^l wash his clothes, & wash him selfe in water, & shalbe cleane at euē.

ⁿ Because he
had bene amōg
them that we-
re vncleane:
or els had tou-
ched the wa-
ter, as ver. 21.

20 But the man that is vncleane and purifieth not him selfe, that persone shalbe cut of from amōg the Congregation, because he hath defiled the Sanctuarie of the Lord: and the sprinkling water hath not bene sprinkled vpon him: therefore shal he be vncleane.

21 And it shalbe a perpetual lawe vnto thē, that he that sprinkleth the sprinkling wa-

ter, shal wash his clothes: also he that toucheth the sprinkling water, shal be vncleane vntil euen.

22 And whatsoever the vncleane persone toucheth, shal be vncleane: and the persone that toucheth ^m him, shalbe vncleane vntil the euen.

^m That is vncleane

CHAP. XX.

1 Miriam dyeth 2 The people murmure. 3 They haue water out of the rocke. 4 Edom denyeth the Israelites passage. 25. 28 The death of Aarón, in whose rowme Eleazar succedeth.

1 Then the children of Israél came with the whole Congregation to the descent of Zin in the first ^a moneth, and the people abode at Kadésh: where ^b Miriam dyed, and was buried there.

^a This was
fourtie yeres
after their de-
parture from
Egypt

2 But there was no water for the Congregation, and they ^c assembled them selues against Mosés and against Aarón.

^b Mosés and
Aarons sister
^c Another
rebellion was
in Raphidim,
Exod 17, and
this was in
Kadésh
Chap 11, 33.
Exod. 17, 2.

3 And the people chode with Mosés, and spake, sayig, Wolde God we had perished, ^k when our brethren dyed before ^j y Lord.

4 ^k Why haue ye thus broght the Congregation of the Lord vnto this wildernes, ^j both we, and our cattel shulde dye there?

5 Wherefore now haue ye made vs to come vp fro Egypt, to bring vs into this miserable place, *which is* no place of sede, nor figs, nor vines, nor pomgranates: nether is there anie water to drinke.

6 Then Mosés and Aarón went from the assemblie vnto the dore of the Tabernacle of the Congregation, and fel vpon their faces: and the glorie of the Lord appeared vnto them.

7 ¶ And ^j y Lord spake vnto Mosés, saying,

8 Take the ^d rod, and gather thou and thy brother Aarón the Congregation together, and speake ye vnto the rocke before their eies, & it shal giue forthe his water, and thou shalt bring them water out of the rocke: so thou shalt giue the Congregation, and their beastes drinke.

^d Wherein
thou didest
miracles in
Egypt, and di-
dest deade ^e
y Sea

9 Then Mosés toke the rod fro before the Lord, as he had commanded him.

10 And Mosés and Aarón gathered ^j y Congregation together before the rocke, and Mosés sayd vnto them, Heare now, ye rebels: ^e shal we bring you water out of this rocke?

^e The punish-
ment, which
followed he-
reof, declared
that Mosés &
Aarons be-
lieued not the
Lords promes,
as appeareth
verf 12

11 Then Mosés lift vp his hand, and with his rod he smote the rocke twise, and the water came out abundantly: so the Congregation, and their beasts dranke.

12 ¶ Agayne the Lord spake vnto Mosés & to Aarón, Because ye beleued me not, to ^f sanctifie me in the presence of the children of Israél, therefore ye shal not bring this Congregation into the land which I haue giuen them.

^f That ^j y chil-
dren of Israél
shulde beleue
and acknow-
ledge my po-
wer, & so ho-
nour me

13 This is the water ^g of Meribáh, because the children of Israél stroue with ^j y Lord,

h By shewing himself almightie & maiey-ning his glorie i Because Isaacob or Israél was Esaus brother, who was called Edóm.

and he h was sanctified in them. ¶ Then Mosés sent messengers from Kadéshto y King of Edóm, saying, Thus saith thy brother Israél, Thou knowest all the trauaile that we haue had, How our fathers went downe into Egypt, and we dwelt in Egypt a long time, where the Egyptians handled vs euil & our fathers. But when we cryed vnto the Lord, he heard our voyce, and sent an Angel, & hathe broght vs out of Egypt, & beholde, we are in y citie Kadésht, in thine vtmost border. I pray thee that we may passe through thy countrey: we wil not go through the fieldes nor the vineyardes, nether wil we drinke of the water of the welles: we wil go by the kings way, and nether tume vnto the right hand nor to the left, vntil we be past thy borders. And Edóm answered him, Thou shalt not passe by me, lest I come out against thee with the sworde. Then the children of Israél said vnto him, We wil go vp by the hie way: & if I and my cattel drinke of thy water, I wil then paye for it: I wil onely (without anye harme) go through on my fete. He answered againe, Thou shalt not go through. The Edóm came out against him with muche people, and with a mighty power. Thus Edóm denied to giue Israél passage through his coutrie: wherefore Israél turned away from him. ¶ And when the children of Israél with all the Congregacion departed from Kadésht, they came vnto the mount Hor. And the Lord spake vnto Mosés and to Aarón in the mount Hor nere the coste of the land of Edóm, saying, Aarón shalbe gathered vnto his people: for he shal not entre into the land, w I haue giuen vnto the children of Israél, because ye disobeied my commandement at the water of Meribáh. Take Aarón and Eleazár his sonne, & bring them vp into the mount Hor, And cause Aarón to put of his garmets & put them vpon Eleazár his sonne: for Aarón shal be gathered to his fathers, and shal dye there. And Mosés did as the Lord had commanded: & they went vp into the mount Hor, in the sight of all the Congregacion. And Mosés put of Aarons clothes, and put them vpon Eleazár his sonne: so Aarón dyed there in the top of the mount: and Mosés and Eleazár came downe from of the mount. When all the Congregacion sawe that Aarón was dead, all the house of Israél wept for Aarón thurtie dayes.

Or, hie way.

Or, come not

Or, she Edoms-ter.

k To passe by another way

Chap 33 37.

l Read Gen 25.8

Or, rebelled.

Or, Rise

Chap. 33. 38. deut. 32. 50.

Deut. 10. 6. 12. 50.

Or, married.

CHAP. XXI.

Israél vanquisheth King Arád & The fiery Serpentes are sent for the rebellion of the people 24 33 Sihon and Og are ouercome in battel.

¶ When King Arád the Canaanite, which dwelt toward the South, heard tel that Israél came by the waie of the spies, then foght he against Israél, and toke of them prisoners. So Israél vowed a vowe vnto the Lord, and said, If thou wilt deliuer and giue this people into mine hand, then I wil vtterly destroye their cities. And the Lord heard the voyce of Israél, and deliuered them the Canaanites: & they vtterly destroyed them and their cities, & called the name of the place Hormáh. ¶ After, they departed from the mount Hor by the way of the red Sea, to compass the land of Edóm: and the people were sore grieued because of the way. And the people spake against God and against Mosés, saying, Wherefore haue ye broght vs out of Egypt, to dye in the wilderness? for here is nether bread nor water, and our soule lotheth this light bread. ¶ Wherefore the Lord sent a fiery serpentes among the people which stog the people: so that manie of the people of Israél dyed. Therefore the people came to Mosés and said, We haue sinned: for we haue spoken against the Lord, and against thee: praye to the Lord, that he take away the serpents from vs: and Mosés prayed for the people. And the Lord said vnto Mosés, Make thee a fiery serpent, and set it vp for a signe, that as manie as are bitten, may loke vpon it, and liue. So Mosés made a serpent of brasse, and set it vp for a signe: and when a serpent had bitten a man, then he looked to the serpent of brasse, and liued. ¶ And the children of Israél departed thence, and pitched in Obóth. ¶ And they departed from Obóth, and pitched in Iie-abarím, in the wilderness, which is before Moáb on the Eastside. ¶ They remoued thence, and pitched vpon the riuier of Záred. ¶ Thence they departed, and pitched on the other side of Arnón, which is in the wilderness, and commeth out of the costes of the Amorites: (for Arnón is the border of Moáb, betwene the Moabites and the Amorites) ¶ Wherefore it shalbe spoken in the boke of the battels of the Lord, what thing he did in the red Sea, and in the riuers of Arnón, And at the streame of y riuers that goeth downe to y dwelling of Ar, and lieth vpon the

Chap 33. 43.

a By that way which their spies, that feared the dangers, found to be most safe.

Or, destruid.

b For they were forbidden to destroy it, Deut 2. 5.

Chap. 11. 6.

c Meaning Manna, which they thought did not nourish

Wisd 16. 3.

1 Cor 10. 9.

d For they were stog ther with, were so inflamed with the heat thereof, that they dyed.

Or, vpon a post

2 Kin. 18. 4.

102. 3. 24.

Or, recovered.

Chap 33. 47.

Or, in the heades of Abarim, or hills.

e Which seemeth to be the boke of the Judges, or as some thinke, a boke which is lost

Or, (How God destroyed) Zahab (the cure) with a whistle wnde, and the vallies of Arna.

the border of Moáb.

16 ¶ And from thence they turned to Beér: the same is the well where the Lord said vnto Moisés, Assemble the people, and I wil giue them water.

101, Spring

f Ye that receiue the comendite thereof, giue praise for it.
g Moisés and Aaron heades of the people onely smote y^e rocke with y^e rod or staffe, which gaue water as a well, that were depe digged.

17 ¶ Then Israél sang this song, Rise vp well, sing ye vnto it.

18 The princes digged this well, y^e captaynes of the people digged it, euen the s^{er}u^{ant} lauegner, with their itaues. And from the wildernes they came to Martanáh,

19 ¶ And from Martanáh to Nahaliél, and from Nahaliél to Bamoth,

20 ¶ And síó Bamóth in the valley, that is in the plaine of Moáb, to the top of Pisgáh that loketh toward Ieshimón.

21 ¶ Then Israél sent messengers vnto Sihón, King of the Amorites, saying,

Deu. 2, 26. iudg 11, 19.

22 *Let me go through thy land: we wil not turne aside into the fields, nor into the vineyardes, neither drinke of the waters of y^e wells: we wil go by the kings way, vntil we be past thy countrey.

Deu. 29, 7.

23 *But Sihón gaue Israél no licence to passe through his countrey, but Sihón assembled all his people, and went out against Israél into the wildernes: and he came to Iahóz, and fought against Ishaél.

Iosh 12, 2.

psal 134, 11.

amos 2, 9

h The ruuer.

24 *But Israél smote him with the edge of the sworde, and conquered his land, from Arnón vnto ^h Iabók, euen vnto the childred of Ammón: for the border of the children of Ammón was strong.

i For the people were tall and strong like gyants. Deu 2, 20

101, daughters

k For if it had bene the Moabites, the Israelites might not haue possessed it, Deu. 2, 9

25 And Israél toke all these cities, & dwelt in all the cities of the Amorites in Heshbón and in all the ^o villages thereof.

26 For ^k Heshbón was the citie of Sihón the King of the Amorites, which had fought before time against the King of the Moabites, and had taken all his land out of his hand, euen vnto Arnón.

l Meaning, warre

27 Wherefore they that spake in prouerbes, say, Come to Heshbón, let the citie of Sihón be buylt and repared:

28 For ^l a fire is gone out of Heshbón, and a flame from the citie of Sihón, and hath consumed Ar of the Moabites, and the lords of Bamóth in Arnón.

m Chemósh was the Idole of the Moabites, 1 Kin 11, 33 who was not able to defende his worshippers, & to ke y^e idole for their father *101, light,*

29 Wo be to thee, Moáb: o people of ^m Chemósh, thou art vndone: he hath suffred his sonnes to be purued, and his daughters to be in captiuitie to Sihón the King of the Amorites.

30 Their ⁿ empire is lost from Heshbón vnto Dibón, and we haue destroyed them vnto Nópah, which reacheth vnto Medebá.

31 ¶ Thus Israél dwelt in the land of the Amorites.

32 And Moisés sent to search out Iazér, and they toke the townes belonging thereto, and roted out the Amorites that were there.

33 ¶ And they turned and went vp toward *Deu. 3, 1. & 29, 3.* Bashán: & Og the King of Bashán came out against them, he, and all his people, to fight at Edréi.

34 Then the Lord said vnto Moisés, Feare him not: for I haue deliuered him into thine hand & all his people, and his land: * and thou shalt do to him as thou didest vnto Sihón the King of the Amorites, which dwelt at Heshbón.

Psal 23, 27.

35 They smote him therefore, and his sonnes, and all his people, vntil there was none left him: so they conquered his land.

CHAP. XXII.

5 King Balák sendeth for Balaám to curse the Israelites. 12 The Lord forbiddeth him to go. 22 The Angel of the Lord meeteth him, & his asse speaketh. 38 Balaám protesteth that he wil speake nothing, but that which the Lord putteth in his mouthe.

1 **A**fter, the children of Israél departed and pitched in the plaine of Moáb on the ^a other side of Iordén from Ierichó.

a Being at Ierichó, it was beyonde Iordén: but whete the Israelites were, it was on this side

2 ¶ Now Balák the sonne of Zippór sawe all that Israél had done to the Amorites.

3 And the Moabites were sore afraide of the people, because they were manie, and Moáb ^rreated against the children of Israél.

101, was vexed.

4 Therefore Moáb said vnto the ^b Elders of Midián, Now shal this multitude like vp all that are rounde about vs, as an oxe licketh vp the grasse of the field: and Balák the sonne of Zippór was King of the Moabites at that time.

b Which were the heades & gouerners.

5 *He sent messengers therefore vnto Balaám the sonne of Beór to Pethór (which is by the ^c ruuer of the land of the childred of his folke) to call him, saying, Beholde, there is a people come out of Egypt, which couer the face of the earth, and lie ouer against me.

Iosh. 24, 6.

6 Come now therefore, I pray thee, and curse me this people (for they are stronger then I) so it may be that I shal be able to smite the and to driue them out of the lād: for I knowe that he, whome thou blest, is blessed, and he whome thou cursest, shal be cursed.

c To wit, Kaphrátes, vpon y^e which stode this citie Pethór.

7 And the Elders of Moáb, and the Elders of Midián departed, hauing ^d the rewarde of the soothsaying in their hand, and they came vnto Balaám, & toide him the wordes of Balák.

d Thinking to bribe him wth giftes to curse the Israelites.

8 Who answered them, Tary here this night, and I wil giue you an answer, as the Lord shal say vnto me. So ^e the princes of Moáb abode with Balaám.

e Whome before he called Elders meaning, the gouerners, & after c^llith the seruaunts: that is, subiectes to their King.

9 Then God came vnto Balaám, and said, What men are these with thee?

10 And Balaám said vnto God, Balák the sonne of Zippór, King of Moáb hath sent vnto me, saying,

Balák. Balaám

Numbers.

11 Beholde, *there is* a people come out of Egypt and couereth the face of the earth: come nowe, curse them for my sake: so it may be that I shal be able to ouercome them in battel, and to driue them out.

f He warned him by a dreame y he shulde not consent to the kings wicked request

12 And God f said vnto Balaám, Go not thou with them, nether curse the people, for they are blessed.

g Els he shewed him selfe willing, couetousnes had so blinded his heart.

13 And Balaám rose vp in the morning, and said vnto the princes of Balák, Returne vnto your land: for the Lord hathe refused to giue s me leaue to go with you.

14 So the princes of Moáb rose vp, and wēt vnto Balák, and said, Balaám hathe refused to come with vs.

15 ¶ Balák yet sent againe mo princes, and more honorable then they.

16 Who came to Balaám, and said to him, Thus saith Balák the sonne of Zippór, Be not thou stayed, I pray thee, from coming vnto me.

h The wicked seke by all means to further their naughty enterprises, though they knowe that God is against them

17 For I wil promote thee vnto great honour, and wil do whatsoeuer thou sayest vnto me: come therfore, I pray thee, curse me this people.

18 And Balaám answered, and sayd vnto the seruantes of Balák, * If Balák wolde giue me his house ful of siluer and golde, I cannot go beyonde the wo:de of the Lord my God, to do lesse or more.

Chap 24. 13.

19 But nowe, I pray you, tary here this night, that I may wit, what the Lord wil say vnto me i more.

i Because he tempered God so require his contrary to his commandement, his petition was granted, butt turned to his owne cōdemnation.

20 And God came vnto Balaám by night, and said vnto him, If the mē come to call thee, rise vp, and go with them: but onely what thing I say vnto thee, that shalt thou do.

21 So Balaám rose vp early, and sadled his asse, and went with the princes of Moáb.

22 And the wrath of God was kindled, because he k went: & the Angel of the Lord stode in the way to be against him, as he rode vpon his asse, and his two seruantes were with him.

k Moped rather with couetousnes, thē to obey God.

23 And * when the asse sawe the Angel of y Lord stād in the way, and his sworde drawn in his hand, the asse turned out of y waie and went into the field, but Balaám smote the asse, to turne her into the way.

l. Pet. 2. 16. tude 11.

24 i Againe the Angel of the Lord stode in a path of the vineyardes, *having* a wall on the one side, and a wall on the other.

i The seconde time.

25 And when the asse sawe the Angel of the Lord, she thrust her selfe vnto the wall, and dasht Balaams fote against the wall: wherefore he smote her againe.

26 Then the Angel of the Lord went further, and stode in a narowe place, where was no way to turne, *either* to the right hand, or to the left.

27 And when the asse sawe the Angel of the Lord, she lay downe vnder Balaám:

10. 20

therefore Balaám was very wrath, and smote the asse with a staffe.

28 Then the Lord m opened the mouth of m Gaue her the asse, and she said vnto Balaám, What haue I done vnto thee, that thou hast smitten me nowe thre times? m pou crto speake.

29 And Balaám said vnto the asse, Because thou hast mocked me: I wolde there were a sworde in mine hand, for now wolde I kil thee.

30 And the asse said vnto Balaám, Am not I thine asse, which thou hast ridden vpon since thy first time vnto this day? haue I vsed at anie time to do thus vnto thee? Who said, Nay.

n Since thou hast bene my maister

31 And the Lord o opened the eies of Balaám, and he sawe the Angel of the Lord stāding in the way with his sworde drawē in his hand: then he bowed him selfe, and fel flat on his face.

o For whosē eyes the Lord doeth not open, they can nether se his angre, nor his loue.

32 And the Angel of the Lord said vnto him, Wherefore hast thou now smitten thine asse thre times? beholde, I came out to withstand thee, because thy p way is not straight before me.

p Bothe thy heart is corrupt and thine enterprise wicked.

33 But the asse sawe me, and turned fro me now thre times: for els, if she had not turned fro me, surely I had euē now slaine thee, and saued her aliue.

34 Then Balaám said vnto the Angel of the Lord, I haue sinned: for I wist not that thou stodest in the way q against me: now therefore if it displease thee, I wil turne r home againe.

q Or, before me, or, so meete me.

r Els I wil returne to me

35 But the Angel said vnto Balaám, Go with the men: but q what I say vnto thee, that shalt thou speake. So Balaám went with the princes of Balák.

q Because his heart was euil his charg was renewed, that he shulde not pretend ignorance.

36 And when Balák heard that Balaám came, he went out to mete him vnto a citie of Moáb, which is in the r border of Arnón, euen in the vtmost coste.

r Nere the place, where the Israelites camped.

37 Then Balák said vnto Balaám, Did I not send for thee to call thee? wherefore camest thou not vnto me? am I not able in dede to promote thee vnto honour.

38 And Balaám made answer vnto Balák, Lo, I am come vnto thee, & can I now say s anie thing at all? the worde that God purteth in my mouth, that shal I speake.

s Of my selfe I can speake nothing: onely what God reueleth y wil I utter, seme it good or bad
Or, of Breese: or, a popalene cited.

39 So Balaám went with Balák, and they came vnto the citie of Huzóth.

40 Then Balák offred bullockes, and shepe, and sent thereof to Balaám, and to y princes that were with him.

41 And on the morow Balák toke Balaám, and brought him vp into the hie places of Baál, that thence he might se the vtmost parte of the people.

t Where the idole Baál was worshipped.

CHAP. XXIII.

i Balaám causeth seue Altars to be buylt. s God teacheth him what to answer s In stede of cursing he blessingh Israel. 19 God is not like man.

u And

1 **A**Nd Balaám said vnto Balák, Buyl-
de me here seuen altars, and prepare
me here seuen bullockes, and seuen rams.

2 And Balák did as Balaám said, and ^a Ba-
lák and Balaám offred on *euerie* altar a bul-
locke and a ram.

3 Then Balaám said vnto Balák, Stand by
the burnt offering, & I wil go, if so be that
the Lord wil come *and* mete me: & what-
focuer he sheweth me, I wil tel thee: so he
went for the alone.

4 And God ^b met Balaám, and *Balaám* said
vnto him, I haue prepared seuen altars, &
haue offred vpon *euerie* altar a bullocke
and a ram.

5 And the Lord ^c put an answer in Balaás
mouth, and said, Go againe to Balák, and
say on this wise.

6 So when he returned vnto him, lo, he sto-
de by his burnt offering, he, & all the prin-
ces of Moáb.

7 Then he vttered his ^d parable, and said,
Balák the King of Moáb hathe broght me
from ^e Arám out of the mountaines of the
East, *saying*, Come, curse Iakób so. my
fak: come, and ^f detest Israél.

8 How shal I curse, where God hathe not
curst? or how shal I detest, *where* ^g Lord
hathe not detested?

9 For fró the top of the rocks I did se him,
and from the hills I did beholde him: lo,
the people shal dwel by them selues, and
shal not be rekened among the ^h nacions.

10 Who can tel the ⁱ dust of Iakób, and
the number of the fourth parte of Israél?
Let me ^j dye the death of the righteous,
and let my last end be like his.

11 Then Balák said vnto Balaám, What
hast thou done vnto me: I toke thee to curse
mine enemies, and beholde, thou hast
blessed them altogether.

12 And he answered, and said, Must I not
take hede to speake that, which the Lord
hathe put in my mouth?

13 And Balák said vnto him, Come, I pray
thee, with me vnto another place, whence
thou maist se them, and thou shalt se but
the vtmost parte of them, and shalt not
se them all: therefore curse the out of that
place for my sake.

14 ¶ And he broght him into ^k Sede-sophím
to the top of Pisgáh and buylt seuen al-
tars, & offred a bullocke, & a ram on *euerie*
altar.

15 After, he said vnto Balák, Stand here by
thy burnt offering, and I wil mete *the Lord*
yonder.

16 And the Lord met Balaám, and ^l put an
answer in his mouth, and said, Go agai-
ne vnto Balák, and saie thus.

17 And when he came to him, beholde, he
stode by his burnt offering, and the princes
of Moáb with him: so Balák said vnto

^a For among
the Gonties
the Kings oft
times vied to
sacrifice, as
Gid. 3. Priests

^b Or, vnto phier
b Appeared
vnto him

^c Taught
him what to
say

^d Or, prophetic

^e Or, Syria.

^f Cause that
all men may
hate & detest
them

^g But shal ha-
ue religion &
lawes a parte
of the iohane
multitude, as
the dust of the
earth

^h The feare of
Gods iudg-
ments cauled
him to wish to
be ioyned to
the houtholde
of Abraham
thus ⁱ wicked
haue their con-
sciences wou-
led when they
consider Gods
iudgements

^j Or, into the
field of shé that
spied to war, lest
his enemy should
be approue.

Chap. 22, 35.

him, What hathe the Lord said?

18 And he vttered his parable, & said, Ri-
se vp, Balák, and heare: hearken vnto me,
thou sonne of Zippór.

19 ^k God is not as man, that he shulde lie,
nether as the sonne of man that he shulde
repent: hathe he said, and shal he not
do it? and hathe he spoken, and shal he not
accomplish it?

20 Beholde, I haue receiued *commandement*
to blesse: for he hathe blessed, & I can not
alter it.

21 He seeth none iniquitie in Iakób, nor
seeth no transgression in Israél: the Lord
his God is with him, & the ^l ioyful shou-
te of a King is among them.

22 God broght them out of Egypt: their
strength is as an vnicorne.

23 For *there* is no forcerie in Iakób, nor
soothsaying in Israél: ^m according to this
time it shalbe said of Iakób and of Isra-
él, What hathe God wrought?

24 Beholde, the people shal rise vp as a lió,
and lift vp him self as a yong lion: he shal
not lie downe, til he eat of the preie, and
til he drinke the blood of the slaine.

25 ¶ Then Balák said vnto Balaám, Nether
curse, nor blesse them at all.

26 But Balaám answered, and said vnto Ba-
lák, Tolde not I thee, saying, All that the
Lord speaketh, that must I do?

27 ¶ Againe Balák said vnto Balaám, Come,
I pray thee, I wil bring thee vnto another
ⁿ place, if so be it wil please God, that thou
maist thence curse them for my sake.

28 So Balák broght Balaám vnto the top
of Peór, that looketh toward Ieshmón.

29 Then Balaám said vnto Balák, Make
me here seuen altars, and prepare me here
seuen bullockes, and seuen rams.

30 And Balák did as Balaám had said, and
offred a bullocke and a ram on *euerie* al-
tar.

CHAP. XXIII

¹ Balaám prophesieth of the great prosperitie that shulde come vnto Israél 17 Also of the coming of Christ. 20 The destruction of the Amalekites, and of the Kenites.

1 **W**Hen Balaám sawe that it pleased
the Lord, to blesse Israél, then he
went not, ^o as certaine times before, to set
diuinations, but set his face toward the
^p wildernes.

2 And Balaám lift vp his eies, and looked
vp ^q Israél, which dwelt accordig to their
tribes, and the Spirit of God came vpon
him.

3 ¶ And he vttered his parable, and said, *Chap. 23, 5.*
Balaám the sonne of Beór hathe said, and
the man, whose eies ^r were shut vp, hathe
said,

4 He hathe said, which heard the wordes
of God, and sawe the vision of the Al-
ti.

^h Gods enemies
are compelled
to confesse
that his gover-
nement is ius-
te, constant, &
without change
or repentance.

^l Thei triumphe
as victorious
Kings ouer
their enemies.

^k Considering
what God shal
worke this ti-
me for the de-
liverance of his
people, all the
worlde shal
wonder.

ⁿ Thus ⁱ wic-
ked imagine of
God, that, that
which he wil
not grante in
one place, he
wil do it in
another.

Chap. 23, 5.

^r Where the
Israelites en-
ped.

Chap. 23, 5.

^s His eies were
shut vp before
in respect of ^t
clear visions
& he sawe af-
ter: some read
were open.

Though he laye as in a slepe, yet the eies of his ini- de were open

mightie, and falling in a trance had his eies opened.

Gen. 12.

How goodlie are thy tents, O Iakób, & thine habitacions, O Israél!

His prospere- rite and poltre- ritie shal be ve- ric great
Which name was commē to the Kings of Amalék.

As the vallis, are thei stretched forthe, as gardés by the riuers side, as the aloo trees, which the Lord hathe planted, as the cedars, beside the waters.

Gen. 49.

The water droppeth out of his bucket, and his sede shalbe in many waters, & his King shalbe hier then Agág, & his king- dome shalbe exalted.

In token of anger.

God broght him out of Egypt: his strength shalbe as an vnicorne: he shal eat the nacions his enemies, and bruise their bones, and shoote them through with his arrowes.

Thus y wicked burden God, whē thei cā not compas their wicked enterprises.

He coucheth and lieth downe as a yong lyon, & as a lyon: who shal stirre him vp? blessed is he that blefseth thee, and curféd is he that curfeth thee.

Then Balák was verie angry w Balaám, and smote his hands together: so Balák said vnto Balaám, I sent for thee to curse mine enemies; and beholde, thou hast blef- sed them now the e times.

Therefore now flee vnto thy place: I thought surely to promote thee vnto hon- our, but lo., the Lord hathe kept thee backe from honour.

Ebr. canst. He gaue al- so wicked coun- sel to caufe y Israelites, to finne, that the- reby God might forsake them, Chap 31, 16.

Then Balaám answered Balák, Tolde I not also thy messengers, which thou sen- test vnto me, saying,

If Balák wolde giue me his house ful of siluer and golde, I can not passe the com- mandement of the Lord, to do ether good or bad of mine owne minde: what the Lord shal comāde, that same wil I speake.

And now beholde, I go vnto my peo- ple: come, I wil aduertise thee what this people shal do to thy folké in the la- ter daies.

And he vttered his parable, and said, Balaám the sonne of Beóti hathe said, and the man whose eies were shut vp, hathe said.

He hathe said that heard the wordes of God, & hathe the knowledge of the mo- ste high, & sawe the vision of the Almightie, and falling in a trance had his eies opened:

I shal se him, but not now: I shal behol- de him, but not nere: there shal come a starre of Iakób, and a scepter shal rise of Israél, and shal smite the coastes of Moáb, and destroye all the sonnes of Shéth.

And Edóm shalbe possessed, and Seír shalbe a possession to their enemies: but Israél shal do valiantly.

He also that shal haue dominio shalbe of Iakób, and shal destroye the remnant of the citie.

i Meaning, Christ.
k That is, the princes
l He shal sub- due all that resist: for of Shéth came Noáh, and of Noáh all the worlde.

m Of the E- dimites.

And when he loked on Amalék, he vttered his parable, and said, Amalék was the fist of the nacions: but his la- ter end shal come to destruction.

And he loked on the Kenites, and vt- tered his parable, and said, Strong is thy dwelling place, and put thy nest in the rocke.

Neue: theles, the Kenite shalbe spoil- ed vntil Asshúr cary thee away captiue.

Againe he vttered his parable, and said, Alas, who shal liue when God doeth this?

The shippes also shal come fró the coa- stes of Chittím and subdue Asshúr, and shal subdue Ebéi, and he also shal come to destruction.

Then Balaám rose vp, and went and returned to his place: and Balák also went his way.

CHAP. XXV.

The people committeth fornicacion with the daughters of Moáb. Phinehás killeth Zimri & Cozbi. God maketh his couenant with Phinehás. God commandeth to kil the Midianites.

Now whiles Israél abode in Shittím, the people began to comit whole- dome with the daughters of Moáb:

Which called y people vnto the sacrifice of their gods, & the people ate, & bowed downe to their gods.

And Israél coupled him self vnto Báal Peóti: wherefore the wrath of the Lord was kindled against Israél:

And the Lord said vnto Mosés, Take all the heades of the people, & hang them vp before the Lord against the sunne, that the indignacion of the Lords wíath may be turned from Israél.

Then Mosés said vnto the Iudges of If- raél, Euerie one slay his men that were ioyned vnto Báal Peór.

And beholde, one of the children of If- raél came and broght vnto his brethien a Midianitish woman in the sight of Mosés, and in the sight of all the Congregation of the children of Israél, who wept be- fore the dore of the Tabernacle of the Congregation.

And when Phinehás the sonne of Elea- zái the sonne of Aarón the Priest sawe it, he rose vp from the middes of the Con- gregation, and toke a speare in his hand,

And followed the man of Israél into the tent, & thrust them bothe through: to wit, the man of Israél, and the womā, through her belly: so the plague ceased from the children of Israél.

And there dyed in that plague, foure & twentie thousand.

Then y Lord spake vnto Mosés, saying,

Phinehás y sonne of Elezár, the sonne of Aarón the Priest, hathe turned mine anger

The Amale- kites first ma- de warre a- gainst Israél, as Chap. 14. 45.
Or, Midianites

Make thy self as strong as thou canst
Or, thou shalt

Some read, Oh, who shal not perish, when the ene- mie, that is, Asshúr, shal see him self vp as God?
The Greci- ans, and Ro- mains
Meaning, Eber, or the Iewes, for re- bellling against God.

With y wo- man.

Worshipped the idole of y Moabites, w was in the hill Peór
Deut. 4. 3.
10. 33. 17.
Or, to the Lord.
c Openly in y sight of all

Let him se executio done of them that are vnder his charge.

Repeating y that had offen- ded God

Psal 106. 30.
1. Mat. 23. 40.

Or, anelling.

Or, in her ten s, Child & Greke in her secret.

1. Cor. 10. 8.

Psal 106. 30.

f He was zealous to main-
taine my glo-
rie
anger away from the children of Israél,
while he ^f was zealous for my sake among
them: therefore I haue not consumed the
children of Israél in my ielouſie.

Eccle 45,24
: mac. 2,54.
12 Wherefoie ſaye to him, Beholde,* I giue
vnto him my couenant of peace,

13 And he ſhal haue it, and his ſede after
him, *even* the couenant of the Prieſts offi-
ce for euer, becauſe he was zealous for his
God, and hath made an ^s atonement for
the child: en of Israél.

14 And the name of the Iſraelite *thus* ſlay-
ne, which was killed with the Midianitiſh
woman, was Zimrí the ſonne of Salú, prin-
ce ^o of the familie of the Simeonites.

15 And the name of the Midianitiſh womã,
that was ſlaine, was Cozbí the daughter
of Zur, who was head ouer the people of
his fathers houſe in Midiã.

16 ¶ Againe the Lord ſpake vnto Moſés,
ſaying,

Chap 31,2.
17 *Vexe the Midianites, and ſmite them:
18 For they trouble you with their ^h wiles,
wherewith they haue beguiled you as con-
cerning Peór, & as concerning their ſiſter
Cozbí the daughter of a prince of Mi-
diã, which was ſlaine in the day of the
plague becauſe of Peór.

h Causing you
to comit both
corporal and
ſpirituall for-
nicacion by
Balams couſel,
Chap 31,16.
reu 2,14.

C H A P. X X V I.

2 The Lord comãdeth to number the children of Israél
in the plaine of Moáb, from rwety yere olde & aboue.
17 The Leuites and their families 64 None of them,
that were nombred in Sinai, go in to Canaan ſaue Ca-
lêb, and Iſhua.

a Which ca-
me for their
whoredome &
idolatrie
A Nd ſo after the ^a plague, the Lord
ſpake vnto Moſés, & to Eleazar the
ſonne of Aa: ón the Prieſt, ſaying,

Chap. 1,3.

2 Take the number of all the Congrega-
cion of the children of Iſraél ^{*i} from twé-
ty yere olde and aboue through out their
fathers houſes, all that go forthe to warre
in Iſraél.

b Where the
riuer is nere
to Ierichó.

Chap. 1,1.

3 So Moſés & Eleazár the Prieſt ſpake vn-
to them in the plaine of Moáb, by Iordén
^b towarde Ierichó, ſaying,

Gen 46,9.
exod 6,14.
1. ſebro 3 1.
Reuben.

4 From twenty yere olde and aboue ^y ſhal
number the people, as the ^{*} Lord had comã-
ded Moſés, and the children of Iſraél, whê
they came out of the land of Egypt.

5 ¶ *Reubén ^y firſt borne of Iſraél: ^y chil-
drê of Reubén were: Hanóch, of whome ca-
me the familie of the Hanochites, and of
Pallú the familie of the Palluites:

6 Of Heſrón, the familie of the Heſroni-
tes: of Carmí, the familie of ^y Carmites.

7 Theſe are ^y families of the Reubenites:
and they were in number thre & fourtie
thouſand, ſeuẽ hundredeth and thirty.

8 And the ſonnes of Pallú, Eliáb:

9 And the ſonnes of Eliáb, Nemuél, & Da-
thán, and Abiám: this Dathán and Abi-
rám were famous in the Congregation,
and ^o ſtoute againſt Moſés and againſt Aa-
rón in ^e the aſſembly of Kórah, whê they

Chap. 16,2.
c In that re-
belliõ wher-
of Kórah was
head.

ſtroue againſt the Lord.

10 And the earth opened her mouth, and
ſwalowed them vp with Kórah, when the
Congregation dyed, what time the fire
consumed two hundredeth and fifty men,
who were ^d for a ſigne:

11 Notwithſtanding, all the ſonnes of Kó-
rah dyed not.

12 ¶ And the childrê of Simeón after their
families were: Nemuél, of whome came ^y fam-
ilie of the Nemuelites: of Iamin, the fam-
ilie of the Iaminites: of Iachín, the fam-
ilie of the Iachinites:

13 Of Zérah, the familie of the Zarhites:
of Shaúl, the familie of the Shaulites.

14 Theſe are the families of the Simeoni-
tes: two and twenty thouſand and two
hundredeth.

15 ¶ The ſonnes of Gad after their fami-
lies were: Zephón, of whome came ^y familie
of the Zephonites: of Haggí, the familie
of the Haggites: of Shuni, the familie of
the Shunites:

16 Of Ozni, the familie of the Oznites:
of Eri, the familie of the Erites:

17 Of Aród, the familie of the Arodites: of
Arelí, the familie of the Arelites.

18 Theſe are the families of the ſonnes of
Gad, according to their numbers, forty
thouſand and five hundredeth.

19 ¶ The ſonnes of Iudáh, Er & Onán: but Er
and Onan dyed in the land of ^e Canãan.

20 So were the ſonnes of Iudáh after their
families: of Sheláh, came the familie of the
Shelanites: of Phárez, ^y familie of ^y Phar-
zites, of Zérah, the familie of ^y Zarhites.

21 And the ſonnes of Phárez were: of Heſ-
rón, the familie of ^y Heſronites: of Ha-
múl, the familie of the Hamulites.

22 Theſe are the families of Iudáh, after
their numbers, ſeuerty ad ſix thouſand and
five hundredeth.

23 ¶ The ſonnes of Iſſachár, after their fami-
lies were: Tolá, of whome came the fami-
lie of the Tolaites: of Puá, the familie of
the Punites:

24 Of Iaſhúb ^y familie of ^y Iaſhubites: of
Shimrón the familie of the Shimronites.

25 Theſe are the families of Iſſachár, after
their numbers, thre ſcore and foure thou-
ſand and thre hundredeth.

26 ¶ The ſonnes of Zebulún, after their fami-
lies were: of Séied, the familie of ^y Sar-
dites: of Elón, the familie of the Elonites:
of Iahleél, the familie of the Iahleelites.

27 Theſe are the families of the Zebulun-
ites, after their nõbers, thre ſcore thouſand
and five hundredeth.

28 ¶ The ſonnes of Ioſéph, after their fami-
lies were Manafféh and Ephraím.

29 The ſonnes of Manafféh were. of ^{*} Ma-
chír, ^y familie of ^y Machirites: & Machír
begare Gileád: of Gileád came ^y familie

d That is, for
an example ^y.
other ſhulde
not murmure
and rebelle a-
gainſt Gods
miniſters.
Simeón.

Gad.

h Iudáh
e Before Iaa-
kôb went into
Egypt Gen.
38,3, & 7.

Gen. 46, 22

Iſſachár

Zebulún

Manafféh

10, 17, 2.

of the Giliadites.

30 These are the sonnes of Giliád: of Izér, the familie of the Iezerites: of Hélek, the familie of the Helekites:

31 Of Asriél, the familie of the Asrielites: of Shéché, the familie of the Shichmites.

32 Of Shemudá, the familie of the Shemidaites: of Hépher, the familie of the Hépherites.

Chap. 27. 1. 33 ¶ And Zelophehad's sonne of Hépher had no sonnes, but daughters: and the names of the daughters of Zelophehad were Mahláh, and Noáh, Hógláh, Milcáh and Tirzáh.

34 These are the families of Manasséh, and the number of them, two and fifty thousand and seven hundred.

Ephraím. 35 ¶ These are the sonnes of Ephraím after their families: of Shutheláh came the familie of the Shuthalites: of Bechéi, the familie of the Bachrites: of Táhan, the familie of the Tahanites.

36 And these are the sonnes of Shutheláh: of Erán the familie of the Eranites.

37 These are the families of the sonnes of Ephraím after their numbers, two and thirtie thousand and five hundred. these are the sonnes of Ioséph after their families.

Beniamin. 38 ¶ These are the sonnes of Beniamín after their families: of Belá came the familie of the Baleites: of Ashbél, the familie of the Ashbelites: of Ahírám, the familie of the Ahiramites:

39 Of Shuphám, the familie of the Shuphamites: of Huphám, the familie of the Huphamites.

40 And the sonnes of Belá were Ard and Naamán: of Ard came the familie of the Ardites, of Naamán, the familie of the Naamites.

41 These are the sonnes of Beniamín after their families, and their numbers, five and forty thousand and six hundred.

Dan. 42 ¶ These are the sonnes of Dan after their families: of Shuhám came the familie of the Shuhamites: these are the families of Dan after their households.

43 All the families of the Shuhamites were after their numbers, three score and four thousand, and four hundred.

Ashér. 44 ¶ The sonnes of Ashér after their families were: of Iimnáh, the familie of the Iimnites: of Isuí, the familie of the Isuites: of Beriáh, the familie of the Berites.

45 The sonnes of Beriáh were, of Héber the familie of the Heberites: of Malchiél, the familie of the Malchielites.

46 And the name of the daughter of Ashér was Sarah.

47 These are the families of the sonnes of Ashér after their numbers, three and fifty thousand and four hundred.

Naphthalí. 48 ¶ The sonnes of Naphthalí, after their fa-

milies were of Iahzeél, the families of the Iahzeelites: of Guní, the familie of the Gunites.

49 Of Izér, the familie of the Izrites: of Shillém, the familie of the Shillemites.

50 These are the families of Naphthalí according to their households, & their number, five & forty thousand & four hundred.

51 These are the numbers of the children of Israél: six hundred, and one thousand, seven hundred and thirty. f This is the third time they are nombred.

52 ¶ And the Lord spake unto Moses, saying,

53 Unto these the land shall be divided for an inheritance, according to the number of names.

54 ¶ To manie thou shalt give the more inheritance, and to fewe thou shalt give lesse inheritance: to euerie one according to his number shall be given his inheritance. 10. r. persuer. Chap 33. 54.

55 Notwithstanding, the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit: Iosh. 11. 23.

56 According to the lot shall the possession thereof be divided betwene manie & fewe.

57 ¶ These also are the numbers of the Levites, after their families: of Gershón came the familie of the Gerishonites: of Kohát the familie of the Kohathites: of Merarí the familie of the Merarites. Exod. 6. 17.

58 These are the families of Leuí, the familie of the Libnites: the familie of the Hebronites: the familie of the Mahlites: the familie of the Mushtites: the familie of the Korhites: and Kohát begate Amram.

59 And Amrá's wife was called Iochébed the daughter of Leuí, who was borne unto Leuí in Egypt: and she bare unto Amram Aarón, & Moses, and Miriam their sister. Exod. 2. 2. 6. 20.

60 And unto Aarón were borne Nadab, & Abihú, Eleazár, and Ithamar.

61 ¶ And Nadab and Abihú dyed because they offered strange fire before the Lord. Leu. 10. 2. chap 3. 4

62 And their numbers were three & twenty thousand, all males from a moneth olde and aboue: for they were not nombred among the children of Israél, because there was none inheritance given them among the children of Israél. 1 chro. 24. 2.

63 ¶ These are the numbers of Moses and Eleazár the Priest which nombred the children of Israél in the plaine of Moáb, nere Iordén, toward Ierichó.

64 And among these there was not a man of them, & whome Moses and Aarón the Priest nombred, whé they tolde the children of Israél in the wilderness of Sinái. g Wherein appeareth the great power of God, that so wonderfully increased his people

65 For the Lord said of them, ¶ They shall dye in the wilderness: so there was not left a man of them, save Caléb the sonne of Iephunnéh, & Ioshúa the sonne of Nun. Chap 14. 28. 2 cor. 10. 6.

CHAP. XXVII.

1 The lawe of the heritage of the daughters of Zelophehad. 2 The land of promise shewed unto Moses.

10 Moses prayeth for a gouernour to the people.

18 Ioshua

Chap 26.33.
de 36.12.
of 17.3.

12 Ioshua is appointed in his stead.

1 Then came the daughters of * Zelophehad, the sonne of Hépher, the sonne of Gilead, the sonne of Machir, the sonne of Manasséh, of the familie of Manasséh, the sonne of Ioséph, (and the names of his daughters were these, Mahlah, Noáh, and Hoglah, and Milcáh, and Tirzáh)

Chap 26.1.
of 11.

2 And stode before Mosés, and before Eleazár the Priest, and before the princes, and all the assembly, at the dore of y^e Tabernacle of the Congregation, saying,

a According as all mé dye, for: muche as they are sinners.

3 Our father * dyed in the wilderness, and he was not among the assemblie of them that we: e assembled against y^e Lord in the cõpame of Kórah, but dyed in his ^a sinne, and had no sonnes.

b That is, their matter to be iudged, to knowe what he shulde determine, as he did all hard matters

4 Wherefore shulde the name of our father be taken away from among his familie, because he hath no sonne ^b giue vs a possession among the brethren of our father.

5 Then Mosés broght their ^b cause before the Lord.

6 And the Lord spake vnto Mosés, saying,

7 The daughters of Zelophehad speake right: thou shalt giue them a possession to inherit among their fathers brethrē, and shalt turne the inheritance of their father vnto them.

8 Also thou shalt speake vnto the children of Israél, saying, If a man dye & haue no sonne, then ye shall turne his inheritance vnto his daughter.

9 And if he haue no daughter, ye shall giue his inheritance vnto his brethren.

10 And if he haue no brethren, ye shall giue his inheritance vnto his fathers brethren.

11 And if his father haue no brethren, ye shall giue his inheritance vnto his next kinseman of his familie, and he shall possess it: and this shall be vnto the children of Israél a lawe of ^c iudgement, as the Lord hath commanded Mosés.

e Meaning an ordinance to iudge by

Deu. 32.49.

12 ¶ Againe y^e Lord said vnto Mosés, * Go vp into this mou^t of Abarím, and beholde the land which I haue giuen vnto the children of Israél.

Chap. 20. 24.

13 And when thou hast sene it, thou shalt be gathered vnto thy people also, * as Aaron thy brother was gathered.

Chap. 20. 12.

14 For ye were * disobedient vnto my worde in the desert of Zin, in the stiffe of the assemblie, to sanctifie me in the waters before their eyes. * That is the water of ^d Meribáh in Kadésh in the wilderness of Zin.

Exod 17.7.
10. Mirife.

15 ¶ Then Mosés spake vnto the Lord, saying,

d Who as he hath created so he gouerneth the heartes of all mé.

16 Let the Lord God of ^a the spirits of all flesh appoint a man ouer the Congregation,

17 Who may ^e go out and in before them, & lead them out and in, that the Congregation of the Lord be not as shepe, which haue not a shepheard.

e That is, gouernae them & do his duetie, as a char. 1. 10.

18 And y^e Lord said vnto Mosés, Take thee Ioshua the sonne of Nun, in whome is the Spirit, and ^f put thine hands vpon him,

f And so appoint him gouernour.

19 And set him before Eleazár the Priest, and before all the Congregation, and giue him a charge in their sight.

20 And ^g giue him of thy glorie, that all y^e Congregation of the children of Israél may obere.

g Comend him to y^e people as mete for y^e office, & appointed by God.

21 And he shall stand before Eleazár the Priest, who shall aske counsel for him * by the ^h iudgement of Vrim before the Lord: at his worde they shall go out, and at his worde they shall come in, ⁱ bothe he, and all the children of Israél with him & all the Congregation.

h According to his office: signifying that y^e ciuile magistrat colde execute nothing but that w^h he knewe to be y^e wil of God

22 So Mosés did as the Lord had commanded him, & he roke Ioshua, & set him before Eleazár the Priest, and before all the Congregation

23 Then he put his hands vpon him, & gaue him a ⁱ charge, as the Lord had spoken by the hand of Mosés.

i How he shall gouerne hi selfe in his office

CHAP. XXVIII.

4 The daiely sacrifice 9 The sacrifice of the Sabbath, 11 Of the Moneth, 16 Of the Passeouer, 26 Of the first frutes.

1 And the Lord spake vnto Mosés, saying,

2 Commande the children of Israél, and say vnto them, Ye shall obserue to offer vnto me in their due season mine offering ^a my bread, for my sacrifices made by fire for a swete sauour vnto me.

a By bread, he meaneth all manner of sacrifice

3 Also thou shalt say vnto them, * This is y^e offering made by fire which ye shall offer vnto the Lord, two lambes of a yere olde without spot, dayly, for a continual burnt offering.

Exod. 29. 38.

4 One lambe shalt thou prepare in y^e morning, and the other lambe shalt thou prepare at euen.

5 * And the teth parte of an * Epháh of fine floure for a * meat offering mingled with y^e fourth parte of an * Hin of beaten oyle.

Exod 26. 36.
Leu 2. 1.

Exod. 29. 40.

6 This shall be a dailie burnt offering, as was made in y^e mou^t Siná: for a swete sauour: it is a sacrifice made by fire vnto the Lord.

7 And the drinke offering thereof the fourth parte of an Hin for one lambe: in the holy place cause to powre the drinke offering vnto the Lord.

8 And the other lambe thou shalt prepare at eue: as the meat offering of the morning and as y^e drinke offering thereof shalt thou prepare ^b this for an offering made by fire of swete sauour vnto the Lord.

b The meate offering & drinke offering of y^e euening sacrifice.

9 ¶ But on the Sabbath day ye shall offer two lambes of a yere olde, without spot, and

^c Of the meate
sare Ephrah.

two ^c tenth deales of fine floure for a meat offering mingled with oyle, & the drinke offering thereof.

^d Which was offered euerie day at morning and at evening

10 *This is* the burnt offering of euerie Sabbath, beside the ^d continual burnt offering, and drinke offering thereof.

11 ¶ And in the beginning of your monthes, ye shal offer a burnt offering vnto the Lord, two yong bullockes, and a ram, and seuē lambes of a yere olde, with out spot,

12 And thre tenth deales of fine floure for a meat offering mingled with oyle for one bullocke, and two tenth deales of fine floure for a meat offering, mingled with oyle for one ram,

13 And a tenth deale of fine floure mingled with oyle for a meat offering vnto one labe, for a burnt offering of swete sauour: *as is* an offering made by fire vnto the Lord.

^e That is, the wine that shal be powred vpon the sacrifices.

14 And their ^e drinke offerings shalbe halfe an Hin of wine vnto one bullocke, & the third parte of an Hin vnto a ram, and the fourth parte of an Hin vnto a labe: this is ^ŷ burnt offering of euerie moneth, throughout the monthes of the yere.

15 And one he goat for a sin offering vnto the Lord shalbe prepared, besides the continual burnt offering, & his drinke offering.

Exod. 12, 18. & 23, 15. leu. 23, 20.

16 *Also the fourtenth day of the first moneth is the Pascheouer of the Lord.

17 And in the fiftenth day of the same moneth is the feast: seuē daies shal vnleauened bread be eaten.

Leu. 23, 7. f Or solemne assemblie.

18 In the ^{*} first day shalbe an holy ^f conuocation, ye shal do no seruile worke therein.

19 But ye shal offer a sacrifice made by fire for a burnt offering vnto the Lord, two yong bullockes, one ram, and seuē lambes of a yere olde: se that they be without blemish.

20 And their meat offering shal be of fine floure mingled with oyle: thre tenth deales shal ye prepare for a bullocke, and two tenth deales for a ram:

21 One tenth deale shalt thou prepare for euerie lambe, *euē* for the seuē lambes.

22 And an he goat for a sin offering, to make an atonement for you.

23 Ye shal prepare these, beside the burnt offering in the morning, which is a continual burnt sacrifice.

^g *Exod. 29, 24.*

24 After this maner ye shal prepare throughout all the seuē dayes, for the ^h maintaining of the offering made by fire for a swete sauour vnto the Lord: it shal be done beside the continual burnt offering and drinke offering thereof.

25 And in the seuenth day ye shal haue an holy conuocation, wherein ye shal do no seruile worke.

ⁱ In counting seven wekes from the Pascheouer to Witsontide, as *Leuit. 23, 15.*

26 ¶ Also in ^ŷ day of your first frutes, when ye bring a newe meat offering vnto ^ŷ Lord, according to ^s your wekes ye shal haue

an holy ^c conuocation, and ye shal do no seruile worke *in it*:

27 But ye shal offer a burnt offering for a swete sauour vnto the Lord, two yong bullockes, a ram, and seuē lambes of a yere olde,

28 And their meat offering of fine floure mingled with oyle, thre tenth deales vnto a bullocke, two tenth deales to a ram,

29 And one tenth deale vnto euerie lambe throughout the seuē lambes,

30 And an he goat to make an atonemēt for you:

31 (Ye shal do *this* besides the continual burnt offering, and his meat offering:) ^h se they be without blemish, with their drike offerings.

^h *Exod. 29, 24. be to you.*

CHAP. XXXIX.

ⁱ *Of the thre principal feasts of the seuenth moneth: 10 vnto the feast of trumpets, 7 The feast of reconciliation, 12 And the feast of Tabernacles.*

1 **M**O: euer in the first day of the ^a seuenth moneth ye shal haue an holy conuocation: ye shal do no seruile worke therein: ^{*} it shalbe a day of blowing the trumpets vnto you.

^a Which containeth part of September, & parte of October *Leu. 23, 24.*

2 And ye shal make a burnt offering for a swete sauour vnto the Lord: one yong bullocke, one ram, & seuē lambes of a yere olde, without blemish.

3 And their meat offering shal be of fine floure mingled with oyle, thre tēth deales vnto the bullocke, and two tenth deales vnto the ram,

4 And one tenth deale vnto one lambe, for the seuē lambes,

5 And an he goat for a sin offering to make an atonement for you,

6 Beside the burnt offering of the ^b moneth, & his meat offering, and ^ŷ continual burnt offering, and his meat offering & the drinke offerings of the same, according to their maner, for a swete sauour: *it is* a sacrifice made by fire vnto the Lord.

^b Which must be offered in the beginning of euerie moneth. ^c Which is for morning & evening

7 ¶ * And ye shal haue in the tenth day of ^ŷ seuenth moneth, an holy ^d conuocation: and ye shal humble your soules, and shal not do anie worke therein:

Leu. 16, 30. & 23, 27. ^d Which is the feast of reconciliation.

8 But ye shal offer a burnt offering vnto the Lord for a swete sauour: one yong bullocke, a ram, and seuē lambes of a yere olde: se they be without blemish.

9 And their meat offering shal be of fine floure mingled with oyle, thre tenth deales to a bullocke, & two tenth deales to a ram,

10 One tēth deale vnto euerie labe, throughout the seuē lambes,

11 An he goat for a sin offering, (beside ^ŷ sin offering to make the atonement and the continual ^e burnt offering and the meat offering thereof) & their drinke offerings.

^e That is, offered euerie morning & evening ^f Meaning the feast of ^ŷ Tabernacles.

12 ¶ And in the fiftenth day of the seuēth moneth ye shal haue an holy ^f conuocation: ye shal

- ye shal do no seruite worke therein, but ye shal kepe a feast vnto y^e Lord seuen dayes.
- 13 And ye shal offer a burnt offering for a sacrifice made by fire of swete sauour vnto the Lord, thirtene yong bullockes, two rams, & fourtene lambes of a yere olde: they shalbe without blemish.
- 14 And their meat offering shalbe of fine floure mingled with oyle, thre tenth deales vnto euery bullocke of y^e thirtene bullockes, two tenth deales to ether of y^e two rams,
- 15 And one tenth deale vnto eche of the fourtene lambes,
- 16 And one he goat for a sin offering, beside the continual burnt offering, his meat offering and his drinke offering.
- 17 ¶ And the seconde day ye shal offer twelue yong bullockes, two rams, fourtene lambes of a yere olde without blemish,
- 18 With their meat offering & their drinke offerings for the bullockes, for the rams, & for the lambes according to their number, after the maner,
- 19 And an he goat for a sin offering (beside the continual burnt offering and his meat offering) and their drinke offerings.
- 20 ¶ Also the third day ye shal offer eleuen bullockes, two rams, and fourtene lambes of a yere olde without blemish,
- 21 With their meat offering & their drinke offerings, for the bullockes, for the rams, & for the lambes, after their number according to the s maner,
- 22 And an he goat for a sin offering, beside the continual burnt offering, and his meat offering and his drinke offering.
- 23 ¶ And the fourth day ye shal offer tē bullockes, two rams, & fourtene lambes of a yere olde without blemish.
- 24 Their meat offering & their drinke offerings, for the bullockes, for the rams, and for the lambes according to their number after the maner,
- 25 And an he goat for a sin offering, beside the continual burnt offering, his meat offering and his drinke offering.
- 26 ¶ In the fifth day also ye shal offer nine bullockes, two rams, and fourtene lambes of a yere olde without blemish,
- 27 And their meat offering and their drinke offerings for the bullockes, for the rams, & for the lambes according to their number, after the maner,
- 28 And an he goat for a sin offering, beside the continual burnt offering and his meat offering and his drinke offering.
- 29 ¶ And in the sixth day ye shal offer eight bullockes, two rams, & fourtene lambes of a yere olde without blemish,
- 30 And their meat offering & their drinke offerings for the bullockes, for the rams, & for the lambes according to their nōber,
- after the maner,
- 31 And an he goat for a sin offering, beside the continual burnt offering, his meat offering and his drinke offerings.
- 32 ¶ In the seuenth day also ye shal offer seuen bullockes, two rams & fourtene lambes of a yere olde without blemish,
- 33 And their meat offering and their drinke offerings for the bullockes, for the rams, & for the lambes according to their number, after their maner,
- 34 And an he goat for a sin offering, beside the continual burnt offering, his meat offering and his drinke offering.
- 35 ¶ In the eight day, ye shal haue a solempne assemble: ye shal do no seruite worke therein,
- 36 But ye shal offer a burnt offering, a sacrifice made by fire for a swete sauour vnto the Lord, one bullocke, one ram, & seuen lambes of a yere olde without blemish,
- 37 Their meat offering and their drinke offerings for the bullocke, for the ram, & for the lambes according to their number, after the maner,
- 38 And an he goat for a sin offering, beside the continual burnt offering, and his meat offering, and his drinke offering.
- 39 These things ye shal do vnto y^e Lord in your feastes, beside your h vowes, & your fire offerings, for your burnt offerings, & for your meat offerings, & for your drinke offerings and for your peace offerings.

¶ The seconde day of feast of Tabernacles.

¶ The third day.

g According to the ceremonies appointed thereunto.

¶ The fourth day.

¶ The fift day.

¶ The sixt day.

¶ The seuen day.

¶ The eight day
Leui. 23, 26.

h Beside y^e sacrifices y^e shall offer of your owne mindes.

¶ Ebr. Masir.

a Because they might declare them to the Israclites.

¶ Ebr. his sente.
¶ Ebr. y^e violate her worde.

b For in so doing, he doeth approue her.

c By not approving or consenting to her vow.

CHAP. XXX.

3 Concerning vowes. 4 The Vowe of the maid, 7 Of the wife, 10 Of the widow, or deuorced.

1 Then Moses spake vnto the childre of Israel according to all that the Lord had commanded him,

2 Moses also spake vnto the heades of the tribes concerning the children of Israel, saying, This is the thing which the Lord hath commanded,

3 Whosoever voweth a vow vnto y^e Lord, or sweareth an othe to bide him selfe by a bonde, he shal not breake his promises, but shal do accordig to all that proceedeth out of his mouth.

4 If a woman also vowe a vowe vnto the Lord, & bide her selfe by a bōde, being in her fathers house, in y^e time of her youth, and her father heare her vowe & bōde, wherewith she hath bounde her selfe, and her father holde his peace concerning her, then all her vowes shal stand & euery bonde, wherewith she hath bounde her selfe, shall stand.

5 And her father heare her vowe & bōde, wherewith she hath bounde her selfe, and her father holde his peace concerning her, then all her vowes shal stand & euery bonde, wherewith she hath bounde her selfe, shall stand.

6 But if her father disallowe her the same daye that he heareth all her vowes & bondes, wherewith she hath bounde her selfe, they shal not be of value, and the Lord wil forgie her, because her father disallowed her.

7 And if she haue an ho^d sbād whē she vow-
eth or ^d pronounceth o^{gh} w^h her lippes,
whē with she bindeth her selfe,
8 If her housband heard it and holdeth his
peace cōcerning her, the same day he hea-
reth it, then her vowe shal stand, and her
bondes wherewith she bindeth her selfe
shal stand in effect.
9 But if her housband disalowe her the sa-
me day that he heareth it, then shal he ma-
ke her vowe which she hathe made, & that
that she hathe pronouced with her lippes,
wherewith she bonde her selfe, of none
effect. and the Lord wil forgieue her.
10 But euerie vowe of a widowe, and of her
that is deuorced (wherewith she hathe bo-
de her selfe) shal stand in effect with her.
11 And if she vowed in her housbandes
house, or bo^de her selfe strictly with an
othe,
12 And her housband hathe heard it, & hel-
de his peace concerning her, not disalow-
ing her, then all her vowes shal stand, &
euerie bonde, wherewith she bo^d her selfe,
shal stand in effect.
13 But if her housband disanulled them,
the same day that he heard them, nothing
that proceded out of her lippes concer-
ning her vowes or concerning her bo^des,
shal stand in effect: for her housband hathe
disanulled them. and the Lord wil forgieue
her.
14 So euerie vowe, and euerie othe or bon-
de, made to ^h humble the soule, her hous-
band may stablish it, or her housband
may breake it.
15 But if her housband holde his peace cō-
cerning her f. 6^t day to day, thē he stabi-
sheth all her vowes and all her bondes
which she hathe made: he hathe cōfirmed
them because he held his peace concern-
ing her the same day that he heard them.
16 But if he ^k breake them after that he ha-
the heard them, then shal he beare her
inquitie.
17 These are the ordināces which the Lord
commanded Mosēs, betwene a man & his
wife, & betwene the father and his daugh-
ter, being yong in her fathers house.

CHAP. XXXI.

8 Five Kings of Midian & Balaam are slaine 18 On-
ly the maides are reserved aliuē 27 The praye is equal-
ly deuoted 49 A present giuen of Israēl.

1 And the Lord spake vnto Mosēs, say-
ing,
2 *Reuenge the children of Israēl of the
Midianites, & afterward shalt thou be
gathered vnto thy people.
3 And Mosēs spake to the people, saying,
Harnes some of you vnto warre, and let
them go against Midian, to execute the
vengeance of the Lord * against Midian.
4 A thousand of euerie tribe through out all

the tribes of Israēl, shal ye send to the
warre.
5 So there were taken out of the thousands
of Israēl, twelue thousand prepared vnto
warre, of euerie tribe a thousand.
6 And Mosēs sent them to the warre, ^{even}
a thousand of euerie tribe, and sent them
with Phinehas the sonne of Eleazar the
Priest to the warre & the holy instruments:
that is, the trumpets to blowe ⁱⁿ his
hand.
7 And they warred against Midian, as
the Lord had commanded Mosēs, & slue
all the males.
8 They slue also 5 Kings of Midian among
them that were ilane. *Eui and Kékem, &
Zur, & Hur & Réba siue kings of Midian,
and they slue * Balaam the sonne of Be^o:
with the sword:
9 But the children of Israēl toke the womē
of Midian prisoners, and their children &
spoyled all their cattel, & all their flockes,
and all their goods.
10 And they burnt all their cities, wherein
they dwelt, and all their villages with
fire.
11 And they toke all the spoyle & all the
praye bothe of men & beastes.
12 And they broght the ^d captiues and that
which they had taken, and the spoyle vnto
Mosēs and to Eleazar the Priest, and vnto
the Congregation of the children of Is-
raēl, into the cāpe in the plaine of Moab,
which was by Iordén toward Ierichō.
13 ¶ Then Mosēs and Eleazar the Priest, &
all the princes of the Congregation went
out of the campe to meete them.
14 And Mosēs was angry with the captai-
nes of the hoste, with the captaines ouer
thousands, & captaines ouer hundreds,
which came from the warre and bartel.
15 And Mosēs said vnto them, What haue
ye sauēd all the ^w women?
16 Beholde, * these caused the children of
Israēl through the * counsel of Balaam,
to commit a trespas against the Lord, f as cō-
cerning Peor, and there came a plague a-
mong the Congregation of the Lord.
17 Now therefore, * slay all the males a-
mong the ^s children, & kil all the women
that haue knowen man by carnal copula-
tion.
18 But all the women children that haue
not knowen carnal copulation, kepe aliuē
for your selues.
19 And ye shal remaine without the hoste
seuē dayes, all that haue killed any perso-
ne, * and all that haue touched any dead,
& purifie bothe your selues & your priso-
ners the third day and the seuenth.
20 Also ye shal purifie euerie garment and
all that is made of skins & all worke of
goates heere, & all things made of wood.
21 ¶ And

^d Either by o-
stac, or 10thne
Promist

^e For she is
an subiectio of
her housbād,
& can perfor-
me nothing
without his
consent
^f For they
are not vnder
the autoritie of
man
^g Her housbād
being aliuē

^o Eber the bōde
of her soule

^h To mortifie
her selfe by ab-
stinence, or o-
ther bodely
exercises

ⁱ And warue
her not the
same day that
he heareth it,
as ver⁹.

^k Not 5 same
day he heard
them, but so-
me day after,
5 siue shalbe
imputed to
him & not to
her.

^o For the gre^{at}
Zur, & Hur,
to the Priest,
Chap 25, 25

15, 25, 27.

^c The false
pphet who ga-
uē counsell vnto
to cause 5 ki-
ngs to be of-
fended their God

^o Or palaces &
gouernors
12, 25.

^d As the wo-
men & kids
children.

^a As thoght
said, Ye ought
to haue spared
the
Chap 25, 25.
2 Pet 2, 15.
^f For worship-
ping of Peor.

^g That is, all
the children.

Chap 25, 25.

Chap 27, 23.
^a As he had cō-
māded, Chap.
25, 17 decla-
ring also that
5 iurie done
against his peo-
ple is done a-
gainst him.

Or, concerned in the Lawe. Chap 19, 12.

The third date & before it be molten Chap 19, 9. It shalbe washed.

The prae is first deuicd equally among all

Of the prae that fallerh to the soldiers

The Israclites w had not bene at warre, or euerie fiftieth paid one to the Lord: & soldiers, one of euerie five hundred.

Or was knowe the bed of man

This is the porciō in that soldiers gaue to the Lord

Meaning of the maides, or virgines which had not companied with man.

21 ¶ And Eleazár the Priest said vnto the men of warre, which went to the battel, This is the ordinance of the lawe which the Lord commanded Mosés,

22 As for golde, and siluer, brasse, yron, tynne, and lead:

23 *Euen* all that may abyde the fire, ye shal make it go through the fire, and it shalbe cleane: yet, it shalbe purified with the water of purification: and all that suffreth not the fire, ye shal cause to passe by the water.

24 Ye shal wash also your clothes the seuen day, and ye shalbe cleane: and afterward ye shal come into the Hoste.

25 ¶ And the Lord spake vnto Mosés, saying,

26 Take the summe of the prae that was taken, *bothe* of persones and of cattel, thou and Eleazár the Priest, & the chief fathers of the Congregation.

27 And deuide the prae betwene the soldiers that went to the warre, and all the Congregation.

28 And thou shalt take a tribute vnto the Lord of the men of warre, which went out to battel: one persone of five hundred, *bothe* of the persones, and of the beues, & of the asses, and of the shepe.

29 Ye shal take it of their halfe and giue it vnto Eleazár the Priest, as an heaue offering of the Lord.

30 But of the halfe of the children of Israél thou shalt take one, taken out of fiftie, *bothe* of the persones, of the beues, of the asses, and of the shepe, *euen* of all the cattel: and thou shalt giue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord.

31 And Mosés and Eleazár the Priest did as the Lord had commanded Mosés.

32 And the bootie, *to wit*, the rest of the prae which the men of warre had spoiled, was six hundred seuentie and five thousand shepe,

33 And thre hundred and two thousand beues,

34 And thre score and one thousand asses,

35 And two and thirtie thousand persones, in all of women that had lynced by no man.

36 And the halfe, *to wit*, the parte of them that went out to warre touching the number of shepe, was thre hundred seuen and thirtie thousand, and five hundred.

37 And the Lords tribute of the shepe was six hundred and seuentie and five.

38 And the beues were six and thirtie thousand, whereof the Lords tribute was seuentie and two.

39 And the asses were thirtie thousand and five hundred, whereof the Lords tribute was thre score and one:

40 And of persones sixtene thousand, whereof the Lords tribute was two & thir-

tie persones.

41 And Mosés gaue the tribute of the Lords offering vnto Eleazár the Priest, as the Lord had commanded Mosés.

42 And of the halfe of the children of Israél, which Mosés deuicd from the men of warre;

43 (For the halfe that pertained vnto the Congregation) was thre hundred thirtie and seuen thousand shepe and five hundred,

44 And six and thirtie thousand beues,

45 And thirtie thousand asses, and five hundred,

46 And sixtene thousand persones.

47 Mosés, I say, toke of the halfe that pertained vnto the children of Israél, one taken out of fiftie, *bothe* of the persones & of the cattel, and gaue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord, as the Lord had commanded Mosés.

48 ¶ Then the captaines which were ouer thousands of the hoste, the captaines ouer the hundreds, and the captaines ouer the hundreds came vnto Mosés:

49 And said to Mosés, Thy seruants haue taken the summe of the men of warre which are vnder our autoritie, and there lacketh not one man of vs.

50 ¶ We haue therefore brought a present vnto the Lord, what euerie man founde of iewels of golde, bracelets, and chemes, rings, eare rings, and ornaments of the legs, to make an atonement for our soules before the Lord.

51 And Mosés and Eleazár the Priest toke the golde of them, and all weight iewels.

52 And all the golde of the offering that they offered vp to the Lord, (of the captaines ouer thousands and hundreds) was sixtene thousand seuen hundred & fiftie shekels,

53 (For the men of warre had spoiled, euerie man for him self)

54 And Mosés and Eleazár the Priest toke the golde of the captaines out the thousands, and ouer the hundreds, and brought it into the Tabernacle of the Congregation, for a memorial of the children of Israél before the Lord.

Of that prae which was deuicd vnto them, in deuicding the spoile.

Which had nor bene at warre.

Or vnder the hand

The captaines by this free offering acknowledge the great benefit of God in preseruing his people.

And gaue no porciō to their captaines.

That the Lord might remember the children of Israél.

The request of the Reubenites and Gadites, 16 And their promes vnto Mosés 20 Mosés granteth their request 33 The Gadites, Reubenites, and halfe the tribe of Manassés, conquer and buyld cities on the side Iordén

Reubén came of Leah, & Gad of Zilpah her handmaide

Which mountaine was so named of the heape of stones which Iacob made as a signe of the covenante betwene him & Leah, Gen 28, 12

1 Now the children of Reubén and the children of Gád had an exceeding great multitude of cattel: and they sawe the land of Iazér, and the land of Gileád, that it was an apt place for cattel.

2 Then the children of Gád, and the chil-

dren of Reubén came, & spake vnto Mo-
ses and to Eleazar the Priest, and vnto the
princes of the Congregation, saying,

3 The land of Ataróth, and Dibón, and Iaz-
zer, and Nimáh, and Hesbón, and Ele-
aléh, and Shebam, and Nebó, and Beón,

4 Which countrey the Lord smote before
the Congregation of Israél, is a land mete
for cattel, and thy seruants haue cattel:

5 Wherefore, said thei, If we haue founde
grace in thy sight, let this land be giuen
vnto thy seruants for a possession, & bring
vs not ouer Iordén.

6 And Moses said vnto the childre of Gad,
and to the children of Reubén, shal your
brethren go to warre, and ye tary here?

7 Wherefore now? discouraige ye y heart
of the children of Israél, to go ouer into
the land, which the Lord hath giuen the?

8 Thus did your fathers when I sent them
from Kadésh-barnéa to se the land.

9 For when they went vp euen vnto the
ryuer of Eschol, and sawe the land: they
discouraged the heart of the children of
Israél, that thei wolde not go into the lād,
which the Lord had giuen them.

10 And the Lords wrath was kindled the sa-
me day, and he did swcare, saying,

11 None of the men that came out of E-
gypt from twentie yere olde and aboue,
shal se the land for the which I sware vn-
to Abraham, to Izhak, and to Iaakób, be-
cause thei haue not whole folowed me:

12 Except Caleb the sonne of Iephunnéh
the Kenesite, & Ioshua the sonne of Nun:
for thei haue constantly folowed the Lord.

13 And the Lord was verie angry with Isa-
él, and made them wander in the wilder-
nes fortie yeres, vntil all the generacion
that had done euil in the sight of the
Lord were consumed.

e Because thei
murmured, ne-
ther wolde be-
lieue their re-
ports, & tolde y
trueth as con-
cerning y lād.

14 And beholde, ye a risen vp in your fa-
thers steade as an increase of sinneful mé,
stil to augment the fearce wrath of the
Lord, toward Israél.

15 For if ye turne away fró following him,
he wil yet againe leaue the people in y wil-
dernes, and ye shal destioye all this
folke.

d By your oc-
casion.

16 And thei went nere to him and said, We
wil buylde shepe foldes heie for o shepe,
and for our cattel, and cities for our chil-
dren.

17 But we our selues wil be ready armed to
go before the children of Israél, vntil we
haue broght them vnto their place: but
our children shal dwel in the defenced ci-
ties, because of the inhabitants of the
land.

e In the land
of Canaan.

18 We wil not returne vnto our houses, vn-
til the children of Israél haue inherited,
euerie man his inheritance.

19 Nether wil we inherit with the beyode

Iordén and on that side, because our inhe-
ritance is fallen to vs on this side Iordén
Eastward.

20 ¶ And Moses said vnto them, If ye wil
do this thing, and go armed before the
Lord to warre:

Josh 1.13.
f Before the
Arke of the
Lord.

21 And wil go euerie one of you in harnes
ouer Iordén before the Lord, vntil he ha-
the cast out his enemies from his sight:

g That is, the
inhabitants of
the land.

22 And vntil the land be subdued before
the Lord, then ye shal returne and be in-
nocent toward the Lord, and toward Isa-
él: and this land shalbe your possession
before the Lord.

h The Lord
wil grante you
this land if ye
require.

23 But if ye wil not do so, beholde, ye haue
sinned against the Lord, and be sure, that
your sinne wil finde you out.

i Ye shal affen-
dedly be puni-
shed for your
sinne.

24 Builde you then cities for your children
and foldes for your shepe, and do that ye
haue spoken.

25 Then the children of Gad & the chil-
dren of Reubén spake vnto Moses, sayig,
Thy seruants wil do as my lord comman-
deth:

26 Our children, our wiues, our shepe, and
all our cattel shal remaine there in the ci-
ties of Gileád,

27 But thy seruants wil go euerie one ar-
med to warre before the Lord for to fight,
as my lord sayeth.

Josh. 4.18.

28 So concerning them, Moses k comman-
ded Eleazar the Priest, & Ioshua the son-
ne of Nun, and the chief fatheis of the
tribes of the children of Israél:

k Moses gaue
charge y his
promes made
to the Reube-
nites & others
shulde be per-
formed after
his death, so
that thei bra-
ke not their

29 And Moses said vnto them, If the chil-
dren of Gad, and the children of Reubén,
wil go with you ouer Iordén, all armed to
fight before the Lord, then when the land
is subdued before you, ye shal giue them
the land of Gileád for a possession:

30 But if thei wil not go ouer with you ar-
med, then thei shal haue their possessions
among you in the land of Canaan.

31 And the children of Gad, and the chil-
dren of Reubén answered, saying, As the
Lord hath said vnto thy seruants, so
wil we do.

l That is at-
tributed to the
Lord which
his messenger
speaketh

32 We wil go armed before the Lord into
the land of Canaan: that the possession of
our inheritance may be to vs on this side
Iordén.

33 ¶ So Moses gaue vnto the, euen to the chil-
dren of Gad, & to the children of Reubén,
& to half the tribe of Manasséh the sonne
of Ioséph, y kingdome of Sihón King of
the Amorites, and the kingdome of
Og, King of Bashán, the land with the ci-
ties thereof and coastes, euen the cities
of the countrey round about.

Deut 3.12.
Josh 13.8 &
22.4.

m The Amo-
rites dwelled
on bothe sides
of Iordén: but
here he ma-
keth mention
of them that
dwelt on this
side: & Josh 10.
12. he speaketh
of them that
inhabited be-
yonde Iordén.

34 ¶ Then the children of Gad buyt Di-
bón, and Ataróth, and Aroér,

35 And Artróth, Shophán, and Iazer, and
Iogbeháh.

36 And Beth-nim-áh, and Beth-harán, de- fenced cities: also shepe foldes.
 37 And the child-é of Reubén built Hesh- bón, and Elealéh, & Kiríathám,
 38 And Nebó, and Baal meon, and turned their names, and Snibmáh : & gaue other names vnto the cities which they built.
 39 And the children*of Machir the sonne of Manasséh went to Gileád.& toke it & put out the Amorites that dwelt therein.
 40 Then Mofés gaue Gileád vnto Machir the sonne of Manasséh, and he dwelt there in.
 41 *And Iair: the sonne of Manasséh wét & toke the final townes thereof, and called them^a Hanórh Iair.
 42 Also Nobáh went & toke Kenáth, with the villages thereof and called it Nobáh, after his owne name.

Gen. 30.23.

Deut. 3.14.

^a That is. 5 vil- lages of Iair.

CHAP. XXXIII.

1 Two & fourtie sournes of Israel are nöbred 52 They are commanded to kil the Canaanites

^a From whence they departe, and whether they came.

1 These are the 4 sournes of the childré of Israél, which went out of the land of Egypt according to their bindes vnder the hand of Mofés and Aaron.

2 And Mofés wrote their going out by their iourneyes according to the commandement of the Lord: so these are the iourneies of their going out.

Exod. 12.37.

3 Now they* departed fró Ramésés 5 first moneth, ^{euén} 5 first day of the first moneth, on the mo:owe after the Passouer: & the children of Israél went out with an lue hand in the sight of all the Egyptians.

^b Either meaning their ioules, or their men or auctoritie.

4 (For the Egyptians buried all their first borne, which the Lord had smitten among them: vpon their ^b gods also the Lord did execution.)

5 And the children of Israél removed from Ramésés, and pitched in Succóth.

Exod. 13. 20.

6 And they departed from* Succóth, & pitched in Ethám, which is in the edge of the wildernes.

^c At 5 commandement of the Lord Exo. 14.2

7 And they removed from Ethám, & turned againe vnto Pi-hahróth, which is before Baal-zephón, and pitched before Migdól.

Exod. 15.22.

8 And they departed from before Hahiróth, and* went through the middes of the Sea into the wildernes, and went three dayes iourney in the wildernes of Ethám, and pitched in Maráh.

Exod. 15.27.

9 And they removed from Maráh, and came vnto* Elím, and in Elím were twelue fountains of water, and seuentie palme trees, and they pitched there.

10 And they removed from Elím, and camped by the red Sea.

Exod. 16.1.

11 And they removed from the red Sea, & laye in the *wildernes of Sin.

12 And they toke their iourney out of the

wildernes of Sin, and set vp their tentes in Dopikáh.

13 And they departed from Dopikáh and lay in Alúsh.

14 And they removed from Alúsh, and lay in* Rephidim, where was no water for 5 people to drinke.

Exod. 17.2.

15 And they departed from Rephidim, and pitched in the *wildernes of Sinaí.

Exod. 19.1.

16 And they removed from the desert of Sinaí, and pitched* in Kibroth Hattaauáh.

Chap. 33. 35.

17 And they departed fró Kibroth Hattaauáh, and lay at Hazeróth.

18 And they departed from Hazeróth, and pitched in Rithmáh.

19 And they departed from Rithmáh, and pitched at Rimmón Paréz.

20 *And they departed from Rimmón Paréz, and pitched in Libnáh.

Chap. 33. 36. & 37.

21 And they removed from Libnáh, & pitched in Rissáh.

22 And they iourneied from Rissáh, & pitched in Kehelathah.

23 And they went from Kehelathah, & pitched in mount Shápher.

24 And they removed fró mount Shápher, and lay in Haradáh.

25 And they removed from Haradáh, and pitched in Makhelóth.

26 And they removed from Makhelóth, & lay in Taháth.

27 And they departed from Taháth, & pitched in Taráh.

28 And they removed from Taráh, & pitched in Mithkáh.

29 And they wét from Mithkáh, & pitched in Hashmonáh.

30 And they departed from Hashmonáh, & lay in Moseróth.

31 And they departed from Moseróth, and pitched in Bene-iaakan,

32 And they removed from Bene-iaakan, & lay in Hor-hagidgád.

33 And they went from Hor-hagidgád, & pitched in Iotbáthah.

34 And they removed from Iotbáthah, & lay in Ebronáh.

35 And they departed from Ebronáh, and lay in Ezion-gáber.

36 And they removed from Ezion-gaber, & pitched in the *wildernes of Zin, which is Kadésh.

Chap. 33. 38.

37 And they removed from Kadésh, & pitched in mount Hor, in the edge of the lád of Edóm.

38 *(And Aaron the Priest went vp in to mount Hor at the commandement of the Lord; and diéd there, in the fourtieth yere after the children of Israél were come out of the land of Egypt, in the first day of the 4 fifth moneth.

Chap. 30. 22. deut. 32. 50.

39 And Aaron was an hundreth, & thie and twétie yere olde, when he diéd in mou't Hor.

^d Which 5 Ebrewes call Ab, and answereth to part of Ialic & part of August.

Departing of the campe. Numbers. Borders of Canaan.

Chap. 21. 1. 40. And King Arad of Canaanite, which dwelt in the South of the land of Canaan, heard of the coming of the children of Israel.

Chap. 21. 10. 41. And they departed from mount Hor, and pitched in Zalmonah.

42. And they departed from Zalmonah, & pitched in Punon.

43. And they departed from Punon, and pitched in Oboth.

44. And they departed from Oboth, & pitched in Iie-abarim, in the borders of Moab.

Num. 25. 4. 45. And they departed from Iim, and pitched in Dibon-gad.

46. And they removed from Dibon-gad, & lay in Almon-diblathaim.

47. And they removed from Almon-diblathaim, and pitched in the mounteines of Abarim before Nebot.

Or. field. 48. And they departed from the mounteines of Abarim, and pitched in the playne of Moab, by Iordan toward Iericho.

Chap. 25. 1. 49. And they pitched by Iordan, from Beth-ieshimoth vnto Abel-shittim in the playne of Moab.

50. ¶ And the Lord spake vnto Moses in the playne of Moab, by Iordan toward Iericho, saying,

Deut. 7. 2. Iosh. 11. 11. 51. Spake vnto the children of Israel, and say vnto them, When ye are come ouer Iordan to enter in to the land of Canaan,

52. Ye shall then driue out all the inhabitants of the land before you, & destroy all their pictures, and breake a sunder all their images of metal, & plucke downe all their hit places.

53. And ye shall possesse the land and dwell therein: for I haue giuen you the land to possesse it.

Chap. 25. 13. 54. And ye shall inherit the land by lot according to your families: to the more ye shall giue more inheritance, & to the fewer the lesse inheritance. where the lot shall fall to anie man, that shall be his: according to the tribes of your fathers shall ye inherit.

55. But if ye will not driue out the inhabitants of the land before you, then those which ye let remaine of them, shall be prickles in your eyes, and thornes in your sides, and shall vex you in the land wherein ye dwell.

Iosh. 23. 13. Iudg. 2. 3. 101. Quier. 56. Moreouer, it shall come to passe, that I shall do vnto you, as I thought to do vnto them.

CHAP. XXXIIII.

3 The coastes and borders of the land of Canaan. 17 Certaine men are assigned to deuide the land.

1. And the Lord spake vnto Moses, saying,

2. Commande the children of Israel, and say vnto them, When ye come into the land of Canaan, this is the land that shall fall vnto your inheritance: that is, the land

of Canaan with the coastes thereof.

* And your Southquarter shall be from the wilderness of Zin, to the borders of Edom: so that your Southquarter shall be from the salt Sea coast Eastward:

4. And the border shall compass you from the South to Maaleh-akrabbim, and reache to Zin, & go out from the South to Kadesh-barnea: thence it shall stretch to Hazar-addar, and go along to Azmon.

5. And the border shall compass from Azmon vnto the riuer of Egypt, and shall go out to the sea.

6. And your Westquarter shall be the great sea: euen that border shall be your West-coast.

7. And this shall be your Northquarter: ye shall make out your border from the great sea vnto mount Hor.

8. From mount Hor ye shall point out till it come vnto Hamath, and the end of the coast shall be at Zedad.

9. And the coast shall reache out to Ziphron, & go out at Hazar-enan. this shall be your Northquarter.

10. And ye shall make out your Eastquarter from Hazar-enan to Shepham.

11. And the coast shall go downe from Shepham to Riblah, and from the Eastside of Ain: and the same border shall descend & go out at the side of the Sea of Chinnereth Eastward.

12. Also that border shall go downe to Iordan, and leaue at the salt Sea. this shall be your land with the coastes thereof round about.

13. ¶ Then Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the Lord commanded to giue vnto nine tribes and halfe the tribe.

Chap. 32. 38. Iosh. 14. 2. 14. * For the tribe of the children of Reuben, according to the households of their fathers, and the tribe of the children of Gad, according to their fathers households, and halfe the tribe of Manasseh, haue receiued their inheritance.

15. Two tribes and an halfe tribe haue receiued their inheritance on this side of Iordan toward Iericho full East.

16. ¶ Againe the Lord spake to Moses, saying,

17. These are the names of the men which shall deuide the land vnto you: Eleazar the Priest, and Ioshua the sonne of Nun.

18. And ye shall take also a prince of euery tribe to deuide the land.

19. The names also of the men are these: Of the tribe of Iudah, Caleb the sonne of Iephunneh.

20. And of the tribe of the sonnes of Simeon, Shemei the sonne of Ammihud.

21. Of the tribe of Benjamin, Elidad the sonne

Or. ascending up of scorpions.

b Which was Nilus, or, as some thinke, Rhinocorura

c Which is called Mediterranean.

d Which is a moueaine ne Fe Tyre & Sidon & not y Hor in the wilderness, where Aaron dyed.

e Which in Gospel is called y lake of Genazareth.

f One of the heades of the seven of euery tribe.

e Which were set vp in their hit places to worship.

a Meaning the description of the land.

sonne of Chissón.

22 Also of the tribe of the sonnes of Dan, the prince Bukki, the sonne of Ioglí.

23 Of the sonnes of Ioseph: of the tribe of the sonnes of Manasséh, the prince Hanniel the sonne of Ephód.

24 And of the tribe of ý sonnes of Ephráim, the prince Kemuel, ý sonne of Shiph-tán

25 Of the tribe also of ý sonnes of Zebu-lún, he prince Elizaphán, ý sonne of Par-nách.

26 So of the tribe of ý sonnes of Issachár, the prince Paltiel the sonne of Azzán.

27 Of the tribe also of ý sonnes of Ashér, the prince Ahihúd the sonne of Shelomi.

28 And of the tribe of the sonnes of Naph-tali, the prince Pedahél, the sonne of Am-mihúd.

29 These are they, whome the Lord com-manded to deuide the inheritance vnto the children of Israél, in the land of Ca-náan.

CHAP. XXXV.

Unto the Leuites are giuen cities and suburbs. 11 The cities of refuge 16 The lawe of murder. 30 For one mans finnes shal no man be condemned.

1 And the Lord spake vnto Mosés in ý plaine of Moáb by Iordén, toward Ierichó, saying,

2 *Commande the children of Israél, that they giue vnto the Leuites of the inher- itance of their possession, b cities to dwell in: ye shal giue also vnto the Leuites the suburbs of the cities round about them.

3 So they shal haue the cities to dwell in, & then suburbs shalbe for their cattel, and for their substance, & for all their beastes.

4 And the suburbs of the cities, which ye shal giue vnto the Leuites, from the wall of the citie outwarde, shalbe a thousand cubites round about.

5 And ye shal meafure without the citie of the Eastside, c two thousand cubites: and of the Southside, two thousand cubites: & of the Westside, two thousand cubites: & of the Northside, two thousand cubites: & the citie shalbe in the middes. this shalbe the meafure of the suburbs of their cities.

6 And of the cities which ye shal giue vnto the Leuites, there shalbe lix cities for refuge, which ye shal appoint, that he which killeth, may flee thither: & to them ye shal adde two and fourty cities mo.

7 All the cities which ye shal giue to ý Leuites, shalbe eight and fourtie cities: them shal ye giue with their suburbs.

8 And concerning the cities which ye shal giue, of the possession of the children of Israél: of many ye shal take mo, and of fewe ye shal take lesse: euerie one shal giue of his cities vnto the Leuites, accor-

ding to his inheritance, which he inheri- teth.

9 ¶ And the Lord spake vnto Mosés, saying, 10 Speake vnto the children of Israél, and say vnto them, * When ye be come ouer Iordén into the land of Canáan,

11 Ye shal appoint you cities, to be cities of refuge for you, that the slayer, which slayeth anie persone vnwares, may flee thither.

12 And these cities shalbe for you a refuge from the auenger, that he which killeth, dye not, vntil he stand befoie the Cõgre- gacion in iudgement.

13 And of the cities which ye shal giue, six cities shal ye haue for refuge.

14 Ye shal appoint thre c on this side Ior- dén, and ye shal appoint thre cities in the land of Canáan which shalbe cities of re- fuge.

15 These six cities shalbe a refuge for the children of Israél, and for the stranger, and for him that dwelleth among you, that euerie one which killeth anie perso- ne vnwares, may flee thither.

16 *And if one f smite an other with an in- strument of yron that he dye, he is a mur- therer, & the murderere shal dye ý death.

17 Also if he smite him by casting a s sto- ne, wherewith he may be slaine, and he dye, he is a murderere, and the murderere shal dye the death.

18 Or if he smite him with an hád weapon of wood, wherewith he may be slaine, if he dye, he is a murderere, and the murderere shal dye the death.

19 The reuenger of the blood him selfe shal slay the murderere: when he meteth him, he shal slay him.

20 But if he thrust him *of hate, or hurle at him by laying of wait, that he dye,

21 Or smite him through enemieie with his hand, that he dye, he that smote him shal dye the death: for he is a murderere: the re- uenger of the blood shal slay the murthe- rer when he meteth him.

22 But if he pushed him vnaduisedly, and *not of hatred, or cast vpon him anie thing, without laying of wait,

23 Or anie stone (whereby he might be slai- ne) and sawe him not, or caused it to fall vpon him, and he dye, & was not his ene- mie, nether sought him anie harme,

24 Then the Congregation shal iudge be- twene the slayer & the auenger of blood according to these lawes.

25 And the Congregation shal deliuer the slayer out of the hand of the auenger of blood, and the Congregation shal restore him vnto the citie of his refuge, whither he was fled: and he shal abide there vnto the death of the hie Priest, which is anointed with the holy oyle.

Exod. 21, 27
deu. 19, 2.
10th. 20, 28

d Meaning, frõ the next of ý kindred, who ought to pur- sue the cause

e Among the Reubenites, Gadites, and halie the tribe of Manasséh.

f Ebr among them.

Exod 21, 14.
f Willingly, and willingly.

g That is, a big and dan- gerous stone: in Ebr with a stone of his hand.

Deu. 19, 11.

Or, sodraij.
Exod 21, 23.
Ebr. in strumã

h That is, his next kinmã.

i Under this figure is de- clared, ý our finnes colde not be remit- ted, but by the death of the hie Priest, Ie- sus Christ,

g And be iud- ges ouer eue- ric piece of grounde that shoulde fall to anie by lot, to chinate that all enings might be done order- ly & without contention.

10th 21, 2.

a Because thei had no inheri- tance assigned them in ý lãd of Canáan
b Gou wolde haue the scate red through all ý lãd, be- cause ý people might be pre- ferred by the in ý obedieñce of God & his lawe

e So ý in all were thre thousand: and in the com- passe of the se two thou- sand they might plant & sowc.

Deut 4, 41.
10th. 21, 8.

26 But if the slayer come without the borders of the cite of his refuge, whether he was fled,

27 And the reuenger of blood finde him without the borders of the cite of his refuge, and the reuenger of blood slay the

28 Because he shulde haue remained in the cite of his refuge, vntil the death of the hie Priest: and after the death of the hie Priest: the slayer shal retorne vnto y^e land of his possession.

29 So these things shalbe a lawe of iudgement vnto you, throughout your generations in all your dwellings.

30 Whosocuer killeth anie persone, the iudge shal slay the murthurer, through * witnesses: but *one witness shal not testifie against a persone to cause him to die.

31 Moreouer ye shal take no recompense for the life of y^e murthurer, which is ^m worthe to die: but he shal be put to death.

32 Also ye shal take no recompense for him that is fled to the cite of his refuge, that he shuld come againe, and dwel in the land, before the death of the hie Priest.

33 So ye shal not pollute the land wherein ye shal dwel: for blood defileth the land: and the land can not be ^a clenfed of the blood that is shed therein, but by y^e blood of him that shed it.

34 Defile not therefore the land which ye shal inhabite, for I dwel in the middes the reof: for I the Lord dwel among the children of Israél.

CHAP. XXXVI.

6 An ordre for the marriage of the daughters of Zelophehad 7 The inheritances colde not be giuen from one tribe to another.

Then^a the chief fathers of the familie of the sonnes of Gilead, the sonne of Machir the sonne of Manasséh, of the families of the sonnes of Ioséph, came, and spake before Mosés, and before the princes, the chief fathers of the children of Israél,

2 And said, *The Lord commanded^b my lord to giue the land to inherite by lot to the children of Israél: and my lord was commanded by the Lord, to giue the inheritance of Zelophehad our brother vnto his daughters.

3 If they be married to anie of the sonnes of the ^{ether} tribes of the childre of Israél

then shal their inheritance be taken away from the inheritance of our fathers, & shal be put vnto the inheritance of the tribe whereof they shalbe. so shal it be taken away from the lot of our inheritance.

4 Also when the Iubile of the children of Israél commeth, then shal their inheritance be put vnto the inheritance of the tribe whereof they shalbe for shal their inheritance be takē away from the inheritance of the tribe of our fathers.

5 Then Mosés commanded the children of Israél, according to the worde of the Lord, saying, The tribe of the sonnes of Ioséph haue sayd ^d wel.

6 This is the thing that the Lord hath commanded, concerning the daughters of Zelophehad, saying, They shal be wyues, to whome they thinke best, oney to the familie of the tribe of their father shal they mary:

7 So shal not the inheritance of the children of Israél remoue from tribe to tribe, for euerie one of the children of Israél shal ioyne him selfe to the inheritance of the tribe of his fathers.

8 And euerie daughter that possesseth anie inheritance of the tribes of the children of Israél, shal be wife vnto one of the familie of the tribe of her father: that the children of Israél may enioye euerie man the inheritance of their fathers.

9 Nether shal the inheritance go about from tribe to tribe: but euerie one of the tribes of the children of Israél shal sticke to his owne inheritance.

10 As the Lord commanded Mosés, so did the daughters of Zelophehad.

11 For *Mahláh, Tirzáh, and Higláh, and Milcáh, and Noáh the daughters of Zelophehad were married vnto their fathers brothers sonnes,

12 They were wyues to ^{certaine} of the families of the sonnes of Manasséh the sonne of Ioséph: so their inheritance remained in the tribe of the familie of their father.

13 These are the ^f commandements and lawes which the Lord commanded by the hand of Mosés, vnto the children of Israél in the plaine of Moáb, by Iordén toward Ierichó.

THE

k By the sentence of the iudge

I A lawe to iudge: murderers done, ether of purpose or vnadvisedly

Deut 17.6. & 19.15. Mat 18.16. 2. cor. 13.1.

m Which purposly hath commited murder.

n For murder n So God is mindful of the blood wrongfully shed y^e he maketh his donne creature to demande vengeance thereof.

a It seemeth y^e tribes contended who might mary their daughters to haue their inheritance: and therefore the sonnes of Ioséph proposed the matter to Mosés.

Chap. 27.1. Josh 17.3. b Meaning Mosés.

e Signifying y^e at no time it colde retorne for in y^e Iubile all things returned to their owne tribes.

d For the tribe colde not haue continued in the inheritance which was the maintenance there or shuld haue bene abalinated to others.

e When there is no male to inherit.

Chap. 27.1.

f Touching the ceremonies and iudicial lawes.

THE FIFTH BOKE OF

Mofés, called* Deuteronomie.

THE ARGUMENT.

The wonderful loue of God toward his Church is liuely set forth in this boke. For albeit through their ingratitude and sundry rebellions against God, for the space of forty yeres, Deu. 9, 7, they had deserued to haue bene cut of from the nuber of his people, and for euer to haue bene deprived of the vse of his holy worde, & sacraments: yet he did euer preserue his Church euen for his owne mercies sake, and wolde stil haue his Name called vpon among them. Wherefore he bringeth them into the land of Canaan, destroyeth their enemies, giueth them their countrey, townes, and goodes, and exhorteth them by the example of their fathers (whose infidelitie, idolatrie, adulteries, murmurings and rebellion, he had moste sharply punished) to feare and obey the Lord, to embrace and kepe his lawe without adding ther vnto or diminishing there from. For by his worde he wolde be knowen to be their God, and they his people: by his worde he wolde gouerne his Church, and by the same they shulde learne to obey him. by his worde he wolde discerne the false Prophet from the true, light from darknes, error from knowledge, and his owne people from all other nations and infidels: teaching them thereby to refuse and detest, destroy and abolish whatsoeuer is not agreable to his holy wil, seme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to raise vp Kings and gouernours, for the setting forth of this worde and preseruacion of his Church: giuing vnto them an especial charge for the executing thereof: whome therefore he willett to exercise them selues diligently in the continuall studie and meditation of the same: that they might learne to feare the Lord, loue their subiects, abhorre covetousnes and vice, and whatsoeuer offendeth the maiestie of God. And as he had to fore instructed their fathers in all things appertaining, bothe to his spiritual seruice, and also for the maintenance of that societie which is betwene men: so he prescribeth here anewe, all suche lawes and ordinances, which ether concerne his Diuine seruice, or els are necessarie for a comon weale: appointing vnto euerie estate and degree their charge and duetie: as wel, how to rule and lue in the feare of God, as to nourish friendship toward their neighbours, and to preserue that ordre which God hath established among men: threatening with all, moste horrible plagues to them that transgress his commandements, and promising all blessings & felicitie to suche as obserue and obey them.

* That is, a seconde lawe: so called, because the Lawe w^{ch} God gaue in mount Siná, is here repeated, as though it were a newe Law and this boke is a commentarie or exposition of the 10^e commandments.

CHAP. I.

1 A breue rehearsal of things done before, fro Horéb vnto Kadésch-bernea. 32 Moses reprooueth the people for their incredulitie. 44 The Israelites are ouer come by the Amorites because they fought against the commandement of the Lord.

THESSE be y^e wordes which Mofés spake vnto all Israel, on this side Iordén in the wildernes, in the plaine, ouer against y^e red Sea, betwene Parán & Tóphel, and Labán, and Hazeroth,

and Di-zaháb.

2 There are eleuē daies iourney from Horéb vnto Kadésch-barnéa, by the way of mount Seir.

3 And it came to passe in the first day of the eleuenth moneth, in the fortieth yere, that Mofés spake vnto the children of Israel according vnto al that the Lord had giue him in commandement vnto them,

4 After that he had slaine ^d*Sihón the King of y^e Amorites which dwelt in Heshbón, and Og King of Bashán, which dwelt at Ashtaróth in Edréi.

5 On this side Iordén in the land of Moáb e begā Mofés to declare this Law, saying,

6 The Lord our God spake vnto vs in Horéb, saying, Ye haue dwelt long ynough in this mount,

7 Turne you and departe, and go vnto the

mountaine of the Amorites, and vnto all places nere therunto: in the plaine, in the mountaine, or in the valley. bothe South ward, and to the sea side, to the land of y^e Canaanites, and vnto Lebanón: euen vnto the great riuier, the riuier "Peráth.

8 Beholde, I haue set the land before you: go in and * posseſſe that land which the Lord ſware vnto your fathers, Abrahám, Izhák, and Iaakób, to giue vnto the and to their ſede after them.

9 ¶ And I spake vnto you the same time, saying, I am not able to beare you my selfe alone:

10 The Lord your God hath multiplied you: & beholde, ye are this day as the ſtars of heauen in number:

11 (The Lord God of your fathers make you a thousand times ſo manie mo as ye are, and bleſſe you, as he hath promised you)

12 How cá I alone ⁱ beare your cumbrance and your charge, and your ſtriſe?

13 Bring you men of wiſdome and of vnderſtanding, and ^k knowen among your tribes, and I wil make them rulers ouer you:

14 Then ye answered me & ſaid, The thing is good that thou haſt comanded vs to do.

15 So I toke the chief of your tribes ⁱ wiſe and knowen mē, and made the rulers ouer

^c Or, Euphrates.

^d Gen. 15, 18. & 27.

^e By the ſcō-ſel. of Ierthro my father ^h lawe. Exod. 18, 19.

^h Not ſo muche by ſcours of nature, as miraculouſly,

ⁱ Signifying how great a burden it is, to gouerne the people.

^k Whoſe goodnes and vprightnes is knowen.

^l Declaring what ſort of men ought to haue a publicke charge, read Exod. 28.

^a In the countrey of Moáb.

^b So that the wildernes was betwene y^e Sea and this plaine ^c Moab.

^c In Horéb, or Siná, forty yeres before this y^e lawe was giuen: but because all y^e were, then of age and iudgement were now dead, Mofés repeated the ſame to the youth which ether the were not borne, or had not iudgement.

^d By theſe examples of Gods fauour their mindes are prepared to receiue the Law.

^e Num. 21, 24. The ſeconde time.

^f In y^e ſeconde yere, and ſeconde moneth, Num. 10, 11.

you, captaines ouer thousands, and captaines ouer hundreds, & captaines ouer fifty, and captaines ouer ten, and officers among your tribes.

Iob. 7. 24.

16 And I charged your iudges that same time, saying, Heare the *controuersies* betwene your brethren, and iudge righteously betwene euerie man and his brother, and the stranger that is with him.

Leu. 19. 15. chap. 16. 19. 1. Sam. 17. 7. prom. 24. 23. eccle. 4. 2. 5. 2 Tim. 2. 2.

m And you are his licutenants.

17 Ye shal haue no respect of persone in iudgement, * but shal heare the small as well as the great: ye shal not feare the face of man: for the iudgemēt is ^m Gods: and the cause that is to hard for you, bring vnto me, and I wil heare it.

18 Also I cōmanded you the same time all the things which ye shulde do.

19 ¶ Then we departed from Horéb, and went through all that great and terrible wildernes, (as ye haue sene) by the way of y^e mounteine of the Amorites, as the Lord our God commanded vs: and we came to Kadesh-barnéa.

n So that the faute was in them selues y^e they dyd not soner possesse the inheritance promised.

20 And ⁿ I said vnto you, ye are come vnto the mounteine of the Amorites, which the Lord our God doeth giue vnto vs.

21 Beholde, the Lord thy God hathe layed y^e lād before thee: go vp & possesse it, as y^e Lord y^e God of thy fathers hathe said vnto thee: feare not, nether be discouraged.

o Read Nōb. 31. 1.

22 ¶ Then ye came vnto me euerie one, & said, We wil sēd mē before vs, to searche vs out the land and to bring vs worde againe, what way we must go vp by, and vnto what citie we shal come.

23 So the saying pleased me wel, and I toke twelue men of you, of euerie tribe one.

Nomb. 13. 2. 4. Or, valley of the cliffer of gapers.

24 *Who departed, and went vp into the mouēine, & came vnto the ^rruer Eshcōl, and searched out the land.

p. To wit, Calēb, & Ioshua: Moīses preferreth the better part to y^e greater, that is, two so sen.

25 And toke of the frute of the lād in their hands, and broght it vnto vs, and broght vs worde againe, and ^p said, It is a good land, which the Lord our God doeth giue vs.

q Suche was the Iewes vnthankfulness, that they couēted Gods especial loue hated.

26 Notwithstanding, ye wolde not go vp, but were disobedient vnto the commandement of the Lord your God,

r The other sen, not Calēb & Ioshua. Nōb. 13. 29. Declaring y^e to renouice our owne force, & constantly to followe our vocation, and depend on the Lord, is y^e true boldness, and agreable to God.

27 And murmured in your tentes, and said, Because the Lord ^q hated vs, therefore hathe he broght vs out of the land of Egypt, to deliuer vs into the hand of the Amorites, and to destroy vs.

28 Whether shal we go vp ^r our brethrē haue discouraged our hearts, saying, The people ^s greater, and taller then we: the cities ^t are great and walled vp to heauen: and moreouer we haue sene the sonnes of the * Anakims there.

29 But I said vnto you, Dread not, nor be afraid of them.

30 The Lord your God, ^t who goeth before you, he shal fight for you, according

to all that he did vnto you in Egypt before your eyes,

31 And in the wildernes, where thou hast sene how the Lord thy God bare thee, as a man doeth beare his sonne, in all the way which ye haue gone, vntil ye came vnto this place.

32 Yet for all this ye did not beleue the Lord your God,

33 *Who went in the way before you, to searche you out a place to pitche your tentes in, in fire by night, y^e ye might se what way to go, and in a cloude by day. *Exod. 13. 21.*

34 Then the Lord heard the voyce of your wordes, and was wroth, and sware, saying,

35 *Surely there shal not one of these mē of this froward generacion, se y^e good land, which I sware to giue vnto your fathers, which I sware to giue vnto your fathers, 36 Saue Calēb the sonne of Iephūnēh: he shal se it, * and to him wil I giue the land that he hathe troden vpon, and to his children, because he hathe cōstantly followed the Lord. *Iosh. 14. 6.*

37 *Also the Lord was angry with me for your sakes, saying, * Thou also shalt not go in thither, *Nomb. 20. 12. & 27. 14.*

38 But Ioshua the sonne of Nun which stādeth before thee, he shal go in thither: encourage him: for he shal cause Israēl to inherit it. *Chap. 3. 26. & 4. 21. & 34. 4.*

39 Moreouer, your ^u children, which ye said shulde be a pray, and your sonnes, which in that day had no knowledge betwene good and euil, they shal go in thither, and vnto them wil I giue it, and they shal possesse it. *t Which misseeth vnto thee. u Which were vnder twenty yere olde, 36 Nomb. 14. 31.*

40 But as for you, turne backe, & take your iourney into the wildernes by the way of the red Sea.

41 Thē ye answered and said vnto me, We haue sinned against the Lord, * we wil go vp, and fight, according to all that y^e Lord our God hathe commanded vs: and ye armed you euerie man to the warre, & were ready to go vp into the mounteine. *x This declarereth mans nature, who wil doe that which God forbidder, and wil not do that w^h he comauderh.*

42 But the Lord said vnto me, Say vnto thē, Go not vp, nether fight, (for I am ^y not amōg you) lest ye fall before your enemies.

43 And whē I tolde you, ye wolde not heare, but rebelled against the commandemēt of the Lord, and were presumptuous, and went vp into the mounteine. *y Signifying, that man hath no strength, but when God is at hand to helpe him.*

44 Then the Amorites which dwelt in that mounteine came out against you, & chased you (as bees vse to do) and destroyed you in Scir, *euē* vnto Hormah.

45 And when ye came againe, ye wept before the Lord, but the Lord wolde not ^z heare your voyce, nor incline his cares vnto you. *z Because ye rather shewed your hypocrisie, then true repentance: rather lamētting: y^e losse of your brethren, thē repenting for your finnes.*

46 So ye abode in Kadēsh a long time, according to the time that ye had remained before.

CHAP. II.

1 *Israel is forbidden to fight with the Edomites, 9 Moabites, 19 And Ammonites. 33 Sihon King of Heshbon is discomfited.*

a They obeyed, after that God had chastised them.

b Eight and thirtie yere, as ver 14

c This was the seconde time: for before they had caused the Israelites to returne, Nöb. 20. 21.

Gen 36. 8.

d And given thee meanes wherewith thou shalt make recompence: also God will direct thee by his providence, as he hath done

e Or, wilderness.

f Or, beseege.

g Which were the Moabites & Ammonites. f Signifying y as these yeres were drue out for their finnes: so y wicked wher their finnes are ripe can not auoide Gods plagues

Nom 21. 12.

h He sheweth hereby, that as God is true in his promises: so his threatenings are nor in vaine

i His plague & punishment to destroye all y were twentie yere olds and above.

1 Then we turned, and toke our iourney into the wilderness, by the waie of the red Sea, as the Lord spake vnto me: and we compassed mount Seir a long time.

2 And the Lord spake vnto me, saying,

3 Ye haue compassed this mountaine long ynough: turne you Northwarde.

4 And warne thou the people, saying, Ye shal go through the coast of your brethren the children of Esau, which dwel in Seir, and they shal be afraid of you: take ye good hede therefore.

5 Ye shal not prouoke them: for I wil not giue you of their land so muche as a fore breadth, because I haue giue mount Seir vnto Esau for a possession.

6 Ye shal bye meat of them for money to eat, and ye shal also procure water of the for money to drinke.

7 For y Lord thy God hath blessed thee in all thy workes of thine had: he knoweth thy walking through this great wilderness, & the Lord thy God hath bene with thee this foitie yere, and thou hast lacked nothing.

8 And when we were departed fro our brethren the children of Esau which dwelt in Seir, through the way of the plaine, from Elath, & from Ezion-gaber, we turned and went by the way of the wilderness of Moab.

9 Then the Lord said vnto me, Thou shalt not vex Moab, nether prouoke them to battel: for I wil not giue thee of their land for a possession, because I haue giuen Ar vnto the children of Lot for a possession.

10 The Emims dwelt therein in times past, a people great, & many, and tall, as the Anakims.

11 They also were taken for gyantes as the Anakims: whome the Moabites call Emims.

12 The Horims also dwelt in Seir before time, whome the children of Esau chased out and destroyed them befoie them, and dwelt in their stede: as Isi ael shal do vnto the land of his possession, which the Lord hath giuen them.

13 Now rise vp, said I, and get you ouer the riuier Zeréd: and we went ouer the riuier Zeréd.

14 The space also wherein we came from Kadesh-barnea vntil we were come ouer the riuier Zeréd, was eight and thirtie yeres, vntil all the generacion of the men of warre were wasted out from among the hoste, as the Lord sware vnto them.

15 For in dede the hand of the Lord was against them, to destroye them fro among

the hoste, til they were consumed.

16 ¶ So when all the men of warre were consumed and dead from among the people:

17 Then the Lord spake vnto me, saying, Thou shalt go through Ar the coast of Moab this day:

19 And thou shalt come nere ouer against the children of Ammon: but shalt not lay siege vnto them, nor moue warre against them: for I wil not giue thee of the land of the children of Ammon a possession: for I haue giuen it vnto the children of Lot for a possession.

20 That also was taken for a land of gyants: for gyants dwelt therein a foie time, whome the Ammonites called Zamzumims:

21 A people that was great, & many, & tall, as the Anakims: but the Lord destroyed them before them, & they succeded them in their inheritance, and dwelt in their stede:

22 As he did to the children of Esau which dwel in Seir, when he destroyed the Horims before them, & they possessed them, and dwelt in their stede vnto this day.

23 And the Auims which dwelt in Hazerim euen vnto Azzah, the Capthorims which came out of Capthor destroyed them, and dwelt in their stede.

24 ¶ Rise vp therefore, said the Lord: take your iourney, and passe ouer the riuier Arnon: beholde, I haue giuen into thy hand Sihon: the Amorite, King of Heshbon, and his land: begin to possesse it and prouoke him to battel.

25 This day wil I begin to send thy feare & thy dread, vpon all people vnder the heauens, which shal heare thy fame & shal tremble and quake befoie thee.

26 Then I sent messengers out of the wilderness of Kedemoth vnto Sihon King of Heshbon, with wordes of peace, saying,

27 ¶ Let me passe through thy land: I wil go by the hie way: I wil nether turne vnto the right hand nor to the left.

28 Thou shalt sel me meat for money, for to eat, and shalt giue me water for money for to drinke: onely I wil go through on my fote,

29 (As the children of Esau which dwel in Seir, and the Moabites which dwel in Ar, did vnto me) vntil I be come ouer Iordén, into the land which y Lord our God giueth vs.

30 But Sihon the King of Heshbon wolde not let vs passe by him: for the Lord thy God had hardened his spirit, and made his heart obstinat, because he wolde deliuer him into thine hand, as appeareth this day.

31 And the Lord said vnto me, Beholde, I

i Who called the selues Rephaims: that is, preseruers, or phisicians to heale & reforme vices: but were in dede Zamzumims, that is, wicked & abominable.

Or, Capthor

k According to his promise made to Abraham, Gen 15. 21

l This declarereth that the hearts of men are in Gods hands ether to be made faint, or bold

Nom 21. 23.

m Because neither intreaty nor exaples of others tolde moue him, he wolde not com plaine of his iuste destruction

n God, in his election & reprobacion doeth not onely appoint y end, but the meanes tending to the same

haue begonne to giue Sinón and his land before thee : begin to possesse and inherit his land.

Nomb. 21, 23, 32 *Then came out Sihón to mete vs, himself with all his people to fight at Iaház.

Abbr. before vs. 33 But the Lord our God deliuered him into our power, and we smote him, and his sonnes, and all his people.

o God had cured Canaan & therefore he would not that any of y^e wicked race shulde be preferred. 34 And we toke all his cities the same time, & destroyed euerie citie, mé, & ° women, & children: we let nothing remaine.

35 Onely the cattel we toke to our selues, & the spoile of the cities which we toke,

Or, into our hand. 36 From Aroér, which is by the banke of the riuer of Arnón, & from y^e citie that is vpó the riuer, eué vnto Gileád: there was not one citie that escaped vs: for the Lord our God deliuered vp all^r before vs.

Or, founde. 37 Onely vnto the land of the children of Ammón thou camest not, nor vnto anye place of the^r riuer Iabbók, nor vnto the cities in the mountaines, nor vnto whatsoever the Lord our God forbade vs.

CHAP. III.

3 Og King of Bashán is slaine. 11 The signes of his bed. 16 The Reubenites and Gadites are commanded to go ouer Iordén armed before their brethren. 21 Ioshua is made captaine. 27 Moses is permitted to see the land, but not to enter, albeit he desired it.

Nomb. 21, 33. Chap. 29, 7. **T**hen we turned, and went vp by the way of Bashán: * and Og King of Bashán^a came out against vs, he, and all his people to fight at Edréi.

a Therefore beside the commandment of the Lord, they had like occasio of his parte to fight against him. 2 And the Lord said vnto me, Feare him not, for I wil deliuer him, and all his people, and his land into thine hand, & thou shalt do vnto him, as thou didest vnto

Nomb. 21, 24. *Sihón King of y^e Amorites, which dwelt at Heshbón.

Nomb. 21, 32. 3 So the Lord our God deliuered also vnto our hand, * Og the King of Bashan, & all his people: and we smote him, vntil none was left him *aliue*,

4 And we toke all his cities the same time, nether was there a citie which we toke not from them, *euen* thre score cities, and all the countrey of Argób, the kingdome of Og in Bashán.

b At villages & small townes. 5 All these cities were fenced with hie walles, gates and barres, beside^b vnwalled townes a great many.

6 And we ouerthrewe them, as we did vnto Sihón King of Heshbón, destroying euerie citie, *with* men, ° women, & children.

c Because this was Gods appointment, therefore it may not be iudged cruel. 7 But all the cattel and the spoile of the cities we toke for our selues.

8 Thus we toke at that time out of the hád of two Kings of the Amorites, the land that was on this side Iordén from the riuer of Arnón vnto mount Hermón:

9 (Which Hermón the Sidoniás call Shi-rión, but the Amorites call it Shenír)

10 All the cities of the plaine and all Gi-

leád, and all Bashán vnto Salcháh, and E-dréi, cities of the kingdome of Og in Bashán.

11 For onelic Og King of Bashán remained of the remnant of the gyants, ^d who-
d The more terrible y^e this gyant was, the greater occasion had thereto glorifie God for y^e victorie. se bed *was* a bed of yron: is it not at Rab-báth among the children of Ammón: the length thereof *is* nine cubites, and foure cubites the bredth of it, after the cubite of a man.

12 And this land *which* we possessed at that time, from Aroér, which is by the riuer of Arnón, and halfe mount Gileád, * and the cities thereof, gaue I vnto the Reubenites and Gadites.

13 And the rest of Gileád, and all Bashán, the kingdome of Og, gaue I vnto the half tribe of Manasséh: *euen* all the coutrey of Argób with all Bashán, which is called, The land of gyantes.

14 Iair the sonne of Manasséh toke all the countrey of Argób, vnto the coastes of Geshurí, and called them after his owne name, Bashán, Hauoth Iair vnto^e this day.
e Meanig whé he wrote this historie.

15 And I gaue parte of Gileád vnto Machir.

16 And vnto the Reubenites and Gadites I gaue the rest of Gileád, and vnto the riuer of Arnón, halfe the riuer and the borders, *euen* vnto the riuer^f Iabbók, *which is*
f Which separateth y^e Ammonites from the Amorites. the border of the children of Ammón:

17 The plaine also and Iordén, & the borders f. om Chinnéreth *euen* vnto the Sea of the plaine, *to wit*, the salt Sea^g vnder the springs of Pisgáh Eastwarde.

g Or, at Ashtóph. 13, 4. 18 ¶ And I commanded^g you the same time, saying, The Lord your God hathe giuen you this land to possesse it: ye shal go ouer armed before your brethren the children of Israël, all men of warre.

19 Your wiues onelic, & your children, & your cattel (for I knowe y^e ye haue muche cattel) shal abide in your cities, which I haue giuen you,

20 Vntil the Lord haue giue rest vnto your brethren as vnto you, and that they also possesse the land: which y^e Lord your God hathe giuen them beyond Iordén: thē shal ye^h returne euerie man vnto his possessiō,
h So that the victories came not by your owne wisdom strength or multitude. which I haue giuen you.

21 ¶ And I charged Ioshúa the same time, saying, Thine eyes haue sene all that the

h So that the victories came not by your owne wisdom strength or multitude. Lord your God hathe done vnto these two Kings: so shal the Lord do vnto all the kingdomes whithaer thou goest.

22 Ye shal not feare thē: for the Lord your God, he shal fight for you.

23 And I besought the Lord the same time, saying,

i He speaketh according to y^e common and corrupt speeche of them & attribute that power vnto Adoles y^e onelic appettemeth vnto God. 24 O Lord God, thou haste begonne to shewe thy seruant thy greatnes and thy mightie hand: for where is there a God in heaucn or in earth, that can do like thy workes,

25 I pray thee let me go ouer and se the good land that is beyond Iordén, that goodlie k mountaine, and Lebanón.

k He meaneth Zio, where y temple shulde be buyt and God honored

26 But y Lord was angry with me for your sakes, and wolde not heare me: and y Lord said vnto me, Let it suffice thee, speake no more vnto me of this matter.

27 Get thee vp into the top of Pisgáh, and lift vp thine eyes Westward, and Northward, and Southward, and Eastward, & beholde it with thine eyes, for thou shalt not go ouer this Iordén:

l As before he saue by the spirit of prophetic y good mountaine, w was Zion, o here his eyes were lifted vp aboue the ord of nature to beholde all the pleinsul lãd of Canaan.

28 But charge Ioshúa, and encourage him, and bolden him: for he shal go before this people, and he shal deuide for inheritance vnto them, the land which thou shalt se.

29 So we abode in the valley ouer agamst Beth- Peór.

CHAP. IIIII.

1 An exhortacion to obserue the Lawe without adding thereto or diminishing. 6 There standeth our wisdom. 9 We must teache it to our children 15 No image ought to be made to worship. 26 Threatnings agamst them that forsake the Law of God. 37 God chose the sede because he loued their fathers. 43 he thre cities of refuge.

g For this doctrine standeth not in bare knowledge, but in practise of life.

b Thinke not to be more wise then I am

c God will not be serued by halues, but will haue full obedience

d Gods iudgements executed vpo other idolaters ought to serue for our instructio.

e And were wor idolaters.

f Because all men naturally desire wisdom, he sheweth how to attaine vnto it.

Or, justly.

g Helping vs, and deliuering vs out of all dangers

h He addeth all these wordes to shewe that we can neuer be careful ynough to kepe the lawe of God and to teache it to our posterities.

1 Now therefore hearken, o Israél, vnto the ordinances and to the lawes w I teache you to a do, that ye may liue and go in, & possesse the land, which the Lord God of your fathers giueth you.

2 Ye shal b put nothing vnto the worde which I commande you, neither shal ye take ought there from, that ye may kepe the commandements of the Lord your God which I commande you.

3 Your d eyes haue sene what the Lord did because of Baal- Peór, for all the men that followed Baal- Peór, the Lord thy God hathe destroyed euerie one frō amōg you.

4 But ye that did cleaue vnto y Lord your God, are aliue euerie one of you this day.

5 Beholde, I haue taught you ordinances, and lawes, as the Lord my God commanded me, that ye shulde do euen so with in the land whither ye go to possesse it.

6 Kepe them therefore, and do them: for that is your f wisdom, and your vnderstanding in the sight of the people, which shal heare all these ordinances, and shal say, Onely this people is wise, and of vnderstanding and a great nacion.

7 For what nacion is so great, vnto whome the gods come so neie vnto them, as the Lord our God is e nere vnto vs, in all that we call vnto him for?

8 And what nacion is so great, that hathe ordinances and lawes so righteous, as all this Lawe, which I set before you this day?

9 But take hede to thy selfe, and h kepe thy soule diligently, that thou forget not the things which thine eyes haue sene, & that they departe not out of thine heart, all the

daies of thy life: but teache the thy sonnes, and thy sonnes sonnes:

10 Forget not the day that thou stodest before the Lord thy God in Horéb, when y Lord said vnto me, Gather me the people together, and I wil caufe them heare my wordes, that they may learne to feare me all the dayes that they shal liue vpon the earth, and that they may teache their children:

11 Then came you nere & stode vnder the mountaine & the mountaine burnt with fire vnto the middes of heauen, and there was darcknes, cloudes and mist.

12 And the Lord spake vnto you out of the middes of the fire, and ye heard the voyce of the wordes, but sawe no similitude, saue a voyce.

13 Then he declared vnto you his couenant which he commanded you to k do, euen the ten commandements, and wrote them vpon two tables of stone.

14 ¶ And the Lord commanded me that same time, that I shulde teache you ordinances and lawes, which ye shulde obserue in the land, whither ye go, to possesse it.

15 Take therefore good hede vnto your selues: for ye sawe no l image in the day that the Lord spake vnto you in Horéb out of the middes of the fire:

16 That ye corrupt not your selues, & make you a grauen image or representation of anie figure: whither it be the likenes of male or female,

17 The likenes of anie beast that is on earth or the likenes of anie fethered foule that flieth in the aire:

18 Or the likenes of anie thing that crepeth on the earth, or the likenes of anie fish that is in the waters beneth the earth,

19 And lest thou lift vp thine eyes vnto heauen, and when thou seest the sunne and the moone and the starres with all the hoste of heauen, shuldest be driuen to worshipping them and serue them, which the Lord thy God hathe m distributed to all people vnder the whole heauen.

20 But the Lord hathe také you and brought you out of the n yron fornace: out of Egypt to be vnto him a people and inheritance, as appeareth this day.

21 And the Lord was angry with me for your wordes, and sware that I shulde not go ouer Iordén, & that I shulde not go in vnto that good land, which the Lord thy God giueth thee for an inheritance.

22 For I must dye in this land, and shal not go ouer Iordén: but o ye shal go ouer, and possesse that good land.

23 Take hede vnto your selues, lest ye forget the couenant of the Lord your God w he made with you, & lest ye make you anie grauen image, or likenes of anie thing, as

Exod 19, 18 The law was giuen with fearful miracles, to declare bothe that God was the author thereof, & also that no flesh was able to abide y rigour of the same.

k God ioneth this conuacion to his couenant.

l Ebr. falses. Signifying destruction is prepared for all them that make anie image to represente God.

m He hathe appointed the for to iouie mā

n He hathe deliuered you out of moite miserable seruice, and freely chosen you for his children.

o Most good a. b. o. appereth in that that he, being deprived of suche an excellent treasure, doeth not enue the must enioy it.

p To those y
come not vnto
him with loue
and reuerence,
but rebelle a-
gainst him.
Ebr 12, 29
q Meaning
hereby all su-
perstition and
corruptioun of
the true ser-
uice of God.

r Though men
wolde absoine
you, yet the in-
sensible crea-
tures shalbe
witnesses of
your disobe-
dience.

f So that his
curse shal ma-
ke his former
blessings of
none effect.

t Not y out-
ward shew or
ceremonie, but
with a true co-
fession, of thy
fautes.
Ebr in the la-
uer dani.

u To certifie
them the mo-
re of the assu-
rance of their
saluacion

x Mans negli-
gence is par-
tely cause that
he knoweth
not God

y By so mani-
fest proffes y
none cold
doubt thereof

z He sheweth
the cause, why
God wrought
these mira-
cles.

a Freely, & not
of their de-
sertes.

the Lord thy God hath charged thee.

24 For the Lord thy God is a consuming fire, and a ielous God.

25 ¶ When thou shalt beget children and childrens children, and shalt haue remained long in the land, if ye conuict your selues, and make anie grauen image, or likenes of anie thing, and worke euil in the sight of the Lord thy God, to prouoke him to anger,

26 I call heauen and earth to recorde against you this day, that ye shal shortly perish from the land, whereunto ye go ouer Iordén to possesse it: ye shal not prolong your daies therein, but shal vtterly be destroyed.

27 And the Lord shal scatter you among the people, & ye shalbe left fewe in number among the nacions, whether the Lord shalbring you:

28 And there ye shal serue gods, euen the worke of mans hand, wood, & stone, which nether see, nor heare, nor eat, nor smel.

29 But if from thence thou shalt seke the Lord thy God, thou shalt finde him, if thou seke him with all thine heart, and with all thy soule.

30 When thou art in tribulacion, and all these things are come vpon thee, at the length, if thou returne to the Lord thy God, and be obedient vnto his voyce,

31 (For the Lord thy God is a merciful God) he wil not forsake thee, nether destroye thee nor forget the couenant of thy fathers, which he swaie vnto them.

32 For inquite now of the daies y are past, which were before thee, since the day that God created man vpon the earth, and aske from the one end of heauē vnto the other, if there came to passe suche a great thing as this, or whether anie suche like thing hath bene heard.

33 Did euer people heare y voyce of God speaking out of the middes of a fire, as thou hast heard, and liued?

34 Or hath God assayed to go & take him a nacion from among nacions, by tentacions, by signes, and by wonders, and by warre, and by a mighty hand, & by a stretched out arme, and by great feare, according vnto all that the Lord your God did vnto you in Egypt before your eyes?

35 Vnto thee it was shewed, that thou mightest knowe, that the Lord he is God, and that there is none but he alone.

36 Out of heauē he made thee heare his voyce to instruct thee, & vpon earth he shewed thee his great fire, and thou heardest his voyce out of the middes of the fire.

37 And because he loued thy fathers, therefore he chose their sēde after them, and hath brought thee out of Egypt in his sight, by his mighty power,

38 To thrust out nacions greater and mightier the thou, before thee, to bring thee in, and to giue thee their land for inheritance: as appeareth this day.

39 Vnderstand therefore this day, and consider in thine heart, that y Lord, he is God in heauen aboue, and vpon the earth beneath: there is none other.

40 Thou shalt kepe therefore his ordinances, and his commandements which I commaunde thee this day, that it may go well with thee, and with thy childre after thee, and that thou maiest prolong thy dayes vpon the earth, which the Lord thy God giueth thee for euer.

41 ¶ Then Moses separated thre cities on this side of Iordén toward the sonne rising:

42 That the slayer shulde flee thither, which had killed his neighbour at vnwares, and hated him not in time past, might flee, I say, vnto one of those cities, and liue:

43 That is, * Bézer in the wildernes, in the plaine cuntry of the Reubenites: and Ramóth in Gileád among the Gadites: & Golán in Bashán among them of Manasséh.

44 ¶ So this, is the lawe which Moses set before the children of Israél.

45 These are the witnesses, and the ordinances, and the lawes which Moses declared to the children of Israél after they came out of Egypt,

46 On this side Iordén, in the valey ouer against Beth-peór, in the land of Sihón King of the Amorites, which dwelt at Heshbón, whome Moses and the children of Israél smote, after they were come out of Egypt:

47 And they possessed his land, and the lād of * Og King of Bashán, two Kings of the Amorites, which were on this side Iordén toward the sonne rising: *

48 From Aioér, which is by the banke of the riuer Arnón, euen vnto mount Sión, which is Hermón,

49 And all the plaine by Iordén Estward, euen vnto the Sea, of the plaine, vnder the * springs of pifgáh.

CHAP. V.

1 Moses is the meane betwene God and the people.
6 The Lawe is repeated 23 The people are afraid at Gods voyce. 29 The Lord wissheth that the people wolde feare him 32 They must nether decline to the right hand nor left.

1 ¶ Then Moses called all Israél, and said vnto them, Heate o Israél the ordinances and the lawes which I propose to you this day, that ye may learne them, and take hede to obserue them.

2 * The Lord our God made a couenant with vs in Horéb.

b God promi-
seth rewarde
not for our
merites, but to
incourage vs
and to assure
vs that our la-
bour shal not
be lost

Iosh. 20, 6.

c The articles
and pointes of
the couenant.

Nomb. 21, 24.
chap. 1, 4.

Nomb 21, 33.
chap. 3, 3.

d That is, the
salt Sea
Chap. 3, 17.

e Ebr I speak
in your eares.

Exod. 19, 8.

a Some read, } God made not this couenant, that is, in such ample sort & with such signes and wonders b So plainly that you neede not to doute thereof.

The Lord a made not this couenāt with our fathers, *onely*, but with vs, *men* with vs all here alieue this day.

Exod. 20. 2. leu. 16. 1. psal 96. 7. Or, seruants. c God bindeth vs to serue him onely, without superstition and idolatrie

The Lord talked with you b face to face in the mount, out of the middes of the fire.

Exod 34. 7. ier 32. 18. d That is, of his honour, not permitting it to be giuen to other.

(At that time I stode betwene the Lord and you, to declare vnto you the worde of the Lord: for ye were afraide at the sight of the fire, & went not vp into the mount) and he said,

e The first degree to kepe & comādements is, to loue God

I am the Lord thy God, which haue broght thee out of the land of Egypt, frō the house of bondage.

f Meaning, since God putteth six daies to our labours, that we ought willingly to dedicate the seuenth to serue him wholly.

Thou shalt haue none c other gods before my face.

Thou shalt make thee no grauen image, or anie likenes of that y is in heauen aboue, or which is in the earth beneth, or that is in the waters vnder the earth.

Thou shalt nether bowe thy self vnto them, nor serue them: for I the Lord thy God am a d ielous God, visiting the iniquitie of the fathers vpon the children, euen vnto the third and fourth generation of them that hate me:

And shewing mercie vnto thousands of them that e loue me, and kepe my commandements.

Thou shalt not take the Name of the Lord thy God in vaine: for the Lord wil not hoide him giltles, that taketh his Name in vaine.

Kepe the Sabbath day, to sanctifie it, as the Lord thy God hathe comāded thee.

Six daies f thou shalt labour, and shalt do all thy worke:

But the seuenth day is the Sabbath of the Lord thy God: y shalt not do anie worke therein, thou, nor thy sonne, nor thy daughter, nor thy man seruante, nor thy maide, nor thine oxe, nor thine asse, nether anie of thy cattel, nor the stranger that is within thy gates: that thy man seruāt and thy maide may rest aswel as thou.

g Not for a shewe, but v true obedience, and due reverence.

For, remember that thou wast a seruant in the lād of Egypt, and that the Lord the God broght thee out thence by a mighty hand and a stretched out arme: therefore the Lord thy God commāded thee to obserue the Sabbath day.

Matth 5. 21. Luk. 18. 20. Rom 13. 9. Rom 7. 7 h He speaketh not onely of y resolucio v il, but that there be no motion or affection

Thou shalt honour thy father & thy mother, as the Lord thy God hathe commāded thee: that thy daies may be prolonged, and that it may go wel with thee vpon the land, which the Lord thy God giueth thee.

Thou shalt not kil.

Nether shalt thou commit adulteric.

Nether shalt thou steale.

Nether shalt thou beare false witness against thy neighbour.

Nether shalt thou desire thy neighbours wife, nether shalt thou desire thy

neighbours house, his field, nor his man seruant, nor his maide, his oxe, nor his asse, nor ought that thy neighbour hathe.

These wordes the Lord spake vnto all your multitude in the mount out of the middes of the fire, the cloude & the darkenes, with a great voyce, and added no more thereto: and wrote them vpon two tables of stone, and deliuered them vnto me.

i Teaching vs by his exāple to be content w his worde & adde nothing thereto.

And when ye heard the voyce out of the middes of the darkenes, (for y mountaine did burne with fire,) then ye came to me, all the chief of your tribes, and your Elders:

And ye said, Beholde, the Lord our God hath shewed vs his glorie & his greatnes, & we haue heard his voyce out of y middes of the fire: we haue sene this day that God doeth talke with man, and he liueth.

Exod. 19. 19. Chap. 4. 8.

Now therefore, why shulde we dye: for this great fire wil consume vs: if we heare the voyce of the Lord our God anie more, we shal dye.

For what flesh was there euer, that heard the voyce of the liuing God speaking out of the middes of the fire as we haue, & liued?

10. man

Go thou nere and heare all that y Lord our God saith: and declare thou vnto vs all that the Lord our God sayeth vnto thee: and we wil heare it, and do it.

Exod 20. 29.

Then the Lord heard the voyce of your wordes, when ye spake vnto me: and the Lord said vnto me, I haue heard the voyce of the wordes of this people, which they haue spoken vnto thee: they haue wel said, all that they haue spoken.

Oh that there were such an heart in them to feare me, and to kepe all my commandements alway: that it might go wel with them, and with their children for euer.

k He requireth of vs nothing but obediēce, shewing alfof of our selues we are vnwilling thereto:

Go, say vnto them, Returne you into your tentes.

But stand thou here with me, & I wil tel thee all the commandements, and the ordinances, and the lawes, which thou shalt teache them: that they may do them in the land which I giue them to possesse it.

Take hede therefore, that ye do as the Lord your God hathe commanded you: I turne not aside to the right hand nor to the left,

l Ye shal nether adoe nor diminish

As ye walke in all the wayes which the Lord your God hath commanded you, that ye may liue, and that it may go wel with you: & that ye may prolong your dayes in the land which ye shal possesse.

m As by obediēce, God giueth vs all felicitie: soof disobedieyng God pcedeth all our miseries.

CHAP. VI.

An exhortation to feare God, and kepe his commandments, which is, so loue him with all thine heart 7 The

same must be taught to the posteritie. 16 Not to tempt God. 25 Righteousnes is contained in the Lawe.

Or, iudgements.

A reuerent feare and loue of God, is the first beginning to keepe Gods commandements.

Which hath the abundance of all things appertaining to mans life.

Mat 22, 37. mar 12, 29. luk 10, 27.

Chap. 31, 28.

Some read, y their wher them vpon thy children: to wit, that they may printe the more depely in memorie.

Or, signes of remembrance.

That when y erreth in, thou maiest remember them.

Let not well the and ease cause thee for get Gods mercies, wherby thou wast deliuered out of miserie f We must feare God, serue him onely, and confesse his Name, which is done by swearing lawfully.

By doubting of his power 16 refusing laudal meanes, & abusing his gra- 17.

1 These now are the comandements, or dinances, and lawes, which the Lord your God commanded me to teache you, that ye might do them in the land whether ye go to possesse it:

2 That thou mightest feare the Lord thy God, and kepe all his ordinances, and his commandements which I commade thee, thou, and thy sonne, and thy sonnes sonne all the dayes of thy life, euen that thy dayes may be prolonged.

3 Heare therefore, O Israél, and take hede to do it, that it may go wel with thee, and that ye may increase mightly in the land that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

4 Heare, O Israél, The Lord our God is Lord onely,

5 And thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all thy might.

6 And these wordes which I commande thee this day, shalbe in thine heart.

7 And thou shalt rehearse them continually vnto thy children, and shalt talke of them when thou tariest in thine house, and as thou walkest by the way, and when thou lyeest downe, and when thou risest vp:

8 And thou shalt binde them for a signe vpon thine hand, and they shalbe as frontlets betwene thine eyes.

9 Also thou shalt write them vpon the postes of thyne house, and vpon thy gates.

10 And when the Lord thy God hath brought thee into the land, which he swa- re vnto thy fathers, Abraham, Izhák, and Iakób, to giue to thee, with great and goodly cities which thou buyldedst not,

11 And houses ful of all maner of goods which thou filledst not, and wels digged which thou diggedst not, vineyardes and oliue trees which thou plantedst not, and when thou hast eaten and art ful,

12 Beware lest thou forget the Lord, which brought thee out of the land of Egypt, fro the house of bondage.

13 Thou shalt feare the Lord thy God, and serue him, & shalt sweare by his Name.

14 Ye shal not walke after other gods, after anie of the gods of the people which are round about you,

15 (For the Lord thy God is a ielous God among you:) lest the wrathe of the Lord thy God be kindeled against thee, and destroy thee from the face of the earth.

16 Ye shal not tempt the Lord your God, as ye did tempt him in Massáh:

17 But ye shal keepe diligently the comman-

demets of the Lord your God, and his testimo- nies, and his ordinances which he hath commanded thee,

18 And thou shalt do that which is right and good in the sight of the Lord: that thou maiest prosper, and that thou maiest go in, and possesse that good land which the Lord swa- re vnto thy fathers,

19 To cast out all thine enemies before thee, as the Lord hath said.

20 When thy sonne shal aske thee in time to come, saying, What meane these testi- monies, and ordinances, and lawes, which the Lord our God hath commanded you?

21 Then thou shalt say vnto thy sonne, We were Pharaohs bondmen in Egypt: but the Lord brought vs out of Egypt with a mighty hand.

22 And the Lord shewed signes and won- ders great & euil vpon Egypt, vpon Pharaoh, and vpon all his housholde, before our eyes,

23 And brought vs out from thence, to bring vs in, and to giue vs the land which he swa- re vnto our fathers.

24 Therefore the Lord hath commanded vs, to do all these ordinances, & to feare the Lord our God, that it may go euer wel with vs, & that he may preserue vs a li- ue as at this present.

25 Moreouer, this shal be our righteous- nes before the Lord our God, if we take hede to keepe all the se commandements, as he hath commanded vs.

CHAP. VII.

1 The Israelites may make no couenant with the Gen- tiles. 5 They must destroy the idoles 8 The electio depen- deth on the fre loue of God. 19 The experience of the power of God ought to confirme vs. 25 To auoida all occasion of idolatrie.

1 When the Lord thy God shal bring thee into the land whither thou goest to possesse it, & shal roote out manie nacions before thee: the Hittites, and the Girgashites, & the Amorites, & the Canaanites, & the Perizzites, & the Hi- uites, and the Iebusites, seuen naciós greater and mightier then thou,

2 And the Lord thy God shal giue them before thee, then thou shalt smite them: thou shalt vtterly destroy the: thou shalt make no couenant with them, nor haue compas- sion on them,

3 Nether shalt thou make mariages with them, nether giue thy daughter vnto his sonne nor take his daughter vnto thy sonne.

4 For they wil cause thy sonne to turne away from me, & to serue other gods: then wil the wrath of the Lord waxe hote against you and destroy thee sodenly.

5 But thus ye shal deale with them, Ye shal.

Here he ex- demneth all mans good in- tentions.

God requi- reth not onely y we serue him all our life, but also y we take paine y our po- steritie may see forth his glorie.

Nothing ought to moue vs more to true obedience the y great benefi- ces wch we haue receiued of God.

But because none colde fully obey y lawe, we must haue our recourse to Christ to be iustified by faith.

Chap. 31, 28.

Into thy power.

Exod 23, 28. & 34, 28.

Or, one of idd. b God wolde haue his seru- ce pure without all idolatrous ceremonies and superstitious.

shal ouerthrowe their altars, and breake downe their pillers, and ye shal cut downe their groues, & buine their grauen images with fire.

Chap 14. 2. & 26. 18. Exod. 19. 1. 1 pet. 2. 8.

6 *For thou art an holy people vnto the Lord thy God, *the Lord thy God hath chosen thee, to be a precious people vnto him selfe, about all people that are vpon the earth.

7 The Lord did not set his loue vpon you, nor chose you, because ye were mo in number then anie people: for ye were the fewest of all people:

c Frely, hadig no cause in you more thē in others so no do.

8 But because y Lord eloued you, & because he wolde kepe the othe which he had sworne vnto your fathers, the Lord hath brought you out by a mighty hand and deliuered you out of the house of bondage from the hand of Pharaoh King of Egypt,

d And so put difference betweene him & auales

9 That thou maiest knowe, d that the Lord thy God, he is God, the faithful God w kepeh couenant and mercie vnto them that loue him and kepe his commandements, euen to a thousand generations,

e Meaning, manifestly, or in this life.

10 And rewardeth e them to their face that hate him, to bring them to destruction: he wil not defende to reward him that hateth him, to his face.

11 Kepe thou therefore the commandements, and the ordinances, and the lawes, which I commande thee this day to do them.

12 ¶ For if ye hearken vnto these lawes, and obserue and do them, then the Lord thy God shal kepe with thee the couenant, & the fmercy which he swaie vnto thy fathers.

f This couenāt is grounded vpon his fre graces: h. i. f. for in recouering thir vnde d. i. he hath the respect to his mercie & not to their merites.

13 And he wil loue thee, and blesse thee, & multiplie thee: he wil also blesse the frute of thy wombe, and the frute of thy land: thy corne and thy wine, and thine oyle & the increase of thy kine, and the flockes of thy shepe in the land, which he swaie vnto thy fathers to giue thee.

14 Thou shalt be blessed about all people: *there shalbe nether male nor female barē among you, nor among your catel.

Exod. 23. 26.

15 Moreouer, the Lord wil take away from thee all infirmities, and wil put none of the euil diseases of *Egypt (which y knowest) vpon thee, but wil send them vpon all that hate thee.

Exod. 9. 14.

16 Thou shalt therefore consume all people which the Lord thy God shal giue thee: s thine eye shal not spare them, nether shalt thou serue their gods, for that shalbe thy *destruction.

g We eght not to be mercifull where God comandeth iudicite Exod. 23. 33.

17 If thou say in thine heart, These nacions are mo then I, how can I cast them out? 18 Thou shalt not feare them, but remember what y Lord thy God did vnto Pha-

raoh, and vnto all Egypt:

19 The great tentacions which thine eyes sawe, and the signes and wondes, and the mightie hand & stretched out arme, whereby the Lord thy God broght thee out: so shal the Lord thy God do vnto all the people, whose face thou fearest.

10r plagues created, at Chap. 29. 3. Exod. 15. 20. & 16. 4.

20 *Moreouer, the Lord thy God wil send hornettes among them vntil they that are left, and hide them selues from thee, be destroyed.

Exod. 23. 28. 10sh. 24. 12. b There is not so smale a creature, w I wil not arme to fight on thy side against them

21 Thou shalt not feare them: for the Lord thy God is among you, a God mighty & dreadful.

22 And the Lord thy God wil roote out these nacions before thee by litle and litle: thou maist not consume them at once, lest the beasts of the field increase vpo thee.

i So y it is your comoditie y God accomplish not his promise so sone as you wolde wish.

23 But the Lord thy God shal giue them before thee, and shal destroy them with a mighty destruction, vntil they be brought to nocht.

24 And he shal deliuer their Kings into thine hand, and thou shalt destroy their name from vnder heauen: there shal no man be able to stand before thee, vntil thou hast destroyed them.

25 The grauen images of their gods shal ye burne with fire, and *couet not the siluer and golde, that is on them, nor take it vnto thee, lest thou k be snared therewith: for it is an abomination before the Lord thy God.

10sh. 7. 1. 2. mac. 12. 40.

k And be inticed to idolatry.

26 Bring not therefore abominacion into thine house, lest thou be accursed like it, but vterly abhorre it, and counte it moste abominable: for it is *accursed.

Leui. 27. 28. nomb. 21. 3.

CHAP. VIII.

2 God humbleth the Israelites to trie what they haue in their heart. 3 God chasticeth them as his childre 14 The heart ought not to be proude for Gods benefites 19 The forgetfulness of Gods benefites causeth destruction.

1 Y E shal kepe all the commandements which I comande thee this day, for to do the: that ye may liue, & be multiplied, and go in, and possesse the land which the Lord swaie vnto your fathers.

a Shewing y it is not ynough to heare y worde, except we expresse it by exā. ple of life.

2 And thou shalt remember all the way which y Lord thy God led thee this forty yere in the wildeines, for to humble thee and to broue thee, to knowe what was in thine heart, whether thou woldest kepe his commandements or no.

b Which is declared in afflicōs, ether by paciece, or by giudging against Gods visitation.

3 Therefore he humbled thee, and made thee hungry, & fed thee with man which thou knewest not, nether did thy fathers knowe it, that he might teache thee that man liueth not by bread onely, but by euerie worde that proceedeth out of the mouth of the Lord, doeth a man liue.

c Man liueth not by meat, but by y power of God, & strength to nourish vs d As they y go bare foild.

4 Thy raymēt waxed not olde vpon thee, nether did thy fote d swel those fourtie yeres.

CHAP. IX.

5 Knowe therefore in thine heart, that as a man nouitereth his sonne, so the Lord thy God nouritereth thee.

e So y his affli- cions are signes of his fatherly loue towardes vs

6 Therefore shalt thou kepe the commandements of the Lord thy God, that thou maicst walke in his wayes, and feare him.

Or, meriti.

7 For the Lord thy God bringeth thee into a good land, a lād in the which are riuers of water and fountaines, & depths that spring out of vales and mountaines:

8 A land of wheat and barley, and of vineyardes, and figtrees, & pomgranates: a lād of oyle oliue and honey:

f Where there are mines of metall

9 A lād wherein thou shalt eat bread without scarcetie, nether shalt thou lacke anie thing therein: a lād whose stones are y^l o^l, & out of whose mountains thou shalt digge brasle.

g For to receiue Gods benefices, & not to be thankfull, is to cōfēse God as thēm.

10 And when thou hast eaten and filled thy self, thou shalt blesse the Lord thy God for the good land, which he hath giuen thee.

11 Beware that thou forget not the Lord thy God, not keping his commandemēts, and his lawes, and his ordinances, which I commande thee this day:

12 Lest when thou hast eaten and filled thy selfe, & hast buyt goodly houses & dwelt therein,

13 And thy beastes, and thy shepe are increased, and thy siluer and golde is multiplied, & all that thou hast is encreased,

h By attributing Gods benefices to thine owne wisdomē & labour, or to good fortune.

14 Then thine heart^h be lifted vp and thou forget the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage,

Nomb. 20. 11.

15 Who was thy guide in the great and terrible wildernes (wherein were fry serpēts, and scorpions, and drought, where was no water, *who brought fo the water for thee, out of the rocke of flinte:

Exod. 16. 15.

16 Who fed thee in y^l wildernes with *MAN, which thy fathers knewe not,) to humble thee, and to proue thee, that he might do thee good at thy latter end.

17 Beware lest thou say in thine heart, My power, and the strength of mine owne hād hath prepared me this abundance.

i If things concerning this life procede onely of Gods mercie: muche more spiri- tual gifts & life eu- erlasting

18 But remember the Lord thy God: for it is he which giueth thee power to get substance to establish his couenāt which he sware vnto thy fathers, as appeareth this day.

19 And if thou forget the Lord thy God, and walke after other gods, & serue them, and worship them, I^k testifie vnto you this day that ye shal surely perish.

k Or, take re- wnes y^l hea- uen & y^l earth. as Chap 4. 26

20 As the naciōs which the Lord destroyeth before you, so ye shal perish, because ye wolde not be obedient vnto the voyce of the Lord your God.

4 God doeth them not good for their owne righteousnes, but for his owne sake 7 Moses putteth them in remembrance of their finnes 17 The two tables are broken. 26 Moses prayeth for the people.

1 H^eare o Iſaēl, Thou shalt passe o-uer Iordē^a this day, to go in to possesse naciōs greater & mightier then thy selfe, & cities great & walled vp to heauen,

a Meaning, shortly.

2 A people great and tall, *even* the children of the Anakims, whome thou knowest, and of whom thou hast heard say, Who can stand before the children of Anāk?

b By y^l report of the spies, Nomb 13. 29.

3 Vnde stand therefore that this day the Lord thy God is he which goeth out before thee as a consuming fire: he shal destroy them, and he shal bring them downe before thy face: so thou shalt cast thē out and destroy them sodenly, as y^l Lord hath said vnto thee.

c To guide thee & gouerne thee

4 Speake not thou in thine heart (after that the Lord thy God hath cast them out before thee) saying, For my righteousnes y^l Lord hath brought me in, to possesse this land: but for y^l wickednes of these naciōs the Lord hath cast them out before thee.

d Man of him selfe can deserue nothing but Gods angre, & if God spare anie it cometh of his great mercie.

5 For thou entrest not to inherit their land for thy righteousnes, or for thy vpright heart, but for the wickednes of those naciōs, the Lord thy God doeth cast thē out before thee, and that he might perfourme the worde which the Lord thy God sware vnto thy fathers, Abraham, Izhāk, and Iakōb.

6 Vnderstand therefore, that the Lord thy God giueth thee not this good land to possesse it for thy righteousnes: for thou art a stiffnecked people.

e Like stubborne oxen w^l wil not endure their masters yoke f He proueth by y^l length of time, y^l their rebellion was more great, & more tolerable.

7 Remember, & forget not, how y^l prouokedst the Lord thy God to angre in the wildernes: since the day that thou didest depart out of the land of Egypt, vntil ye came vnto this place ye haue rebelled against the Lord.

8 Also in Horēb ye prouoked the Lord to angre so that y^l Lord was wroth with you, *even* to destroy you.

9 When I was gone vp in to the mount, to receiue the tables of stone, the tables, I say, of y^l couenāt, which the Lord made with you: and I abode in the moūt forty dayes and fortie nightes, & I nether ate bread nor yet dranke water:

Exod 34. 16. & 34. 28.

10 *Then the Lord deliuered me two tables of stone, written with the finger of God, and in them was contained according to all the wordes which the Lord had said vnto you in the mounte out of the middes of the fire, in the day of the assemblie.

Exod 31. 18. g That is mir- aculously, & not by y^l hand of man.

11 And when the fortie dayes and fortie nightes were ended, the Lord gaue me the two tables of stone, the tables, I say, of the

coue-

Exod 32,7.

h So fone as man declineth from the obedience of God, his waies are corrupt.

Signifying the prayers of faithful are a barre to state Gods anger, he consume not all.

k That is, frõ the Law: wherein he declarerh what is the cause of our perdition.

l Whereby he sheweth what danger ther are in, y haue autoritie, & resist not wickednes

m Horé, or Sinái. Nomb. 11, 2. Exod. 17, 7. Nomb. 11, 34.

n At the returne of y spies.

o Whereby as signified that God requireth earnest continuance in prayer.

couenant. 12 And the Lord said vnto me, * Arise, get thee downe quickly from hence: for thy people which thou hast brought out of Egypt, haue ^h corrupt their waies: they are fone turned out of the way, which I commanded them: they haue made the a molten image.

13 Furthermore, the Lord spake vnto me, saying, I haue sene this people, and beholde, it is a stiffnecked people.

14 Let me alone, that I may destroye the, and put out their name from vnder heauē, and I wil make of thee a mightie nacion, and greater then they be.

15 So I returned, and came downe from the Mount (& the Mount burnt with fire, and the two Tables of the couenāt were in my two hands)

16 Then I looked, & beholde, ye had sinned against the Lord your God: for ye had made you a moltē calf, and had turned quickly out of the ^k way which the Lord had commanded you.

17 Therefore I toke the two Tables, & cast them out of my two hands, and brake the before your eyes.

18 And I fel downe before the Lord, fortie daies, and fortie nights, as before: I nether ate bread nor dranke water, because of all your sinnes, which ye had committed, in doing wickedly in the sight of y Lord, in that ye prouoked him vnto wrath.

19 (For I was afraid of the wrath and indignacion, wherewith the Lord was moued against you, euen to destroye you) yet the Lord heard me at that time also.

20 Likewise the Lord was verie angry with Aarón, euen to ^l destroye him: but at that time I prayed also for Aarón.

21 And I toke your sinne, I meane the calfe which ye had made, and burnt him with fire, & stamped him and grounde him finale, euen vnto verie dust: and I cast the dust thereof into the riuer, that descended out of the ^m Mount.

22 Also ⁿ in Taberáh, and in ^{*} Massáh ^{*} and in Kibrothhattaauáh ye prouoked y Lord to angre.

23 Likewise when the Lord sent you from Kadesh-barnéa, saying, Go vp, and possesse the land which I haue giuen you, the ye ^o rebelled against the commandemēt of the Lord your God, and belkued him not, nor hearkened vnto his voyce.

24 Ye haue bene rebellious vnto the Lord, since the daie that I knewe you.

25 Then I fel downe before the Lord ^o fortie daies and fortie nights, as I fel downe before, because the Lord had said, that he wolde destroye you.

26 And I prayed vnto the Lord, and said, O Lord God, destroye not thy people &

thine inheritance, which thou hast redeemed through thy greatnes whome y hast brought out of Egypt by a mightie hand.

27 Remember thy seruants Abraham, Ishák, and Iaakób: loke not to the stuburnes of this people, nor to their wickednes, nor to their sinne,

28 Lest the countrey, whence thou broughtest them, say, * Because the Lord was not able to bring them into the land which he promised them, or because he hated them, he caried them out, to slaye them in the wilderness.

29 Yet they are thy people, and thine inheritance, which thou broghest out by thy mightie power, and by thy stretched out arme.

CHAP. X

1 The seconde tables put in the Arke, & The tribe of Leuita dedicate to the seruite of the Tabernacle. 12 W hat the Lord requireth of his. 16 The circumcision of the heart. 17 God regardeth not the persone. 21 The Lord as the praise of Israël.

1 IN the same time the Lord said vnto me, * Hewe thee two Tables of stone lyke vnto the first, and come vp vnto me into the Mount, and make thee an Arke of wood,

2 And I wil write vpon y Tables the wordes that were vpon the first Tables, which thou brakest, and thou shalt put them in the Arke.

3 And I made an Arke of ^a shittim wood, and hewed two Tables of stone like vnto the first, and went vp into the Mountaine, and the two Tables in mine hand.

4 Then he wrote vpon the Tables according to the first writing (the ten commandements, which the Lord spake vnto you in the Mount out of the middes of the fire, in the daye of the ^b assemblie) and the Lord gaue them vnto me.

5 And I departed, and came downe frõ the Mount, & put the Tables in y Arke which I had made: and there they be, as the Lord commanded me.

6 ¶ And the children of Israël toke their journey from Beeróth of the children of Iaakán to ^c Moserá, where Aarón dyed, & was buryed, and Elezár his sonne became Priest in his steade.

7 ¶ From thence they departed vnto Gudgodáh, and from Gudgodáh to Iotbáth a land of running waters.

8 ¶ The same time the Lord separated the tribe of Leuí to beare the Arke of the couenant of the Lord, and to stand before the Lord, to ^d minister vnto him, and to blesse in his Name vnto this day.

9 Wherefore Leuí hath no parte nor inheritance with his brethren: for the Lord is his ^e inheritance, as the Lord thy God hath promised him.

p The godlie in their prayers grõde on Gods promises, & cõfesse their sinnes.

q Nomb. 14, 16.

r Exod. 34, 4.

s Which wood: is of long continuance.

t When you were assibled to receiue the Lawe.

u This mountaine was also called Hor. Nomb. 20, 28.

v That is, to offer sacrifices & to declare y Lawe to the people. w So God turned y curie of Iaakób, Gen. 49, 7, vnto blessing.

10. And I varied in the Mount, as at the first time, fortie daies and fortie nights, and the Lord heard me at that time also, and the Lord wolde nor destroye thee.
 11. But the Lord said vnto me, Arise, go forth in the journey before the people, that they may go in and possesse the land, which I swaie vnto their fathers to giue vnto them.

f For all our finnes & transgressions God requireth nothing but to turne to him & obey him.

12. ¶ And now, Israél, what doeth the Lord thy God require of thee, but to feare the Lord thy God, to walke in all his wayes, and to loue him, and to serue the Lord thy God with all thine heart, and with all thy soule?

13. That thou kepe the commandements of the Lord, and his ordinances, which I commande thee this day, for thy welth?

14. Beholde, heauen, and the heauen of heauens, the Lords thy God, and the earth, with all that therein is.

g Although he was Lord of heaue & earth, yet wolde he chuse none but you.

15. Notwithstanding, the Lord set his delite in thy fathers to loue them, and dyd chose their sede after them, *euē* you aboue all people, as *appeareth* this day.

h Cut of all your euil affections, Iere. 4. 4

16. Circumcise therefore the foreskin of your heart, and harden your necks no more.

17. For the Lord your God is God of gods, and Lord of lords, a great God, mightie, & terrible, which accepteth no^{*} persones nor taketh reward:

i Chro 19. 7. Iob. 34. 19. Rom. 2. 11.

18. Who doeth right vnto the fatherles and widowe, and loueth the stranger, giuing him sode and rayment.

19. Loue ye therefore the stranger: for ye were strangers in the land of Egypt.

l Chap 6. 13. Mat. 4. 10.

20. *Thou shalt feare the Lord thy God: thou shalt serue him, and thou shalt cleaue vnto him, and shalt sweare by his Name.

m Read Chap 6. 5.

21. He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes haue sene.

n Gen. 46. 27. exod. 1. 5. Gen. 15. 5.

22. Thy fathers went downe into Egypt with seuentie persones, & now the Lord thy God hath made thee, as the^{*} starres of the heauen in multitude.

CHAP. XI.

1. An exhortacion to loue God, and kepe his Lawes 10 The praises of Canaan. 18 To meditate continually the wordes of God. 19 To teache it vnto the children. 26 Blessing and cursing

1. Therefore thou shalt loue the Lord thy God, and shalt kepe that, which he commandeth to be kept: that is, his ordinances, and his Lawes, and his commandements alwaie.

o Ye, which haue sene Gods gracet w your eyes, ought rather to be moued, than your children, w haue onely heard of the.

2. And consider this day (for I speake not to your children, which haue nether knowne nor sene) the chastisemēt of the Lord your God, his greatnes, his mightie hand,

and his stretched out arme, And his signes, and his actes, which he did in the middes of Egypt vnto Pharaoh the King of Egypt and vnto all his land:

4. And what he did vnto the hoste of the Egyptians, vnto their horses and to their charets, when he caused the waters of the red Sea to ouerfloe them, as they pursued after you, and the Lord destroyed them vnto this day:

5. And what he did vnto you in the wilderness, vntil ye came vnto this place:

p Aswel concerning his benefices, as his corrections.

6. And what he did vnto Dathan and Abiram the sonnes of Eliab the sonne of Reuben, when the earth opened her mouth, and swallowed them with their householdes and their tents, and all their substance that they had in the middes of all Israél.

q Abr. was at their feet.

7. For your eyes haue sene all the great actes of the Lord which he did.

8. Therefore shal ye kepe all the commandements, which I commande you this day, that ye may be strong, and go in and possesse the land whether ye go to possesse it:

r Because ye haue felt both his chastisements and his benefices.

9. Also that ye may prolong your daies in the land, which the Lord swaie vnto your fathers, to giue vnto them and to their sede, *euē* a land that floweth with milke and honie.

10. ¶ For the land whether thou goest to possesse it, is not as the land of Egypt, from whence ye came, where thou sowedst thy sede, and wateredst it with thy^d fete as a garden of herbes:

s Or, labour. d. As by making gutters for the water to come out of the riuier Nilus to water the land.

11. But the land whether ye go to possesse it, is a land of mountaines and vallis, and drinketh water of the raine of heauen.

12. This land doeth the Lord thy God care for: the eyes of the Lord thy God are alwaies vpon it, from the beginning of the yere, *euē* vnto the end of the yere.

13. ¶ If ye shal hearken therefore vnto my commandements, which I commande you this day, that ye loue the Lord your God & serue him with all your heart, and with all your soule,

14. I also wil giue raine vnto your land in due time, the first tyme and the latter, that thou maiest gather in thy wheat, and thy wine, and thine oyle.

t In the sowing time, & toward haruēt.

15. Also I wil sed grasse in thy fields for thy cattel, that thou maiest eat, and haue ynough.

16. But beware lest your heart deceaue you, and lest ye turne aside, and serue other gods, and worship them,

u By diuining to your selves foolish deuotions according to your owne fantasies.

17. And so fyngre of the Lord be kindled against you, and he shut vp the heauen, that there be no raine, and that your land yelde not her frute, & ye perish quickly from

from the good land, which the Lord giueth you.

Chap. 6. 6.

18 ¶ Therefore shal ye lay vp these my wordes in your heart & in your soule, & *binde them for a signe vpon your hand, y they maie be as a frontelet betwene your eyes,

Chap. 4. 10. & 6. 6.

19 And ye shal *teache them your children, speaking of the, when thou fittest in thine house, and when thou wakest by the waie, and when thou liest downe, and when thou risest vp.

20 And thou shalt write them vpon the postes of thine house, & vpon thy gates,

21 That your dayes maie be multiplied, & the dayes of your children, in the land w the Lord sware vnto your fathers to giue them, as long as s the heauens are aboue the earth.

g As long as the heauens endure.

22 ¶ For if ye kepe diligently all these commandements, which I commande you to do: *that is,* to loue the Lord your God to walke in all his waies, & to cleaue vnto hi,

23 Then wil the Lord cast out all these nations before you, and ye shal possesse great nations and mightier then you.

20th 1. 3. h This was accomplished in Davids & Salomons time

24 * All the places where s the soles of h your fete shal treade, shalbe yours: your coast shalbe from the wildernes and from Lebanon, and from the Riuers, *even* the riuier Perath, vnto the vttermost Sea.

1 Called medi terraneum.

25 No man shal stand against you: for the Lord your God shal cast the feare and dread of you vpon all the lad that ye shal tread vpon, as he hath said vnto you.

26 ¶ Beholde, I set before you this day a blessing and a curse:

Chap. 28. 2. & 30. 1.

27 * The blessing, if ye obey the commandements of the Lord your God which I commande you this day:

28 And y curse, if ye wil not obey the commandements of the Lord your God, but turne out of the way, which I commande you this day, to go after other gods, w ye haue not * knowne.

h He requesteth y malice of me w leave that w in certaine, so follow that w is vncertaine

29 ¶ When the Lord thy God therefore hath brought thee into the land, whether thou goest to possesse it, then thou shalt put the * blessing vpon mount Gerizim, and the curse vpon mount Ebál.

Chap. 27. 13. 20th 2. 23.

30 Are they not beyonde Iorden on y parte, where the sunne goeth downe in the land of the Canaanites, which dwel in the plaine ouer against Gilgal, beside the groue of Mo: eh?

1 Meaning in Samaria.

Or, plaine.

31 For ye shal passe ouer Iorden, to go in to possesse the land, which the Lord your God giueth you, and ye shal possesse it, & dwel therein.

Chap. 1. 32.

32 Take hede therefore that ye * do all the commandements and the lawes, which I set before you this day.

C H A P. XII.

1 To destroy the idolatrous places. 1. & To serue God

where he commandeth and as he commandeth, and not as men fantasie. 19 The Leuites must be nourished. 31 Idolaters burnt their children to their gods. 32 To adde nothing to Gods worde.

1 These are the ordinances & the lawes, which ye shal obserue and do in the land (which the Lord God of thy fathers giueth thee to possesse it) as long as ye liue vpon the earth.

a Whereby they are aduised to seke none other God.

Chap. 28.

2 * Ye shal utterly destroy all the places wherein the nations which ye shal possesse, serued their gods vpon the hie mountains & vpon the hilles, and vnder euerie grene tre.

3 * Also ye shal ouerthrowe their altars, & breake downe their pillers, & burne their groues with fire: & ye shal hewe downe the grauen images of their gods, & abolish their names out of that place.

Iudg. 2. 1.

b Wherein they sacrificed to their idoles.

4 Ye shal not so do vnto the Lord your God,

c Ye shal not serue y Lord w superstitions.

5 But ye shal seke the place which the Lord your God shal * chose out of all your tribes, to put his Name there, & there to dwel, and thether thou shalt come,

1. Kin. 8. 29. 2 chro 6. 6. & 7. 12.

6 And ye shal bring thether your burnt offrings, and your sacrifices, & your tithes, & the d offering of your hands, & your voves, & your fre offrings & the first borne of your kine & of your shepe.

d Meaning the first frutes.

7 And there ye shal eat before the Lord your God, and ye shal reioyce in all that ye put your had vnto, *bothe* ye, & your housholdes, because the Lord thy God hath blessed thee.

e Where his Aske shalbe.

8 Ye shal not do after all these things y we do here this day: *that is,* euerie man whatsoever smeth him good in his owne eyes.

f Not y they sacrificed after their fancies, but y God wolde be serued more purely in y lad of Canaan.

9 For ye are not yet come to rest, & to y inheritance w the Lord thy God giueth thee.

10 But when ye go ouer Iorden, & dwel in the land, which the Lord your God hath giuen you to inherit, & when he hath giuen you rest from all your enemies rounde about, & ye dwel in safetie,

g It had not bene ynough to conquer, except God had mitened the in rest vnder his protectio.

11 When there shalbe a place which y Lord your God shal chose, to cause his Name to dwel there, thether shal ye bring all that I commande you: your burnt offrings, & your sacrifices, your tithes, and the offering of your hands, and all your special voves which ye vow vnto the Lord:

Or, what which ye haue out for your voves.

12 And ye shal reioyce before y Lord your God, ye, & your sonnes & your daughters, & your seruants, and your maidens, and y Leuite that is within your gates: * for he hath no parte nor inheritance with you.

Chap. 10. 9. h As was declared euer by y placing of y Arke, as in Shiloh 243 yeres, or as some write, more the 300 yeres, & in other places till the temple was buyt.

13 Take hede that thou offer not thy burnt offrings in euerie place that thou seest:

14 But in the place which the Lord shal chose in one of thy tribes, there thou shalt offer thy burnt offrings, and there thou shalt do all that I commande thee.

f As God ha- the giuen thee power & abilitie.

k Puerie one might eat at home aswel as beast appointed for sacrifice as y other.

l Meaning, whatsoever was offered to y Lord, might not be eaten, but where he had appointed.

Eccl. 7. 33.

Gen. 22. 14. chap. 19. 9.

m Eby be strong or constant. n Because the life of bears is in their blood.

o That which whom will offer in sacrifice.

p God by promes biddeth him selfe to do good to the that obey his word.

15 Notwithstanding thou maist kil and eat flesh in all thy gates, whatsoeuer thine heart desireth, according to the blessing of the Lord thy God which he hath giuen thee: *bothe* the vncleane and the cleane may eat thereof, *as* of the roe bucke, & of the hart.

16 Onely ye shall not eat y blood, but powre it vpon the earth as water.

17 Thou maist not eat within thy gates the *tithe* of thy *borne*; nor of thy wine, nor of thine oyle, nor y first borne of thy kine, nor of thy shepe, nether anie of thy vowes which thou vowest, nor thy fre of-frings, nor the offering of thine hands;

18 But thou shalt eat it before the Lord thy God, in the place which y Lord thy God shall chose, thou, and thy sonne, and thy daughter, and thy seruant, and thy maid, and the Leuite, that is within thy gates: and thou shalt reioyce before y Lord thy God, in all that thou puttest thine hand to.

19 Beware, that thou forsake not the Leuite, as long as thou liuest vpon the earth.

20 When the Lord thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I wil eat flesh, (because thine heart logeth to eat flesh) thou maist eat flesh, whatsoeuer thine heart desireth.

21 If the place which the Lord thy God hath chose to put his Name there, be far from thee, the thou shalt kil of thy bullockes, and of thy shepe which the Lord hath giuen thee, as I haue commanded thee, & thou shalt eat in thy gates, whatsoeuer thine heart desireth.

22 Euen as the roe bucke and the hart is eaten, so thou shalt eat them: *bothe* the vncleane and the cleane shall eat of the alike.

23 Onely be sure that thou eat not the blood: for the blood is the life, and y maist not eat the life with the flesh.

24 Therefore thou shalt not eat it, but powre it vpon the earth as water.

25 Thou shalt not eat it, that it may go wel with thee, and with thy children after thee, when thou shalt do that which is right in the sight of the Lord:

26 But thine holy things which thou hast, and thy vowes thou shalt take vp, and come vnto y place which y Lord shall chose.

27 And thou shalt make thy burnt offerings of the flesh, and of the blood vpon the altar of the Lord thy God; and the blood of thine offerings shall be powred vpon the altar of the Lord thy God, & thou shalt eat the flesh.

28 Take hede, and heare all these wordes which I command thee, y it may go wel with thee, and with thy children after thee for euer, when y doest that which is good & right in the sight of the Lord thy God.

29 When the Lord thy God shall destroy the nacions before thee, whether thou goest to possesse them, & thou shalt possesse them and dwel in their land,

30 Beware, lest thou be taken in a snare after the, after that they be destroyed before thee, & lest thou aske after their gods, saying, How did these nacions serue their gods, that I may do so likewise?

31 Thou shalt not do so vnto the Lord thy God: for all abomination, which the Lord hateth, haue they done vnto their gods: for they haue burned bothe their sonnes and their daughters with fire to their gods.

32 Therefore whatsoeuer I commande you, take hede you do it: thou shalt put nothing thereto, nor take oght therefrom.

CHAP. XIII.

The inciters to idolatrie must be slaine, some they neuer so holy, & so nere of kindred or frendship, as of great multitude or power.

1 If there arise among you a prophet or a dreamer of dreames, (& giue thee a signe or wondre,

2 And the signe and the wondre, which he hath tolde thee, come to passe) sayig, Let vs go after other gods, which thou hast not knowen, and let vs serue them,

3 Thou shalt not hearken vnto the wordes of y prophet, or vnto that dreamer of dreames: for y Lord your God proueth you, to knowe whether ye loue the Lord your god w all your heart, and w all your soule.

4 Ye shall walke after the Lord your God & feare him, and shall kepe his commandments, and hearken vnto his voyce, and ye shall serue him, & cleaue vnto him.

5 But that prophet, or y dreamer of dreames he shall be slaine, because he hath spoken to turne you away from the Lord your God (w brought you out of the land of Egypt, and deliuered you out of the house of bondage) to thrust thee out of the way, wherein the Lord thy God commanded thee to walke: so shalt thou take the euil away forthe of the middes of thee.

6 If thy brother, the sonne of thy mother, or thine owne sonne, or thy daughter, or the wife, that lieth in thy bosome, or thy frende, which is as thine owne soule, entice thee secretly, saying, Let vs go and serue other gods, (which thou hast not knowen, thou, I say, nor thy fathers)

7 Anie of the gods of the people which are rownde about you, nere vnto thee or far off: om thee, from the one end of y earth vnto the other:

8 Thou shalt not consent vnto him, nor heare him, nether shall thine eye pite him, nor shewe mercie, nor kepe him secret:

9 But y shalt euē kil him: & thine hand shall be first vpō him to put him to death, & the the

p By following their superstitions & idolatries, & thinking so serue them thereby.

q They thought nothing to deare to offer to their idoles.

Chap. 4. 2. iosh. 2. 7. prou 36. 6. rom 22. 16.

r Which faith, that he hath things reuelled vnto him in dreames. b He sheweth wherunto y false prophets tend

c God ordereth all these things y he may be knownen.

d Being convicted by testimonies & condemned by the iudges.

e All natural affections must give place to Gods honour.

f Whome then louest as thy life.

g As y wnten is charged. Chap. 17. 7.

the hands of all the people.

10 And thou shalt stone him with stones, & he dye (because he hath gone about to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage)

Chap. 17. 11 That all Israel may hear & feare, & do no more anye suche wickednes as this among you.

12 ¶ If thou shalt heare say (concerning anye of thy cities which the Lord thy God hath giuen thee to dwel in)

13 Wicked men are gone out from among you, & haue drawn away y inhabitants of their cite, sayig, Let vs go & serue other gods, which ye haue not knowen,

14 Then thou shalt seeke, & make searche & enquire diligently: and if it be true, & the thing certeine, that suche abomination is wrought among you,

15 Thou shalt euē slaye the inhabitants of y cite with the edge of the sworde: destroy it vtterly, & all that is therein, & the cattel thereof with the edge of the sworde.

16 And thou shalt gather all the spoile of it into the middes of the strete thereof, & burne with fire the cite & all the spoile thereof euerie whit, vnto the Lord thy God: and it shalbe an heape for euer: it shal not be buyt againe.

17 And there shal cleaue nothing of y dāned thing to thine hād, y the Lord maie turne from the fearcenes of his wrath, & shewe thee mercie, and haue compassion on thee and multiplie thee, as he hath sworn vnto thy fathers:

18 *When thou shalt obey the voyce of the Lord thy God, and kepe all his commandements which I commāde thee this day, that thou do that which is right in y eyes of the Lord thy God.

CHAP. XIII.

The manners of the Gentiles in marking the selues for the dead, may not be followed. 4. What meates are cleane to be eaten, and what not. 29 The tithe for the Leuite, stranger, fatherles, and widowe.

19 ¶ Ye are the children of the Lord your God. *Ye shal not cut your selues, nor make you anye baldnes betwene your eyes for the dead.

20 ¶ For thou art an holy people vnto y Lord thy God, & the Lord hath chosen thee to be a precious people vnto him selfe, aboute all the people that are vpon the earth.

21 ¶ Thou shalt eat no maner of abomination.

22 ¶ These are the beasts, which ye shal eat, the bese, the shepe, and the goat,

23 The hart, & the roe bucke, and y bugle, and the wilde goat, & the vnicorne, & the wilde oxe, and the chamois.

24 And euerie beast y paiteth the hoofe, and

cleaueth y clift into two clawes, and is of y beasts that cheweth y cud, that shal ye eat.

25 But these ye shal not eat, of them that chewe the cud, and of them that deuide & cleaue y hoofe onely: the camel, nor the hare, nor the cony: for they chewe the cud, but deuide not the hoofe: therefore they shalbe vncleane vnto you:

26 Also the swine, because he deuideth the hoofe, & cheweth not the cud, shalbe vncleane vnto you: ye shal not eat of their flesh, nor touche their dead carcases.

27 ¶ These ye shal eat, of all that are in the waters: all that haue finnes and scales shal ye eat.

28 And whatsoever hath no finnes nor scales, ye shal not eat: it shalbe vncleane vnto you.

29 ¶ Of all cleane birdes ye shal eat:

30 But these are they, whereof ye shal not eat: y egle, nor y go shawke, nor y osprey,

31 Nor the glead nor the kite, nor the vulture, after their kinde,

32 Nor all kinde of rauens,

33 Nor the ostriche, nor y nightcrowe, nor y semeaw, nor the hawke after her kinde,

34 Nether the lytle owle, nor the great owle, nor the redshanke,

35 Nor the pellicane, nor the swāne, nor y comorant:

36 The storcke also, and the heron in his kinde, nor the lapwing, nor the backe.

37 And euerie creeping thing y flieth, shalbe vncleane vnto you: it shal not be eaten.

38 But of all cleane foules ye may eat.

39 Ye shal eat of nothing that dyeth alone, but thou shalt giue it vnto the stranger that is within thy gates, that he may eat it: or thou maiest sel it vnto a stranger: for thou art an holy people vnto y Lord thy God. Thou shalt not seeth a kid in his mothers milke.

40 ¶ Thou shalt giue the tithe of all the increase of thy sēde, that commeth forth of the field yere by yere.

41 And thou shalt eat before the Lord thy God (in the place which he shal chose to cause his Name to dwel there) the tithe of thy corne, of thy wine, and of thine oyle, and the first borne of thy kyne and of thy shepe, that thou maiest leaue to feare the Lord thy God alway.

42 And if the way be to long for thee, so that thou art not able to cary it, because the place is far from thee, where the Lord thy God shal chose to set his Name, when the Lord thy God shal blesse thee.

43 Then shalt thou make it in money, and take the money in thine hand, and go vnto the place which the Lord thy God shal chose.

44 And thou shalt bestowe the money for what soeuer thine heart desireth: when

45 y.iii.

13 Ebr children of Belial

14 h Which are appointed to se fautes punished.

16 i Signifying y no idolatrye is so execrable, nor more grievously to be punished, then of them which once professed God

17 k Of y spoyle of y idolatrous & cursed cite. Read Chap. 7. 26.

Leuit. 19. 28.

Chap. 7. 6. & 26. 28.

21 a Therefore y ought not to followe y inperfections of the Gentils.

22 b This ceremonial Lawe instructed y Jewes to seeke a spiritual purenes, such in their meat & drinke.

Leuit. 11. 22.

Or, raven

Leuit. 11. 20

c Because their blood was not shed, but remaineth in them. d Which is not of thy religion.

Exod. 23. 19. and 34. 26.

e The tithes were ordeined for the maintenance of the Leuites, which had none inheritance.

f When he shal giue thee abillie

Or, kinde 29.

ther it be oxe, or shepe, or wine or strong drinke, or whatsoeuer thine heart desireth: & and shalt eat it there before y Lord thy God, and reioyce, bothe thou, & thine household.

g After the Priest hath receiued y Lords parte.

27 And the Leuite that is within thy gates, shalt thou not forsake: for he hath the nether parte nor inheritance with thee.

h Besides the yerely tithes that were giue to y Leuites, these were layde vp in store for y poore.

28 ¶ At the end of thre yere y shalt bring forthe all the tithes of thine increafe of y same yere, & lay it vp within thy gates.

29 Then the Leuite shal come, because he hath no parte nor inheritance with thee, & the stranger, and the fatherles, and the widow, which are within thy gates, and shal eat, and be filled, that the Lord thy God may blesse thee in all the worke of thine hand which thou doest.

CHAP. XV.

1 The yere of releasing of debts. 3 God blessing them that kepe his commandments. 7 To helpe the poore. 12 The fredome of seruants 19 The first borne of the castel must be offered to the Lord.

1 At the terme of seuen yeres thou shalt make a fredome.

g He that one ly release his debtors, & are not able to pay for y yere

2 And this is the maner of y fredome: euerie creditour shal quite the lone of his had w he hath lent to his neighbour: he shal not aske it againe of his neighbour, nor of his brother: for the yere of y Lords fredome is proclaimed.

3 Of a stranger thou maist require it: but y which thou hast with thy brother, thine hand shal remit:

h For if thy detour be rich, he may be constrained to pay.

4 b Saue when there shalbe no poore with thee: for the Lord shal blesse thee in the lad, which the Lord thy God giueth thee, for an inheritance to possesse it:

5 So that thou hearken vnto the voyce of y Lord thy God to obserue & do all these commandments, which I commaunde thee this day.

chap. 26. 12

6 For y Lord thy God hath blessed thee, as he hath promised thee: & * thou shalt lend vnto manie nations, but thou thy self shalt not borowe, & thou shalt reigne ouer manie nations, and they shal not reigne ouer thee.

On a side of thy ciuities.

7 ¶ If one of thy brethre wish thee be poore within anye of thy gates in thy land, w the Lord thy God giueth thee, thou shalt not harden thine heart, nor shut thine had from thy poore brother:

Matt. 23. 42 Luke 6. 34

8 * But thou shalt open thine had vnto him, and shalt lend him sufficient for his nede which he hath.

26. 18. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40.

9 Beware y there be not a wicked thought in thine heart, to say, The seuenth yere, y yere of fredome is at hand: therefore y griueth thee to loke on thy poore brother, and thou giuest him nought, & he crieth vnto the Lord against thee, so that sinne be in thee:

10 Thou shalt giue him, & let it not griue

thine heart to giue vnto him: for because of this y Lord thy God shal blesse thee in all thy workes, & in all that thou puttest thine hand to.

26. 18. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40.

11 * Because there shalbe euer some poore in the land, therefore I commande thee, saying, Thou shalt open thine hand vnto thy brother, to thy nedie, and to thy poore in thy land.

To trie yore charitie, Mat. 26. 11

Thou shalt be liberal.

12 ¶ If thy brother an Ebrewe sel him selfe to thee, or an Ebrewesse, and serue thee six yere, euē in the seuenth yere thou shalt let him go fre from thee.

Exod. 21. 2. 16. 34. 14.

13 And when thou sendest him out fre fro thee, y shalt not let him go away emptie, but shalt giue him a liberal rewarde of thy shepe, & of thy corne, & of thy wine: thou shalt giue him of that wherewith the Lord thy God hath blessed thee.

In token y thou dost acknowledge the benefite which God hath giuen thee by his labours.

15 And remember that thou wast a seruant in the land of Egypt, and the Lord thy God deliuered thee: therefore I commande thee this thing to day.

16 And if he say vnto thee, I wil not go away from thee, because he loueth thee & thine house, & because he is wel with thee,

17 * Then shalt thou take a naule, and perce his eare through against the dore, and he shal be thy seruāt for euer: and vnto thy mayd seruant thou shalt do likewise.

Exod. 21. 6.

To the yere of iubile, Levit. 25. 40.

18 Let it not griue thee, when thou lettest him go out hee fro thee: for he hath serued thee six yeres, which is the double worthe of an hired seruant: & the Lord thy God shal blesse thee in all y thou doest.

For the hired seruāt serued but thre yeres, and had six

Exod. 21. 15. For they are the Lordes.

19 ¶ All the first borne males that come of thy cartel, & of thy shepe, thou shalt sanctifie vnto the Lord thy God. h Thou shalt do no worke with thy first borne bullocke, nor sheare thy first borne shepe.

20 Thou shalt eat it before the Lord thy God yere by yere, in the place which the Lord shal chose, bothe y, & thine household.

21 * But if there be anye blemish therein, as if it be lame, or blinde, or haue anye euil faut, y shalt not offer it vnto y Lord thy God,

22 But shalt eat it within thy gates: the vn-cleane, and the cleane shal eat it alike, as the roe bucke, and as the hart.

i. Thou shalt aswel eat the, as y roe bucke, and other wilde beastes.

23 Onely thou shalt not eat the blood thereof, but powre it vpon y groude as water.

CHAP. XVI.

1 Of Easter. 10 Whispside. 13 And the feast of tabernacles. 18. Whose officers ought to be ordained. 21 Idolatrie forbidden.

1 Thou shalt kepe y moneth of * Abib & thou shalt celebrate the Passouer vnto the Lord thy God: for in the moneth of Abib the Lord thy God broghe thee out of Egypt by night.

2 Read Exod. 13. 4.

2 Thou shalt theretore offer the Passouer vnto the Lord thy God, of shepe and bullockes * in the place where the Lord

Thou shalt eat the Easter Lamb. Chap. 12. 8.

shal

Exod. 12, 14. 3 Thou shalt eat no leauened bread with it: but seuen dayes shalt thou eat vnleauened bread therewith, *euen* the bread of tribulacion: for thou camest out of the land of Egypt in haste, that thou maiest remember the day when thou camest out of thy land of Egypt, all thy dayes of thy life.

e Which signified that affliction, which they haddest in Egypt.

d This was chiefly accomplished, when the temple was buyt.

c Which was instituted to put them in remembrance of their deliuerance out of Egypt: & to continue them in the hope of Iesus Christ, of whom this should be was a figure

f Beginning at 9 the next morning after the Pascheouer, *Leuit. 23, 15* *Exo. 13, 4*

00, as thou art able, willingly.

g That is, the 25 day of the seventh month, *Leuit. 23, 14*

Exod. 23, 15.
Exo. 34, 20.
Eccl. 10, 6.

4 And there shall be no leauen sene with thee in all thy coastes seuen dayes long: nether shall there remaine the night anie of the flesh vntil the morning which thou offeredst the first day at euen.

5 Thou maiest not offer the Pascheouer within anie of thy gates, which the Lord thy God giueth thee:

6 But in the place which the Lord thy God shall chofe to place his Name, there thou shalt offer the Pascheouer at euen, about the going downe of the sunne, in the season that thou camest out of Egypt.

7 And thou shalt roste and eat it in thy place which the Lord thy God shall chofe, and shalt retorne on the morow, and go vnto thy tentes.

8 Six dayes shalt thou eat vnleauened bread, and the seuenth day shall be a solemne assemblie to the Lord thy God: thou shalt do no worke therein.

9 Seuen weekes shalt thou number vnto thee, and shalt begin to number the seuen weekes, when thou beginst to put the sickel to the corne:

10 And thou shalt kepe the feast of weekes vnto the Lord thy God, *euen* a fre gift of thine hand, which thou shalt giue vnto the Lord thy God, as the Lord thy God hathe blessed thee.

11 And thou shalt reioyce before the Lord thy God, thou and thy sonne, and thy daughter, and thy seruant, and thy maid, and the Leuite that is within thy gates, & the stranger, and the fatherles, and the widow, that are among you, in the place which the Lord thy God shall chofe to place his Name there,

12 And thou shalt remeber that thou wast a seruant in Egypt: therefore thou shalt obserue and do these ordinances.

13 Thou shalt obserue the feast of the Tabernacles seuen daies, when thou hast gathered in thy corne, and thy wine.

14 And thou shalt reioyce in thy feast, thou, and thy sonne, and thy daughter, and thy seruant, and thy maid, and the Leuite, and the stranger, and the fatherles, and the widow, that are within thy gates.

15 Seuen daies shalt thou kepe a feast vnto the Lord thy God in the place which the Lord shall chofe: where the Lord thy God shall blesse thee in all thine increast, & in all thy workes of thine hands, thou shalt in anie case be glad.

16 Three times in the yere shall all thy man-

les appeare before the Lord thy God in thy place which he shall chofe: in thy feast of the vnleauened bread, & in thy feast of thy weekes, & in the feast of the Tabernacles: & they shall not appeare before the Lord empty.

17 Euerie man shall giue according to the gift of his hand, and according to the blessing of the Lord thy God, which he hathe giuen thee.

18 Judges and officers shalt thou make thee in all thy cities, where the Lord thy God giueth thee, throughout thy tribes: & they shall iudge thy people with righteous iudgement.

19 Wrest not thou the Lawe, nor respect anie person, nether take rewarde: for the rewarde blindeth the eyes of the wise, & peruerteth the wordes of the iust.

20 That which is iust and right shalt thou followe, that thou maiest liue, & possesse the land which the Lord thy God giueth thee.

21 Thou shalt plant thee no groue of anie trees neere vnto the altar of the Lord thy God, which thou shalt make thee.

22 Thou shalt set thee vp no pillar, which thing the Lord thy God hateth.

CHAP. XVII.

1 The punishment of the idolater. 9 Hard controuersies are brought to the Priest and the iudge. 12 The contemner must dye. 15 The election of the King. 16 & 17 What things he ought to auoide. 18 And what he ought to embrace.

1 Thou shalt offer vnto the Lord thy God no bullocke nor shepe wherein is able mish or anie euil fauored thing: for that is an abominacion vnto the Lord thy God.

2 If there be found among you in anie of thy cities, which the Lord thy God giueth thee, man or woman that hathe wrought wickednes in the sight of the Lord thy God, in transgressing his couenant,

3 And hathe gone & serued other gods, & worshipped them: as the sunne, or the moone, or anie of the hoste of heauen, which I haue not commanded,

4 And it be tolde vnto thee, and thou hast heard it, then shalt thou inquire diligently: and if it be true, and the thing certaine, thou shalt seeke abominacion is wrought in Israel,

5 Then shalt thou bring forth the that man, or that woman (which haue committed that wicked thing) vnto thy gates, whether it be man or woman, and shalt stone them with stones, til they dye.

6 At thy mouth of two or thre witnesses shall he that is worthy of death, dye: but at the mouth of one witness, he shall not dye.

7 The hands of the witnesses shall be first vpō him, to kil him: and afterwarde the hands of all the people: so thou shalt take the wicked away from among you.

8 If there rise a matter to hard for thee in iudgement betwene blood and blood, betwene plea and plea, betwene plague and plague, in the matters of controuersie y.iiii.

h According to the abilitye that God hathe giuen him.

i He gaue authoritye to that people for a time to chaunge them selues magistrates.

k The magistrat must constantly follow the tenor of the Lawe, and in nothing decline from iustice.

l Or, image.

a Thou shalt not serue God for facious sake, as hypocrites do.

b Shewing that the crime can not be excused by the faulte of the persone.

c Whereby he condemneth all religion and seruing of God which he hathe not commanded.

Nom. 35, 36. Chap 19, 15. Mat 18, 16. 2 cor 13, 1.

d Whereby they declared that they testified thy crueltie. *e* To signifie a commune consent to execute Gods honour and true religion.

within thy gates, then shalt thou arise, and go vp vnto the place which the Lord thy God shal chose,

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

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

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

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

11 According to the Lawe, which they shal teach thee, and according to the iudgemēt which thei shal tel thee, shalt thou do: thou shalt not decline from the thing which they shal shewe thee, nether to the right hand, nor to the left.

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

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

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

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

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

i Who is not of thy nation, lest he change thine religion into idolatrie, and bring thee to seruise. k To serue their iudges, and to take the of their best horses, 1 King 10, 28. l From the Lawe of God.

16 In anie wise he shal not prepare him manie houses, nor bring the people againe to egypt for to increase the nōber of horses, seing the Lord hathe said vnto you, Ye shal henceforth go no more again that way.

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

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

m Meaning of Deuteronomie. n He shal cause it to be writ by them, or, he shal write it by their example.

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

o Whereby is made, that Kings ought to loue their subiects, as nature bindeth one brother to loue another.

20 That his heart be not lifted vp aboue his o brethren, and that he turne not from the commandement, to the right hand or to the left, but that he may prolong his dayes in his kingdome, he, and his sonnes in the middes of Israēl.

CHAP. XVIII.

The portion of the Leuites. 6 Of the Leuites coming from another place. 2 To auoyde the abominations

of the Gentiles. 15 God wil not leave thee without a true Prophet. 20 The false prophet shal be flamed. 22 How he may be knownen.

1 THE Priests of the Leuites, and all the Tribe of Leui * shal haue no parte nor inheritance with Israēl, * but shal eat the offrings of the Lord made by fire, and his a inheritance.

Nomb 18, 20. Chap 10, 9. 1 cor 9, 13.

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

a That is, the Lords parte of his inheritance.

3 ¶ And this shalbe y Priests duetie of the people, that they, which offer sacrifice, whether it be bullocke or shepe, shal giue vnto the Priest the b shulder, and the two chekes, and the mawe.

b The right shulder, Nomb 18, 16.

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

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

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

c Meaning, to serue God vnfainedly, and not to take ease.

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

8 They shal haue like porciōs to eat d beside that which commeth of his sale of his patrimonie.

d Not cōstrued to line of him selfe.

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

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

e Signifying they were purged by this ceremonie of passing betwene two o fires.

11 Or * a charme, or that counselleth with spirits, or a sothefayer, or that * asketh counsel at the dead.

Leu. 20, 27. 1 Sam. 28, 7.

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

13 Thou shalt be f vpright therefore with the Lord thy God.

f Without hypocricie, or mixture of false religion.

14 For these nacions which thou shalt possesse, hearken vnto those that regard the times, & vnto forcerers: as for thee, the Lord thy God hathe not suffered thee so.

g Ebr. but thou not so.

15 ¶ * The Lord thy God wil raise vp vnto thee a s Prophet like vnto me, frō amōg you, euen of thy brethrē: vnto him ye shal hearken,

Act. 7, 37.

16 According to all that thou desiredst of the Lord thy God in Horēb, in the day of

g Meaning a continual successiō of Prophets, til Christ s̄ end of all Prophetes came.

Exod. 20. 19.

the assemblie, when thou saideft, * Let me heare the voyce of my Lord God no more, nor se this great fire anie more, that I dye not.

Iosh. 1. 45. Act 3. 21

h Which promes is not onely made to Christ, but to all v̄ teache in his Name, Ica 59. 21.

i By executing punishment vpon him.

17 And the Lord said vnto me, Thei haue wel spoken.

18 *I wil raise the vp a Prophet from among their brethren like vnto thee, and wil put my wordes in his ^h mouth, and he shal speake vnto them all that I shal commande him.

19 And whosocuer wil not hearken vnto my wordes, which he shal speake in my Name, I wil ^a require it of him.

20 But the prophet that shal presume to speake a worde in my Name, which I haue not commanded him to speake, or that speake in the name of other gods, euen the same prophet shal dye.

21 And if thou thinke in thine heart, How shal we knowe the worde which the Lord hathe not spokē?

k Under this fare note he compriseth all v̄ other tokē

22 When a prophet spraketh in the Name of the Lord, if the thing ^k followe not nor come to passe, that is the thing which the Lord hathe not spokē, ^l the prophet hathe spokē it presumptuously: thou shalt not ^l therefore be afraied of him.

CHAP. XIX.

^e The franchises to towne 14 Not to remoue thy neighbours bondes. 16 The punishment of him that beareth false witness.

Chap. 12. 29.

1 **W**HÉ the Lord thy God *shal roote out the nacions, whose lād the Lord thy God giueth thee, and thou shalt possesse them, and dwell in their cities, and in their houses,

Exod. 21. 13. num. 35. 9. Iosh. 20. 2.

a Make an open & readie way.

2 *Thou shalt separate three cities for thee in the middes of thy land which the Lord thy God giueth thee to possesse it.

b Which killeth against his wil & bare no hatred in his heart.

Thou shalt ^a prepare thee the waie, & diuide the coastes of the land, which the Lord thy God giueth thee to inherit, into thre partes, that euerie ^b manslayer may flee thether.

4 ¶ This also is ^y cause wherefore the manslayer shal flee thether, and liue: who so killeth his neighbour ignorantly, & hated him not in time passed:

c That murderer be not committed vpon murder Num. 35. 12.

5 As he that goeth vnto the wood with his neighbour to hewe wood, and his hand striketh with the axe to cut downe the tre, if the head slip from the helue, and hitte his neighbour that he dyeth, ^y same

d Or, ea: not be judged to death

^c shal flee vnto one of the cities, & liue, 6 Left the * auenger of the blood followe after the manslayer, while his heart is chafed, and ouertake him, because the way is long, & slay him, although he be not ^d worthy of death, because he hated him not in time passed.

7 Wherefore I commande thee, sayig, Thou shalt appoint out thre cities for thee.

8 And when the Lord thy God ^d enlargeth thy coastes (as he hath sworn vnto thy fathers) and giueth thee all the land which he promised to giue vnto thy fathers,

d When thou goest ouer Iordē to possesse the whole lād of Canaan

9 (If thou kepe all these commandements to do them, which I commande thee this day: ^{to wit}, that thou loue the Lord thy God, and walke in his waies for euer) ^{the} shalt thou adde thre cities mo for thee besides those thre,

Iosh. 20. 7.

10 That innocent blood be not shed within thy land, which the Lord thy God giueth thee to inherit, ^e lest blood be vpon thee.

e Lest thou be punished for innocent blood

11 ¶ But if a man haue his neighbour, and laie waite for him, and rise against him, & smite any man that he dye, and flee vnto any of these cities,

12 Then the ^f Elders of his citie shal send and fet him thence, and deliuer him into the hands of the auenger of the blood, that he may dye.

f The Magistrates.

13 Thine ^g eie shal not spare him, but thou shalt put away ^{the cry} of innocent blood from Israél, that it may go wel with thee.

g Then whosocuer pardoneth murder, offendeth against the worde of God.

14 ¶ Thou shalt not remoue thy neighbours make, which thei of olde time haue set in thine inheritance, that thou shalt inherit in the lād, which the Lord thy God giueth thee to possesse it.

15 ¶ *One witness shal not rise against a mā for any trespas, or for any sinne, or for any faute that he offendeth in, ^{but} at the mouth of two witnesses or at the mouth of thre witnesses shal the matter be established.

Chap. 17. 6. mat. 18. 16. Ioh. 8. 17. 2. Cor. 13. 2. ebr. 10. 28.

16 ¶ If a false witness rise vp against a man to accuse him of trespasse,

17 Then bothe the men which strue together, shal stand before the ^h Lord, ^e before the Priests and the Iudges, which shalbe in those daies,

h Gods presence is where his true ministers are assembled.

18 And the Iudges shal make diligent inquisition: and if the witness be founde false, and hathe giuen false witness against his brother,

19 * Then shal ye do vnto him as he had thoght to do vnto his brother: so thou shalt take euil away for the of the middes of thee.

Prim. 19. 20. dan. 12. 62.

20 And the rest shal heare ^{this}, and feare; and shal henceforth comit no more any suche wickednes among you.

21 Therefore thine eie shal haue no compassion, ^{but} life for life, eie for eie, to the for to the, hand for hand, fote for fote.

Exod. 21. 23. leui. 24. 20. mat. 5. 38.

CHAP. XX.

3 The exhortacion of the Priest when the Israelites go to battel 5 The exhortacion of the officers shewi, g who shal de go to battel 10 Peace must first be proclaimed 19 The trees that beare fruite, must not be destroyed.

^a Meaning, vpo
iudic occasion:
for God per-
mittech not his
people to fight
w^h he is cometh
good to them

WHEN thou shalt go forthe to warre against thine enemies, & shalt te horses and charets, and people more then thou, be not afraid of them: for the Lord thy God is with thee, which brought thee out of the land of Egypt.

- 2. And whē ye are come nere vnto the battel, then the Priest shall come forthe to speake vnto the people,
- 3. And shall say vnto them, Heare, o Israel: ye are come this day vnto battel against your enemies: * let not your hearts faint, nether feare, nor be amafed, nor adread of them.

Chap 28, 7.

^b Is present to defend you w^h his grace and power.

4 For the Lord your God ^b goeth with you, to fight for you against your enemies, and to saue you.

5 ¶ And let the officers speake vnto y^e people, saying, What man is there that hath bought a newe house, and hath not ^c dedicate it: let him go and returne to his house lest he dye in the battel, and another man dedicate it.

^e For when they tired first to dwell in an house, they gaue thanks to God, acknowledging y^e they had that benefite by his grace
^d The Ebrewe word: signifieth to make cōmune or profane, Leui. 25, 25.

6 And what man is there that hath plāted a vineyard, and hath not eaten of the frute: let him go and returne againe vnto his house, lest he dye in the battel, & another eat the frute.

7 And what man is there that hath betrothed a wife, and hath not taken her: let him go and returne againe vnto his house, lest he dye in battel, and another man take her.

Judg. 7, 3.

8 And let the officers speake further vnto the people, & say, * Whosoever is afraid and faint hearted, let him go and returne vnto his house, lest his brethrens heart faint like his heart:

9 And after y^e the officers haue made an end of speaking vnto the people, they shall make captaines of the armie to gouerne the people.

Nomb. 31, 22. Chap. 2, 26. e If it accept peace.

10 ¶ When thou comest nere vnto a citie to fight against it, * thou shalt offer it peace.
11 And if it answer thee againe ^e peaceably, and open vnto thee, then let all the people that is founde therein, be tributaries vnto thee, and serue thee.

12 But if it wil make no peace with thee, but make warre against thee, then thou shalt besiege it.

13 And the Lord thy God shall deliuer it into thine hands, and thou shalt smite all the males thereof with the edge of the sworde.

Exod. 8, 26.

14 Onely the women, and the children, * and the cattel, and all that is in the citie, *euē* all the spoile thereof shalt thou take vnto thy self, and shalt eat the spoile of thine enemies, which the Lord thy God hath giuen thee.

15 Thus shalt thou do vnto all the cities, which are a great way of from thee, which

are not of the cities of these ^f nations here.

^f For God had appointed that y^e Canaanites shulde be destroyed, & made y^e Israelites executors of his wil, Chap. 7, 1.

16 But of y^e cities of this people, which the Lord thy God shall giue thee to inherit, thou shalt saue no persone aliue,

17 But shalt vtterly destroye them: to wit, the Hittites, and the Amorites, the Canaanites, & the Perizzites, the Hiuites, and the Iebusites, as the Lord thy God hath commanded thee,

18 That they teache you not to do after all their abominacions, which they haue done vnto their gods, and so ye shulde sinne against the Lord your God.

19 ¶ When thou hast besieged a citie long time, and made warre against it to take it, destroye not the trees thereof, by smiting an axe into them: for thou shalt eat of them: therefore thou shalt not cut them downe to further thee in the siege (for the ^g tree of the field is mans life)

^g Some read, For man shall be in shade of the tree of y^e field, to come out in y^e siege against thee.

20 Onely those trees, which thou knowest are not for meat, those shalt thou destroye & cut downe, and make fortes against the citie that maketh warre with thee, vntil thou subdue it.

C H A P. X X I.

^a Inquisition for murder 11 Of the woman taken in warre 15 The birthright can not be changed for affection 17 The disobedient childre. 23 The bodie may not hang all night.

1 I F one be founde ^a slayne in the land, which the Lord thy God giueth thee to possess it, lying in the field, and it is not knownen who hath slayne him,

^a This Law declareth how horrible a thing murder is, seeing y^e for one man a whole countrey shall be punished, except a remedy be founde.

2 Then thine Elders and thy Iudges shall come forthe, and measure vnto the cities that are round about him that is slayne:

3 And let the Elders of that citie, which is next vnto the slayne man, take out of the droue an heifer that hath not bene put to labour, nor hath drawn in the yoke.

4 And let the Elders of that citie bring the heifer vnto a ^b stonie valley, which is nether cared nor sowed, and strike of the heifers necke there in the valley.

^b Or, rough. b That the blood shed of the innocent beast in a forsaken place, might make them abhorre the fact.

5 Also the Priests the sonnes of Leui (whome the Lord thy God hath chosen to minister, and to blesse in the Name of the Lord) shall come forthe, and by their worde shall all strife and plague be tryed.

6 And all the Elders of that citie that came nere to the slayne man, shall wash their hands ouer the heifer that is beheaded in the valley:

7 And shall testifie, and say, Our hands haue not shed this blood, nether haue our eyes sene it.

8 O Lord, be merciful vnto thy people Israel, whome thou hast redemed, and lay no innocent blood to y^e charge of thy people Israel, & y^e blood shall be forgieue them.

^c This was the prayer, which y^e Priests made to the audience of the people.

9 So shalt y^e take away the crye of innocent blood

CHAP. XXXI.

blood from thee, when thou shalt do that which is right in the sight of the Lord.

10 ¶ When thou shalt go to warre against thine enemies, and the Lord thy God shall deliuer them into thine hands, and thou shalt take them captiues,

11 And shalt see among the captiues a beautiful woman, and hast a desire vnto her, & wouldest take her to thy wife,

12 Then thou shalt bring her home to thine house, and she shall shau her head, and pare her nailes,

13 And she shall put of the garment that she was taken in, and she shall remaine in thine house, and bewaile her father & her mother a moneth long: and after that shalt thou go in vnto her, and marry her, and she shall be thy wife.

14 And if thou haue no fauour vnto her, then shalt thou let her go whether she will, but thou shalt not sell her for money, nor make marchandise of her, because thou hast humbled her.

15 ¶ If a man haue two wiues, one loued and another hated, and they haue borne him children, bothe the loued and also the hated: if the first borne be the sonne of the hated,

16 Then when the time cometh, that he appointeth his sonnes to be heyres of that which he hathe, he may not make the sonne of the beioued first borne before the sonne of the hated, which is the first borne:

17 But he shall acknowledge the sonne of the hated for the first borne, & giue him double porcion of all that he hathe: for he is the first of his strength, and to him belongeth the right of the first borne.

18 If anie man haue a sonne that is stubborne and disobedient, which wil not hearken vnto the voyce of his father, nor the voyce of his mother, and they haue chastened him, and he wold not obey them,

19 Then shall his father and his mother take him, and bring him out vnto the Elders of his citie, and vnto the gate of the place where he dwelleth,

20 And shall say vnto the Elders of his citie, This our sonne is stubborne and disobedient, and he wil not obey our admonition, he is a riotous, and a drunkard.

21 Then all the men of his citie shall stone him with stones vnto death: so thou shalt take away euil from among you, that all Israel may feare it and feare.

22 ¶ If a man also haue committed a trespass worthy of death, and is put to death, & thou hankest him on a tree,

23 His body shall not remaine all night vpon the tree, but thou shalt bury him the same day: for the curse of God is on him that is hanged: defile not therefore thy land, which the Lord thy God giueth thee to inherit.

¶ He commandeth to haue care of our neighbours goods. 5 The woman may not weare mans apparel, nor man the womans. 6 Of the dam and her yong birdes. 7 Why they shoulde haue batelments. 8 Not to mixe diuers kinds together. 13 Of the wife not being founde a virgine. 22 The punishment of adulterie.

1 ¶ Thou shalt not see thy brothers ox nor his shepe go astray, and thou shalt drawe thy selfe from them, but shalt bring them againe vnto thy brother.

2 And if thy brother be not nere vnto thee, or if thou knowe him not, then shalt thou bring it into thine house, and it shall remaine with thee, vntil thy brother seke after it: then shalt thou deliuer it to him againe.

3 In like maner shalt thou do with his asse, and so shalt thou do with his raiment, and shalt so do with all losse things of thy brother, which he hathe loste: if thou hast found them, thou shalt not withdrawe thy selfe from them.

4 ¶ Thou shalt not see thy brothers asse nor his ox fall downe by the way, and thou shalt drawe thy selfe from them, but shalt lifte them vp with him.

5 ¶ The woman shall not weare that which pertaineth vnto the man, neither shall a man put on womans raiment: for all that do so, are abomination vnto the Lord thy God.

6 ¶ If thou finde a birdes nest in the way, in anie tree, or on the ground, whether they be yong or egges, and the dam sitting vpon the yong, or vpon the egges, thou shalt not take the dam with the yong,

7 But shalt in anie wise let the dam go, and take the yong to thee, which thou shalt prosper and prolong thy dayes.

8 ¶ When thou buydest a newe house, thou shalt make a batelment on thy roof, that thou lay not blood vpon thine house, if anie man fall thence.

9 ¶ Thou shalt not sowe thy vineyard with diuers kinds of seedes, lest thou defile the increase of the seede which thou hast sown, and the frute of the vineyard.

10 ¶ Thou shalt not plowe with an ox and an asse together.

11 ¶ Thou shalt not weare a garment of diuers sortes, as of wollen and linc together.

12 ¶ Thou shalt make thee fringes vpon the foure quarters of thy vesture, wherewith thou couerest thy selfe.

13 ¶ If a man take a wife, and when he hathe lien with her, hate her,

14 And lay slanderous things vnto her charge, and bring vp an euil name vpon her, and say, I toke this wife, and when I came to her, I found her not a virgine,

15 Then shalt thou bring her to the doore of the house of the Lord thy God, and thou shalt say, I toke this wife, and when I came to her, I found her not a virgine.

d Signifying that her former life must be changed before she could be ioyned to the people of God. e As having renounced parents and country. f This only was permitted in the warres: otherwise the Israelites could not marry strangers.

g This declarereth that the pluralitie of wives came of a corrupt affection.

h Or, while the sinne of the hated liueth.

i As muche as to two of the others.

k Except he be vnworthy, as was Reuben Isaaks sonne.

l For it is the mothers due, as also to instruct her children.

m Which death was also appointed for blasphemers and idolaters: so that to disobey the parents is more horrible.

n For Gods Lawe by his death is sanctified, and nature abhorreth crueltie Gal 3.13.

Exod 23.4. a As though thou sawest it not.

b Shewing, that brotherly affection must be shewed, not only to them that dwell nere vnto vs, but also to them which are farre off. c Muche more art thou bounde to do for thy neighbours persons.

d For that were to alter the ordre of nature, & to despise God.

e If God doest crueltie done to little birdes, how muche more to man, made according to his image?

f The tenor of this Lawe is, to walke in simplicitie, & not to be curious of newe inventions.

g That is, because an occasion of the is raised.

maidés virginie, vnto the Elders of the citie to the gate.

16 And the maides father shal say vnto the Elders, I gaue my daughter vnto this mā to wife, and he hateth her:

17 And lo, he laisth slanderous things vnto her charge, sayig, I found not thy daughter a maid: lo, these are the tokens of my daughters virginie: and they shal sprede y^e vesture before the Elders of the citie.

h Meaning the shame, wherein the signes of her virginie were.

18 Thē the Elders of the citie shal take that man and chastice him,

19 And shal condemne him in an hundred shekels of siluer, and giue them vnto the father: of y^e maid; because he hathe broght vp an euil name vpo a maid of Israél: & she shal be his wife, & he may not put her away all his life.

i For the shame of the child redoundeth to y^e shame of the parents: therefore he was recompensed when she was chastised.

20 ¶ But if this thing be true, that the maide be not found a virgin,

21 Then they shal bring forth the maide to the dore of her fathers house, and the men of her citie shal stone her with stones to death: for she hathe wrought follie in Israél, by playing the whore in her fathers house: so thou shalt put euil away from among you.

Leuit. 20, 10.

22 ¶ If a man be found lying with a womā married to a man, then they shal dye euen bothe twaine: to wit, the man that lay with the wife, and the wife: so thou shalt put away euil from Israél.

23 ¶ If a maide be betrothed vnto an housband, and a man finde her in the towne and lie with her,

24 Then shal ye bring them bothe out vnto y^e gates of the same citie, and shal stone them with stones to death: the maide because she cryed not, being in the citie, and y^e man, because he hathe humbled his neighbours wife: so thou shalt put away euil from among you.

Deut. de fide.

25 ¶ But if a man finde a betrothed maide in the field, and force her, and lye with her, then the man that lay with her, shal dye alone:

26 And vnto the maide thou shalt do nothing, because there is in the maide no cause of death: for as when a man riseth against his neighbour and wondeth him to death, so ^k is this matter.

Deut. no fine worthy death.

k Meaning, y^e the innocent can not be punished.

27 For he found her in the fields: the betrothed maide cryed, and there was no man to succour her.

Exod. 20, 16.

28 ¶ If a man finde a maide that is not betrothed, and take her, and lye with her, & they be founde,

29 Then the man that lay with her, shal giue vnto the maides father fifty shekels of siluer: and she shal be his wife, because he hathe humbled her: he can not put her away all his life.

l He shal not lye with his stepmother: meaning hereby all other degrees forbidden. *Leu. 18,*

30 ¶ No man shal take his fathers wife,

nor shal vncouer his fathers skirt.

CHAP. XXIII.

1 What men might not be admitted to office. *9* What they ought to auoid when they go to warre. *15* Of the fugitive seruant. *17* To flee all kinds of whoredome. *19* Of vsurie. *21* Of vovues. *24* Of the neighbours vine and corne.

1 **N**One that is hurt by bursting, or that hathe his priue mēbre cut of, ^a shal entre into the Congregation of the Lord.

a Either to be an officer, or to marry a wife.

2 ^b A bastard shal not entre into the Congregation of the Lord: euen to his tenth generacion shal he not entre into the Congregation of the Lord.

b This was to cause them to lye chastely, that their posteritie might not be reiectid.

3 ^c The Ammonites and the Moabites shal not entre into the Congregation of the Lord: euen to their tenth generacion shal they not entre into the Congregation of the Lord for euer,

Num. 22, 5. Mathew. 23, 5.

4 Because they ^e met you not with bread and water in the way, when ye came out of Egypt, and because they hired against thee Balaám the sonne of Beór, of Pethór in Aram-naharáim, to curse thee.

e Hereby he condemneth all, that further not the childre of God in their vocatiō.

5 Neuertheles, the Lord thy God wolde not hearken vnto Balaám, but the Lord thy God turned the curse to a blessing vnto thee, because the Lord thy God loued thee.

6 Thou ^d shalt not seke their peace nor their prosperitie all thy daies for euer.

d Thou shalt haue nothing to do with them.

7 ¶ Thou shalt not abhorre an Edomite: for he is thy brother, nether shalt thou abhorre an Egyptian, because thou wast a stranger in his land.

8 The children that are begotten ^e of the in their third generacion, shal entre into the Congregation of the Lord.

e If the fathers haue renounced their idolatrie, and received circumcision.

9 ¶ When thou goest out with the hoste against thine enemies, kepe thee then from all wickednes.

10 ¶ If there be among you anie that is vncleane by that which commeth to him by night, he shal go out of the hoste, and shal not entre into the hoste,

11 But as euen he shal wash *him selfe* with water, and when the sunne is downe, he shal entre into the hoste.

12 ¶ Thou shalt haue a place also without the hoste whether thou shalt ^f resorte,

f For the necessitie of nature.

13 And thou shalt haue a paddle among thy weapōs, and when thou woldest sit downe without; thou shalt dig therewith, and returning thou shalt ^g couer thine excrements.

g Meaning hereby that his people shal be pure: bothe in soule and body.

14 For the Lord thy God walketh in the middes of thy campe to deliuer thee, and to giue *thee* thine enemies before thee: therefore thine hoste shal be holy, that he se no filthy thing in thee and turne away from thee.

h This is meēt of the heathē who sed for their masters crueltie and embraced the true religio.

15 ¶ Thou shalt not ^h deliuer the seruant vnto his master, which is escaped from his master

master

maſter vnto thee.

16 He ſhal dwell with thee, *euē* among you, in what place he ſhal choſe, in one of thy cities where it liketh him beſt: thou ſhalt not vex him.

26r gatt

17 ¶ There ſhalbe no whore of the daughters of Iſraēl, neither ſhal there be a whore-keeper of the ſonnes of Iſraēl.

i Forbidding hereby that anye gaine gotten of euil things, ſhulde be applied to the ſeruite of God, Mic 1.7. Exod 22.25. leu 25.36.

18 Thou ſhalt neither bring the hire of a whore, nor y^e price of a dog into the houſe of the Lord thy God for anye vow: for euē bothe theſe are abominacion vnto the Lord thy God.

k This was permitted for a time for the hardenes of their heart. *l* If thou ſawe thy charite to thy brother, God wil declare his loue toward thee.

19 ¶ Thou ſhalt not giue to vſurie to thy brother: as vſurie of money, vſurie of meat, vſurie of anye thing that is put to vſurie.

20 Vnto a *k* ſtranger thou maiest lend vpō vſurie, but thou ſhalt not lend vpon vſurie vnto thy brother, that the Lord thy God may bleſſe thee in all that thou ſetteſt thine hand to, in the lād whether thou goeſt to poſſeſſe it.

21 ¶ When thou ſhalt vowe a vow vnto y^e Lord thy God, thou ſhalt not be ſlacke to pay it: for the Lord thy God wil ſurely requere it of thee, and ſo it ſhulde be ſinne vnto thee.

m If the vowe be laural and godly

n Being hired for to labour.

o To bring home to thine houſe. Mat. 23.1.

22 But when thou abſteineſt from vowing, it ſhalbe no ſinne vnto thee.

23 That which is gone out of thy lippes, thou ſhalt *m* kepe and performe, as thou haſt vowed it willingly vnto the Lord thy God: for thou haſt spokē it with thy mouth.

24 ¶ When thou comeſt vnto *n* thy neighbours vineyard, then thou maiest eat grapes at thy pleaſure, as muche as thou wilt: but thou ſhalt put none in thy *o* veſſel.

25 Whē thou comeſt into thy neighbours corne *n* thou maiest plucke the eares with thine hand, but thou ſhalt not moue a ſickle to thy neighbours corne.

CHAP. XXI. III.

1 Diuorcement is permitted. *5* He that is newly married is exempted from warre. *6* Of the pledge. *14* Wages muſt not be retained. *16* The good muſt not be puniſhed for the bad. *17* The care of the ſtranger, fatherles and widowe.

p Hereby God approacheth not that light diuorcement, but permitteſt it to auoide further incompe- tence, Marth. 19.7.

1 **W**Hen a mā taketh a wife, and marrieth her, if ſo be ſhe finde no fauour in his eyes, becauſe he hath eſpied ſome filthines in her, *a* then let him write her a bil of diuorcemēt, and put it in her hand, and ſend her out of his houſe.

2 And whē ſhe is departed out of his houſe, and gone her way, and mary with another man,

3 And if the later houſband hate her, and write her a letter of diuorcement, and put it in her hād, and ſend her out of his houſe, or if the later man dye which toke her to wife:

Then her fiſt houſband, which ſent her away, may not take her againe to be his

wife, after that ſhe is *b* defiled: for that is abominacion in the ſight of the Lord, and thou ſhalt not cauſe y^e lād to ſinne, which y^e Lord thy God doeth giue thee to inherit.

b Soling that by dimittin her, he iudged her to be vncleane and defiled

5 ¶ When a man taketh a newe wife, he ſhal not go a warfare, *c* neither ſhalbe charged with anye buſines, but ſhalbe free at home one yere, and reioyce with his wife which he hath taken.

c That they might learne to knowe one anothers conditions and fo afterwai l iue in godly peace

6 ¶ No man ſhal take the nether nor y^e vpper *d* millſtone to pledge: for this gage is his liuing.

d Nor anye thing, whereby a man getteth his liuing.

7 ¶ If anye man be found ſtealing anye of his brethren of the children of Iſraēl, and maketh marchādife of him, or ſelleth him, that theſe ſhal dye. ſo ſhalt thou put euil away from among you.

8 ¶ Take hede of the *e* plague of leproſie, that thou obſerue diligently, & do according to all that the Priests of the Leuites ſhal teache you: take hede ye do as I commanded them.

e I cui 13.8.

9 Remember what the Lord thy God did vnto *f* Miriām by the way after that ye were come out of Egypt.

f Num. 12.10.

10 ¶ When y^e ſhalt aſke againe of thy neighbour anye thing lent, thou ſhalt not goe into his houſe to fet his pledge.

g As though y^e wouldeſt appoint what to haue, but ſhalt receiue what he may spare.

11 But thou ſhalt ſtand without, and the mā that borowed it of thee, ſhal bring y^e pledge out of the dores vnto thee.

12 Furthermore if it be a poore bodie, thou ſhalt not ſlepe with his pledge,

13 *h* But ſhalt reſtore him the pledge when y^e ſunne goeth downe, y^e he may ſlepe in his rayment, & bleſſe thee: & it ſhalbe righteousnes vnto thee, before y^e Lord thy God.

h Though he wolde be vthankful, yet God wil not forget it.

14 ¶ Thou ſhalt not oppreſſe an hired ſeruant that is needy and poore, *i* neither of thy brethren, nor of the ſtranger that is in thy land within thy gates.

15 ¶ Thou ſhalt giue him his hire for his day, neither ſhal the ſunne go downe vpon it: for he is poore, & therewith ſuſtaineth his life: leſt he crye againſt thee vnto the Lord, and it be ſinne vnto thee.

i Leui. 19.13. tob. 4.15.

16 ¶ The fathers ſhal not be put to death for the children, nor the children put to death for the fathers, but euerie man ſhalbe put to death for his owne ſinne.

j 2 King 4.10. 2 chro 25. 4. iere 31.29. ez 2.18. 20.

17 ¶ Thou ſhalt not peruert the right of the ſtranger, *k* nor of the fatherles, nor take a widowes rayment to pledge.

k Becauſe the world did lacke extreme neceſſities of people, therefore God haſte moſte care to uer them.

18 But remember that thou waſt a ſeruant in Egypt, & how the Lord thy God deliuered thee thence, therefore I commande thee to do this thing.

19 ¶ When y^e cutteſt downe thine harueſt in thy field, & haſt forgotten a ſheaf in the field, thou ſhalt not goe againe to fet it, *l* but it ſhalbe for the ſtranger, for the fatherles, for the widow: that the Lord thy God may bleſſe thee in all the workes

l Leu 19.9. 23.22.

of thine hands.

10 Or, gatherest thine olives.

20 Whē thou^o beatest thine oliue tre, thou shalt not go ouer the boughes againe, but it shalbe for the stranger, for y^e fatherles, and for the widow.

10 Or, the grapes of thy vineyard

21 When thou gatherest thy^o vineyard, thou shalt not gather the grapes cleane after thee, but they shalbe for the stranger, for the fatherles and for the widow.

h God judged the not mndeful of his benefite, except they were benefical vnto others.

22 And remember that thou wast^b a seruāt in the land of Egypt: therefore I comma^de thee to do this thing.

CHAP. XXV.

2 The beating of the offenders. 5 To raise vp sede to the kinsman. 11 In what case a womans hand must be cut of. 13 Of iust weights, and measures. 19 To destroy the Amalekites.

1 **W**Hen there shal be strife betwene men, & they shal come vnto iudgement, ^a and sentēce shalbe giuen vpon them, and the righteous shalbe iustified, and the wicked condemned,

a Whether there be a placite or none, y magistrates ought to trie out fautes and puniſhe according to the crime.

2 Then if so be the wicked be worthy to be beaten, the iudge shal cause him to lye downe, ^b and to be beaten before his face, according to his trespas, vnto a certeine nombre.

b When the crime deserueth not death

3 ^c Forty stripes shal he cause him to haue and not past, lest if he shulde excede and beat him about that with manie stripes, thy brother shulde appeare despised in thy sight.

c The lawes of superstition afterward take one away, 2. Cor 11, 24.

2. Cor. 9, 9. 3. Tim 3, 18.

4 ¶ Thou shalt not mofel the ox that treadeth out the coe ne.

Ruth 4, 31

5 ¶ If brethren dwel together, and one of the dye & haue no child, the wife of the dead shal not mary without: *that is,* vnto a stranger, but his^d kinsman shal go in vnto her, and take her to wife, and do the kinsmans office to her.

Mat 22, 24.

6 And the first borne which she beareth, shal succede in the name of his brother which is dead, that his name be not put out of Israēl.

Mar 12, 19.

7 And if the man wil not take his kinsf woman, then let his kinswoman go vp to the gate vnto the Elders, and say, My kinsmā refuseth to raise vp vnto his brother a name in Israēl: he wil not do the office of a kinsman vnto me.

1. Cor 10, 27

8 Thē the Elders of his citie shal call him, and comen with him: if he stand and say, I wil not take her,

1. Cor 10, 27

9 Then shal his kinswomā come vnto him in the presence of the Elders, and lose his shooe from his fore, & spit in his face, and answer, and say, So shal it be done vnto that man, that wil not buyld vp his brother's house.

1. Cor 10, 27

10 And his name shalbe called in Israēl, The house of him whose shooe is put of.

1. Cor 10, 27

¶ When men strue together, one with another, if the wife of the one come nere,

1. Cor 10, 27

1. Cor 10, 27

1. Cor 10, 27

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1. Cor 10, 27

1. Cor 10, 27

for to rid her housband out of the hands of him that smiteth him, and put forthe her hand, and take him by his priuities,

12 Then thou shalt cut of her hand: thine cie shal not spare her.

13 ¶ Thou shalt not haue in thy bagge two maner of^o weightes, a great & a small,

11 Ebr, Bone and Bone

14 Nether shalt thou haue in thine house diuerse^o measures, a great and a small:

11 Ebr, Ephab & Ephab: read Exod 16, 16.

15 But thou shalt haue a right & iust weight: a perfit & a iust measure shalt thou haue, that thy dayes may be lengthened in y^e lād, which the Lord thy God gueth thee.

16 For all that do suche things, and all that do vnrighteously, are abominacion vnto the Lord thy God.

17 ¶ Remember what Amalék did vnto thee by y^e way, whē ye were come out of Egypt:

Exod. 17, 8.

18 How he met thee by the way, and smote the hindmoſt of you, all that were feble behind thee, when thou wast fainted and weary, and he feared not God.

19 Therefore, when the Lord thy God hath the giuen thee rest from all thine enemies round about in the land, which the Lord thy God gueth thee for an inheritance to possesse it, *then* thou shalt put out the^e remembrance of Amalék from vnder heauen: forget not.

f This was partly accomplishd by Saul, about 450 years afterwarde.

CHAP. XXVI.

1 *The offering of the first frutes. 5 What they must protest when they offer them. 12 The tith of the third year. 13 Their protestation on offering it. 19 To what honour God preferreth them which acknowledge him to be their Lord.*

1 **A**lso when thou shalt come into the lād which the Lord thy God gueth thee for inheritance, & shalt possesse it & dwel therein,

2 Then shalt thou take of the first of all y^e frute of the earth, and bring it out of the land that the Lord thy God gueth thee, & put it in a basket, & go vnto the place, which the Lord thy God shal chose to place his Name there.

a By this ceremonye they acknowledged y they receiued the lād of Canaan as a free gift of God.

3 And thou shalt come vnto the Priest, y^e shalbe in those daies, and say vnto him, I acknowledge this day vnto the Lord thy God, y^e I am come vnto the cōtre y^e the Lord swaer vnto our fathers for to giue vs.

b To be called vp, serued, & worshipped spirituallly, Chap. 12, 5.

4 Then the Priest shal take the basket out of thine hand, & set it downe before the altar of the Lord thy God.

5 And thou shalt answer & say before the Lord thy God, a^c Syriā was my father, who being ready to perish for hungre, went downe into Egypt, and sojourned there wth a smale companie, and grewe there vnto a naciō great, mighty, & ful of people.

c Meaning Iaakob who serued 20 years in Syria.

6 And the Egyptians vexed vs, and troubled vs, and laded vs with cruel bondage.

d Onely by Gods mercie, & not by their fathers seruings

7 But when we^e cryed vnto the Lord God of our fathers, the Lord heard our voyce,

e Alluding y promises made to our fathers, Abraham, Iſhak, & Iaakob.

and

e This lawe importeth, y godly shamefastnes be preserued: for it is an horrible thing to see a woman putt sh.

and looked on our aduersitie, and on our labour, and on our opprefion.

8 And the Lord broght vs out of Egypt in a mightie hand, and a stretched out arme, with great terriblenes, bothe in signes & wonders.

f In token of a thankful heart, & mindfull of this benefite.

9 And he hath broght vs into this place, and hath giuen vs this land, *euē* a land that floweth with milke and hony.

g Signifying y God giueth vs not goods for our felues only, but for their vses also, which are committed to our charge.

10 And now, lo, I f haue broght the first frutes of the land which thou, o Lord, hast giuen me, and thou shalt set it before the Lord thy God, and worship before y Lord thy God:

11 And thou shalt reioyce in all the good things which y Lord thy God hath giuen vnto thee and to thine s household, y and the Leuite, and the stranger that is among you.

k Without hy potifice.

Chap 14. 27. i Of malice & contemp.

k Or, for anie necessitie l By putting them to anie prophane vse.

m As farre as my sinfull nature wolde suffer: for els, as Dauid & Paul say, there is not one iust, Psal 14. 4. rom 3. 10.

n With a good & simple conscience Chap. 7. 8. 14. 2.

o Signifying y there is a mutual boide betwene God & his people.

Chap 4. 7. Chap 7. 6. Ver 13. 11.

12 ¶ When thou hast made an end of tithing all the tithes of thine increase, the third yere, *which is* the yere of tithing, and hast giuen it vnto the Leuite, to the stranger, to the fatherles and to the widowe, that they may eat within thy gates, and be satisfied,

13 ¶ Then thou shalt b say before the Lord thy God, I haue broght the halowed thing out of mine house, & also haue giue it vnto y Leuites & to the strangers, to the fatherles, and to the widowe, according to all thy *commandements which thou hast commanded me: I haue t transgressed none of thy commandements, nor forgotten them.

14 I haue not eaten thereof in my k mourning, nor suffred ought to perish l through vnclennes, nor giuen ought thereof for the dead, *but* haue hearkened vnto y voyce of the Lord my God: I haue done m after all that thou hast commanded me.

15 Loke downe from thine holy habitacio, *euē* from heauen, & blesse thy people Israēl, and the land which thou hast giuen vs (as thou swaie st vnto our fathers) the lād that floweth with milke and hony.

16 ¶ This day the Lord thy God doeth cōmande thee to do these ordinances, and lawes: kepe them therefore, and do them with a all thine heart, and with all thy soule.

17 *Thou hast set vp the Lord this day to be thy God, and to walke in his wayes, and to kepe his o: dinances, and his commandements, and his lawes, and to hearken vnto his voyce.

18 o And the Lord hath set thee vp this day, to be a precious people vnto him (as he hath promised thee) & that thou shuldest kepe all his commandements,

19 And to make thee *high aboue all nacio: s (which he hath made) in praise, & in name and in glory, * & that thou shuldest be

an holie people vnto the Lord thy God, as he hath said.

CHAP. XXVII.

They are cōmanded to write the Law vpon stones for a remembrance, s Also to buyld an altar. 13 The cursings are giuen on mount ebāl

1 ¶ Then Mosēs with the Elders of Israēl T a commanded the people, saying, Kepe all the commandements, which I commande you this day.

a As Gods minister & charged w the same

2 And when ye shal passe ouer Iordēn vnto the land which the Lord thy God giueth thee, thou shalt set thee vp great stones, & plaister them with plaister,

b God wolde y his Law shulde be set vp in the borders of the lād of Canaan, that all y looked there s might knowe that y land was deuotede to his seruice.

3 b And shalt write vpon the all the wordes of this Lawe, when thou shalt come ouer, that thou maiest go into the land w the Lord thy God giueth thee: a lād that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

4 Therefore when ye shal passe ouer Iordēn, ye shal set vp these stones, which I cōmande you this day in mount Ebāl, & thou shalt plaister them with plaister.

5 *And there shalt thou buyld vnto y Lord thy God an altar, *euē* an altar of stones: y shalt list none c yron instrument vpon the.

Exod 20. 25. 10th 8. 31.

6 Thou shalt make the altar of y Lord thy God of whole stones, and offer burnt offerings thereon vnto the Lord thy God.

c The altar shulde not be curiously wrought, because it shulde cōtinue but for a time: for God wolde haue but one altar in Iudā.

7 And thou shalt offer peace offerings, and shalt eat there and reioyce before y Lord thy God:

8 And thou shalt write vpon the stones all the wordes of this Lawe, d wel, and plainly.

d That euerie one may well read it and vnderstand it.

9 ¶ And Mosēs & the Priests of the Leuites spake vnto all Israēl, saying, Take heed & heare, o Israēl: this day thou art become the people of the Lord thy God.

10 Thou e shalt hearken therefore vnto the voyce of the Lord thy God, and do his cōmandements and his ordinances, which I commande thee this day.

e This conditio: n God hath boide thee vnto, that if y wilt be his people, thou must kepe his Lawes.

11 ¶ And Mosēs charged the people the same day, saying,

12 These shal stand vpon mount Gerizzim, to blesse the people when ye shal passe ouer Iordēn: Simeon, & Leui, & Iudā, & Issachār, & f Iosēph, & Beniamin.

f Meaning Ephraim & Manassē

13 And these shal stand vpon mount Ebāl to s curse: Reuben, Gad, & Aser, & Zabulon, Dan, & Naphtali.

g Signifying, that if they wolde not obey God for loue, they shulde be made to obey for fear.

14 And the Leuites shal answer & say vnto all the men of Israēl with a loude voyce,

15 ¶ Cursed be y mā y shal make anie carued or moltē b image, *which is* an abominacion vnto y Lord, the worke of y hands of y craftsma, & putteth it in a secret place: And all the people shal answer, & say: So be it.

h Vnder this he conceiue th all y corruptio: n of Gods seruice, & the transgression of y first table

16 Cursed be he that c: useth his father & his mother: And all the people shal say: So be it.

i O: contemnerh & this apperteyneth to y second table.

- 17 Cursed be he that remoueth his neighbours ^kmarke: And all the people shal say: So be it.
- 18 Cursed be he that maketh the ^lblinde go out of the way: And all the people shal say: So be it.
- 19 Cursed be he that hindreth the right of the stranger, the fatherles, & the widowe: And all the people shal say: So be it.
- 20 Cursed be he that lieth with his fathers wife: for he hathe vncouered his fathers ^mskirt: And all ^y people shal say: So be it.
- 21 Cursed be he that lieth with anie beast: And all the people shal say: So be it.
- 22 Cursed be he that lieth with his sifter, the daughter of his father, or the daughter of his mother: And all the people shal say: So be it.
- 23 Cursed be he that lieth with his ⁿmother in lawe: And all the people shal say: So be it.
- 24 Cursed be he that smiteth his neighbour ^osecretly: And all the people shal say: So be it.
- 25 *Cursed be he that taketh a rewarde to put to death innocent blood: And all the people shal say: So be it.
- 26 *Cursed be he that consumeth not all ^y wordes of this Lawe, to do them: And all the people shal say: So be it.

^k He condemne
meth all iniu-
ries & extor-
sions
^l Meanig, that
helpeth not &
confeleth not
his neighbour

^m In commit-
ting vilene a-
gainst him.

ⁿ Meaning his
wifes mother.

^o For God, ^y
seeth in secre-
wil reueng it.
Ez. 22, 22.

Gala 3, 10.

CHAP. XXVIII.

2 The promises to them that obey the commandements.

15 The threatenings to the contrarye

- 1 **I**F thou shalt obey diligently the voyce of the Lord thy God, and obserue and do all his commandemets, which I commande thee this day, then the Lord thy God wil ^aset thee on high aboue all the nations of the earth.
- 2 And all these blessings shal come on thee, and ^bouertake thee: if thou shalt obey the voyce of the Lord thy God.
- 3 Blessed shalt thou be in the ^ccitie, & blessed also in the field.
- 4 Blessed shalt be the frute ^dof thy body, & the frute of thy ground, and the frute of thy cattel, the increase of thy kine, & the flockes of thy shepe.
- 5 Blessed shalt be thy basket and thy dough.
- 6 Blessed shalt thou be, when ^ethou comest in, and blessed also when thou goest out.
- 7 The Lord shal cause thine enemies that rise against thee, to fall before thy face: they shal come out against thee one way, & shal flee before thee ^fseuen wayes.
- 8 The Lord shal commande the blessing to be with thee in thy store houses, & in all that thou settest thine ^ghand to, and wil blesse thee in the land which the Lord thy God giueth thee.
- 9 The Lord shal make thee an holy people vnto him selfe, as he hathe sworne vnto thee, if thou shalt kepe the commandemets.

^a He wil make thee the moſte excellent of all people

^b When thou shalt see thy selfe forsa

^c Thou shalt liue welsa

^d Thy children & successors

^e All thinges in treprises shal haue good successe

^f Meaning, maner waies

^g God wil blesse vs, if we do our dutie, & not be ydle

- of the Lord thy God, and walke in his waies.
- 10 The all people of the earth shal see that ^yName of the Lord is ^hcalled vpon ouer thee, and they shal be afraid of thee.
- 11 And the Lord shal make thee plenteous in goods, in the frute of thy body, & in the frute of thy cattel, and in the frute of thy ground, in the land which the Lord sware vnto thy fathers, to giue thee.
- 12 The Lord shal open vnto thee his good treasure, ⁱeuē the ^hheauē to giue raine vnto thy land in due season, and to blesse all the worke of thine hand: and thou shalt lend vnto many nations, but shalt not borrowe thy selfe.
- 13 And the Lord shal make thee the head, and not the ^jtaile, and thou shalt be aboue onely, and shalt not be beneth, if thou obey the commandements of the Lord thy God, which I commāde thee this day, to kepe and to do ^kthem.
- 14 But thou shalt not decline from anie of the wordes, which I commande you this day, ^leither to the right hand or to the left, to go after other gods to serue them.
- 15 *But if thou wilt not obey the voyce of the Lord thy God, to kepe and to do all his commandements & his ordinances, which I commande thee this day, then all these curses shal come vpon thee, and ouertake thee.
- 16 Cursed shalt thou be in the towne, and cursed also in the field.
- 17 Cursed shalt thy basket be, & thy ^mdough.
- 18 Cursed shalt be ⁿthy frute of thy body, and ⁿthy frute of thy land, the increase of thy kine, & the flockes of thy shepe.
- 19 Cursed shalt thou be when thou comest in, and cursed also when thou goest out.
- 20 The Lord shal send vpon thee cursing, trouble, and ^oshame, in all that which thou settest thine hand to do, vntil thou be destroyed, and perish quickly, because of ^pthy wickednes of thy workes whereby thou hast forsaken me.
- 21 The Lord shal make the pestilence cleaue vnto thee, vntil he hathe consumed thee from the land, whether thou goest to possessesse it.
- 22 *The Lord shal smite thee with a consumption, and with ^qthy seauer, and with a burning ague, and with feruent heat, and with the sword, and with blasting, and with the mildewe, and they shal pursue thee vntil thou perish.
- 23 And thine heauē that is ouer thine head, shalt be ^rbrasse, and the earth that is vnder thee, yron.
- 24 The Lord shal giue thee for the raine of thy land, dust and ashes: ^seuē from ^hheauen shal it come downe vpon thee, vntil thou be destroyed.

^h In that he is thy God and thou art his people.

ⁱ For nothing in the earth is profitable, but what good it receiveth by its blessings from heaven

^j Or, the taile

Leu 26, 34
lament. 2, 17
mala 2, 2
baru 1, 20

^m Or, flour

^o Or, rebuke

Leu 26, 18

^p Or, drought

^q It shal giue thee no more moisture, then if it were of brasse
^r Or, out of the earth, as dust raised with a winde

Some read, y
shalt be a ter-
rour & feare,
when they shal
heare how
God hath pla-
gued thee.
In thou shalt
be cursed bo-
the in thy life
and in thy de-
ath: for y bur-
ryal is a testi-
mone of the
resurrection, &
signe for thy
wickednes y
shalt lacke

In things
moſte euident
& cleare thou
shalt lacke di-
cretion & iud-
gement.

Elr make is
conuincit.

When they
shal returne
from their cap-
tivitye

As he did
Manaſſeh, Ioa-
chim, Zede-
chias & others

Iere 24.9. &
25.9.

Mich 6.13.
ag. 1.6.

- 25 And the Lord shal cause thee to fall be-
fore thine enemies: thou shalt come out
one way against them, and shalt flee se-
uen wayes before them, and shalt be sca-
tered through all the kingdomes of the
earth.
- 26 And thy carkeis shal be meat vnto
all foules of the ayre, and vnto the bea-
ſtes of the earth, and none shal fray them
away.
- 27 The Lord wil smite thee with y botche
of Egypt, and with the emeroides, & with
the ſkab, and with the itche, that thou
canst not be healed.
- 28 And the Lord shal smite thee with mad-
nes, and with blindnes, & with aſtonyng
of heart.
- 29 Thou shalt also grope at noone daies, as
the blinde gropeth in darckenes, & shalt
not prosper in thy wayes: thou shalt neuer
but be oppressed with wrong, & be poul-
led euermore & no man shal succour thee.
- 30 Thou shalt betrothe a wife, & another
man shal lie with her: thou shalt buylde an
house, and shalt not dwel therein: thou
shalt plant a vineyard and shalt not eat
the frute.
- 31 Thine oxen shal be slayne before thine
eyes, and thou shalt not eat thereof: thine
aſſe shalbe violently takē away before thy
face, and shal not be restored to thee: thy
shepe shalbe giuen vnto thine enemies, &
no man shal rescue them for thee.
- 32 Thy ſonnes and thy daughters shalbe
giuen vnto another people, and thine eyes
shal ſtilloke for them, euen til they fall
out, and there shal be no power in thine
hand.
- 33 The frute of thy land & all thy labours
shal a people, which thou knowest not, eat,
and thou shalt neuer but suffer wrong, and
violence alway.
- 34 So that thou shalt be mad for the sight
which thine eyes shal se.
- 35 The Lord shal smite thee in the knees, &
in the thighes, with a soie botche, that
thou canst not be healed: euen fro the sole
of thy fote vnto the top of thine head.
- 36 The Lord shal bring thee & thy King
(which thou shalt set ouer thee) vnto a na-
cion, which nether thou nor thy fathers
haue knowen, and there thou shalt serue
other gods: euen wood and stonē,
- 37 And thou shalt be a wonder, a prouerbe
& a cōmune talke among all people, whe-
ther the Lord shal cary thee.
- 38 Thou shalt cary out muche fede into y
field, and shalt gather but litle in: for the
greshoppers shal destroye it.
- 39 Thou shalt plante a vineyard and dres-
se it, but shalt nether drinke of the wine,
nor gather the grapes: for the wormes shal
eat it.

- 40 Thou shalt haue oliue trees in all thy
coastes, but shalt not anoint thy self with
the oyle: for thine oliues shal fall.
- 41 Thou shalt beget sonnes, and daughters,
but shalt not haue them: for they shal go
into captiuitie.
- 42 All thy trees and frute of thy lād shal
the greshopper consume.
- 43 The stranger that is among you, shal
clime about thee vp on hye, & thou shalt
come downe beneth alowe.
- 44 He shal lend thee, and thou shalt not
lend him: he shalbe the head, & thou shalt
be the taile.
- 45 Moreover, all these curses shal come vp-
on thee, and shal pursue thee and ouertake
thee, til thou be destroyed, because thou
obeyedst not the voyce of the Lord thy
God, to kepe his commandements, & his
ordinances, which he commanded thee:
- 46 And they shalbe vpon thee for signes
and wonders, and vpon thy sede for euer,
- 47 Because thou seruedst not the Lord thy
God with ioyfulnes & with a good heart
for the abundance of all things.
- 48 Therefore thou shalt serue thine enemies
which the Lord shal send vpon thee, in
honger and in thirst, and in nakednes, and
in nede of all things: & he shal put a yoke
of yron vpon thy necke vntil he haue de-
stroyed thee.
- 49 The Lord shal bring a nacion vpō thee
from far, euen from the end of the worlde,
flying swift as an egle: a nacion whose
tongue thou shalt not vnderstand:
- 50 A nacion of a fierce countenance, which
wil not regarde the persone of the olde,
nor haue compaſſion of the yong.
- 51 The same shal eat the frute of thy cat-
tel, and the frute of thy land vntil thou be
destroyed, and he shal leaue thee nether
wheat, wine, nor oyle, nether the increase
of thy kyne, nor the flockes of thy shepe,
vntil he haue broght thee to noight.
- 52 And he shal besiege thee in all thy citi-
es, vntil thine hye and strong walles fail
downe, where in y trustedst in all the land:
and he shal besiege thee in all thy cities
throughout all thy land, which the Lord
thy God hath giuen thee.
- 53 And thou shalt eat the frute of thy bo-
die: euen the flesh of thy sonnes and thy
daughters, which the Lord thy God
hath giuen thee, during the siegē and
straitnes wherein thine enemy shal inclo-
se thee:
- 54 So that the man (that is tender and exce-
ding deintie among you) shalbe grieved
at his brother and at his wife, that lyeth in
his bosome, & at the remnant of his chil-
dren, which he hath yet left;
- 55 For feare of giuing vnto anye of them
of the flesh of his children, whome he shal

Or, be shal be
before thou be
139.

Under one
kinde he con-
teineth all the
vermine, w.
destroye the
frutes of the
land, and this
is an euident
token of Gods
curſe.

Gods plas-
gues shalbe eu-
ident signes y
he is offended
with thee

Or, barbare,
cruel, & impa-
tient

Or, byrnie of
thy bullockes.

Or, garr.

Leui 26.29.
2 ki: 5.28.
Iamen 4.10.
baruk 2.21.

Chap 11.9.

eat, because he hath nothing left him in that siege, and straitnes, wherewith thine enemy shall besiege thee in all thy cities.

f As came to pass: in 7 daies of Ioram, King of Israél, 2 King. 6, 19, and when the Romans besieged Ierusalem.

t Hungre shall bow her, y she shall be ready to eat her childe before it be deuoured.

u For he that offendeth in one, is guiltie of all. Iam 2, 10.

z Declaring y God hathc in shaire meane to plague the wicked, besides them that are ordinarie or written Chap. 10, 22.

y Signifying y it is a singular gift of God to be in a place where as we may worship God purely & declare our faith & religion.

Or, thus shall he be in daies of thy life.

z Because they were vniuersal of that miracle, wher the Sea gaue place for the to passe through.

56 The tender and deintie woman among you, which neuer wolde venture to set the sole of her fote vpon the grounde (for her softnes and tendernes) shall be grieved at her husband, that lieth in her bosome, and at her sonne, & at her daughter, And at her daughter after byrth (that shall come out from betwene her fete) and at her children, which she shall beare: for wher all things lacke, she shall eat them secretly, during the siege and straitnes, wherewith thine enemy shall besiege thee in thy cities.

58 ¶ If thou wilt not kepe and do all the wordes of this Lawe (that are written in this booke) & feare this glorious & feareful Name THE LORD THY GOD, Then the Lord wil make thy plagues wonderful, & the plagues of thy sede, euen great plagues and of long continuance, & sore diseases, and of long durance.

60 Moreover, he wil bring vpon thee all the diseases of Egypt, wherof thou wast afraid, and they shall cleaue vnto thee.

61 And euerie sicknes, and euerie plague, which is not written in the booke of this Lawe, wil the Lord heape vpon thee, vntil thou be destroyed.

62 And ye shall be left fewe in number, wher ye were as the stars of heauen in multitude, because thou woldest not obey the voyce of the Lord thy God.

63 And as the Lord hath reioyced ouer you, to do you good, & to multiplie you, so he wil reioyce ouer you, to destroye you, and bring you to nought, and ye shall be rooted out of the land, whether thou goest to possesse it.

64 And the Lord shall scatter thee among all people, from the one end of the worlde vnto the other, and there thou shalt serue other gods, which thou hast not knowen nor thy fathers, euen wood and stone.

65 Also among these nations thou shalt finde no rest, nether shall the sole of thy fote haue rest: for the Lord shall giue thee there a trembling heart, and looking to returne til thine eyes fall out, & a sorowful minde.

66 And thy life shall hang before thee, and thou shalt feare bothe night and day, and shalt haue none assurance of thy life.

67 In the morning thou shalt say, Wolde God it were euening, and at euening thou shalt say, Wolde God it were morning, for the feare of thine heart, which thou shalt feare, and for the sight of thine eyes, which thou shalt see.

68 And the Lord shall bring thee into Egypt againe with shippes by the way, wherof I said vnto thee, Thou shalt see it no more againe; & there ye shall sell your sel-

ues vnto your enemies for bondemen and bonde women, & there shall be no byer.

CHAP. XXIX.

The people are exhorted to obserue the commandements. 10 The whole people from the best to the worst are comprehended vnder Gods couenant. 19 The punishment of him that flattereth him selfe in his wickednes. 24 The cause of Gods wrath against his people.

1 These are the wordes of the couenant which the Lord commanded Moses to make with the children of Israél in the land of Moab beside the couenant which he had made with them in Horé.

2 ¶ And Moses called all Israél, & said vnto them, Ye haue sene all that the Lord did before your eyes in the land of Egypt vnto Pharaoh and vnto all his seruants, & vnto all his land,

3 The great tentacions which thine eyes haue sene, those great miracles and wonders:

4 Yet the Lord hath not giuen you an heart to perceiue, and eyes to see, and cares to heare, vnto this day.

5 And I haue led you fourtie yere in the wilderness: your clothes are not waxed olde vpon you, nether is thy shoe waxed olde vpon thy fote.

6 Ye haue eaten no bread, nether dronke wine, nor strong drinke, that ye might knowe, how that I am your Lord your God.

7 After ye came vnto this place, and Sihon King of Heshbon, and Og King of Bashan came out against vs vnto battel, and we slewe them,

8 And toke their land, and gaue it for an inheritance vnto the Reubenites, and to the Gadites, & to the half tribe of Manasse.

9 ¶ Kepe therefore the wordes of this couenant & do them, that ye may prosper in all that ye shall do.

10 Ye stand this day euerie one of you before the Lord your God: your heades of your tribes, your Elders and your officers, euen all the men of Israél:

11 Your children, your wiues, & thy stranger that is in thy campe from the hewer of thy wood, vnto the drawer of thy water,

12 That thou shuldest passe into the couenant of the Lord thy God, and into his othe which the Lord thy God maketh with thee this day,

13 For to establish thee this day a people vnto him selfe, & that he may be vnto thee a God, as he hath said vnto thee, and as he hath sworne vnto thy fathers, Abraham, Izhak, and Iaakob.

14 Nether make I this couenant, and this othe with you onely,

15 But as well with him that standeth here with vs this day before the Lord our God, as with him that is not here with vs this day.

16 For ye knowe, how we haue dwelt in the land

a That is, the articles, or conditions.

b At the first giuing of the Lawe, which was fourtie yeres before.

c The proofe of my power.

d He sheweth that it is not in mans power to vnderstand the mysteries of God, if it be not giuen him from aboue.

e Made by mans arte, but manna, which is called the bread of Angels.

Chap. 4, 6.

f Who knoweth your heartes, & therefore ye may not thinke to dissemble w him.

g Alluding to them, y when they made a sure couenant, deuicid a beaſt in twaine, and part betwene the partes deuicid, Gen 15, 10.

h Meaning, their posteritie.

land of Egypt, and how we passed through the middes of the nacions, which ye passed by.

17 And ye haue sene their abominacions & their idoles (wood, and stone, siluer & golde) which were among them,

18 That there shulde not be among you mā nor woman, nor familie, nor tribe, which shulde turne his heart away this day from the Lord our God, to go & serue the gods of these nacions, & that there shulde not be among you ^aanie roote that bringeth fourth gall and wormewood,

ⁱ Suche sinne, as the bitter fruce thereof might choke & cleaue you ^{101, 118, 119.}

19 So that when he heareth the wordes of this curse, he ^bblesse him selfe in his heart, saying, I shal haue peace, although I walke according to the stubbernes of mine owne heart, thus adding ^kdronkennes to thirst.

^k For as he ^jis thirsty, desireth to drinke muce, so he ^jfolloweth his appetites, seeketh by all meanes, & yet can not be satisfied.

20 The Lord wil not be merciful vnto him, but then the wrath of the Lord and his ielousie shal smoke against that man, and euerie curse that is written in this boke, shal light vpon him, and the Lord shal put out his name from vnder heauen,

21 And the Lord shal separate him vnto euil out of all the tribes of Israél, according vnto all the curses of the couenant, that is written in the boke of this Lawe.

ⁱ Gods plagues vpon the that rebell against him, shal be so strange, that all ages shalbe astonished.

22 So that the ^lgeneracion to come, *euē* your children, that shal rise vp after you, and the stranger that shal come from a far land, shal say, when they shal see the plagues of this land, and the diseases thereof, wherewith the Lord shal smite it:

23 (For all that lād shal burne with brimstone and salt: it shal not be sown, nor bring fourth, nor anie grasse shal growe therein, like as in the ouerthrowing of ^{*}Sodom, & Gomoráh, Admáh, & Zeboim, which the Lord ouerthrewe in his wrath and in his angre)

Gene. 19, 25.

24 Then shal all nacions say, ^{*}Wherefore hathe the Lord done thus vnto this land? how feare ^{is} this great wrath?

¹ King 9, 8. per. 22, 8.

25 And they shal answer, Because they haue forsaken the couenant of the Lord God of their fathers, which he had made with them, when he broght them out of the lād of Egypt,

26 And went and serued other gods & worshipped them: *euē* gods which they knewe not, & which had giuen them nothing,

¹⁰¹, which had not giuen them a land to possess

27 Therefore the wrath of the Lord waxed hote against this land, to bring vpon it euerie curse that is written in this boke.

¹⁰¹, which had not giuen them a land to possess
¹⁰¹ in Moses hereby reprooueth their curiosities, which seek those things ^jare only known to God: & their negligence, that regard not that, ^jGod hath reueiled vnto them, as the Lawe.

28 And the Lord hathe rooted them out of their land in angre, and in wrath, and in great indignacion, and hathe cast them into another land, as *appeareth* this day.

29 The ^msecret things belong to the Lord our God, but ^jthings reueiled belong vnto vs, and to our children for euer, that we

may do all the wordes of this Lawe.

CHAP. XXX.

¹ Mercie shewed when they repent. 6 The Lord doeth circumsise the heart 11 All excuse of ignorance is taken away. 19 Life and death is set before the. 26 The Lord is their life which obey him.

1 **N**ow whē all these things shal come vpon thee, *ether* the blessing or the curse which I haue set before thee, and ^jshalt ^aturne into thine heart, among all ^jnacions whether tne Lord thy God hathe driuen thee,

^a By calling to remembrance both his mercies & his plagues

2 And shalt returne vnto ^jLord thy God, and obey his voyce in all that I commāde thee this day: thou, & thy children with all thine ^bheart and with all thy soule,

^b In true repentance is none hypocritic.

3 Then ^jLord thy God wil cause thy captiues to returne, and haue compasfion vpon thee, & wil returne, to gather thee out of all the people, where ^jLord thy God had scattered thee.

4 Though thou werest cast vnto the vtmost parte of ^cheauen, from thence wil ^jLord thy God gather thee, & from thence wil he ^dtake thee,

^c Euen to the worldes end.

5 And the Lord thy God wil bring thee into the land which thy fathers possessed, and thou shalt possesse it, and he wil shewe thee fauour, and wil multiplie thee ^aboue thy fathers.

^d And bring thee into thy country.

6 And the Lord thy God wil ^ecircumsise thine heart, and the heart of thy fede, that thou maist loue the Lord thy God with all thine heart, and with all thy soule, that thou maist liue.

^e God wil purge all thy wicked affections & thing is none in thine owne power to do.

7 And the Lord thy God wil lay all these curses vpon thine enemies, and on them, that hate thee, and that persecute thee.

8 ^fReturne thou therefore, & obey the voyce of the Lord, & do all his commandements, which I commande thee this day.

^f If we will haue God to worke in vs with his holy spirit, we must turne againe to him by repentance.

9 And ^jLord thy God wil make thee plētous in euerie woike of thine hand, in ^jfrute of thy body, and in the frute of thy cattel, and in the frute of the land for thy welth: for ^jLord wil turne againe & ^greioyce ouer thee to do thee good, as he reioyced ouer thy fathers,

^g He meaneth not that God is iudicē to these passions, to reioyce or to be sad: but he wlex this manner of speache to declare the loue ^jhe beareth vnto vs.

10 Because thou shalt obey the voyce of the Lord thy God, in keeping his commandements, & his ordināces, which are written in the boke of this Lawe, when thou shalt returne vnto the Lord thy God with all thine heart & with all thy soule.

11 ¶ For this commandement which I commande thee this day, is ^hnot hid fro thee, nether is it farre of.

^h The Lawe is so euident that none can pretend ignorance.

12 It is not in heaue, that thou shuldest say, ^{*}Who shal go vp for vs to heauen, and bring it vs, and cause vs to heare it, that we may do it?

Rom. 10, 6.
ⁱ By heauen & ^jsea he meaneth places most farre distant.

13 Nether is it beyonde the ⁱsea, that thou

shuldest say, Who shal go ouer the sea for vs, & bring it vs, and cause vs to heare it, that we may do it?

Even the Lawe & the Gospel I By faith in Christ

14 But the ^k worde is verie nere vnto thee: *even* in thy mouth & in thine heart, for to do it.

So that to loue & obey God, is ourly life & felicitie

15 Beholde, I haue set before thee this day life & good, death and euil.

He addeth these promises to signifie that it is for our profit y we loue him & not for his.

16 In that I commande thee this day, ^m to loue the Lord thy God, to walke in his wayes, & to kepe his commandments, & his ordinances, & his lawes y thou maifest ⁿ liue & be multiplied, and that the Lord thy God may bleise thee in the land, whether thou goest to possesse it.

17 But if thine heart turne away, so that y wilt not obey, but shalt be seduced & worship other gods, and serue them,

18 I pronounce vnto you this day that ye shal surely perish, ye shal not prolong your dayes in the lād whether thou passest ouer Iordén to possesse it.

Chap 4. 26.

19 * I call heauen & earth to recorde this day against you, that I haue set before you life and death, blessing and cursing. therefore chose life, that *bothe* thou & thy seede may liue,

That is, loue & obey God: which thing is not in mans power, but Gods spirit onely worketh it in his elect.

20 By louing the Lord thy God, by obeying his voyce, & by cleauing vnto him: for he is thy life, and the length of thy dayes: that thou maist dwel in the land which the Lord sware vnto thy fathers, Abraham, Izhák and Izaakób, to giue them.

CHAP. XXXI.

27 Moses preparing himselfe to dye, appointeth Ioshua to rule the people 9 He giueth the Lawe to the Levites, that they shoulde read it to the people 19 God giueth the a song as a witness bet wene him & them 23 God confir meth Ioshua 29 Moses sheweth them that they wil rebel after his death

1 Then Mosés went & spake these wordes vnto all Israél,

I can no longer execute mine office Nom 20. 12. Chap. 3. 26.

2 And said vnto them, I am an hundreth & twentie yeie olde this day: I can no more go out & in: also y Lord hathe said vnto me, * Thou shalt not go ouer this Iordén.

Nom. 27. 18.

3 The Lord thy God he wil go ouer before thee: he wil destroy these nacions before thee, & thou shalt possesse them * Ioshua, he shal go before thee, as the Lord hathe said.

Nom. 21. 24.

4 And the Lord shal do vnto thé, as he dyd to * Sihón & to Og Kings of the Amorites, & vnto their lād whome he destroyed.

Into your hands.

5 And the Lord shal giue thé ^b before you that ye may do vnto them according ⁿ to euerie ^m commandement, which I haue commanded you.

Chap. 7. 2.

Or, be of good courage

6 Plucke ^v vp your hearts therefore, and be strong: dread not, nor be afraid of them: for the Lord thy God him selfe doeth go with thee: he wil not fayle thee, nor forsake thee.

7 ¶ And Mosés called Ioshua, and said vn-

to him in the sight of all Israél; Be ^e of a good courage and strong: for ^e you shalt go with this people vnto the land which the Lord hathe sworne vnto their fathers, to giue them, and thou shalt giue it them to inherit.

For he that must gouerne y people, hath the neede to be valiant to resist vice, & constant to maintaine vertue

8 And the Lord him selfe doeth ^d go before thee: he wil be with thee: he wil not fayle thee, neither forsake thee: feare not therefore, nor be discomfited.

Signifying that man can neuer be of good courage, except he be persuaded of Gods fauour & assistance.

9 ¶ And Mosés wrote this Lawe, and deliuered it vnto the Priests y sonnes of Leui, (which bare the Arke of the couenant of the Lord) and vnto all the Elders of Israél,

10 And Mosés commanded them, saying, * Euen the tenth yeie ^e whē y yeie of freedom shall be in the feast of the Tabernacles:

Nhem 8. 2. Chap 15. 2.

11 When all Israél shal come to appeare before the Lord thy God, in the place which he shal chose, thou shalt read this Lawe before all Israél that they may heare it.

Before y Arke of the couenāt, which was the signe of Gods presence, & the figure of Christ.

12 Gather the people together: men, & women, and children, and thy stranger: that is within thy gates, that they may heare, and that they may learne, and feare the Lord your God, and kepe, and obserue all y wordes of this Lawe,

13 And that their children which ^f haue not knowne it, may heare it, and learne to feare the Lord your God, as long as ye liue in the land, whether ye go ouer Iordén to possesse it.

Which were to: borne whē the Lawe was giuen

14 ¶ Then the Lord said vnto Mosés, Beholde, thy dayes are come, that thou must dye: Call Ioshua, & itād ye in the Tabernacle of the Congregation that I may giue him a charge. so Mosés & Ioshua wēt, and stode in the Tabernacle of the Congregation.

Or, commanded were.

15 And the Lord appeared in y Tabernacle, in the pillar of a cloude: & the pillar of the cloude stode ouer the dore of the Tabernacle.

In a cloude that was factored like a pillar.

16 ¶ And y Lord said vnto Mosés, Beholde, thou shalt slepe with thy fathers, and this people wil rise vp. and go a whoring after the gods of a strange land (whether they go) to dwel therein, & wil forsake me. and breake my coucnant which I haue made with them.

17 Wherefore my wrath wil waxe hote against them at y day, & I wil forsake them, & wil ^h hide my face from them: then they shall be consumed, and many aduersities & tribulacions shal come vpon them: so then they wil say, Are not these troubles come vpon me, because God is not with me?

That is, I will take my fauour from them, as to turne his face toward vs, as to shewe vs his fauour.

18 But I wil surely hide my face in y day, because of all the euil, which they shal commit, in y they are turned vnto other gods.

19 Now

i To preferre you and your childre fro idolaerie, by remebring Gods benedictes

k For this is the nature of flesh, no longer to obey God, then it is vnder the rod

l That these evils are come upon them, because they forsooke me.

19th. 1. A.

m Of thine Israhelitic, whiche thou shalt turne away fro the doctrine contained therein

n As gouerners, iudges, & magistrates

o By idolatrie, worshipping images, & so are the worke of your hands.

19 Now therefore write ye this song for you, and teache it the children of Israhel: put it in their mouthes, that this song may be my witness against the children of Israhel.

20 For I will bring them into the land (which I swaue vnto their fathers) that floweth with milke and hony, and they shall eat, and fill them selues, and waxe fat: then shall they turne vnto other gods, and serue them, and contemne me, & breake my couenant.

21 And then when manie aduersities and tribulations shall come vpon them, this song shall answer them to their face as a witness: for it shall not be forgotten out of the mouthes of their posteritie: for I knowe their imaginacion, which they go about euen now, before I haue brought them into the land which I swaue.

22 ¶ Moses therefore wrote this song the same day and taught it the children of Israhel.

23 And God gaue Ioshua the sonne of Nun a charge, and said, Be strong, and of a good courage: for thou shalt bring the children of Israhel into the land, which I swaue vnto them, and I will be with thee.

24 ¶ And when Moses had made an end of writing the wordes of this Lawe in a booke vntill he had finished them,

25 Then Moses commanded the Leuites, which bare the Arke of the couenant of the Lord, saying,

26 Take the booke of this Law, and put ye it in the side of the Arke of the couenant of the Lord your God, that it may be there for a witness against thee.

27 For I knowe thy rebellion and thy stiffe necke: beholde, I being yet aliue with you this day, ye are rebellious against the Lord: how muche more then after my death?

28 Gather vnto me all the Elders of your tribes, and your officers, that I may speake these wordes in their audience, and call heauen and earth to recorde against them.

29 For I am sure that after my death ye will vtterly be corrupt and turne from the way, which I haue commanded you: therefore euil wil come vpon you at the length, because ye wil commit euil in the sight of the Lord, by prouoking him to anger through the worke of your hands.

30 Thus Moses spake in the audience of all the Congregation of Israhel the wordes of this song, vntill he had ended them.

CHAP. XXXII.

7 The song of Moses cōtaining Gods benefites toward the people. 11 And their ingratitude toward him 20 God menaceth them. 21 And speaketh of the vocation of the Gentiles. 26 Moses commandeth to teache the Lawe

to the childre: 49 God forewarneth Moses of his death.

1 **H**earken, ye heauens, and I will speake: and let the earth heare the wordes of my mouth.

2 My doctrine shall drop as the raine, and my speache shall still as doeth the dewe, as the showre vpon the herbes, and as the great raine vpon the grasse.

3 For I will publishe the Name of the Lord: giue ye glorie vnto our God.

4 Perfect is the worke of the mighty God: for all his wayes are iudgement. God is true, and without wickednes: iust, & righteous is he.

5 They haue corrupted them selues toward him by their vice, not being his children, but a frowarde and crooked generacion.

6 Do ye so rewarde the Lord, o foolish people and vnwise: is not he thy father, that hath bought thee? he hath made thee, and proportioned thee.

7 Remember the dayes of olde: consider the yeeres of so manie generacions: aske thy father, and he will shewe thee: thine Elders, and they will tel thee.

8 Whē the most high God deuided to the nations their inheritance, when he separated the sonnes of Adam, he appointed the borders of the people according to the number of the children of Israhel.

9 For the Lords porcion is his people: Iacob is the lot of his inheritance.

10 He founde him in the land of the wildernes, in a walle, and roaring wildernes: he led him about, he taught him, and kept him as the apple of his eye.

11 As an eagle stretcheth vp her nest, & floureth ouer her birdes, stretcheth out her wings; taketh them, and beareth them on her wings,

12 So the Lord alone led him and there was no strange god with him.

13 He carried him vp to the high places of the earth, that he might eat the frutes of the fields, and he caused him to sucke hony out of the stone and oyle out of the hard rocke:

14 Butter of kine, and milke of shepe with fat of the lambs, and rams fed in Bashan, and goates, with the fat of the graines of wheat, and the red licour of the grape hast thou dronke.

15 ¶ But he that should haue bene vpright, when he waxed fat, spurned with his heele: thou art fat, thou art grosse, thou art laden with fumes: therefore he forsoke God that made him, and regarded not the strong God of his saluacion.

16 They prouoked him with strange gods: they prouoked him to anger with abominacions.

17 They offered vnto deuils, not to God, but to gods whome they knewe not: newe

a As witnesses of this peoples ingratitude.

b He desireth that he may speake to Gods glorie, & that the people, as the greene grasse, may receiue the dewe of his doctrine

c The Ebrewe worde is rocke: noting the mightie, faithful, and constant in his promises.

d Not according to the common creature, but by a new creature by his spirit

e When God by his prouidence deuided the world, he let for a time that portio to the Canaanites, which should after be an inheritance for all his people Israhel

f To teache them to sit.

Or, god of strength nation

g Meaning of the land of Canaan, which was his inheritance of Egypt: that is, abundance of all things euen in the very rockes

Elv. 11. 20

h He sheweth what is the principal end of our vocation

i By changing his seruice for their superstitious: Scripture calleth newe, what fouler is in nature, because the error neuer so olde.

gods that came newly vp, whome their fathers feared not.

18 Thou hast forgotten the mightie God, that begate thee, & hast forgotten God that formed thee.

19 The Lord then sawe it, and was angry, for the prouocation of his ^msonnes and of his daughters.

^m He calleth the Gods children, not to honour them, but to shewe them from what danger they are fallen.

20 And he said, I wil hide my face from the; I wil see what their end shal be: for they are a frowarde generacion, childre in whom is no faith.

Rom. 10, 19.

21 They haue moued me to ielousie with that which is not God: they haue prouoked me to angre with their vanities: * and I wil moue them to ielousie with those which are no ⁿ people: I wil prouoke them to angre with a foolish nacion.

ⁿ Which I haue not faouored, nor giuen my Lawes vnto them.

22 For fire is kindled in my wrath, & shal burne vnto the bothome of hee, & shal consume the earth with her increase, & set on fire the fundacions of the mountaines.

23 I wil spend plagues vpon them: I wil bestowe mine arrowes vpon them.

24 They shall be burnt with hunger, and consumed with heat, and with bitter destruction: I wil also send the teeth of beastes vpon them, with the venime of serpents creeping in the dust.

^o They shall be haue bothe in the field & at home.

25 The sworde shal ^o kil them without, and in the chambers feare bothe the yong man and the yong woman, the suckeling with the man of graye heere.

26 I haue said, I wolde scatter the abroad: I wolde make their remembrance to cease from among men,

^p Reioycing to see the godly afflicted, & attributing that to them selves, & is wrought by Gods hand.

27 Saue that I feared the furie of the enemy, lest their aduersaries shulde waxe proude, & lest they shulde say, Our hye hand & not the Lord hath done all this.

28 For they are a nacion voyde of counsel, nether is there any vnderstanding in the.

29 Oh that they were wise, then they wolde vnderstand this: they wolde consider their later end.

^q They wolde consider & sell citie, that was prepared for them, if they had obeyed God

30 Howe shulde one chase a thousand, and two put te thousand to flight, except their strong God had solde them, & the Lord had shut them vp?

^r Or, deliuered them to their enemies.

31 For their god is not as our God, euen our enemies being iudges.

32 For their vine is of the vine of Sodom, & of the vines of Gomorath: their grapes are grapes of gall, their clusters be bitter.

33 Their wine is the poyson of dragons, and the cruel gall of aspes.

^s The fruites of the wicked are as poyson, detestable to God, and dangerous for man
Eccles 24, 2.
Rom. 12, 19.
1 Cor. 10, 30.

34 Is not this laid in store with me, & sealed vp among my treasures?

35 * Vengeance and recompense are mine: their foete shal slide in due time: for the daye of their destruction is at hand, and the things that shal come vpon them, make haste.

36 For the Lord shal iudge his people, and repent toward his seruants, when he seeth that their power is gone, and none shut vp in holde nor left abroad.

^t Or, change his made.
I will neither strag nor weake in a manner remaine.

37 When men shal say, Where are their gods, their mightie God in whome they trusted?

38 Which did eat the fat of their sacrifices, and did drinke the wine of their drinke offering: let them rise vp, and helpe you: let him be your refuge.

39 Beholde now, for I, I am he, and there is no gods with me: * I kil, and giue life: I wounde, & I make whole: * nether is there any that can deliuer out of mine hand.

^u King. 3, 2.
1 Cor. 13, 2.
Wisd 16, 13.

40 For I * lift vp mine hand to heauen, & say, I liue for euer.

^v That is, I sweare, read Gen. 14, 22.

41 If I whet my glittering sworde, and mine hand take holde on iudgement, I wil execute vengeance on mine enemies, and wil rewarde them that hate me.

42 I wil make mine arrowes dronke with blood, (and my sworde shal eat flesh) for the blood of the slaine, & of the captiues, when I beginne to take vengeance of the enemy.

43 * Ye nations, praise his people: for he wil auenge the ^u blood of his seruants, and wil execute vengeance vpon his aduersaries, and wil be merciful vnto his land, and to his people.

Rom. 12, 10.

^u Whether of blood or Gods people be shed for their sinnes, or trial of their faith, he promiseth to reuenge it.

44 ¶ Then Mofés came and spake all the wordes of this song in the audience of the people, he and ^v Hothéa the sunne of Nun.

^v Or, Ioshua.

45 When Mofés had made an end of speaking all these wordes to all Israél,

46 Then he said vnto them, * Set your hearts vnto all the wordes which I testifie against you this day, that ye may comande them vnto your childre, that they may obserue and do all the wordes of this Lawe.

Chap. 6, 8.
E 12, 12.

47 For it is no * vaine worde concerning you, but it is your life, and by this worde ye shal prolong your dayes in the land, whether ye go ouer Iordén to possesse it.

^x For I will performe my promes vnto you, Isa. 55, 10.

48 * And the Lord spake vnto Mofés the selfe same day, saying,

Nom. 27, 12.

49 Go vp into this mountaine of Abarim, vnto ^y mount Nebó, which is in the land of Moab, that is ouer against Ierichó: and beholde the land of Canaan, which I giue vnto ^y children of Israél for a possession.

50 And dye in the mount which thou goest vp vnto, and thou shalt be * gathered vnto thy people, * as Aarón thy brother dyed in mount Hor, and was gathered vnto his people,

Gen. 22, 8.
Nom. 20, 28.
E 33, 38
Nom. 30, 12.
E 27, 14.

51 Because ye * trespassed against me among the children of Israél, at the waters of Meribáh, at Kadésh in the wilderness of Zin: for ye ^y sanctified me not among the children

^y Or, if first: y Ye were not earnest and constant to maintain mine honour.

children of Iſraél.
2 Thou ſhalt therefore ſe the land before thee, but ſhalt not go thither, *I meane*, into y land which I giue the childre of Iſraél.

CHAP. XXXIII.

1 Mofes before his death bleſſeth all the tribes of Iſraél.
26 There is no God like to the God of Iſraél. 29 Nor anie people like vnto his.

a This bleſſing cōtaineth nor onely a ſimple prayer, but an aſſurance of the effect thereof

b Meaning, in- ſent Angels.

c Ebr his Sam- 3 res. that is the childre of Iſraél
d As thy diſ- ciples

e To vs and 4 our ſucceſſors.

f Or, Mofes
Or, Iſraél.

g Reubē ſhal- 6 be one of the tribes of Gods people, though for his ſinne his honour be diminished & his familie but ſmale

h Signifying that he ſhulde hardly obtaine Iaakobs p- mes Gen 49, 8 Exod. 28, 30.

i He prefer- red Goas clo- ſur to all natu- ral affeccion, Exod 32, 29.

k He declareth that the mini- ſters of God haue manie e- nemies, & there- fore nauene- dede to be prayed for
l Because the temple ſhulde be buile in Zion, w was in the tribe of Beniamin, he ſheweth that God ſhulde dwell with him there
Or, ſouueraine

NOW this is the a bleſſing wherewith Mofes the man of God bleſſed the childre of Iſraél before his death, & ſaid, The Lord came from Sinai, and roſe vp from Seir vnto them, and appeared clearely from mount Parán, and he came with ten b thouſands of Saintes, and at his right hand a fry Lawe for them.

Though he loue the people, yet c all thy Saintes are in thine hands: & they are humbled at d thy fete, to receiue thy wordes.

Mofes commāded vs a Lawe for an e inheritance of the Cōgregation of Iaakób.

Thē he was among the righteous people, as King, when the heades of the people, and the tribes of Iſraél were aſſembled.

¶ Let f Reubén liue, and not dye, though his men be a ſmall number.

¶ And thus he bleſſed Iudáh, & ſaid, Heare, ó Lord, the voice of Iudáh, & bring him vnto his people: his hands ſhalbe g ſufficient for him, if thou helpe him againſt his enemies.

¶ And of Leui he ſaid, Let thy* Thúmím & thine Vrím be w̄ thine holy one, whome thou dideſt proue in Maſſáh, and dideſt cauſe him to ſt: ue at y waters of Meribáh.

Who ſaid vnto his father and to his mother, h I haue not ſene him, nether knewe he his brethren, nor knewe his owne children: for they obſerued thy worde, & kept thy cōuenant.

They ſhal teache Iaakób thy iudgemēts, and Iſraél thy Lawe: they ſhal put incens before thy face, & the burnt offering vpon thine altar.

Bleſſe, ó Lord, his ſubſtance, and accept the worke of his hands: i ſmite through the loines of thē that riſe againſt him, and of them that hate him, that they riſe not againe.

¶ Of Beniamín he ſaid, The beloued of the Lord ſhal k dwel in ſafety by him: the Lord ſhal couer him all the day long, and dwel betwene his ſhulders.

¶ And of Joſeph he ſaid, Bleſſed of the Lord is his land for the ſwetenes of heauē, for the dewe, and l for the depth lying beneth,

And for the ſwete increaſe of the ſunne, and for the ſwete increaſe of the moone,

And ſo: the ſwetenes of the top of the ancient mountaines, and for the ſwetenes of the olde hilles,

16 And for the ſwetenes of the earth, & abundance thereof: & the good wil of him that dwelt in the i buſhe, ſhal come vpon the head of Joſeph, and vpon the top of the head of him that was * ſeparated from his brethren.

l Which was, God appearing vnto Moſes, Exod 3, 2 Gen. 49, 26.

17 His beautie ſhalbe like his firſt borne bullocke, and m his hornes as the hornes of an vnicorne: with them he ſhal ſmite the people together, euen the ends of the worlde: theſe are alſo the ten thouſands of Ephráim, and theſe are the thouſands of Manaſſéh.

Or, ſtrength

¶ And of Zebulún he ſaid, Reioyce, Zebulún, in thy n going out, and thou, Iſſachár, in thy tentes.

m In thy prof- perous viages vpon the ſea, Gen 49, 13 Or, moſt Zéu.

They ſhal call the people vnto the mo- untaine: there they ſhal offer the ſacrifices of righteouſnes: for o they ſhal ſucke of the abundance of the ſea, and of the treasures hid in the ſand.

n The tribe of Zebulún.

¶ Alſo of Gad he ſaid, Bleſſed be he that enla: geth Gad: he dwelleth as a lion, that catcheth for his pray y arme w̄ the head.

And he looked to him ſelſe at the begin- ning, becauſe there was a porcion of the o Lawe giuer hid: yet he ſhal come with the heads of the people, to execute the iuſtice of the Lord, & his iudgements with Iſraél.

o So that the porcion of the Gadites, and others on this ſide Iordén was Gods, though it was not ſo knowē.

¶ And of Dan he ſaid, Dan is a lions whelp: he ſhal leape from Baſhán.

¶ Alſo of Naphtalí he ſaid, ó Naphtalí, ſatiſfied with fauour, and filled with the bleſſing of the Lord, poſſeſſe p the Weſt and the South.

p Meaning, ne- re the ſea.

¶ And of Aſhér he ſaid, Aſhér ſhalbe bleſ- ſed with children: he ſhalbe acceptable vnto his brethren, and ſhal dip his fote in oyle.

Thy ſhoes ſhalbe q yron and braſſe, and thy ſtrength ſhal continue as long as thou liueſt.

q Thou ſhalt be ſtrong, or thy countrey ſhal be full of meēt. It ſeemeth that Sim: on is left out becauſe he was vnder Iudáh & his por- cion of his in- heritāce, Iofa. 19, 9

¶ There is none like God, ó righteous people, which rideth vpon the heauens for thine helpe, & on y cloudes in his glorie.

The eternal God is thy refuge, and vnder his armes thou arte for euer: he ſhal caſt out the enemy before thee, and wil ſay, Destroy them.

Thē Iſraél r the founteine of Iaakób ſhal dwel alone in ſafety in a land of wheat & wine: alſo his heauē ſhal drop the dewe.

r Who was plentiful in iſ- ſue as a foun- teine.

Bleſſed art thou, ó Iſraél: who is like vnto thee, ó people ſaued by the Lord, y ſhyde of thine helpe, & which is y ſword of thy glorie: therefore f thine en- mies ſhalbe in ſubiection to thee, & thou ſhalt tread vpō their hie places.

f Thine ene- mies for feare ſhal lie & ſub- ſe to be in ſubiection.

CHAP. XXXIII.

1 Mofes ſeeth all the land of Canaan. 5 He dyeth. 8 Iſraél wepeth 9 Iſſhua ſuccedeth in Mofes rowme. 10 The praiſe of Mofes.

^a Which was a parte of mount Abarim, Nomb. 27. 12. Chap. 3. 27. 2. Mac. 2. 4.

^b Called, Mediterraneanum.

Gen. 12. 7. & 13. 15.

^c To wit, the Angel of the Lord, Iude 9. ^d That the te-wes might not haue occasion thereby to comat idolatrye.

1 **T**hen Mofés went from the plaine of Moáb vp into mount ^a Nébó vnto the top of Pisgáh that is ouer against Ierichó: and the Lord shewed him ^{*}all the lād of Gileád, vnto Dan,

2 And all Naphtali and the land of Ephraim and Manasséh, and all the land of Iudáh, vnto the vtmost ^b sea:

3 And the South, and the plaine of the valley of Ierichó, the citie of palmertrees, vnto Zoár.

4 And the Lord said vnto him, ^{*}This is y land which I sware vnto Abraham, to Izhák & to Iaakób, saying I wil giue it vnto thy seide: I haue caused thee to se it with thine eyes, but y shalt not go ouer thither.

5 So Mofés the seruant of the Lord dyed there in the lād of Moáb, according to y worde of the Lord.

6 And ^c he buried hí in a valley in y lād of Moáb ouer against Beth-peór, but no mā knoweth of his sepulchre vnto ^d this day.

7 Mofés was now an hūdreth & twēty yere olde whē he dyed: his eye was not dimme, nor his natural force abated.

8 And the children of Israél wept for Mofés in the plaine of Moáb thirty dayes: so the dayes of weping and mourning for Mofés were ended.

9 And ^e Ioshúa the sonne of Nun was full of the spirit of wisdom: for Mofés had put his hands vpon him. And the children of Israél were obedient vnto him, and did as the Lord had commanded Mofés.

10 But there arose not a Prophet since in Israél like vnto Mofés (whome the Lord knewe ^f face to face)

11 In all the miracles and wonders which the Lord sent him to do in the land of Egypt before Pharaóh and before all his seruants, and before all his land,

12 And in all that mighty ^g hand and all that great feare, which Mofés wrought in the sight of all Israél.

^e Hereby appeareth the fauour of God that leaueth not his Church of a gouernour.

^f Vnto whome the Lord did reueile him selfe plainly.

^g Meaning, the power of God working by Mofés in the wildernes.

THE BOKE OF IOSHVA.

THE ARGUMENT.

In this boke the holy Ghost setteih moste liuely before our eyes the accomplishment of Gods promes, who as he promised by the mouthe of Mofés, that a Prophet shulde be raised vp vnto the people like vnto him, whome he willed to obey, Deut. 18. 15: so he sheweth him selfe here true in his promes, as at all other times, and after the deathe of Mofés his faithful seruant, he raiseth vp Ioshúa to be ruler and gouernour ouer his people, that nether they shulde be discouraged for lacke of a captaine; nor haue occasion to distrust Gods promises hereafter. And because that Ioshúa might be confirmed in his vocation, and the people also might haue none occasion to grudge, as though he were not approued of God: he is adorned with moste excellent giftes and graces of God, bothe to gouerne the people with couns. and to defend them with strength, that he lacked nothing which either belonged to a valiant captaine or a faithful minister. So he overcometh all difficultes and bringeth them in to the land of Canaan: the which according to Gods ordinance he deuideth among the people & appointeth their borders: he establisheth lawes and ordinances, and putteth them in remembraunce of Gods manifolde benefites, assuring them of his grace and fauour, if they obey God, and contrariwise of his plagues and vengeance, if they disobey him. This historie doeth represente Iesus Christ the true Ioshúa, who leadeth vs into eternal felicitie, which is signified vnto vs by this land of Canaan. From the beginning of the Genesis to the end of this boke are contained 2597 yeres. For from Adam vnto the flood are 1656. from the flood vnto the departure of Abraham out of Caldea, 363. and from thence to the death of Ioseph 290. So that the Genesis containeth 2390. Exodus 140. the other thre bokes of Mofés 40. Ioshúa 27. So the whole maketh 2597 yeres.

CHAP. I.

1 The Lord incourageth Ioshúa to invade the lād. 4 The borders and limites of the lād of the Israelites. 5 The Lord promiseth to assist Ioshua, if he obey his worde. 11 Ioshúa commandeth the people to prepare the selues to passe ouer Iordén. 12 And exhorteth the Reubenites to execute their charge

^a The beginning of this boke dependeth on the last chap. of Deut, which was written by Ioshúa as a preparació to his historie.



Now after y ^a death of Mofés the seruāt of the Lord, y Lord spake vnto Ioshúa the sonne of Nun, Mofés minister, saying,

2 Mofés my seruāt is dead, I adnow therefore arise, go ouer this Iordén, thou, and all this peo-

ple, vnto the land which I giue them, that is, to the children of Israél.

3 ^{*}Euerie place that the sole of your fote shal tread vpon, haue I giué you, as I said vnto Mofés.

4 ^{*}Fró the ^b wildernes and this Lebanón cuen vnto y great Riuier, the riuier Peráth: all the land of the ^c Hittites, cuen vnto the great ^d sea toward the going downe of the sunne, shal be your coast.

5 There shal not a man be able to withstād thee all the dayes of thy life: as I was with Mofés, so wil I be with thee: ^{*}I wil not leaue thee, nor forsake thee.

(chap. 14. 9.)

^b Deut. 11. 24. ^c Of Zim, called Kadsh & Paran.

^d Or, Euphrates. ^e Meaning the whole land of Canaan.

^f Called, Mediterraneanum. Ebr. 13. 2.

CHAP. II.

007 199/1224 7
201 67 187

Deut 5, 32.

e He sheweth
wherein confi-
dence true prof-
peritie, can
to obey the
worde of God
f. S.ewing that
it was not pos-
sible to govern
w. out without
cōtinual fauor
of Gods & or-
de
007 228. 108
w. 113.

g Meaning frō
the day y this
was proclam-
ed.

Nomb 32, 20.

h Which be-
longed to Si-
hōn the King
of the Amori-
tes, & Og King
of Bashan
007. beyond Ior-
den 1, 37 Iericho

i By your re-
quest, but yet
by Gods se-
crete appointe-
ment, Deut 31, 21

k They do not
onely promise
to ob-y him
so long as God
is w him. but
to helpe to
punish all that
rebelled against
him.

6 Be strong and of a good courage: for vn-
to this people shalt thou deuise the land
for an inheritance, which I swaie vnto
theu fathers to giue them.

Onely be thou strong, and of a moste
valiant courage, that thou maiest obserue
and do according to all the Lawe which
Mofes my seruant hathe commāded thee:
thou shalt not turne away from it to the
right hād, nor to the left, that thou maiest
prosper whether soeuer thou goest.

8 Let not this booke of the Lawe departe
out of thy mouth, but meditate therein
day and night, that thou maist obserue
& do according to ail that is written
therein: for thou shalt thou make thy way
p. prosperous, & then shalt thou haue good
successe.

9 Haue not I commanded thee, saying, Be
strong and of a good courage, f. are not
nor be discouraged: for I the Lord thy
God wil be with thee, whether soeuer thou
goest.

10 ¶ Then Ioshúa commanded the officers
of the people, saying,

11 Passe through the hoste, and commande
the people, saying, Prepare you vitales:
for after three daies ye shal passe ouer
this Iordén, to go in to possesse the land,
which the Lord your God giueth you to
posseſſe it.

12 ¶ And vnto the Reubenites, and to the
Gadites, and to halfe the tribe of Manaf-
ſeh spake Ioshúa, saying,

13 *Remember the worde, which Mofes the
seruant of the Lord commāded you, say-
ing, The Lord your God hathe giuen you
rest, and hathe giuen you this land.

14 ¶ Your wiues, your childre, & your cat-
tel shal remaine in the land which Mofes
gaue you on this side Iordén: but ye shal
go ouer before your brethren armed, all
that be men of warre, & shal helpe them,
15 Vntil the Lord haue giuen your brethré
rest, as wel as to you, & vntil they also shal
posseſſe the land, which y Lord your God
giueth them: then shal ye returne vnto the
land of your possession and shal possesse
it, which land Mofes the Lords seruānt
gaue you on this side Iordén towarde
the sunne rising.

16 Then they answered Ioshúa, saying, All
that thou hast commanded vs, we wil do,
and whether soeuer thou sendest vs, we
wil go.

17 As we obeyed Mofes in all things, so
wil we obey thee: onely the Lord thy God
be with thee as he was with Mofes.

18 Whoſoever shal rebelle against thy cō-
mandement, and wil not obey thy wordes
in all that thou commandest him, let him
be put to death: onely be strōg & of good
courage.

1 Ioshua sendeth me to spie Iericho, whome Rahab hideth.
11 She confesseth the God of Iſraél 12 She requesteth
a signe for her deliuerance 21 The spies returne to
Ioshua with comfortable tidings.

1 Then Ioshúa the sonne of Nun sent
out of Shittim two men to spie se-
cretly, saying, Go, vewe the land, and also
Ierichó: and they went, and came in to an
harlots house, named Raháb, and lod-
ged there.

2 Then reporte was made to the King of
Ierichó, saying, Beholde, there came men
hether to night, of the children of Iſraél,
to spie out the countrey.

3 And the King of Ierichó sent vnto Ra-
háb, saying, Bring forth the me that are
come to thee, and w. are entred into thi-
ne house: for they be come to searche out
all the land.

4 (But the woman had taken the two men
and hid them) Therefore said she thus,
There came men vnto me, but I wist not
whence they were.

5 And whē they shut the gate in the dawke,
the men went out, whether the men went
I wote not: followe ye after thé quickly,
for ye shal ouertake them.

6 (But she had brought thé vp to the
of the house, & hyd them with the stalke
of flaxe, which she had spread abroad vpon
the roofe)

7 And certeine men pursued after them,
the way to Iordén, vnto the fourdes, and
assone as they which pursued after them,
were gone out, they shut the gate.

8 ¶ And before they were a slepe, she came
vp vnto them vpon the roofe,

9 And said vnto the men, I knowe that the
Lord hathe giuen you the land, and that
the feare of you is fallen vpon vs, and
that all the inhabitants of the land faint
because of you.

10 For we haue heard, how the Lord dried
vp the water of the read Sea before you,
when you came out of Egypt, and what
you did vnto the two Kings of the Amori-
tes, that were on the other side Iordén,
vnto Sihón and to Og, whome ye vtterly
deſtroyed:

11 And when we heard it, our hartes did
faint, and there remained no more cou-
rage in anse because of you: for the
Lord your God, he is the God in heauen
aboue, and in earth beneth.

12 Now therefore, I pray you, sweare vnto
me by the Lord, that as I haue shewed you
mercie, ye wil also shewe mercie vnto my
fathers house, and giue me a true to-
ken,

13 And that ye wil saue alieue my father and
my mother, and my brethren, and my si-
sters, and all that they haue: & that ye wil

a Which place
was in the
plaine of Mo-
ab nere vnto
Iordén.
Ebr 11, 21.

14m 2, 35.
007. 1. 187. 188
house, or hoste.

b Though the
wicked se the
hand of God
vpon them, yet
they repēt not,
but seeke how
they may by
their power
resist his mea-
nes.

c Meaning, vpon
the houſe
for then their
houses were
flat aboue, so
y they might
do their busi-
nes therevpon.

d For so God
p. uided, Deut
38, 7 chap. 51.

Exod. 14, 21.

Nomb 21, 24.

007. melted.
007. 111

e Herein appea-
reth the great
mercie of God,
y in this com-
māne destruc-
tion he wolde
drawe a more
miserable sin-
ner to repēt &
confesse his
Name.

Or, liues.

deliuer our ^o soules from death.

f We warrant you on peine of our liues.

14 And the mé answered her, ^f Our life for you to dye, if ye vtter not this our busines: and when the Lord hath giuen vs the land, we wil deale mercifully and truly with thee.

15 Then she let them downe by a corde through the windowe: for her house was vpon the towne wall, and she dwelt vpon the wall.

g Which was nere vnto the citie.

16 And she said vnto them, Go you into the mountaine, lest the pursuers mete with you, & hyde your selues there thre daies, vntill the pursuers be returned: the afterward may ye go your way.

h We shal be discharged of our othe, if we doest performe this condicon that foloweth: for so shal we & thine be deliued.

17 And the men said vnto her, ^h We wil be blameles of this thine othe, which thou hast made vs swear.

18 Beholde, when we come into the land, thou shalt binde this corde of red threde in the windowe, wherby thou lettest vs downe, and thou shalt bring thy father & thy mother, and thy brethren, and all thy fathers housholde home to thee.

i He shal be giltye of his owne death.

19 And whosoever then doeth go out at the doores of thine house into the street, his blood shal be vpon his head, and we wil be gylteles: but whosoever shal be with thee in the house, his blood shalbe on our head, if anie hand touche him:

k So y others shulde thanke to escape by the same meanes.

20 And if thou vtter this our ^k matter, we wil be quit of thine othe, which thou hast made vs swear.

Or, scarles coulered.

21 And she answered, Accordig vnto your wordes so be it: then she sent them away, and they departed, and she bounde the red corde in the windowc.

22 ¶ And they departed, and came into the mountaine, & there abode thre daies, vntill the pursuers were returned: & the pursuers foght them throughout all the way, but founde them not.

l To wit, the suer Iordén.

23 So the two men returned, and descended from the mountaine, & passed ouer, and came to Ioshúa the sonne of Nun, & tolde him all things that came vnto them.

24 Also they said vnto Ioshúa, Surely the Lord hath deliuered into our hands all the land: for euē all the inhabitants of the cuntry faint because of vs,

CHAP. III.

3 Ioshua commandeth them to departe whe the Arke remoueth. 7 The Lord promisseth to exalt Ioshua before the people. 9 Ioshuas exhortacion to the people. 16 The waters parte asunder whiles the people passe.

a Which according to the Ebrewes was in Marche, and about 40 daies after Moses death.

1 Then Ioshúa rose verie early, & they remoued from Shittim, and came to Iordén, he, & all the children of Israél, & lodged there, before they went ouer.

b Which time was giuen for to prepare the vitailles, Chap. 1, 11.

2 And after ^b thre daies the officers went throughout the hoste, And commaded the people, saying, Whē ye se y Arke of the counsant of the Lord

your God, and the Priests of the Leuites bearing it, ye shal departe from your place, and go after it.

4 Yet there shalbe a space betwene you & it, about two thousand cubites by measure: ye shal not come nere vnto it, that ye may knowe the way, by the which ye shal go: for ye haue not gone this way in times past.

Or, a myle.

5 (Now Ioshúa had said vnto the people, ^{*} Sanctifie your selues: for tomorowe the Lord wil do wonders among you)

Leui. 20, 7. nomb. 31, 18. 1 sam 16, 5. chap 7, 13.

6 Also Ioshúa spake vnto the Priests, saying, Take vp the Arke of the couenant, and go ouer before the people: so thei toke vp the Arke of the couenant, and went before the people.

7 ¶ Then the Lord said vnto Ioshúa, This day wil I begin to magnifie thee in the sight of all Israél, which shal knowe, that ^{*} as I was with Moses, so wil I be with thee.

Chap. 1, 5.

8 Thou shalt therefore comade the Priests that beare the Arke of the couenant, saying, When ye are come to the brinke of the waters of Iordén, ye shal stand stil in Iordén.

c Euen in the chanel, where y Arke had runne, as vers. 17

9 ¶ Then Ioshúa said vnto the children of Israél, Come hether, and heare the wordes of the Lord your God.

10 And Ioshúa said, ^d Hereby ye shal knowe that the liuing God is among you, & that he wil certainly cast out before you the Canaanites, and the Hittites, and the Hiuites, and the Perizzites, and the Gergashites, and the Amorites, and the Iebusites.

d By this miracle in deuinding y water.

11 Beholde, the Arke of the couenant of the Lord of all the worlde passeth before you into Iordén.

12 Now therefore take from among you ^e twelue men out of the tribes of Israél, out of euerie tribe a man.

e Which shulde set vp twelue stones in remembrance of the benefite.

13 And as sone as the soles of the fete of the Priests (that beare the Arke of the Lord God the Lord of all the worlde) shal stay in the waters of Iordén, the waters of Iordén shalbe cut of: for the waters that come from aboue, ^{*} shal stand stil vpon an heape.

Psal. 114, 3.

14 ¶ Then when the people were departed from their tentes to go ouer Iordén, the Priests bearing the ^{*} Arke of the coueniat, went before the people.

Ait 7, 95.

15 And as thei that bare the Arke came vnto Iordén, and the fete of the Priests that bare the Arke were dipped in the brinke of the water, (^{*} for Iordén vseth to fil all his ^f bankes all the time of haruest)

Ecdl 24, 36.

16 Then the waters that came downe from aboue, stayed and rose vpon an heape and departed far frō the citie of Adám, y was beside Zaretán: but the waters that came downe

f Because the suer was accustomed at this time to be full, the miracle is so muche y greater.

downe towarde the Sea of the wildeines, *euēn* the salt Sea, sailed, and were cut of: so *ŷ* people went right ouer against Ierichó.

17 But the Priests that bare the Arke of the couenant of the Lord, stode drye within Iordén & ready prepared, and all the Isacrites went ouer drye, vntil all the people were gone cleane ouer throug Iordén.

g Ether tary-
arg til the peo-
ple were past,
or, as Ioune
read, iute, as
though they
had bene vpo
the drye land

CHAP. IIII.

2 God cōmāded Iosh a to set vp twelue stones in Iordén.
18 The waters returne to their olde course. 20 Other twelue stones are set vp in Gilgál. 21 This miracle must be declared to the posteritie.

Deut. 27. 2.

1 **A**ND when all the people were wholly gone ouer Iordén, (after the Lord had spoken vnto Ioshúa, saying,

2 Take you twelue men out of the people, out of euerie tribe a man,

3 And commande you them, saying, Take you hence out of the middes of Iordén, out of the place where the Priests stode in a ^a readines, twelue stones, which ye shal take away with you, and leaue them in the ^b lodging, where you shal lodge this night)

a As Chap. 3.
17

b Meaning, *ŷ*
place where
they shulde
campe.

4 Then Ioshúa called the ^c twelue mē, whom he had prepared of the children of Isráel, out of euerie tribe a man,

5 And Ioshúa said vnto them, Go ouer before the Arke of the Lord your God, euē throug the middes of Iordén, & take vp euerie man of you a stone vpo his shulder according vnto the number of the tribes of the children of Isráel,

c God cōmā-
deth, that not
onely we
our selues pro-
fit by his won-
derful wor-
kes, but that
our posteritie
may knowe *ŷ*
euēle thereof
& glorifie his
name.

6 That this may be a signe among you, that when your ^e children shal aske their fathers in time to come, saying, What *meane* you by these stones?

7 Then ye may answer them, That the waters of Iordén were cut of before the Arke of the couenant of the Lord: for whē it passed through Iordén, the waters of Iordén were cut of. therefore these stones are a memorial vnto the children of Isráel for euer.

8 Then the children of Isráel did euē so, as Ioshúa had cōmāded, & toke vp twelue stones out of the middes of Iordén, as the Lord had said vnto Ioshúa, according to the nōber of the tribes of the children of Isráel, & carried thē away with them vnto the lodging, and layed them downe there.

d Besides the
twelue stones
which were
caried by the
tribes and set
vp in Gilgál

9 And Ioshúa set vp ^d twelue stones in the middes of Iordén, in the place where the fete of the Priests, which bare the Arke of the couenant, stode, and there haue they continued vnto this day.

10 ¶ So the Priests, w̄ bare the Arke, stode in the middes of Iordén, vntil euerie thing was finished that the Lord had cōmāded Ioshúa to say vnto the people, according to all that Mosēs charged Ioshúa: then the people hastid and went ouer.

11 When all the people were cleane passed ouer, the Arke of the Lord went ouer also, and the Priests ^e before the people.

e Meaning, *in*
the presence
or sight of the
people
Numb 33. 25.

12 * And the sonnes of Reubén, & the sonnes of Gad, and halfe the tribe of Manasséh went ouer before the children of Isráel armed, as Mosēs had charged them.

13 Euen forty thousand prepared for warre, went before the ^f Lord vnto battel, into the plaine of Ierichó.

f That is, the
Arke

14 That day the Lord magnified Ioshúa in the sight of all Isráel, & they ^g feared him, as they feared Mosēs all dayes of his life.

g *ŷ*, reuerenced
him.

15 And the Lord spake vnto Ioshúa, saying, 16 Commande the Priests that bare the ^h Arke of the Testimonie, to come vp out of Iordén.

h Because the
Arke testified
Gods presen-
ce, and the ta-
bles of the
Law cōtainēd
ther. in, signi-
fied Gods wil
toward his
people.

17 Ioshúa therefore cōmāded the Priests, saying, Come ye vp out of Iordén.

18 And when the Priests that bare the Arke of the couenant of the Lord were come vp out of the middes of Iordén, and as *ŷ* soles of the Priests fete were set on the drye land, the waters of Iordén returned vnto their place, and flowed ouer all the bankes thereof, as they did before.

19 ¶ So the people came vp out of Iordén the tenth ⁱ day of the ^h first moneth, and pitched in Gilgál, in the Eastside of Ierichó.

h Called Abib
or Nisan, con-
cerning parte
of Marche, and
parte of April

20 Also the twelue stones, which they toke out of Iordén, did Ioshúa pitche in Gilgál.

21 And he spake vnto the children of Isráel saying, When your children shal aske their fathers in time to come, and say, What *meane* these stones?

22 Thē ye shal shewe your childrē, and say, Isráel came ouer this Iordén on drye lād:

23 For *ŷ* Lord your God dryed vp the waters of Iordén before you, vntil ye were gone ouer, as the Lord your God did the red Sea, * which he dryed vp before vs, til we were gone ouer,

Exod. 14. 21.

24 That all the people of the ^j world may know that the hād of the Lord is mightie, that ye might feare the Lord your God continually.

i Gods bene-
fits serue for a
further con-
demnation to
the wicked &
surre vp his
to reueren-
ce him, and
bey hum.

CHAP. V.

1 The Canaanites are afrasde of the Israelites 2 Circumcision is commanded the seconde tyme. 10 The Passouer is kept. 12 Manna ceaseth. 13 The Angel appeareth vnto Ioshúa

1 **N**OW whē all *ŷ* Kings of the ^a Amorites, which were beyonde Iordén Westward, and all the Kings of the Canaanite, which were by *ŷ* Sea, heard that the Lord had dryed vp *ŷ* waters of Iordén before the childrē of Isráel vntil they were gone ouer, their heart fainted: and there was no courage in them anie more because of the children of Isráel.

a The Amori-
tes were on
bothe sides
Iordén, where
of two Kings
were slaine al-
ready on the
sise toward
Moib

2 ¶ That same tyme *ŷ* Lord said vnto Ioshúa, * Make thee

Exod. 4. 25.
b For now
they had left
it about 40
yeres.

returne, and circumcise the sonnes of Israel the second time.

3 Then Ioshua made him sharpe knives & circumcised the sonnes of Israel in the hill of the foreskinnes.

e Gilgal was so called, because they were there circumcised.

4 And this is the cause why Ioshua circumcised all the people, even the males that came out of Egypt, because all the men of warre were dead in the wilderness by the way after they came out of Egypt.

5 For all the people that came out were circumcised: but all the people that were borne in the wilderness by the way after they came out of Egypt, were not circumcised.

d For they looked daily to remoue the Lords commandement which thing they were newe circumcised, could not do without great danger

6 For the children of Israel walked fourty yeres in the wilderness, til all the people of the men of warre that came out of Egypt were consumed, because they obeyed not the voyce of the Lord: vnto whome the Lord sware, that he wolde not shewe the land, which the Lord had sworn vnto their fathers, that he wolde giue vs, *even* a land that floweth with milke and honie.

Nomb. 14. 33.

7 So their sonnes whome he raised vp in their steade, Ioshua circumcised: for they were vncircumcised, because they circumcised them not by the way.

8 And when they had made an end of circumcising all the people, they abode in the places in the cape til they were whole.

e For their sore was so grievous, that they were not able to remoue By bringing you into this promised land contrary to the wicked opinion of the Egyptians or the foreskin, whereby you were like to the Egyptians.

9 After, the Lord said vnto Ioshua, This day I haue taken away the shame of Egypt from you: wherefore he called the name of that place Gilgal, vnto this day.

10 ¶ So the childre of Israel abode in Gilgal, and kept the feast of the Passouer the fourteenth day of the moneth at euen in the plaines of Iericho.

11 And they did eat of the corne of the land, on the morow after the Passouer, vnleavened bread, and parched corne in the same day.

12 And the man ceased on the morow after they had eaten of the corne of the land, nether had the children of Israel manie more, but did eat of the fruit of the land of Canaan that yere.

Exod. 23. 23.

13 ¶ And when Ioshua was by Iericho, he lift vp his eyes and looked: and beholde, there stood a man against him, hauing a sworde drawn in his hand: and Ioshua went vnto him, & said vnto him, Art thou on our side, or on our aduersaries?

g In that that Ioshua worshipped him, he acknowledgeth him to be God: & in that that he calleth him selfe the Lords captaine, he declareth him selfe to be Christ.

Exod. 3. 5.
Iust. 4. 7.
Act. 7. 33.

14 And he said, Nay, but as a captaine of the hoste of the Lord am I now come: the Lord Ioshua fel on his face to the earth, and he did worship, and said vnto him, What saith my Lord vnto his seruant?

15 And the captaine of the Lords hoste said vnto Ioshua, Lose thy shooe of thy foote: for the place whereon thou standest,

is holy: and Ioshua did so.

CHAP. VI.

3 The Lord instructeth Ioshua what he shoulde do, as touching Iericho. 6 Ioshua commandeth the Priests and warriors what to do. 20 The walles fall. 22 Rahab is saued. 24 All is burnt saue golde and metal. 26 The curse of him that buildeth the citie.

1 Now Iericho was shut vp, & closed, because of the children of Israel, none might go out nor entre in.

a That nose colde go out. b That nose colde come in. c For feare of the Israelites.

2 And the Lord said vnto Ioshua, Beholde, I haue giuen into thine hand Iericho and the King thereof, and the strong men of warre.

3 All ye therefore that be men of warre, shal compass the citie, in going round about the citie once: thus shal you do six dayes;

d Euerie day.

4 And seuen Priests shal beare seuen trumpets of rams hornes before the Arke: & the seuenth day ye shal compass the citie seuen times, and the Priests shal blowe with the trumpets.

e That the conquest might not be assigned to mans power, but to the mercie of God, which is most wake things can overcome that, which seemeth most strong.

5 And when they make a long blast with the rams horne, & ye heare the sounde of the trumpet, all the people shal shoute with a great shoute: then shal the wall of the citie fall downe flat, and the people shal ascend vp, euerie man streight before him.

6 ¶ Then Ioshua the sonne of Nun called the Priests & said vnto them, Take vp the Arke of the couenant, & let seuen Priests beare seuen trumpets of rams hornes before the Arke of the Lord.

7 But he said vnto the people, Go and compass the citie: and let him that is armed, go forthe before the Arke of the Lord.

f This is chiefly meant by the Reubenites Gadites, & halfe the tribe of Manassih.

8 ¶ And when Ioshua had spoken vnto the people, the seuen Priests bare the seuen trumpets of rams hornes, and went forthe before the Arke of the Lord, and blew with the trumpets, and the Arke of the couenant of the Lord followed them.

9 ¶ And the men of armes went before the Priests, that blew the trumpets: then the gathering hoste came after the Arke, as they went and blew the trumpets.

g Meaning the rewarde, wherein was the rider of the tribe of Dan, Nomb 10. 15.

10 (Now Ioshua had commaded the people, saying, Ye shal not shoute, nether make anie noyse with your voice, nether shal a worde procede out of your mouth, vntil the day that I say vnto you, Shoute, then shal ye shoute)

11 So the Arke of the Lord compassed the citie, and went aboute it once: then they returned into the hoste, and lodged in the campe.

h For that day

12 And Ioshua rose early in the morning, & the Priests bare the Arke of the Lord:

13 Also seuen Priests bare seuen trumpets of rams hornes, and went before the Arke of the Lord, and going blew with the trumpets: and the men of armes went before them, but the gathering hoste came after

i The tribe of Dan was so called, because it marched last, and gathered vp what soeuer was left of others.

after the Aike of the Lord, as they went and blew the trumpets.

14 And the second day they compassed the citie once, and returned into the hoste: thus they did six dayes.

k Besides euerie day once for the space of six dayes

15 And when the seuēth day came, they rose early, euē with the dawning of the day, and compassed the citie after the same maner ^k seuēn times. onely that day they compassed the citie seuēn times.

l That is, appointed wholly to be destroyed

16 And when the Priests had blown the trumpets the seuēth time, Ioshúa said vnto the people, Shoute: for the Lord hath giuen you the citie.

Chap. 2, 4.

17 And ^l the citie shalbe ¹ an execrable thing, bothe it, and all that are therein, vnto the Lord: onely Raháb the harlot shal liue, she, and all that are with her in the house: for she ^{*} hid the messengers that we sent.

Leu. 27, 21. rom 21, 2. deut 13 15.

m And therefore cá not be put to anie priuare vse, but must be first molten, & then serue for the Tabernacle

18 Notwithstāding be ye ware of the execrable thing, lest ye make your selues execrable, & in taking of the execrable thing, make also the hoste of Iisraél ^{*} execrable, and trouble it.

Ebr. 11, 30.

6-Mos. 22, 15.

19 But all siluer, and golde, and vessels of brasse, and yron shalbe ^m consecrate vnto the Lord, and shal come into the Lords treasure.

Chap 2, 14. ebr 11, 31.

20 So the people shouted, when they had blown trumpets: for whē the people had heard the founde of the trumpet, they shouted with a great shout: and the ^{*} wall fel downe flat: so the people went vp into the citie, euerie man streight before him: ^{*} and they toke the citie.

n For it was not lawfull for strangers to dwell among the Israelites, till they were purged

o Meaning, the Tabernacle

p For she was maied to Salambo, prince of the tribe of Iudáh, Mat 15,

21 And they vterly destroyed all that was in the citie, bothe man and woman, yong, and olde, and ox, and shepe, and asse, with the edge of the sworde.

22 But Ioshúa had said vnto the two men that had spied out the countrey, Go into the harlots house, and bring out thence the woman, and all that she hathe, ^{*} as ye sware to her.

23 So the yong men that were spies, ^{*} went in, and brought out Raháb, and her father and her mother, and her brethren, and all that she had: also they brought out all her familie, and put them ^a without the hoste of Iisraél.

24 After they burnt the citie with fire, and all that was therein. onely the siluer and the golde, and the vessels of brasse and yron, they put vnto the treasure of the ^o house of the Lord.

25 So Ioshúa sauēd Raháb the harlot, and her fathers household, & all that she had, & she ^p dwelt in Iisraél euē vnto this day, because she had hid the messengers, which Ioshúa sent to spie out Ierichó.

26 ¶ And Ioshúa sware at ^y time, saying, Cursed be the man before the Lord, that riseth vp, and buydeth this citie Ierichó:

he shal lay the fundacion thereof in his eldest sonne, & in his yōgest sonne shal he set vp the gates of it.

27 So the Lord was with Ioshúa, and he was famous through all the worlde.

CHAP. VII.

The Lord is angry with Achán. 4 They of Aí put the Israelites to flight. 6 Ioshúa prayeth to the Lord. 16 Ioshúa inquireth out him that sinned, and stoneth him & all his.

q He shal build it to the destruction of all his stocke, & thing was fulfilled in Hiēl of Beth él, 1 King 16, 34.

BVt the children of Iisraél committed a trespasse in the ^a excommunicate thing: for ^a Achán the sonne of Cairí, the sonne of Zabdí, the sonne of Zerah of ^y tribe of Iudáh toke of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Iisraél.

r In taking of which was commanded to be destroyed Chap 22, 20. 1 chro 2, 7.

2 And Ioshúa sent men from Ierichó to ^b Aí, which is beside Bethaúcm, on the East side of Beth-él, and spake vnto them, saying, Go vp, and vewe the countrey. And the men went vp, and vewed Aí,

s This was a citie of the Amorites for there was another so called among the Ammonites, Iere 49, 3. The first Aí is called Aiatb, Iere 10, 28

3 And returned to Ioshúa, and said vnto hī, Let not all ^y people go vp, but let as it were two or thre thousand mé go vp, & smite Aí, and make not all the people to labour thether, for they are fewe.

4 So they went vp thether of the people about thre thousand men, & they fled before the men of Aí.

5 And the ^c men of Aí smote of them vpon a thirtie and six men: for they chased them from before the gate vnto Shebarim, and smote them in the going downe: wherefore the heartes of the people melted away like water.

t God wolde by this ouerthrowe make the more earnest to search out and punish the sinne committed.

6 ¶ Then Ioshúa rent his clothes, and fel to the earth vpon his face before the Arke of the Lord, vntil the euentide, he, and the Elders of Iisraél, and put dust vpon their heades.

7 And Ioshúa said, Alas, ^o Lord God, wherefore hast thou brought this people ouer Iordén, to deliuer vs into the hand of the Amorites, and to destroy vs? wolde God we had bene contēt to dwell on the ^d other side Iordén.

u This infirmity of his faith sheweth how we are inclined of nature to distrust

8 Oh Lord, what shal I say, whē Iisraél turne their backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land shal heare of it, and shal compass vs, and destroy our name out of the earth: and what wilt thou do vnto thy mightie ^e Name?

v Whentime enemies shal blaspheme thee, & say, thou wast not able to defend vs from them.

10 ¶ And the Lord said vnto Ioshúa, Get thee vp. wherefore liest thou thus vpon thy face?

11 Iisraél hath sinned, and they haue transgressed my couenant, which I commāded them. for they haue euē taken of the excommunicate thing, and haue also stollen, and dissembled also, & haue put it euen with

their owne stufte.

12 Therefore the childr² of Israël can not stande before their enemies, but haue turned their backs befoie their enemies, because they be execrable: nether wil I be with you anie more, except ye ^f destroy the excommunicate from among you.

f Then, to suffer wickednes unpunished is, to refuse God willingly

13 Vp *therefore*, sanctifie the people, and say, Sanctifie your selues against tomorowe. for thus saith the Lord God of Israël, *There is* an execrable thing among you, ô Israël, *therefore* ye can not stand against your enemies, vntil ye haue put the ^g execrable thing from among you.

g Meaning the man that toke of the thing forbidden.

14 In the morning therefore ye shal come according to your tribes, and the tribe which the Lord taketh, shal come according to the families: & the familie which the Lord shal take, shal come by the households: & the household which the Lord shal take, shal come man by man.

h That is, foude guilty, either by iustes, or by the iudgement of Vrim, Nomb 27, 21.

15 And he that is ^h taken with the excommunicate thing, shal be burnt with fire, he, & all that he hathe, because he hathe transgressed the couenant of the Lord, and because he hathe wrought folly in Israel.

16 ¶ So Ioshúa rose vp early in ⁱ morning & brought Israël by their tribes: & the tribe of Iudah was taken.

17 And he brought the families of Iudáh, & toke the familie of the Zarhutes, and he brought the familie of the Zahites, man by man, and Zabdí was taken.

18 And he brought his household, man by man, and Achán the sonne of Carmí, the sonne of Zabdí, the sonne of Zérah of the tribe of Iudáh was taken.

19 Then Ioshúa said vnto Achán, My sonne I beseech thee, giue glorie to the Lord God of Israël, and ⁱ make confission vnto him, and shew me now what thou hast done: hide it not from me.

i By declaring the truth for God to glorifie him when the truth is confessed

20 And Achán answered Ioshúa, and said, In dede, I haue sinned against the Lord God of Israël, and thus, and thus haue I done.

k Suche a robe as the garment as the staves of Babyloa did wear

21 I sawe among the spoyle a goodly ^k Babylonish garment, & two hundred shekels of siluer, and a wedge of golde of fyfue shekels weight, and I coveted them, and toke them: and beholde, they lye hid in the earth in the middes of my tent, & the siluer vnder it.

l Some re d, 22 a plate others, a rod, and some a tongue in this iudgement onely appointed to God, and to whome he wil reueile it to man he hithe comanded not to punish the childre for the fathers faulte, Deut, 24, 16.

22 ¶ Then Ioshúa sent messengers, which ran vnto the tent, and beholde, it was hid in his tent, and the siluer vnder it.

23 Therefore they toke them out of the tēt, and brought them vnto Ioshúa, and vnto all the children of Israël, and layed them before the Lord.

24 Then Ioshúa toke Achán the ^l sonne of Zérah, and the siluer, & the garment and the ^m wedge of golde and his ⁿ sonnes, &

his daughters, and his oxen, and his asses, and his shepe, and his cart, and all that he had: and all Israël with him brought them vnto the valley of Achór.

25 And Ioshúa said, ⁿ In as muche as thou hast troubled vs, the Lord shal trouble thee this day: and all Israël threwe stones at him, and burned them with fire, & stoned them with stones.

n He declineth ^y this is Gods iudgement, becau he had offended, and caused others to be saue.

26 And they cast vpon him a great heape of stones vnto this day: and ^o the Lord turned from his fierce wrath: therefore he called the name of that place, The valley of Achór, vnto this day.

CHAP. VIII.

3 The siege, 19 And winning of Ai 29 The King thereof is hanged 30 Ioshúa setteth up an altar. 32 He writeth the Lawe vpon stones. 35 And readeth it to all the people.

1 **A** Fter, ^y Lord said vnto Ioshúa, *Feare not, nether be thou faint hearted: take all the men of waire with thee and arise, go vp to Ai: beholde, I haue giuen into thine hand the King of Ai, and his people, and his citie, and his land.

Deut 7, 18. & 21, 23.

2 And thou shalt do to Ai and to the King thereof, as thou didst vnto * Ierichó and to the King thereof. neuertheles ^y spoyle thereof and * the cattel thereof shal ye take vnto you for a pray: thou shalt lie in waite against the citie on the ^a backside thereof.

Chap 6, 22.

Deut 20, 14.

a Meaning on the Westside, as vers 9.

3 ¶ Then Ioshúa arose, and all the men of waire to go vp against Ai: and Ioshúa chose out thirtie thousand strong men, and valiant, and sent them away by night.

4 And he commanded them, saying, Beholde, ye ^b shal lye in wait against the citie on the backside of the citie: go not very far fró the citie, but be ye all in readiness.

b God wolde not destroy Ai by miracle, as Iericho, so the intent that other nations might feare ^y power & policie of his people.

5 And I and all the people that are with me, wil appoche vnto the citie: and when they shal come out against vs, as they did at the first time, then wil we flee before them.

6 For they wil come out after vs, til we haue brought them out of the citie: for they wil say, They flee before vs as at the first time: so we wil flee before them.

7 Then you shal rise vp from lying in wait and ^o destroy the citie: for the Lord your God wil deliuer it into your hand.

Or, do not see (the inhabitants) of the citie.

8 And when ye haue taken the citie, ye shal set it on fire: according to the commandement of the Lord shal ye do: beholde, I haue charged you.

9 ¶ Ioshúa then sent them forth, and they went to lie in wait, and abode betwene Beth-él and Ai, on the Westside of Ai: but Ioshúa lodged that night among the people.

c With ^y rest of the armes.

10 And Ioshúa rose vp early in y morning, and nombred the people : and he and the Elders of Israél went vp before the people against Aí.

d That is, view ed them & let them in a ray.

11 Also all the men of warre that were with him wēt vp & due nere, and came against the cite, & pitched on the Northside of Aí, and there was a valley betwene them and Aí.

e He sent these few, that the other & lay in aduante, might not be discouered

12 And he toke about siue thousand men, & set them to lie in wayt betwene Beth-él & Aí, on the Westside of the cite.

f To the intēt that the cite might be burnt & discouered his aduante.

13 And the people set all the hoste that was on the Northside against the cite, & the lieis in wayte on the West, against the cite: & Ioshúa went the same night into y middes of the valley.

g As it is sayed in the booke of Ioshúa.

14 ¶ And whe the King of Aí sawe it, then the men of the cite halted & rose vp early, and went out against Israél to battel, he & all his people at the time appointed, before the plaine: for he knewe not that amē lay in waite against him on the backside of the cite.

15 Then Ioshúa and all Israél were beaten before thē, fled by the way of the wildernes.

16 And all the people of the cite were called together, to pursue after them: & they pursued after Ioshúa, and were drawn away out of the cite,

h Or, lift vp y speare, to signifye that Ioshúa made y cite.

17 So that there was not a man left in Aí, nor in Beth-él, that went not out after Israél: and they left the cite open, & pursued after Israél.

18 Thē the Lord said vnto Ioshúa, Stretch out the speare that is in thine hand towards Aí: for I wil giue it into thine hand: and Ioshúa stretched out the speare that he had in his hand, towards the cite.

i Or, sonde the hande of the Lord.

19 And thei that lay in waite, arose quickly out of their place, & ran asone as he had stretched out his hand, and they entred into the cite, and toke it, and halted, and set the cite on fire.

20 And the men of Aí looked behinde thē, & sawe it: for lo, the smoke of the cite ascended vp to heauen, and they had no power to flee this way or that way: for y people that fled to the wildernes, turned backe vpon the pursuers.

21 When Ioshúa and all Israél sawe that they that lay in waite, had takē the cite, & that the smoke of the cite mounted vp, then they turned againe and slewe the mē of Aí.

j Which came out of the ambuſhe.

22 Also the other issued out of the cite against thē: so were they in the middes of Israél, thei being on y one side, & y rest on y other side. & they slewe thē, so that they let none of them remaine not escape.

Deut 7.2.

23 And the King of Aí they toke aliue, &

brought him to Ioshúa.

24 And when Israél had made an end of slaying all the inhabitants of Aí in y field, that is, in y wildernes, where they chased them, and when they were all fallen on the edge of the sword, vntil they were consumed, all the Israelites returned vnto Aí, & smote with the edge of the sword.

k For the fire, & they had before lye in the cite, was not to consume it, but to signifye vnto Ioshúa y they were entred

25 And all that fel that day, bothe of men and women, were twelue thousand, euen all the men of Aí.

26 For Ioshúa drewe not his hand backe againe which he had stretched out with the speare, vntil he had vtteily destroyed all y inhabitants of Aí.

Nomb. 30. 22.

27 ¶ Onely the cattel & the spoyle of this cite, Israél toke for a pray vnto them selues, according vnto the worde of y Lord, which he commanded Ioshúa.

28 And Ioshúa burnt Aí, and made it an heape for euer, & a wildernes vnto this day.

l That it coulde neuer be buylded againe.

29 And y King of Aí he hanged on a tre, vnto the eucning. And asone as y sunne was downe, Ioshúa commanded that they shulde take his carkeis downe frō the tre, and cast it at the entring of the gate of the cite, and lay thei on a great heape of stones, that remaineth vnto this day.

m According to the wordes of Deut. 21. 23

Chap 7. 25.

30 ¶ Then Ioshúa buylt an altar vnto the Lord God of Israél, in mount Ebál,

31 As Mosēs the seruant of the Lord had commanded the children of Israél, as it is written in y boke of the Lawe of Mosēs, an altar of whole stone, ouer which no mā had lift an yron and they offered thereon burnt offrings vnto the Lord, & sacrificed peace offrings.

Exod. 20. 25. Deut. 27. 5.

32 Also he wrote there vpon the stones, a rehearsal of the Lawe of Mosēs, which he wrote in the presence of the children of Israél.

n Meaning the ten commande mētts, & are the summe of y whole Law.

33 And all Israél (and the Elders, and officers & their iudges stode on this side of the Arke, and on that side, before the Priests of the Leutes, which bare the Arke of the couenant of the Lord) aswel the stranger, as he that is borne in the countrey: halfe of them were ouer against mount Gerizim, and halfe of them ouer against mouēt Ebál, as Mosēs the seruant of the Lord had commanded before, that they shulde blesse the people of Israél.

Deut. 11. 29. 27. 12.

34 Then afterwaid he red all the wordes of the Lawe, the blesings and cursings, according to all that is written in the boke of the Lawe.

35 There was not a worde of all that Mosēs had commanded, which Ioshúa red not before all the Congregation of Israél, aswel before the women and the children, as the stranger that was conuersant among them.

Deut 31. 22. o So neither youg nor olde, man nor woman were lacking from the reading y worde of the Lord.

CHAP. IX.

1 Divers Kings assemble them selves against Ioshua. 2 The craft of the Gibeonites is Ioshua maketh a league with them 23 For their craft they are condemned to perpetual slavery.

a In respect of the plaine of Moab.

b The maine Sea called Me diterranean

c For one more the 2. Sam. 21. 1.

e Because they were all worne.

d For y Gibeonites and the Hittites were all one people.

e Even the idolaters for feare of death wil pretend to honor y true God & receive his religio

f This is your hand.

f The wicked lacke no art nor spare no lies to set forth their policie, when they wil decerne y servants of God.

And when all the Kings y^a were beyond Iordén, in the mountaines & in the vales, and by all the coastes of the great Sea ouer against Lebanón (as the Hittites, & y^b Amorites, the Canaanites, the Perizzites, the Hittites, & the Jebusites) heard thereof,

They gathered them selves together, to fight against Ioshua, & against Israél with one accord.

But the inhabitants of Gibeón heard what Ioshua had done vnto Ierichó, and to Ai.

And therefore they wrought craftely: for they went, and fained them selves embassadours and toke olde sakes vpon their asses, and olde bottels for wine, bothe rent & bounde vp,

And olde shooes and clouted vpon their fete: also the raiment vpon them was olde, & all their prouision of bread was dried, & moulded.

So they came vnto Ioshua into the hoste to Gilgál, & said vnto him, and vnto the men of Israél, We be come from a farre countrey: now therefore make a league with vs.

Then the men of Israél said vnto the Hittites, It may be that thou dwellest among vs, how then can I make a league with thee?

And they said vnto Ioshua, We are thy seruants. Then Ioshua said vnto the, Who are ye? & whence come ye?

And they answered him, From a very far countrey thy seruants are come for the Name of the Lord thy God: for we haue heard his fame & all that he hath done in Egypt,

And all that he hath done to the two Kings of the Amorites that were beyond Iordén, to Sihón King of Heshbón, & to Og King of Bashán, which were at Ashtaróth.

Wherefore our Elders, and all the inhabitants of our countrey spake to vs, saying, Take vitales with you for the iourney, & go to mete them, & say vnto them, We are your seruants: now therefore make ye a league with vs.

This our bread we toke it hot with vs for vitales out of our houses, the day we departed to come vnto you: but now behold, it is dried, and it is moulded.

Also these bottels of wine which we filled, were new, and lo, they be rent, and these our garments and our shooes are olde, by reason of the exceeding great iourney.

14 And the same accepted their tale concerning their vitales, & counsiled not with the mouth of the Lord.

15 So Ioshua made peace with them, & made a league with the, that he wolde suffer them to liue: also the Princes of the Congregation sware vnto them.

16 But at the end of thre daies, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israél toke their iourney, and came vnto their cities the third day, and their cities were Gibeón, & Chephutáh, & Beeróth & Kiriatíearím.

18 And the children of Israél sware them not, because the Princes of the Congregation had sworne vnto them by the Lord God of Israél: wherefore all the Congregation murmured against the Princes.

19 Then all the princes said vnto all the Congregation We haue sworne vnto the by the Lord God of Israél: now therefore we may not touche them.

20 But this we wil do to them, & let them liue, lest the wrath be vpon vs because of the othe which we sware vnto them.

21 And the Princes said vnto them againe, Let them liue, but they shal hewe wood, & drawe water vnto all the Congregation, as the Princes appoint them.

22 Ioshua then called them, and talked wth them, and said, Wherefore haue ye beguiled vs, saying, We are verie farre from you, when ye dwel among vs?

23 Now therefore ye are cursed, and there shal none of you be freed fró being bondmen, and hewers of wood, and drawers of water for the house of my God.

24 And they answered Ioshua and said, Because it was tolde thy seruants, that the Lord thy God had commanded his seruant Moses to giue you all the land, and to destroy all the inhabitants of the land out of your sight, therefore we were exceeding sore afraid for our liues at the presence of you, & haue done this thing:

25 And beholde now we are in thine hand: do as it seemeth good & right in thine eyes to do vnto vs.

26 Furthermore did he vnto them, and deliuered them out of the hand of the children of Israél, that they slewe them not.

27 And Ioshua appointed them that same daie to be hewers of wood, & drawers of water for the Congregation, & for the altar of the Lord vnto this day, in y^e place which he shulde chuse.

CHAP. X.

1 Five Kings make warre against Gibeón whome Ioshua descombeth. 11 The Lord rained hastines and slewe manse 12 The sunne standeth at Ioshuas prayer 26 The five Kings are hanged. 29 Many mo cities & Kings are destroyed.

L Now

Some think that y^e factories are of their vitales, & so made a league with them.

h Fró Gilgál.

i Fearing lest for their sake the p^{er}agat of God shuld haue light vpon them all.

k This doeth not castish rath othes, but sheweth Gods mercie toward his, w^{ch} wolde not punish t^{he} for this cause.

l For the rest of the Tabernacle, & of the temple when it shalbe buyt Deut. 7. 2.

m Who were minded to put them to death for feare of Gods wrath.

n That is for y^e factories.

1 NOW whē Adoni-zédék King of Ierusalém had heard how Ioshúa had taken Aí and had destroyed it, (* for as he had done to Ierichó and to the King thereof, so he had done to * Aí and to the King thereof) and how the inhabitants of Gibeón had made peace with Israél, and were among them,

Exod. 6.11.

Exod. 8.3.

2 Then thei feared exceedingly for Gibeón was a great cite, as one of the royal cities: for it was greater then Aí, and all the men thereof were mightie.

a This is, Lord of iustice & so tyra: is take to the felues glorious names, when to deue this be verie enemies agaisst God and all iustice.

Wherefore ^a Adoni-zédék King of Ierusalém sent vnto Hohám King of Hebrón, and vnto Pirám King of Iarmúth, and vnto Iapía King of Lachísh, and vnto Debír King of Eglón, saying,

4 Come vp vnto me, and helpe me, that we may smite Gibeón: for thei haue made peace with Ioshúa and with the children of Israél.

5 Therefore the fiue Kings of the Amorites, the King of Ierusalém, the King of Hebrón, the King of Iarmúth, the King of Lachísh, and the King of Eglón gathered them selues together, & went vp, thei with all their hostes, & besieged Gibeón, and made ^b warre agaisst it.

b So enuolous & wicked are, when any departe fro their haue.

6 And the mé of Gibeón sent vnto Ioshúa, enē to the hoste to Gilgál, saying, Withdrawe not thine hand frō thy seruants: come vp to vs quickly, and saue vs, and helpe vs: for all the Kings of the Amorites which dwel in the mountaines, are gathered together agaisst vs.

7 So Ioshúa ascended from Gilgál, he, and all the people of warre with him, and all the men of might.

c Left Ioshúa shulde haue thoght y God had sent this great power agaisst him for his valaful league with y Gibeonites, y Lord here strengtheneth him.

8 ¶ And the Lord said vnto Ioshúa, ^c Feare them not: for I haue giuen them into thine hand: none of them shal stand agaisst thee.

9 Ioshúa therefore came vnto them sodenly: for he went vp from Gilgál all y night.

10 And the Lord discomfited them before Israél, & slewe them with a great slaughter at Gibeón, and chased them along the way that goeth vp to Beth-horón, and smote them to Azekáh and to Makkedáh.

11 And as thei fled frō before Israél, & were in the going downe to Beth-horón, y Lord cast downe great stones from heauē vpō them, vntil Azekáh, & thei dyed: thei were more that dyed with the ^d haylestones, then they whome the children of Israél slewe with the sworde.

d So we se y all things let-ue to execute Gods vengeance agaisst the wicked.

12 ¶ Then spake Ioshúa to the Lord, in the day when the Lord gaue the Amorites before the children of Israél, and he said in the sight of Israél, * Sunne, stae thou in Gibeón, and thou moone, in the valley of Aialón.

Isa. 38. 21. eccl. 1. 46. 1.

13 And the sunne abode, & the moone stode

stil, vntil the people auenged them selues vpō their enemies: (Is not this written in the boke of ^e Iashér) so the sunne abode in the middes of the heauen, and hasted not to go downe for a whole day.

e Some read, in the boke of the righteous, meaning Moyses The Chal-de texte readeth in y boke of the Lawe. but it is like y it was a bo-ke thus named. w is now lost. f By taking a-way y enemies hartes & destroying them with haste-nes.

14 And there was no day like that before it, nor after it, that the Lord heard the voyce of a man: for the Lord ^f fought for Israél.

15 ¶ After, Ioshúa returned, and all Israél with him vnto the campe to Gilgál:

16 But the fiue Kings fled and were hid in a caue at Makkedáh.

17 And it was tolde Ioshúa, saying, The fiue Kings are foude hyd in a caue at Makkedáh.

18 Then Ioshúa said, Roule great stones vpon the mouthe of the caue, and set men by it for to kepe them.

19 But stand ye not stil: followe after your enemies, and ^g smite all the hindemost, suffre them not to enter into their cities: for the Lord your God hath giuen them into your hand.

g Ebr cut of all their isant, or ryle.

20 And when Ioshúa and the children of Israél had made an end of slaying them with an exceeding great slaughter til they were consumed, and the rest that remained of them were entred into walled cities,

21 Then all the people returned to the campe, to Ioshúa at Makkedáh in ^h peace: no man moued his tongue agaisst the children of Israél.

h Or, in safetie so that non gaue them as muche as an e uil worde.

22 After, Ioshúa said, Open the mouthe of the caue, & bring out these fiue Kings vnto me for the of the caue.

23 And thei did so, and broght out those fiue Kings vnto him forthe of the caue, euen the King of Ierusalém, the King of Hebrón, the King of Iarmúth, the King of Lachísh, and the King of Eglón.

24 And when thei had broght out those Kings vnto Ioshúa, Ioshúa called for all the men of Israél, and said vnto the chief of y men of warre, which went with him, Come nere, set your fete vpō the ⁱ neckes of these Kings: & thei came nere and set their fete vpon their neckes.

i Signifying what shulde become of the rest of Gods enemies, seing y things them selues were not pared.

25 And Ioshúa said vnto them, Feare not, nor be faint hearted, but be strong and of a good courage: for thus wil the Lord do to all your encmies, agaisst whome ye fight.

26 So then Ioshúa smote them, and slewe them, and hanged them on fiue trees, and thei hanged stil vpon the trees vntil the euening.

27 And at the going downe of the sunne, Ioshúa gaue commandement, that thei shulde take * them downe of the trees, & cast them into the caue (wherein thei had bene hid) and thei layed great stones vpō the caues mouthe, which remaue vntil this day.

Deut. 21. 23. chap. 8. 29.

Ioshúa vnto
Makkedah

28 ¶ And that same day Ioshúa toke Makkedah and smote it with the edge of the sworde, & the King thereof destroyed he with them, and all the soules that were therein, he let none remayne: for he did to the King of Makkedah as he had done vnto the King of Iericho.

Or, carry person

Chap. 4. 21.

29 Then Ioshúa went from Makkedah, and all Israël with him vnto Libnâh, & fought against Libnâh.

Libnâh is taken.

30 And the Lord gaue it also & the King thereof into the hãd of Israël: & he smote it with the edge of the sworde, & all the soules y were therein: he let none remaine in it: for he did vnto the King thereof, as he had done vnto the King of Iericho.

Or, persons.

31 ¶ And Ioshúa departed from Libnâh, & all Israël with him vnto Lachish, and besieged it, and assalted it.

Lachish is taken.

32 And the Lord gaue Lachish into y hand of Israël, which toke it the seconde day, and smote it with the edge of the sworde, and all the soules that were therein, according to all as he had done to Libnâh.

The King of Gizer is slayne.

33 ¶ Then Horãim King of Gizer came vp to helpe Lachish: but Ioshúa smote him and his people, vntil none of his remained.

Eglon is taken.

34 ¶ And from Lachish, Ioshúa departed vnto Eglon, and all Israël with him, and they besieged it, and assalted it,

35 And they toke it the same day, & smote it with the edge of the sworde, and all the soules y were therein he vtterly destroyed the same day, according to all that he had done to Lachish.

Hebron is taken.

36 Then Ioshúa went vp from Eglon, and all Israël with him vnto Hebron, & they fought against it.

37 And when they had takẽ it, they smote it with the edge of the sworde, and the King thereof, and all the cities thereof, & all the soules that were therein: he left none remaining, according to all as he had done to Eglon: for he destroyed it vtterly, and all the soules that were therein.

Debir is taken.

38 ¶ So Ioshúa returned, and all Israël with him to Debir, and fought against it.

39 And when he had taken it, & the King thereof, and all the cities thereof, they smote them with the edge of the sworde, & vtterly destroyed all the soules y were therein, he let none remaine: as he did to Hebron, so he did to Debir, & to the King thereof, as he had also done to Libnâh, & to the King thereof.

Some read, A the doth, & signifieth the defence of y hills.

40 ¶ So Ioshúa smote all the hyl coutreys, and the Southcountreys, and the valleys, and the hill sides, & all their Kings, & let none remaine, but vtterly destroyed euery soule, as the Lord God of Israël had commanded.

41 And Ioshúa smote them from Kadesh-

barnea euen vnto Azzah, and all the countrey of Goshen, euen vnto Gibeon.

42 And all these Kings, and their land did Ioshúa take at one time, because the Lord God of Israël fought for Israël.

In one battel

43 Afterwarde, Ioshúa and all Israël with him returned vnto the campe in Gilgal.

Where Ark was, there rogiue thikes for thir victories.

CHAP. XI.

Diuers Kings and cities, and countreys overcome by Ioshúa. 15 Ioshúa did all that Moses had commanded him 20 God hardeneth the enemies hartes that they might be destroyed.

1 And when Iabin King of Hazor had heard this, then he sent to Lobab King of Madon, and to the King of Shimron, and to the King of Achshaph, and vnto the Kings that were by the North in the mountaines, and plaines towarde the Southside of Cinneroth, and in the valleys, and in the borders of Doi Westwarde,

The more y Gods power appeareth, the more y wicked rage against it.

2 And vnto the Canaanites, bothe by East, and by West, and vnto the Amorites, and Hittites, and Perizzites, and Iebusites in the mountaines, and vnto the Hiuites vnder Hermon in the land of Mizpéh.

Which the Euangelistes call the lake of Genezareth, or Tiberias

3 And they came out and all their hostes with them, many people as the sand that is on the seahoe, for multitude, with horses and charets exceeding many.

Which was mount Sibon, as Deut. 4. 48.

4 So all these Kings met together, & came and pitched together at the waters of Merom, for to fight against Israël.

5 ¶ The Lord said vnto Ioshúa, Be not afraid for them: for to morowe about this time wil I deliuer them all slayne before Israël: thou shalt hough their horses, & burne their charets with fire.

That neither they shuld serue to the vse of warr, nor the Israelites shulde put their trust in them.

6 Then came Ioshúa and all the men of warr with him against them by the waters of Merom sodenly, and fel vpon them.

7 And the Lord gaue them into the hand of Israël: and they smote them, and chased them vnto great Zidon, and vnto Misrephothmaim, and vnto the valley of Mizpéh Eastwarde, & smote them vntil they had none remaining of them.

Which signifieth, hot waters, or according to some brane pittes.

8 And Ioshúa did vnto them as the Lord bade him: he houghed their horses, and burnt their charets with fire.

9 ¶ At that time also Ioshúa turned backe, and toke Hazor, and smote the King thereof with the sworde: for Hazor beforetime was the head of all those kingdomes.

10 Moreover they smote all the persones that were therein with the edge of the sworde, vtterly destroying all, leaving none aloue, and he burnt Hazor: with fire.

Bothe men wome & children.

11 So all the cities of those Kings, and all the Kings of them did Ioshúa take, and smote they with the edge of the sworde, vtterly

Nom 33, 52. deu 7, 2. utterly destroyed them,*as Mosés the seruant of the Lord had commanded.

g Which were strong by situation & not hurt by warre. **13** But Israél burnt none of the cities that stode still in their strength, saue Hazór onely,that Ioshúa burnt.

b All malkide. **14** And all the spoyle of these cities and the cattel the children of Israél toke for their praye, but they smote euerie man with the edge of y^e sword vntil they had destroyed them,not leauing one a liue.

Exod 34, 11. Deu 7, 2. **15** ¶ As the Lord* had commanded Mosés his seruāt, so did Mosés*comāde Ioshúa, & so did Ioshúa:he left nothig vndone of all that the Lord had commanded Mosés.

i That is, Samaria **16** So Ioshúa toke all this land of the mountaines, and all the South, and all the lād of Goshén and the lowe country, and the plaine, & the mountaine of Israél, and the lowe country of the same,

k So called, because it was bare & without trees *Or, the valley of God.* **17** From the mount^e Halák, that goeth vp to Seir, euen vnto Baal-gád in y^e valley of Lebanón, vnder mount Hermón: and all their Kings he toke, and smote them, and slewe them.

18 Ioshúa made warre long time with all those Kings,

l Chap. 9, 2. **19** Nether was there any citie that made peace with the children of Israél,*saue those Hiuites that inhabited Gibeón:all other they toke by battel.

l That is, to giue the ouer to the selues and therefore they coude not but rebelle against God & take their own destruction. **20** For it came of the Lord, to harden their heartes that they shulde come against Israél in battel to the intent that they shulde destroy them vterly, and shewe them no mercy, but that they shulde bring them to noight:as the Lord had comāded Mosés.

21 ¶ And that same season came Ioshúa, and destroyed the Anakims out of the mountaines:as out of Hebrón, out of Debír, out of Anáb, and out of all the mountaines of Iudáh, and out of all the mountaines of Israél: Ioshúa destroyed them vterly with their cities.

m Out of the * came Goliat 1. 1. Sam. 17, 4. **22** There was no Anakim left in the land of the children of Israél: onely in Azzáh, in Gath, and in Ashdód wére they left.

o From Gilgál where Ioshua camped. **23** So Ioshúa toke the whole land, according to all that the Lord had said vnto Mosés: and Ioshúa gaue it for an inheritance vnto Israél* according to their portions through their tribes: then the land was at rest without warre.

CHAP. XII.

2. 7. What Kings Ioshua and the childen of Israél led on bothe sides of Iordén, 24 Which were in number thirtie and one.

1 And these are the Kings of the land, which the children of Israél smote and possessed their land, on the other side Iordén toward y^e rising of the sunne, frō the riuier Arnón, vnto moūt Hermón,

and all the plaine Eastward.

2 *Sihón King of the Amorites, that dwelt in Heshlón, hauing dominion from Aroré, which is beside the riuier of Arnón, and from the middle of the riuier, & from halfe Gileád vnto the riuier Iabbók, in the border of the children of Ammón.

3 And frō the plaine vnto the sea of Cinneróth Eastward, and vnto the Sea of the plaine, eue the salt Sea Eastward, the way to Betheshimóth, & from the South vnder the springs of Pisgáh.

4 ¶ They conquered also the coast of Og King of Bashán of the remnant of the gyātes, w^{ch} dwelt at Astaróth, & at Edréi,

5 And reigned in mount Hermón, and in Salcáh, and in all Bashán, vnto the border of the Geshurites, and the Maachathites, & halfe Gileád, euen the border of Sihón King of Heshlón.

6 Mosés the seruant of the Lord, and the children of Israél smote them:* Mosés also for the seruāt of the Lord gaue their land for a possessiō vnto y^e Reubenites, & vnto the Gadites, and to halfe y^e tribe of Manasséh.

7 ¶ These also are the Kings of the country, w^{ch} Ioshúa and the children of Israél smote on this side Iordén, Westward, frō Baal-gád in y^e valley of Lebanón, eue vnto y^e mount Halák y^e goeth vp to Seir, & Ioshúa gaue it vnto y^e tribes of Israél for a possessiō, according to their porciōs:

8 In the mountaines, and in the vallis, & in the plaines, & in the hill sides, & in the wilderness, & in the Southe, where were the Hittites, the Amorites, and the Canaanites, y^e Perizzites, y^e Hiuites, & y^e Iebusites.

9 ¶ * The King of Ierichó was one: * the King of Ai which is beside Beth-él, one.

10 The * King of Ierusalém, one: the King of Hebrón, one:

11 The King of Iarmúth, one: the King of Lachish, one:

12 The King of Eglón, one: the * King of Gezer, one:

13 The * King of Debír, one: the King of Géder, one:

14 The King of Hormáh, one: the King of Arád, one.

15 The * King of Libnáh, one: the King of Adullám, one:

16 The * King of Makedáh, one: the King of Beth-él, one:

17 The King of Tappuáh, one: the King of Hépher, one:

18 The King of Aphék, one: the King of Lasharón, one:

19 The King of Madón, one: the * King of Hazór, one:

20 The King of Shimron merón, one: the King of Achsháph, one:

21 The King of Taanach, one: the King of Megiddó, one:

32 The King of Kedésh, one: the King of Iokneam of Carmé, one:
 33 The King of Dor, in the countrey of Dor, one: the King of the nacions of Gilgilon:
 34 The King of Tirzáh, one. all the Kings were thirty and one.

CHAP. XIII.

9 The borders and coastes of the land of Canaan: The possession of the Reubenites, Gadites, and of halfe the tribe of Manasséh 14 The Lord is the inheritance of Leu. 22 Balaam was slaine.

a Beig almoste 1 an hūdreth & ten yere olde. *Ebr* commea into yeres.
b After that y enemies are overcome. *Or*, borders.
Ebr, Slitbor *Ebr* ypo: the face of Egypt.

NOW when Ioshúa was olde, & a striken in yeres, the Lord said vnto him, Thou art olde & growen in age, & there remaineth exceding much land to be possessed:

2 This is the land that remaineth, all the regions of the Philistims, & all Geshuri,
 3 From Nilus which is in Egypt, cué vnto the borders of Ekrón Northward: this is counted of the Canaanites, euen siue lordshippes of the Philistims, the Azzithites, and the Ashdodites, the Eshkelonites, the Gittites, and the Ekronites, and y Auites:

Ebr, Merab.
Or, the plaine of Gad

4 From the Southe, all the land of the Canaanites, and the caue that is beside the Sidonians, vnto Aphék, and to the borders of the Amorites:
 5 And the land of the Giblites, and all Lebanón, towarde the sunne rising from Bahal-gád vnder mount Hermón, vntil one come to Hamáth.

c Read Chap. 23, 8

6 All the inhabitants of the mountaines fró Lebanón vnto Misrephothmáim, & all the Sidonians, I wil cast them out fró before the children of Israël: onely deuide thou it by lot vnto the Israelites, to inherit, as I haue commanded thee.

Num. 32, 33. *den*. 3, 13. *chap*. 22, 4.

7 Now therefore deuide this land to inherit, vnto the nine tribes, and to the halfe tribe of Manasséh.

8 For with halfe thereof the Reubenites and the Gadites haue receiued their inheritance, which Mosés gaue them beyond Iordén Eastward, euen as Mosés the seruant of the Lord had giuen them,

Or, valley.

9 From Aroér that is on the brinke of the riuér Arnón, and from the citie that is in the middes of the riuér, and all the plaine of Medebá vnto Dibón,

10 And all the cities of Sihón King of the Amorites, which reigned in Heshbón, vnto the borders of the childré of Ammón,
 11 And Gileád, & the borders of the Geshurites & of the Maachathites, & all mount Hermón, with all Bashán vnto Salcáh:

Den. 3, 11. *chap*. 26, 4.

12 All the kingdome of Og in Bashán, w reigned in Ashtaróth and in Edréi: (who remained of the rest of the gyantes) for these did Mosés smite, and cast them out.

13 But the childré of Israël expelled not y Geshurites nor the Maachathites: but y Geshurites & y Maachathites dwel amog the Israelites euen vnto this day.

d Be cause that destroyed not all as God had comáded, they that remained, were snares & pricks to hure the, *Nó* 33, 55 *chap* 23, 11. *iudg* 2, 3. *e* Leui shal liue by y sacri fices, *Nó* 18, 21.

14 Onely vnto the tribe of Leui he gaue none inheritance, but the sacrifices of the Lord God of Israël are his inheritance, as he said vnto him.

15 ¶ Mosés then gaue vnto the tribe of the children of Reubén inheritance, according to their families.

16 And their coast was from Aroér, that is on the brinke of the riuér Arnón, & fró the citie that is in the middes of the riuér, & all the plaine which is by Medebá:

Or, his places of Baal.

17 Heshbón with all the cities thereof, that are in the plaine: Dibón and Bamoth-baal, and Beth-baal-meón:

18 And Iahazáh, & Kedemóth and Mepháath:

19 Kiriatháim also, & Sibmáh, & Zereth-shahár in the mount of Emek:

Or, the valley. *Den*. 3, 17.

20 And Beth-peór, & Ashdoth pifgáh, & Beth-ieshumóth:

21 And all the cities of the plaine: and all the kingdome of Sihón King of the Amorites, which reigned in Heshbón, whome Mosés smore with the Princes of Midíán, Euí, and Rekém, and Zur, and Hur, and Réba, the dukes of Sihón, dwelling in the countrey.

Num 31, 8

22 And Balaám the sonne of Beór y southfayer did the children of Israël slaye with the sworde, among them that were slaine.

f So chat bothe they, w ubered wicked counsel & the wicked counseller perished by y iust iudgement of God.

23 And the border of the children of Reubén was Iordén with the coastes. this was the inheritance of the children of Reubén according to their families, with the cities and their villages.

24 ¶ Also Mosés gaue inheritance vnto the tribe of Gad, euen vnto the children of Gad according to their families.

25 And their coastes were Iazér, and all the cities of Gileád and halfe the land of the children of Ammón vnto Aroér, which is before Rabbáh:

26 And from Heshbón vnto Ramóth, Mizpéh, and Betonim and from Mahanáim vnto the borders of Debír.

27 And in the valley Beth-atám, and Bethnimráh, and Succóth, and Zaphón, the rest of the kingdome of Sihón King of Heshbón, vnto Iordén and the borders euen vnto the Sea coast of Cinéreth, & beyonde Iordén Eastward.

g That is, in y land of Moab.

28 This is the inheritance of the children of Gad, after their families, with the cities and their villages.

29 ¶ Also Mosés gaue inheritance vnto the halfe tribe of Manasséh: and this belonged to the halfe tribe of the children of Manasséh according to their families.

30 And

30 And their border was from Mahanáim, *even* all Bashán, *to wit*, all the kingdome of Og King of Bashán, and all the townes of Iair which are in Bashán, threescore cities,
 31 And halfe Gileád, & Ashtaróth, & Edréi, cities of the kingdome of Og in Bashán, *was given* vnto the children of Machír the sonne of Manasséh, to halfe of the children of Machír after their families.

Nom 32, 39.
 h Meaning, his uerues and p^o d^o uerues.

Chap 18, 7.
Nom 18, 20.

32 These are the heritages, which Moses did distribute in the plaine of Moáb beyonde Iordén, *towards* Ierichó Eastward.
 33 *But vnto the tribe of Leuí Moses gaue none inheritance for the Lord God of Israél is their inheritance, * as he said vnto them.

C H A P. X I I I I.

The land of Canaan was deuised among the nine tribes and the halfe. 6 Caléb requereth the heritage that was promised him. 13 Hebrón was giuen him.

Nom 34, 17.

1 These also are the places which the children of Israél inherited in the lād of Canaan, * which Eleazar the Priest, and Ioshúa the sonne of Nun and the chief fathers of the tribes of the children of Israél, distributed to them,

Nom 26, 55.
 33 of 4

2 *By the lot of their inheritance, as the Lord had commanded by the hand of Moses, to giue to the nine tribes, and the halfe tribe.

a As Reuben & Gad & halfe the tribe of Manasséh.

3 For Moses had giuen inheritance vnto two tribes and an halfe tribe, beyonde Iordén: but vnto the Leuites he gaue none inheritance among them.

b So though Leui lacked, yet were the twelue tribes by this mea- sure.

4 For the children of Ioséph were two tribes, Manasséh and Ephráim: therefore they gaue no parte vnto the Leuites in the lād, save cities to dwell in, with the suburbs of the same for their beastes and their substance.

Nom 35, 2.

5 *As the Lord had commanded Moses, so the children of Israél did whé they deu- ided the land.

c Which was, that they two onely shoulde enter into the lād, Nú 14, 24.

6 ¶ Then the children of Iudáh came vnto Ioshúa in Gilgál: and Caléb the sonne of Iephunéh the Kenezite said vnto him, Thou knowest what the Lord said vnto Moses the man of God, concerning me and thee in Kadesh-barnéa.

d Which were the ten other tribes.

7 Forty yere olde was I, when Moses the seruant of the Lord sent me from Kadesh-barnéa to espy the land, & I broght him woide againe, as I thought in mine heart.

8 But my brethren that went vp with me, discouraged the heart of the people: yet I followed still the Lord my God.

9 Wherefore Moses sware the same day, saying, Certainly the land whereon thy fete haue troden, shal be thine inheritance, and thy childrens for euer, because

thou hast followed constantly the Lord my God.

10 Therefore beholde now, the Lord hath kept me aliué, as he promised: this is the forty and fift yere since the Lord spake this thing vnto Moses, while the children of Israél wandred in the wildernes: and now lo, I am this day fourscore and fife yere olde:

11 And yet am as strong at this time, as I was whé Moses sent me: as strong as I was then, so strong am I now, *either* for warre, or for gouernement.

12 Now therefore giue me this mountaine whercof the Lord spake in y day (for thou heardst in that daie, how the Anakíms were there, and the cities great and walled) if so be the Lord wil be with me, that I may driue them out, as the Lord said.

13 Then Ioshúa blessed him, and gaue vnto Caléb the sonne of Iephunéh, Hebrón for an inheritance.

14 *Hebrón therefore became y inheritance of Caléb the sonne of Iephunéh the Kenezite, vnto this day: because he followed constantly the Lord God of Israél.

15 And the name of *Hebrón was beforetime, Kiríath-arbá: which *Arbá* was a great man among the Anakíms: thus the land ceased from warre.

C H A P. X V.

The lotte of the children of Iudáh, and the names of the cities and villages of the same. 13 Calébs portrom. 18 The request of Achisah.

1 This then was the lot of the tribe of the children of Iudáh by their families: *even* to the boider of Edóm and the wildernes of *Zin, Southward on the Southcoast.

2 And their Southborder was the salt Sea coast, from the point that loketh Southward.

3 And it went out on the Southside toward Maaleth-akrabbím, and went along to Zin, and ascended vp on the Southside vnto Kadesh-barnéa, and went along to Hezrón, and went vp to Adár, and set a compassse to Karkáa.

4 From thence went it a long to Azmón, & reached vnto the riuér of Egypt, and the end of that coast was on the Westside: this shalbe your Southcoast.

5 Also the Eastborder shalbe the salt Sea, vnto the end of Iordén: and the border on the North quarter from the point of the Sea, *na* from the end of Iordén.

6 And this border goeth vp to Beth hoglá, and goeth along by the Northside of Beth-arabah: so the border from thence goeth vp to the stone of Bohán the sonne of Reubén.

7 Againe this border goeth vp to Debír fró the valley of Achór, & Northward,

Ecds. 46, 11.

**Ebr 15 2000, and come 15.*

Or, gyuar.

o This he spake of modicite & not of dou- ting

1. Mac. 8, 16.

Chap 15, 15.

f Either for his power or possi- sion.

Nomb. 34, 5.
Nom 33, 16.

a The Ebrewe worde signi- feth tongue, wherby is meant either the arme of the Sea that cometh into the lād, or a rocke or capetha goeth into the sea.

b Meaning the mouth of the riu. r wher. e. t runneth into y salt Sea.

c Which was a marke to parte their countreys.

*Dee, the founte-
ne of the riuer.
1. King 1. 9.*

1. King 1. 9.

*Or, the cite of
neada.*

*Meaning tow-
and Syra.*

Chap. 24. 25.

*2 This was do-
me after the
death of Io-
hua, iud 1. 10.*

Or, 1. 10.

*1 Because her
houfband tar-
ned to long.*

*10. Grant me
this poffion
1 Because her
countrey was
treen, the deff
r. 1 of her fac
ther a field of
springe.*

turning toward Gilgál, that lyeth before
the going vp to Adummím, which is on y
Southfide of the riuer: also this bo der
goeth vp to the waters of *En-shémesh, &
endeth at *En-rogél.

8 Then this border goeth vp to the valley
of the sonne of Hinnóm, on the Southfide
of the Iebufires. the same is Icrufalém. al-
fo this border goeth vp to the top of the
mountaine that lieth before the valley of
Hinnóm Westward, which is by the end
of the valley of the "gyátes Northward.

9 So this bo der compasseth from the top
of the mountaine vnto the founteine of y
water of Naphtóah, and goeth out to the
cities of mount Ephrón. and this border
draweth to Baaláh, which is *Kiriath-ie-
arím.

10 Then this border compasseth from Baa-
láh Westward vnto mount Seú, & goeth
along vnto the fide of mount Iearím,
which is Chefalón on the Northfide: fo it
commeth downe to Beth-shémesh, and
goeth to Timnáh.

11 Also this bo der goeth out vnto the fide
of Ekrón Northward: and this border
draweth to Shicrón, and goeth along to
mount Baaláh, & stretcheth vnto Iabn:él:
& the endes of this coast are to the ^d Sea.

12 And the Westborder is to the great Sea:
fo this border shalbe the bondes of the
childre of Iudáh round about, according
to their families.

13 ¶ And vnto Caléb the sonne of Iephúnéh
did Ioshúa giue a parte amög the childre
of Iudáh, as the Lord commanded him,
euē *Kiriath-aráb of the father of Anák,
which is Hebrón.

14 And Caléb ^e droue thence thre sonnes
of Anák, Sheshái, and Ahimán, and Tal-
mái, the sonnes of Anák.

15 And he went vp thence to the inhabitáts
of Debír: and the name of Debír before
time was Kiriath-sépher.

16 Thé Caléb said, He y smiteth Kiriath-
sépher, & taketh it, euē to him wil I giue
Achfáh my daughter to wife.

17 And Othniél, the sonne of Kenáz, the
brother of Caléb toke it: and he gaue him
Achfáh his daughter to wife.

18 And as she wēt in tabim, she moued him,
to aske of her father a field: & she lighted
of her asse, & Caléb said vnto her, What
wilt thou.

19 Thé she answered, *Giue me a blessing:
for thou hast giuē me the South coutrei:
giue me also sprígs of water. And he gaue
her y springs aboue & the sprígs benethe.

20 This shalbe the inheritance of the tribe
of y children of Iudáh according to their
families.

21 And the vtmost cities of the tribe of y
children of Iudáh, toward the coastes

of Edóm Southward were Kabzeél, and
Eder, and Iagúr,

22 And Kínah, and Dimonáh, & Adadáh,

23 And Kédesb, and Hazór, and Irhnán,

24 Zíph, and Télem, and Bealóth,

25 And Hazór, Hadattah, & Kerióth, Hef-
ron (which is Hazóí)

26 Amán, and Shemá, and Moladáh,

27 And Hazár, Gaddáh, & Heshmón, and
Beth-pálet,

28 And Hagar-shuál, and Beer-sheba, and
Biziothiáh,

29 Baaláh, and Iím, and Azem,

30 And Eitolád, & Chesil, ^h and Hormáh,

31 And Ziklág, and Madmanná, and San-
fannáh,

32 And Lebaóth, and Shilhím, and Aín, &
Rimmón: all these cities are twenty & nine
with their villages.

33 ¶ In the lowe countrey were Eshtaól, and
Zoráh, and Ashnáh,

34 And Zanoáh, & En-ganním, Tappúah,
and Ením,

35 Iarmúth, & Adullám, Socóh, & Azekáh,

36 And Sharám, & Adithaim, & Gederáh,
and Gedeiotháim: fourtene cities with
their villages.

37 Zenám, & Hadassáh, and Migdal-gád,

38 And Dilcém, and Mizpéh, and Ioktheél,

39 Lachísh, and Bozkáth, and Eglón,

40 And Cabbón, & Lahmám, & Kithlísh,

41 And Gederóth, Beth-dagón, and Na-
máh, and Makkedáh: sixtene cities with
their villages.

42 Lebnáh, and Ethér, and Ashán,

43 And Iiphtáh, and Ashnáh, and Nezió,

44 And Keiláh, and Aczió, and Maresháh:
nane cities with their villages.

45 Ekrón with her ⁿ townes & her villages, ^l ^l

46 From Ekrón, euē vnto the Sea, all that
lieth about Ashdód with their villages.

47 Ashdód with her townes and her villa-
ges: Azzáh with her townes and her vil-
lages, vnto the ^r riuer of Egypt, and the
great sea was their coast.

48 ¶ And in the mountaines were Shamír,
and Iattír, and Socóh,

49 And Dannáh, and ^h Kiriath-sannáh,
(which is Debír)

50 And Anáb, and Ashitemóh, and Aním,

51 And Góshen, and Holón, & Gilóh: ele-
uen cities with their villages.

52 Arab, and Dumáh, and Esheán,

53 And Ianúm, and Beth-tappuáh, and A-
phekáh,

54 And Humtáh, and *Kiriath-aráb (which
is Hebrón) & Ziór: nine cities with their
villages.

55 Maón, Carmél, and Zíph, and Iuttáh,

56 And Izreél, and Iokdeám, and Zanoáh,

57 Káin, Gibeáh, and Timnáh: ten cities
with their villages.

58 Halkúí, Beth-wat, and Gedór,

59 And

*h Which before
re was called
Zepháth, iud.
1. 17.*

*l Meaning, Nib-
lus, as chap
33. 3.*

*k Which is
also called Ki-
riath-sépher,
uer. 15.*

Chap. 14. 25.

- 59 And Maaráh, and Beth-anóth, and Eltekón six cities with their villages.
- 60 Kiríath-báal, which is Kiríath-zearím, & Rabbáh. two cities with their villages.
- 61 ¶ In the wildernes were Beth-arabáh, Middín, and Secacáh,
- 62 And Nibshán, and the ¹ citie of salt, and Engedí six cities with their villages.
- 63 Neuertheles, the Iebusites that were the inhabitants of Ierusalém, colde not the children of Iudáh cast ^m out, but the Iebusites dwel with the children of Iudáh at Ierusalém vnto this day.

CHAP. XVI.

The lot or parte of Ephráim. 10 The Canaanites dwelled among them.

- 1 And the lot fel to the ^a children of Ioséph fró Iordén by Ierichó vnto the water of Ierichó Eastwarde, & to the wildernes that goeth vp from Ierichó by the mount Beth-él.
- 2 And goeth out from Beth-él to ^{*} Luz, and runneth alóg vnto the borders of Architaroth,
- 3 And goeth downe Westward to the colde of Iaphletí, vnto the coast of Beth-horón the nether, and to Gézer: and the ends ^b thereof are at the Sea.
- 4 So the children of Ioséph, Manasséh and Ephráim ^c toke their inheritance.
- 5 ¶ Also the borders of the children of Ephráim according to their families, upon the borders of their inheritance on y^e Eastside were. At óth addá, vnto Beth-horón the upper.
- 6 And this border goeth out to the Sea vnto Michmethah on the Northside, & this border returneth Eastwarde vnto Taanánth shuló, and passeth it on the Eastside vnto Ianothah,
- 7 And goeth downe from Ianothah to Atáoth, and Naa áth. and cometh to Ierichó, ^d and goeth out at Iordén.
- 8 And this border goeth from Tappúah Westward vnto the riuer Kanáh, and the ends thereof are at the Sea: this is the inheritance of the tribe of the children of Ephráim by their families.

CHAP. XVII.

The porcion of the halfe tribe of Manasséh. 3 The daughters of Zelophehad 13 The Canaanites are become tributaries 14 Manasséh and Ephráim require a greater porcion of heritage.

- 1 THIS was also the lot of the tribe of Manasséh: for he was the ^{*} first borne of Ioséph, to wit, of Machir y^e first borne of

Manasséh, and the father of Gileád: now because he was a man of warre, he had Gileád and Bashán.

- 2 And also ^a of the ^a rest of the sonnes of Manasséh by their families, ^{even} of the sonnes of Abiézer, and of the sonnes of Hélek, and of the sonnes of Azriél, and of the sonnes of Shéchem, and of the sonnes of Hépher, and of the sonnes of Shemidá: these were the males of Manasséh, the sonne of Ioséph according to their families.
- 3 ¶ But Zelophehad the sonne of Hépher, the sonne of Gileád, the sonne of Machír, the sonne of Manasséh, had no sonnes, but daughters: and these are the names of his daughters, Malhá, and Noáh, Hógláh, Milchá, and Tirzáh:
- 4 Which came before Eleazár the Priest, and before Ioshúa the sonne of Nun, and before the princes, saying, The Lord commanded Moisés to giue vs an inheritance among our ^b brethren: therefore according to the comandement of the Lord he gaue them an inheritance among the brethren of their father.
- 5 And there fel ten porcions to ^c Manasséh, beside the land of Gileád and Bashán, which is on the other side Iordén,
- 6 Because the daughters of Manasséh did inherit among his sonnes: and Manasséhs other sonnes had the land of Gileád.
- 7 ¶ So the borders of Manasséh were from Ashér to Michmetháh y^e north before Shechem, & this border goeth on y^e right hád, euen vnto the inhabitants of En-tappúah.
- 8 The land of Tappúah belonged to Manasséh, but ^d Tappúah beside the border of Manasséh *belongeth* to the sonnes of Ephráim.
- 9 Also this border goeth downe vnto the riuer Kanáh Southward to the riuer. the cities of Ephráim are among the cities of Manasséh: and the border of Manasséh ^e on the Northside of the riuer, and the ends of it are at the ^e Sea,
- 10 The South pertaineth to Ephráim, and the North to Manasséh, and the Sea is his border: and they met together in Ashér Northward, and in Issachár Eastward.
- 11 And Manasséh had in Issachar and in Ashér, Beth-shean & her townes, & Ibleám, & her townes, & the inhabitants of Dor with the townes thereof, and the inhabitants of Endó: with the townes thereof, & the inhabitants of Thaanách with her townes, & the inhabitants of Megiddó wth the townes of the same, ^{eu} n thre countreies.
- 12 Yet the childre of Manasséh could not destroy those cities, but the Canaanites dwelled ^f in that land.
- 13 Neuertheles, when the children of Israél were first ong, they put the Canaanites vnder tribute, but cast them not out wholly.

f Of this citie the site is a hure his name.

m That is, vnto they sawe the more parte, & burnt their citie Iudg 1.8

a That is, to Ephraim and his children for Manassehs porcion followe.

Endg 1.26.

b Of their inheritance

c Scuerally, first Ephraim, and then Manasseh.

d For so farre the coast reache.

e Because Ephraims tribe was more greater than Manassehs therefore he had more cities

Genes 46.24.

Now 26.29. For the other halfe tribe had their porcion beyond Iordens

Now 26.33. & 27.1. and 36.2.

b Among the of our tribe.

c In the land of Canaan sine to the males, and other sine to the daughters of Zelophehad.

d Meaning, the citie it selfe.

e Or, the brook of readee.

f That is, toward the magne sea.

g In the tribe of Asher, and tribe of Issachar.

h For as the first they lacked courage, & after agreed with them on condition, contrary to Gods comma dem. ut

Shiloh.

Ioshua.

Beniamins porcion.

14 Then the children of Ioseph spake vnto Ioshua, saying, Why hast thou giuen me but one lot, and one porcion to inherit, seeing I am a great people, for as muche as the Lord hathe ^b blessed me hetherto

^h According to my father Iacob's prophesie, Genes. 48. 19.

ⁱ If this mou't be not large ynough, why doest not thou get more by dividing Gods chertes, as he hath commanded?

15 Ioshua then answered them, If thou be muche people, get thee vp to the wood, & cut trees for thy selfe there in the land of the Perizzites, and of the gyats, ⁱ if mou't Ephraim be tonarowe for thee.

16 Then the children of Ioseph said, The mountaine wil not be ynough for vs: and all the Canaanites that dwel in the lowe countrey haue charrets of yron, aswel they in Beth-shean, and in the townes of the same, as they in the valley of Izreel.

17 And Ioshua spake vnto the house of Ioseph, to Ephraim, & to Manasseh, saying, Thou art a great people, and hast great power, and shalt not haue one lot.

^k So that thou shalt enlarge thy porcion thereby.

18 Therefore the mountaine shalbe thine: for it is a wood, and thou shalt cut it downe: and the ends of it shalbe thine, & thou shalt cast out the Canaanites, though they haue yron charrets, and though they be strong.

CHAP. XVIII.

^l The Tabernacle set in Shiloh ⁴ Certaine are sent to deuide the land to the other seuen tribes. ¹¹ The lot of the children of Benjamin.

1 And the whole Congregation of the children of Israel came together at Shiloh: for they set vp the ^a Tabernacle of the Congregation there, after the land was subiect vnto them.

^o For they had now removed it from Gilgal and set it in vp in Shiloh.

2 Now there remained among the childre of Israel seuen tribes, to whom ^b they had not deuided their inheritance.

^b As Eleazar, Ioshua & the heedes of the tribes had done to Iudah, Ephraim and halfe of Manasseh.

3 Therefore Ioshua said vnto the children of Israel, How long are ye so slacke to entre and possesse the land which the Lord God of your fathers hathe giuen you?

4 Giue from among you for euery tribe thre men, that I may send them, and that they may rise, and walke through the lad, and distribute it according to ^c their inheritance, and returne to me.

^e That is, in so seuen porcions, to euery tribe one.

5 And that they may deuide it vnto them into seuen partes, (Iudah shal abide in his coast at the South, and the house of Ioseph shal ^d stand in their coastes at the North)

^d For these had their inheritance already appointed.

6 Ye shal describe the land therefore into seuen partes, & shal bring them hether to me, & I wil cast lottes for you here before the ^e Lord our God.

^e Before the Arke of the Lord.

7 But the Leuites shal haue no part among you: for the ^f Priesthode of the Lord is their inheritance: also Gad and Reuben & halfe the tribe of Manasseh haue receiued their inheritace bey ^o de Iordén Eastward, which Moses the seruāt of the Lord gaue them.

^f That is, the sacrifices and offerings, Chap. 18. 14.

8 ¶ Then the men arose, and went their way: and Ioshua charged them that went to describe the land, saying, Departe, and go through the land, and ^g describe it, and returne to me, that I may here cast lots for you before the Lord in Shiloh.

^g By writing the num.s of euery countrey and cite.

9 So the men departed, and passed through the land, and described it by cities into seuen partes in a booke, and returned to Ioshua into the campe at Shiloh.

10 ¶ Then Ioshua ^h cast lots for them in Shiloh before the Lord, and there Ioshua deuided the lad vnto the children of Israel, according to their porcions:

^h That euery one shalld be content w Gods appointment.

11 ¶ And the lot of the tribe of the childre of Benjamin came forthe according to their families, and the coast of their lot lay ⁱ betwene the children of Iudah, and the children of Ioseph.

ⁱ Their inheritance bordered vpon Iudah and Ioseph.

12 And their coast on the Northside was from Iordan, and the border went vp to the side of Iericho on the Northparte, & went vp through the mountaines Westward, and the ends thereof are in the wildernesses of Beth-auen:

13 And this border goeth along from thece to Luz, ^{en} to the Southside of Luz (the same is ^k Beth-el) and this border descendeth to Atroth-addar, nere the mou't, that lieth on the Southside of Beth-horon the nether.

^k Which was in the tribe of Ephraim another Beth-el was in the tribe of Benjamin.

14 So the border turneth, and compasseth the corner of the Sea Southward, from the mou't that lieth before Beth-horon Southward: and the ends thereof are at Kirjath-baal (which is Kirjath-earim) a cite of the children of Iudah: this is the Westquarter.

15 And the Southquarter ^{is} from the end of Kirjath-earim, and this border goeth out ^{Westward}, and cometh to the founteine of waters of Nephtoh.

^l Or is the str.

16 And this border descendeth at the end of the mountaine, that lieth before the valley of Be-hinnom, which is in the valley of the ^{gyantes} Northward, & descendeth into the valley of Hinnom by the side of ^{the Jebusi} Southward, and goeth downe to En-rogel,

^o Or, Rephaim.

^o Or, Jerusalem.

17 And compasseth from the North, and goeth forthe to ^{En-shemesh}, & stretcheth to Gelliloth, which is toward the going vp vnto Adummim, and goeth downe to the ^{stone} of Bohan the sonne of Reuben.

¹ Which is in the tribe of Ephraim.

Chap. 15. 6.

18 So it goeth along to the side ouer against the plaine Northward, and goeth downe into the plaine.

19 After, this border goeth along to the side of Beth-hoglah Northward: & the ends thereof, ^{that is}, of the border, reache to the point of the salt Sea Northward, and to the ^m end of Iordan Southward: this is the Southcoast.

^m To the very streit, where the river runneth into the salt Sea.

20 Also

20 Also Iordén is the border of it on the Eastside : this is the inheritance of the children of Beniamín by the coastes thereof round about according to their families.

21 Now the cities of the tribe of the children of Beniamín according to their families, are Ierichó, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemarím, and Beth-él,

23 And Auím, and Paráh, and Ophráh,

24 And Chephái, Ammonái, and Ophni, & Gabá:twelue cities with their villages.

25 Gib-ón, and Ramáh, and Beeróth,

26 And Mizpéh, and Chephiráh, and Mozáh,

27 And Rékem, and Irpeél, and Taraláh,

28 And Zelá, Eléph, and Icbusi, (which is Ierusalém) Gibéáth, and Kiríáth:fourtene cities with their villages : this is the inheritance of the children of Beniamín according to their families.

^a Which was not wholly in the trib. of Beniamin, but part of it was also in y^e tribe of Iudáa.

CHAP. XIX.

¹ The porcion of Simeón, ¹⁰ Of Zebulun, ¹⁷ Of Issachár, ²⁴ Of Asher. ³² Of Naphtali, ⁴⁰ Of Dan ⁴⁹ The possession of Ioshua.

1 And the seconde lot came out to Simeón, *euen* for the tribe of the children of Simeón according to their families:and their inheritace was in the ^a middes of the inheritance of the children of Iudáh.

^a According to Iacob's promise, that he shulde be scateered among y^e other tribes, Gen 49.7.

2 Now they had in their inheritance, Beer-sheba, & Sheba, and Moladáh,

3 And Hazar-shuál, and Baláh, and Azem,

4 And E'tolád, and Bethúil, and Hoimáh,

5 And Ziklág, and Beth-ma'cabóth, and Hazar sushán,

6 And Beth-lebaóth, and Sharuhén : thurtene cities with their villages.

7 Ain, Remmón, and Ether, & Ashán:fourte cities with their villages.

8 And all the villages that were round about these cities, vnto Baalathbeer, and ^a Ráma'h Southwarde. this is the inheritance of the tribe of the children of Simeón according to their families.

^b Remmón.

9 Out of the porcion of the children of Iudáh *came* the inheritance of the childre of Simeón: for the parte of the children of Iudáh was to ^b muche for them: therefore the children of Simeón had their inheritance within their inheritance.

^b But this large porcion was given them by Gods providence, to declare their increase in time to come.

10 ¶ Also the third lot arose for the children of Zebulún according to their families:and the coastes of their inheritace came to Saríd,

^c Meaning, to the great Sea.

11 And their border goeth vp ^c Westwarde, *euen* to Maraláh, and reacheth to Dabbásheth, & meeteth with the riuier that lyeth before Iokneám,

12 And turneth from Saríd Eastwarde

towarde the sunne rising vnto the border of Chislóth tabór, & goeth out to Dabaráth, and ascendeth to Iaphía,

13 And from thence goeth along Eastwarde towarde the sunne rising to Gittáh hépher to Ittáh kazín, and goeth forth to Rimmón, and turneth to Neáh.

14 And this border compasseth it on the Northside to Hannathón, and the ends thereof are in the valley of Iiphtah-él,

15 And Karráth, and Nahallál, and Shimlón, and Idaláh, and ^d Beth-léhem:twelue cities with their villages.

^d There was another Beth-lehem in the tribe of Iudáh

16 This is the inheritance of the children of Zebulún according to their families: *that is,* these cities and their villages.

17 ¶ The fourthe lot came out to Issachár, *euen* for the children of Issachár according to their families.

18 And their coast was Izicélah, and Cheshullóth, and Shuném,

19 And Hapharám, and Shi'ón, and Anaharáth,

20 And Harabbíth, & Kirshión, and Abez,

21 And Reméth, and ^e Enganním, and En haddáh, and Beth-pazzéz.

^e There was another cite of this name in the tribe of Iudáh for vnder diuers tribes certeine cities had all one name, and were distinguished by the tribe onely.

22 And this coast reacheth to Tabór, and Shahazimáth, and Beth-shémesh, and the ends of their coast reache to Iordén: sixtene cities with their villages.

23 This is the inheritance of the tribe of the childre of Issachár according to their families: *that is,* the cities, and their villages.

24 ¶ Also the fifté lot came out for the tribe of the children of Ashér according to their families.

25 And their coast was Helcáth, and Halí, and Beren, and Achsháph,

26 And Alammélech, and Amád, & Misheál, and came to Carmél Westwarde, and to Shihóli libnáth,

27 And turneth towarde the sunne rising to Beta-dagón, and commeth to ^f Zebulún, and to the vailey of Iiphtah él, towarde the Northside of Beth-emók, and Neiel, and goeth out on the left side of Cabúl,

^f Iosherh to y^e tribe of Zebulun, wher en lay more Eastward

28 And to Ebrón, and Rehób, and Hamón, and Kanáh vnto great Zidón.

29 Then the coast tuineth to Ramáh & to the strong cite of ^g Zor, and this border tuineth to Hofáh, and the endes thereof are at the Sea from Hebél to Achzib,

^g Which was Iosherh a strong cite in y^e Sea.

30 Vmmáh' also and Aphék, and Rehób: two and twentie cities with their villages.

31 This is the inheritance of the tribe of the children of Ashér according to their families: *that is,* these cities and their villages.

32 ¶ The sixt lot came out to the childre of D. I.

Dans porcion.

Ioshúa.

Cities of refuge.

Naphtali, *euen* to the children of Naphtali according to their families.

b These cities were in the country of Zaanannim.

33 And their coast was from *b* Héleph, and from Allón in Zaanannim, and Adami nékeb, and Iabneél, euen to Lakúm, & the ends thereof are at Iordén.

Or, euen vnto Iorden.

34 So this coast turneth Westwarde to Aznoth tabór, and goeth out from thence to Hukkók, and reacheth to Zebulún on the Southside, & goeth to Ashér on the Westside, and to Iudáh *b* by Iordén toward the sunne rising.

Of these which is like of Genezareth had his name.

35 And the strong cities are Ziddím, Zer, & Hammáth, Rakkáth, and *c* Cinnéreth,

36 And Adamáh, & Ramáh, and Hazór,

37 And Kédesh, and Edré, and En-hazór,

38 And Irón, and Migdal-él, Horém, and Beth-anáh, and Beth-shémesh: nineteen cities with their villages.

39 This is the inheritance of the tribe of *y* childré of Naphtali according to their families: *that is,* the cities & their villages.

40 ¶ The seuéth lot came out for the tribe of the children of Dan according to their families.

41 And the coast of their inheritance was, Zoráh, and Eshtaól, and Ir-shémesh.

42 And Shaalabbín, and Aualón, & Ithláh,

43 And Elón, and Temnáthah, and Ek-1ón,

44 And Eltekéh, & Gibbethón, & Baaláh,

45 And Iehúd, and Bene-berák, and Gath-rimmón,

& Called Iep-ec.

46 And Me-iarkón, and Rakkón, with the border that lyeth before *k* Iápho.

47 But the coastes of the children of Dan fel out *to lile* for them: therefore the childré of Dan went vp to *l* fight against Léshem, and toke it, and smote it with the edge of the sworde, and possessed it, and dwelt therein, and called Léshem, ** Dan*, after the name of Dan their father.

1 According as Izaak had prophesied, Gen 49, 17. *Iud. 18, 29.*

48 This is the inheritance of the tribe of the children of Dan according to their families: *that is,* these cities and their villages.

49 ¶ When thei had made an end of deuiding the land by the castes thereof, then the children of Israël gaue an inheritace vnto Ioshúa *y* sonne of Nun among the.

Chap. 34, 30.

50 According to the worde of the Lord thei gaue him the citie which he asked, *eue*

Nomb. 34, 17.

** Timnath-seráh* in mount Ephráim: and he buylt the citie and dwelt therein.

51 ** These* are the heritages which Eleazár the Priest, and Ioshúa the sonne of Nun, and the chief fathers of the tribes of the children of Israël deuided by lot in Shilóh before the Lord at the dore of *y* Tabernacle of the Cōgregaciō: so thei made an end of deuiding the countrey.

CHAP. XXI.

o The Lord commandeth Ioshúa to appoint cities of refuge. *3* The use thereof, *7* And their names.

The Lord also spake vnto Ioshúa, saying,

2 Speake to the children of Israël, and say, ** Appoint* you cities of refuge, whereof I spake vnto you by the hand of Mosés,

Exod. 21, 13. nomb. 35, 9. deut. 19, 2. 1 At vnwares, & bearing him no grudge.

3 That the slayer *y* killeth any persone *a* by ignorance, and vnwittingly, may flee thither, & thei shal be your refuge from the auenger of blood.

4 And he that doeth flee vnto one of these cities, shal stand at the entring of the gate of the citie, and shal shewe his cause *b* to the Elders of the citie: and thei shal receiue him into the citie vnto them, and giue him a place, *y* he may dwel *w* them.

** Ebr. in the care of the Elders.*

5 And if the *b* auenger of blood pursue after him, thei shal not deliue the slayer into his hand because he smote his neighbour ignorantly, nether hated he him beforetime:

b That is, the next kinman of him that is slayne.

6 But he shal dwel in *y* citie vntil he stand before the Congregacion in *c* iudgement, ** or* vntil the death of the hie Priest that shal be in those daies: then shal the slayer retorne, and come vnto his owne citie, and vnto his owne house, *euen* vnto the citie from whence he fled.

c Til his cause were pronounced *Nomb. 35, 25.*

7 ¶ Then thei appointed Kédesh in *'* Galil in mount Naphtali, & Shechém in mount Ephráim, and Kiriath-arbá, (which is Hebrón) in the mountaine of Iudáh.

** Or, Galile.*

8 And on the other side Iordén towarde Ierichó Eastwarde, thei appointed ** Bézer* in the wildernes vpon the plaine, out of *y* tribe of Reubén, & Ramóth in Gileád, out of the tribe of Gad, and Golán in Basshán, out of the *d* tribe of Manasséh.

Deut. 4, 43. chap. 10, 8.

9 These were the cities appointed for all the children of Israël, and for the stranger that sojourned among them, that whosoever killed any persone ignorantly, might flee thither, & not dye by the hand of the auenger of blood, vntil he stode before the *e* Congregacion.

d Out of the half tribe of Manasséh beyonde Iordén.

e Before the Iudges.

CHAP. XXI.

41 The cities giuen to the Leuites, in nōber eight & fouertie. *44* The Lord according to his promise gaue the children of Israël rest.

The came the principal fathers of the Leuites vnto Eleazár the Priest, and vnto Ioshúa the sonne of Nun, and vnto the chief fathers of the tribes of the children of Israël,

** Or, the chief of the fathers.*

2 And spake vnto the at Shilóh in the land of Caná, saying, ** The* Lord comāded *a* by the had of Mosés, to giue vs cities to dwel in, *w* the suburbes thereof for our cattel.

Nomb. 35, 8. a By Mosés, by whose ministerie God shewed his power.

3 So the children of Israël gaue vnto the Leuites, out of their inheritace at the comādemment of the Lord these cities with their suburbes.

4 And the lot came out for the families of the *b* Kohathites: & the childré of Aarón the Priest, *whō* were of the Leuites, had

b He meant the thē that were Priests for some were but Leuites.

by

e Fuerie tribe gauc mo or fe- wer cities ac- cording as their cri- ce was gre t or hie, Nom. 35,6.

by lot, out of the tribe of Iudáh, and out of the tribe of Simeón, and out of the tribe of Beniamin c thirtene cities.

5 And the rest of the children of Koháth had by lot out of the families of the tribe of Ephráim, and out of the tribe of Dan, and out of the halfe tribe of Manasséh, ten cities.

6 Also the children of Gershón had by lot out of the families of the tribe of Issachár, and out of the tribe of Ashér, and out of the tribe of Naphtalí, and out of the halfe tribe of Manasséh in Bashán, thirte- ne cities.

7 The children of Merarí according to their families had out of the tribe of Reu- bén, and out of the tube of Gad, and out of the tribe of Zebulún, twelue cities.

8 So the childré of Israél gaue by lot vnto the Leuites these cities with their subur- bes, as the Lord had commanded by the hand of Moses.

9 ¶ And they gaue out of ý tribe of ý childré of Iudáh, & out of the tribe of the childré of Simeón, the se cities w a e here named.

d For Aaron came of Koháth, and therefore the Priests office remained in ý familie.

10 And they were the childrens of Aaron being of the families of the Kohathites, & of the sonnes of Leuí, (for theirs was the first lot)

11 So they gaue the Kiriath-arbá of the fa- thei of Anók (which is Heb. ón) in the mountaine of Iudáh, with the suburbes of the same round about it.

Chap. 14, 14. 1 thro 6, 56.

12 (But the land of the citie, and the villa- ges thereof, gaue they to Caléb the son- ne of Iep' unneh to be his possession)

e That is, the Priest of the familie of the Kohathites, of whome Aaron was chief.

13 ¶ Thus they gaue to the childré of Aa- rón the Priest, a citie of refuge for the slayer, euen Hebrón with her suburbes, & Libnáh with her suburbes,

14 And Iattir with her suburbes, and E- shtemóa and her suburbes,

15 And Holón with her suburbes, and De- bír with her suburbes,

16 And Aín with her suburbes, and Iuttáh w her suburbes, Beth-shémesh w her sub- urbes: nine cities out of those two tribes.

f The subur- bes were a thousand cubites from the wall of ý citie rounde about, Num. 35, 4.

17 And out of the tribe of Beniamín they gaue Gibeón with her suburbes, Géba with her suburbes,

18 Anathóth with her suburbes, and Almón with her suburbes: foure cities.

19 All the cities of the children of Aaron Priests, were thirtene cities with their sub- urbes.

g That were nor Priests.

20 ¶ But to the families of the children of Koháth of the Leuites, g which were the rest of the children of Koháth (for the ci- ties of their lot were out of the tribe of Ephráim)

h Hebrón and Shechem were the two cities of refuge vnder the Koha- thites

21 They gaue them the citie of refuge for the slayer, h Shechem with her suburbes in mounte Ephráim, and Gézer with her

suburbes,

22 And Kibzáim with her suburbes, & Beth- horón with her suburbes: foure cities.

23 And out of ý tribe of Dan, Eltekéh with her suburbes, Gibethón w her suburbes,

24 Aualón with her suburbes, Gath-rim- món with her suburbes: foure cities.

25 And out of the halfe tribe of Manasséh, i Tanách with her suburbes, & Gath-rim- món with her suburbes: two cities.

i Which dwelt in Ga- nán.

26 All the cities for the other families of the children of Koháth were ten with their suburbes.

27 ¶ Also vnto the children of Gershón of the families of the Leuites, they gaue out of ý halfe tribe of Manasséh, the citie of re- fuge for ý slayer, k Golán in Bashán with her suburbes, & Beeshteráh with her sub- urbes: two cities.

k Golán and Kédesht were the cities of refuge vnder the Gersho- nites.

28 And out of the tribe of Issachár, Kishón with her suburbes, Daberch with her sub- urbes,

29 Iarmúth with her suburbes, En-gannim with her suburbes: foure cities.

30 And out of the tribe of Ashér, Mishál w her suburbes, Abdón with her suburbes,

31 Helkáh with her suburbes, and Rehób with her suburbes: foure cities.

32 And out of ý tribe of Naphtalí, the citie of refuge for the slayer, Kédesht in Galil with her suburbes, & Hammoth-dór with her suburbes, and Kartán with her subur- bes: thre cities.

l Galil

33 All the cities of the Gershonites accord- ing to their families, were thirtene ci- ties with their suburbes.

34 ¶ Also vnto the families of the children of Merarí the rest of the Leuites, they gaue out of ý tribe of Zebulún, Iokneam with her suburbes, and Kartáh with her suburbes,

l They are here called the rest, because they are left no abred, and Merari was ý younger brother, Genes. 46, 11

35 Dimnáh with her suburbes, Nahalál with her suburbes: foure cities.

36 And out of ý tribe of Reubén, m Bézer w her suburbes, and Iahazáh w her suburbes,

m Bézer and Pamóh were the cities of refuge vnder the Merarites and beyond the Iordan, Chaps. 20, 8.

37 Kedemóth with her suburbes, and Me- pháath with her suburbes: foure cities.

38 And out of the tribe of Gad they gaue for a citie of refuge for the slayer, Ramóth in Gileád with her suburbes, and Mahanáim with her suburbes,

39 Heshbón with her suburbes, and Iazér with her suburbes: foure cities in all.

40 So all the cities of the children of Me- rarí according to their families (which were the rest of the families of the Leui- tes) were by their lot, twelue cities.

n Thus accord- ing to Iakobs prophe- cies, they were scattered throug hout ý countrey which God vsed to this end, that his people might be in- strued in the true religion

41 And all the cities of the Leuites n with in the possession of the children of Israél were eight and fourtie with their sub- urbes.

42 These cities lay euen one seuerally with their suburbes rounde about them. so

Reubén & Gad

Ioshúa.

buylt an altar.

were all these cities.

43 ¶ So the Lord gaue vnto Israél all the land, which he had sworne to giue vnto their fathers: and they possessed it, and dwelt therein.

44 Also the Lord gaue them rest round about according to all that he had sworne vnto their fathers: and there toode not a man of all their enemies before them: for the Lord deliuered all their enemies into their hand.

Chap 23. 15.

45 * There failed nothing of all the good things, which the Lord had said vnto the house of Israél, but all came to passe.

CHAP. XXII.

1 Reubén, Gad, and the halfe tribe of Manasseh are sent againe to their possessions. 10 They buyld an altar for a memorial 15 The Israelites reprove thō. 21 Their answer for defense of the same.

a After that y Israelites enioyed the land of Canaan.

b Which was to go armed before their brethren, Nom. 32. 29.

Nom 32. 33. chap 13. 6.

Deut 10. 12. c He sheweth wherein consisteth the fulfilling of the Lawe.

d He commended thē to God & prayed for them.

e Which remained at home and went not to the warre. Nom 31. 27. 1 Sam 10. 24.

¶ Then Ioshúa called the Reubenites, and the Gadites, and the halfe tribe of Manasseh,

2 And said vnto thē, Ye haue kept all that Mosés the seruant of the Lord b commāded you, and haue obeyed my voyce in all that I commanded you:

3 Ye haue not forsaken your brethren this long season vnto this day, but haue diligently kept the commandement of the Lord your God.

4 And now the Lord hath giuen rest vnto your brethren as he promised them: therefore now returne ye and go to your tētes, to the land of your possession, which Mosés the seruant of the Lord * hath giuen you beyonde Iordén.

5 But take diligent hede, to do the commandement and Lawe, which Mosés the seruant of the Lord commanded you: *th. at 15.* * that ye c loue the Lord your God, and walke in all his wayes, and kepe his commandements, and cleaue vnto him, and serue him with all your heart and with all your soule.

6 So Ioshúa d blessed them and sent them away, and they went vnto their tents.

7 ¶ Now vnto one halfe of the tribe of Manasseh Mosés had giuen a *poss. on* in Bashtán and vnto the other halfe thereof gaue Ioshúa among their brethren on this side Iordén Westward: therefore whē Ioshúa sent them away vnto their tētes, and blessed them,

8 Thus he spake vnto thē, saying, Returne with muche riches vnto your tentes, and with a great multitude of cattel, with siluer and with golde, with brasse and with yron, and with great abundāce of raimēt: deuide the spoyle of your enemies with your e brethren.

9 ¶ So the children of Reubén, & the children of Gad, and halfe the tribe of Manasseh returned, and departed from the chil-

dren of Israél from Shiloh (which is in the land of Canaan) to go vnto the countrey of Gileád to the land of their possession, which they had obtained, according to the worde of the Lord by the hand of Mosés.

10 ¶ And when they came vnto the borders of Iordén (w are in the land of Canaa) then the children of Reubén, and the children of Gad, & the halfe tribe of Manasseh, buylt e there an altar by Iordén, a great altar to se to.

¶ Ely Galilee, whose countrey also was called Canaan because the Amorites dwelt there were called Canaanites f That is, beyonde Iordén: for some time the whole countrey on both sides of Iordén was by Canaan.

11 ¶ Whē the children of Israél heard saie, Beholde, the children of Reubén, and the children of Gad, and the halfe tribe of Manasseh haue buylt an altar in the forefront of the land of Canaan vpo the borders of Iordén at the passage of the children of Israél:

12 When the children of Israél heard it, then the whole Congregation of the children of Israel gathered them together at Shiloh to go vp e to warre against them.

13 Then the children of Israél sent vnto the children of Reubén, and to the children of Gad, and to the halfe tribe of Manasseh into the land of Gileád, Phinehas the sonne of Eleazar the Priest,

g Suche now w is their zeale, that they wolde rather lose their liues, then suffer the true religio to be changed or corrupted.

14 And with him ten princes, of euerie chief house a prince, according to all the tribes of Israél. fo: eue. ic one was chief of their fathers housholde among the thousandes of Israél.

Or, multitude.

15 ¶ So they wēt vnto the children of Reubén, and to the children of Gad, and to the halfe tribe of Manasseh, vnto the land of Gileád, and spake with them, saying,

16 Thus saith h y whole Congregation of the Lord, What transgression is this that ye haue transgressed against the God of Israél, to turne away this day from the Lord, in that ye haue buylt you an altar for to rebel this day against the Lord:

h Not only of y princes, but also of the common people.

17 Haue we to litle for the wickednes * of Peor, whereof we are not i clenfed vnto this day, though a plague came vpon the Congregation of the Lord:

Nom. 25. 4.

18 Ye also are turned away this day from the Lord: & seing ye rebel to day against the Lord, euen tomorrow he will be wrath with all the Congregation of Israél.

i Meaning, God is not fully pacified, for a wiche as no punishment can be substituted for suche wickednes & idolatry

19 Notwithstanding if the lad of your possession be k vncleane, come ye ouer vnto the land of the possession of the Lord, wherein the Lords Tabernacle dwelleth, and take possession among vs: but l rebel not against the Lord, nor rebel not against vs in buylding you an altar, beside the altar of the Lord our God.

k In vnt judgement

20 Did not Achán the sonne of Zerah trespass grievously in the execrable thing, & wrath fel on * all the Congregation of

l To vse the other seruice when God hath appointed, is to rebel against God, 1 Sam 15. 21.

Chap 7. 1. Israél

m Signifying, that it manie offend for one mans fault, for the saue of manie all shulde suffre

Israél and this man alone m perished not in his wickednes.

21 ¶ Then the children of Reubén and the children of Gad, & halfe the tribe of Manassch answered, and said vnto the heades ouer the thousandes of Israél,

22 The Lord God of gods, y Lord God of gods, he knoweth, and Israél him selfe shal knowe: if by rebellio, or by transgression agauist the Lord we haue done it, saue thou vs not this day.

n Let him puer the vs.

23 If we haue buylt vs an altar to returne away from the Lord, ether to offer therco burnt offering, or meat offering, or to offer peace offerings thereon, let y Lord n him selfe require it:

24 And if we haue not rather done it for feare of this thing, saying, In time to come your children might say vnto our childre, What haue ye to do with the Lord God of Israél?

o Or, to turne backe fro the seue God.

25 For y Lord hathe made Iordén a border betwene vs and you, ye children of Reubén, & of Gad: therefore ye haue no parte in the Lord: so shal your children make our children o ccase from fearing the Lord.

Gen. 31. 48. Chap 26. 27.

26 Therefore we said, We wil now go about to make vs an altar, not for burnt offering, nor for sacrifice,

27 But for a * witnes betwene vs and you, and betwene our generacions after vs, to execute the seruice of the Lord before him in our burnt offerings, and in our sacrifices, and in our peace offerings, and that your children shulde not say to our children in time to come, Ye haue no parte in the Lord.

p They signifye a wonderful care th tney bare towards their posteritie, that they might liue in the true seruice of God

28 Therefore said we, If so be that they shulde so say to vs or to our p generacions in time to come, the wil we answer, Beholde the facion of the altar of the Lord, which our fathers made, not for burnt offering nor for sacrifice, but it is a witnes betwene vs and you.

29 God forbid, that we shulde rebel agauist the Lord, and turne this day away from the Lord to buyld an aitar for burnt offering, or for meat offering, or for sacrifice, saue the altar of the Lord our God, that is before his Tabernacle.

q Ebr is war god in their eyes.

30 ¶ And when Phineás the Priest, and the princes of the Congregation and heades ouer the thousandes of Israél which were with him, heard the wordes, that the children of Reubén, and children of Gad, and the children of Manassch spake, they were wel content.

r Or prefering vs & gouerning vs.

31 And Phineás the sonne of Elezár the Priest said vnto the children of Reubén and to y children of Gad, & to the childre of Manassch, This day we perceiue, that y Lord is q among vs, because ye haue not

done this trespas agauist the Lord: now ye haue deliuered the children of Israél out of the hand of the Lord.

r Whome if ye had offendid, he woldc haue punisht with you

32 ¶ Then Phineás the sonne of Elezár the Priest with the princes returned from the childre of Reubén, and from the children of Gad, out of the land of Gileád, vnto the land of Canaan, to the children of Israél, and broght them answer.

s Or, praise d Ebr said.

33 And the saying pleased the children of Israél: and the children of Israél blessed God, and minded not to go agauist the in battel, for to destroy the land, wherein the children of Reubén, and Gad dwelt.

t Or, witness

34 Then the children of Reubén, and the children of Gad called the altar Ed: for it shalbe a witnes betwene vs, that the Lord is God.

CHAP. XXIII.

1 Ioshua exhorteth the people, that they soyme not the felues to the Gentiles. 7 That they name not their idoles. 14 The promises, if they feare God, is And threatnings, if they forsake him.

1 And along season after that y Lord had giuen rest vnto Israél from all their enemies round about, & Ioshua was olde, and stricken in age,

u Ebr. cũmen be to yeres.

2 Then Ioshua called all Israél, & their Elders, and their heades, and their iudges, and their officers, and said vnto them, I am olde, & stricken in age.

3 Also ye haue sene all that the Lord your God hathe done vnto all these nacions before you, how the Lord your God him selfe hathe fought for you.

v Your eyes bearing witness

4 Beholde, I haue deuided vnto you by lot these nacions that remaine, to be an inheritance according to your tribes, from Iordén, with all the nacions that I haue destroyed, euē vnto y g. cat Sea Westward.

w Or, enerth you these nacions.

5 And the Lord your God shal exp lb the before you, & cast them out of your sight, and ye shal possesse then land, as the Lord your God hathe said vnto you.

x Ebr at the fūndes feet b Which yet remaine & are not ouercome, as Chap 13. 2

6 Be ye therefore of a valiant courage, to obserue and do all that is written in the boke of the Lawe of Moyses, that ye turne not therfrom to the right hand nor to the left,

y Deut 5. 22. & 28. 4.

7 Nether company with these nacions: th at is, with them which are c left with you, nether make mencion of the name of their gods, nor cause to swear by them, nether se ue them nor bowe vnto them.

c And not yet subdued Psal. 16. 4.

8 But sticke fast vnto the Lord your God, as ye haue done vnto this day.

d Let not the Iudges admit notice, w ane shal swear by their idoles

9 For the Lord hathe cast out before you great nacions and mighty, and no man hath stand be fore your face hetherto.

10 * One man of you shal chase a thousand: for the Lo d your God, he fighteth for you, as he hathe promised you.

e Leu 26. 2. deu 32. 30.

11 Take good hede therefore vnto your

22. Or, fater.
10. Or, be their affraie
11. Or haue conuer factu with tbf.

Exod 23.33
nom 33.55.
deut 7.15.
e Meaning, they fhabe a cotinual grief vnto you, and fo the caufe of your dectru ction
f I dye according to fcoure of nature
g Motte certainly.
Chap 23.45.

Or, promife.
Or, threatning.

h He fheweth that no eul ca come vnto man, except he offend God by difobedience.

i That is, the nine tribes & the halfe

h Before the Arke, which was broght to Shechem, whē they went to bury Iofeph bones
Gen 22.31.
Iuds 5.6.
c Euphrates in Mefopotamia, Gen 14.26.

Gen 22.3. & 25.26.

Gen. 36.8.
Gen. 46.6.

Exod 3.10.

Exod. 12.37.

12 felues, that ye loue the Lord your God.
13 Els, if ye go backe, and cleaue vnto the rest of these nacions: that is, of them that remaine with you, and shal make managges with them, and go vnto them, & they to you,
14 Knowe ye for certeine, that the Lord your God wil cast out no more of these nacions from before you: but they shal be a snare and destruction vnto you, and a whip on your sides, and thornes in your eyes, vntil ye perish out of this good land, which the Lord your God hath giuen you.
15 And beholde, this day do I entre into the way of all the world, and ye knowe in all your e heartes and in all your soules, that nothing hath failed of all the good things which the Lord your God promised you, but all are come to passe vnto you: nothing hath failed thereof.
16 Therefore as all good things are come vpon you, which the Lord your God promised you, so shal the Lord bring vpon you currie euil thing, vntil he haue destroyed you out of this good land, which the Lord your God hath giuen you.
17 When ye shal transgresse the covenant of the Lord your God, which he commanded you, and shal go, and serue other gods, and bowe your selues to them, then shal the wrath of the Lord waxe hote against you, and ye shal perish quickly out of the good land which he hath giuen you.
CHAP. XXXIII.
Iofhua rehearseth Gods benefites, 14 And exhorteth the people to feare God. 25 The league renewed betwene God and the people. 29 Iofhua dyeth. 32 The bones of Ioseph are buried 33 Eleazar dyeth.
18 And Iofhua assembled againe all the tribes of Israel to Shechem, & called the Elders of Israel, and their heades, and their iudges, and their officers, & they presented them selues before God.
19 Then Iofhua said vnto all the people, Thus saith the Lord God of Israel, Your fathers dwelt beyonde the flood in olde time, euen Terah the father of Abraham, and the father of Nachor, and serued other gods.
20 And I toke your father Abraham from beyode the flood, & broght him through all the land of Canaan, and multiplied his sede, and gaue him Izhak.
21 And I gaue vnto Izhak, Iaakob & Esau: and I gaue vnto Esau mount Seir, to possesse it: but Iaakob and his children wet downe into Egypt.
22 I sent Moses also and Aaron, and I plagued Egypt. & whē I had so done among them, I broght you out.
23 So I broght your fathers out of Egypt, & ye came vnto the Sea, & the Egyptians

purshed after your fathers with charrets and hoiscmen vnto the red Sea.
7 Then they cryed vnto the Lord, and he put a darcknes betwene you & the Egyptians, and broght the Sea vpon them, and couered them: so your eyes haue sene what I haue done in Egypt: also ye dwelt in the wildernes a long seafon.
8 After I broght you into the land of the Amorites, which dwelt beyonde Iordén, and they fought with you: but I gaue them into your hand, and ye possided them countrey, and I destroyed them out of your sight.
9 Also Balak the sonne of Zippor King of Moab arose, and warred against Israel, and sent to call Balaam the sonne of Beor for to curse you,
10 But I wolde not heare Balaam: therefore he blessed you, and I deliuered you out of his hand.
11 And ye went ouer Iordén, and came vnto Iericho, and the me of Iericho fought against you, the Amorites, & the Perizzites, & the Canaanites, and the Hittites and the Girgashites, the Hittites and the Jebusites, and I deliuered them into your hand.
12 And I sent hornets before you, which cast them out before you, euen the two Kings of the Amorites, & not with thy sworde, nor with thy bowe.
13 And I haue giuen you a land, wherein ye did not labour, and cities which ye buylt not, & ye dwel in them, & eat of the vineyardes and oliue trees, which ye planted not.
14 Now therefore feare the Lord, & serue him in vprightenes and in trueth, and put away the gods, which your fathers serued beyonde the flood and in Egypt, and serue ye the Lord.
15 And if it seme euil vnto you to serue the Lord, chuse you this day whome ye wil serue, whether gods which your fathers serued (that were beyonde the flood) or the gods of the Amorites, in whose land ye dwel: but I and mine house wil serue the Lord.
16 Then the people answered and said, God forbid, that we shulde forsake the Lord, to serue other gods.
17 For the Lord our God, he broght vs and our fathers out of the land of Egypt, from the house of bondage, and he did those great miracles in our sight, and preserued vs in all the way that we went, and among all the people through whome we came.
18 And the Lord did cast out before vs all the people, euen the Amorites which dwelt in the land: therefore wil we also serue the Lord, for he is our God.
29 And

Exod. 14.9.

Or, a cloude.

d Euen fourtie yeres.

Nom. 21.29.

Nom. 22.5.
deut. 23.4.

e Because it was the chief cite, vnder it he contemeth all the countrey, els they of the cite fought not.
Chap. 3.14.

Exod. 23.28.
deut. 7.20.
chap. 11.20.

f This is the true vic of Gods benefites, to learne thereby to feare & serue him with an vpright conscience
Or if it be euil in your sight.

g This teacheth vs of all y worldc wolde go fro God, yet euenie one of vs particularly is bonde to chuse vnto him.

h How muche more are we bonde to serue God in Christ, by whom we haue recouered redemption of our soules

- 19 And Ioshúa said vnto the people, Ye can not serue ſ̄ Lord : for he is an holy God: he is a ielous God: he wil not pardō your iniquitie nor your finnes.
- Chap. 23, 15.* 20 If ye forsake the Lord and serue strange gods, *thē he wil returne & bring euil vpō you, and consume you, after that he hath done you good.
- 21 And the people said vnto Ioshúa, Nay, but we wil serue the Lord.
- 22 And Ioshúa said vnto the people, Ye are witnesses † against your selues, that ye haue chosen you the Lord, to serue him: & they said, *We are witnesses.*
- † If you do ſ̄ contrarie, your owne mouches shal condemne you.*
- 23 Then put away now, *said he,* the strange gods which are among you, & bow your hearts vnto the Lord God of Israël.
- ‡ Out of your hartes and o- therwise.*
- 24 And the people said vnto Ioshúa, The Lord our God wil we serue, and his voyce wil we obey.
- 25 So Ioshúa † made a couenant with the people the same day, and gaue them an ordinance and lawe in Shechēm.
- † By ioyning God and the people together: also he repeated the promises and threatenings out of ſ̄ Lawe.*
- 26 And Ioshúa wrote these wordes in the boke of the Lawe of God, and toke a great stone, and pitched it there vnder an oke that was in the Sanctuarie of the Lord.
- ¶ Or else.*
- 27 And Ioshúa said vnto all the people, Beholde, this stone shalbe a witnes vnto vs: for it ^m hath heard all the wordes of the Lord which he spake with vs: it shalbe therefore a witnes against you, lest ye deny your God.
- 28 Thē Ioshúa let the people departe, euerie man vnto his inheritance.
- 29 And after these things Ioshúa the sonne of Nun, the seruant of the Lord dyed, being an hundred and ten yeres olde.
- 30 And they buried him in ſ̄ border of his inheritance in * Timnath - seiáh, which is in mount Ephráim, on the Northside of mount Gáash.
- Chap. 19, 50.*
- 31 And Israël ^oserued the Lord all the dayes of Ioshúa, and all the dayes of the Elders that ouerliued Ioshúa, & which had knowen all the workes of the Lord that he had done for Israël.
- n Suche are ſ̄ people commonly as their rulers are.*
- 32 And the * bones of Ioséph, which the children of Israël broght out of Egypt, buried they in Shechēm in a parcel of grounde which Iaakób boght of the *sonnes of Hamór the father of Shechēm, for an hundredth pieces of siluer, and the children of Ioséph had them in their inheritance.
- Gen 50, 25. exod. 13, 19. Gen 33, 19.*
- 33 Also Eleazár the sonne of Aarón dyed, whome they buried in ^othe hil of Phinehás his sonne, which was giuen him in mount Ephráim.
- ¶ The Gilead Phinehás.*

THE BOKE OF IVDGES.

THE ARGUMENT.

Albeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet is there nothing so displeasent and heinous that can turne backe Gods loue from his Church. For now when the Israelites were entred into the land of Candan, and sawe the trueth of Gods promes performed, in stead of acknowledging his great benefites and giuing thanks for the same, they fell to moste horrible obliuion of Gods graces, contrarie to their solimne promes made vnto Ioshúa, and so prouoked his vengeance (as muche as in them stode) to their viter destruction. Whereof as they had moste euidēt signes by the mutabilitie of their state: for he suffered them to be moste cruelly vexed and torment: d by tyrants: he pulled them from libertie, and cast them into slauerie, to the intent they might fele their owne miseries and so call vnto him and be deliuered. Yet to shewe that his mercies indure for euer, he raised vp from time to time suche as shoulde deliuer them and assure them of his fauour and grace, if they wolde turne to him by true repentance. And these deliuerers the Scripture calleth Iudges, because they were executers of Gods iudgements, not chosen of the people nor by succession, but raised vp, as it semed best to God, for the gouernance of his people. They were twelue in number besides Ioshúa, and gouerned from Ioshúa vnto Saül the first King of Israel. Ioshúa and these vnto the tyme of Saül ruled 336 yeres. In this boke are manie notable points declared, but two especially: first, the battel that the Church of God hath for the maintenance of true religion against idolatrie and superstition: next, what great danger that commune wealth is in, when as God giueth not a magistrate to reteine his people in the purenes of religion and in true seruce.

Judah is preferred.

Judges.

CHAP. I.

1 After Ioshua was dead, Judah was constitute captain. 6 Adoni-bézek is takē. 14 The request of Achish. 16 The children of Keni. 19 The Canaanites are made tributaries, but not destroyed.

a By the judgement of Vrim: read Exo. 28, 30. nom. 27, 21. 1 Sam. 28, 6. b Who shall be our Captain?

1 After y Ioshua was dead, y childre of Israël asked the Lord, saying: Who shal go vp for vs against the Canaanites, to fight against them?

c For the tribe of Simeon had their inheritance within y tribe of Iudáh, 1oth. 19, 21.

2 And the Lord said, Iudáh shal go vp: beholde, I haue giuen the land into his hand.

o Or, the lord of Bézek.

3 And Iudáh said vnto Simeón his brother, Come vp with me into my lot, that we may fight against the Canaanites: and I likewise wil go with thee into thy lot: so Simeón went with him.

d This was Gods first iudgement, as the tyrant him self confesseth, y as he had done, so did he receive, Luc. 24, 19.

4 Then Iudáh went vp, and the Lord deliuered the Canaanites and the Perizzites into their hands, and they slawe of them in Bézek ten thousand men.

5 And they founde Adoni-bézek in Bézek: and they fought against him, and slew the Canaanites, and the Perizzites.

6 But Adoni-bézek fled, and they pursued after him, and caught him, and cut of the thumbs of his hands and of his fete.

e Which was after ward buyt againe, & possesse d by y Iebusites, 2. Sam. 5, 6.

7 And Adoni-bézek said, Seuentie Kings hauing the thumbs of their hands and of their fete cut of, gathered bread vnder my table: as I haue done, so God hath rewarded me. so they brought him to Ierusalém, and there he dyed.

f These three were gyats, & the children of Anák.

8 (Now the children of Iudáh had fought against Ierusalém, and had takē it & smitten it with the edge of the sword, and had set the citie on fire)

9 Afterwarde also the children of Iudáh went downe to fight against the Canaanites, that dwelt in y mountaine, and toward the South, and in the lowe countrey.

10 And Iudáh wēt against the Canaanites, that dwelt in Hebrón, which Hebrón beforetime was called Kiríath-arbá: and they slawe Sheshái, and Ahimán & Talmái.

11 And from thence he went to the inhabitants of Debír, and the name of Debír in olde time was Kiríath-sépher.

12 And Caléb said, He y smiteth Kiríath-sépher, & taketh it, euen to him wil I giue Achsháh my daughter to wife.

13 And Othniél the sonne of Kenáz Calébs yonger brother toke it, to whome he gaue Achsháh his daughter to wife.

g Read Iosh. 25, 18.

14 And whē she came to him, she moued him to aske of her father a field, & she lighted of her asse, and Caléb said vnto her, What wilt thou?

15 And she answered him, Giue me a blessing: for thou hast giuen me a South con-

trei, giue me also springs of water: and Caléb gaue her the springs aboue and the springs beneath.

h This was one of the names of Moses father in law, read Nom. 19, 29.

16 ¶ And the children of Keni Moses father in lawe went vp out of the citie of the palmetrees with the children of Iudáh, into the wilderness of Iudáh, that lieth in the South of Arád, and went and dwelt among the people.

17 But Iudáh went with Simeón his brother, and they slewe the Canaanites that inhabited Zepháh, and vterly destroyed it, and called the name of the citie Hor-máh.

Nom. 21, 2.

18 Also Iudáh toke Azzáh with the coastes thereof, & Askelón with the coastes thereof, and Ekron with the coastes thereof.

i These cities & others were afterward possessed of the Philistines, 1. Sam. 6, 17.

19 And the Lord was with Iudáh, and he possessed the mountaines: for he coulde not driue out the inhabitants of the valleys, because they had charrets of yron.

20 And they gaue Hebrón vnto Caléb, as Moses had said, and he expelled thence the thre sonnes of Anák.

Nom. 14, 24. Iosh. 14, 13. Ex. 15, 14.

21 But the children of Beniamín did not cast out the Iebusites, that inhabited Ierusalém: therefore the Iebusites dwel with the children of Beniamín in Ierusalém vnto this day.

k For after y the tribe of Iudáh had burnt it, they build it againe.

22 ¶ They also that were of the house of Ioséph, went vp to Beth-él, and the Lord was with them,

23 And the house of Ioséph caused to veue Beth-él (and the name of the citie beforetime was Luz)

Gen. 28, 19.

24 And the spies sawe a man come out of the citie, & they said vnto him, Shewe vs, we pray thee, the way into the citie, * and we wil shewe thee mercie.

Iosh. 2, 14.

25 And when he had shewed them the way into the citie, they smote the citie with y edge of the sword, but they let the man & all his household departe.

26 Then the man went into the land of the Hittites, and buyt a citie, and called the name thereof Luz, which is the name thereof vnto this day.

27 ¶ Nether did Manasséh destroy Bethsheán with her townes, nor Taanách with her townes, nor the inhabitants of Dor with her townes, nor the inhabitants of Lbleám with her townes, nether the inhabitants of Megiddó with her townes: but the Canaanites dwelled still in that land.

Iosh. 17, 10.

28 Neuertheless when Israël was strong, they put the Canaanites to tribute, and expelled them not wholly.

l Wherefore God permitted the Canaanites to dwell still in y land, read Chap. 3, 4.

29 ¶ Likewise Ephraím expelled not the Canaanites that dwelt in Gézer, but the Canaanites dwelt in Gézer among them.

Iosh. 16, 10.

30 ¶ Nether did Zebulún expel the inhabitants of Kitrón, nor the inhabitants

m That is the tribe of Zebulun, as is also to be vnderstand of y rest.

The rebellion of

Judges. the people. 109

of Naháól, but the Canaanites dwelt among them, and became tributaries.

31 ¶ Nether did Ashér cast out the inhabitants of Acchó, nor the inhabitants of Zidón, nor of Abláb, nor of Achzib, nor of Helbáh, nor of Aphik, nor of Rehób,

32 But the Asherites dwelt among the Canaanites the inhabitants of the land: for they did not drive them out.

3 But made them pay tribute as y others do.

¶ Nether did Naphtalí drive out the inhabitants of Beth-shémesh, nor the inhabitants of the Canaanites the inhabitants of the láid: neuertheless the inhabitants of Beth-shémesh, and of Beth-anáth became tributaries vnto them.

Or, afflicted him.

34 And the Amorites droue the children of Dan into the mountaine: so that they suffred them not to come downe to the valley.

Or, wilde dnel

35 And the Amorites dwelt stil in mount Héies in Analón, and in Shaalbm, and when the hand of Iosephs familie preuailed, they became tributaries:

Meaning, when he was stronger than they.

36 And the coast of the Amorites was from Maaleh-akrabbím, euen from Sélah and vpwarde.

Which was a citie in Arabia, or, as some read, from the rocks.

CHAP. I.

The Angel rebuketh the people, because they had made peace with the Canaanites. 11 The Israelites set to idolatrie after Ioshuas death. 14 They are deliuered into the enemies hands. 16 God deliuereth them by Iudges 22 Why God suffred idolaters to remaine among them.

a That is, messenger, or Prophet, as some think, Phináchas.

And an Angel of the Lord came vp from Gilgál to Bochím, & said, I made you to go vp out of Egypt, & haue brought you vnto the land which I had swoine vnto your fathers, and said, I wil neuer breake my couenant with you.

Deut 7, 2. Deut. 12, 3.

2 *Ye also shal make no couenant with the inhabitants of this land, * but shal breake downe their altars: but ye haue not obeyed my voyce. Why haue ye done this?

Iosh. 23, 13.

3 Wherefore, I said also, I wil not cast thē out before you, but they shalbe * as thornes vnto your sides, and their gods shalbe your destruction.

Or, sware.

4 And when the Angel of the Lord spake these wordes vnto all the children of Israél, the people list vp their voyce, and wept.

40, 1, 11, 12, 13

5 Therefore they called the name of that place, Bochím, and offred sacrifices there vnto the Lord.

b After that he had deuised to euery man his portion by lot, Iosh 14, 18.

6 ¶ Now when Ioshúa had sent the people away, the children of Israél went euerie má into his inheritance to possesse the land.

7 And the people had serued the Lord all the daies of Ioshúa, and all the daies of the Elders that outlyued Ioshúa, which had sene all the great workes of the Lord that he did for Israél.

c Meaning, the wonders & miracles.

8 But Ioshúa the sonne of Nun the scrúat of the Lord dyed, when he was an húdreth and ten yeres olde:

9 And they buried him in the coastes of his inheritance, in Timnath-héies in mount Ephráim, on the Northside of mount Gáash.

d Héies by turning the letters backward is Seréh, as Iosh. 14, 18.

10 And so all that generacion was gathered vnto their fathers, and another generacion arose after them, which nether knewe the Lord, nor yet the workes, which he had done for Israél.

11 ¶ Thē the children of Israél did wickedly in the fight of the Lord, and serued Baalím,

e That is, a manner of idols.

12 And forsoke the Lord God of their fathers, which broght them out of the land of Egypt, & followed other gods, eue the gods of the people that were round about them, and bowed vnto them, & prouoked the Lord to angr.

13 So they forsoke the Lord, & serued Baal and Ashtaróth.

f These were idols, which had the forme of an ewe of shepe among the Sidonians. P'sal 44, 13.

14 And the wrath of the Lord was hot against Israél, and he deliuered them into the hánds of spoilers, that spoiled them, & he solde them into the hands of their enemies round about thē, so that they colde no longer stand before their enemies.

15 ¶ Whether soeuer they went out, the had of the Lord was fore against them, as the Lord had said, & as the Lord had sborne vnto them: so he punished them fore.

g In all their enterprises h The vengeance.

16 ¶ Notwithstanding, the Lord raised vp Iudges, which deliuered them out of the hands of their oppreßers.

i Or, Delig' Israél. Ebr' saved.

17 But yet they woide not obey their Iudges: for they went whoring after other gods, and worshipped them, & turned quickly out of the way, wherein their fathers walked, obeying the commandements of the Lord: they did not so.

j Meaning, from true religion.

18 And when the Lord had raised them vp Iudges, the Lord was with the Iudge, and deliuered them out of the hand of their enemies all the daies of the Iudge (for the Lord had compassion of their groanings, because of them that oppreßed them & remented them)

k Ebr' reprim'd k Seeing their crueltie.

19 Yet whē the Iudge was dead, they returned, and did worse then their fathers, in following other gods to serue them and worship them: they ceased not from their owne inuencions, nor from their rebellious way.

l Chap 3, 12. m Ebr' corrupt. the wayes.

20 Wherefore the wrath of the Lord was kindled against Israél, & he said, Because this people hatne transgressed my couenant, which I commanded their fathers, & hathe not obeyed my voyce,

21 Therefore wil I no more cast out before them any of the nations, which Ioshúa left when he dyed,

n As the Hittites, Libuities, Amorrhites, &c.

^m So ^h boche ²² outwaide enemies and false Prophets are but a tryal to proue ^o tain, ^{R. III. 12.}

That through them I may ^m proue Israél, whether they wil kepe the way of the Lord, to walke therein, as their fathers kept it, or nor.
23 So the Lord left those nacions, & droue them not out immediatly, nether deliuered them into the hand of Ioshúa.

CHAP. III.

¹ The Canaanites were left to trye Israél. ^o Othniel deliuereth Israél. ²¹ Ehúd killeth King Eglón. ³¹ Sharragar killeth the Philistims.

¹ These now are the nacions which the Lord left, that he might proue Israél by them (*euen as many of Israél as had not knowne all the ^a warres of Canaan,*
² Onely to make the generacions of the children of Israél to knowe, and to teache them warre, which douteles their predecessors knewe ^b not)
³ Fiue princes of the Philistims, and all the Canaanites, and the Sidonians, and the Hiuites that dwelt in mount Lebanón, from mount Báal hermón vnto one come to Hamath.

^a Which were schaged by ^h hand of God, ² and not by the power of man.

^b For the trusted in God & he fought for them.

⁴ And these remained to proue Israél by them, to wit, whether they wolde obey the commandements of the Lord, which he commanded their fathers by the hand of Moses.

⁵ And the children of Israél dwelt among the Canaanites, the Hittites, & the Amorites, and the Perizzites, and the Hiuites, and the Iebusites,

^a Contrary to Gods commandement, Deut. 7.3.

⁶ And they toke ^c their daughters to be their wiues, and gaue their daughters to their sonnes, and serued their gods.

⁷ ¶ So ^h children of Israél did wickedly in the sight of the Lord, & forgate the Lord their God, & serued Baalim, and ^a Asheróth.

^d Trees or woods erected for idolatrye.

⁸ Therefore the wrath of the Lord was kindled against Israél, and he solde them into the hád of Chushán rishatháim King of ^a Arám-naharáim, & the childre of Israél serued Chushán rishatháim eight yeres.

^o Or, Mesopotamia.

⁹ ¶ And when the children of Israél cryed vnto the Lord, the Lord stirred vp a fauour to the children of Israél, and he sauéd them, *euen* Othniel the sonne of Kenáz, Calebs yonger brother.

^e He was raised vp by the Spirit of the Lord.

^o Or, Syria.

¹⁰ And the ^c Spirit of the Lord came vpó him, and he iudged Israél, and went out to warre: & the Lord deliuered Chushán rishatháim King of ^a Aram into his hand, and his hand preuailed against Chushán rishatháim.

^f That is, 32. vnder Ioshua, & 8. vnder Othniel.

¹¹ So the land had rest ^f fourtie yeres, and Othniel the sonne of Kenáz dyed.

^g So ^h the enemies of Gods people haue no power ouer them, but by Gods appointment.

¹² ¶ The children of Israél againe committed wickednes in ^h sight of the Lord: & the Lord ^h strengthened Eglón King of Moáb against Israél, because they had

committed wickednes before the Lord.
¹³ And he gathered vnto him the children of Ammón, and Amalék, and went and smote Israél, and they possessed the cite of palmertrees.

¹⁴ So the child:en of Israél serued Eglón King of Moáb eightene yeres.

¹⁵ But when the children of Israél cryed vnto the Lord, the Lord stirred them vp a sauour, Ehúd the sonne of Gerá the sonne of Lemini, a man ^a lame of his right hand: and the children of Israél sent a present by him vnto Eglón King of Moáb.

^o Or, Benjamin.
^o Or, left hand.

¹⁶ And Ehúd made him a dagger with two edges of a cubite length, and he did gird it vnder his raymēt vpon his right thigh,

^o Or, caused a dagger to be made.

¹⁷ And he presented the gift vnto Eglón King of Moáb (and Eglón *was* a very fat man)

¹⁸ And whē he had now presented the present, he sent away the people that bare the present,

¹⁹ But he turned againe from the ^b quarris, that were by Gilgál, and said, I haue a secret errand vnto thee, ^o King. Who said, Kepe ^c silence: and all that stode about him, went out from him.

^h Or, at some place, from the places of idoles.

ⁱ Til all be departed.

²⁰ Then Ehúd came vnto him, (& he sat alone in a somer parler, which he had) & Ehúd said, I haue a message vnto thee fró God. Then he arose out of his throne,

²¹ And Ehúd put forthe his left hand, and toke the dagger from his right thigh, and thrust it into his belly,

²² So that the hafte went in after the blade: and the fat closed about the blade, so that he colde not drawe the dagger out of his belly, but the dirt came out.

²³ Then Ehúd gate him out ^a into the porch, and shut the dores of the parler vpon him, and locked them.

^o Or, banke.

²⁴ And when he was gone out, his seruants came: who seing that ^h dores of the parler were locked, they said, Surely he doeth his easment in his somer chambre.

^o Or, he commeth his ease.

²⁵ And they tarved til they were ashamed: and seing he opened not the dores of the parler, they toke the key, and opened the, and beholde, their lord was fallen dead on the earth.

²⁶ So Ehúd escaped (while they tarved) and was passed the quarris, and escaped vnto Seirath.

²⁷ And when he came home, ^a he blew a trumpet in mount Ephráim, and the children of Israél went downe with him from the mountaine, and he went before them.

^o Or, caused the trumpet to be blown, & 20. 2.

²⁸ Then said he vnto them, Followe me: for the Lord hathe deliuered your enemies, *euen* Moáb into your hand. So they went downe after him, and toke the passages

pages

fages of Iordén toward Moáb, and sufficed not a man to passe ouer.

Or, it is g. And big bodied

29 And they slew of the Moabites the same time about ten thousand men, all fed men, and all were warriors, and there escaped not a man.

Ebr humbled

30 So Moáb was subdued that day, vnder the hand of Israél: and the land had rest foure score yeres.

k Meaning, the tranquillity

31 ¶ And after him was Shamgár the sonne of Anath, which stwe of the Philistims fixe hundreth men with an oxen goade, & he also deliuered Israél.

So that it is not the nobler, nor y mannes y God regardeth, when he will get the victorie.

CHAP. IIII.

Israél sinned and are giuen into the hands of Iabin. 4 Deborah iudgeth Israél and exhorteth Barák to deliuer the people of Sifera sleeth, 17 And is killed by Iael

Ebr added, or I continued to do euil.

And the children of Israél began againe to do wickedly in the sight of the Lord when Ehúd was dead.

a There was another Iabin, whom Ioshua killed & burnt his citie Hazór, Iosh 11. 13. b I hat is, in a wood, or strong place.

2 And the Lord solde them into the hand of a Iabin King of Canaan, that reigned in Hazór, whose chief captaine was called Sifera, which dwelt in Harosheth of the Gentiles.

Then the children of Israél cryed vnto the Lord: (for he had nine hundreth charrets of yron, and twentie yeres he had vexed the children of Israél very sore)

c By y Spirit of prophetic, resolving of controuersies, & declaring y will of God.

4 ¶ And at that time Deborah a Prophetesse the wife of Lapidóth iudgeth Israél.

5 And this Deborah dwelt vnder a palmtree, betwene Ramáh and Beth-el in mount Ephraím, & the children of Israél came vp to her for iudgement.

6 Then she sent and called Barák the sonne of Abinóam out of Kédesh of Naphtali, and said vnto him, Hathe not y Lord God of Israél commanded, saying, Go, and drawe toward mount Tabór, & take with thee ten thousand men of the children of Naphtali and of the children of Zebulun

d And reuelled vnto me by y Spirit of prophetic.

7 And I wil drawe vnto thee to the riuer Kishón Sifera, the captaine of Iabins arme with his charrets, and his multitude, & wil deliuer him into thine hand.

Psal, 33, 10. Or, vnto y

8 And Barák said vnto her, If thou wilt go with me, I wil go: but if thou wilt not go with me, I wil not go.

e Fearing his owne weaknes & his enemies power; he desired y Prophetesse to go with him to assure him of Gods will from time to time

9 Then she answered, I wil surely go with thee, but this iourney that thou takest, shal not be for thine honour: for y Lord shal sel Sifera into y had of a womán. And Deborah arose and went w Bar ik to Kédesh.

Or, he led af- ter him 10000 men.

10 ¶ And Barák called Zebulun and Naphtali to Kédesh, & he went vp on his feet with ten thousand men, and Deborah wét vp with him.

Or, he led af- ter him 10,000 men.

11 ¶ Now Heber the Kenite, which was of the children of Hobáb the father in law of Moíses, was departed from the Keni-

tes, and pitched his tent vntil the plaine of Zaanaím, which is by Kédesh

f Meaning, y he possessed a greit parte of that countrey.

12 The they shewed Sifera, y Bar ik y sonne of Abinóá was gone vp to mount Tabór.

13 And Sifera called for all his charrets, enen nine hundreth charrets of yron, & all the people that were with him to Harosheth of the Gentiles, vnto the riuer Kishón.

14 Then Deborah said vnto Barák, s Vp: for this is y day that the Lord hath deliuered Sifera into thine hand. Is not the Lord gone out before thee? so Barák went downe from mount Tabór, and ten thousand men after him.

g She fill en courage hie to this enterprise by assuring him of Gods fauour & aide.

15 And the Lord destroyed Sifera and all his charrets, & all his hoste with the edge of the sworde, before Barák, so that Sifera lighted downe of his charret, and fled away on his feet.

16 But Barák pursued after the charrets, & after the hoste vnto Harosheth of the Gentiles: & all y host of Sifera fel vpon y edge of y sworde: there was not a má left.

Psal 33, 20.

17 Howbeit, Sifera fled away on his feet to the tent of Iael the wife of Heber the Kenite: (for peace was betwene Iabin the King of Hazór, and betwene the house of Heber the Kenite)

h Whose ancters were strangers, but worshiped y true God, & therefore were rayned w Israél.

18 And Iael wét out to meete Sifera, & said vnto him, Turne in, my Lord, turne into me: feare not. And when he had turned in vnto her into her tent, she couered him with a mantel.

Or, she covered.

19 And he said vnto her, Giue me, I pray thee, a litle water to drinke: for I am thursty. And she opened a bottle of milke & gaue him drinke, and couered him.

Chap 3, 25.

20 Againe he said vnto her, Stande in the doore of the tent, and when anye man doeth come and enquire of thee, saying, Is anye man here? thou shalt say, Nay.

To wit, Sifera

21 Then Iael Hebers wife took a nayle of the tent, and toke an hammer in her hand, and went softly vnto him, and smote the naile into his temples, and fastened it into the grounde, (for he was fast a slepe, and wearie) and so he dyed.

k That is, the pinne of the stake, whereby it was fastened to the ground.

22 And beholde, as Barák pursued after Sifera, Iael came out to meete him, and said vnto him, Come, and I wil shewe thee the má, whome thou seekest: and whé he came into her tent, beholde, Sifera lay dead, and the naile in his temples.

l So he sawe y a woman had the honour, as Deborah pronounced

23 So God broght downe Iabin the King of Canaan that day before the children of Israél.

24 And the hand of the children of Israél preuailed, and preuailed against Iabin the King of Canaan, vntil they had destroyed Iabin King of Canaan.

Or, he was dead

CHAP. V.

The song and thanksgiving of Deborah and Barák after the victorie

1 Then sang Deborah, and Barak the sonne of Abinóam the same day, saying,

a To wit, the two tribes of Zebulón and Naphtali.

2 Praise ye the Lord for the auenging of Israël, & for the a people that offred the selues willingly.

Deu. 4. 11.

3 Heare, ye Kings, hearken ye princes: I, euen I wil sing vnto y Lord: I wil sing praise vnto the Lord God of Israël.

Deu. 2. 1.

4 Lord, * when thou wentest out of Seir, when thou departedst out of the field of *Edóm, the earth trembled, & the heaués rained, the cloudes also dropped water.

Psal 97. 5.

5 *The mountaines melted before y Lord,

Exod. 19. 18.

*as did that Sinái before the Lord God of Israël.

Chap 3. 31.

6 In the dayes of *Shamgár the sonne of Anáth, in y dayes of *Iael the hye wayes were b vnoccupied, and the trauelers walked through bywayes.

Chap 4. 18. b For feare of the enemies.

7 The townes were not inhabited: they decayed, I say, in Israël, vntill I Deborah came vp, which rose vp a c mother in Israël.

e Miraculously stirred vp of God to pittie them & deliuer them d They had no heart to resist their enemies.

8 They chose newe gods: then was warre in the gates. Was there a d shilde o: speare sene among fourtie thousand of Israël?

e Yegouerners f As in dâger of your enemies

9 Mine heart is set on the gouerners of Israël, & on them that are willing among y people: praise ye the Lord.

g For now you may drawe water without feare of your enemies

10 Speake ye that ride on e white asses, ye y dwell f by Middín, and that walke by the waye.

11 For the noyse of the archers appais: d among the s drawers of water: there shal they rehearse y righteousnes of the Lord, his righteousnes of his townes in Israël: then did the people of the Lord go downe to the gates.

h To wit, the y kept thye people in captiuitie.

12 Vp Deborah, vp, arise, & sing a song: arise Barak, & lead h thy captiuitie captiue, thou soine of Abinóam.

i Ioshua first fought against Amalek, and Saul destroyed him.

13 For they that remaine, haue dominio ouer the mightie of the people: the Lord hath giuen me dominion ouer the strong.

k Euen y learned did helpe to fight, I saue y whole tribe

14 Of Ephraím their roote arose against Amalék & after thee, Beniamin shal fight against thy people, o Amalek: of Machir came rulers, and of Zebulón they that handle the penne of the k w iter.

m They merited, y they came not ouer Iordén to helpe them

15 And the Princes of Issachái were with Deborah, & l Issachár, and also Barak: he was set on his fete in the valley: for the diuisions of Reubén were great n thoughtes of heart.

n She reprouech all them that came not to helpe their brethren in their necessitie

16 Why abodest thou among the shepoldes, to heare the bleatings of the flockes? for the diuisions of Reubén were great thoughtes of heart.

o Ether by hearing of the sea, or by mourning

17 a Gilcád abode beyonde Iordén: & why doeth Dan remaine in shippes? Ashér sa-re on the seashore, and taried in his o decayed places.

18 But the people of Zebulón and Naphta-

lí haue ieoparde their liues vnto the death in the hye places of the field.

19 The Kings came & fought: the fought the Kings of Canáan in Taanách by the waters of Megiddó: they receiued no gaïne of p money.

p They wanted nothing, but lost all

20 They fought from heauen, euen the starres in their courses fought against Siferá.

q As a before me doeth y fil of y house.

21 The riuier Kishón q swept them away, that ancient riuier the riuier Kishón. o my soule, thou hast marched valiantly.

22 Then were the horsehouses broken with the oft beating together of their mighty men.

r It was a citie nere Tabór, where they fought

23 Curse ye r Meróz: (said the Angel of the Lord) curse the inhabitants thereof, because they came not to helpe the Lord, to helpe the Lord against the mightie.

24 Iael the wife of Heber the Kenite shal be blessed about other women: blessed shal she be about women dwelling in tents.

s Some read, churned milke in a great cup

25 He asked water, & she gaue him milke: she brought forth e butter in a lordly dish.

26 She put her hand to the naile, and her right hand to the workemans hammer: with the hammer smote she Siferá: she smote of his head, after she had wounded, & pearced his temples.

27 He bowed him downe at her fete, he fell downe, & lay still: at her fete he bowed him downe, and fel: and when he had sonke downe, he lay there dead.

t Eber de Brugada

28 The mother of Siferá looked out at a window, and cryed through the lattesse, Why is his charet so long a cōming? why tary the wheles of his char: ets?

u Or, fere

29 Her wife ladyes answered her, Yea. t She answered her selfe with her owne wordes,

t That is, she comforted her selfe.

30 Haue they not gotten, & they deuide the spoyle? euerie man hath a maide or two. Siferá hath a praye of diuers coloured garments, a praye of sondy coulours made of needle woike: of diuers coulours of needle woike on bothe sides, u for the chief of the spoyle.

u Because he was chief of y armie

31 So let all thine enemies perish, o Lord: but they that loue him, shal be as the s sunne when he riseth in his might, and the lād had rest for tie yeies.

x Shal growe daily more & more in Gods fauour

CHAP. VI.

1 Israël is oppressed of the Midianites for their wickednes. 14 Gideon is sent to be their deliuerer. 37 He is keth a signe.

1 A fterward the children of Israël committed wickeanes in the sight of the Lord, and the Lord gaue the into the handes of Midian seu: nye es.

y For feare of y Midianites they fled into y denes of the mountaines

2 And the hand of Midian preuailed against Israël, & because of the Midianites the children of Israël made them de-

dennes in the mountaines, and canes, and strong holdes.

3 When Israël had sown, then came vp the Midianites, the Amalekites, and they of the East, and came vpon them,

Or, of kedem

4 And camped by them, and destroyed the frute of the earth, euen til thou come vnto Azzáh, & left no foode for Israël, nether shepe, nor oxe, nor asse.

b Euen almost of whole country

5 For they wét vp, and their cattel, and came with their tentes as gresfhoppers in multitude: so that they and their camels were without number: and they came into the land to destroye it.

6 So was Israël exceedingly impouertished by the Midianites: therefore the children of Israël cryed vnto the Lord.

c This is the end of Gods punishemets, to call his to repentance if they may see for helpe of him.

7 ¶ And when the children of Israël cryed vnto the Lord because of the Midianites,

8 The Lord sent vnto the children of Israël a Prophet, who said vnto them, Thus sayeth the Lord God of Israël, I haue brought you vp frõ Egypt & haue brought you out of the house of bondage,

9 And I haue deliuered you out of the hãd of the Egyptians, and out of the hand of all that oppressed you, and haue cast them out before you, and giuen you their land.

10 And I said vnto you, I am the Lord your God: * for a not the gods of the Amoiters in whose land you dwel: but you haue not obeyed my voyce.

d King. 17. 38 1st. 10. 2.

11 ¶ And the Angel of the Lord came, and sat vnder the oke which was in Ophrah, that pertained vnto Ioãsh the father of the Ezrites, and his sonne Gideón threatened wheat by the winepresse, ^e to hide it from the Midianites.

Or, to prepare his sight

12 Then the Angel of the Lord appeared vnto him, and said vnto him, The Lord is with thee, thou valiant man.

13 To whome Gideón answered, ^e Ah my Lord, if the Lord be with vs, why then is all this come vpon vs? and where be all his miracles which our fathers tolde vs of, and said, Did not the Lord bring vs out of Egypt? but now the Lord hathe forsaken vs, and deliuered vs into the hand of the Midianites.

f This came not of distrust, but of weaknes of faith, & is in y more perfect: for no man in this life can haue a perfect faith, but the children of God haue a true faith, whereby they be iustified

14 And the Lord looked vpon him, and said, Go in this thy ^f might, & thou shalt sau. Israël out of the hands of the Midianites: haue not I sent thee?

g That is, Christ appearing in visible forme
h Which I haue giuen thee.

15 And he answered him, Ah my Lord, whereby shal I sau. Israël? beholde, my father is poore in Manasséh, and I am the least in my fathers house.

Or, familie.

16 Then the Lord said vnto him, I wil therefore be with thee, and thou shalt smite the Midianites, as one man.

17 And he answered him, I pray thee, if I haue founde fauour in thy sight, then shewe

me a signe, that thou talkest with me.

18 Depart not hence, I pray thee, vntil I come vnto thee, and bring mine offering, & lay it before thee. And he said, I wil tary vntil thou come againe.

i So that we see how the flesh is enemie vnto Gods vocatiõ, which can not be persuaded without signes

19 ¶ Then Gideón went in, & made ready a kid, & vnleauened bread of an ^h Epháh of floure, and put the flesh in a basket, and put the broth in a pot, and brought it out vnto him vnder the oke, and presented it.

h Of Epháh read Exod. 16. 36.

20 And the Angel of God said vnto him, Take the flesh and the vnleauened bread, and lay them vpon this stone, and powre out the broth: and he did so.

21 ¶ The Angel of the Lord put forth the end of the staffe that he held in his hand, and touched the flesh & the vnleauened bread: and there arose vp fire out of the stone, and consumed the flesh & the vnleauened bread: so the Angel of the Lord departed out of his sight.

i By y power of God onely, as in y sacrifice of Helias, 1 King 18. 38.

22 And when Gideón perceiued that it was an Angel of the Lord, Gideón then said, Alas, my Lord God: * for because I haue sene an Angel of the Lord face to face, I shall dye.

Exod. 33. 20. chap. 13. 20.

23 And the Lord said vnto him, Peace be vnto thee: feare not, thou shalt not dye.

24 Then Gideón made an altar there vnto the Lord, and called it, Iehouáh shalom: vnto this day it is in Ophrah, of the fathers of the Ezrites.

Or, the Lord of peace.

25 ¶ And the same night the Lord said vnto him, Take thy fathers yong bullocke, & another bullocke ^k of seuen yeres olde, and destroy the altar of Baal that thy fathers haue, and cut downe the groue that is by it,

k That is, as the Chaldee text writeth, six seuen yeres.

26 And buylde an altar vnto the Lord thy God vpon the top of this rocke, in a plaine place: and take the seconde bullocke, and offer a burnt offering with the wood of the groue, which thou shalt cut downe.

l Which grew about Baals altar

27 Then Gideón toke ten men of his seruants, and did as the Lord bade him: but because he feared to do it by day for his fathers housholde and the men of the citie, he did it by night.

28 ¶ And when the men of the citie arose early in the morning, beholde, the altar of Baal was broken, and the groue cut downe that was by it, and the seconde bullocke offered vpon the altar that was made.

m Meaning y fat bul, which was kept to be offered vnto Baal.

29 Therefore they said one to another, Who hathe done this thing? & when they inquired and asked, they said, Gideón the sonne of Ioãsh hathe done this thing.

30 Then the men of the citie said vnto Ioãsh, Bring out thy sonne, that he may dye: for he hathe destroyed the altar of Baal, & hathe also cut downe the groue that was by it.

31 And Ioãsh said vnto all that stode by

Gideons fleece.

Judges. The Midianites dreame.

n Thus we ought to iustifi-
fi c'it n, that
71: zelous of
Gods cause,
enough all the
multitude be
against vs

him, Wil ye pleade Baals cause, or wil ye saue him? he that wil con'nd for hi, let him dye or the morning. If he be God, let him pleade for him selfe againit him that hathe cast downe his altar.

32 And in that day was Gideon called Ieruboaal, y^e is, Let Baal plead for him selfe because he hathe broken downe his altar.

33 Then all the Midianites & the Amalekites and they of the East, were gathered together, and went & pitched in the valley of Izreel.

7Ebr cl id Gideon
Nom 10, 3.
chap 3, 27.
o The familie of Abiezer, wherof he was.

34 But the Spirit of the Lord came vpon Gideon, & he blewe a trumpet, & Abiezer was ioyned with him.

35 And he sent messengers through out all Manasseh, which also was ioyned with hi, and he sent messengers vnto Asher, and to Zebulun and to Naphtali, and they came vp to mete them.

p This request proceeded nor of iud. iustic, but y^e he might be confirmed in his vocatio

36 Then Gideon said vnto God, If thou wilt saue Israél by mine had, as thou hast said,

37 Beholde, I wil put a fleece of wolle in y^e chashing place: if the dewe come on the fleece onely, and it be drye vpon all the earth, then shal I be sure, that y^e wilt saue Israél by mine hand, as thou hast said.

38 And so it was: for he rose vp early on y^e morowe, & thrust the fleece together, and winged the dewe out of the fleece, and filled a bowle of water.

Gen. 28, 20.

39 Againe Gideon said vnto God, Be not angry with me, that I may speake once more: let me proue once againe, I pray thee, with the fleece: let it now be drye onely vpon the fleece, and let dewe be vpon all the grounde.

q Whereby he was assured y^e was a miracle of God.

40 And God did so that same night: for it was drye vpon the fleece onely and there was dewe on all the grounde.

CHAP. VII.

2 The Lord commaundeth Gideon to send a way a great parte of his compaigne 22 The Midianites are discomfited by a wonderful sort. 25 Oreb and Zeeb are slaine.

Chap. 3, 27.

1 Then Jerubbaal (who is Gideon) rose vp early and all the people that were with him, and pitched beside the well of Harod, so that the hoste of the Midianites was on the Northside of them in the valley by the hil of Moieh.

7Ebr. En-bhrid.

7Ebr. Hammoth.

2 And y^e Lord said vnto Gideon, The people that are with thee, are to manie for me to giue the Midianites into their handes, lest Israél make their vante against me, and say, Mine hande hathe saued me.

a God wil not thinke any creature deprime him of his glorie
Deu. 10, 1.
1. ma. 2. 2. 16.

3 Now therefore proclayme in the audience of the people, & say, Who so is timorous or feareful, let him returne, and departe early from mount Gilcad. And there returned of the people which were at mount Gilead, two and twentie thousand. So ten thousand remained.

4 And the Lord said vnto Gideon, The people are yet to manie bring the downe vnto the water, and I wil trye them for thee there: and of whome I say vnto thee, This man shal go with thee, the same shal go with thee. and of whome soeuer I say vnto thee, This man shal not go with thee, the same shal not go.

b I wil proue thee a proou, to knowe the, that shal go with thee.

5 So he broght downe the people vnto the water. And y^e Lord said vnto Gideon, As manie as lapped the water with their tongues as a dog lappeth, them put by them felues, & euerie one that shal bowe downe his knees to drinke, put aparte.

c Let the dr- parte, is vnm- to for this con- terpratio.

6 And the number of them that lapped by putting their hands to their mouthes, were thre hundred men: but all the remnant of the people kneled downe vpon their knees to drinke water.

7 Then the Lord said vnto Gideon, By these thre hundred men that lapped, wil I saue you, and deliuer the Midianites into thine hand. and let all the other people go euerie man vnto his place.

d There is, the one and thirre thousand, and 700
7Ebr. in their hands
7Or, encourage.

8 So the people toke vitales with the, and their trumpets: and he sent all the rest of Israél, euerie man vnto his tent, & returned the thre hundred men: and the hoste of Midian was beneath him in a valley.

9 And the same night the Lord said vnto him, Arise, & get thee downe vnto the hoste: for I haue deliuered it into thine had. But if thou feare to go downe, then go thou, & Phurah thy seruant downe to the hoste,

e Thus y^e Lord by diuine meane, doth strigthen him that he finte not to goe an enterprise.

11 And thou shalt hearken, what they say, and so shal thine hands be strong to go downe vnto y^e hoste. Then went he downe and Phurah his seruant vnto the outside of the fouldtars that were in the hoste.

12 And the Midianites, and the Amalekites and all they of the East, lay in the valley like grasshoppers in multitude, & their camels were without nombre, as the sand which is by the seaside for multitude.

Chap 6, 32.

13 And when Gideon was come, beholde, a man tolde a dreame vnto his neighbour, and said, Beholde, I dreamed a dreame, & lo, a cake of barley bread tumbled from aboute into the hoste of Midian, and came vnto a tent, and smote it that it fel, and ouerturned it, that the tent fel downe.

f Some read, a trembling noise of barley bread meaning that one or no repetition shalde make their great crime to terrible.

14 And his fellowe answered, and said, This is nothing els saue the sworde of Gideon the sonne of Loash a man of Israél, for into his had hathe God deliuered Midian and all the hoste.

15 When Gideon heard the dreame tolde, and the interpretation of the same, he worshipped, and returned vnto the hoste of Israél, & said, Vp: for the Lord hathe deliuered into your had y^e hoste of Midian.

g Or, giue G a thike, as it is in the Chaldee text

16 And he decuded the thre hundred men into

into the bandes, and gaue euerie man a trumpet in his hád with emptie pitchers, and lampes ^b within the pitchers.

^a Or, sic beadi
^b In che wca-
he mean: s
God wíed, to
signíe that
whole victorie
came of Iudg

17 And he said vnto them, Loke on me, and do likewise, whē I come to the side of the hoste: euen as I do, so do you.

18 When I blowe with a trumpet and all that are with me, blowe ye with trumpets also on euerie side of the hoste, and say, For the Lord, and for Gideón.

ⁱ That is, the victorie shalbe the Lords and Gideons his seruants

19 ¶ So Gideón and the hundredth men that were with him, came vnto the outside of the hoste in the beginning of the middle watche, and they raised vp the watchemē, and they blew with their trumpets, and brake the pitchers that were in their háds.

20 And the thre companies blew with trumpets and brake the pitchers, and held the lampes in their left hands, and the trumpets in their right hands to blowe withall: and they cryed, The ^k sworde of the Lord and of Gideón.

^k Shal destroy the enemies.

21 And they stode, euerie man in his place rounde about the hoste: and all the hoste ranne, and cryed, and fled.

^m, bes ke their array.

22 And the thre hundredth blew with trumpets, & ⁿ the Lord set euerie mans sworde vpon his ^l neighbour, and vpon all the hoste: so the hoste fled to Beth-hashuttáh in Zeteráh, and to the border of Abél meholáh vnto Tabbáth.

ⁱsa. 9. 4
^l The Lord caused the Midianites to kil one another.

23 Then the men of Israél being gathered together out of Naphtali, & out of Ashér, and out of all Manasséh pursued after the Midianites.

24 And Gideón sent messengers vnto all mount Ephráim, saying, Come downe against the Midianites, and take before the ^m waters vnto Beth-baráh, and Iordén. Then all the men of Ephráim gathered together and toke the waters vnto Beth-baráh, and Iordén.

^m Meaning, & passages of the footes, that they shulde not escape.

^psal. 11. 12.
ⁱsa. 10. 26.

25 And they toke two ⁿ princes of the Midianites, Oié & Zeeb, and slewe Oré vpon the locke Oré, and slewe Zeeb at ^a the winepresse of Zeeb, and pursued the Midianites, and broght the heades of Oié & Zeeb to Gideón beyonde Iordén.

ⁿ These places had their names of the aces that were done there.

CHAP. VIII.

1 Ephráim murmureth against Gideón. 2 Who appeareth them. 4 He passeth the Iordén 15 He reuengeth him selfe on them of Succóth and Penuél. 27 He maketh an Ephód which was the cause of idolatry. 30 Of Gideons sonnes and of his death

^a They began to cauil, because he had the glorie of the victorie.

Then the men of Ephráim said vnto him, ^a Why hast thou serued vs thus that thou calledst vs not, when thou wentest to fight with the Midianites? and they chode with him shapely.

^b Which haue same two princes, Oré and Zeeb

2 To whome he said, What haue I now done in comparison of ^b you? is not ^c the gleaning of grapes of Ephráim better, the vintage of Abiézer?

^c This last act of the whole tribe is more famous, then the whole enterprise of one man of one familie

3 God hath deliued into your hands the

princes of Midián, Oré and Zeeb: and what was I able to do in comparison of you? and when he had thus spoken, then their spirits abated toward him.

4 ¶ And Gideón came to Iordén to passe ouer, he, and the thre hundredth men that were with him, weary, yet pursuing them.

5 And he said vnto the men of Succóth, Giue, I pray you, ^d moistels of bread vnto the people ^e that followe me (for they be weary) that I may followe after Zébah, & Zalmunna Kings of Midián.

^d Or, some small porciō.
^e Etsi hoc erit at my feet.

6 And the princes of Succóth said, Are the ^e hands of Zébah and Zalmunna now in thine háds, that we shulde giue bread vnto thine armie?

^e Because thou hast overcome an handfull, thinkest thou to haue overcome the whole.

7 Gideón then said, Therefore when the Lord hath deliuered Zébah & Zalmunna into mine hand, I wil ^f teare your flesh with thornes of the wildernes and with breers.

^f Etsi, beat te pectus.

8 ¶ And he went vp thence to Penuél, and spake vnto them likewise, and the men of Penuél answered him, as the men of Succóth answered.

9 And he said also vnto the men of Penuél, When I come againe ^f in peace, I wil breake downe this towre.

^f flaming gate the towre

10 ¶ Now Zébah and Zalmunna were ^g in Karkor, and their hostes with them, about fiftene thousand, all that were left of all ^g hostes of them of the East: for there was slayne an hundredth and twentie thousand men, that drew swardes.

^g A citie Eastward beyonde Iordén.

11 ¶ And Gideón went through them that dwelt in ^h tabernacles on the Eastside of Nóbah & Iogbeháh, and smote the hoste: for the hoste was caeles.

^h He went by the wildernes where the Arabians dwell in tentes.

12 And when Zebah and Zalmunna fled, he followed after them, & toke the two Kings of Midián, Zébah and Zalmunna, and discomfited all the hoste.

13 ¶ So Gideón & some of Ioásh returned from battel, ⁱ the sunne being yet hie,

ⁱ Some resō, before the sunne rose vp

14 And toke a seruant of the men of Succóth, and inquired of him: and he ^j wrote to him the princes of Succóth & the Elders thereof, euen seuentie and seuen men.

^j Or, descriptio

15 And he came vnto the men of Succóth, and said, Beholde Zébah and Zalmunna, by whome ye vpbraided me, saying, Are ^k thy hands of Zébah & Zalmunna already in thine háds, that we shulde giue bread vnto thy weay men?

16 Then he toke the Elders of the citie, & thornes of the wildernes & breers, & ^l did teare the men of Succóth with them.

^l Etsi braxim pectus, as one that slash com-
me

17 Also he brake downe the towre of ^m Penuél, and slewe the men of the citie.

^m King 12. 28

18 ¶ Then said he vnto Zébah & Zalmunna, What manner of me were they, whome ye slew at Tabór: and they answered, As thou art, so were they: ⁿ enemie one was like

ⁿ Or, they were like you were

the children of a King.

h We came all out of one belly: therefore I will be reuenged.

19 And he said, They were my brethren, euen my ^k mothers children: as the Lord liueth, if ye had saued their liues, I wolde not slay you.

20 Then he said vnto Iether his first borne sonne, Vp, and slay them: but the boy drewe not his sworde: for he feared, because he was yet yong.

l Meaning, that they wolde be rra out of their paine at once, or els to haue a valiant man to purchē to death.

21 Then Zébah and Zalmunná said, Rise thou, and fall vpon vs: for ^l as the man is, so is his strength. And Gideón arose and slewe Zébah and Zalmunná, & toke away the ^o ornaments, that were on their camels neckes.

m That is, thy posteritie

22 ¶ Then the men of Israél said vnto Gideón, Reigne thou ouer vs, bothe thou, & thy sonne, & thy ^m sonnes sonne: for thou hast deliuered vs out of y^e hád of Midián.

n His intent was to shewe him selfe thankfull for this victorie by restoring of religion, which, because it was not according as God had commanded, turned to their destruction.

23 And Gideón said vnto them, I wil not reigne ouer you, nether shal my childre reigne ouer you, but the Lord shal ⁿ reigne ouer you.

24 Againe Gideón said vnto them, I wolde desire a request of you, that you wolde giue me euerie man the earrings of his praye (for they had golden earrings because they were Ismaelites)

or, these balles.

25 And they answered, We wil giue them. And they spred a garmēt, & did cast therein euerie man the earrings of his praye.

o That is, such things as pertained to y^e vie of the tabernacle.

26 And the weight of the golden earrings that he required, was a thousand and seuen hundredeth shekels of golde, beside collers, and iewels, and purple raiment that was on the Kings of Midián, and beside the cheines, that were about their camels neckes.

p Ebr which came out of his thigh.

27 And Gideón made an ^o Ephod thereof, and put it in Ophrah his citie: & all Israél wēt a whoring there after it, which was the destruction of Gideón and his house.

28 Thus was Midián brought lowe before y^e childre of Israél, so that they lift vp their heads nomore: and the country was in quietnes forty yeres in the dayes of Gideón.

q Which citie belonged to the familie of the Ezrites.

29 ¶ The Ierubbáal the sonne of Ioásh wēt, and dwelt in his owne house.

30 And Gideón had seuentie sonnes ^p begottē of his body: for he had manie wiues.

31 And his concubine that was in Shechém, bare him a sonne also, whose name he called Abimelech.

32 So Gideón the sonne of Ioásh dyed in a good age, and was buried in the sepulchre of Ioásh his father in Ophrah, of the ^r father of the Ezrites.

r That is Baal to, whom they had bounde them selues by covenant.

33 But when Gideón was dead, the children of Israél turned away and wēt a whoring after Baalím, and made ^q Baal-berith their god.

34 And the children of Israél remembred

not the Lord their God, which had deliuered them out of the hands of all their enemies on euerie side.

35 Nether ^r shewed they mercie on the house of Ierubbáal, or Gideón, according to all the goodnes which he had shewed vnto Israél.

r They were vniuindful of God, and vniuynde to vard him, by whom they had receyued so great a benefitt.

CHAP. IX.

1 Abimelech vsurpeth the kingdom, and putteth his brethren to death 7 Iotham propoeth a parable. 23 Hatred betwene Abimelech & the Shechemites. 26 Gaal conspireth against him, and is overcome. 33 Abimelech is wounded to death by a woman.

1 **T**HEN Abimelech the sonne of Ierubbáal went to Shechém vnto his ^a mothers brethren, and cōmuned with them, and with all the familie, and house of his mothers father, saying,

a To practise with his kind-folkes for the attening of y^e kingdom.

2 Say, I pray you, in the audience of all the men of Shechém, whether is better for you, that all y^e sonnes of Ierubbáal, which are seuentie persones, reigne ouer you, ether that one reigne ouer you? Remember also, that I am your ^b bone, and your flesh.

b Of your kindred by my mothers side.

3 Then his mothers brethren spake of him in the audiēce of all the men of Shechém, all these wordes: and their heartes were moued to followe Abimelech. for said they, He is our brother.

4 And they gaue him seuentie pieces of siluer out of the house of Baal-berith, wherewith Abimelech hired ^c vaine and light fellowes which followed him.

c Or, idle fellows and vacablers.

5 And he went vnto his fathers house at Ophrah, and ^c slewe his brethren, the sonnes of Ierubbáal, about seuentie persones vpon one stone: yet Iothám the yongest sonne of Ierubbáal was left: for he hid him selfe.

c Thus tyrtis to establish their vnrped power spare not the innocent blood, 1. King 10, 7. 2. chro 21, 4.

6 ¶ And all the men of Shechém gathered together with all the house of ^d Milló, and came and made Abimelech King in the plaine, where the stone was erected in Shechém.

d Which was as the towne house or common hall, which he calleth the towne of Shechém vers 499

7 And when they tolde it to Iothám, he went and stode in the top of mount Gerizim, and lift vp his voyce, and cryed, and said vnto them, Hearken vnto me, you men of Shechém, that God may hearken vnto you.

8 ^e The trees wēt forthe to anointe a King ouer them, and said vnto the oliue tre, Reigne thou ouer vs.

e By this parable he declareth, that those that are not ambitious, are most worthy of honour, and that the ambitious abuse their honour bothe to their owne destruction and others.

9 But the oliue tre said vnto them, Shulde I leaue my fatnes, wherewith by me they honour God and man, and go to auance me about the trees?

10 Then the trees said to the fig tre, Come thou, and be King ouer vs.

11 But the fig tre answered them, Shulde I forsake my swetenes, and my good frute, and go to auance me about the trees?

- 12 Then said the trees vnto the vine, Come thou & be King ouer vs.
- 13 But the vine said vnto them, Shulde I leaue my wine, whereby I cheare God and man, and go to auance me about the trees?
- 14 ^{Or, sibil, or breere.} Thē said all the trees vnto the bramble, Come thou and reigne ouer vs.
- 15 And the bramble said vnto the trees, If ye wil in dede anoint me King ouer you, come, & put your trust vnder my shadow: and if not, the ^f fire shal come out of the bramble, and consume the cedres of Lebanon.
- 16 Now therefore, if ye do truely and vncorruptly to make Abimélech King, & if ye haue dealt wel with Ierubbáal & with his house, & haue done vnto him according to the deseruing of his hands,
- 17 ^{Ebr. he cast his life farre from him.} (For my father fought for you, and^{ad} uentured his life, & deliuered you out of the hands of Midíán.
- 18 And ye are risen vp against my fathers house this day, and haue slayne his children, ^{about} seuentie persones vpon one stone, & haue made Abimélech the sonne of his maideseruant, King ouer the men of Shechém, because he is your brother)
- 19 If ye then haue delt truely and purely with Ierubbáal, and with his house this day, then ^s reioyce ye with Abimélech, and let him reioyce with you.
- 20 But if not, let a fire come out from Abimélech, and consume the men of Shechém and the house of Milló: also let a fire come for the frō the men of Shechém, & from the house of Milló, and consume Abimélech.
- 21 And Iothám ranne away, and fled, & wēt to Beér and dwelt there for feare of Abimélech his brother.
- 22 So Abimélech reigned thre yere ouer Israél.
- 23 ^{Because the people consented with the King in shedig innocent blood: therefore God destroyeth bothe the one & the other.} But God ^h sent an euil spirit betwene Abimélech, and the men of Shechém: and the mé of Shechém brake their promes to Abimélech,
- 24 That the crueltie towards the seuentie sonnes of Ierubbáal & their blood might come and be laide vpon Abimélech their brother, which had slayne them, and vpon ^y men of Shechém, which had aided him to kil his biethren.
- 25 So ^y men of Shechém set men in waite for him in the tops of the mountaines: who robbed all that passed that way by them: and it was tolde Abimélech.
- 26 Then Gáal the sonne of Ebéd came with his brethren, and they went to Shechém: and the men of Shechém put their confidence in him.
- 27 ^{Before they were afrayed of Abimelechs power, & durst not go out of the citie.} Therefore they ⁱ went out into the field, & gathered in their grapes & troade them, and made mery, and went into the
- house of their gods, and did eat & drinke, and cursed Abimélech.
- 28 Thē Gáal the sonne of Ebéd said, Who is Abimélech? and who is Shechém, that we shulde serue him? Is he not the sonne of Ierubbáal? & Zebúl is his officer? Serue rather the men of Hamór the father of Shechém: for why shuld we serue him?
- 29 Now wolde God this people were vnder mine hád: then wolde I put away Abimélech. And he said to ^k Abimélech, Increate thine armie, and come out.
- 30 ¶ And when Zebúl the ruler of the citie heard the wordes of Gáal the sonne of Ebéd, his wrath was kindled.
- 31 Therefore he sent messengers vnto Abimélech ^{pruely}, saying, Beholde, Gáal the sonne of Ebéd and his brethren be come to Shechém, and beholde, they fortifie the citie against thee.
- 32 Now therefore arise by night, thou and ^y people that is with thee, & lie in wayte in the field.
- 33 And rise early in the morning as soone as the sunne is vp, and assalt the citie: and when he and the people that is with him, shal come out against thee, do to him ^{what thou canst}.
- 34 ¶ So Abimélech rose vp, & all the people that were with him by night: and they laie in waite against Shechém in foure bandes.
- 35 Then Gáal the sonne of Ebéd went out and stode in the entring of the gate of the citie: and Abimélech rose vp, and the folke that were with him, frō lying in waite.
- 36 And when Gáal sawe the people, he said to Zebúl, Beholde, there come people downe from the tops of the mountaines: and Zebúl said vnto him, The ^l shadowe of the mountaines seme men vnto thee.
- 37 And Gáal spake againe, & said, Se, these come folke downe ^{by the middle of the land, & an other band cometh by the way of the plaine of Meonenim.}
- 38 Then said Zebúl vnto him, Where is now thy mouth, that said, Who is Abimélech, that we shulde serue him? Is not this the people that thou hast despised? Go out now, I pray thee, and fight with them.
- 39 And Gáal ^m went out before the men of Shechém, and fought with Abimélech.
- 40 But Abimélech pursued him, & he fled before him, and many were ouerthrowen and wounded, euen vnto the entring of the gate.
- 41 And Abimélech dwelt at Arumáh: and Zebúl thrust out Gáal and his brethren that they shulde not dwel in Shechém.
- 42 ¶ And on the morowe, the people went out into the field: which was tolde Abimélech.
- 43 And he toke the ⁿ people, and deuided them into thre bandes, and laid waite in

the fields, and looked, & beholde, the people were come out of the citie, & he rose vp against them, and smote them.

44 And Abimélech, and the bandes that were with him, rushed forward, & stode in the entring of the gate of y^e citie: and y^e two other bades ranne vpon all the people that were in the field and slewe them.
45 And whē Abimélech had fought against the citie all that day, he toke the citie, and slewe the people that was therein, & destroyed the citie and sowed salt in it.

^b That it shuld be vnfruitful and neuer serue to any v^e.
^p That is, of Baal-berith, as Chap. 34.

46 ¶ And when all the men of the towre of Shechém heard it, thei entred into an holde of the house of the god ^p Berith.

47 And it was tolde Abimélech, that all the men of the towre of Shechém were gathered together.

48 And Abimélech gate him vp to mount Zalmón, he and all the people that were with him: and Abimélech toke axes with him and cut downe boughes of trees and toke them, and bare them on his shulder, and said vnto the folke that were with him, What ye haue sene me do, make haste, and do like me.

49 Thē all the people also cut downe euery man his bough, and followed Abimélech, & put them to the holde, and set the holde on fire wth them: so all the men of the towre of Shechém dyed also, about a thousand men and women.

^q Meaning y^e all were destroyed, as well thei in y^e towre as the other.

50 ¶ Then went Abimélech to Tebéz, and besieged Tebéz, and toke it.

51 But there was a strong towre within the citie, and thether fled all the men and women, and all the chief of the citie, and shut it to them, and went vp to the top of the towre.

52 And Abimélech came vnto the towre & fought against it, and went hard vnto the dore of the towre to set it on fire.

^{v. Sam. 11. 21.}

53 But a certaine woman * cast a piece of a millstone vpon Abimelechs head, & brake his braine pan.

54 Thē Abimélech called hastily his page that bare his harnes, and said vnto him, Drawe thy sworde & slay me, that mē say not of me, A woman slewe him. And his page thrust him through, and he dyed.

^r Thus God by suche miserable death taketh vengeance on tyrants euen in this life.

55 And when the men of Israël sawe that Abimélech was dead, thei departed euery man vnto his owne place.

56 Thus God rendred the wickednes of Abimélech, which he did vnto his father, in slaying his seuenti brethren.

57 Also all the wickednes of the mé of Shechém did God bring vpon their heads. So vpon thē came the curse of Iothám the sonne of Itrubbáal.

^f For making a tyrant their king.

CHAP. X.

^s Tolá dyeth. 5 Iair also dyeth. 17 The Israelites are punished for their sinnes: 10 They crye vnto God, 16 And he heareth praye on them.

1 A Fter Abimélech there arose to defend Israël, Tolá, the sonne of Puháh, the sonne of ^a Dodó, a man of Isfachár which dwelt in Shamír in mount Ephráim.

^{Or, his name.}

2 And he ^a iudged Israël thre and twentie yere and dyed, & was buryed in Shamír.

^{Or, gouerned.}

3 ¶ And after him arose Iair a Gileadite, & iudged Israël two and twentie yere.

4 And he had thirtie sonnes that rode on thirty assecoltes, & thei had thirty cities, which are called ^a Hauoth- Iair vnto this day, and are in the land of Gilead.

^a Signifying, thei were men of autoritie.

^{Or, the towne of Iair, as Deu. 34.}

5 And Iair dyed, & was buryed in Kamón.

6 ¶ And the childrē of Israël wrought wickednes againe in the sight of the Lord, & serued Baalím and * Ashtaróth, and the gods of ^a Arám, and the gods of Zidón, and the gods of Moáb, and the gods of the children of Ammón, and the gods of the Philistims, and forsoke the Lord and serued not him.

^{Chap. 2. 21. & 3. 7. & 4. 1. & 6. 1. & 13. 5. Chap. 2. 13. Or, 5. 11.}

7 Therefore the wrath of the Lord was kindled against Israël, and ^a he solde them into the hands of the Philistims, and into the hands of the children of Ammón:

^{Or, deliuered.}

8 Who from that yere vexed and oppressed the children of Israël eightene yeres, ^b euen all the children of Israël that were beyonde Iordén, in the land of the Amorites, which is in Gileád.

^b As the Reubenites, Gadites, & half the tribe of Manasséh.

9 Moreover the children of Ammón went ouer Iordén to fight against Iudáh, and against Beniamín, and against the house of Ephráim: so y^e Israël was sore tormented.

10 Then the children of Israël ^c cryed vnto the Lord, saying, We haue sinned against thee, euē because we haue forsaken our owne God, and haue serued Baalím.

^c They prayed to the Lord & confessed their sinnes.

11 And the Lord ^d said vnto the children of Israël, did not I deliuer you from the Egyptiás & fró the Amorites, fró the children of Ammón & from the Philistims?

^d By stirring them vp some Prophet, as Chap. 6. 8.

12 The Zidonians also, and the Amalekites, and the Maobites did oppresse you, & ye cryed to me and I saued you out of their hands.

13 Yet ye * haue forsaken me, and serued other gods: wherefore I wil deliuer you nomore.

^{Deut. 32. 15. 107. 2. 13.}

14 Go, and crye vnto the gods which ye haue chosen. let them saue you in the time of your tribulacion.

15 And the children of Israël said vnto the Lord, We haue sinned: do thou vnto vs what soeuer please thee: onely we pray thee to deliuer vs ^e this day.

^e That is, fró this preiour danger.

16 Then they put away y^e strange gods fró among thē & ^f serued y^e Lord. & his soule was grieued for the miserie of Israël.

^f This is true repentance to put away the cuil, & to serue God aright.

17 Then the childrē of Ammón gathered thē selues together, & pitched in Gileád: and the children of Israël assembled thē selues,

felues, and pitched in Mizpéh.
18 And the people and princes of Gileád said one to an other, Whosoever wil begin the bartel against the childrē of Ammón, the same shal be * head ouer all the inhabitants of Gileád.

Chap. 11, 6.

CHAP. XI.

2 Iphtáh being chased away by his brethren, was after made captaine ouer Israél. 30 He maketh a rashe wome. 32 He vanquisheth the Ammonites, 39 And sacrificeth his daughter according to his vowe.

Ebr. a man of mightie force. Or, valiant.

1 Then Gileád begate Iphtáh, & Iphtáh the Gileadite was a valiant man, but the sonne of an harlot.

a That is, of an harlot, as ver. 1

2 And Gileads wife bare him sonnes, and when y womás childrē were come to age, they thrust out Iphtáh, and said vnto him, Thou shalt not inherit in our fathers house: for thou art y sonne of a stráge womán.

b Where the gouernour of the countrey was called Tob.

3 Then Iphtáh fled from his brethren, and dwelt in the land of b Tob: and there gathered ydle fellowes to Iphtáh, and c went out with him.

c Ioyned with him, as some thinke, against his brethren.

4 ¶ And in proceffe of time the children of Ammón made warre with Israél.

d Or, ambassadors, sent for that purpose.

5 And whē the children of Ammón fought with Israél, d the Elders of Gileád went to fet Iphtáh out of the land of Tob.

e Men oft times are constrained to desire helpe of them, whome before they haue refused.

6 And they said vnto Iphtáh, e Come and be our captaine, that we may fight with the children of Ammón.

f Oft tymes those things, w^{ch} mére vnto God chooseth to do great enterprises by.

7 Iphtáh then answered the Elders of Gileád, Did not ye hate me, and f expel me out of my fathers house: how then come you vnto me now in time of your tribulacion?

8 Then the Elders of Gileád said vnto Iphtáh, Therefore we turne againe to thee now, that thou maiest go with vs, & fight against the children of Ammón, & be our head ouer all the inhabitants of Gileád.

9 And Iphtáh said vnto the Elders of Gileád, If ye bring me home againe to fight against y children of Ammón, if the Lord giue them before me, shal I be your head?

g Ebr. be the hearer.

10 And y Elders of Gileád said to Iphtáh, The Lord g be witnes betwene vs, if we do not according to thy wordes.

11 Then Iphtáh went with the Elders of Gileád, and the people made him head and captaine ouer them: and Iphtáh rehearsed all his wordes before the Lord in Mizpéh.

12 ¶ Then Iphtáh sent messengers vnto the King of the children of Ammón, saying, What hast thou to do with me, that thou art come against me; to fight in my land?

h Nomb. 21, 13.

13 And the King of the children of Ammón answered vnto the messengers of Iphtáh, * Because Israél toke my lād, whē they came vp frō Egypt, from Arnón vnto Iabbók, and vnto Iordén: now therefore restore those lands, quietly.

i Ebr. in peace.

14 Yet Iphtáh sent messengers againe vnto the King of the children of Ammón, 15 And said vnto him, Thus saith Iphtáh, * Israél toke not the land of Moáb, nor the land of the children of Ammón.

Deut. 2, 9.

16 But when Israél came vp from Egypt, and walked through the wildernes vnto the red Sea, then they came to Kadésh.

17 * And Israél sent messengers vnto the King of Edóm, saying, Let me, I pray thee, go through thy lād: but the King of Edóm wold not consent: and also they sent vnto the King of Moáb, but he wolde not: therefore Israél abode in Kadésh.

Nomb. 20, 23.

18 Then they went through the wildernes, and compassed the land of Edóm, and the land of Moáb, and came by the Eastside of y lād Moáb, and pitched on the other side of Arnón, * and came not within y coast of Moáb: for Arnón was y border of Moáb.

Nomb. 21, 13. & 22, 24.

19 Also Israél sent messengers vnto Sihón, King of the Amorites, the King of Heshbón, & Israél said vnto him, Let vs passe, we pray thee, by thy lād vnto our place.

Or, our stry,

20 But Sihón s consented not to Israél, that he shulde go through his coast: but Sihón gathered all his people together, and pitched in Iaház, and fought with Israél.

He raised the but to go through his countrey.

21 And the Lord God of Israél gaue Sihón and all his folke into the hands of Israél, and they smote thé: so Israél possessed all the land of the Amorites, the inhabitants of that countrey:

22 And they possessed * all the coast of the Amorites, from Arnón vnto Iabbók, and from the wildernes euen vnto Iordén.

Deut. 2, 26.

23 Now therefore the Lord God of Israél hath cast out the Amorites before his people Israél, & shuldest thou possesse it?

24 Woldest not thou possesse that which Chemósh thy god gueth thee to possesse? So whome soeuer the Lord our God driueth out before vs, them wil we possesse.

h For we ought more to beleue and obey God, the thinge idoles.

25 * And art thou now farre better then Balaák the sonne of Zippor King of Moáb: did he not strue with Israél and fight against them,

Nomb. 22, 2. deut. 23, 4. 1st 24, 9.

26 When Israél dwelt in Heshbón and in her townes, and in Aroér & in her townes, and in all the cities that are by the coasts of Arnón, thre hundreth yeres: why did ye not then recouer i them in that space?

i Meaning their townes.

27 Wherefore, I haue not offēded thee: but thou doest me wróg to warre against me. The Lord the Iudge k be iudge this day betweene the children of Israél, and the children of Ammón.

k To punish the offender.

28 Howebeit the King of the children of Ammón hearkened not vnto the wordes of Iphtáh, which he had sent him.

29 ¶ Then the Spirit of the Lord came vpon Iphtáh, & he passed ouer to Gileád and to Manasséh, and came to Mizpéh in

l That is, the spirit of strength and 2nd 6.

Gileád, and from Mizpéh in Gileád he went vnto the children of Ammón.

of Ammón, and when I called you, ye deliuered me not out of their hands.

m As the A postle commēdeth Iphtáh for his worthy enepreife in deliuering the people, Ebr. 11. 32: so by his rash vowe & wicked performance of the same, his victorie was defaced: and here we see that the finnes of the godly do not vterly extinguish their faith.

30 And Iphtáh m vowed a vowe vnto the Lord, and said, If thou shalt deliuer the children of Ammón in to mine hands,

So when I sawe y ye deliuered me not, I put my life in mine háds, & went vpon the children of Ammón: so y Lord deliuered them into mine hands. Wherefore the are ye come vpō me now to fight against me?

c That is, I ventured my life, and when māshepe sayled, I put my trust onely in God.

Thé that thing that commeth out of the dores of mine house to mete me, when I come home in peace from the children of Ammón, shal be the Lords, and I wil offer it for a burnt offering.

4 Then Iphtáh gathered all the men of Gileád, and fought with Ephráim: & the men of Gileád smote Ephráim, because they said, Ye Giliadites are runagates of Ephráim among the Ephraimites, and among the Manassites.

d Ye ran frō vs. and chpfe Gileád, & now in respect of vs, ye are nothing.

And so Iphtáh went vnto the children of Ammón to fight against them, and the Lord deliuered them into his hands.

5 Also the Giliadites toke the passages of Iordén before the Ephraimites, and when the Ephraimites that were escaped, said, Let me passe, then the men of Gileád said vnto him, Art thou an Ephraimite? If he said, Nay,

And he smote them from Aroér euē tilly come to Minnith, twentie cities, and so forthe to Abél of the vineyardes, with an exceeding great slaughter. Thus the childre of Ammón were humbled before the children of Israél.

6 Thé said they vnto him, Say now e Shibboleth: and he said, Sibboleth: for he coulde not so pronounce: then they toke him, and slewe him at the passages of Iordén: and there fel at that time of the Ephraimites two and forty thousand.

e Which signifieth, the fall of waters, of an care of conec.

34 ¶ Now whē Iphtáh came to Mizpéh vnto his house, beholde, his daughter came out to mete him with timbrels and dances, which was his onely childe: he had none other sonne, nor daughter.

7 And Iphtáh iudged Israél six yere: then dyed Iphtáh the Giliadite, and was buryed in one of the cities of Gileád.

35 And when he sawe her, he rent his clothes, and said, Alas my daughter, thou hast brought me low, & art of thé that trouble me: for I haue opened my mouthe vnto the Lord, and can not go backe.

8 ¶ After him f Ibzán of Beth-léhem iudged Israél,

f Some thinke that this was Boáz y husband of Ruth.

36 And she said vnto him, My father, if thou haste opened thy mouthe vnto the Lord, do with me as thou hast promised, seing that the Lord hathe auenged thee of thine enemies the children of Ammón.

9 Who had thirtie sonnes and thirtie daughters, which he sent out, and toke in thirtie daughters from abroad for his sonnes, and he iudged Israél seuen yere.

37 Also she said vnto her father, Do thus muche for me: suffre me two monethes, that I may go to the mountaines, and bewaile my virginittie, I and my fellowes.

10 Then Ibzán dyed, and was buryed at Beth-léhem.

38 And he said, Go: and he sent her away two monethes: so she went with her companions, and lamented her virginittie vpō the mountaines.

11 ¶ And after him iudged Israél Elón, a Zebulonite, and he iudged Israél ten yere.

39 And after the end of two monethes, she turned againe vnto her father, who did with her according to his vowe which he had vowed, and she had knowen no man, and it was a custome in Israél.

12 Then Elón the Zebulonite dyed, & was buryed in Aiialón in the countrey of Zebulún.

40 The daughters of Israél went yere by yere to lament the daughter of Iphtáh the Gileadite, foure dayes in a yere.

13 ¶ And after him Abdón y sonne of Hillél the Pirathonite iudged Israél.

CHAP. XII.

6 Iphtáh killeth two & fortie thousand Ephraimites. 8 After Iphtáh succedeth Ibzán, 11 Elón, 13 And Abdón.

14 And he had fortie sonnes & thirtie newewes that rode on seuentie affecoltes: and he iudged Israél eight yeres.

11 Ebr. sonnes sonnes. Or, bisfecoltes.

1 And the men of Ephráim gathered thé selues together, and went northward and said vnto Iphtáh, Wherefore wentest thou to fight against the children of Ammón, and didest not call vs to go with thee? we wil therefore burne thine house vpon thee with fire.

CHAP. XIII.

1 Israél for their wickednes is oppressed of the Philistims. 3 The Angel appeareth to Manoahs wife. 16 The Angel commandeth him to sacrifice vnto the Lord. 24 The birth of Samson.

And Iphtáh said vnto thé, I and my people were at great strife with the children

1 But the children of Israél continued to commit wickednes in the sight of the Lord, and the Lord deliuered them into the hands of the Philistims fortie yere.

Chap. 2, 11. & 3, 7. & 4, 1. & 6, 1. & 10, 6.

2 ¶ Then there was a man in Zoráh of the familie of the Danites, named Manóah, whose wife was a baren, and bare not.

2 Signifying y their deliuerance came onely of God & not by māsh power.

Or, the plaine

n According to the manner after the victorie.

o Being overcome & blinde zeale, and not considering whether the vowe was lausful or no.

p For it was counted as a shame in Israél, to dye without children, and therefore they resoyced to be married.

a After they had passed Iordén.

b Thus ambition enuiceth Gods worke in others, as they did also against Gideón, Chap 8, 1.

3 And the Angl of the Lord appeared vnto the woman, and ſaid vnto her, Beholde now, thou art baren, and beareſt not : but thou ſhalt conceiue, and beare a ſonne.

Nomb 6, 2. 4 And nowe therefore beware * that thou drinke no wine, nor ſtrong drinke, nether eat anie vncleane thing.

1 Sam 1, 11. 5 For lo, thou ſhalt conceiue and beare a ſonne, & no laſor ſhal * come on his head: for the childe ſhal be a ^b Nazarite vnto God from his birth: and he ſhal begin to ſaue Iſraél out of the hands of the Philiftims.

6 ¶ Then the wife came, & tolde her houſband, ſaying, A man of God came vnto me, and the facion of him was like the facion of ^c ſ Angel of God exceding ^c fearful, but I asked him not whence he was, nether tolde he me his name,

7 But he ſaid vnto me, Beholde, thou ſhalt conceiue, and beare a ſonne, and now thou ſhalt drinke no wine, nor ſtrong drinke, nether eat anie vncleane thing: for the childe ſhal be a Nazarite to God from his byrth to the day of his death.

8 ¶ Then Manóah ^d prayed to the Lord and ſaid, I pray thee, my Lord, let the man of God, whome thou ſenteſt, come againe now vnto vs, and teache vs what we ſhal do vnto the childe when he is borne.

9 And God heard the voyce of Manóah, & the Angel of God came againe vnto the wife, as the ſate in the field, but Manóah her houſband was not with her.

10 ¶ And the wife made haſte & ranne, and ſhewed her houſband and ſaid vnto him, Beholde, the man hath appeared vnto me, that came vnto me ^e to day.

11 And Manóah aroſe and went after his wife, and came to the ^f man, and ſaid vnto him, Art thou the man that ſpakeſt vnto the woman? and he ſaid, Yea.

12 Then Manóah ſaid, Now let thy ſaying come to paſſe: but how ſhal we orde the childe, and do vnto him?

13 And ^g ſ Angel of the Lord ſaid vnto Manóah, The woman muſt beware of all that I ſaid vnto her.

14 She may eat of nothing that cometh of the vine: ſhe ſhal not drinke wine nor ſtrong drinke, nor eat anie ^g vncleane thing: let her obſerue all that I haue commanded her.

15 Manóah then ſaid vnto the Angel of the Lord, I pray thee, let vs reſtaine thee, vntil we haue made ready a kid for thee.

16 And the Angel of the Lord ſaid vnto Manóah, Though thou make me abide, I wil not eat of thy bread, and if thou wilt make a burnt offering, offer it vnto the ^h Lord: for Manóah knewe not that it was an Angel of the Lord.

17 Againe Manóah ſaid vnto ^h ſ Angel of ^h

Nomb 6, 2.

1 Sam 1, 11.

^b Meaning, he ſhulde be ſeperate from the worlde and dedicate to God.

^c If heſh be ſcoble to abide the ſight of an Angel, how much leſſe the preſence of God?

^d He ſheweth him ſelfe ready to obey Gods wil, and therefore deſireth to knowe farther.

^e It ſemeth ^g the Angel appeared vnto her twice in one day ^f He calleth him man, becauſe he ſo ſemed, but he was Chriſt the eternal worde, which at his time appointed becauſe man.

^g Anie thing forbidden by the Law

^h Shewing ^h he ſought not his owne honor, but Gods, whoſe meſſenger he was.

Lord, What is thy name, & why thy ſaying is come to paſſe, we may honour thee?

18 And ⁱ ſ Angel of the Lord ſaid vnto him, Why aſkeſt ⁱ thou after my name, which is ſecret?

19 Then Manóah toke a kid with a meat offering, and offered it vpon a ſtone vnto the Lord: and ⁱ the Angel did ⁱ wonderouſly, whiles Manóah and his wife looked on.

20 For when the flame, came vp towarde heauen from the altar, the Angel of the Lord aſcended vp in the flame of the altar, and Manóah and his wife beheld it, & fel on their faces vnto the ground.

21 (So the Angel of the Lord did no more appeare vnto Manóah and his wife) The Manóah knewe that it was an Angel of ^j ſ Lord.

22 And Manóah ſaid vnto his wife, * We ſhal ſurely dye, becauſe we haue ſene God.

23 But his wife ſaid vnto him, If the Lord wolde kil vs, he wolde not haue receiued a ^k burnt offering, and a meat offering of our hands, nether wolde he haue ſhewed vs all theſe things, nor wolde now haue tolde vs anie ſuche.

24 ¶ And the wife bare a ſonne, and called his name Samſón: and the childe grewe, & the Lord bleſſed him.

25 And the Spirit of ^k ſ Lord began to ^k ſtrengthen ^k him in the hoſte of Dan, betwene Zoráh, and Eſhtaól.

Or, merare laſe?

ⁱ God ſent ⁱ ſe from heauē to conſume their ſacrifice, to confirme their faith in his promes.

Exod 33, 26 chap 6, 22.

^k Theſe graces ^k we haue receiued of God, & his accepting of our obedience, are ſure tokens of his loue toward vs, ſo ^k nothing can hurt vs ^k Or, ſo come vnto him at diuers times.

CHAP. XIII.

1 Samſón deſireth to haue a wife of the Philiftims. 6 He killeth a lyon. 12 He propoundeth a riddle. 19 He killeth thirtie. 20 His wife forſaketh him and taketh another.

1 **N**OW Samſón went downe to Timnath, and ſawe a woman in Timnath of the daughters of the Philiftims,

2 And he came vp and tolde his father and his mother, and ſaid, I haue ſene a woman in Timnath of the daughters of the Philiftims: now therefore ^l giue me her to wife.

3 Theſe his father and his mother ſaid vnto him, Is there ^l neuer a wife among ^l ſ daughters of thy brethren, and among all my people, that thou muſt go to take a wife of the vncircúciſed Philiftims? And Samſón ſaid vnto his father, Giue me her, for ſhe pleaſeth me wel.

4 But his father and his mother knewe not that it came of the Lord, that he ſhulde ſeke an occaſion againſt the ^m Philiftims: for at that time the Philiftims reigned ouer Iſraél.

5 ¶ Then went Samſón and his father and his mother downe to Timnath, and came to ⁿ ſ vineyardes at Timnath: & beholde, a yong lyon roared vpon him.

6 And the Spirit of the Lord ⁿ came vpon him, and he tare him, as one ſhulde haue rent a kid, and had nothing in his hand, ne-

Or, take her for me to wife.

^a Though his parents did iuſtly reprove him, yet it appeareth ^a ſ this was ^a ſ ſecret worke of the Lord, verſ. 4

^b To fight againſt the for the deliuerance of Iſraél.

^c Whereby he had ſtrength & boldnes.

ther tolde he his father nor his mother what he had done.

7 And he went downe, and talked with the woman which was beautiful in the eyes of Samson.

Or, to take her to his wife.

8 ¶ And within a few dayes, whē he returned to receiue her, he went aside to se the carkeis of the lyon: and beholde, there was a swarme of bees, and hony in the body of the lyon.

9 And he toke thereof in his hands, and went eating, and came to his father and to his mother, and gaue vnto them, and they did eat: but he tolde not them, that he had taken the hony out of the bodie of y^e lyon.

a Meaning, when he was married. c That is, her parents or friends.

10 So his father went downe vnto the woman, and Samson made there a d^d feast: for so vsed the yong men to do.

11 And when e they sawe him, they brought thirtie companions to be with him.

12 Then Samson said vnto them, I wil now put forthe a ridle vnto you: & if you can declare it me within seven dayes of the feast, and finde it out, I wil giue you thirtie shetes, and thirtie f change of garmets.

f To weare at feastes, or some dayes.

13 But if you cannot declare it me, then shal ye giue me thirtie shetes and thirtie change of garments. And they answered him, Put forthe thy ridle, that we may heare it.

14 And he said vnto them, Out of the carter came meat, and out of the strong came swetenes: & they colde not in thre dayes expounde the ridle.

Or, drewe nere, or it was y^e fourth day

15 And when the seuenth day was e come, they said vnto Samsons wife, Entise thyne housband, that he may declare vs the ridle, lest we burne thee and thy fathers house with fire. Haue ye called vs, to possesse vs? is it not so?

Or, is impou-riste vs.

16 And Samsons wife wept before him, and said, Surely thou hatest me and louest me not: for thou hast put forthe a ridle vnto the h children of my people, and hast not tolde it me. And he said vnto her, Beholde, I haue not tolde it my father, nor my mother, and shal I tel it thee?

h Vnto them, which are of my nation.

17 Then Samsons wife wept before him seven dayes, while their feast lasted: and when the seuenth day came, he tolde her, because she was importunate vpon him: so she tolde the ridle to the children of her people.

Or, to the seuenth d. y. the beginning at the fourth.

18 And the men of the citie said vnto him the seuenth day before the sonne went downe, What is sweter, then hony? and what is stronger then a lyon? Then said he vnto them, k If ye had not plowed wth my heiffer, ye had not founde out my ridle.

k If ye had not vsed the helpe of my wife.

19 And the Spirit of the Lord came vpon him, and he went downe l to Ashkelon, and slewe thirtie men of them & spoiled the, and gaue change of garments vnto them, which expounded the ridle: & his wrath.

l Which was one of the five chief cities of the Philistines.

was kindled, and he went vp to his fathers house.

20 The Samsons wife was giuen to his companion, whome he had vsed as his friend.

CHAP. XV.

4 Samson tieth firebrades to the foxe tails. 6 The Philistims burne his father in lawe & his wife. 15 With the iamebone of an asse he killeth a thousand men. 19 Out of a great tothe, in the iawe God gaue him water.

1 B Vt within a while after, in the time of wheat haruest, Salsn visited his wife with a kid, saying, I wil a go into my wife into the chaber: but her father wolde not suffre him to go in.

a That is, wil vs her as my wite.

2 And her father said, I thought that thou haddest hated her: therefore gaue I her to thy companion. Is not her yonger sister fairer then she? take her, I pray thee, in stead of the other.

3 The Samson said vnto them, Now am I more b blameles the the Philistims: therefore wil I do them displeasure.

b For through his fathers in laws occasion, he was moued againe to take vengeance of y^e Philistims.

4 ¶ And Samson went out, & toke thre hundred foxes, and toke firebrands, & turned them taile to taile, and put a firebrand in the middes betwene two railes.

5 And when he had set the brandes on fire, he sent them out into the standing corne of the Philistims, and burnt vp bothe the c riekcs & the standing corne with the vineyardes & oliues.

c Or, that was reaped & gathered.

6 Then the Philistims said, Who hathe done this? And they answered, Samson the sonne in lawe of the d Timnite, because he had taken his wife, & giuen her to his companio. Then the Philistims came vp and e burnt her and her father with fire.

d Or, y^e citize of Timnath.

7 And Samson said vnto them, Though ye haue done this, yet wil I be auenged of you, and then I wil cease.

e So y^e wicked punish not vice for loue of iustice, but for feare of daiger, w^{ch} els might come to them. Or, bofeme & fetters.

8 So he smote them hippe and thigh with a mighty plague: then he went and dwelt in the toppe of the rocke Etam.

9 ¶ Then y^e Philistims came vp, & pitched in Iudah, & were spred abroad in Lehi.

Or, camped.

10 And the men of Iudah said, Why are ye come vp vnto vs? And they answered, To f binde Samson are we come vp, and to do to him as he hathe done to vs.

f And so being our prisoner, to punish the him.

11 Then thre thousand men of Iudah wet to the toppe of the rocke Etam, and said to Salsn, Knowest thou not that y^e Philistims are rulers ouer vs? Wherefore then hast y^e done thus vnto vs? And he answered the, As they did vnto me, so haue I done vnto the.

g Suche was their grosse ignorance, thacncy iudged Gods great benefite to be a plague vnto them.

12 Againe they said vnto hi, We are come to binde thee, and to deliuer thee into the hand of the Philistims. And Samson said vnto them, Swear vnto me, that ye wil not fall vpon me your selues.

h Thus they had rather betray their brother, then vsa y^e means that God had giue: for their deliurance.

13 And they answered him, saying, No, but we wil binde thee and h deliuer thee vnto their hand, but we wil not kil thee.

And

And they bound him with two newe cordes, and broght him from the rocke.

14 When he came to Léhi, the Philistims shouted againt him, and the Spirit of the Lord came vpon him, and the cordes that were vpon his armes, became as flaxe that was burnt with fire: for the bandes losed from his hands.

i That is, of an asse lately slaine.

15 And he found a newe iawebone of an asse, and put forth his hand, and caught it, and slewe a thousand men therewith.

16 Then Samson said, With the iawe of an asse are heapes vpon heapes: wth the iawe of an asse haue I slayne a thousand men.

17 And when he had left speaking, he cast away the iawebone out of his hand, & called that place, Ramath-Léhi.

Or, the lifting up of the iawe. k Whereby appeareth, y he did the fe thing in faith, & so w a true zeal to glorific God & deliuer his countrey.

18 And he was fore a thurst, and called on the Lord, and said, Thou hast giuen this great deliuerance into the hand of thy seruant: and now shal I dye for thirst, and fall into the hands of the vncircumcised?

19 Then God brake the cheeke tothe, that was in the iawe, and water came thereout: and when he had dronke, his Spirit came againe, and he was reuiued: wherefore the name thereof is called, En-hakkore, w^{ch} is in Léhi vnto this day.

Or, the fontaine of him that prayed.

20 And he iudged Israël in the dayes of y Philistims twentie yeres.

CHAP. XVI.

9 Samson carieth away the gates of Azzah. 10 He was deceued by Delilah. 30 He pulleth downe the house vpon the Philistims, and dyeth with them.

a One of y. s. chief cities of y Philistims.

Or, visiter. b That is, he lodged w her.

1 Then went Samson to Azzah, & sawe there an harlot, & went in vnto her.

2 And it was tolde to the Azzathites, Samson is come hether. And they went about, & layed wait for him all night in the gate of the citie, and were quiet all the night, saying, A bide til the morning earely, and we shal kil him.

Or, so the light of the morning.

3 And Samson slept til midnight, & arose at midnight, and toke the dores of the gates of the citie, and the two postes and list them away with the barres, and put them vpon his sholders, and caried them vp to the top of the mountaine that is before Hebron.

Or, plasur.

4 ¶ And after this he loued a woman by y riuier of Sorék, whose name was Delilah:

5 Vnto whome came the princes of y Philistims, and said vnto her, Entise him, and se wherein his great strength lieth, and by what meane we may ouercome him, that we may binde him, and punishe him, and euerie one of vs shal giue thee eleuen hundredreth shekels of siluer.

c Of y value of a shekel read Gen. 23, 15

6 ¶ And Delilah said to Samson, Tel me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bounde, to do the hurt.

7 Samson then answered vnto her, If they

binde me with seuen greene cordes that were neuer dryed, thē shal I be weake, and be as an other man.

Or, newe wisbe.

8 And the princes of y Philistims broght her seuē greene cordes that were not drye, and she bound him therewith.

9 (And she had men lying in wayte w her in y chāber) Then she said vnto him, The Philistims be vpon thee, Samson. And he brake the cordes, as a thread of towē is broken, when it feleth fire: so his strēgth was not known.

d Certaine Philistims in a secret chamber.

e Whē fire cometh nere it.

10 ¶ After Delilah said vnto Samson, Se, y hast mocked me and tolde me lies. I pray thee now, tel me wherewith y mightest be bound.

f Though her falschood tended to make him, lose his life, yet his affection so blinded him y he colde not be aware.

11 Then he answered her, If they binde me with newe ropes y neuer were occupied, then shal I be weake, and be as another man.

12 Delilah therefore toke newe ropes, and bound him therewith, and said vnto him, The Philistims be vpon thee, Samson: (& men lay in wait in the chāber) & he brake them from his armes, as a threade.

13 ¶ Afterward Delilah said to Samson, Hetherto thou hast beguiled me, and tolde me lies: tel me how thou mightest be bound. s And he said vnto her, If thou plattest seuen lockes of mine head with the threades of the woufe.

g It is impossible, if we giue place to our wicked affections, but at length we shal be destroyed.

14 And she fastened it with a pinne, & said vnto him, The Philistims be vpon thee, Samson. And he awoke out of his slepe, and went away with the pinne of y webbe and the woufe.

Or, became.

15 Againe she said vnto him, How canst thou say, h I loue thee, when thine heart is not with me? thou hast mocked me these thre times, and hast not tolde me wherem thy great strength lieth.

h For this Samson vsed to saye, I loue thee.

16 And because she was importunate vpon him with her wordes continually, and vexed him, his soule was peined vnto y death.

17 Therefore he tolde her all his heart, & said vnto her, There neuer came rasor vpon mine head: for I am a Nazarite vnto God frō my mothers wombe: therefore if I be shauen, my strength wil go from me, & I shal be weake, & be like all other men.

i Thus his immoderate affections towarde a wicked woman caused him to lose Gods excellent gifts, & become slauē vnto the, whom he thide haue ruled.

18 And whē Delilah sawe that he had tolde her all his heart, she sent, & called for the Princes of y Philistims, saying, Come vp once againe: for he hath shewed me all his heart. Then the princes of the Philistims came vp vnto her, and broght the money in their hands.

19 And she made him slepe vpon her knees, & she called a man, & made him to shauē of y seuen lockes of his head, & she begā to vexē hī, & his strength was gone frō hī.

k Not for the losse of his heere, but for y contempt of y ordinance of God, w was y cause y God departed from him.

20 Then she said, The Philistims be vpon thee, Samson. And he awoke out of his slepe,

and thought, I wil go out now as at other times, & shake my selfe, but he knewe not that the Lord was departed from him.

21 Therefore the Philistims toke him, and put out his eyes, and broght him downe to Azzáh, and bound him with fetters: and he did grunde in the prison house.

22 And the heere of his head begā to growe againe after that it was shauen.

23 Then the princes of the Philistims gathered them together for to offer a great sacrifice vnto Dagón their god, and to reioyce: for they said, Our god hath deliuered Samsón our enemy into our háds.

24 Also when the people saw him, they praised their god: for they said, Our god hath deliuered into our hands our enemy and destroyer of our countrey, which hath slaine manie of vs.

25 And when their heartes were mery, they said, Call Samsón, that he may make vs pastime. So they called Samsón out of the prison house, and he was a laughing stocke vnto them, and they set him betwene the pillers.

26 Then Samsón said vnto the seruant that led him by the hand, Lead me, that I may touche the pillers that the house standeth vpon, and that I may leane to them.

27 (Now the house was ful of men & women, and there were all the princes of the Philistims: also vpon the rooffe were about three thousand men & women that behelde while Samsón played)

28 Then Samsón called vnto the Lord, and said, O Lord God, I pray thee, thinke vpon me: O God, I beseeche thee, strengthen me at this time onely, that I may be at once auenged of the Philistims for my two eyes.

29 And Samsón layed holde on the two middle pillers whereupō the house stode, and on which it was borne vp: on the one with his right hand, and on the other with his left.

30 Then said Samsón, Let me lose my life with the Philistims: and he bowed him with all his might, and the house fel vpon the princes, and vpon all the people that were therein. so the dead which he slue at his death were mo then they which he had slayne in his life.

31 Then his brethren, and all the house of his father came downe and toke him, and broght him vp & buried him betwene Zoráh and Eshtaól, in the sepulchre of Manóah his father: now he had iudged Israël twentie yeres.

CHAP. XVII.

Michahs mother according to her vowe made her sonne two idoles. 5 He made his sonne a Priest for his idole, 10 And after he hired a Leuite.

1 There was a man of mount Ephráim, whose name was Michah,

2 And he said vnto his mother, The eleuen hundred shekels of siluer that were taken from thee, for the which thou cursedst, & spakedst it, euē in mine hearing, behold, the siluer is with me, I toke it. Then his mother said, Blessed be my sonne of the Lord.

3 And when he had restored the eleuen hundred shekels of siluer to his mother, his mother said, I had dedicate y siluer to y Lord of mine hand for my sonne, to make a grauen and molten image. Now therefore I wil giue it thee againe.

4 And whē he had restored the money vnto his mother, his mother toke two hundred shekels of siluer, and gaue them to the founder, which made thereof a graue and molten image, and it was in the house of Michah.

5 And this man Michah had an house of gods, & made an Ephód, & Teraphim, and consecrated one of his sonnes, who was his Priest.

6 In those daies there was no King in Israël, but euerie man did that, which was good in his owne eyes.

7 There was also a yong mā out of Bethléhem Iudáh, of the familie of Iudáh: who was a Leuite, and sojourned there.

8 And the man departed out of the cite, out of Bethléhem Iudáh, to dwel where he colde finde a place: and as he iourneied, he came to mount Ephráim to the house of Michah.

9 And Michah said vnto him, Whence comest thou? And the Leuite answered him, I come from Bethléhem Iudáh, and go to dwel where I may finde a place.

10 Then Michah said vnto him, Dwel with me, and be vnto me a father and a Priest, and I wil giue thee ten shekels of siluer by yere, and a sute of apparel, & thy meat and drinke. So the Leuite went in.

11 And the Leuite was content to dwel with the man, and the yong man was vnto him as one of his owne sonnes.

12 And Michah consecrated the Leuite, & the yong man was his Priest, and was in the house of Michah.

13 Then said Michah, Now I knowe that y Lord wil be good vnto me, seing I haue a Leuite to my Priest.

CHAP. XVIII.

The children of Dan send men to searche the land. 11 Then come the six hundred & take the gods, and the Priest of Michah awaie. 27 They destroy Laish. 28 They build it againe, 30 And set vp idolatrie.

1 IN those dayes there was no King in Israël, and at the same time the tribe of Dan sought them an inheritace to dwel in: for

a Some thinke this historie was in y time of Othniel, or as Iosephus writeth, immediately after Ioshua.

b Contrary to the commandement of God and true religion praescribed vnder Ioshua, they forsoke y Lord and fel to idolatrie.

Chap. 8. 27. c He wolde serue both God & idoles. Gen. 31. 19. d For where there is no magistrat fearing God, there can be no true religion, nor order.

e Which Bethléhem was in the tribe of Iudáh.

f For in those daies y seruice of God was corrupt in all estates and the Leuites were not looked vnto.

g Not considering that he forsoke y true worshipping of God for to mainteine his owne belly.

h Thus y idolaters perswade the selues of Gods fauour, when as deede he doeth detest the.

i Meaning no ordinary Magistrate, to punish the vice according to Gods words.

l Yet had he not his strength againe, til he had called vpon God, and reconciled his selfe.

m Thus by Gods iust iudgements they are made slaves to infidels, which neglect their vocacion in defending the faithfull.

n Or, was mocked

o Ebr. take my vengeance. p According to my vocacion, which is to execute Gods iudgements vpon the wicked.

q He speaketh not this of dispaire, but humbling his selfe for neglecting his office & offence thereby giuen.

for vnto that time all their inheirance had not ^f alien vnto them among the tribes of Iſrael.

2 Therefore the children of Dan ſent of their familie, ſiue men out of their coaſts, ^{euen} men expert in warre, out of Zoráh & Eſhtaól, to vewe the land and ſearche it out, and ſaid vnto them, ^b Go, and ſearche out the land. Then thei came to mount Ephraim to the houſe of Micháh and lodged there.

^b For the porcion & Iſthua gaue them, was not ſufficient for all their tribe.

3 When thei were in the houſe of Micháh, thei knewe the ^c voyce of the yong man the Leuite: and being tuined in thether, thei ſaid vnto him, Who broght thee hether? or what makeſt thou in this place? & what haſt thou to do here?

^c Thei knewe him by his ſpeache that he was a ſtranger there.

4 And he answered them, Thus and thus dealeth Micháh with me, and hathe hired me, and I am his Priſt.

5 Againe thei ſaid vnto him, Aſke counſel now of god, that we may knowe whether the way which we go, ſhal be prosperous.

^d Thus God graunteth the idolaters ſometimes their requests to their deluſion that deliue in errors.

6 And the Priſt ſaid vnto them, ^d Go in peace: for ^y Lord guideth your way which ye go.

^e Ebr made ſhameſhed.

7 Then the ſiue men departed and came to Laiſh, and ſawe the people that were therein, which dwelt careles, after the manner of the Zidonians, quiet and ſure, becauſe no man ^e made any trouble in the land, or vſurped any dominion: alſo they were far from the Zidonians, and had no buſines with other men.

8 ¶ So thei came againe vnto their brethré to Zoráh and Eſhtaól: and their brethren ſaid vnto them, What haue ye done?

^e Loſe ye this good occaſion through your ſlothfulneſſe?

9 And thei answered, Arife, that we may go vp againſt them: for we haue ſene the land, and ſurely it is very good, and ^e do ye ſit ſtill be not ſlouthful to go and enter to poſſeſſe the land.

10 (If ye wil go, ye ſhal come vnto a careles people, and the countrey ^{is} large) for God hathe giuen it into your hand. ^{It is} a place which doeth lacke nothing that is in the woulde.

^f Or the trust of Dan.

11 ¶ Then there departed thence of the familie of the Danites, from Zoráh and from Eſhtaól, ſix hundreth men appointed with inſtruments of warre.

12 And thei went vp, & pitched in Kiriáth iearim in Iudáh: wherefore they called that place, Mahanch-Dan vnto this day: and it is behinde Kiriáth iea: 11m.

^f Becauſe thei before had had good ſucceſſe, th. i woulde ^y their brethren ſhulde be encouraged by hearing ^y their tidings.

13 And thei went thence vnto mount Ephraim, and came to the houſe of Micháh.

14 Then answered the ſiue men, that wēt to ſpie out the countrey of Laiſh, and ſaid vnto their brethren, ^f Knowe ye not, that there is in theſe houſes an Ephód, & Teraphim, and a grauen and a molten

image? Now therefore conſider what ye haue to do.

15 And thei turned thetherwarde and came to the houſe of the yong man the Leuite, ^{euen} vnto the houſe of Micháh, and ſaluted him peaceably.

16 And the ſix hundreth men appointed with their weapons of warre, which were of the children of Dan, ſtoode by the entring of the gate.

17 Then the ſiue men that went to ſpie out the land, went in thether, and toke the ^g grauen image and the Ephód, and the Teraphim, and the molten image: and the Priſt ſtoode in the entring of the gate with the ſix hundreth men, that were appointed with weapons of waire,

^g So ſuperſition blinded them, that thei thought Gods power was in theſe idols, & ^y thei ſhulde haue good ſucceſſe by them, though by violence & robbery they did take them awaye.

18 And the other went into Michahs houſe and fet the grauen image, the Ephód, and the Teraphim, and the molten image. Then ſaid the Priſt vnto them, What do ye?

19 And thei answered him, Holde thy peace: laye thine hand vpon thy mouth, and come with vs to be our father and Priſt. Whether is it better that thou ſhuldeſt be a Priſt vnto the houſe of one man, or that thou ſhuldeſt be a Priſt vnto a tribe and to a familie in Iſrael?

20 And the Priſts heart was glad, and he toke the Ephód and the Teraphim, and the grauen image, and went among the ^h people.

^h With the ſix hundreth men.

21 And they turned and departed, and put the children and the cattel, and the ſubſtance ⁱ before them.

ⁱ Suſpecting them that purſue them.

22 ¶ When thei were farre of frō the houſe of Micháh, the men that were in the houſes nere to Michahs houſe, gathered together, and purſued after the children of Dan,

23 And cryed vnto the children of Dan: who turned their faces, and ſaid vnto Micháh, What ayleth thee, that thou makeſt an outcrye?

24 And he ſaid, Ye haue taken away my ^k gods, which I made, and the Priſt, and go your waies: & what haue I more? how then ſay ye vnto me, What ayleth thee?

^k This declineth what opinion the idolaters haue of their idols.

25 And the children of Dan ſaid vnto him, Let not thy voyce be heard among vs, leſt ^l angry fellowes runne vpon thee, & thou loſt thy life with the liues of thine houſeholde.

^l Ebr who bear ſinners hearts

26 So the children of Dan went their waies: and when Micháh ſawe that they were to ſtrong for him, he turned, & went backe vnto his houſe.

27 And thei toke the ^m things which Micháh had made, and the Priſt which he had, and came vnto Laiſh, vnto a quiet people and without miſtruſt, and ſmote the with the edge of the ſworde, & burnt

^m Meaning, th. e idols, as verſ. 18.

the citie with fire:

Dr. delines the 28. And there was none to helpe, because
m Which after was called Cefarea Philippi.

Iosh. 19. 47. 29 *And called the name of the citie Dan, after the name of Dan their father which was borne vnto Israël: howbeit the name of the citie was Laish at the beginning.

m Thus in Steele of giving glorie to God, thei attributed the victorie to their idoles, & honored them therefore.
o That is, til the Arke was taken, 1. Sam. 5. 1.

30 Then the children of Dan set them vp the grauen image: and Jonathan the sonne of Gerfhóm, the sonne of Manafén and his sonnes were the Priests in the tribe of the Danites vntil the day of the captiuitie of the land.
31 So they set them vp the grauen image, which Micháh had made, all the while the house of God was in Shilóh.

CHAP. XIX.

1 A Leuites wife being an harlot, forsoke her husband, and he toke her againe. 25 As Gibeah she was moulted wilenously auised to the death. 29 The Leuites cutteth her in peeces and sendeth her to the twelue tribes.

Chap. 17. 6. 1 Also in those daies, * when there was no King in Israël, a certaine Leuite dwelt on the side of mount Ephráim, and toke to wife a * concubine out of Beth-léhem Iudah,

Gen. 25. 6.

Ebr. befides him to wit, with

2 And his concubine played the whore there, and went away from him vnto her fathers house to Beth-léhem Iudah, and there continued the space of foure moneths.

Ebr. to her bearr.

3 And her housband arose and went after her, to speake friendly vnto her, and to bring her againe: he had also his seruant with him, and a couple of asses: and she broght him vnto her fathers house, and when the yong womans father sawe him, he reioyced of his comming.

*Or, as his me-
toe.*

4 And his father in lawe, the yong womans father retained him: and he abode with him thre daies: so they did eat & drinke, and lodged there.

Ebr. rose vp.

5 ¶ And when the fourth day came, thei arose early in the morning, & he prepared to departe: then the yong womans father said vnto his sonne in lawe, Comforte thine heart with a morfel of bread, and then go your way.

Or, strengthea.

6 So they sate downe, & did eat and drinke bothe of them together. And the yong womans father said vnto the man, Be content, I pray thee, and tary all night, & let thine heart be mery.

a That is, his concubines father.

7 And when the mā rose vp to departe, his father in lawe was earnest: therefore he returned, and lodged there.

Or, compelled him.

b Meaning, that he shulde refresh him selfe with meate, as ver. 5.

8 And he arose vp early the fiftē day to departe, & the yong womans father said, Comforte thine heart, I pray thee: and

they taryed vntil after midday, and they bothe did eat.

9 Afterwarde when the man arose to departe with his concubine and his seruant, his father in lawe, the yong womans father said vnto him, Beholde now, the day draweth toward euen: I pray you, tary all night: beholde the sunne goeth to rest: lodge here, that thine heart may be mery, & tomorowe get you early vpon your way, and go to thy tent.

*Ebr. u. weake.
Or, the day lodgeth.*

c To wit, to the towne or citie where he dwelt.

10 But the man wolde not tary, but arose and departed, & came ouer against Iebús, (which is Ierusalém) and his two asses laden, and his concubine were with him.

11 When thei were nere to Iebús, the day was fore spent, and the seruant said vnto his master, Come, I pray thee, & let vs turne into this citie of the Iebusites, & lodge all night the e.

Or, wth downe.

12 And his master answered him, We wil not turne into the citie of strangers that are not of the children of Israël, but we wil go forth to Gibeah.

d Though in these daies, there were most horrible corrupcions, yet very necessitie coulde not compell the to haue to do with them that professed not the true God.

13 And he said vnto his seruant, Come, and let vs drawe nere to one of these places, that we may lodge in Gibeah or in Ramáh.

14 So they went forwarde vpon their way, and the sunne went downe vpo them nere to Gibeah, which is in Beniamin.

15 ¶ Then thei turned thether to go in and lodge in Gibeah: and when he came, he sate him downe in a strete of the citie: for there was no man that toke them into his house to lodging.

Or, gathered them.

16 And beholde, there came an olde man from his worke out of the field at euen, and the man was of mount Ephráim, but dwelt in Gibeah: and the men of the place were the children of Iemini.

e That is, of the tribe of Beniamin.

17 And when he had lift vp his eyes, he sawe a wayfaring mā in the stretes of the citie: then this olde man said, Whether goest thou, and whence camest thou?

Or, a man walking.

18 And he answered him, We came from Beth-léhem Iudah, vnto the side of mount Ephráim: from thence am I: and I went to Beth-léhem Iudah, and go now to the house of the Lord: and no man receiueth me to house,

f To Shilóh or Mizpib, where the Arke was.

19 Although we haue strawe and prouandre for our asses, and also bread and wine for me and thine handmayd, and for the boy that is with thy seruant: we lacke nothing.

Or, be of good comfort.

20 And the olde man said, Peace be with thee: as for all that thou lackest, shalt thou finde with me: onely abide not in the strete all night.

21 ¶ So he broght him into his house, and gaue foddre vnto the asses: & thei washed their feete, & did eat and drinke.

22 And as they were making their hearts mery,

^g For men of Be
sial: that is to
saye to all wic-
kedes
^g To the mēre
they might
breake it.

Gen 19.8.

^h That is, ab-
use them.

ⁱ She fell do-
we dead, as
verf 27
^{Or, husband}

^{Or, fallen.}

^k Meaning,
home vnto
mount Ephra-
im

^l For this was
like the sin of
Sodó, for the
v God rai-
ned downe
fire & brimstone
from heauen

Osée 10.9.

^a That is, all
with one con-
sent
^b To aske coun-
sel
^{Or covaris}

^c Meaning mē
able to handle
their weapon

^d To the Le-
uites.

mery, beholde, the men of the citie, wic-
ked men beset the house round about, and
smote at the dore, and spake to this olde
man the master of the house, saying, Bring
forthe the man that came into thine house
that we may knowe him.

23 And ^{*}this man the master of the house,
went out vnto them, and said vnto them,
Naye my brethren, do not so wickedly, I
pray you: seing that this man is come in-
to mine house, do not this vilanie.

24 Beholde, ^{here is} my daughter, a virgine,
and his concubine: them wil I bring out
now, ^h and humble them, and do with thé
what semeth you good: but to this man
do not this vilenie.

25 But the men wolde not hearken to him:
therefore the man toke his concubine, and
brought her out vnto them: and they knewe
her and abused her all the night vnto the
morning: & whé the day began to spring,
they let her go.

26 So ^y woman came in the dawning of the
day, & ¹ fell downe at the dore of the mā
house where her lord was, til the light day.

27 And her ¹ lord arose in the morning, &
opened the dores of the house, and went
out to go his way, and beholde, the wo-
man his concubine ^{was} ¹ dead at the dore
of the house and her hands ^{lay} vpon the
thresholde.

28 And he said vnto her, Vp and let vs go:
but she answered not. Then he toke her
vp vpon the asse, and the man rose vp, and
went vnto his ^k place.

29 And when he was come to his house, he
toke a knife, and laid hand on his concu-
bine, and deuided her in piéces with her
bones into twelue partes, and sent her
through all quarters of Israél.

30 And all that sawe it, said, There was no
¹ suche thing done or sene since the time
that the children of Israél came vp from
the land of Egypt vnto this day: confidre
the matter, consult and giue sentence.

CHAP. XX.

¹ The Israelites assemble in Mizpéh, to whome the Le-
uite declaveth his wrong - 13 They sem for them that
did the vilense. 25 The Israelites are wisely overcome,
46 And at length get the victorie

1 **T**HEN ^{*}all the child: é of Israél wēt out
and the Congregacion was gathered
together as ^a one man, f om Dan to Bér
sheba, with the land of Gilead, vnto the
^b Lord in Mizpéh.

2 And the ¹ chief of all the people and all
the tribes of Israél assembled in the Con-
gregació of the people of God foure hū-
dredth thousand foremen ^y ^c drew sword.
3 (Now the children of Benjamin heard
that the child: é of Israél were gone vpto
Mizpéh) Then the children of Israél
^d said, How is this wickednes committed:

4 And the same Leuite, the womans hous-
band that was slaine, answered and said, I
came vnto Gibeah that is in Benjamin
with my concubine to lodge,

5 And the ^{mē} of Gibeah arose against me, <sup>Or, chief, or
lords.</sup>
and beset the house round about vpon me
by night, thinking to haue slaine me, and
haue forced my concubine that she is dead.

6 Then I toke my concubine, and cut her
in piéces, and sent ^e her through out all
the countrey of the inheritance of Israél:
for they haue committed abominacion
and vilenie in Israél.

7 Beholde, ye are all children of Israél: gi-
ue your aduise, and counsel herein.

8 The all ^y people arose as one mā, saying,
Theie shal not a man of vs go to his tent,
nether anie turne into his ^f house.

9 But now this is that thing which we wil
do to Gibeah: ^{we wil go vp} by lot against it,

10 And we wil take ten men of the hūdredth
throughout all the tribes of Israél, and
an hundreth of the thousand, and a thou-
sand of ten thousand to bring ^s vitaille
for the people that they may do (when
they come to Gibeah of Benjamin) accor-
ding to all the vilenie, that it hath done
in Israél.

11 **¶** So all the men of Israél were gathered
against the citie, knit together, as one mā.

12 And the tribes of Israél sent mē through
all the ^h tribe of Benjamin, saying, What
wickednes is this ^y is comitted amōg you?

13 Now therefore deliuer vs those wicked
men which are in Gibeah, that we may
put them to death. and put away euil
from Israél: but the children of Benjamin
¹ wolde not obey the voyce of their bre-
thren the children of Israél.

14 But the children of Benjamin gathered
them selues together out of the cities vnto
Gibeah, to come out and fight against the
children of Israél.

15 **¶** And the children of Benjamin were
nombred at that time out of the cities six
and twentie thousand men that drew
sworde, beside the inhabitants of Gibeah,
which were nombred seuen hundredth cho-
sen men.

16 Of all this people were seuen hundredth
chosen men, being ^{*} left handed: all the-
se colde sling stones at an heere breadth,
and not faile.

17 **¶** Also ^y men of Israél, beside Béiamín,
were nombred foure hundredth thousand mē
that drew sworde, euen all men of waie.

18 And the children of Israél arose, & wēt
vp ^h to the house of God, & asked of God,
saying, Which of vs shal go vp first to fight
against the children of Benjamin? And the
Lord said, Ludáh shal be first.

19 Then the childre of Israél arose vp ear-
ly and camped against Gibeah.

^e That is, her
piéces, to eue-
rie tribe a pié-
ce, Chap. 19.9.

^f Before we
haue reuenged
this wicked-
nes.

^g Those onely
shulde haue ^s
charge to pro-
uide for vitai-
le for the rest.

^h That is eue-
rie familie of
the tribe.

ⁱ Because they
wolde not lut-
tre the wicked
to be punished,
they declared
them selues to
mainteine the
in their euil, &
therefore we
re all iustly
punished.

Chap 3.23.

^k That is, to ^s
Arke, which
was in Shiloh:
some thinke,
in Mizpéh, at
verf. 4.

20 And the men of Israél went out to battel against Beniamín, and the men of Israél put the selues in array to fight against them beside Gibeáh.

21 And the children of Beniamín came out of Gibeáh, & slewe downe to the grounde of the Israelites that day ¹ two and twentie thousand men.

22 And the people, the men of Israél plucked vp their hearts, and set their battel againe in array in the place where they put them in array the first day.

23 (For the children of Israél had gone vp and wept before the Lord vnto ¹ evening, and had asked of the Lord, saying, Shal I go againe to battel against the children of Beniamín my brethren? & the Lord said, Go vp against them)

24 ¶ Then the children of Israél came nere against the children of Beniamín the seconde day.

25 Also the seconde day Beniamín came forth to mete the out of Gibeáh, & slewe downe to the groude of the childré of Israél againe eightene thousand men: " all they colde handle the sworde.

26 Then all the children of Israél went vp & all the people came also vnto the house of God, & wept and faste there before the Lord & fasted that day vnto the euening, and offred burnt offrings & peace offrings before the Lord.

27 And the children of Israél asked the Lord (for ^m there was the Aike of the couenant of God in those dayes,

28 And Phinehás the sonne of Eleazár, the sonne of Aarón ⁿ stode before it at that time) saying, Shal I yet go anie more to battel against the childré of Beniamín my brethren, or shal I cease? And the Lord said, Go vp: for tomorowe I wil deliuer them into your hand.

29 And Israél set men to lye in wait round about Gibeáh.

30 And the children of Israél went vp against the children of Beniamín the third day, and put them selues in array against Gibeáh, as at other times.

31 Then the children of Beniamín coming out against the people, were ^o drawē from the citie: and they began to smite of the people and kil as at other times, *euē* by the wayes in the field (whereof one goeth vp to the house of God, & the other to Gibeáh) vpon a thirtie men of Israél.

32 (For the childré of Beniamín said, They are fallen before vs, as at the first. But the children of Israél said, Let vs flee & plucke them away from the citie vnto the hie ^p wayes)

33 And all the men of Israél rose vp out of their place, & put them selues in array at Baál tamár: and the men that lay in waite

of the Israelites came forth of their place, *euē* out of the medowes of Gibeáh,

34 And they came ouer against Gibeáh, ten thousand chosen men of all Israél, & the battel was sore: for they knewe not that the ^q euil was nere them.

35 ¶ And ¹ Lord smote Beniamín before Israél, and the children of Israél destroyed of the Beniamites the same day fise and twentie thousand and an hundreth men: all they colde handle the sworde.

36 So the childré of Beniamín sawe that they were striken downe: for the men of Israél ^r gaue place to the Beniamites, because they trusted to the men that lay in wait, which they had laid beside Gibeáh.

37 And they that lay in waite halted, and brake forth towarde Gibeáh, and the embushment ^r drewe them selues along, and smote all the citie with the edge of the sworde.

38 Also the men of Israél had appointed a certaine time with the embushmets, that they shulde make a great flame, and smoke rise vp out of the citie.

39 And whē the men of Israél retired in the battel, Beniamín began to ^f smite and kil of the men of Israél about thirtie persons: for they said, Surely they are striken downe before vs, as in the first battel.

40 But when the flame began to arise out of the citie, as a pillar of smoke, the Beniamites looked backe, and beholde, the flame of the citie began to ascende vp to heauen.

41 Then ^t men of Israél turned againe, and the men of Beniamín were attonied: for they saw that euil was nere vnto the.

42 Therefore they fled befoie the men of Israél vnto the way of the wildernes, but the battel ouertoke them: also they which *came out* of the cities, slewe them ^u among them.

43 Thus they compassed the Beniamites about, and chased them ^v at ease, and ouerran them, euen ouer against Gibeáh on the Eastside.

44 And there were slaine of Beniamín eightene thousand men, which were all men of warre.

45 And they turned and fled to the wildernes vnto the rocke of Rimmón: and the Israelites ^x glained of them by the way fise thousand mé, & pursued after the vnto Gidóm, & slewe two thousand mé of the,

46 So that all that were slaine that day of Beniamín, were ^y fise and twentie thousand men that drewe sworde, which were all men of warre:

47 But six hundreth men turned & fled to the wildernes, vnto the rocke of Rimmón and abode in the rocke of Rimmón foure moneths.

This God permitted, because the Israelites partly trusted to muche in their strength, and partly God wolde by this meane punish their sinnes.

ⁿ Euen all they drawing the words.

^m To wit, in Shiloh.

ⁿ Or, serued in the Priests office at those times: for the Iewes write, that he liued thre hundreth yeres.

^o By the pollicie of the children of Israél.

^p Meaning, crocche wayes or paths to diuers places.

^q They knewe not, that Gods iudgemēt was at hand to destroy them,

^r Retired, to drawe them after.

^r Or, made allegiance with a trumpet.

^f For they were waxen hardy by the two former victories.

^t And with stood their enemies.

^u For they were compassed in on euerie side
^v Or, drove th m. fū their vsse.

^x They slewe them by one & one, as they were scatered ab road

^y Besides eleven hundreth that had bene slaine in the former battellcs.

^g If they be-
longed to the
Beniamites

48 Then the men of Israél returned vnto the children of Beniamín, and smote thé with the edge of the sworde fí ð the mé of the citie vnto the beasts, and all that came to hand: also they set on fire all the ^h cities that they colde come by.

with anie male: and they broght them vnto the hoste to Shilóh, which is in the land of Canáan.

13 ¶ Thé whole Congregacion ^e sent & spake with the children of Beniamín that were in the rocke of Rimmón, and called ^f peaceably vnto them: ^o *Tówit, about four monethes after þ̄ discomfiture, Chap. 20. 47 Or, friendly*

CHAP. XXI.

1 The Israelites swears that they wil not marry their daughters to the Beniamites. 10 They slay them of Iabésh Gileád, and giue their virgines to the Beniamites 21 The Beniamites take the daughters of Shilóh.

^a This othe came of rati-
nes and not of
iudgement: for
after they bra-
ke it, in show-
ing secretly
the meanes
to marry with
certaine of
their daugh-
ters.

Moreouer the men of Israél ^asware in Mizpéh, saying, None of vs shal giue his daughter vnto the Beniamites to wiue.

2 And the people came vnto the house of God & abode there til euen before God, and lift vp their voices, and wept with great lamentacion,

3 And said, ð Lord God of Israél, why is this come to passe in Israél, that this day one tribe of Israél shulde want?

4 ¶ And on the morowe the people rose vp and made there an ^b altar, and offred burnt offrings and peace offrings.

^b According to their custo-
me, when they
wolde consult
with the Lord.

5 Then the children of Israél said, Who is he amög all þ̄ tribes of Israél, that came not vp with the Congregacion vnto the Lord? for they had made a great othe concerning him that came not vp to the Lord to Mizpéh, saying, Let him dye the death.

^c Or, repented
that they had
destroyed the
children, as ap-
peareth verily
15.

6 And the children of Israél ^cwere sorie for Beniamín their brother, & said, There is one tribe cut of from Israél this day.

7 How shal we do for wiues to them that remaine, seing we haue sworne by þ̄ Lord, that we wil not giue them of our daughters to wiues?

8 Also they said, Is there anie of the tribes of Israél that ^d came not vp to Mizpéh to the Lord? and beholde, there came none of Iabésh Gileád vnto the hoste and to the Congregacion.

^d Cōdemning
thē to be fau-
ters of vice,
which wolde
not put their
hand to punish
it.

9 For when the people were vewed, beholde, none of the inhabitants of Iabésh Gileád were there.

10 Therefore the Congregacion sent thether twelue thousand men of the ^e moste valiant, and commanded them, saying, Go, and smite the inhabitants of Iabésh Gileád with the edge of the sworde, bothe women and children.

^e Ebr̄ *chillón*,
of strength.

11 ¶ And this is it that ye shal do: ye shal vtterly destroy all the males and all the women that haue lien by men.

12 And they founde among the inhabitants of Iabésh Gileád foure hundred maides, virgins that had knowen no man by lying

14 And Beniamín came againe at þ̄ time, & they gaue them wiues which they had faued aliue of the women of Iabésh Gileád: but they had not ^fso ynough for thé.

15 And the people were sory for Beniamín, because the Lord had made a breache in the tribes of Israél.

^f For there la-
ked two hun-
dred

16 Therefore the Elders of the Congrega-
cion said, How shal we do for wiues to the remnant ^g for the women of Beniamín are destroyed.

17 And they said, *There must be an inheritance for them that be escaped of Beniamín, that a tribe be not destroyed out of Israél.*

^g Beniamín
must be re-
ued to haue þ̄
twelue portio-
in þ̄ inheritā-
ce of Israhel.

18 Howbeit we may not giue them wiues of our daughters: for the children of Israél had sworne, saying, Cursed be he, that giueth a wife to Beniamín.

19 Therefore they said, Beholde, there is a feast of the Lord euen yeere in Shilóh in a place, which is on the ^h Northside of Beth-él, and on the Eastside of the way that goeth vp from Beth-él to Shechéim, and on the South of Lebonáh.

^h He deser-
ueth the place
where the
maides used
ycrely to dance,
as þ̄ maner
then w s, & to
sing Psalms
and songs of
Gods workes
among them.

20 Therefore they commanded the childrē of Beniamín, saying, Go, and lye in waite in the vineyardes.

21 And when ye se that the daughters of Shilóh come out to dance in dances, then come ye out of the vineyardes, and catche you euery man a wife of the daughters of Shilóh, & go into the land of Beniamín.

22 And ⁱ when their fathers or their brethren come vnto vs to complaine, we wil say vnto them, Haue pitie on thé for our sakes, because we refused not to eche man his wife in the warre, and because ye haue not giuen vnto them hether: to, ye haue sinned.

ⁱ Though they
thought hereby
to persuade
man that they
k pr their o-
th, yet before
God it was
broken

23 And the children of Beniamín did so, and toke wiues of them that danced according to their ^k number: which they toke, and went away, and returned to their inheritance, and repaired the cities & dwelt in them.

^k Meaning
two hundred.

24 So the childrē of Israél departed théce at that time, euery man to his tribe, and to his familie, and went out from thence e-
uerie man to his inheritance.

25 ¶ In those dayes there was no King in Israél, but euery man did that which was good in his eyes.

*Chap. 21. 6.
& 12. 1. 2.
12. 6.*

THE BOKE OF RUTH.

THE ARGUMENT.

This boke is intitled after the name of Ruth: which is the principall persone spoken of in this treatise. Wherein also figuratively is set forth the state of the Church which is subiect to manifold afflictions, and yet at length God giveth good and joyfull issue: teaching vs to abide with patience til God deliver vs out of troubles. Herein also is ascribed howe Iesus Christ, who according to the flesh ought to come of David, proceeded of Ruth, of whome the Lord Iesus did vouchesane to come, notwithstanding she was a Moabite of base condition, and a stranger from the people of God: declaring vnto vs thereby that the Gentiles shoulde be sanctified by him and ioyned with his people, and that there shoulde be but one shepfold, and one shepherde. And it semeth that this historie apperteineth to the time of the Iudges.

CHAP. I.

1 Elimélech goeth with his wife and childrē into the lād of Moab. 2 He and his sonnes dye. 3 Naomi and Ruth come to Beth-léhem.

^a Ebr. iudged.

^a In the land of Canaan. ^b In the tribe of Iudáh, which was also called Beth-léhem Ephratbah, because there was another cite so called in the tribe of Zebulun.



IN the time that the iudges^a ruled, there was a dearth in the^a land, and a mā of Beth-léhem^b Iudáh went for to sojourne in the cōntrei of Moáb, he, and his wife, and his two sonnes.

2 And the name of the mā was Elimélech, and the name of his wife, Naomi: and the names of his two sonnes, Mahlón, & Chilión, Ephrathtes of Beth-léhem Iudáh: and when they came into the land of Moáb, they continued there.

3 Then Elimélech the housbād of Naomi dyed, & she remained with her two sonnes,

4 Which toke them wiues of the^c Moabites: the ones name was Orpáh, and the name of the other Ruth: and they dwelled there about ten yeres.

5 And Mahlón and Chilión dyed also bothe twaine: so the woman was left despitue of her two sonnes, & of her housbād.

6 ¶ Then she arose with her daughters in lawe, and returned from the countrey of Moáb: for she had heard say in the countrei of Moáb, that the Lord had^d visited his people, and gūen them bread.

7 Wherefore she departed out of the place where she was, and her two daughters in lawe with her, and they wēt on their way to returne vnto the land of Iudáh.

8 Thē Naomi said vnto her two daughters in lawe, Go, returne eche of you vnto her owne mothers house: y^e Lord shewe fauour vnto you, as ye haue done with the dead, and with me.

9 The Lord grante you, that you may finde rest, ether of you in the house of her housbād. And when she kissed them, they list vp their voyce and wept.

10 And they said vnto her, Surely we wil returne with thee vnto thy people.

11 But Naomi said, Turne againe, my daughters: for what cause wil you go with me: are there anie mo sonnes in my wom-

be, that they may be your housbands?

12 Turne againe, my daughters: go your way: for I am to olde to haue an housbād. if I shulde saie, I haue hope, & if I had an housbād this night: yea, if I had borne sonnes,

13 Wolde ye tary for them, til they were of age: wolde ye be differred for them from taking of housbands? nay my daughters: for it grieueth me^e muche for your sakes y^e the hād of y^e Lord is gone out against me.

14 Then they list vp their voyce, and wept againe, and Orpáh^f kissed her mother in lawe, but Ruth abode stil with her.

15 And Naomi said, Beholde, thy sifter in lawe is gone backe vnto her people & vnto her gods: returne y^e after thy sifter in lawe.

16 And Ruth answered, Intreat me not to leaue thee, nor to departe from thee: for whither thou goest, I wil go: and where thou dwellest, I wil dwell: thy people shall be my people, and thy God my God.

17 Where y^e dyest, wil I dye, and there wil I be buried. the Lord do so to me & more also, if^g ought but death departe thee & me.

18 ¶ When she sawe that she was stedfastly minded to go with her, she left speaking vnto her.

19 So they went bothe vntil they came to Beth-léhé: & whē they were come to Beth-léhem, it was^h noised of them through all the cite, and they said, Is not this Naomi?

20 And she answered thē, Call me not Naomi, but call meⁱ Mará: for the Almighty hathe giuen me muche bitternes.

21 I wēt out ful, & y^e Lord hathe caused me to returne empty: why call ye me Naomi, seing the Lord hath hūbled me, & the Almighty hathe broght me vnto aduersitie.

22 So Naomi returned and Ruth y^e Moabite her daughter in law with her, when she came out of the countrei of Moáb: & they came to Beth-léhem in the beginning of^j barley haruest.

CHAP. II.

Ruth gathereth corne in the fieldes of Boaz. 2 The gentleness of Boaz toward her.

THEN Naomis housband had a kinsman, one of great^k power of the familie of Elimélech, & his name was Boaz.

And

^e By this wonderful prouidence of God Ruth became one of Gods household, of whome Christ came.

^d By sending them pence againe.

^e Hereby it appeareth that Naomi by dwelling among idolaters was waxen colde in y^e true seale of God, & rather hath respect to the ease of y^e body then to y^e comfort of y^e soule.

^f Or, more then you.

^f When she take leaue & departed.

^g No persuasions can preuaile to turne thē backe fro God whome he hathe chosen to be his.

^h Whereby ap peareth y^e she was of a great familie & of good reputation.

ⁱ Or, be afflicted. ^j Or, better.

ⁱ which was in the month Nisan, that is reiect part of March & parts of April.

^k Bothe for vertue, and riches.

b This her bu-
milite decla-
reth her great
affection to-
ward her mo-
ther in lawe,
for as muche
as she spareth
no painful dili-
gence to get
bothe their li-
tings.

2 And Ruth ³ Moabiteſſe ſaid vnto Na-
omi, I pray thee, let me go to ⁴ y field, & ⁵ ga-
ther eares of corne after hi, in whoſe ſight
I tina fauour. And ſhe ſaid vnto her, Go
my daughter.

3 ¶ And ſhe went, & came & gleaned in ⁴ y
field after the reapers, & it came to paſſe,
that ſhe met w the portion of the field of
Bóaz, who was of y familie of Elimélech.

4 And beholde, Bóaz came from Beth-lé-
hem, and ſaid vnto the reapers, The Lord
be with you: & thei answered him, The
Lord bleſſe thee.

5 The ſaid Bóaz vnto his ſeruāt y was ap-
pointed ouer y reapers, Whoſe maid is this?

6 And the ſeruāt that was appointed ouer
the reapers, answered, and ſaid, It is the
Moabitith mayd, that came with Naomi
out of the countrey of Móab:

7 And ſhe ſaid vnto vs, I pray you, let me
gleane and gather after the reapers amōg
the ſheaves: ſo ſhe came, and hathe conti-
nued from that time in the moynng vnto
now, ſaue y ſhe taried a litle in the houſe.

8 ¶ Then ſaid Bóaz vnto Ruth, Hereſt
thou, my daughter: go to none other field
to gather, nethe: go from hence: but abide
here by my maidens.

9 ¶ Let thine eyes be on the field that they
do reape, and go thou after the maidēs. Ha-
ue I not charged the ſeruants, that they
touche thee not? Moreouer when thou ait
a thirſt, go vnto the veſſels and binke of
that which the ſeruants haue diawen.

10 Then ſhe fel on her face, and bowed her
ſe lf to the ground, & ſaid vnto im, How
haue I found fauour in thine eyes, that y
ſhuldeſt knowe me, ſeing I am ^d a ſtrāger?

11 And Bóaz answered, and ſaid vnto her,
All is tolde and ſhewed me that y haſt
done vnto thy mother in law, ſince y death
of thine houſe bād, and how thou haſt left
thy father and thy mother, and the land
where thou waſt borne, and art come vnto
a people w thou kneweſt not in time paſt.

12 The Lord recompence thy worke and a
ful reward be giuen thee of the Lord God
of Iſraél, vnder whoſe wings thou art
come to truſt.

13 Then ſhe ſaid, Let me finde fauour in
thy ſight, my lord: for y haſt cōſorted me,
and ſpoken comfortably vnto thy maid,
thogh I be not like to one of thy maidens.

14 And Bóaz ſaid vnto her, At y meale time
come thou hither, and eat of the bread, &
dip thy morſel in y vinegre. And ſhe ſate
beſide the reapers, and he reached her parched
corne: and ſhe did eat, and was ſuffi-
ſed, and left thereof.

15 ¶ And when the aroſ: to gleane, Bóaz cō-
māded his ſeruants, ſaying, Lether gather
among y ſheaves, and do not rebuke her.

16 Also let fall ſome of the ſheaves for her,

& let it lie, that ſhe may gather it vp, and
rebuke her not.

17 So ſhe gleaned in the field vntil euenng,
and ſhe threſhed that ſhe had gathered,
and it was about an ^e Ephāh of barley.

18 ¶ And ſhe toke it vp, & went into the ci-
tie, and her mother in lawe ſawe what ſhe
had gathered: alſo ſhe ³ toke forthe, and
gaue to her that which ſhe had reſerued,
when ſhe was ſuffiſed.

19 Then her mother in lawe ſaid vnto her,
Where haſt thou gleaned to day? & where
wroughteſt thou? bleſſed be he, that knewe
thee. And ſhe ſhewed her mother in lawe,
with whome ſhe had wrought, & ſaid, The
mans name with whome I wrought to day,
is Bóaz.

20 And Naomi ſaid vnto her daughter in
lawe, Bleſſed be he of the Lord: for he cea-
ſeth not to do good to the liuing and to
the ^b dead. Againe Naomi ſaid vnto her,
The mā is nere vnto vs, & of our affinitie.

21 And Ruth the Moabiteſſe ſaid, He ſaid
alſo certainly vnto me, Thou ſhalt be w
my ſeruāts, vntil they haue ended all mi-
ne harueſt.

22 ¶ And Naomi answered vnto Ruth her
daughter in lawe, It is beſt, my daughter,
that thou go out with his maids, that thei
mete thee not in another field.

23 The ſhe kept her by the maids of Bóaz,
to gather vnto the end of bailey harueſt, &
of wheat harueſt, and dwelt with her mo-
ther in lawe.

CHAP. III.

1 Naomi giueth Ruth counſel. 2 She ſleepeth at Bóaz ſete.
3 He acknowledged him ſelſe to be her künſerman.

1 A fterward Naomi her motner in law
ſaid vnto her, My daughter, ſhal not
I ſeke ^a reſt for thee, that y maieſt proſper?

2 Now alſo is not Bóaz our künſman, with
whoſe maids y waite: beholde, he winow-
eth bary to night in the floore.

3 Waſh thy ſelſe therefore, & anoint thee,
& put thy raiſment vpō thee, and get thee
downe to y floore: let not y ^b mā knowe of
thee, vntil he haue left eating & drinking.

4 And when he ſhal ſlepe, maik the place
where he layeth him downe, & go, & vn-
couer the place of his ſete, and lay thee
downe, & he ſhal tel thee what y ſhalt do.

5 And ſhe answered her, All that thou bid-
deſt me, I wil do.

6 ¶ So ſhe went downe vnto the floore, &
did according to all y her mother in lawe
bade her.

7 And when Bóaz had eaten, and dronké, &
cheared his heart, he went to lie downe at
the end of the heape of corne, & ſhe came
ſoftly, & vncouered the place of his ſete,
& lay downe.

8 And at midnigh the man was aſiaied ^c &
caught holde: & lo, a womā lay at his ſete.

*Or, certain
handſels.*

*That is, Ta-
ke hede in
what field
they do reape*

*Even of the
Moabites, w
are enemies
to Gods peo-
ple.*

*Signifying y
ſhe ſhal neuer
want anye thi-
g if ſhe put her
truſt in God &
liue vnder
his prote. cō.*

*Which ſhe
brought home
to her mother
in lawe*

End. 16. st.

*To wit, of
her bagg, as is
in the Chalde-
text.*

*To my houſ-
band & chil-
dre, whē they
were aliue, &
now to vs*

*Or, ſell ypon
thee.*

*Or, returned to
her mother in
lawe.*

*a Meaning, y
ſhe wolde pro-
uide her of an
houſe band, w
whome ſhe
might liue
quietly.
Or, in the bar-
ne
b Bóaz, nor
yet anye other*

*That is, he
reſtrained him-
ſelſe amōg his
ſeruants*

*Or, turned him-
ſelſe from one
ſide to another,*

9 Then he said, Who art thou? And she answered, I am Ruth thine hádmaide: spread therefore the wing of thy garment ouer thine hádmaid: for thou art the kinsman.

d Thou shewest thy selfe from time to time more vertuous.

10 Then said he, Blessed be thou of the Lord, my daughter: y^e hast^d shewed more goodnes in the latter end, then at the beginning, in as muche as thou folowedst not yong men, were they poore or riche.

11 And now, my daughter, feare not: I wil do to thee all that thou requirest: for all the cite of my people doeth knowe, that thou art a vertuous woman.

12 And now, it is true that I am thy kinsman, howbeit there is a kinsman nearer then I.

e If he will make uce to be his wife by y^e title of affinitie, according to Gods law, Deu. 23, 5.

13 Tary to night, & when morning is come, if he^e wil do the ductie of a kinsman vnto thee, wel, let him do the kinsmans ductie: but if he wil not do the kinsmans parte, then wil I do the ductie of a kinsmā, as y^e Lord liueth: slepe vntil the morning.

14 ¶ And she lay at his fete vntil the morning: & she arose before one colde knowe another: for he said, Let no man knowe, that a woman came in to the floore.

f Or, mantel.

15 Also he said, bring the^e shere that thou hast vpon thee, and holde it. And when she helde it, he measured six measures of barley, and laied them on her, & went into the cite.

g Perceyuing by her coming home, that he had not taken her as his wife, she was astonied.

16 And whē she came to her mother in law, she said, ¶ Who art y^e, my daughter? And she tolde her all y^e the mā had done to her.

17 And said, These six measures of barley gaue he me: for he said to me, Thou shalt not come empty vnto thy mother in lawe.

18 Then said she, My daughter, sit stil, vntil thou knowe how the thing wil fall: for the man wil not be in rest, vntil he hath finished the matter this fame day.

CHAP. IIIII.

2 Bóaz speaketh to Ruths next kinsman touching her marriage. 7 The ancient custome in Israél. 10 Bóaz marryeth Ruth, of whom he begetteth Obéd. 18 The generation of Phárez.

a Which was y^e place of iudgement.

1 Then went Bóaz vp to the^a gate, and sate there, and beholde, the kinsman, of whome Bóaz had spoken, came by: and he said, b Ho, suche one, come, sit downe here. And he turned, and sate downe.

b The Ebrews here vse two wordes which haue no propre signification, but serue to note a certaine person: as we say, ho, syrray, or ho, suche one.

2 Then he toke ten men of the Elders of y^e cite, & said, Sit ye downe here. And they sate downe.

3 And he said vnto y^e kinsman, Naomé, that is come againe out of y^e cōtrey of Moáb, wil sel a parcel of lād, which was our brother Elimélechs.

c Or, inhabitant.

4 And I thoght to aduertise thee, saying, Bye it before the^c assitants, and before the Elders of my people. If thou wilt redeme it, redeme it: but if thou wilt not redeme it, tel me: for I knowe that there is no-

ne besides thee to redeme it, & I am after thee. Then he answered, I wil redeme it.

c For thou art the next of y^e kinne.

5 Then said Bóaz, What day thou byest y^e field of the hand of Naomé, thou must also bye it of Ruth y^e Moabiteffe the wife of the dead, to sterre vp the name of the dead, vpon his^d inheritance.

d That his inheritance might beare his name that is dead.

6 And the kinsman answered, I can not redeme it, lest I destroy mine owne inheritance: redeme my right to thee, for I cā not redeme it.

7 Now this was the maner beforetime in Israél, concerning redeming and chāging, for to stablish all things: a man did plucke of his shooe, and gaue it his neighbour, and this was a sure^e witnes in Israél.

e That he had resigned his right, Deut. 19, 9.

8 Therefore the kinsman said to Bóaz, Bye it for thee: and he drue of his shooe.

9 And Bóaz said vnto the Elders and vnto all the people, Ye are witnesses this day, that I haue bought all y^e was Elimélechs, and all that was Chilion & Mahlóns, of the hand of Naomé.

10 And moreover, Ruth the Moabiteffe the wife of Mahlón, haue I bought to be my wife, to sterre vp the name of y^e dead vpon his inheritance, and that the name of the dead be not put out from among his brethren, and from the gate of his^f place: ye are witnesses this day.

f Or, of y^e cite where he remained.

11 And all the people that were in the gate, & the Elders said, We are witnesses: the Lord make the wife that cometh into thine house, like Rahél and like Leáh, which twaine did buyld the house of Israél: and that thou maiest do worthely in^g Ephráthah, and be famous in Beth-léhem,

g Ephráthah & Beth-léhem are bothe one.

12 And that thine house be like y^e house of Phárez (*whome Thamár bare vnto Iudáh) of the fede which the Lord shal giue thee of this yong woman.

Gen. 38, 29.

13 ¶ So Bóaz toke Ruth, and she was his wife: and when he went in vnto her, the Lord gaue, that she conceiued, and bare a sonne.

14 And the women said vnto Naomé, Blessed be y^e Lord, which hath not left thee this day without a kinsman, & h his name shal be continued in Israél.

h He shal leaue a continuos posterite.

15 And this shal bring thy life againe, and cherish thine olde age: for thy daughter in lawe which loueth thee, hath borne vnto him, and she is better to thee thenⁱ seven sonnes.

i Meaning, manie sonnes.

16 And Naomé toke the childe, and layed it in her lap, and became nource vnto it.

17 And the women her neighbours gaue it a name, saying, There is a childe borne to Naomé, and called the name thereof Obéd: the same was the father of Ishái, the father of Dauid.

2. *Chro 2, 9.*
mat. 1, 3
k This genealogie is brought in to p^rue that Daud by successio came of the house of Iudáth.

- 18 ¶ These now are the generacions of Nahshón begate Salmáh,
- * k Phárez: Phárez begate Hezrón,
- 19 And Hezrón begate Ram, & Ram begate Amminadáb,
- 20 And Amminadáb begate Nahshón, and
- 21 And Salmón begate Bóaz, and Bóaz begate Obéd,
- 22 And Obéd begate Ishái, and Ishái begate Daud.

THE FIRST BOKE OF Samuél.

THE ARGUMENT.

According as God had ordeined Deut. 17, 14. that when the Israelites shoulde be in the land of Canaan, he wolde appoint them a King: so here in this first boke of Samuel is declared the state of this people vnder their first King Saúl, who not content with that ordre, which God had for a time appointed for the gouernement of his Church, demanded a King, to the intent that might be as other nacions & in a greater assurance as they thought: not because they might the better thereby serue God, as being vnder the safegarde of him, which did repr: sent Iesus Christ the true deliuerer: therefore he gaue them a tyrant and an hypocrite to rule ouer them, that they might learne, that the persone of a King is not sufficient to d. fend them, except God by his power preferue and kepe them. And therefore he punisheth the ingratitude of his people & sendeth the continual warres bothe at home and abroad. And because Saúl, whome of nothing God had preferred to the honour of a King, did not acknowledge Gods mercie to warde him, but rather disobeyed the worde of God and was not zealous of his glorie, he was by the voice of God put downe from his state, and Daud the true figure of Mesiáh placed in his steade, whose patience, modestie, constancie, perfecucion by open enemies, fained friends, and dissembling flatterers are left to the Church and to euery member of the same, as a paterne and example to beholde their state ad vocation.

CHAP. I.

- 1 The genealogie of Elkanáh father of Samuél
- 2 His two wiues.
- 3 Hannáh was baren and prayed to the Lord.
- 15 Her answer to Eli.
- 20 Samuél is borne.
- 24 She doeth dedicate him to the Lord.



Here was a man of one of the two ^a Ramatháim Zophím, of mouñt Ephráim, whose name was Elkanáh the sonne of Ierohám, the sonne of Elihú, the sonne of Tóhu, the sonne of Zuph, an Ephíathite:

2 And he had two wiues: the name of one was Hannáh, and the name of the other Peninnáh: and Peninnáh had childré, but Hannáh had no children.

Deut. 16, 16. 3 * And this man went vp out of his citie euery yere, to worship & to sacrifice vnto the Lord of hostes in ^b Shilóh, where were the two sonnes of Eli, Hophní and Phinehás Priests of the Lord.

For the Arke was there at that time.

4 And on a day, whē Elkanáh sacrificed, he gaue to Peninnáh his wife and to all her sonnes and daughters porcions,

a. Some read, a porcion with an heauy cheere.

5 But vnto Hânáh he gaue a worthy ^c porcion: for he loued Hannáh, and the Lord had made her baren.

6 ¶ And her aduersarie vexed her sore, for asmuche as she vpbraided her, because the Lord had made her baren.

7 (And so did he yere by yere) & as oft as she wēt vp to the house of ^y Lord, thus she

vexed her, that she wept and did not eat.

8 Then said Elkanáh her housbād to her, Hannáh, why wepest thou? and why eatest thou not? & why is thine heart troubled? am not I better to thee then ten ^d sonnes?

d Let this suffice thee, that I loue thee no lesse, then if ^y hadest many children.

9 So Hannáh rose vp after that they had eaten and dronke in Shilóh (and Eli the Priest sate vp ^o a stole by one of ^y postes of the ^e Temple of the Lord)

e That is, of ^y house, where the Arke was.

10 And she was troubled in her minde, and prayed vnto the Lord, and wept sore:

11 Also she vowed a vowe, & said, O Lord of hostes, if thou wilt loke on the trouble of thine handmayd, and remember me, and not forget thine handmayd, but giue vnto thine handmayd a manchilde, then I wil giue him vnto the Lord all the daies of his life, * and there shal no raser come vpon his head.

Nomb 6, 1. iudg 13, 5.

12 And as she cōtinued praying before the Lord, Eli marked her mouth.

13 For Hânáh spake in her heart: her lippes did moue onely, but her voyce was not heard: therefore Eli thought she had bene drunken:

14 And Eli said vnto her, How long wilt thou be dronké? Put away ^{thy} dronkēnes from thee.

thy by wine.

15 Then Hannáh answered and said, Nay my lord, but I am a woman: troubled in spirit: I haue drōke neiher wine nor it: og diinke, but haue ^{*} powred out my soule before the Lord.

Ebr of an uard spirit.

Psalm 42, 8.

"Ebr for a daughter of Belial.

16 Count not thine handmaid for a wicked woman: for of the abundance of my complaint and my grief haue I spoken hitherto.

17 Then Elí answered, and said, Go in peace, and the God of Israël grant thy petition that thou hast asked of him.

18 She said againe, Let thine handmaid finde grace in thy sight: so the woman went her way, and did eat, and loked no more sad.

19 ¶ Then they rose vp early, and worshipped before the Lord, and returned, and came to their house to Ramáh. Now Elkanáh knewe Hannáh his wife, and the Lord remembred her.

20 For in proceffe of time Hannáh conceiued, and bare a sonne, and she called his name Samuél, Because, said she, I haue asked him of the Lord.

21 ¶ So the man Elkanáh & all his house went vp to offer vnto y^e Lord the yrelic sacrifice, and his woue:

22 But Hannáh went not vp: for she said vnto her housbád, I wil tary vntil the childe be weined, then I wil bring him that he may appeare before the Lord, & there abide for euer.

23 And Elkanáh her housband said vnto her, Do what semeth thee best: tary vntil thou hast weined him: onely the Lord accomplish his worde. So the woman abode, and gaue her sonne sucke vntil she weined him.

24 ¶ And whé she had weined him, she toke him with her with thre bullockes and an Epháh of floure and a bottle of wine, and broght him vnto the house of the Lord in Shilóh, and the childe was yong.

25 And thei slewe a bullocke, and broght the childe to Elí.

26 And she said, Oh my lord, as thy soule liueth, my lord, I am the womán that stode with thee here praying vnto the Lord.

27 I praied for this childe, and the Lord hath giuen me my desire which I asked of him.

28 Therefore also I haue giuen him vnto the Lord: as long as he liueth he shalbe giuen vnto the Lord: and he worshipped the Lord there.

CHAP. II.

1 The song of Hannáh 2 The sonnes of Elí, wicked. 3 The newe custome of the Priests 4 Samuél ministereth before the Lord 5 Elí blesseth Elkanáh and his wife 6 Elí reprooueth his sonnes 7 God sendeth a Prophet to Elí. 8 Elí is menaced for not chastising his children.

And Hannáh praied, & said, Mine heart reioyceth in the Lord, mine horne is exalted in y^e Lord: my mouth is enlarged ouer mine enemies, because I reioyce in thy saluacion.

2 There is none holy as the Lord: yea, there is none besides thee, & there is no God like our God.

3 Speake no more presumptuously: let not arrogancie come out of your mouth: for the Lord is a God of knowledge, and by him enterprises are established.

4 The bowe of the mightie men are broken, and the weake haue girde them selues with strength.

5 Thei that were ful, are hired forthe for bread, & the hongrie are no more hired: so that the baren hath borne seuen: and she that had many children, is feble.

6 * The Lord killeth and maketh aliue: bringeth downe to the graue and raiseth vp.

7 The Lord maketh poore and maketh riche: bringeth lowe, and exalteth.

8 * He reisseth vp the poore out of the dust, and listeth vp the begger from the donghil, to set them among princes, and to make them inherit the seat of glorie: for the pillars of the earth are the Lords, and he hath set the worlde vpon them.

9 He wil kepe the fete of his Sainctes, and the wicked shal kepe silence in darckenes: for in his owne might shal no man be strong.

10 The Lords aduersaries shal be destroyed, and out of heauen shal he thunder vpon them: the Lord shal iudge the ends of the worlde, and shal giue power vnto his King, and exalte the horne of his Anointed.

11 And Elkanáh went to Ramáh to his house, and the childe did minister vnto the Lord before Elí the Priest.

12 ¶ Now the sonnes of Elí were wicked men, & knewe not the Lord.

13 For the Priests custome toward the people was thus: when any mā offed sacrifice, the Priests boy came, while the flesh was seething and a fleshoke with thre teth in his hand,

14 And thrust it into the kettle, or into the caldren, or into the pan, or into y^e pot: all that y^e fleshoke broght vp, the Priest toke for him self: thus thei did vnto all the Israelites, that came thether to Shilóh.

15 Yea, before they burnt the fat, the Priests boy came and said to the man that offed, Giue me flesh to rost for y^e Priest: for he wil not haue sodden flesh of thee, but rawe.

16 And if any man said vnto him, Let them burne the fat according to the custome, then take as muche as thine heart desireth: then he wolde answer, No, but thou shalt giue it now: and if thou wilt not, I wil rake it by force.

17 Therefore the sinne of the yong mé was very

d In that ye coudemne my barenes, ye shewe your pride against God.

e Thei set their labours for necessarie, soe ^{Or, many} Deut 32.39e ^{wisdom} 16.15. ^{to} 13.2.

Psal. 113.7.

f He preferreth to honour and putteth downe according to his owne wil, though mans iudgement be contrary. ^g Therefore he may dispose all things according to his wil

Chap. 7.10.

h She provided her prayer on Iesus Christ was to come.

i In all y^e Elí comáded him.

k That is, the neglected his ordinance.

Or, sonne.

l Transgressing the ordre appointed in the Lawe, Leui 7.31, for their bellies sake.

m Which was comáded first to haue bene offered to God,

Or, Lowe ⁿ Not passing for their owne profite to thae God might be serued aright.

f That is, pray vnto the Lord for me

g According to her peticio

h This Elkanáh was a Leuite, 1 Chro 6. 27. and as some write, once a yere thei accustomed to appeare before the Lord wth their families.

i Because her prayer toke effect, therefore it was called y^e Lords promes.

Exod. 16.36.

"Ebr a childr.

k That is, mo- ^{re} certainly.

"Ebr lease.

l Meaning, Elí gaue thánkes to God for her.

a After that she had obtained a sonne by prayer, she gaue thánkes ^b I haue recovered strength & glorie by y^e benefite of the Lord ^c I can answer them, that re- proues my barrennes.

o Seeing y horrible abuse thereof.

Exod. 28, 4.

o On for the thing that she hathe be, is the Lords. 29, 11 Samuél.

p Which was (as the Ebrewes write) after their triuall, when they came to be purified, read Exod 38, 8, Leu 12, 6

q Because they contemne their ductie to God, vers. 17

r So that to obey good admonitions is Gods mercie, & to disobey them, is his iust iudgement for sinne.

f To wit, Aaron

Leu. 20, 14.

z Why haue you contemned my sacrifices, and as it were trod them vnder feet.

u Gods promises are onely eff. Equal to suche as he giueth constant vnto, to feare and obey him
x Thy power and autoritie.

very great before the Lord: for men abhorred the offering of the Lord.

18 ¶ Now Samuél being a yong childe ministred before the Lord, girded with a linnen Ephód.

19 And his mother made him a litle coate, and broght it to him from yere to yere, when she came vp with her housband, to offer the yereley sacrifice.

20 And Eli blessed Elkanáh and his wife, & said, The Lord giue thee sede of this woman, for the petition that she asked of the Lord: and they departed vnto their place.

21 And the Lord visited Hannáh, so that she conceived, and bare thre sonnes, and two daughters. And the childe Samuél grewe before the Lord.

22 ¶ So Eli was very olde, & heard all that his sonnes did vnto all Israél, & how they laye with the women that assembled at the doore of the Tabernacle of the Congregation.

23 And he said vnto thé, Why do ye suche things? for of all this people I heare euil reportes of you.

24 Do no more, my sonnes: for it is no good reporte that I heare, which is, that ye make the Lords people to trespasse.

25 If one man sinne against an other, the iudge shal iudge it: but if a man sinne against the Lord, who wil pleade for him? Notwithstáding they obeyed not the voyce of their father, because y Lord wolde slaye them.

26 ¶ (Now the childe Samuél profited and grewe and was in fauour bothe with the Lord, and also with men)

27 And there came a má of God vnto Eli and said vnto him, Thus saith the Lord, Did not I plainly appeare vnto y house of thy father, when they were in Egypt in Pharohs house?

28 And I chose him out of all the tribes of Israél, to be my Priest, to offer vpon mine altar, and to burne incense, and to weare an Ephód before me, and I gaue vnto the house of thy father all the offerings made by fire of the children of Israél.

29 Wherefore haue you kikid against my sacrifice and mine offering, which I commanded in my Tabernacle, and honorest thy children aboute me, to make your selues fat of the first frutes of all the offerings of Israél my people?

30 Wherefore y Lord God of Israél sayth, I said, y thine house & the house of thy father shulde walke before me for euer: but nowe the Lord saith, It shal not be so: for them that honour me, I wil honour, and they that despise me, shal be despised.

31 Beholde, the dayes come, that I wil cut of thine arme, and the arme of thy fathers

house, that there shal not be an olde man in thine house.

32 And thou shalt se thine enemy in the habitation of the Lord in all things where with God shal blesse Israél, and there shal not be an olde man in thine house for euer.

33 Neuertheles, I wil not destroy euery one of thine fró mine altar, to make thine eyes to faile, & to make thine heart sorowful: and all the multitude of thine house shal dye when they be men.

34 And this shalbe a signe vnto thee, that shal come vpon thy two sonnes Hophní and Phinehás: in one day they shal dye bothe.

35 And I wil sterre me vp a faithful Priest, that shal do according to mine heart and according to my minde: and I wil buylde him a sure house, and he shal walke before mine Anoyned for euer.

36 And all that are left in thine house, shal come and bowe downe to him for a piece of siluer and a morsel of bread, and shal say, Appoint me, I pray thee, to one of the Priests offices, that I may eat a morsel of bread.

CHAP. III.

There was no manifest visio in the time of Eli. 4 The Lord calleth Samuél thre times, 11 And sheweth what shal come vpon Eli: and his house. 18 The same declareth Samuél to Eli.

1 Now the childe Samuél ministred vnto the Lord before Eli: and the worde of the Lord was precious in those dayes: for there was no manifest vision.

2 And at that time, as Eli laye in his place, his eyes began to waxe dimme that he colde not se.

3 And yer the light of God went out, Samuél slept in the temple of the Lord, where the Arke of God was.

4 Then the Lord called Samuél: and he said, Here I am.

5 And he ran vnto Eli, and said, Here am I, for thou calledst me. But he said, I called thee not: go againe and slepe. And he went and slept.

6 And the Lord called once againe, Samuél. And Samuél arose, and went to Eli, & said, I am here: for thou didest call me. And he answered, I called the not, my sonne: go againe and slepe.

7 Thus did Samuél, before he knewe the Lord, and before the worde of the Lord was reueiled vnto him.

8 And the Lord called Samuél againe the third time: and he arose, and went to Eli, and said, I am here: for thou hast called me. Then Eli perceiued that the Lord had called the childe.

9 Therefore Eli said vnto Samuél, Go and slepe: and if he call thee, then say, Speake

y Thy posteritie shal se the glorie of the chief Priest translated to another, whom they shal enue, 1. Aug. 2, 27.

z Or, When they come to mans age

z Meaning, Zadok, who succeeded Abiathar, and was the figure of Christ

a That is, shal be inferior vnto him

a The Chaldee text readeth, whiles Eli liued

b Because there were very fewe Prophetes to declare it

c In the court next to the Tabernacle

d That is, the lampes watch burnt in the night

e Iosephus writeth that Samuél was twelue yere olde, when y Lord appeared to him

f By vision

g Suche was the corrupcion of those times that the chief Priest was become dul and negligent to vnderstand the Lords appearing

Lord, for thy seruant heareth. So Samuél went, and slept in his place.

10 ¶ And the Lord came, & stode, and called as at other times, Samuél, Samuél. Thé Samuél answered, Speake, for thy seruant heareth.

11 ¶ Thé the Lord said to Samuél, Beholde, I wil do a thing in Israél, whereof whoso- euer shal heare, his two eares shal hingle.

12 In that day I wil raise vp against Eli all things which I haue spoken concerning his house: when I begin, I wil also make an end.

13 And I haue tolde him that I wil iudge his house for euer, for the iniquitie which he knoweth, because his sonnes ran into a slander, and he stayed them not.

14 Now therefore I haue sworne vnto the house of Eli, that the wickednes of Elis house, shal not be purged with sacrifice nor offering: for euer.

15 Afterwarde Samuél slept vntil the morning, and opened the doores of the house of the Lord, and Samuél feared to shewe Eli the vision.

16 ¶ Then Eli called Samuél, and said, Samuél my sonne. And he answered, Here I am.

17 Thé he said, What is it, that the Lord said vnto thee? I pray thee, hide it not from me. God k do so to thee, and more also, if thou hide anie thing from me, of all that he said vnto thee.

18 So Samuél tolde him euerie whit, & hid nothing from him. Then he said, It is the Lord: let him do what semeth him good.

19 ¶ And Samuél grewe, and the Lord was with him, and let none of his wordes fall to the ground.

20 And all Israél from Dan to Beer sheba knewe that faithful Samuél was the Lords Prophet.

21 And the Lord appeared againe in Shiloh: for the Lord reueiled him selfe to Samuél in Shiloh by his worde.

CHAP. IIII.

1 Israél is ouercome by the Philistims. 4 They do set the Arke, wherefore the Philistims do feare 10 The Arke of the Lord is taken 11 Eli and his childre dye. 12 The death of the wife of Phinehas the sonne of Eli.

And Samuél spake vnto all Israél: & Israél went out against y Philistims to battel and pitched beside Ebén éze: and the Philistims pitched in Aphék.

And y Philistims put them selues in aray against Israél: and when they ioyned the battel, Israél was smitten downe before the Philistims: who slewe of the armie in the field about foure thousand men.

So when the people were come into the campe, the Elders of Israél said, Wherefore hath the Lord smitten vs this day before the Philistims? let vs bring y Arke

of the couenant of the Lord out of Shiloh vnto vs, that when it commeth among vs, it may saue vs out of the hand of our enemies.

4 Thé the people sent to Shiloh, & broght from thence the Arke of the couenant of the Lord of hostes, who dwelleth betwene the Cherubims: and there were the two sonnes of Eli, Hophni, & Phinehas, with the Arke of the couenant of God.

5 And when the Arke of the couenāt of the Lord came into the hoste, all Israél showed a mihty showte, so that the earth rag againe.

6 And when the Philistims heard the noise of the showte, they said, What meaneth the founde of this mighty showte in the hoste of the Ebrewes? & they vnderstode, that the Arke of the Lord was come into the hoste.

7 And the Philistims were afraid, and said, God is come into the hoste: therefore said thei, Wo vnto vs: for it hath not bene so heretofore.

8 Wo vnto vs, who shal deliuer vs out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wildeines.

9 Be strong and play the men, o Philistims, that ye be not seruants vnto the Ebrewes, * as they haue serued you: be valiant therefore, and fight.

10 And the Philistims fought, and Israél was smitten downe, and fled euerie man into his tent: and there was an exceding great slaughter: for there fel of Israél thirtie thousand fotemen.

11 And the Arke of God was taken, and the two sonnes of Eli, Hophni and Phinehas dyed.

12 And there ran a man of Beniamin out of the armie, and came to Shiloh the same day with his clothes rent, and earth vpon his head.

13 And when he came, lo, Eli sate vpon a seate by the way side, waiting: for his heart was feared for the Arke of God: and when the man came into the citie to tel it, all the citie cryed out.

14 And when Eli heard the noise of the crying, he said, What meaneth this noise of the tumult? and the mā came in hastily, and tolde Eli.

15 (Now Eli was fourescore and eightene yere olde, and his eyes were dimme that he colde not se)

16 And the man said vnto Eli, I came from the armie, and I fled this day out of the hoste: and he said, What thing is done, my sonne?

17 Then the messenger answered and said, Israél is fled before the Philistims, and there hath bene also a great slaughter among

b God declarereth what soulden feare shal come vpon me when they shal heare that the Arke is taken and also se Elis house destroyed.

i Meaning, that his posteritie shulde neuer enioye y chief Priests office

k God punisheth thee after this and thit sort, except thou tel me truethe, Ruth 2, 17.

l The Lord as accomplished whatsoever he had said.

m Or that Samuél was the faithful Prophet of the Lord

n Ebr by the worde of the Lord.

o From the departure of the Israelites out of Egypt vnto the time of Samuél are about 190 yeres. Or, none of hel- 2 pt, chap. 7, 12.

a For it may seme that this warre was vnderaken by Samuels commandement

b For he used to appeare to the Israelites betwene the Cherubims ouer the Arke of the couenant, Exod 25, vers 17

c Before we fought against men and now God is come to fight against vs

d For in the red Sea in y wildeines the Egyptians were destroyed, which was y last of all his plagues Iudg 13, 20.

e David assuaing to this place Psal 77, 63 saith they were consumed with fire: meaning they were suddenly destroyed

f In token of sorrowe and mourning

g Let it shulde be taken of the enemies.

Chap. 3, 20

among the people: and moreouer thy two sonnes, Hophni and Phinehás ^b are dead, and the Arke of God is taken.

^k According, as God had afore said.

18 ¶ And whē he had made mencion of the Arke of God, Eli fel from his seate backward by the side of the gate, & his necke was broken, and he dyed: for he was an olde mā and heauye: and ^h he had iudged Israél fortie yeeres.

^{Or} gouerned.

19 And his daughter in lawe Phinehás wife was with childe ^{nerre} ⁷ her trauel: and when she heard the report that the Arke of God was taken, and that her father in lawe & her housband were dead, she bowed her selfe, and traueled: for her paines came vpon her.

^{Or}, to crye out

ⁱ And ferled her body toward her trauel

20 And about the time of her death, the women that stode about her, said vnto her, Feare not: for thou hast boine a sonne: but she answered not, nor regarded it.

^{Or} No glorie, or, where is the glorie

21 And she named the childe ^h Ichabód, saying, The glorie is departed from Israél, because the Arke of God was taken, & because of her father in lawe and her housband.

^k She vntered her great sorrowe by repeating her wordes.

22 She said againe, ^k The glorie is departed frō Israél: for the Arke of God is takē.

CHAP. V.

2 The Philistims bring the Arke into the house of Dagón, which idole set downe before it 6 The men of Ashdód are plagued. 8 The Arke is caryed vnto Gath and after to Ekron.

1 **T**HEN the Philistims toke the Arke of God and caryed it from Eben ézer vnto ^a Ashdód,

^g Which was one of the five principall cities of the Philistims
^b Which was their chief idole, & as some write, from ^h nauil downe wayde was like a silke, and vpon arde like a man

2 Euen the Philistims toke the Arke of God, and broght it into the house of ^b Dagón, and set it by Dagón.

3 And when they of Ashdód rose the next day in the morning, beholde, Dagón was fallen vpon his face on the grounde before the Arke of the Lord, and they toke vp Dagón, and set him in his place againe.

4 Also they rose vp early in the morning the next day, & beholde, Dagón was fallē vpon his face on the grounde before the Arke of the Lord, and the head of Dagón and the two palmes of his hands were cut of vpon the thresholde: onely the stumpe of Dagón was left to him.

5 Therefore the Priestes of Dagón, and all that come into Dagon's house ^c treade not on the thresholde of Dagón in Ashdód, vnto this day.

^c Thus in steade of acknowledging ^h true God by this miracle, they fall to a farther superstition
^{Psal} 78, 66.

6 But the hand of the Lord was heauy vpon them of Ashdód, and destroyed them, and smote them with ^{*}emerods, bothe Ashdód, and the coastes thereof.

7 And whē the men of Ashdód sawe this, they said, Let not the Arke of the God of Israél abide with vs: for his hand is fore vpon vs and vpon Dagón our god.

8 They sent therefore and gathered all the

princes of the Philistims vnto them, and said, ^d What shal we do with the Arke of the God of Israél? And they answered, Let the Arke of the God of Israél be caryed about vnto Gath: & then caryed the Arke of the God of Israél about.

^d Though the had felt Gods power & were affracted thereof, yet they wolde farther true hi, which thing God turned to their destruction & his glorie.

9 And when they had caryed it about, the hand of the Lord was against the citie with a very great destruction, and he smote the men of the citie bothe small and great, & they had emerods in their secret partes.

10 ¶ Therefore they sent the Arke of God to Ekron: and as sone as the Arke of God came to Ekron, the Ekronites cryed out, saying, They haue broght the Arke of ^h God of Israél to vs to slay vs and our people.

11 Therefore they sent, and gathered together all the princes of the Philistims and said, Send ^e away the Arke of the God of Israél, and let it returne to his owne place, that it slay vs not and our people: for there was a destruction & death through out all the citie, & the hād of God was very sore there.

^e The wicked, when they fele the hand of God, grudge & reuēde him, where ^h godly humble them selues & crye for mercie

12 And the men that dyed not, were smittē with the emerods: and the crye of the citie went vp to heauen.

CHAP. VI.

1 The time that the Arke was with the Philistims which they sent againe with a gift 12 It cometh to Beth-shémesh. 17 The Philistims offer golden emerods 19 The men of Beth-shémesh are stricken for looking vnto the Arke.

1 **S**O the Arke of the Lord was in ^h counthe of the Philistims ^a seuen monethes.

2 And the Philistims called the Priestes & the sothfayers, saying, What shal we do w^h the Arke of the Lord ^b tel vs wherewith we shal send it home againe?

^a Thei thought by continuance of time ^h plague wolde haue ceased and so wolde haue kept ^h Arke still

3 And they said, If you send away the Arke of ^h God of Israél, send it not away empty, but giue vnto it ^b a sinne offering: then shal ye be healed, and it shalbe knowne to you, why his hand departeth not from you.

^b The idolaters confesse there is a true God who punisheth sinne iustly.

4 Then said they, What shalbe the sinne offering, which we shal giue vnto it? And they answered, Fiue golden emerods and fiue golden mice, according to the nombre of ^h Princes of the Philistims: for one plague was on you all, & on your princes.

5 Wherefore ye shal make the similitudes of your emerods, and the similitudes of your mice that destroye the lād: so ye shal giue glorie vnto the God of Israél, that he may take his hād from you, and from your ^c gods, and from your land.

^c This is Gods iudgement vpon the idolaters, that knowing the true God thei worship him not aright.

6 Wherefore then shulde ye harden your heartes, as the Egyptians and Pharaoh hardened their heartes, when he wrought

The Arke returneth.

I. Samuél.

Israél repenteth.

6 wonderful among them, * did they not let them go, and they departed?

7 Now therefore make a newe carte, and take two melche kine, on whome there hath come no yoke: & tye the kine to the carte, and bring the calves home from them.

d Meaning of goldē emerods and the golden mice.

8 Then take the Arke of the Lord, and set it vpon the carte, and put the iewels of golde which ye giue it for a sinne offering in a coffer by the side thereof, and send it away, that it may go.

e The God of Israél.

9 And take hede, if it go vp by the way of his owne coast to Beth-shémesh, it is he that did vs this great euil: but if not, we shal knowe then, that it is not his hád that smote vs, but it was a chance that happened vs.

f The wicked attribute almost all things to fortune and chance, whereas in dede there is nothing done without Gods prouidence & decree.

10 And the men did so: for they toke two kine that gaue milke, and tyed them to the carte and shut the calves at home.

g For the trial of the matter

11 So they set the Arke of the Lord vpon the carte, and the coffer with the mice of golde, and with the similitudes of their emerods.

12 And the kine went the streight way to Beth-shémesh, & kept one path and lowed as they went, & turned nether to the right hand nor to the left: also the princes of the Philistims went after s thē, vnto the borders of Beth-shémesh.

h To wit, the men of Beth-shémesh, w were Israélites.

13 Now they of Beth-shémesh were reaping their wheat haruest in the valley, & they lift vp their eyes, and spyed the Arke, and reioyced when they sawe it.

14 ¶ And the carte came into the fielde of Ioshúa a Bethshemite, & stode stil there. there was also a great stone, and they claue the wood of the carte and offred the kine for a burnt offering vnto the Lord.

15 And the Leuites toke downe the Arke of the Lord, and the coffer that was with it, wherein the iewels of golde were, & put them on the great stone, and the men of Beth-shémesh offred burnt offering, and sacrificed sacrifices that same day vnto the Lord.

16 And when the five princes of the Philistims had sene it, they returned to Ekrón the same day.

17 ¶ So these are the goldē emerods, which the Philistims gaue for a sinne offering to the Lord: for Ashdód one, for Gazá one, for Askelón one, for Gath one, & for Ekrón one,

i These were the five principal cities of the Philistims which were not all cōquered vnto the time of Dauid.

18 And goldē mice, according to the number of all the cities of the Philistims, belonging to the five princes, bothe of walled townes and of townes vnwalled, vnto the great stone of Abél, whereon they set the Arke of the Lord: which stone remaineth vnto this day in the field of Ioshúa the Bethshemite.

k Or, the plaine, or lamentation.

19 And he smote of the men of Beth-shémesh, because they had looked in the Arke of the Lord: he slewe euen among the people fiftie thousand men and thre score and ten men. and the people lamented, because the Lord had slaine y people with so great a slaughter.

k For it was not laulful to anie ether to touche or to se it, saue onely to Aaron & his sonnes, Nom. 4, 15 & 20.

20 Wherefore the men of Beth-shémesh said, Who is able to stand before this holy Lord God? and to whome shal he go from vs?

21 And they sent messengers to the inhabitants of Kiriath-iarim, saying, The Philistims haue brought againe the Arke of the Lord: come ye downe & take it vp to you.

CHAP. VII.

1 The Arke is brought to Kiriath-iarim. 3 Samuél exhorteth the people to forsake their sinnes and turne to the Lord. 10 The Philistims fight against Israél & are overcome 16 Samuél iudgeth Israél.

1 THEN the men of Kiriath-iarim came, and toke vp the Arke of the Lord, and broght it into the house of Abinadáb in the hil: and they sanctified Eleazar his sonne, to kepe the Arke of the Lord.

a A cite in y tribe of Iudán, called also Kiriath báal, Iosh. 15, 69.

2 (For while the Arke abode in Kiriath-iarim, the time was long, for it was twētie yeres) and all the house of Israél lamented after the Lord.

b Lamented for their sinnes & followed the Lord.

3 ¶ Thē Samuél spake vnto all the house of Israél, saying, If ye be come againe vnto the Lord with all your hearte, * put away the strange gods frō among you, & * Ashtaróth, and direct your hearts vnto the Lord, and serue him * onely, and he shal deliuer you out of the hand of the Philistims.

Iosh 24, 15; Iudg 2, 13.

Deut. 6, 4. Mar. 4, 10.

4 Then the children of Israél did put away * Baalim and Ashtaróth, and serued the Lord onely.

Iudg. 2, 13.

5 And Samuél said, Gather all Israél to Mizpéh, and I wil pray for you vnto y Lord.

c For Shiloh was now desolate, because the Philistims had taken thence the Arke

6 And they gathered together to Mizpéh, and drewe water and powred it out before the Lord, and fasted the same day, & said there, We haue sinned against the Lord. And Samuél iudgeth the children of Israél in Mizpéh.

d The Chaldee text hath, y they drewe water out of their heart: that is, wept abundantly for their sinnes.

7 When the Philistims heard that the children of Israél were gathered together to Mizpéh, the princes of the Philistims wēt vp against Israél: and when the children of Israél heard that, they were afraid of the Philistims.

8 And the children of Israél said to Samuél, Cease not to crye vnto the Lord our God for vs, that he may saue vs out of the hand of the Philistims.

e Signifying y in the prayers of the godlie there ought to be a vehement zeale.

9 Then Samuél toke a sucking lambe, and offred it all together for a burnt offering vnto

vnto the Lord, and Samuél cryed vnto the Lord for Israël, and the Lord heard him.

10 And as Samuél offred the burnt offering, the Philistims came to fight against Israël: but the Lord f thundred with a great thundie that day vpon the Philistims, & scatred them: so they were flaine before Israël.

f Accordig to the prophecie of Hannah Samuels mother, Chap 2, 10.

11 And the men of Israël went from Mizpéh and pursued the Philistims, and smote them vntil they came vnder Beth-car.

g Which was a great rocke ouer agaiost Mizpéh.

12 Then Samuél toke a stone and pitched it betwene Mizpéh and s Shen, and called y name thereof, Ebén ézer, and he said, Hitherto hathe the Lord holpen vs.

13 ¶ So y Philistims were broght vnder, & they came nomore againe into the coastes of Israël: and the hand of the Lord was against the Philistims all the dayes of Samuél.

h Meaning, y Philistims,

14 Also the cities which the Philistims had taken from Israël, were restored to Israël, from Ekión euen to Gath: & Israël deliuered the coastes of the same out of the hands of the Philistims: & there was peace betwene Israël & the h Amorites.

15 And Samuél iudged Israël all the dayes of his life,

16 And went about yere by yere to Beth-él, and Gilgál and Mizpéh, and iudged Israël in all those places.

i Which was not contrary to the Lawe: for as yet a certen place was not appointed

17 Afterward he returned to Ramáh: for there was his house, & there he iudged Israël: also he buylt an altar there vnto the Lord.

CHAP. VIII.

1 Samuél maketh his sonnes iudges ouer Israël, who followe not his steppes 5 The Israelites aske a King 11 Samuél declareth in what state they shulde be vnder the King 19 Notwithstanding they aske one still, & the Lord willet Samuél to grant vnto them.

a Because he was not able to beare the charge

b Who was also called Vashai, 1 Chro 6, 28

Deut 16, 19.

c For there his house was, Chap 7, 17

d Ofe 13, 10. alt 13, 21.

e Because they were not content w the ordre y God had appointed, but wolde be gouerned as we re y Gentiles.

1 W He a made his sonnes iudges ouer Israël.

2 (And the name of his eldest sonne was b Ioél, and the name of the seconde Abiáh) euen iudges in Beer-sheba.

3 And his sonnes walked not in his waies but turned aside after luche and * toke rewardes, and peruerted the iudgement.

4 ¶ Wherefore all the Elders of Israël gathered them together, & came to Samuél vnto c Ramah,

5 And said vnto him, Beholde, thou art old, and thy sonnes walke not in thy waies: * make vs now a King to iudge vs like all nacions.

6 But the thing d displeaséd Samuél, when they said, Giue vs a King to iudge vs: and Samuél prayed vnto the Lord.

7 And the Lord said vnto Samuél, Heare the voice of the people in all that they shal

say vnto thee: for they haue not cast thee away, but they haue cast me away, that I shulde not reigne ouer them.

8 As thei haue euer done since I broght the out of Egypt euen vnto this day, (and haue forsaken me, and serued other gods) euen so do they vnto thee.

9 Now therefore hearké vnto their voyce: howbeit yet e testific vnto them & shewe the the maner of the King that shal reigne ouer them.

e To proue if they wil forsake their wicked purpose.

10 ¶ So Samuél tolde all the wordes of the Lord vnto the people that asked a King of him.

11 And he said, This shalbe the f maner of the King that shal reigne ouer you: he wil take your sonnes, and appoint them to his charets, and to be his hoismen, and some shal unne befè: e his charet.

f Not y Kings haue this autoritie by their office, but that suche as reigne in Gods wrath shulde vsurpe this ouer their brethren contrary to the Lawe Deu 17, 20.

12 Also he wil make them his captaines ouer thousandes and captaines ouer fifties, and to eare his grounde, and to reape his haruest, & to make instruments of ware, and the thungs that serue for his charets.

13 He wil also take your daughters and make them apoticaries, and cookes and bakers.

14 And he wil take your fieldes, and your vineyardes, and your best oliue trees, and giue them to his seruants.

15 And he wil take the tenth of your sede, and of your vineyardes, and giue it to his Eunuches, and to his seruants.

g Or, chief off. c. 11.

16 And he wil take your men seruants and your maid seruants, and the chief of your yong men, and your asses, and put them to his worke.

17 He wil take the tenth of your shepe, and ye shalbe his seruants.

18 And ye shal crye out at that day, because of your King, whome ye haue chosen you, and the Lord wil not s heare you at that day.

g Because ye repent not for your sinnes, but because ye sinne for your affections, whereunto ye cast your ielousies willingly.

19 But y people wolde not heare the voyce of Samuél, but did say, Nay, but there shalbe a King ouer vs.

20 And we also wil be like all other nacions, and our King shal iudge vs, & go out before vs, and fight our battels.

21 Therefore when Samuél heard all the wordes of the people, he reheaséd them in the eares of the Lord.

22 And the Lord said to Samuél, Hearken vnto their voyce, and make them a King And Samuél said vnto the men of Israël, Go euerie man vnto his citie.

h Or grants their request

CHAP. IX.

3 Saul seeking his fathers asses, by the counsel of his seruant goeth to Samuél. 9 The Prophets called Seers. 15 The Lord reuellet to Samuél Sauls coming, commanding him to anoint him King. 22 Samuél bringeth Saul to the feast.

Saúl seeketh the asses.

I. Samuél. Saúl reueiled to Samuél

^a That is, bo-
the valiant &
riche
Chap 14. 31.
1. chro. 8. 33.

^b So that it
might seme
God approued
their request
in appointing
out suche a
personne.

^c All these cir-
cumstances were
means to ser-
ue vnto Gods
pau'dce. whe-
reby Saúl
(thogh not ap-
proued of God)
was made
King.

^d Where was
Ramath Zo-
phim the
cite of Samuél.

^e 20. vii. 11. 2.

^e Which is a-
bout five pen-
es, read Gen
23. 15

^f So called, be-
cause he fore-
sawe things to
come.

^g That is, a
feast after the
offring, which
shulde be kept
in an hie place
of the cite ap-
pointed for
the same.

^h That is, gi-
ue chaunks, &
distribute the
meat accordig
to their custo-
me.

1 **T**here was now a man of Beniamín
a mightie in power named * Kish the
sonne of Abiél, the sonne of Zerór, & sonne
of Bechoiáth, the sonne of Aphíab, the
sonne of a man of Ieminí.

2 And he had a sone called Saúl, a ^b goodly
yong man and a faie: so that among the
children of Israél there was none good-
lier then he: from the sholders vpward he
was hier then anie of the people.

3 And the asses of Kish Saules father were
lost: therefore Kish said to Saúl his sonne,
Take now one of the seruants with thee,
and arise, go, and seeke the asses.

4 So he passed through mount Ephraím &
went through the land of Shalisháh, but
they found them not. Then they went
through the land of Shalím, and *there they*
were not: he went also through the land of
Ieminí, but they found them not.

5 When they came to the land of ^d Zuph,
Saúl said vnto his seruant that was with
him, Come and let vs returne, lest my fa-
ther leaue *the care* of asses, and take thought
for vs.

6 And he said vnto him, Beholde now, in
this cite is a man of God, and he is an ho-
norable man: all that he saith commeth
to passe: let vs now go thither, if so be that
he can shewe vs what way we may go.

7 Then said Saúl to his seruant, Wel then,
let vs go: but what shal we bring vnto the
man? For the bread is spent in our vessels,
and there is no present to bring to the mā
of God: what haue we?

8 And the seruant answered Saúl againe, &
said, Beholde, I haue found about me the
fourth parte of a shekelle of siluer: that wil
I giue the man of God, to tel vs our way.

9 (Beforetime in Israél when a man went
to seeke an answer of God, thus he spake,
Come, & let vs go to the ^f Seer: for he that
is called now a Prophet, was in y^e olde time
called a Seer)

10 Thē said Saúl to his seruant, Wel said,
come, let vs go: so they went into the ci-
tie where the man of God was.

11 ¶ And as thei were going vp the hie way
to the cite, they founde maydes that ca-
me out to drawe water, and said vnto thē,
Is there here a Seer?

12 And they answered them, and said, Yea:
lo, he is before you. make haste now, for he
came this day to the cite: for there is an
offring of the people this day in the hie
place.

13 When ye shal come into the cite, ye shal
finde him streight way yer he come vp to
the hie place to eat: for the people wil not
eat vntil he come, because he wil ^h blesse y^e
sacrifice: and then eat: they that be bidden
to the feast: now therefore go vp: for euē
now shal ye finde him.

14 Then they went vp into the cite, and
when they were come into the middes of
the cite, Samuél came out against them,
to go vp to the hie place.

15 ¶ But the Lord had reueiled to Samuél
secretly (a day before Saúl came) say-
ing,

16 Tomorowe about this time I wil send
thee a man out of the land of Beniamín:
him shalt thou anoint to be gouernour o-
uer my people Israél, y^e he may saue my
people out of the hands of the Philistims:
for I haue looked vpon my people, & their
crye is come vnto me.

17 When Samuél therefore sawe Saúl, the
Lord answered him, Se, this is the man
whome I spake to thee of, he shal rule
my people.

18 Then went Saúl to Samuél in the mid-
des of the gate, and said, Tel me, I pray
thee, where the Seers house is.

19 And Samuél answered Saúl, and said, I
am the Seer: go vp before me vnto the hie
place: for ye shal eat with me to-day. and
tomorowe I wil let thee go, & wil tel thee
all that is in thine heart.

20 And as for thine asses y^e were lost thre
dayes ago, care not for them: for they are
founde, and ^l on whome is set all the desi-
re of Israél: is it not vpon thee and on all
thy fathers house?

21 ¶ But Saúl answered, and said, Am not I
the sonne of Ieminí of the smallest tribe of
Israél? & my familie is the least of all the
families of y^e tribe of Beniamín. Where-
fore then speakest thou so to me?

22 And Samuél toke Saúl and his seruant,
and broght them into the ^m chamber, and
made them sit in the chiefest place among
them that were bidden: which were about
thirtie persones.

23 And Samuél said vnto the cooke, Bring
so: the the portion which I gaue thee, &
whereof I said vnto thee, Kepe it with
thee.

24 And the cooke toke vp the shoulder, &
that ⁿ was vpon it, & set it before Saúl.
And Samuel said, Beholde, that which is
left, set it before thee & eat: for hitherto
hath it bene kept for thee, saying, Also I
haue called the people. So Saúl did eat
with Samuél that day.

25 And whē they were come downe frō the
hie place into y^e cite, he communed with
Saúl vpon the top of the house:

26 And whē they arose early about y^e spring
of y^e day, Samuél called Saúl to the ^p top
of the house, saying Vp, that I may send
thee away. And Saúl arose, and they went
out, bothe he, and Samuél.

27 And when they were come downe to the
end of the cite, Samuél said to Saúl, Bid
the seruant go before vs, (and he went)
but

Chap 15. 2.
act 13. 21.
Ebr in his
case.

1 Not with-
standing their wic-
kednes, yet
God was euer
mindful of his
inheritance

k Meaning, all
that y^e desirest
to knowe.

l Whome des-
ireth I saél de-
sire to be thei
Kig but thee.

m Where the
feast was.

n That is, the
shoulder &
y^e breast, w^{ch}
Phicth had for-
his familie in
all peace of-
frings, Lev 10,
14.

o That bothe
by y^e assebling
of the people,
& by y^e meat
prepared for
thee, y^e might
vnderstande y^e
I knewe of
thy coming.

p To speake
wth him secre-
ly: for y^e house
was were flat
about.

but stand thou stil now, that I may shewe thee the worde of God.

CHAP. X.

q Gods commandement as concerning thee.

6 Saúl is anointed King by Samuél. 9 God changeth Saúls heart and he prophecieth. 17 Samuél assembles the people, and sheweth them their finnes. 21 Saúl is chosen King by lot. 23 Samuél writeth the Kings office.

r In the Tawe this anointing signified the gifts of y holy Gost, whiche were necessarie for them y shulde rule.

Gen 35.20.

b Samuél confirms him by these signes y God hathe appointed him King

13r, 14r.

13r of peace

e Which was an hie place in the citie Mizpah-earim, where the Ark was, Chap. 7.16

Chap. 13.8.

13r shoulder

d He gaue him suche vertues as were mete for a King.

Or, sang praise

Chap. 19.24.

7 Then Samuél toke a viole of oyle and powred it vpon his head, & kissed him, and said, Hathe not the Lord anointed thee to be gouernour ouer his inheritance?

8 When thou shalt departe from me this day, thou shalt finde two men by Rahels sepulchre in the border of Benjamin, eué at Zelzáh, & thei wil say vnto thee, The asses which y wentest to seke, are foude: & lo, thy father hathe left the care of the asses, and soroweth for you, saying, What shal I do for my sonne?

9 Then shalt thou go forthe from thence and shalt come to the plaine of Tabór, and there shal mete thee thre mé going vp to God to Beth-el: one caryig thre kiddes, & another carying thre loaves of bread, and another carying a bottle of wine:

10 And thei wil aske thee if all be wel, and wil giue thee the two loaves of bread, which thou shalt receiue of their hands.

11 After that shalt thou come to the hill of God, where is the garisons of the Philistims: and when thou art come thither to the citie, thou shalt mete a companie of Prophets comming downe from the hie place with a viole, and a tymbel, and a pipe, and an harpe before them, and thei shal prophecie.

12 Then the Spirit of the Lord wil come vpon thee, and thou shalt prophecie with the, & shalt be turned into another man.

13 Therefore when these signes shal come vnto thee, do as occasion shal serue: for God is with thee.

14 And thou shalt go downe before me to Gilgál: and I also wil come downe vnto thee to offer burnt offerings, & to sacrifice sacrifices of peace. * Tary for me seuen daies, til I come to thee and shewe thee what thou shalt do.

15 And whé he had turned his backe to go from Samuél, God gaue him another heart: & all those tokens came to passe that same day.

16 And whé thei came thether to the hill, beholde, the companie of Prophets met him, and the Spirit of God came vpon him, and he prophecied among them.

17 Therefore all the people that knewe him before, when thei sawe that he prophecied among the Prophets, said eche to other, What is come vnto the sonne of Kish? is Saúl also among the Prophets?

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

19 And when he had made an end of propheciing, he came to the hie place.

20 And Saúls vnclé said vnto him, and to his seuát, Whether went ye? And he said, To seke the asses: and when we sawe that thei were no where, we came to Samuél.

21 And Saúls vnclé said, Tel me, I pray thee, what Samuél said vnto you.

22 Then Saúl said to his vnclé, He tolde vs plainly that the asses were foude: but concerning the kingdome whereof Samuél spake, tolde he him nor.

23 And Samuél assembled the people vnto the Lord in Mizpéh,

24 And he said vnto the children of Israél, Thus saith the Lord God of Israél, I haue brought Israél out of Egypt, and deliuered you out of the hand of the Egyptians, & out of the hands of all kingdomes that troubled you.

25 But ye haue this day cast away your God, who onely deliuereth you out of all your aduersities and tribulacions: and ye said vnto him, No, but appoint a King ouer vs. Now therefore stand ye before the Lord according to your tribes and according to your thousands.

26 And when Samuél had gathered together all the tribes of Israél, the tribe of Benjamin was taken.

27 Afterwarde he assembled the tribe of Benjamin according to their families, & the familie of Matrí was taken. So Saúl the sonne of Kish was taken, and when thei fought him, he colde not be founde.

28 Therefore thei asked the Lord againe, if that man shulde yet come thether. And the Lord answered, Beholde, he hathe hid him selfe among the stufte.

29 And thei anne, and brought him thence: and when he stode among the people, he was hier then any of the people from the shoulders vpward.

30 And Samuél said to all the people, Se ye not him, whome the Lord hathe chosen, that there is none like him among all the people: And all the people showed and said, God saue the King.

31 Then Samuél tolde the people the duetie of the kingdome, and wrote it in a boke, and layed it vp before the Lord, & Samuél sent all the people away euery man to his house.

32 Saúl also went home to Gibeáh, & there followed him a band of men, whose heart God had touched,

33 But the wicked men said, How shal he saue vs? So thei despised him, and brought him no presentes: but he held his tougue.

e Meant, that prophetic cometh not by succession, but is giuen, to whome it pleaseth God f Noting thereby him that from lowe degree cometh suddenly to honour.

g Bothe to declare vnto the their saue in asking a King, & also to shew Gods sentence therein.

h That is, by casting of lots.

i As though he were vnworthy and vnwisling.

13r l. 11. the King line k As it is written in Dutes. 17. 15. ronomie Chap.

l Bothe to be inside fed. and also to winne them by paucity.

CHAP. XI.

Nahásh the Ammonite warreth against Iabésh Gileád, who asketh helpe of the Israelites & Saul promiseth helpe. 11 The Ammonites are slayne. 14 The kingdome is remoued.

After that Saul was chosen King: for feare of whom they asked a King. as Chap 12, 13.

Then Nahásh the Ammonite came vp, and besieged Iabésh Gileád: and all the men of Iabésh said vnto Nahásh, Make a couenant with vs, and we wil be thy seruants.

And Nahásh the Ammonite answered them, On this condicion wil I make a couenant with you, that I may thrusse out all your right eyes, & bring that shame vpon all Israél.

This declaration, that the more nere that tyrants are to their destruction, the more cruell they are.

To whome y Elders of Iabésh said, Giue vs seuen daies respekt, that we may send messengers vnto all the coastes of Israél: & then if no man deliuei vs, we wil come out to thee.

Then came the messengers to Gibeáh of Saúl, & tolde these tidings in the eares of the people: and all the people list vp their voyces and wept.

And beholde, Saúl came following the cattel out of the field, & Saúl said, What ayleth this people, y thei wepe? And thei tolde him the tidings of the mé of Iabésh.

God gaue him the spirit of strength & courage to go against this tyrant.

Then the Spirit of God came vpon Saúl, when he heard those tidings, and he was exceeding angry,

And tooke a yoke of oxen, and hewed them in pieces, and sent them throughout all the coastes of Israél by the hands of messengers, saying, Whosoeuer commeth not forthe after Saúl, and after Samuél,

He addeth Samuél, because Saúl was not yet approoued of all. 1 Ebr at 1:12.

so shal his oxé be serued. And the feare of the Lord fel on the people, and thei came out with one consent.

And when he nombred them in Bezék, the children of Israél were thre hundredth thousand men: and the men of Iudáh thirty thousand.

Meaning, Saúl & Samuél.

Then thei said vnto the messengers that came, So say vnto the men of Iabésh Gileád, Tomorowe by then the sunne be hote, ye shal haue helpe. And the messengers came and shewed it to the men of Iabésh, which were glad.

That is, to y Ammonites, doubting that they had hope of aide.

Therefore the men of Iabésh said, Tomorowe we wil come out vnto you, & ye shal do with vs all that pleaseth you.

And when the morowe was come, Saúl put the people in thre bands, & thei came in vnto the hoste in the morning watch, & slewe the Ammonites vntil the heate of the day: and thei that remained, were scattered, so that two of them were not left together.

By this victorie the Lord wone y hearts of the people to Saúl.

Then the people said vnto Samuél, Who is he that said, Shal Saúl reigne ouer vs? bring those mé that we may slaye them.

But Saúl said, There shal no man dye this day: for to day the Lord hath saued Israél.

By shewing mercie he thought to overcome their malice.

Then said Samuél vnto the people, Come, that we may go to Gilgál, & renewe the kingdome there.

So all the people went to Gilgál, and made Saul King there before the Lord in Gilgál: and there thei offered peace offerings before the Lord: and there Saúl & all the mé of Israél reioyced exceedingly.

In signe of thanksgiving for y victory.

CHAP. XII.

Samuél declaring to the people his integritie, reproveth their ingratitude. 19 God by miracle causeth the people to confesse their sinne. 20 Samuél exhorteth the people to followe the Lord.

Samuél then said vnto all Israél, Beholde, I haue hearkened vnto your voyce in all that ye said vnto me, & haue appointed a King ouer you.

I haue greued your petition

Now therefore beholde, your King walketh before you, and I am olde & gray headed, and beholde, my sonnes are with you: and I haue walked before you from my childehode vnto this day.

To gouerne you in peace & warre

Beholde, here I am: beare recorde of me before the Lord and before his Anointed.

Eccles 46, 22.

Whose oxé haue I taken? or whose asse haue I taken? or whome haue I done wróg to? or whome haue I hurte? or of whose hand haue I receiued any bribe, to blinde mine eyes therewith, & I wil restore it you?

God wolde that this confession shulde be a warning for all them y see any charge or offence.

Then thei said, Thou hast done vs no wrong, nor hast hurt vs, nether hast thou taken ought of any mans hand.

And he said vnto them, The Lord is witness against you, and his Anointed is witness this day, that ye haue foule nought in mine hands. And they answered, He is witness.

That King, who is anointed by the commandement of the Lord.

Then Samuél said vnto the people, It is the Lord that maile Mosés and Aarón, & that brought your fathers out of the land of Egypt.

Or, exalted.

Now therefore stand stil, that I may reason with you before the Lord according to all y righteoufnes of the Lord, which he shewed to you and to your fathers.

Or, benefiter.

After y Iaakób was come into Egypt, and your fathers cryed vnto the Lord, then y Lord sent Mosés and Aarón which brought your fathers out of Egypt, and made them dwell in this place.

Gen. 46, 34. Exod 4, 16.

And when thei forgate the Lord their God, he solde them into the hand of Sisera captaine of the hoste of Hazór and into the hand of the Philistims, and into the hand of the King of Moáb, and they fought against them.

Judg. 4, 17.

Captaine of Iabins hoste King of Moab.

And thei cryed vnto the Lord, and said, We haue sinned, because we haue forsaké the Lord, and haue serued Baalím & Ashtaróth. Now therefore deliuer vs out of the

the hands of our enemies, and we wil serue thee.

f That is, Samson, Iudg 13, 25
Iudg 7, 32.
Iudg 11, 1.
Chap 4, 1.

11 Therefore the Lord sent Ierubbáal f & Bedan & *Iphtáh, & *Samuél, & deliuered you out of the hands of your enemies on euerie side, and ye dwelled safe.

12 Notwithstanding when you sawe, that Nahásh the King of the children of Ammón came against you, ye said vnto me, & No, but a King shal reigne ouer vs: whē yet the Lord your God was your King.

g Leaving God to like helpe of man, Chap 8, 5.

13 Now therefore beholde y King whome ye haue chosen and whome ye haue desired: lo therefore, y Lord hathe set a King ouer you.

14 If ye wil feare the Lord and serue him, and heare his voyce, and not disobey the worde of the Lord, bothe ye, & the King that reigneth ouer you, shal h followe the Lord your God.

h Ye shal be preferred as they y follow the Lords wil

15 But if ye wil not obey the voyce of the Lord, but disobey the Lords mouth, then shal the hand of the Lord be vpon you, & on your fathers.

i Meaning, the gouernours.

16 Now also stand and se this great thing which the Lord wil do before your eyes.

17 Is it not nowe wheate haruest? I wil call vnto the Lord, and he shal send thundre and raine, that ye may perceiue and se, how that your wickednes is k great, which ye haue done in the sight of the Lord in asking you a King.

k In that ye haue forsaken him, who hath all power in his hand, for a mortale man

18 Then Samuél called vnto the Lord, and the Lord sent thundre and raine the same day: and all the people feared the Lord & Samuél excedingly.

19 And all the people said vnto Samuél, Pray for thy seruants vnto the Lord thy God, that we dye not: for we haue sinned in asking vs a King, beside l all our other sinnes.

l Not only at other times, but now chiefly

20 ¶ And Samuél said vnto y people, Feare not. (Ye haue in dede done all this wickednes, m yet departe not from following the Lord, but serue y Lord with all your heart,

m He sheweth that there is no sinne so great, but it shal be forgiven, if the sinner turne againe to God.

21 Nether turne ye backe: for that shoulde be after vaine things which can not profit you, nor deliuer you, for they are but vannie)

22 For the Lord wil not forsake his people for his great Names sake: because it hathe pleased y Lord to make you n his people.

n Of his free mercie, & not of your merites, and therefore he wil not forsake you:

23 Moreouer God forbid, that I shulde siene against the Lord, and cease praying for you, but I wil shew you the good and right way.

24 Therefore feare you the Lord, and serue him in the trueth with all your hearts, and consider how great things he hathe done for you.

o Vnfeamedly and without hypocricie.

25 But if ye do wickedly, ye shal perish, bothe ye, and your King.

3 The Philistims are smitte of Saúl & Ionathán. 13 Saúl being disobedient to Gods commandement is shewd of Samuél that he shal not reigne. 19 The great seruice, wherein the Philistims kept the Israelites.

1 Saúl now had bene King a one yere, & she reigned b two yerres ouer Israël.

a Whiles these things were done
b Before he toke vpon him the state of a King.

2 Then Saúl chose him three thousand of Israël: & two thousand were with Saúl in Michmásh, and in mount Beth-él, and a thousand were with Ionathán in Gibeáh of Beniamin: and the rest of the people he sent euerie one to his tent.

3 And Ionathán smote the garison of the Philistims, that was in the c hil: and it came to the Philistims eares: and Saúl blewe the d trumpet throughout all the land, saying, Heare, o ye Ebrewes.

c Of Kirjath-earim, where the Ark was, Chap 10, 5
d That euerie one shulde prepare them selues to warre.

4 And all Israël heard say, Saúl hathe destroyed a garison of the Philistims: wherefore Israël was had in abominació with the Philistims: and the people gathered together after Saúl to Gilgál.

5 ¶ The Philistims also gathered them selues together to fight with Israël, thirtie thousand charets and six thousand horsemē: for the people was like the sand which is by the seas side in multitude, and came vp, and pitched in Michmásh Eastwarde from e Beth-áuen.

e Which was also called Beth-él, in the tribe of Beniamin.

6 And whē the men of Israël sawe that they were in a strait (for the people were in distresse) the people hid thē selues in caues, & in holdes, & in rockes, & towres, & in pirtes.

7 And some of the Ebrewes went ouer Iordén vnto the land of f Gad & Gileád: and Saúl was yet in Gilgál, and all the people for feare followed him.

f Where the two tribes & the halie remained.

8 And he taried seue dayes, according vnto the time that Samuél had appointed: but Samuél came not to Gilgál, therefore the people were g scared f: om him.

g Thinking y the absence of y Propriet was a signe, that they shoulde lose the victorie

9 And Saúl said, Bring a burnt offering to me and peace offerings: and he offered a burnt offering.

10 And as sone as he had made an end of offering the burnt offering, beholde, Samuél came. and Saúl went forthe to mete him, to h salute him.

h Ebr. blisse him

11 And Samuél said, What hast thou done? Then Saúl said, Because I sawe that the people was i scared from me, and that thou camest not within the dayes appointed, and that the Philistims gathered thē selues together to Michmásh,

i I hough these causes seme iusticeme in mans iudgement: yet because they had not the worde of God, they turned to his destruction.

12 Therefore said I, The Philistims wil come downe now vpon me to Gilgál, and I haue not made supplicacion vnto the Lord. I was bolde therefore and offered a burnt offering.

13 And Samuél said to Saúl, Thou hast done foolishly: thou hast not kept the commandement of the Lord thy i God, which

i Who willed thee to obey him and rest vpon the wordes spoken by his Prophet.

he commáded thee: for the Lord had now stablished thy kingdome vpon Israél for euer.

sonne of Elí, was the Lords Priest in Shilóh, and ware an Ephód: and the people knewe not that Ionathán was gone.

That is, David.

14 But now thy kingdome shal not continue: the Lord hathé soght him a man after his owne heart, and y^e Lord hathé comáded him to be gouernour ouer his people, because thou hast not kept that which the Lord had commanded thee.

4 ¶ Now in the way whereby Ionathán soght to go ouer to y^e Philistíms garison, there was a sharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one was called Bozéz, & the name of the other Séneh.

Or, like a rope.

And went to his cune Ramáh.

15 ¶ And Samuél arose, and gate him vp fró Gilgál in Gibeáh of Beniamín: & Saúl nombred the people that were foude with him, about six hundreth men.

5 The one rocke stretched fró the North toward Michmásh, & the other was from the South toward Gibeáh.

To wit, the Philistims

16 And Saúl and Ionathán his sonne, & the people that were founde with them, had their abiding in Gibeáh of Beniamín: but the Philistíms pitched in Michmásh.

6 And Ionathán said to the yong man that bare his armour, Come, and let vs go ouer vnto the garison of these vncircumcised: it may be that the Lord wil woike with vs: for it is not hard to the Lord to saue with manie, or with fewe.

Or, none can tra she Lord

Or, the desired: it was, the captaine came out with three bande

17 And there came out of the hoste of the Philistíms thre bádes to destroy, one bāde turned vnto the way of Ophráh vnto the land of Shuál,

7 And he that bare his armour, said vnto him, do all that is in thine heart: go where it pleaseth thee: beholde, I am with thee as thine heart desireth.

Or, 14, 15.

I wil follow thee whether soeuer thou goest.

So that to mans iudgemēt these thre armes would haue ouerrunne the whole countrey.

18 And another bande turned toward the way to Beth-horón, and the thirde bāde turned toward the way of the coast that loketh toward the valley of Zeboím, toward the wildernes.

8 Then said Ionathán, Beholde, we go ouer vnto those men, and wil shewe our selues vnto them.

19 Thê there was no smith founde through out all the land of Israél: for the Philistíms said, Lest the Ebrewes make them swordes or spears.

9 If they say on this wise to vs, Tarie vntil we come to you, then we wil stand stil in our place, and not go vp to them.

This he spake by the Spirit of prophesie, forasmuche as hereby God gaue him assurance of the victorie

1. Mat. 4. 23.

20 Wherefore all the Israelites wēt downe to the Philistíms, to sharpen euerie man his share, his mattocke, & his axe and his weding hooke.

10 But if they say, Come vp vnto vs, then we wil go vp: for the Lord hathé deliuered them into our hand: and thus shalbe a signe vnto vs.

21 Yet they had a file for the shares, and for the mattockes, and for the pickeforkes, & for the axes and for to sharpen the goades.

11 So they bothe shewed them selues vnto the garison of the Philistíms: and the Philistíms said, Se, the Ebrewes come out of y^e holes wherein they had hid thê selues.

Thus they spake cōtemproudly, and by derision.

To declare that the victorie onely came of God & not by their force.

22 So when the day of battel was come, there was nether sworde nor speare founde in the hands of anie of the people that were with Saúl & with Ionathán: but onely with Saúl and Ionathán his sonne was there founde.

12 And the men of the garison answered Ionathán, & his armour bearer, and said, Come vp to vs: for we wil shewe you a thing. Then Ionathán said vnto his armour bearer, Come vp after me: for the Lord hathé deliuered them into the hand of Israél.

23 And the garison of the Philistíms came out to the passage of Michmásh.

13 So Ionathán went vp vpon his hands, and vpon his fete, and his armour bearer after him: and some fel before Ionathán, & his armour bearer slewe others after him.

That is, he crept vp, or went vp with all haif

CHAP. XIII.

14 Ionathán and his armour bearer put the Philistims to flight. 24 Saúl bindeth the people by an othe, not to eat til euening. 31 The people eat with the blood. 38 Saúl wold put Ionathán to death. 45 The people deliuer him.

14 So the first slaughter which Ionathán and his armour bearer made, was about twentie mē within that cōpasse, as it were within halfe an acre of land which two oxen plowe.

The seconde was whē they slewe one another, and the thirde when y^e Israelites chased them.

1 Then on a day Ionathán the sonne of Saúl said vnto the yong man that bare his armour, Come and let vs go ouer toward the Philistíms garison, that is yonder on the other side, but he tolde not his father.

15 And there was a feare in the hoste, and in the field, and amóg all the people: the garison also, and they that went out to spoile, were afayed them selues: and the earth trembled: for it was stricken with feare by God.

In that the insensible creatures tremble for feare of Gods iudgement, it declarerh how terrible his vengeance shalbe against his enemies.

By this exámple God wold declare to Israél that the victorie did not consist in multitude or armour, but onely came of his grace.

2 And Saúl taryed in the border of Gibeáh vnder a pomegranate tre, which was in Migrón, and the people that were with him, were about six hundreth men.

16 Thê the watchmen of Saúl in Gibeáh of Beniamín sawe: and beholde, the multitude was discomfited, and smitten as they went.

Chap. 4. 21.

3 And Abiáh the sonne of Ahitúb, Ichabods brother, the sonne of Phinehás, the

7 Therefore said Saúl vnto the people that

that were with him, Search now & se, who is gone from vs. And whé they had nombred, beholde, Ionathán and his armour bearer were not there.

18 And Saúl said vnto Ahiáh, Bring hither the Arke of God (for y^e Arke of God was at that time with the children of Israël)

19 ¶ And while Saúl talked vnto the Priest, the noise, that was in the hoste of the Philistims, spred farther abroad, & encreased: therefore Saúl said vnto the Priest, Withdrawe thine hand.

20 And Saúl was assembled with all the people that were with him, and they came to the battel: & beholde, * euerie mans sworde was against his fellowe, and there was a very great discomfiture.

21 Moreouer y^e Ebrewes that were with the Philistims before time, & were come with them into all partes of the holste, eué they also turned to be with the ^h Israelites that were with Saúl and Ionathán.

22 Also all the men of Israël which had hid them selues in mount Ephráim when they heard, that the Philistims were fled, they followed after them in the battel.

23 And so the Lord sauéd Israël that day: and the battel continued vnto Beth-áuen.

24 ¶ And at that time the men of Israël were pressed with hunger: for Saúl charged the people with an othe, saying, ¹ Cursed be the man y^e eateth foode til nyght, that I may be auenged of mine enemies: so none of the people tasted any sustenance.

25 And all they of the lād came to a wood, where hony lay vpon the ground.

26 And the people came into the wood, & beholde, the hony dropped, and no man moued his hād to his mouth: for the people feared the ^m othe.

27 But Ionathán heard not when his father charged the people with the othe: wherefore he put forth the end of the rod that was in his hād, and dipt it in an hony cōbe, and put his hand to his mouth, and his ⁿ eyes receyued sight.

28 Then answered one of the people, and said, Thy father made y^e people to sweare, saying, Cursed be the man that eateth sustenance this day: and the people were faint.

29 Then said Ionathán, My father hathe troubled the land: se now how mine eyes are made cleare, because I haue tasted a litle of this hony:

30 How muche more, if the people had eatē to day of the spoyle of their enemies which they founde: for had there not bene now a greater slaughter among the Philistims?

31 ¶ And they smote y^e Philistims that day, from Michmásh to Aiaalón: and the people were exceding faint.

32 So the people turned to the spoyle, and

toke shepe, & oxen, and calues, & slewe thē on the ground, and the people did eat thē *with the blood.

33 Then men told Saúl, saying, Beholde, the people sinne against the Lord, in that they eat with the blood. And he said, Ye haue trespassed: roule a great stone vnto me this day.

34 Againe Saúl said, Go abroad among y^e people, & bid them bring me euerie man his ox, and euery mā his shepe, and slaye them here, and eate and sinne not against the Lord in eating with the blood. And the people broght euery man his ox in his hand that night and slewe them there.

35 Then Saúl made an altar vnto the Lord, & that was the first altar that he made vnto the Lord.

36 ¶ And Saúl said, Let vs go downe after the Philistims by night, and spoyle them vntil the morning shine, and let vs not leaue a mā of them. And they said, Do whatsoever thou thinkest best. Then said the Priest, Let vs draw nere hither vnto God.

37 So Saúl asked of God, saying, Shall I go downe after the Philistims? wilt thou deliuer them into the hands of Israël? But he answered him not at that time.

38 ¶ And Saúl said, * All ye chief of y^e people, come ye hither, and knowe, and se by whome this sinne is done this day.

39 For as the Lord liueth, which saueth Israël, though it be done by Ionathán my sonne, he shal dye the death. But none of all the people answered him.

40 Then he said vnto all Israël, Be ye on one side, & I and Ionathán my sonne will be on the other side. And the people said vnto Saúl, Do what thou thinkest best.

41 Then Saúl said vnto the Lord God of Israël, Giue a perfet lot. And Ionathán & Saúl were taken, but the people escaped.

42 And Saúl said, Cast lot betwene me and Ionathán my sonne. And Ionathán was taken.

43 Then Saúl said to Ionathán, Tel me what thou hast done. And Ionathán told him, and said, I tasted a litle hony with y^e end of the rod, that was in mine hand, & lo, I must dye.

44 Againe Saúl answered, God do so and more also, vnles y^e dye y^e death, Ionathán.

45 And the people said vnto Saúl, Shal Ionathán dye, who hathe so mightely deliuered Israël? God forbid. As y^e Lord liueth there shal not one heere of his head fall to the ground: for he hathe wrought wth God this day. So the people deliuered Ionathán that he dyed not.

46 Thē Saúl came vp from the Philistims: & the Philistims wēt to their owne place.

47 ¶ So Saúl helde the kingdome ouer Israël, and foght against all his enemies on

Let the Ephod alone: for I haue no leasure nowe to aske counsell of God, Nomb 27, 21. Judg 7, 21. 2 Cor 10, 23

Though before for feare of the Philistims they declared them selues as enemies to their brethren.

Suche was his hypocritic & arrogancie, y^e he thought to attribute to his policie y^e which God had giuen by the hand of Ionathán. Ebr bread

That is, the punishment, if they brake their othe

Which were dimme before for wearines and hungre.

Or, wearie.

By making this cruel law.

Leu. 7, 26. & 19, 26. deu. 12, 16.

That the blood of the beasts y^e shal be stane, may be pressed out vpon it.

Of shal & on we began he to sayde an altar.

To aske counsell of him.

Judg. 20, 21. Ebr. carcer.

Cause y^e lot to fall on him y^e hathe brokē the othe: but he doeth not consider his presumptiō in commanding the same othe.

The people thought their ductie to rescue him, who of ignorance, had but broken a rathe lawe, and by whome they had receied so great a benedict.

uerie side, against Moáb, and against the children of Ammón, and against Edóm, and against y Kings of Zobáh, & against the Philistims: & whether soeuer he went, he handled them as wicked men.

beastes, and the lambes, and all that was good, & they wolde not destroye the: but euery thing that was vile & noight worthe, that they destroyed.

⁴ Or, obseruance
for me.
As the Lord had commanded, Deu. 25. 17.

48 He gathered also an hoste & smote Amalék, & deliuered Israël out of the hãds of them that spoiled them.

10 ¶ The came the worde of the Lord vnto Samuél, saying,

11 It repeneth me that I haue made Saúl King: for he is turned frõ me, & hathe not perfo: med my commandements. And Samuél was moued, & cryed vnto the Lord all night.

God in his eternal counsell neuer chãgerh nor repeneth, as vsr. 29. though he seemeth to vs to repent, whẽ ane thing goerh contrary to his temporal election.

Called also Abinadãb, Chap 31. 2.

49 Now the sonnes of Saúl were Ionathãn, and Ishui, and Malchishua: and the names of his two daughters, the elder was called Merãb, and the yonger was named Michãl.

12 And whẽ Samuél arose early to mete Saúl in the morning, one tolde Samuél, saying, Saul is gone to Carmel: and beholde, he hathe made him there a place, from whence he returned, and departed, and is gone downe to Gilgãl.

Which was the wife of Dauid, Chap 18. 27.

50 And y name of Sauls wife was Ahinóam the daughter of Ahimãaz: and the name of his chief captaine was Abnér the sonne of Ner, Sauls vnclẽ.

13 ¶ The Samuél came to Saúl, & Saúl said vnto him, Blessed be y of the Lord, I haue fulfilled the cõmandement of the Lord.

This is y nature of hypocrites, to be impudẽt against the truth, to condemne others, & iustifie the selues.

Whome Ionãb the captaine of Dauid slew, 2 Sam. 3. 27.

51 And Kish was Sauls father: and Ner the father of Abnér was the sonne of Abiél.

14 But Samuél said, What meaneth then y bleating of the shepe in mine eares, & the lowing of the oxen which I heare?

As Samuél had forewarnd Chap 9. 11.

52 And there was fore warre against the Philistims all the dayes of Saúl: & whome soeuer Saul sawe to be a strong man, & mete for the warre, he toke him vnto him.

CHAP. XV.

3 Saúl is commanded to slay Amalék. 9 He spareth Agãg & the best things. 19 Samuél reproveth him. 28 Saúl is reiected of the Lord, and his kingdome giuen to another. 33 Samuél beweeth Agãg in pieces.

15 And Saúl answered, Thei haue broght the frõ the Amalekites: for the people spared the best of the shepe, and of the oxen to sacrifice them vnto the Lord thy God, and the remnant haue we destroyed.

Chap 9. 16.

1 ¶ Afterwarde Samuél said vnto Saúl, The Lord sent me to anoint thee King ouer his people ouer Israël: nowe therefore obey the voyce of the wordes of the Lord.

16 Againẽ Samuél said to Saúl, Let me tell thee what the Lord hathe said to me this night. And he said vnto him, Say on.

Meaning of base conditio, as Chap 9. 21.

Because he hathe preferred thee to this honour, thou art bound to obey him. Exod. 17. 14. 20. 24. 20.

2 Thus saith the Lord of hostes, I remember what Amalék did to Israël, how they layed wait for them in the way, as they came vp from Egypt.

17 Then Samuél said, When thou wast little in thine owne fight, wast y not made the head of the tribes of Israël? for the Lord anointed thee King ouer Israël.

That this might be an example of Gods vengeance against the that deale cruelly with his people.

3. Nowe therefore go, and smite Amalék, & destroye ye all that pertaineth vnto them, and haue no cõpassion on them, but slay bothe man and woman, bothe infant and suckeling, bothe oxen, and shepe, bothe camel, and asse.

18 And the Lord sent thee on a iourney, & said, Go, and destroye those sinners the Amalekites, and fight against them, vntil thou destroye them.

Or, knowe their number by the lambe, which they broght. Or, fogus in the valley.

4 ¶ And Saúl assembled the people, and nombred them in Telaim, two hundred thousand footemen, and ten thousand men of Iudãh.

19 Now wherefore hast thou not obeyed y voyce of the Lord, but hast turned to the praye, and hast done wickedly in the fight of the Lord?

He stãderh most ipudẽtly in his owne defence bothe against God & his owne conscience.

Which were the posteritie of Iethrõ Moyses father in lawe.

5 And Saúl came to a citie of Amalék, and set watch at the riuer.

20 And Saúl said vnto Samuél, Yea, I haue obeyd y voyce of the Lord, & haue gone y way which the Lord sent me, and haue broght Agãg the King of Amalék, & haue destroyed the Amalekites.

For Iethrõ came to visit them and gaue them good counsel. Exod. 18. 19.

6 And Saúl said vnto the Kenites, Go, departe, and get you downe from among the Amalekites, lest I destroy you with them: for ye shewed mercy to all the children of Israël, when they came vp frõ Egypt: and the Kenites departed from among the Amalekites.

21 But y people toke of the spoyle, shepe, & oxen, & the chiefest of the things which shulde haue bene destroyed, to offer vnto the Lord thy God in Gilgãl.

Eccl. 4. 17. of 6. 7.

7 So Saúl smote the Amalekites from Hãuilãh as thou comest to Shur; that is before Egypt,

22 And Samuél said, Hathe y Lord as great pleasure in burnt offerings & sacrifices, as whẽ the voyce of y Lord is obeyed? beholde, to obey is better then sacrifice, and to hearken is better then the fat of rammes.

Mat 9. 13. of 22. 7.

8 And toke Agãg the King of the Amalekites aliue, and destroyed all the people with the edge of the sworde.

23 For rebellion is as the sinne of witchcraft, and transgression is wickednes and idolatrie. Because thou hast cast away the worde of the Lord, therefore he hathe cast away thee from being King.

1 God hateth nothing more then the disobedience of his commandement, though y intenceme be ster so good to man.

9 But Saúl and the people spared Agãg, & the better shepe, and the oxen, and the fat

24 Then Saúl said vnto Samuél, I haue sinned

ned: for I haue transgressed the cōmandement of the Lord, & thy wordes, because I feared the people, & obeyed their voyce.

25 Now therefore, I pray thee, take away my sinne, and turne againe with me, that I may worship the Lord.

26 But Samuél said vnto Saúl, I wil not returne with thee: for thou hast cast away the worde of the Lord, & the Lord hath cast away thee, that thou shalt not be Kíng ouer Israél.

27 And as Samuél turned him selfe to go away, he caught y lap of his coat, & it rét.

28 Then Samuél said vnto him, The Lord hath rent the kingdome of Israél from thee this day, & hath giuen it to thy neighbour, that is better then thou.

29 For in dede the strength of Israél wil not lie nor repent: for he is not a man that he shulde repent.

30 Then he said, I haue sinned: but honour me, I pray thee, before the Elders of my people, & before Israél, & turne againe w me, that I may worship the Lord thy God.

31 ¶ So Samuél turned againe, and followed Saúl: and Saúl worshipped the Lord.

32 Thē said Samuél, Bring ye hither to me Agág y King of the Amalekites: & Agág came vnto him p'cafamily, and Agág said, Truly the bitteines of death is passed.

33 And Samuél said, * As thy swoude hath made women childeles, so shalt thy mother be childeles among other womē. And Samuél hewed Agág in pieces before the Lord in Gilgál.

34 ¶ So Samuél departed to Ramáh, and Saúl went vp to his house to Gibeah of Saúl.

35 And Samuél came nomore to se Saúl vntil y day of his death: but Samuél mourned for Saúl, and the Lord ¶ repented that he made Saúl King ouer Israél.

CHAP. XVI.

1 Samuél is reprov'd of God, & is sent to anoint Dauid. 7 God regardeth the heart 13 The Spirit of the Lord commeth vpon Dauid. 14. The wicked spirit is sent vpon Saúl. 19 Saúl sendeth for Dauid.

1 THE Lord thē said vnto Samuél, How long wilt y mourne for Saúl, seing I haue cast him away from reigning ouer Israél: hit thine horne with oyle and come, I wil send thee to Ishái the Bethlehemite: for I haue prouided me a King among his sonnes.

2 And Samuél said, How can I go for if Saúl shal heare it, he wil kil me. Then the Lord answered, Take an heifer w thee, & say, I am come to do sacrifice to y Lord.

3 And call Ishái to the sacrifice, and I wil shewe thee what y shalt do, & y shalt anoint vnto me him whome I name vnto thee.

4 So Samuél did y the Lord bade him, & came to Beth-léhem, and the Elders of the

towne were astonied at his comming, & said, Comest thou peaceably?

5 And he answered, Yea: I am come to do sacrifice vnto the Lord: sanctifie your selues, & come with me to the sacrifice. And he sanctified Ishái and his sonnes, and called them to the sacrifice.

6 And when they were come, he loked on Eliáb, and said, Surely the Lords Anointed is before him.

7 But the Lord said vnto Samuél, Loke not on his cōtinance, nor on the height of his stature, because I haue refused him: for God seeth not as man seeth: for man loketh on the outward appearance, but the Lord beholderth the heart.

8 Then Ishái called Abinadáb, & made hī come before Samuél. And he said, Nether hath the Lord chosen this.

9 Thē Ishái made Shámáh come. And he said, Nether yet hath y Lord chosen hī.

10 Againe Ishái made his seuen sonnes to come before Samuél: & Samuél said vnto Ishái, The Lord hath chose none of these.

11 Finally Samuél said vnto Ishái, Are there no more children but these? And he said, There remaineth yet a litle one behinde, y kepeth the shepe. Then Samuél said vnto Ishái, * Send and fet him: for we wil not sit downe, til he be come hither.

12 And he sent, and broght him in: and he was ruddie, and of a good countinace, & comelic visage. And y Lord said, Arise, & anoint him: for this is he.

13 Thē Samuél toke the horne of oyle, & anointed him in the middes of his brethren. And the Spirit of the Lord came vpon Dauid, from that day forward: thē Samuél rose vp, and went to Ramáh.

14 ¶ But the Spirit of the Lord departed from Saúl, and an euil spirit sent of the Lord vexed him.

15 And Sauls seruáts said vnto hī, Beholde now, y euil spirit of God vexeth thee.

16 Let our lord therefore commande thy seruants, that are before thee, to seke a man, that is a conning player vpon the harpe: that when the euil spirit of God commeth vpon thee, he may playe with his hand, & thou maiest be eased.

17 Saúl then said vnto his seruáts, Prouide me a man, I pray you, that can play wel, & bring him to me.

18 Then answered one of his seruants, and said, Beholde, I haue sene a sonne of Ishái, a Bethlehemite, that can playe, & is lti óg, valiát & a má of warre & wise in matters, & a comely personē, & y Lord is with hī.

19 ¶ Wherefore Saúl sent messengers vnto Ishái, & said, Send me Dauid thy sonne, which is with the shepe.

20 And Ishái toke an aile laden with bread & a flagon of wine & a kid, & sent thē by

c Fearing, lest some grieuous crime had bene committed, because y Prophet was not wonte to come thither.

d Thinking, y Eliáb had bene appointed of God to be made King

1 Chro 28.29. 167.11.20. & 17.20. & 20.12. p[sa]l. 78.20c

11 Ebr are the children ended

2 Sam. 7.8. p[sa]l. 78.71. & 83.21c

Aff 7.46. & 13.22 Or, p[ro]phesied.

e The wicked spirits are at Gods commandment to execute his will against y wicked.

f Though Dauid was now anointed King by y Prophet, yet God v olde exercise him in sondry sortes before he had the vse of his kingdome.

k This was not true repentance, but dissimulation, fearing y losse of his kingdome

l That is, to Dauid m Meaning God, who maketh cōmeteth & pretermeteth his.

10, in border- n He suspected nothing lesse then death, or as some write, he passed not for death Exod 17.11. Num 14.45

o where his house was

p Thogh Saúl came where Samuél was, Chap 19.22. q As ver. 15

g Signifying, y we ought not to shewe ourselves more pitiful thin God, nor to la ment thē, whome he casteth of.

11 Ebr is the he had b That is, to make a peace offering, which might be done though y Arke was not there.

Goliath defieeth Israél. I. Samuél.

the hand of Dauid his sonne vnto Saúl.

Or, seruants.

21 And Dauid came to Saúl, and stode before him: and he loued him very wel, and he was his armour bearer.

22 And Saúl sent to Ishái, saying, Let Dauid now remaine with me: for he hathe founde fauour in my fight.

23 And so when the euil spirit of God came vpon Saúl, Dauid toke an harpe and plaied with his hand, & Saúl was & refreshed, & was eased: for the euil spirit departed from him.

God wolde y Saúl shulde receiue this benefite as at Dauids had, y his cōdemnation might be the more euident, for his cruel hite to wards him.

CHAP. XVII.

1 The Philistims make warre against Israél. 10 Goliath defieeth Israél. 17 Dauid is sent to his brethren. 34 The strength and boldenes of Dauid. 47 The Lord saueih not by sworde nor speare. 50 Dauid killeth Goliath and the Philistims flee.

1 Now the Philistims gathered their armies to battel, and came together to Shochóh, which is in Iudáh, & pitched betwene Shochóh and Azekáb, in the coast of Dammim.

Or, in Ephraim.

2 And Saúl, and the men of Israél assembled, and pitched in the valley of Eláh, & put them selues in battel array to meté the Philistims.

Or, of the vale.

3 And the Philistims stode on a mountaine on the one side, and Israél stode on a mountaine on the other side: so a valley was betwene them.

Betweene the two campe.

4 ¶ Then came a mā betwene them: bothe out of the tentes of the Philistims, named Goliath of Gath: his height was six cubits and an hand breadth,

Or, made of plate.

5 And had an helmet of brasse vpō his head, and a brigandine vpon him: and the weight of his brigandine was five thousand shekels of brasse.

That is, 156 lib 4 ounces, after halfe an ounce the shekel & 600 shekels weight amounteth to 12 lib 3 quarters.

6 And he had bootes of brasse vpō his legges, & a shilde of brasse vpō his shoulders.

7 And the shafte of his speare was like a weauers beame: and his speare head weyed six hundred shekels of yron: and one bearing a shilde went before him.

8 And he stode, and cryed against the hoste of Israél, and said vnto them, Why are ye come to set your battel in array? am not I a Philistim, and you seruants to Saúl? chose you a mā for you, & let him come downe to me.

Or, suite me.

9 If he be able to fight with me, and kil me, then wil we be your seruants: but if I ouercome him, and kil him, then shal ye be our seruants, and serue vs.

10 Also the Philistim said, I defie the hoste of Israél this day: giue me a man, that we may fight together.

Or, bid to bid.

11 When Saúl and all Israél heard those wordes of the Philistim, they were discouraged, and greatly afrayed.

Chap. 18.

12 ¶ Now this Dauid was the sonne of an Ephrathite of Beth-léhem Iudáh, named

Ishái, which had eight sonnes: and this mā was taken for an olde man in the dayes of Saúl.

Or, he was called, and among the ybar bare office.

13 And the thre eldest sonnes of Ishái went and followed Saúl to the battel: and the names of his thre sonnes that wēt to battel, were Eliáb the eldest, & the next Abinadáb, and the third Shammáh.

14 So Dauid was the least: and the thre eldest went after Saúl.

15 Dauid also went, but he returned from Saúl to fede his fathers shepe in Beth-léhem.

To serue Saúl, as chap 16. ver. 19.

16 And the Philistim drewe nere in y morning, and eueing, and continued fourtie dayes.

17 And Ishái said vnto Dauid his sonne, Take now for thy brethren an Epláh of this parched corne, and these ten cakes, and runne to the hoste to thy brethren.

Though Ishái ment one thing, yet Gods providence direct Dauid to another end.

18 Also cary these ten fresh cheses vnto the captaine, and loke how thy brethren fare, and receiue their pledge.

If they haue laied any thing to gage for their necessitie, redeme it out.

19 (Then Saúl and they, and all the men of Israél were in the valley of Eláh, fighting with the Philistims)

20 ¶ So Dauid rose vp early in the mornig, and left the shepe with a keeper, and toke and went as Ishái had commanded him, & came within the compasse of the hoste: & the hoste went out in array, and showed in the battel.

21 For Israél and the Philistims had put them selues in array, armie against armie.

22 And Dauid left the things, which he bare, vnder the hands of the keeper of the cariage, and ran into the hoste, & came, and asked his brethren how they did.

Or, visited.
Or, of peace.

23 And as he talked with them, beholde, the man that was betwene the two armies, came vp, (whose name was Goliath the Philistim of Gath) out of the armie of the Philistims, and spake suche wordes, & Dauid heard them.

Or, valley.
As are about rehearsed ver. 8, & 9.

24 And all the men of Israél, when they sawe the man, ran away from him, & were fore afrayed.

25 For euery man of Israél said, Sawe ye not this man that cometh vpeuen to reuile Israél is he come vp: and to him that killeth hī, wil the King giue great riches, and wil giue him his daughter, yea, and make his fathers house fre in Israél.

10th. 15. 10th.
From taxes & payments.

26 ¶ Then Dauid spake to the men that stode with him, and said, What shalbedone to the man that killeth this Philistim, and taketh away the shame from Israél: for who is this vncircumcised Philistim, that he shulde reuile the hoste of the liuing God?

This dishonour y he doeth to Israél.

27 And the people answered him after this maner, saying, Thus shal it be done to the

the man that killeth him.

28 And Eliáb his eldest brother heard whé he spake vnto the men, & Eliáb was very angry with Dauid, and said, Why comest thou downe hether? and with whom hast y left those fewe shepe in the wildernes: I knowe thy pride and the malice of thine heart, that thou art come downe to se the battel.

For his fathers sending was a iuste occasion, & also he tel him self inwardly moued by Gods Spirit.

29 Then Dauid said, What haue I now done? Is there not a cause?

30 And he departed from him into the presence of another, and spake of the same maner, and the people answered him according to the former wordes.

31 ¶ And thei that heard the wordes which Dauid spake, rehearsed them before Saúl, which caused him to be broght.

32 So Dauid said to Saúl, Let no más heart faile him, because of him: thy seruant wil go, and fight with this Philistim.

Here Saúl seeth Dauids faith by the fidelitie of Saúl.

33 And Saúl said to Dauid, Thou art not able to go against this Philistim to fight with him: for thou art a boye, and he is a man of warre from his youth.

Dauid by the experience y he hath had in time past of Gods helpe, nothing doubting to overcome this danger, seing he was zealous for Gods honour.

34 And Dauid answered vnto Saúl, Thy seruant kept his fathers shepe, and there came a lyon and likewise a beare, and toke a shepe out of the flocke,

35 And I went out after him & smote him, & toke it out of his mouth: and when he arose against me, I caught him by the bearde, and smote him, and slewe him.

36 So thy seruant slewe bothe the tyon, and the beare: therefore this vncircumcised Philistim shalbe as one of them, seing he hath railed on y hoste of the liuing God.

For by these examples he sawe that the power of God was w him.

37 ¶ Moreouer Dauid said, The Lord that deliuered me out of the pawe of the lyon, and out of the pawe of the beare, he wil deliuer me out of the hand of this Philistim. Then Saúl said vnto Dauid, Go, and the Lord be with thee.

Or, assayed

38 And Saúl put his rayment vpon Dauid, and put an helmet of brasse vpon his head, and put a brigandine vpon him.

39 The giude Dauid his sworde vpon his rayment, and began to go: for he neuer proued it: and Dauid said vnto Saúl, I can not go with these: for I am not accustomed, wherefore Dauid put them of him.

To y intent that by these weake meanes God might only be knowen to be y autor of this victorie.

40 Then toke he his staffe in his hand, and chose him five smothe stones out of a brooke, and put them in his shepherdes bag or skuppe, & his sling was in his hád, and he drewe nere to the Philistim.

41 ¶ And the Philistim came & diewe nere vnto Dauid, and the man that bare the shield went before him.

42 Now when the Philistim looked about and sawe Dauid, he disdained him: for he was but yong, rudly & of a comely face.

43 And the Philistim said vnto Dauid, Am

I a dog, that thou comest to me with itaues? And the Philistim cursed Dauid by his gods.

He sware by his gods that he wolde destroye him.

44 And y Philistim said to Dauid, Come to me, and I wil giue thy flesh vnto the foules of the heauen, and to the beastes of the field.

45 ¶ The said Dauid to y Philistim, Thou comest to me with a sworde, and with a speare, and with a shield; but I come to thee in the Name of the Lord of hostes, the God of the hoste of Israél, whome thou hast railed vpon.

46 This day shal the Lord close thee in mine hand, and I shal smite thee, and take thine head from thee, and I wil giue the carcases of the hoste of the Philistims this day vnto the foules of the heauen, & to the beastes of the earth, y all the worlde may knowe that Israél harbe a God,

Dauid being assured bothe of his cause & of his calling, prophesied of the destruction of the Philistims.

47 And that all this assemblie may knowe, that the Lord saueh not with sworde nor with speare (for the battel is the Lords) & he wil giue you into our hands.

48 And when the Philistim arose to come and drawe nere vnto Dauid, Dauid rested & ran to fight against the Philistim.

Being moued with a seruent zeale to be reuenged vpon this blasphemer of Gods Name.

49 And Dauid put his hand in his bag, and toke out a stone, & slang it and smote the Philistim in his forehead, that the stone stuck in his forehead, and he fel groueling to the earth.

50 So Dauid ouercame the Philistim with a sling and with a stone, & smote the Philistim, & slewe him, when Dauid had no sworde in his hand.

Eccles. 47. 4. 1. 1746. 4. 30.

51 Then Dauid ran, and stode vpon the Philistim, and toke his sworde & drew it out of his sheath, and slewe him, & cut of his head therewith. So whé the Philistims sawe, that their champion was dead, they fled.

52 And the men of Israél and Iudáh arose, and showed, and followed after the Philistims, vntil thei came to the valley, and vnto the gates of Ekion: and the Philistims fel downe wounded by the way of Shaaraim, euen to Gath and to Ekion.

Or, Gai, shite.

53 And the children of Israél returned from pursuing the Philistims, and spoiled their tents.

54 And Dauid toke the head of the Philistim, and broght it to Ierusalém, and put his armour in his tent.

Or, house at Beth léhem.

55 ¶ When Saúl sawe Dauid go forth against the Philistim, he said vnto Abnér the captaine of his hoste, Abnér, whose sonne is this yong man? and Abnér answered, As thy soule liueth, o King, I can not tel.

That is, of what familie & tribe is he? or els, he had forgotten Dauid, albeit he had receiued so great a benefitt by him.

56 The King said, Enquire thou whose sonne this yong man is.

57 And when Dauid was returned from the

slaughter of y Philistim, the Abner toke him, & broght him before Saúl with the head of the Philistim in his hand.

58 And Saúl said to him, Whose sonne art thou, thou yong man? And Dauid answered, I am the sonne of thy seruant Ishai the Bethlehemite.

CHAP. XVIII.

1 The amitie of Ionathán and Dauid. 2 Saúl enuieith Dauid for the praise that the womē gaue him 11 Saúl wolde haue slayne Dauid 17 He promiseth him Meráb to wife, but giueth him Michal 27 Dauid deliuereth to Saúl two hundred foreskinnes of the Philistims. 29 Saúl feareth Dauid, seing that the Lord is with him.

a His affection was fully bent toward him

1 And when he had made an end of speaking vnto Saúl, the a soule of Ionathán was knit with the soule of Dauid, and Ionathán loued him, as his owne soule.

2 And Saúl toke him that day, and wolde not let him returne to his fathers house.

3 Then Ionathán and Dauid made a covenant: for he loued him as his owne soule.

4 And Ionathán put of the robe that was vpon him, and gaue it Dauid, and his garments, euen to his sworde, & to his bowe, and to his girdle.

b That is, he prospered in all his doings.

5 And Dauid went out whether soeuer Saúl sent him, & behaued him selfe. b wisely: so that Saúl set him ouer the mé of warre, and he was accepted in the sight of all the people, and also in the sight of Sauls seruants.

c To wit, Goliath.

6 ¶ When thei came againe, and Dauid returned from the slaughter of the c Philistim, the women came out of all cities of Israél, singing and dancing to mete King Saúl, with timbrels, with instruments of ioye, and with rebeckes.

d Ebr answered, playing Chap. 21. 11. & 29. 5 eccl. 47. 7.

7 And the women sang by cours in their playe, & said, * Saúl hatue slayne his thousand, and Dauid his ten thousand.

8 Therefore Saúl was exceeding wrath, and the saying displeas'd him, & he said, Thei haue ascribed vnto Dauid ten thousand, & to me thei haue ascribed but a thousand, & what can he haue mote saue the kingdome?

e Because he bare him enie & hatred.

9 Wherefore Saúl e had an eye on Dauid from that day forward.

f That is, spake as a man beside him selfe: for so the people abused this worde, when thei colde not vnderstand.

10 ¶ And on the morowe, the euil spirit of God came vpon Saúl, & he f prophecied in the middes of the house: and Dauid played with his hand like as at other times, and there was a speare in Sauls hand.

11 And Saúl toke the speare, and said, I wil smite Dauid through to y wall. But Dauid auoyded twise out of his presence.

12 And Saúl was afraid of Dauid, because the Lord was with him, and was departed from Saúl.

g Meaning, he was captaine ouer y people.

13 Therefore Saúl pur him from him, and made him a captaine ouer a thousand, and he went g out and in before the people.

14 And Dauid behaued him selfe wisely in all his waies: for the Lord was with him.

15 Wherefore when Saúl saue that he was very wise, he was afraid of him.

16 For all Israél and Iudáh loued Dauid, because he went out and in before them.

17 ¶ The Saúl said to Dauid, Beholde mine eldest daughter Meráb, her I wil giue thee to wife: onely be a valiant sonne vnto me, and h fight the Lords battels: for Saúl thought, Mine hand shal not be vpon him, but the hand of the Philistims shal be vpon him.

g Fight against them y warre against Gods people

18 And Dauid answered Saúl, What am I? and what is my life, or the familie of my father in Israél, that I shulde be sonne in lawe to the King?

19 Howbeit when Meráb Sauls daughter shulde haue bene giue to Dauid, h she was giue vnto Adriél a Meholahite to wife.

h By whome he had five sonnes, which Dauid put to death at the request of the Gibeonites, 2 Sam 21. 2.

20 ¶ Then Michal Sauls daughter loued Dauid: and thei shewed Saúl, & the thing pleased him.

21 Therefore Saúl said, I wil giue him her, that she may be a i snare to him, and that the hád of the Philistims may be against hi. Wherefore Saúl said to Dauid, Thou shalt this day be my sonne in lawe in the one of the twaine.

i So his hypocrite appeareth: or vnder pretence of fauour he sought his destruction.

22 And Saúl comanded his seruants, Speake with Dauid secretly, and say, Beholde, the King hathe a fauour to thee, and all his seruants loue thee: be now therefore the Kings sonne in lawe.

23 And Sauls seruants spake these wordes in the eares of Dauid. And Dauid said,

k Semeth it to you a light thing to be a Kings sonne in lawe, seing that I am a poore man and of small reputacion?

k Meaning, y he was not able to endowe his wife with riches.

24 And then Sauls seruants broght him worde againe, saying, Suche wordes spake Dauid.

25 And Saúl said, This wise shal ye say to Dauid, The King desireth no dowrie, but an húdretth foreskinnes of the Philistims, to be auenged of the Kings enemies: for Saúl thought to make Dauid fall into the hands of the Philistims.

26 And when his seruants tolde Dauid these wordes, it pleased Dauid wel, to be the l Kings sonne in lawe: and the daies were not expued.

l Because he thought him selfe able to compass the Kings request.

27 Afterwarde Dauid arose with his men, and went and slewe of the Philistims two hundred men: and Dauid broght their foreskinnes, and m thei gaue them wholy to the King that he might be the Kings sonne in lawe: therefore Saúl gaue him Michal his daughter to wife.

m Meaning, Dauid and his soldiers

28 Then Saul saue, & vnderstode that the Lord was with Dauid, & that Michal the daughter of Saúl loued him.

29 The Saúl was more & more n afraid of

n To be deprived of his kingdome.

Dauid, and Saul became alway Dauids enemy.

o That is, Dauid had better successe against the Philistines then Sauls me.

30 And when the princes of the Philistims went forthe, at their going for the Dauid behaued him selfe more wisely then all the seruantes of Saul, so that his name was muche set by.

CHAP. XIX.

2 Ionathan declareth to Dauid the wicked purpose of Saul 11 Michal his wife saueth him 18 Dauid cometh to Samuel. 23. The Spirit of prophete cometh on Saul:

a Before Saul fought Dauids life secretly, but now his hypocrite bursteth forth to open crueltye

1 Then Saul spake to Ionathan his sonne, and to all his seruants, that they shulde kil Dauid: but Ionathan Sauls sonne had a great fauour to Dauid.

b That I may gaine thee warning what to do.

2 And Ionathan tolde Dauid, saying, Saul my father goeth about to slaye thee: now therefore, I pray thee, take hede vnto thy selfe vnto the morning, and abide in a secret place, and hide thy selfe.

3 And I wil go out, and stand by my father in the field where thou art, and wil commune with my father of thee, and I wil fe what he saith and wil tel thee.

wE b be pat his soule in his hand Iudg 12.3. 1 sam 27.21. psal 119.109.

4 ¶ And Ionathan spake good of Dauid vnto Saul his father, and said vnto him, Let not the King sinne against his seruants, against Dauid: for he hath not sinned against thee, but his workes haue bene to thee very good.

c Whatsoeuer he pretended outwardly, yet his heart was full of mallice

5 For he did put his life in danger, and slewe the Philistin, and the Lord wrought a great saluation for all Isiael: thou sawest it, and thou reioycest: wherefore then wilt thou sinne against innocent blood, & slaye Dauid without a cause?

6 Then Saul hearkened vnto the voyce of Ionathan, and Saul sware, As the Lord liueth, he shal not dye.

7 So Ionathan called Dauid, and Ionathan shewed him all those wordes, & Ionathan broght Dauid to Saul, and he was in his presence as in times past.

8 ¶ Againe the warre began, and Dauid wet out and fought with the Philistims, and slewe them with a great slaughter, & they fled from him.

d He plaide on his harpe to mitigate the rage of the euil Spirit, as Chap 16.23

9 ¶ And the euil Spirit of the Lord was vpon Saul, as he sate in his house hauing his speare in his hand, and Dauid played with his hand.

10 And Saul entended to smite Dauid to the wall with the speare: but he turned aside out of Sauls presence, and he smote the speare against the wall: but Dauid fled, and escaped the same night.

e Thus God moued bothe the sonne and daughter of this tyrant to fauour Dauid against their father.

11 Saul also sent messengers vnto Dauids house, to watche him, and to slaye him in the morning: & Michal Dauids wife tolde it him, saying, If thou saue not thy self this night, tomorowe thou shalt be slaine.

12 So Michal let Dauid downe through

a window: and he went, and fled, and escaped.

13 Then Michal toke an image and layed it in the bed, and put a pillowe stuffed with goates heere vnder the head of it, and couered it with a cloth.

14 And when Saul sent messengers to take Dauid, she said, He is sicke.

15 And Saul sent the messengers againe to se Dauid, saying, Bring him to me in the bed, that I may slaye him.

f Beholde, how y tyrant to accomplish their rage, neither regard the nor friendship. God nor man.

16 And when the messengers were come in, beholde, an image was in the bed, with a pillowe of goates heere vnder the head of it.

17 And Saul said vnto Michal, Why hast thou mocked me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said vnto me, Let me go, or els I wil kil thee.

18 ¶ So Dauid fled, and escaped, and came to Samuel to Ramah, and tolde him all that Saul had done to him: and he and Samuel went and dwelt in Ramah.

g Naioth was a scholl where the worde of God was studyed, nere to Ramah.

19 But one tolde Saul, saying, Beholde, Dauid is at Naioth in Ramah.

20 And Saul sent messengers to take Dauid: and when they sawe a companie of Prophets prophecieng, and Samuel standing as appointed ouer them; the Spirit of God fel vpon the messengers of Saul, and they also prophecied.

h Being their chief instructor 1 Chaged their mindes and praised God.

21 And when it was tolde Saul, he sent other messengers, and they prophecied likewise: againe Saul sent the third messengers, and they prophecied also.

22 Then went he him self to Ramah, and came to a great well that is in Sechu, and he asked, and said, Where are Samuel and Dauid? and one said, Beholde, they be at Naioth in Ramah.

23 And he went thither, ouer to Naioth in Ramah, and the Spirit of God came vpon him also, and he went prophecieng vntil he came to Naioth in Ramah.

k With a minde to persecute them.

24 And he stript of his clothes, and he prophecied also before Samuel, and fel downe naked all that day and all that night: therefore they say, * Is Saul also among the Prophetes?

l His kingly apparel m He humbled him selfe as other did Chap 10.11.

CHAP. XX.

2 Ionathan comforteth Dauid 3 They renue their league 33 Saul wolde haue killed Ionathan 38 Ionathan aduertiseth Dauid by thre arrowes of his fathers fury:

1 And Dauid fled from Naioth in Ramah, and came and said before Ionathan, What haue I done? what is mine iniquitie? and what sinne haue I committed before thy father, that he seeketh my life?

n For Saul was stayed, & prophecied a day & a night by Gods prouidence, that Dauid might haue time to escape

2 And he said vnto him, God forbid, thou shalt not dye: beholde, my father wil do

Ebr. remeile it in mine care.

nothing great nor small, but he wil" shew it me: and why shulde my father hide this thing from me? he wil not do it.

3 And Dauid sware againe and said, Thy father knoweth that I haue founde grace in thine eyes: therefore he thinketh, Ionathán shal not knowe it, lest he be sory: but in dede, as the Lord liueth, and as thy soule liueth, there is but a steppe betwene me and death.

I am in great danger of death.

Ebr. sayeth.

4 Then said Ionathán vnto Dauid, Whatsoeuer thy soule requireth, that I wil do vnto thee.

5 And Dauid said vnto Ionathán, Beholde, tomorowe is the first day of the moneth, and I shulde sit with the King at meat: but let me go, that I may hide my selfe in the fields, vnto the third day at euen.

c At what time there shulde be a solene sacrifice, Nób. 28, 11: to the w they added peace offrings and feasts.

6 If thy father make mencion of me, then say, Dauid asked leaue of me, y he might go to Beth-léhé to his owne citie: for there is a yereily sacrifice for all that familie.

d Read Chap. 4, 21.

7 And if he say thus, It is wel, thy seruant shal haue peace: but if he be angry, be sure that wickednes is concluded of him.

8 So shalt thou shewe mercy vnto tny seruant: *for thou hast ioyned thy seruant into a couenant of the Lord with thee, & if there be in me iniquitie, slaye thou me: for why shuldest thou bring me to thy father?

Chap. 13, 16.

9 ¶ And Ionathán answered, God kepe y from thee: for if I knwe that wickednes were concluded of my father to come vpon thee, wolde not I tel it thee?

e That he were fully determined.

f If thy father do fauour me.

10 Thē said Dauid to Ionathán, Who shal tel me how shal I knowe, if thy father answer thee cruelly?

11 And Ionathán said to Dauid, Come and let vs go out into the field: and they twaine went out into the field.

12 Then Ionathán said to Dauid, O Lord God of Israhél, when I haue groped my fathers minde tomorowe at this time, or with in this thre dayes, & if it be wel with Dauid, and I then send not vnto thee, and shewe it thee,

g The Lord punishe me more grieuouly.

13 The Lord s do so & muche more vnto Ionathán: but if my father haue minde to do thee euil, I wil shewe thee also, & send thee away, that thou mayest go in peace: and the Lord be with thee as he hath bene with my father.

14 Likewise I require not whiles I liue: for I dout not but thou wilt shewe me the mercy of the Lord, ^h that I dye not.

h I knowe y if thou werest now preferred to y kyngdome, thou woldest not destroy me, but shewe thy selfe friendly to my posterite.

15 But I require that thou cut not of thy mercie from mine house for euer: no, not whē the Lord hath destroyed the enemies of Dauid, euerie one from the earth.

16 So Ionathán made a bonde with the house of Dauid, saying, Let the Lord require it at the hands of Dauids enemies.

And againe Ionathán sware vnto Dauid, because he loued him (for he loued him as his owne soule)

18 Thē said Ionathán to him, Tomorowe is y first day of the moneth: and thou shalt be looked for, for thy place shalbe empty. ⁱ Or, mentioned.

19 Therefore thou shalt hide thy selfe thre dayes, then thou shalt go downe quickly and come to the place where thou didest hide thy selfe, when this matter was in hand, & shalt remaine by the itone "Ezél.

i Ebr. of the way, because it serued as a signe to shewe the way to thē that passed by

20 And I wil shoote thre arrowes on the side thereof, as thogh I shot at a marke.

21 And after I wil send a boy, saying, Go, seke the arrowes. If I say vnto the boy, Se, y arrowes are on this side thee, bring them, and come thou: for it is wel with thee and no hurt, as the Lord liueth.

ii Ebr. peace.

22 But if I say thus vnto the boy, Beholde, the arrowes are beyonde thee, go thy way: for the Lord hath sent thee away.

1 The Lord is the ourour of thy departure.

23 As touching the thing which thou and I haue spoken of, beholde, the Lord be betwene thee and me for euer.

24 ¶ So Dauid hid him selfe in the field: & when the first day of the moneth came, the King sate to eat meat.

25 And the King sate, as at other times vpon his seat, euen vpon his seat by the wall: & Ionathán arose, and Abnér sate by Sauls side, but Dauids place was empty.

26 And Saúl said nothing that day: for he thought, Some thing hath befallen him, thogh he were cleane, or els because he was not purified.

k Yet he might haue some busines to let him.

27 But on the morow which was the secōd day of the moneth, Dauids place was empty againe: and Saúl said vnto Ionathán his sonne, Wherefore commeth not the sonne of Israhí to meat, nether yesterday nor to day?

l Thus he speaketh contemptuously of Dauid.

28 And Ionathán answered vnto Saúl, Dauid required of me, that he might go to Beth-léhém.

29 For he said, Let me go, I pray thee: for our familie offreth ^m a sacrifice in the citie, and my brother hath sent for me: therefore now if I haue found fauour in thine eyes, let me go, I pray thee, & se my brethrē: this is the cause that he cometh not vnto the Kings table.

m That is a peace offering.

n Meaning all his kinfolke.

30 Then was Saúl angry with Ionathán, & said vnto him, Thou sonne of the wicked rebellious woman, do not I knowe, that thou hast chosen the sonne of Israhí to thy confusion and to the confusion and shame of thy mother?

o Thou art euer contrary vnto me as thy mother is.

31 For as long as the sonne of Israhí liueth vpon the earth, thou shalt not be stablished, nor thy kingdome: wherefore now send and fet him vnto me, for he shal surely dye.

p Ebr. sonne of death.

32 And Ionathán answered vnto Saúl his father,

father, and said vnto him, Wherefore shal he dye: what hath he done?

33 And Saúl cast a speare at him to hit him, whereby Ionathán knewe, that it was determined of his father to slaye Dauid.

34 ¶ So Ionathán arose from the table in a great angre, and did eat no meat the secód day of the moneth: for he was sory for Dauid, and because his father had reuiled him.

35 On the next morning therefore Ionathán went out into the field, and at the time appointed with Dauid, and a litle boy with him.

36 And he said vnto his boy, Runne now, seke the arrowes which I shoote, & as the boy ran, he shot an arrowe beyonde him.

37 And when the boy was come to the place where the arrowe was that Ionathán had shot, Ionathán cryed after the boy, & said, Is not the arrowe bey ond thee?

38 And Ionathán cryed after the boy, Make speede, haste and stand not still: and Ionathás boy gathered vp the arrowes, and came to his master,

39 But the boy knewe nothing: onely Ionathán and Dauid knewe the matter.

40 Then Ionathán gaue his bowe and arrowes vnto the boy that was with him, & said vnto him, Go, carie them into the citie.

41 ¶ Assone as the boy was gone, Dauid arose out of a place that was towarde the South, and fel on his face to the ground, and bowed him selfe thre times: and they kyssed one an other, and wept bothe twaine, til Dauid exceded.

42 Therefore Ionathán said to Dauid, Go in peace: that which we haue sworne bothe of vs in the Name of the Lord, saying, The Lord be betwene me & thee, and betwene my feede and betwene thy feede, let it stand for euer.

43 And he arose and departed, and Ionathán went into the citie.

CHAP. XXI.

1 Dauid fleeth to Nob to Ahimélech the Priest. 6 He getteth of him the shewbread to satisfie his hunger. 7 Doeg Sauls seruant was present. 10 Dauid fleeth to King Achish. 13 And there fameth him selfe mad.

1 **T**HEN came Dauid to a Nob, to Ahimélech the Priest, and Ahimélech was astonied at the meeting of Dauid, and said vnto him, Why art thou alone, and no mā with thee?

2 And Dauid said to Ahimélech the Priest, The King hath commanded me a certeine thing, and hath said vnto me, Let no man knowe whereabout I send thee, & what I haue commanded thee, and I haue appointed my seruants to suche and suche places.

3 Now therefore if thou hast ought vnder thine hand, giue me fiue cakes of bread, or what commeth to hand.

4 And the Priest answered Dauid, & said, There is no commune bread vnder mine hand, but here is halowed bread, if yong men haue kept them selues, at least from women.

5 Dauid then answered the Priest, and said vnto him, Certainly women haue bene separate fro vs these two or thre dayes since I came out: and the vessels of yong men were holy, thogh the way were prophane, & how muche more then shal euery one be sanctified this day in the vessel?

6 So the Priest gaue him halowed bread: for there was no bread there, saue the shewbread that was také from before the Lord, to put hote bread there, the day that it was taken away.

7 (And there was the same day one of the seruants of Saúl abiding before the Lord, named Doeg the Edomite, the chiefest of Sauls herdemen)

8 And Dauid said vnto Ahimélech, Is there not here vnder thine hand a speare or a sword? for I haue nether broght my sword nor mine haines with me, because the Kings busines required haste.

9 And y Priest said, The sword of Goliath the Philistim, whome thou slewest in the valley of Eláh, beholde, it is wrapt in a clothe behinde the Ephód: if thou wilt take that to thee, take it: for there is none other saue that here, & Dauid said, There is none to that, giue it me.

10 And Dauid arose & fled the same day from the presence of Saúl, & went to Achish the King of Gath.

11 And the seruants of Achish said vnto hi, Is not this Dauid the King of the land? did they not sing vnto him in dances, saying, Saúl hath slain his thousand, & Dauid his ten thousand?

12 And Dauid considered these wordes, & was fore afraid of Achish the King of Gath.

13 And he chāged his behauiour before thé, and fained him selfe mad in their hands, & scrabled on the doores of the gate, & let his spetle fall downe vpon his bearde.

14 Then said Achish vnto his seruants, Lo, ye se the mā is beside him selfe, wherefore haue ye broght him to me?

15 Haue I nede of mad men, that ye haue broght this fellowe to play the mad man in my presence? shal he come into mine house?

CHAP. XXII.

1 Dauid hideth him selfe in a cave. 2 Many that were in trouble came vnto him. 9 Doeg accuseth Ahimélech. 18 Saúl causeth the Priests to be slaine. 20 Abiathar escapeth.

p For it were to great tyrannie to put one to death and not to shewe cause why

q For this was the third day, as it was agreed vpon, vers 5.

r By these wordes he admonished Dauid what he ought to do

s Ebr in Heb. mens.

t It seemeth y he had shot on the Northside of the stone, lest the boy shoulde haue espied Dauid

u Which othe he calleth in the eight verse the couenāt of the Lord.

a Where the Arke the was, to iske counsel of the Lord

b These instructions that we se in the saynes of God, teach vs that none hath his iustice in him selfe, but receaith it of Gods mercie.

Exod 25, 36, leu 24, 5. mat 12, 3. c If they haue not companied w their wiaues.

d That is, their bodies.

e Shal be mote careful to kepe his vessel holy, when he shal haue eatē of this holy food?

f Tarrying to worlship before the Arke. Or, master of them that kept Sauls cauel.

g Chap 17, 2. Behind that place, where y he Priests garment lay.

h That is, out of Sauls dominion

i Chap. 17, 9.

Chap 18, 7. & 29, 5.

ecclē 47, 7. k Eur pus thest wordes in his heart.

i By making markes and toyces.

k Is he meete to be in a Kings house?

1 D^auid therefore departed thence, and ^a said him selfe in the caue of A-
dullám: and when his brethren and all his
fathers house heard it, they went downe
thither to him.

^a Which was
in the tribe of
Iudáh and ne-
re to Beth-lé-
hem.

2 And there gathered vnto him all mé that
were in trouble and all men that were in
det, & all those that were vexed in minde,
and he was their prince, and there were
with him about foure hundreth men.

^b Or, captain.

3 And Dauid went thence to Mizpéh in
Moáb, and said vnto the King of Moáb,
I pray thee, let my father and my mother
come and abide with you, til I knowe what
God wil do for me.

^b For there
was anoher
so called in
Iudáh.

4 And he broght them before the King
of Moáb, and they dwelt with him all the
while that Dauid kept him selfe in the
holde.

^c For he fea-
red the rage
of Saúl against
his house.
^d That is, in
Mizpéh, which
was a strong
holde.

5 And the Prophet Gad said vnto Dauid,
Abide not in the holde, but departe & go
into the lād of Iudáh. The Dauid departed
and came into the forest of Háreth.

^e That a great
bruce went on
him.

6 And Saúl heard that Dauid was dis-
couered, and the men that were with him,
and Saúl remained in Gibeáh vnder a tre
in Ramáh, hauing his speare in his hand,
and all his men stode about him.

^f Ye that are
of my tribe &
liage.

7 And Saúl said vnto his seruáts that stode
about him, Heare now, ye sonnes of Ie-
miní, wil the sonne of Ishái giue euerie
one of you fields and vineyardes? wil he
make you all captaines ouer thousands, &
captaines ouer hundreths?

8 That all ye haue cōspired against me, and
there is none that telleth me that my son-
ne hath made a couenant with y sonne of
Ishái? & there is none of you that is sory
for me, or sheweth me, that my sonne
hath stirred vp my seruant to lye in wait
against me, as appeareth this day.

^g Hereby he
wolde persua-
de the y this
cōspiracie was
moste horri-
ble, where the
sonne conspi-
red against the
father, and the
seruant against
his master.

9 The answered Doég the Edomite (who
was appointed ouer the seruants of Saúl)
and said, I sawe the sonne of Ishái when
he came to Nob, to Ahimélech the sonne
of Ahitúb,

10 Who asked counsel of the Lord for him
& gaue him vitails, and he gaue him also
the sworde of Goliáth the Philistim.

^h Which were
the remnant of
the house of
Eli, whose
house God
threatened to
spoilhe.

11 Then the King sent to call Ahimélech
the Priest the sonne of Ahitúb, and all
his fathers house, to wit, the Priests that
were in Nob: and they came all to the
King.

12 And Saúl said, Heare now, thou sonne
of Ahitúb. And he answered, Here I am,
my lord.

13 Then Saúl said vnto him, Why haue ye
conspired against me, thou and the sonne
of Ishái, in that thou hast giuen him vitai-
le, and a sworde, and hast asked counsel of
God for him, that he shulde rise against
me, & lye in waite as appeareth this day?

14 And Ahimélech answered the King, &
said, Who is so faithful among all thy ser-
uáts as Dauid, being also the Kings sonne
in lawe, & goeth at thy commandement,
and is honorable in thine house?

15 Haue I this day first begon to aske co-
unsel of God for him? he is far fró me, let
not the King impute any thing vnto his
seruant, nor to all the house of my father:
for thy seruant knewe nothing of all this,
lesse nor more.

ⁱ Haue I not at
other times al-
so, whē he had
great affaires,
consulted w
the Lord for
him?

16 Then the King said, Thou shalt surely
dye, Ahimélech, thou, and all thy fathers
house.

17 And the King said vnto the sergents
that stode about him, Turne, & slaye the
Priests of the Lord, because their hand al-
so is with Dauid, and because they knewe
when he fled, and shewed it not to me. But
the seruáts of the King wolde not moue
their hands to fall vpon the Priests of the
Lord.

^{Or, sergents.}

18 The King said to Doég, Turne thou
and fall vpon the Priests. And Doég the
Edomite turned, and ran vpon the Priests,
and slewe that same day foure score and
siue persones that did weare a linen
Ephód:

^k For thei kne-
we y thei ought
not to obey y
wicked cōman-
dement of the
King in slaying
innocents.

19 Also Nob the citie of the Priests smote
he with the edge of the sworde, bothe
man and woman, bothe childe and suck-
ling, bothe ox and asse, and shepe with
the edge of the sworde.

20 But one of the sonnes of Ahimélech the
sonne of Ahitúb (whose name was Abia-
thár) escaped and fled after Dauid.

21 And Abiathár shewed Dauid, that Saúl
had slaine the Lords Priests.

22 And Dauid said vnto Abiathár, I knewe
it the same day, when Doég the Edomite
was there, that he wolde tel Saúl. I am the
cause of the death of all the persones of
thy fathers house.

^l This was
Gods prou-
dence, who ac-
cording to his
promes preser-
ued some of
the House of
Eli, Chap. 41.

23 Abide thou with me, & feare not: for
he that seeketh my life, shal seke thy life
also: for with me thou shalt be in saue-
garde.

^m Or, he that
seeketh thy life,
shal seke me
also.

CHAP. XXIII.

1 Dauid chaseth the Philistims from Keiláh. 2 Dauid
departeth from Keiláh, and remaineth in the wilder-
nes of Ziph. 3 Ionathán comforteth Dauid. 4 Sauls
entreprise is broken in pursuing Dauid.

1 Then they tolde Dauid, saying, Be-
holde, the Philistims fight against
Keiláh, and spoyle the barnes.

ⁿ Which was
a citie in the
tribe of Iu-
dáh, Iosh 15:
44

2 Therefore Dauid asked couel of y Lord,
saying, Shal I go and smite these Philis-
tims? And the Lord answered Dauid, Go
and smite the Philistims, and saue Kei-
láh.

^b That is, in
midde of Iu-
dáh, muche
more whē we
come to y bor-
ders against
our enemies.

3 And Dauids men said vnto him, Se, we be
afraid here in Iudáh, how muche more
if we come to Keiláh against the hoste of
the

the Philistims⁹

4 Then Dauid asked counsel of the Lord againe. And the Lord answered him, and said, Arise, go downe to Keilah: for I wil deliuer the Philistims into thine hand.

5 ¶ So Dauid and his men went to Keilah, and fought with the Philistims, and broght away theyr cattel, and smote them with a great slaughter: thus Dauid saued the inhabitants of Keilah.

Chap 22. 20. c By Gods puid. nce ene Ephod was presented & kept w Dauid the true King ^{1 Eui is his had}

6 (And whē Abiathar the sonne of Ahimélech * fled to Dauid to Keilah, he broght an Ephod¹⁰ with him)

3 To consult w the Lord by yrim & thuum

7 ¶ And it was tolde Saúl that Dauid was come to Keilah, and Saúl said, God hathe deliuered him into mine hand: for he is shut in, seing he is come into a citie that hathe gates and barres.

8 Thē Saúl called all the people together to warre, for to go downe to Keilah, and to besiege Dauid and his men.

9 ¶ And Dauid haung knowledge that Saúl imagined mischief against him, said to Abiathar the Priest, Bring the Ephod.

10 Then said Dauid, O Lord God of Israél, thy seruant hathe heard, that Saúl is about to come to Keilah to destroy the citie for my sake.

11 Wil the lords of Keilah deliuer me vp into his had: and wil Saúl come downe, as thy seruant hathe heard? O Lord God of Israél, I beseeche thee, tel thy seruant. And the Lord said, He wil come downe.

8. g. guerrano

12 Thē said Dauid, Wil the lords of Keilah deliuer me vp and the men that are with me, into the hand of Saúl? And the Lord said, They wil deliuer thee vp.

Or, si & fro, as haung no corseine place to go to.

13 ¶ Then Dauid and his men, which were about six hundreth, arose, and departed out of Keilah, and went whither they colde. And it was tolde Saúl, that Dauid was fled from Keilah, and he left of his iourney.

Or, Brög places

14 And Dauid abode in the wildernes in holdes, and remained in a mountaine in the wildernes of Ziph. And Saúl fought him euerie day, but God deliuered him not into his hand.

e No power nor policie can prevail against Gods childre, but when he appointeth y time

15 And Dauid sawe that Saúl was come out for to seke his life: & Dauid was in the wildernes of Ziph in the wood.

11 Ebr his had e.

16 ¶ And Ionathán Sauls sonne arose and went to Dauid into the wood, and comforted him in God,

f Ionathán af sureth Dauid, that God wil accõpish his pmes & y his father striueth against his owne cõscent.

17 And said vnto him, Feare not: for the had of Saúl may father shal not finde thee, and thou shalt be King ouer Israél, and I shal be next vnto thee. and also Saúl my father knoweth it.

18 So they twaine made a couenant before the Lord: and Dauid did remaine in the wood: but Ionathán went to his house.

19 ¶ Then came vp the Ziphims to Saúl to Gibeáh, saying, Doeth not Dauid hide him

selfe by vs in holdes, in the wood in the hil of Hachilah, which is on the right side of Ieshimon¹¹

11 Or, of the wildeernes.

20 Now therefore o King, come downe according to all that thine heart can desire, & our parte shalbe to deliuer him into the Kings hands.

g The Lord recompence thys friendship

21 Then Saúl said, Be ye blessed of the Lord: for ye haue had compassion on me.

22 Go, I pray you, and prepare yet better: knowe and se his place where he hanteth, and who hathe sene him there: for it is said to me, He is subtil, and crafty.

11 Ebr where his feete hath bene

23 Se therefore, and knowe all the secret places where he hideth him selfe, & come ye againe to me with the certentie, and I wil go with you: and if he be in the land, I wil searche him out throughout all the thousands of Iudáh.

h In your cõrrey of Ziph, is Iuda Iudah.

24 Thē they arose and went to Ziph before Saúl, but Dauid and his men were in the wildernes of Maón, in the plaine on the right hand of Ieshimon.

25 Saúl also and his men went to seke him, and they tolde Dauid: wherefore he came downe vnto a rocke, and abode in the wildernes of Maón. And when Saúl heard that, he followed after Dauid in y wildernes of Maón.

i Which was also in y tribe of Iudah, Iosh. 15. 35.

26 And Saúl and his men went on the one side of the mountaine, and Dauid and his men on the other side of the mountaine: and Dauid made haste to get from the presence of Saúl: for Saúl and his men cõpassed Dauid & his men round about, to take them.

k Thus y Lord can pul backe the bridle of the tyrants, & deliuer his out of the lions mouthe.

27 But there came a messenger to Saúl, saying, Haste thee, and come: for the Philistims haue inuaded the land.

28 Wherefore Saúl returned from pursuing Dauid, and went against the Philistims. Therefore they called that place, Sela-hammáhi.koth.

l That is, the stone of diuision, because there they deuided the selus one from another.

CHAP. XXIIII.

1 Dauid hid in a caue spareth Saúl 10 He sheweth to Saúl his innocēce 18 Saul acknowledgeth his faute 22 He causeth Dauid to swear vnto him to be fauorable to his.

1 And Dauid went thence, and dwelt in a holdes at En-gédi.

a That is, in strong places, w were weterse a by nature.

2 When Saúl was returned from the Philistims, they tolde him, saying, Beholde, Dauid is in the wildernes of En-gédi.

b a citie of Iudáh, Iosh. 15. 62.

3 Then Saúl toke thie thousand chosen men out of all Israél, and went to seke Dauid and his men vpon the rockes among the wilde goates.

4 And he came to the shepcoates by the way where there was a caue and Saúl wēt in to do his easement: and Dauid and his men sate in the inward partes of the caue.

11 Ebr so cometh his feete 11 Ebr in the place.

c Here we see how ready we are to hasten Gods promises, if y occasion serue neuer so little.

d For seeing it was his owne private cause, he repented y he had touched his enemies.

e Contrary to y false report of them y said, Dauid was Saúls enemy, he proueth himselfe to be his friend.

f Or, the prouerbe of an ancient man.

g Ebr. iudge.

h Though he was a more cruel enemy to Dauid, yet by his great gentleness his conscience compelled him to yield.

5 And the men of Dauid said vnto him, Se, the day is come, whereof the Lord said vnto thee, Beholde, I wil deliuer thine enemy into thine hand, and thou shalt do to him as it shal seme good to thee. Then Dauid arose and cut of the lappe of Saúls garment priuely.

6 And afterward Dauid was touched in his heart, because he had cut of the lappe which was on Saúls garment.

7 And he said vnto his mé, The Lord kepe me from doing that thing vnto my mast. r the Lords Anointed, to lay mine hand vpon him: for he is the Anointed of the Lord.

8 So Dauid ouercame his seruants w these wordes, & suffred them not to arise against Saúl: so Saúl rose vp out of the caue & wēt away.

9 Dauid also arose afterward, & went out of the caue, and cryed after Saúl, saying, Omy Lord y King And when Saúl looked behinde him, Dauid inclined his face to the earth, and bowed him selfe.

10 And Dauid said to Saúl, Wherefore giuest thou an eare to mé's wordes, that say, Beholde, Dauid seketh euil against thee?

11 Beholde, this day thine eyes haue sene, that the Lord had deliuered thee this day into mine hand in the caue, and some bade me kil thee, but I had compassiō on thee, and said, I wil not lay mine hand on my master: for he is the Lords Anointed.

12 Moreouer my father, beholde: beholde, I say, the lappe of thy garmēt in mine had: for whē I cut of the lappe of thy garmēt, I killed thee not. Vnderstand and se, that there is nether euil nor wickednes in me, nether haue I sinned against thee, yet thou huntst after my soule to take it.

13 The Lord be iudge betwene thee & me, and the Lord auenge me of thee, and let not mine hand be vpon thee.

14 According as the olde prouerbe saith, Wickednes procedeth from the wicked, but mine hand be not vpon thee.

15 After whome is the King of Israél come out: after whome dost thou pursue? after a dead dog, & after a flye?

16 The Lord therefore be iudge, & iudge betwene thee and me, and se, and pleade my cause, and deliuer me out of thine hand.

17 When Dauid had made an end of speaking these wordes to Saúl, Saúl said, Is this thy voyce, my sonne Dauid? and Saúl lift vp his voyce, and wept,

18 And said to Dauid, Thou art more righteous then I: for thou hast rendred me good, and I haue rendred thee euil.

19 And thou hast shewed this day, that thou hast dealt wēt with me: forasmuch as whē the Lord had closed me in thine hands,

thou killedst me not.

20 For who shal finde his enemy, and let him departe? fre: wherefore the Lord rendre thee good for that thou hast done vnto me this day.

21 For now beholde, I s knowe that y shalt be King, and that the kingdome of Israél shalbe stablished in thine hand.

22 Swear now therefore vnto me by the Lord, that y wilt not destroy my seede after me, and that thou wilt not abolish my name out of my fathers house.

23 So Dauid sware vnto Saúl, and Saúl wēt home: but Dauid and his men went vp vnto the holde.

CHAP. XXV.

1 Samuél dyeth. 3 Nabál & Abigáil 38 The Lord kilte Nabál 43 Abigáil & Ahinoám Dauids wives. 44 Michal is giuen to Phaltí.

1 Then Samuél dyed, and all Israél assembled, and mourned for him, & buried him in his owne house at Ramáh. And Dauid arose and went downe to the wildernes of Parán.

2 Now in Maón was a man, who had his possession in Carmél, and the man was exceeding mighty and had thre thousand shepe, and a thousand goates: and he was sheping his shepe in Carmél.

3 The name also of the man was Nabál, & the name of his wife Abigáil, and she was a woman of singular wisaome, and beautiful, but the man was churlifh, and euil conditioned, and was of the familie of Caléb.

4 And Dauid heard in the wildernes, that Nabál did there his shepe.

5 Therefore Dauid sent ten yong men, & Dauid said vnto the yong men, Go vp to Carmél, and go to Nabál, and aske him in my name how he doeth.

6 And thus shal ye say for salutation, Bothe y, and thine house, and all that thou hast, be in peace, welth, and prosperitie.

7 Beholde, I haue heard, that thou hast shepers: now thy shepherds were with vs, and we did them no hurt, nether did they misse anie thing all the while they were in Carmél.

8 Aske thy seruants & they wil shewe thee. Wherefore let these yōg mé finde fauour in thine eyes: (for we come in a good season) giue, I praye thee, whatsoeuer cometh to thine hand vnto thy seruants, & to thy sonne Dauid.

9 And when Dauids yong men came, they tolde Nabal all those wordes in the name of Dauid, and helde their peace.

10 Then Nabál answered Dauids seruants, and said, Who is Dauid? and who is the sonne of Ishái? there is manie seruants now a dayes, that breake awaye euery mā from his master.

"Ebr a good way

g Though this tyant iaw and confessed the fauour of God toward Dauid, yet he crafeth not to persecute him against his owne conscience.

Chap 28.3. eccles. 46.23.

a That is, a noōg his owne kindred

b Maón and Carmél were cities in y tribe of Iuda: Carmél, moune was in Galile

"Ebr of peace.

c Some read, so much thou lue in protpeitie the next yere, bothe thou, &c "Ebr for life.

d Whatsoeuer y hast ready for vs.

e Thus y conuolous wretches, in stede of relieuing y necessitie of Gods children, vse to reuile their personnes and condemne their cause.

11 Shal I then take my bread, & my water, & my flesh that I haue killed for my she-
 rers, and giue it vnto mé, whome I knowe
 not whence they be?

12 ¶ So Dauids seruants turned their way,
 and went againe, and came, and tolde him
 all those things.

13 And Dauid said vnto his men, Girde eu-
 ery man his sworde *about him*. And they
 girded euery man his sworde: Dauid also
 girded his sworde. And about foure hun-
 dredth men went vp after Dauid, and two
 hundredth abode by the carriage.

14 Now one of the seruants tolde Abigáil
 Nabals wife, saying, Beholde, Dauid sent
 messengers out of the wildernes to salute
 our maister, and he rayled on them.

15 Notwithstanding the men were very
 good vnto vs, and we had no displeasure,
 nether missed we any thing as long as we
 were conuersant with them, when we were
 in the fields.

16 They were as a wall vnto vs bothe by
 night and by day, all the while we were
 with them keeping shepe.

17 Now therefore take hede, and se what
 thou shalt do: for euil wil surely come
 vpon our maister, and vpon all his familie:
 for he is so wicked y a man can not speake
 to him.

18 ¶ Then Abigáil made haste, and toke
 two hundredth cakes, and two bottles of
 wine, and fiue shepe ready dressed, & fiue
 measures of parched corne, and an hun-
 dredth failes of raisins, and two hun-
 dredth figges, and laded them on asses.

19 Then she said vnto her seruants, Go ye
 before me: beholde, I wil come after you:
 yet she tolde not her husband Nabál.

20 And as she rode on her asse, she came
 downe by a secret place of the mountaine,
 and beholde, Dauid and his men came
 downe against her, and she met them.

21 And Dauid said, In dede I haue kept all
 in vaine that this fellowe had in the wil-
 dernes, so that nothing was missed of all
 that pertained vnto him: for he hathe re-
 quited me euil for good.

22 So and more also do God vnto the ene-
 mies of Dauid: for surely I wil not leaue of
 all that he hathe, by the dawning of the
 day, any that pisseth against the wall.

23 And when Abigáil sawe Dauid, she ha-
 sted and lighted of her asse, & fel before
 Dauid on her face, and bowed her selfe to
 the grounde,

24 And fel at his fete, & said, Oh, my lord,
 I haue committed the iniquitie, and I pray
 thee, let thine handmaid speake to thee, &
 heare thou the wordes of thine hádmayd.

25 Let not my lord, I pray thee, regarde
 this wicked man Nabál: for as his name
 is, so is he: Nabál is his name, and folly is

with him: but I thine handmayd sawe not
 the yong men of my lord whome y sentest.

26 Now therefore my lord, as the Lord li-
 ueth, and as thy soule liueth (the Lord, I
 say, that hathe withholdē thee from com-
 ming to shed blood, and that thine hand
 shulde not saue thee) so now thine enemies
 shalbe as Nabál, and they that intende to
 do my lord euil.

27 And now, this blessing which thine
 handmayd hathe broght vnto my lord,
 let it be giuen vnto the yong mé, that fol-
 lowe my lord.

28 I pray thee, forgiue the trespassse of thi-
 ne handmayd: for the Lord wil make my
 lord a sure house, because my lord figh-
 teth the battels of the lord and none euil
 hathe bene founde in thee in all thy life.

29 Yet a man hathe risen vp to persecute
 thee, and to seke thy soule, but the soule of
 my lord shalbe bounde in the bundel of
 life with the Lord thy God: and the soule
 of thine enemies shal God cast out, as out
 of the midle of a sling.

30 And when the Lord shal haue done to
 my lord all the good that he hathe promi-
 sed thee, and shal haue made thee ruler
 ouer Israél,

31 Then shal it be no grief vnto thee, nor
 offence of minde vnto my lord, that he
 hathe not shed blood causeles, nor that
 my lord hathe not preseued him selfe: &
 whē the Lord shal haue dealt wel with my
 lord, remember thine handmayd.

32 Then Dauid said to Abigáil, Blessed be
 the Lord God of Israél, which sent thee
 this day to mete me.

33 And blessed be thy counsel, and blessed
 be thou, which haste kept me this day fiō
 comming to shed blood, and that mine
 hand hathe not saued me.

34 For in dede, as the Lord God of Israél
 liueth, who hathe kept me backe from
 hurting thee, except thou haddest hasted
 and met me, surely there had not bene left
 vnto Nabál by the dawning of the day,
 any that pisseth against the wall.

35 Then Dauid receued of her hand that
 which she had brought him, & said to her,
 Go vp in peace to thine house: beholde, I
 haue heard thy voyce, and haue granted
 thy petition.

36 ¶ So Abigáil came to Nabál, & beholde,
 he made a feast in his house, like the feast
 of a King, and Nabals heart was mery
 within him, for he was very drōken: whe-
 refore she tolde him nothing, nether
 lesse nor more, vntil the morning arose.

37 Then in the morning when the wine
 was gone out of Nabál, his wife tolde
 him those wordes, & his heart dyed with-
 in him, and he was like a stone.

38 And about ten daies after, the Lord

Abbr vssol.

Abbr drawe sbf away

f When we kept out shepe in the wildernes of Paran

Abbr is accom- modated.

Abbr bread.

Or, clusters.

Because she knewe his crooked nature, y he wolde rather haue perished, then consented to her conuerpise.

Meaning by this prouerbe, that he wolde destroye bothe female & great

Abbr in thine eare.

Or, foles.

That is, that thou shaldest not be reuenged of thine enemy.

Or preserue. Abbr walke as the fete.

Godsme his kingdom to his posteritie.

Abbr from thy dase. I to wit, Saúl.

God shal preserue thee long in his seruice and destroye thine enemies.

That he hathe not augmented him selfe, which things wolde haue tormented his conscience.

Read vers 16

He attributeth it to the Lords mercie, & not to him selfe y he was stoned.

Abbr receiued thy face.

For he had no reason to consider, or giue thanks for this great benefite w^{ch} deliuerance

For feare of great as g^o.

Abigáil Dauds wife.

I. Samuel.

Dauid spareth Saúl.

smote Nabál, that he dyed.

39 ¶ Now when Daud heard, that Nabál was dead, he said, Blessed be the Lord that hath judged the cause of my rebuke of the hand of Nabál, & hath kept his seruant from euil: for the Lord hath recompensed the wickednes of Nabál vpon his owne head. Also Daud sent to commune with Abigáil to take her to his wife.

Or, reuenged.

f For he had experience of her great godlines, wildome & humilitie.

40 And when the seruants of Daud were come to Abigáil to Carmél, they spake vnto her, saying, Daud sent vs to thee, to take thee to his wife.

41 And she arose, and bowed her self on her face to the earth, & said, Beholde, let thy hand mayd be a seruant to wash the fete of the seruants of my lord.

Or, went as her fete.

42 And Abigáil hasted, and arose, and rode vpon an asse, & her siue maids followed her, and she went after the messengers of Daud, and was his wife.

Iosh. 15. 25.

43 Daud also toke Ahinóam of Izreél, & thei were bothe his wiues.

1. Sam. 3. 15.

44 Now Saúl had giuē Michál his daughter Dauds wife to Phaltí the sonne of Láish, which was of Gallím.

CHAP. XXVI.

Dauid was discovered vnto Saúl by the Ziphims. 22 Daud taketh away Sauls speare, and a pot of water that stode at his head. 21 Saúl confesseth his sinne.

1 Which was a place bordering on the country of Moabites.

Chap. 23. 19.

Or, in Gibeáh.

Or, the milý detent.

1 **A** Gaine the Ziphims came vnto Saúl to Gibeáh, saying, * Doeth not Daud hide him selfe in the hil of Hachiláh before Ieshimón?

2 Then Saúl arose, and went downe to the wildernes of Ziph, hauing thre thousand chosen men of Israél with him, for to seke Daud in the wildernes of Ziph.

a That is, of the moste skilful and valiant soldiers.

3 And Saúl pitched in the hil of Hachiláh, which is before Ieshimón by the waye side. Now Daud abode in the wildernes, and he sawe that Saúl came after him into the wildernes.

Or, so a certaine place.

4 (For Daud had sent out spies, & vnderstode, that Saúl was come in very dede)

5 Then Daud arose, and came to the place where Saúl had pitched, and when Daud beheld the place where Saúl lay, & * Abnér the sonne of Ner which was his chief captaine, (for Saúl lay in the forte, and the people pitched round about him)

Chap. 14. 10. & 17. 55.

6 Then spake Daud, & said to Ahimélech the Hittite, and to Abishái the sonne of Zeruíáh, brother to Ioáb, saying, Who wil go downe with me to Saúl to the hoste? Then Abishái said, I wil go downe with thee.

b Who was a stranger & not an Israelite. c Who afterwarde was Dauds chief captaine.

7 So Daud & Abishái came downe to the people by night: and beholde, Saúl laye sleping within the forte, & his speare did sticke in the grounde at his head: and Abnér and the people lay round about him.

Or, his fete.

8 ¶ The said Abishái to Daud, God hath closed thine enemy into thine hand this day: now therefore, I pray thee, let me smite him once with a speare to the earth, and I wil not smite him againe.

9 And Daud said to Abishái, Destroye him not: for who can lay his hand on the Lords anointed, and be giltye?

10 Moreover Daud said, As the Lord liueth, ether the Lord shal smite him, or his day shal come to dye, or he shal descende into battel, and perishe.

11 The Lord kepe me from laying mine hand vpon the Lords anointed: but, I pray thee, take now the speare that is at his head, and the pot of water, and let vs go hence.

12 So Daud toke the speare and the pot of water from Sauls head, & thei gate them away, and no man sawe it, nor marked it, nether did any awake, but thei were all aslepe: for the Lord had sent a dead slepe vpon them.

d Meaning, he wolde make him sure at one stroke. e To wit, in his owne priuate cause: for Iehu slew two Kings at Gods appointment, 2. King. 9. 24.

Or, the brayn slepe of the Lord was fallen vpon them.

13 Then Daud went into the other side, & stode on the toppe of an hil a far of, a great space being betwene them.

14 And Daud cryed to the people, and to Abnér the sonne of Ner, saying, Hearest thou not Abnér? Then Abnér answered, and said, Who art thou that cryest to the King?

Or, answered.

15 ¶ And Daud said to Abnér, Art not a man, and who is like thee in Israél? wherefore then hast thou not kept thy lord the King, for there came one of the folke in to destroye the King thy lord.

f Esteemed more valiant, and mete to saue the King?

16 This is not wel done of thee: as the Lord liueth, ye are worthy to dye, because ye haue not kept your master the Lords Anointed: and now se where the Kings speare is, and the pot of water that was at his head.

Or, finnes of death.

17 And Saúl knewe Dauds voyce, & said, Is this thy voyce, & my sonne Daud? And Daud said, It is my voyce, my lord O King.

g Hereby it appeareth, the hypocrite persecuted Daud against his owne conscience, and contrary to his promises.

18 And he said, Wherefore doeth my lord thus persecute his seruant? for what haue I done? or what euil is in mine hand?

19 Now therefore, I beseeche thee, let my lord the King heare the wordes of his seruant. If the Lord haue stured thee vpon against me, let him smel the saour of a sacrifice: but if the children of men haue done it, cursed be thei before the Lord: for thei haue cast me out this day fro abiding in the inheritance of the Lord, saying, Go, serue other gods.

h Let his anger towards vs be pacified by a sacrifice.

20 Now therefore let not my blood fall to the earth before the face of the Lord: for the King of Israél is come out to seke a flye, as one wolde hunt a partridge in the mountaines.

i As muche as laye in them, they compelled him to idolatrye, because they forced him to see to the idolaters.

Dauid fleeth to Achísh. I. Samuél.

21 Then said Saúl, I haue sinned : come againe, my sonne Dauid: for I wil do thee nomore harme, because my soule was precious in thine eyes this day: beholde, I haue done foolishly, and haue erred exceedingly.

22 Then Dauid answered, & said, Beholde the Kings speare, let one of the yong me come ouer and fet it.

23 And let the Lord rewarde euerie man according to his ¹ righteoufnes & faithfulness: for the Lord had deliuered thee into mine hánds this daie, but I wolde not lay mine hand vpon the Lords anointed.

24 And beholde, like as thy life was muche set by this day in mine eyes: so let my life be set by in the eyes of the Lord, that he may deliuer me out of all tribulacion.

25 Then Saúl said to Dauid, Blessed art thou, my sonne Dauid: for thou shalt do great things, and also preuaile. So Dauid went his way, and Saúl returned to his m place.

^k Because thou sinnedst my life this day

^l Thus he protesteth his innocencie toward Saúl not defending his iustice in the sight of God, in whose presence none is righteous, Psal 143, and 110,3.

^m To Gibeát of Beniamín

^a Dauid distressed with Gods protection, and therefore fleeth vnto the idolaters, who were enemies to Gods people

^b Thus God by his prouidence chāgēth the enemies hearts & maketh them to fauour his, in their necessitie

^c Let thine officers appoint me a place.

ⁿ Edy the nether 7 of the dayes

^d These were the wicked Canaanites, whom God had appointed to be destroyed.

CHAP. XXVII.

² Dauid fleeth to Achísh King of Gath, who giueth him Ziklág. ³ Dauid destroyeth certeine of the Philistims. ¹⁰ Achísh is deceyued by Dauid.

¹ **A**Nd Dauid said in his heart, I shal now ^a perish one day by the hand of Saúl: is it not better for me that I saue my selfe in the land of the Philistims, and that Saúl may haue no hope of me to seke me any more in all the coastes of Israél, and so escape out of his hand?

² Dauid therefore arose, and he, and the six hundred men that were with him, wēt vnto Achísh the sonne of Maóch King of Gath.

³ And Dauid ^b dwelt with Achísh at Gath, he, and his men, euerie man with his household, Dauid with his two wiues, Abinóam the Izreelite, and Abigáil Nabals wife the Carmelite.

⁴ And it was tolde Saúl that Dauid was fled to Gath: so he sought nomore for him.

⁵ And Dauid said vnto Achísh, If I haue now founde grace in thine eyes, let them giue me a place in some other cite of the country, that I may dwell there: for why shulde thy seruant dwell in the head cite of the kingdome with thee?

⁶ Then Achísh gaue him Ziklág that same day: therefore Ziklág pertaineth vnto the Kings of Iudáh vnto this day.

⁷ ¶ And ¹¹ the time that Dauid dwelt in the country of the Philistims, was foure moneths and certeine dayes.

⁸ Then Dauid and his men went vp, and inuaded the ^d Geshurites, and the Girzites and the Amalekites: for they inhabited the land from the beginning, from the way, as thou goest to Shur, euen vnto the land of Egypt.

⁹ And Dauid smote the land, & left nether man nor woman aliue, and toke shepe, & oxen, and asses, and camels, and apparel, and returned and came to Achísh.

¹⁰ And Achísh said, ⁹ Where haue ye bene a rousing this day? And Dauid answered, Against the Southe of Iudáh, and against ¹⁰ the Southe of the ^e Ierameelites, & against the Southe of the Kenites.

¹¹ And Dauid faced nether man nor woman aliue, to bring them to Gath, saying, Lest they shulde tel on vs, and say, So did Dauid, and so wil be his maner all the while that he dwelleth in the country of the Philistims.

¹² And Achísh beleued Dauid, saying, He hath made his people of Israél vtterly to abhorre him: therefore he shaibe my seruant for euer.

⁹ Or, against where.

^e Which were a familie of the tribe of Iudáh, 1. Chro 29.

¹⁰ Or, he doeth vtterly abhorre his people.

CHAP. XXVIII.

² Dauid hathe the chief charge promised about Achísh. ⁸ Saúl consulteth with a witch, and she causeth him to speake with Samuél, ¹⁸ Who declareth his rume.

¹ **N**OW at that time the Philistims assembled their bandes and armie to fight with Israél: therefore Achísh said to Dauid, ^a Be sure, thou shalt go out with me to the bartel, thou, and thy men.

² And Dauid said to Achísh, Surely thou shalt knowe what thy seruant can do. And Achísh said to Dauid, Surely I wil make thee keeper of mine head for euer.

³ * (Samuél was then dead, and all Israél had lamented him, and buried him in Ramáh his owne cite: and Saúl had ^b put away the forcerers, and the sothesayers out of the land)

⁴ Then the Philistims assembled themselves, and came, and pitched in Shuném: and Saúl assembled all Israél, & they pitched in Gilbóa.

⁵ And when Saúl sawe the hoste of the Philistims, he was afrayed, and his heart was fore astonied.

⁶ Therefore Saúl asked counsel of ¹ Lord, & the Lord answered him not, nether by dreames, nor by ^c Vrim, nor yet by Prophetes.

⁷ ¶ Then said Saúl vnto his seruants, Seke me a woman that hathe a familiar spirit, that I may go to her, and aske of her. And his seruants said to him, Beholde, there is a woman at Endor that hathe a familiar spirit.

⁸ Then Saúl ^d changed him selfe, and put on other raiment, and he went, and two men with him: and they came to the woman by night: and he said, I pray thee, come thou vnto me by the familiar spirit, and bring me him vp whom I sha: name vnto thee.

⁹ And the woman said vnto him, Beholde, thou knowest what Saúl hathe done, how he hathe destroyed the forcerers, and the

^a Albeit it was a great griefe to Dauid to fight against the people of God, yet suche was his infirmite, he durst not deny him

^{Chap 25, 1.}

^b According to the commandement of God, Exod 22, 18. Deut 18, 10.

^c Meaning of the P. 11. h. Exou 26, 30.

^d He seeketh not to God in his miserie, but is led by Satā to vnlawful meanes, which in his conscience he condemnerth

so the sayers out of the land: wherefore the sekeit thou to take me in a snare to cause me to dye?

10 And Saúl sware to her by the Lord, saying, As the Lord liueth, no harme shal come to thee for this thing.

11 Then said the womā, Whome shal I bring vp vnto thee? And he answered, Bring me vp e Samuél.

12 And when the woman sawe Samuél, she cryed with a loude voyce, and the woman spake to Saúl, saying, Why hast thou deceiued me? for thou art Saúl.

13 And the King said vnto her, Be not afraid: for what sawest thou? And the woman said vnto Saúl, I sawe gods ascēding vp out of the earth.

14 Then he said vnto her, What facion is he of? And she answered, An olde man cometh vp lapped in a mantel: and Saúl knewe that it was f Samuél, and he enclined his face to the ground, & bowed him selfe.

15 ¶ And Samuél said to Saúl, Why hast thou disquieted me, to bring me vp? Then Saúl answered, I am in great distresse: for the Philistims make warre against me, & God is departed frō me, and answereth me no more, nether by Prophetes nether by dreames: therefore I haue called thee, that thou mayest tel me, what I shal do.

16 Then said Samuél, Wherefore the doest thou aske of me, seing the Lord is gone from thee, and is thine enemy?

17 Euen the Lord hath done to s him, as he spake *by mine hand: for the Lord wil rent the kingdome out of thine hand, and giue it thy neighbour Dauid.

18 Because thou obeyedst not the voyce of the Lord, nor executedst his feare wrath vpon the Amalekites, therefore hath the Lord done this vnto thee this day.

19 Moreover the Lord wil deliuer Israél with thee into the hāds of the Philistims: h and tomorowe shalt thou and thy sonnes be with me, & the Lord shal giue the hoste of Israél into the hands of the Philistims.

20 Then Saúl fel streyght way all along on the earth, and was sore a afrayed because of the wordes of Samuél, so that there was no strength in him: for he had eaten no bread all the day nor all the night.

21 Then the woman came vnto Saúl, and sawe that he was sore troubled, and said vnto him, Se, thine handmayd hath obeyed thy voyce, & I k haue put my soule in mine hand, and haue obeyed thy wordes which thou saidest vnto me.

22 Now therefore, I pray thee, hearken thou also vnto the voyce of thine handmaid, and let me set a morsel of bread before thee, that thou mayest eat & get thee strength, and go on thy iourney.

23 But he refused, and said, I wil not eat: but his seruants and the woman together compelled him, & he obeyed their voyce. so he arose from the earth, and sate on the bed.

24 Now the woman had a fat calfe in the house, and she hasted, and killed it, and toke floure and kneaded it, and baked of it vnleauened bread.

25 Then she broght them before Saúl, and before his seruants: and when they had eaten, they stode vp, and went away the same night.

CHAP. XXIX.

¶ The princes of the Philistims cause Dauid to be sent backe from the battel against Israél, because they distrust him.

1 SO the Philistims were gathered together with all their armies in Aphék: & the Israelites pitched by the founteine, which is in Izreél.

2 And the princes of the Philistims went forthe by a hundreths and thousands, but Dauid and his men came behinde with Achish.

3 Then said the princes of the Philistims, What do these Ebrewes here? And Achish said vnto the princes of the Philistims, Is not this Dauid y seruant of Saúl the King of Israél, who hath bene with me these dayes, b or these yeres, and I haue foude nothing in him, since he dwelt with me vnto this day?

4 But the princes of the Philistims were wrothe with him, & the princes of the Philistims said vnto him, * Send this fellowe backe, that he may go againe to his place which thou hast appointed him, & let him not go downe with vs to battel, lest that in the battel he be an aduersarie to vs: for wherewith shulde he obtaine the fauour of his master? shulde it not be with the c heads of these men?

5 Is not this Dauid, of whome they sang in dances, saying, * Saúl slewe his thousand, and Dauid his ten thousand?

6 ¶ The Achish called Dauid, & said vnto him, As the Lord liueth, thou hast bene vp right and good in my sight, when thou wentest out and in with me in the hoste, nether haue I founde euil with thee, since y camest to me vnto this daye, but the princes do not fauour thee.

7 Wherefore now returne, and go in peace, that thou displeasē not the princes of the Philistims.

8 ¶ And Dauid said vnto Achish, But what haue I done? and what hast thou founde in thy seruant as long as I haue bene with thee vnto this day, that I may e not go & fight against the enemies of my lord the King?

9 Achish the answered, and said to Dauid, I knowe thou pleasest me, as an Angel of God:

1 Because it required hanc.

Or, in An.

Or, captiues.

a According to their bandes, or castiges.

b Meaning, a long tyme, y is foure monethes and certeyne dayes. Chap 27, 7. * Ebr fell, as Gen. chap 25, 18. 1 Chro 12, 19.

c Wolde not Saúl receiue himed fauour, if he colde betraye vs? Chap 18, 7. Or 21, 11.

d That is, was conuersant w me. * Ebr thou art not good to the eyer of the prince.

e This distulacion can not be excused: for it grieued him to go against s people of God.

Or, said she.

e He speaketh according to his grosse ignorance, not considering the state of the Saints after this life, and howe Satan hath no power ouer the. Or, an excellent phrase.

f To his imaginaciō, albeit it was Satan, who so blinde his eyes toke vpon him the forme of Samuél as he cā do of an Angel of light.

Or by the hād of Prophet.

g That is, to Dauid. Chap 25, 28. Or, minister.

h Ye shal be dead. Chap 31, 6.

i The wicked, whē they heare Gods iudgements, tremble and dispaire, but can not seeke for mercie by repentance.

k I haue ventured my life.

God:but the princes of the Philistims haue said, Let him not go vp w vs to battel.

f With them that fled vnto caice frō saul.

20 Wherefore now rise vp early in y morning with thy f maisters seruants that are come with thee: and when ye be vp early, affone as ye haue light, departe.

21 So Dauid and his men rose vp early to departe in the morning, and to returne into the land of the Philistims: & the Philistims went vp to Izreél.

CHAP. XXX.

1 The Amalekites burne Ziklág. 5 Dauids two wiues are taken prisoners 6 The people would stone him. 8 He asketh counsel of the Lord and pursuing his enemies, recouereth the praye. 24 He deuadeth is equally. 26 And sendeth parte to his friends.

a After that he departed from Achihb.
b That is, destroyed y citie.

1 **B**Vt when Dauid and his men were come to Ziklág ^a the third day, the Amalekites had inuaded vpon the South, euen vnto Ziklág, and had ^b smitten Ziklág, and burnt it with fire,

2 And had taken the women that were therein prisoners, bothe small and great, and slew not a man, but caryed them away, and went their wayes.

c For these onely remained in the citie, when the mē were gone to warre.

3 ¶ So Dauid and his men came to the citie, and beholde, it was burnt with fire, and their ^c wiues, and their sonnes, and their daughters were taken prisoners.

4 Then Dauid & the people that was with him, lift vp their voyces and wept, vntil they colde wepe nomore.

5 Dauids two wiues were taken prisoners also, Ahinoám the Izreélite, and Abigáil the wife of Nabál the Carmelite.

d Thus we se, ym troubles & aduersitie we do not consider Gods prouidēce, but like raging beastes forget bothe our owne ductie and comēce Gods appointment ouer vs.

6 And Dauid was in great sorowe: for the people ^d entended to stone him, because the heartes of all the people were vexed euerie mā for his sonnes and for his daughters: but Dauid comforted him selfe in the Lord his God.

7 ¶ And Dauid said to Abiathár the Priest Ahimelechs sonne, I pray thee, bring me the Ephód. And Abiathár broght the Ephód to Dauid.

8 Then Dauid asked counsel at the Lord, saying, Shal I followe after this companie? shal I ouertake them? And he answered him, Followe: for thou shalt surely ouertake them, and ^e recouer all.

e Though God seeme to leaue vs for a time, yet if we trust in him, we shal be sure to finde comforte.

9 ¶ So Dauid and the six hundred mē that were with him, wēt, and came to the riuier Besór, where a parte of them abode:

10 But Dauid and foure hundred men followed (for two hundred abode behinde, being to wearye to go ouer y riuier Besór)

11 And they founde an Egyptiá in the field, and broght him to Dauid, and gaue him f bread and he did eat, and they gaue him water to drinke.

f God by his prouidēce bothe prouided for the necessitie of this poore strāger, and made him a guide to Dauid to accomplish his enterprise.

12 Also they gaue him a fewe figs, and two clusters of raisins: and when he had eaten, his spirit came againe to him: for he had eaten no bread, nor dronke any water in

thre dayes, and thre nights.

13 ¶ And Dauid said vnto him, To whome belongest thou? and whence art thou? And he said, I am a yong mā of Egypt, and seruuant to an Amalekite: and my maister left me thre daies ago, because I fellicke.

14 We roued vpon the South of Chéreth, & vpon the *coast* belonging to Iudáh, and vpon the South of Caléb, and we burnt Ziklág with fire.

15 And Dauid said vnto him, Canst thou bring me to this companie? And he said, I sweare vnto me by God, that thou wilt nether kil me, nor deliuer me into the hands of my maister, and I wil bring thee to this companie.

g For othes were in all ages had in moke reuerence euen among the heathen

16 ¶ And when he had broght him thither, beholde, they lay scatered abroad vpon all the earth, ^h eating and drinking, & dancing, because of all y great pray that they had taken out of the land of y Philistims, and out of the land of Iudáh.

h The wicked in their pōpe and pleasures consider not y iudgement of God, which is thē at hand to smite them.

17 And Dauid smote them from the twilight, euen vnto the euening ⁱ of the next morowe, so that there escaped not a man of them, saue foure hundred yong men, which rode vpon camels, and fled.

i Some reade, & vnto y morowe of y two strāgers: that is, thre daies.

18 And Dauid recouered all that y Amalekites had takē: also Dauid rescued his two wiues.

19 And they lacked nothing, small or great, sonne or daughter, or of the spoyle of all that they had taken away: Dauid recouered them all.

20 Dauid also toke all the shepe, and the oxē, & they draue them before his cattel, and said, This is Dauids ^k praye.

k Which the Amalekites had taken of others, & Dauid from thē besides the goods of Ziklág.

21 ¶ And Dauid came to the two hundred mē that were to wearie for to followe Dauid: whome they had made also to abide at the riuier Besór: and they came to mete Dauid, and to mete the people that were with him: so when Dauid came nere to the people, he saluted them.

22 Then answered all the euil and wicked of the mē that went with Dauid, and said, Because they went not with vs, therefore wil we giue them none of the praye, that we haue recouered, saue to euery man his ^l wife and his children: therefore let them cary them away and departe.

l Vnder these are comprehendēd the cattel and goods, w appertained to euery man.

23 Then said Dauid, Ye shal not do so, my biethren, with that which the Lord hathe giuen vs, who hathe preferred vs, and deliuered the companie that came against vs, into our handes.

24 For who wil obey you in this matter? but as his parte *is* that goeth downe to the battel, so shal his parte *be*, that toucheth by the stuffe: they shal parte alike.

m Some referre these wordes to Dauid, that he had ed an olde custome & law, as if it were writ, It is bothe now and hath bene auser.

25 M So from that day forward hee made it a statute and a lawe in Israél, vntil this day.

26 ¶ When Daud therefore came to Ziklág, he sent of the pray vnto the Elders of Iudáh & to his friends, saying, *Se, there is a blessing for you of the spoyle of the enemies of the Lord.*
 27 He sent to them of Beth-él, and to them of South Ramóth, and to them of Iattír,
 28 And to them of Aroér, and to them of Siphmóth, and to them of Esstemóa,
 29 And to them of Rachál, and to them of the cities of the Ierahmeelites, and to the cities of the Kenites,
 30 And to them of Hormáh, & to them of Chor-ashán, and to them of Athách,

he was sore afrayed. Therefore Saúl toke a sworde and fel vpon it.
 5 And when his armour bearer sawe that Saúl was dead, he fel likewise vpon his sworde, and dyed with him.
 6 So Saúl dyed, and his thre sonnes, and his armour beaer, and all his men that same day together.
 7 ¶ And when the mē of Israél that were on the other side of the valley, and they of the other side Iordén sawe that the men of Israél were put to flight, and that Saúl and his sonnes were dead, the ther left the cities, and ran away: & the Philistims came and dwelt in them.

^b Nere to Gilbóa.
^c The tribes of Reuben and Gad, and halfe the tribe of Manasséh

^a Shewing him selfe mindful of their benefites towards him.

31 And to them of Hebrón, and to all the places where Daud and his men had hunted.

8 ¶ And on the morowe when the Philistims were come to spoyle them that were slaine, they founde Saúl and his thre sonnes lying in mount Gilbóa,

9 And they cut of his head, and stripped him out of his armour, and sent into the land of the Philistims on euerie side, that they shulde publish it in the temple of their idoles, and among the people.
 10 And they layed vp his armour in y^e house of Ashtatórh, but they háged vp his body on the wall of Beth-shan.

^d In token of victorie and triumphe.

11 ¶ When the inhabitants of Iabésh Gileád heard, what the Philistims had done to Saúl,

12 Thē they arose (as manie as were strong men) & went all night and toke the body of Saúl, & the bodies of his sonnes, from the wall of Beth-shan, & came to Iabésh, and burnt them there,

^e Whome he had deliuered from their enemies, Chap. 11, 11

13 And toke their bones & buried thē vnder a tre at Iabésh, & fasted seuen dayes.

Ier 34, 5.
2 Sam 2, 4.
^f Accordig v^e the custome of mourners.

CHAP. XXXI.

4 Saúl killeth him selfe. 6 His children are slaine in the battel. 12 The men of Iabésh toke downe his body, which was hanged on the wall.

NOW * the Philistims focht against Israél, and the men of Israél fled away from the Philistims, & ther fel downe wounded in mount Gilbóa.

2. Chron. 10, 7.

2 Cor. 12, 11.

2 And the Philistims preassed sore vpon Saúl and his sonnes, and slawe Ionathán, and Abinadáb, and Malchishúa Sauls sonnes.

3 And when the battel went sore against Saúl, the archers and bowemen hit him, and he was sore wounded of the archers.

^g Ebr. found him
 10, 1, afraind.

4 Then said Saúl vnto his armour bearer, drawe out thy sworde, and thrust me through therewith, lest the vncircumcised come and thrust me through and mocke me: but his armour bearer wolde not, for

^a So we se that his cruel life hathe a desperate end, as is comonly seene in them, that persecute the children of God.

THE SECONDE BOKE of Samuél.

THE ARGUMENT.

This boke and the former beare the title of Samuel, because they containe the conception, natiuitie and the whole course of his life, and also the liues and actes of two Kings, to wit, of Saúl and Daud, whome he anointed and consecrated Kings by the ordinance of God. And as the first boke containeth those things, which God broght to passe among his people vnder the gouernement of Samuel and Saúl: so this seconde boke declareth the noble actes of Daud, after the death of Saúl, when he began to reigne, vnto the end of his kingdom: and how the same by him was wonderfully augmented: also his great troubles & dangers, which he sustained bothe within his house and without: what horrible & dangerous insurrections, vprores, & treasons were wrought against him, partely by false counsellers, famed friends & flatterers, and partely by some of his owne children and people and how by Gods assistance he ouercame all difficulties, and enjoyed his kingdom in rest and peacie. In the persone of Daud the Scripture seeth forth Christ Iesus the chief King, who came of Daud according to the flesh, and was persecuted on euery side with outward and inward enemies, as wel in his owne persone, as in his members, but at length he ouercometh all his enemies and giueth his Church victorie against all power bothe spiritual & temporal: and so reigneth with them, King for euermore.

CHAP. I.

4 It was tolde Dauid of Sauls death. 15 He causeth him to be slaine that broght the tydings 19 He lamenteth the death of Saúl and Ionathán.

2. Sam 30, 17.



After the death of Saúl, when Dauid was returned from the slaughter of the Amalekites and had bene two dayes in Ziklag,

a Seemg to la-
rene y ouer-
throwe of the
people of Is-
rael

Beholde, a man came the third day out of the hoste from Saúl with his clothes rét, and earth vpon his head: & when he came to Dauid, he fel to the earth, and did obeisance.

Then Dauid said vnto him, Whence comest thou? And he said vnto him, Out of the hoste of Israël I am escaped.

And Dauid said vnto him, What is done? I pray thee, tel me. Thē he said, y the people is fled from the battel, and many of y people are ouerthrowen, and dead, and also Saúl and Ionathán his sonne are dead.

And Dauid said vnto the yong man, that tolde it him, How knowest thou that Saúl and Ionathán his sonne be dead?

b As I fled in
the chaire

20, CAPTAINES

Then the yong man that tolde him, answered, b As I fled in mount Gilboa, beholde, Saúl leane vpon his speare, and lo, the charets and c horsemen followed hard after him.

And whē he looked backe, he sawe me, and called me And I answered, Here am I.

And he said vnto me, Who art thou? And I answered him, I am an c Amalekite.

c He was an
Amalekite
borne, but re-
nouced his co-
trey & ioyned
with the Israe-
lites

d I am sorry,
because I am
yet aluie.
20 Ebr I stode
vpon him

Then said he vnto me, I pray thee, come vpon me, and slaye me: for anguish is come vpon me, because my d life is yet whole in me.

So I came vpon him, and slewe him, & because I was sure that he colde not liue, after that he had fallen, I toke the crowne that was vpon his head, and the bracelet that was on his arme, and broght thē hither vnto my lord.

Chap 3, 31.
2, 3, 31.

Then Dauid toke holde on his clothes, & rent them, and likewise all the men that were with him.

And they mourned and wept, and fasted vntil euen, for Saúl and for Ionathán his sonne, and for the people of the Lord, and for the house of Israël, because they were slaine with the sworde.

e After the la-
mentation he
eximted him
againe

¶ Afterward Dauid said vnto the yong man that tolde it him, Whence art thou? And he answered, I am the sonne of a stranger an Amalekite.

27 Sal 109, 21.

And Dauid said vnto him, * How wast thou not afrated, to put forthe thine hand to destroy the Anoynted of the Lord?

Then Dauid called one of his yong mē, & said, Go nere, and fall vpō him. And he smote him that he dyed.

Thē said Dauid vnto him, f Thy blood be vpon thine owne head. for thine owne mouth hath testified agāst thee, saying, I haue slaine the Lords Anoynted.

f Thou art in-
stely punished
for thy sinne.

¶ Then Dauid mourned with this lamentation ouer Saúl, and ouer Ionathán his sonne,

(Also he bade them teache the children of Iudáh to g shoote, as it is written in y boke of * Iasbér)

g That they
might be able
to match their
enemies the
Philistims in
that arte
Iosh 10, 13.

O noble Israël, h he is slaine vpon thine places: how are the mighty ouerthrowen?

h Or. 22. 28. 29. 30.
In Meaning
Saúl
Mich 1, 10.

* Tel it not in Gath, nor publish it in the stretes of Ashkelón, lest the daughters of the Philistims reioyce, lest the daughters of the vncircumcised triumphe.

Ye mountaines of Gilboa, vpon you be nether dewe nor raine, nor i lie there fields of offrings: for there the shield of the mightie is cast downe, the shield of Saúl, as thogh he had not bene anoynted with oyle.

i Let their fer-
tile fieldes be
baren, & bring
forth no fruite
to sitte to the
Lord.

The bowe of Ionathán neuer turned backe, nether did the sworde of Saúl retorne empty from the blood of the slaine, and from the fat of the mightie.

Saúl and Ionathán were louely and pleasant in their lues, and in their deathes they were not k deuided: they were swifter the negles, they were strōge then lions.

k They dyed
together in Gil-
boa

Ye daughters of Israël, wepe for Saúl, which clothed you in ska: let l with pleasures, and hanged ornaments of golde vpon your appaerl.

l As riche gūe-
ments, & cost-
ly Jewels.

How were the mighty slaine in the middes of the battel? o Ionathán, thou wast slaine in thine hie places.

Wo is me for thee, my brother Ionathán: very kinde hast thou bene vnto me: thy loue to me was wonderful, passing y loue of m women: how are the mighty o uerthrowen, and the weapons of waite deftroyed?

m Either to-
warde their
houlbundes,
or their child-
ren

CHAP. II.

4 Dauid is anoynted King in Hebrón 9 Abner maketh Ish-bosheth King ouer Israël 15 The battel of the seruants of Dauid and Ish-bosheth. 32 The buryal of Asahel

After this Dauid a asked counsel of the Lord, saying, Shal I go vp into anye of the cities of Iudáh? And the Lord said vnto him, Go vp. And Dauid said, Whither shal I go? He thē answered, Vnto b Hebrón.

a By the meane-
nes of the his
Priest, as
1 Sam 23, 2 &
2. sam 5, 19.

So Dauid went vp thither & his two wiues also, Ahinoám the Izreelite, and Abigail Nabals wife the Camelite.

b which citie
was also cal-
led Kirjath ár
ba. Iosh, 14, 15.

And Dauid broght vp the men that were with c him, euery man with his housholde, and they dwelt in the cities of Hebrón.

c In the time
of his perfec-
tion.

4 ¶ Then the men of Iudáh came, and there they anoited Dauid King ouer the house of Iudáh. And they tolde Dauid, saying, *1 Sam: 31, 12.* ¶ that the men of Iabésh Gileád buyed Saúl.

5 And Dauid sent messengers vnto the mé of Iabésh Gileád, & said vnto them, Blesfed aie ye of y Lord, that ye haue shewed suche kindenes vnto your lord Saúl, that you haue buryed him.

6 Therefore now the Lord shewe mercie and ^dtrueth vnto you: and I wil recompence you this benefite, because ye haue done this thing.

7 Therefore now let your hands bestróg, and be you valiant: albeit your master Saúl be dead, yet neuertheless the house of Iudáh hath anoited me ^e King ouer them.

8 ¶ But Abné the sonne of Ner that was captaine of Sauls hoste, toke Ish-bósheth the sonne of Saúl, and broght him to Mahanáim,

9 And made him King ouer Gileád, and ouer the Ashurites, and ouer Izreél, and ouer Ephráim, and ouer Beniamín, and ouer ^fall Iísaél.

10 Ish-bósheth Sauls sonne was forty yere olde when he began to reigne ouer Israél, and reigned two yere: but the house of Iudáh followed Dauid.

11 (And the time which Dauid reigned in Hebrón ouer the house of Iudáh, was seué yere and six monethes)

12 ¶ And Abné the sonne of Ner, and the seruants of Ish-bósheth the sonne of Saúl went out of Mahanáim to Gibeón.

13 And Ioáb the sonne of Zeruiáh, and the seruants of Dauid went out and met one an other by the poole of Gibeón: and they fate downe, the one on the one side of the poole, and the other on the other side of the poole.

14 Then Abné said to Ioáb, Let the yong men now arise, and ^h playe before vs. And Ioáb said, Let them arise.

15 Then there arose and went ouer twelue of Beniamín by nomber, which pertained to Ish-bósheth the sonne of Saúl, and twelue of the seruants of Dauid.

16 And euerie one caught ⁱ his fellowe by the head, & thrust his sworde in his fellowes side, so they fel downe together: wherefore the place was called Helkath-hazzurim which is in Gibeón.

17 And the battel was exceding sore that same day: for Abné and the men of Iísaél ^k fel before the seruants of Dauid.

18 And there were thre sonnes of Zeruiáh there, Ioáb, and Abishái, and Afahél. And Afahél was as light on foote as a wilde roc.

19 And Afahél followed after Abné, & in

going he turned nether to the right hand nor to the left from Abné.

20 Then Abné looked behinde him, & said, Art thou Afahél? And he answered, Yea.

21 Then Abné said, Turne thee ether to y right hand or to the left, and take one of the yong men, and take thee his ^oweapons: but Afahél wolde not departe from him.

22 And Abné said to Afahél, Departe fró me: ¹ wherefore shulde I smite thee to the ¹gioude? how thé shulde I be able to holde vp my face to Ioáb thy brother? *1 Why Joab y prouoke me to kil thee?*

23 And when he wolde not departe, Abné with the hindre end of the speare smote him vnder the ^m fift rib, thā: the speare came out behinde him: and he fel downe there, and dyed in his place. And as manie as came to the place where Afahél fel downe and dyed, stode stil. *m Some read, in those partes, where as the liuely partes lye: as the heart, the lungs, y liuer, the mit, and the gall.*

24 Ioáb also and Abishái pursued after Abné: and the sunne went downe, when they were come to y hil Ammah, that lieth before Gíah, by the way of the wildernes of Gibeón.

25 And the children of Beniamín gathered them selues together after Abné, & were on an heape and stode on the top of anhil.

26 Then Abné called to Ioáb, and said, Shal the ⁿsworde deuoure for euer: knowest thou not, that it wil be bitternes in the latter end? how long thé shal it be, or thou bid the people retorne fró following their brethren? *n Shal we not make an end: of murthering?*

27 And Ioáb said, As God liuerh, if thou haddest not ^o spoken, surely euen in the morning the people had departed euerie one backe from his brother. *o If y hadst not prouoked thé to battel, as vers 14.*

28 ¶ So Ioáb blewe a trumpet, and all the people stode stil, and pursued after Israél nomore, nether foght they anie more.

29 And Abné and his men walked all that night through the ^oplaine, & wét ouer Iorden, & pass through all Bithrón til they came to Mahanáim. *o Or, wilderness. Or, to the side.*

30 Ioáb also returned backe from Abné: & whē he had gathered all the people together, there lacked of Dauids seruants ninetene men and Afahél.

31 But the seruats of Dauid had smitten of Beniamín, and of Abners men, so that thre hundred and threescore men dyed.

32 And they toke vp Afahél, and buryed hī in the sepulchre of his father, which was in Beth-léhem: and Ioáb and his men wēt all night, and ~~when they came~~ to Hebrón, the daie arose. *p Thus God wolde confirme Dauid in his kingdome by the destruction of his aduersaries.*

d According to his games, it is to recompence them that are merciful.

e So y you shal not want a captaine & a defender.

f Ouer y eleven tribes.

g After this time was expired, he reigned ouer all y countrey 33 yeres, Chap. 5. 5.

h Let vs se how they can handle their weapons.

i Meaning, his aduersarie.

o Or, the field of strong men.

k After that these foure & twentie were slain.

CHAP. III.

1 Long warre betwene the houses of Saúl and Dauid. 2 The children of Dauid in Hebrón. 12 Abné turneth to Dauid. 27 Ioáb killeth him.

1 **T**Here was then a long warre betwene the house of Saúl and the house of Dauid:

2 That is, with our intermission, induring two yeres, which was the whole regne of Ish-bósheth.

Dauid: but Dauid waxed stronger, & the house of Saúl waxed weaker.

Dauid in times past, that he might be your King.

2 ¶ And vnto Dauid were children borne in Hebrón: and his eldest sonne was Amnón of Amónam the Izreelite,

18 Now then do it: for the Lord hathe spoken of Dauid, saying, By the hand of my seruant Dauid I wil saue my people Israël out of the hands of the Philistims, and out of the hands of all their enemies.

^b Who is called also Dani-el. Chro. 3.1.

3 And his seconde, was ^b Chilkáb of Abigáil the wife of Nabál the Camelite: and the third, Absalóm the sonne of Maacáh the daughter of Talmái the King of Geshúr,

19 Also Abnér spake ^c to Beniamín, and afterwaide Abnér went to speake with Dauid in Hebrón, concerning all that Israël was content with, and the whole house of Beniamín.

^c Ebr in the eares of Beniamín

4 And the fourth, Adonijáh the sonne of Aggith, and the fifth, Shephaciáh the sonne of Abitál,

^g Who challeged the kingdome, because of their father Saúl.

5 And the sixth, Ithreám by Egláh Dauids wife: these were borne to Dauid in Hebrón.

^e Within sente yeres and six moneths.

6 ¶ Now while there was warre betwene the house of Saúl and the house of Dauid, Abnér made all his power for y^e house of Saúl.

7 And Saúl had a concubine named Rizpáh, the daughter of Aijáh. And Ish-bósheth said to Abner, Wherefore hast thou gone in to my fathers concubine?

20 So Abnér came to Dauid to Hebrón, hauing twenty men with him, and Dauid made a feast vnto Abnér, and to the men that were with him.

21 Then Abnér said vnto Dauid, I will rise vp, and go gather all Israël vnto my lord y^e King, that they may make a couenát with thee, & that thou maicst reigne ouer all that thine heart desireth. Then Dauid let Abnér departe, who went in peace.

^h Or, without harme

8 The was Abnér very wrothe for the wordes of Ish-bósheth, & said, Am I a dog, for all my mercy this day vnto the house of Saúl thy father, to his brethren, & to his neighbours, and haue not deliuered thee into the hand of Dauid, that thou chargest me this day with a fault concerning this woman?

^d Doest thou esteeme me no more then a dog, for all my seruice done to thy fathers house?

22 ¶ And beholde, the seruants of Dauid and Ioáb came from the cape, & broght a great pray with them (but Abnér was not with Dauid in Hebrón for he had sét him away, and he departed in peace)

^h From warre against the Philistims.

9 ¶ So do God to Abnér, and more also, except, as the Lord hathe sworne to Dauid, euen so I do to him,

^e We se how the wicked can not abide to be admonished of their fautes, but take their displeasure, & go about to bring them fro their wickednes.

10 To remoue the kingdome fro the house of Saúl, that the throne of Dauid may be stablished ouer Israël, and ouer Iudáh, euen from Dan to Beer sheba.

23 When Ioáb, and all the hoste that was with him were come, men tolde Ioáb, saying, Abnér the sonne of Ner came to the King, and he hathe sent him away, and he is gone in peace.

24 Then Ioáb came to the King, and said, What hast thou done? beholde, Abnér came vnto thee, why hast thou sent him away, and he is departed?

ⁱ Here appeareth the malignous mude of Ioáb, who wolde haue had the King to slay Abnér for his private grudge.

11 And he durst nomore answer to Abnér: for he feared him.

12 ¶ Then Abnér sent messengers to Dauid on his behalfe, saying, Whose is the land? Who shulde also say, Make couenant with me, & beholde, mine hand shall be with thee, to bring all Israël vnto thee.

^h Or, secretly.

13 Who said, Wel, I wil make a couenant with thee: but one thing I require of thee, that is, that y^e se not my face except thou bring Michál Sauls daughter when thou comest to se me.

25 Thou knowest Abnér the sone of Ner: for he came to disceiue thee, & to knowe thy outgoing and ingoing, and to knowe all that thou doest.

26 ¶ And when Ioáb was gone out fro Dauid, he sent messengers after Abnér, which broght him againe fro the well of Siriah vnknowing to Dauid.

27 And when Abnér was come againe to Hebrón, Ioáb toke him aside in the gate to speake with him peaceably, and smote him vnder the fifth ry^e, that he dyed, for the blood of Afahél his brother.

ⁱ King. 2. 5.

^h Or, secretly

Chap. 2. 23.

14 ¶ Then Dauid sent messengers to Ish-bósheth Sauls sonne, saying, Deliuer me my wife Michál, which I married for an hundredth forekinnes of the Philistims.

1. Sam. 18. 27.

15 And Ish-bósheth sent, and toke her from her housbád Phaltiel the sonne of Láish.

1. Sam. 25. 44.

16 And her housband went with her, and came weping behinde her, vnto Bahurím: then said Abnér vnto him, Go, & returne. So he returned.

28 ¶ And when afterwaide it came to Dauids eare, he said, I and my kingdome are gilty before the Lord for euer, concerning the blood of Abnér the sonne of Ner.

^k The Lord knoweth that I did not consent to his death

29 Let the blood fall on the head of Ioáb, and on all his fathers house, that the house of Ioáb be neuer without some y^e haue running y^e flues, or lepre, or that leaneth on a staffe, or that doeth fall on the sworde, or that lacketh bread.

30 (So Ioáb and Abihái his brother slewe Abnér, because he had slayne their brother Afahél at Gibeón in battel)

^l Abihái is said to slay his brother Ioáb, because he solicited to y^e murder.

^f Rather for malice that he bare toward Ish-bósheth, then for loue he bare to Dauid.

m Meaning, before y corps.

31 And Dauid said to Ioáb, and to all the people that were with him, Rét your clothes, and put on sackcloth, and mourne m befo:e Abné: and King Dauid him self followed the beare.

32 And when thei had buryed Abné in Hebrón, the King lift vp his voyce, & wept beside the sepulchre of Abné, and all the people wept.

33 And the King lamented ouer Abné, and said, Dyed Abné as a foole dyeth

n Ith declareth that Abné dyed not as a wretch or vile person, but as a valiant man might do, being traiterously deceiued by y wicked

34 Thine hands were not bounde, nor thy feete tyed in fetters of brasse: but as a mā falleth before wicked men, so didest thou fall. And all the people wept againe for him.

o According to their custome, which was to banquet at burials

35 Afterwarde all the people came to cause Dauid eat o meat while it was yet day, but Dauid sware, saying, So do God to me & more also, if I taste bread, or oght els til the sunne be downe.

p It is expedient sometime not onely to conceiue inward sorrow, but also that it may appeare to others to the intent that they may be satisfied.

36 And all the people knewe it, & it pleased them: as whatsoeuer the King did, pleased all the people.

37 For all the people and all Israél vnderstode that day, how that it was not the Kings dede that Abné the sonne of Ner was slayne.

38 And the King said vnto his seruants, Knowe ye not, that there is a prince and a great man fallen this day in Israél?

39 And I am this day weake and newly anointed King: and these men the sonnes of Zeruiah be to hard for me: y Lord reward the doer of euil according to his wickednes.

Or, cruel.

CHAP. IIII.

3 Baaná and Recháb slaye Ish-bósheth the sonne of Saúl 12 Dauid commandeth them to be slayne.

a That is, Ish-bósheth

1 And whé Sauls a sonne heard y Abné was dead in Hebrón, then his hands were b feble, and all Israél was afrayed,

b Meaning, y he was discouraged.

2 And Sauls sonne had two men that were captaynes of bands: the one called Baaná, and the other called Recháb, the sonnes of Rimmon a Beerothite of the children of Beniamín. (for c Beeróth was reckened to Beniamín,

c The cite Beeróth was in the tribe of Beniamín, Ioh 18, 25

3 Because the Beerothites fled to d Gittáim, and soiourned there, vnto this day)

d After the death of Saúl, for feare of y Philistims.

4 And Ionathán Sauls sonne had a sonne that was lame on his feete: he was five yere olde when the tidings came of Saúl and Ionathán out of Israél: then his nurse toke him, and fled away. And as she made haste to flee, the childe fell, and began to halt, and his name was Mephibósheth.

5 And the sonnes of Rimmon the Beerothite, Recháb and Baaná went and came in the heate of the day to the house of Ish-bósheth (who slept on a bed at noone)

6 And beholde, Recháb and Baaná his

brother came into the middes of the house, as they e wolde haue wheat, and they f smote him vnder the fifth rib, and fled.

e They disguised the selues as marchants, which came to bye wheat. f There is nothing so vile & dangerous, as y wicked will not esteem in hope of lucre & fauour. Or, wilderesse.

7 For when they came into the house, he slept on his bed in his bedchamber, and they smote him, and slewe him, and beheaded him, and toke his head, and gate them away through the g plaine all the night.

8 And thei brought the head of Ish bósheth vnto Dauid to Hebrón, and said to the King, Beholde the head of Ish bósheth Sauls sonne thine enemy, who fought after thy life: and the Lord hathe auenged my lord the King this day of Saúl and of his seed.

9 Then Dauid answered Recháb and Baaná his brother, the sonnes of Rimmon the Beerothite, and said vnto them, As the Lord liueth, who hathe deliuered my soule out of all acuersitie,

10 When one * tolde me, and said that Saúl was dead, (thinking to haue broght good tidings) I toke him and slewe him in Ziklág, who thought that I wolde haue guen him a rewarde for his tidings:

Chap. 1, 15.

11 How e muche more, when wicked men haue slayne a righteous persone in his owne house, & vpon his bed: shal I not now therefore require his blood at your hand, and take you from the earth?

g Forasmuche as nether the example of him that slew Saúl, nor duece to their masters, nor y innocencie of the persone, nor reuerence of the place, nor what did moue thei they deserued most grieuous punishment.

12 Then Dauid commanded his yong men, and they slewe them, and cut of their hands and their feete, & hanged them vp ouer the poole in Hebrón: but they toke the head of Ish-bósheth, and buryed it in the sepulchre of * Abné in Hebrón.

Chap. 3, 32.

CHAP. V.

5 Dauid is made King ouer all Israél. 7 He taketh the forte of Zion 19 the 45th counsel of the Lord. 20 And ouercometh the Philistims twise.

1 Then * came all the tribes of Israél to Dauid vnto Hebrón, & said thus, Beholde, we are thy a bones and thy flesh. 2 And in tme past when Saúl was our King, thou leddest Israél in and out: ana the Lord hathe said to thee, * Thou shalt feede my people Israél, and thou shalt be a captaine ouer Israél.

1. Chro. 11, 1.

3 So all the Elders of Israél came to the King to Hebrón: and King Dauid made a couenant with them in Hebrón b before the Lord: and they anointed Dauid King ouer Israél.

a We are of thy kind, & most are toynd vnto thee.

4 ¶ Dauid was thirty yere olde when he began to reigne: and he reigned forty yere.

Psal 78, 71.

5 In Hebrón he reigned ouer Iudáh* seuē yere, and six moneths: and in Ierusalém he reigned thirty and thre yeres ouer all Israél and Iudáh.

b That is, taking the King to witness the Arke was as yet in Snadabs house.

6 ¶ The King also and his men went to Ierusalém vnto the Jebusites, y inhabitants of

Chap 2, 11.

c The childre of God called idoles blinde and lame guides: therefore the Iebufites ment, that thei shulde procure that their gods were neither blinde nor lame

1 Chro. 11. 6.

d The idoles shulde entre no more into that place

e He buylt from the towne house rounde about to his owne house. 1. Chro 11. 8. 2. Ely 27

1 Chro. 3. 9.

1. Chro 3. 5.

1. Chro 14. 8. 2. Ely 16.

f By Abiathár the Priest.

1 Sa. 28. 22.

Or the plaine of diuifions

1 Chro. 14. 12.

g Meaning, the valley of gyants, which Dauid called Baal perazim because of his vioune

of the land: who spake vnto Dauid, saying, Except thou take away the c blinde and the lame, thou shalt not come in hither: thinking y Dauid cold not come thither.

7 But Dauid toke the forte of Zión: this is the cite of Dauid.

8 Now Dauid had said y same day, Whofoeuer smiteth the Iebufites, & getteth vp to the gutters & smiteth the lame & blinde, which Dauids soule hateth, I wil preferre him: * therefore they said, The blinde and the lame shal not d come into that house.

9 So Dauid dwelt in that forte, and called it the cite of Dauid, and Dauid buylt rouid about it, from e Milló, and inwarde.

10 And Dauid prospered and grewe: for the Lord God of hostes was with him.

11 ¶ Hirám also King of Tyrus sent messengers to Dauid, and cedar trees, and carpenters, and masons for walles: and thei buylt Dauid an house.

12 Then Dauid knewe, that the Lord had stablished him King ouer Israél, and that he had exalted his kingdome for his people Israels sake.

13 And Dauid toke him mo * concubines & wiues out of Ierusalém, after he was come from Hebrón; and mo sonnes and daughters were borne to Dauid.

14. * And these be the names of the sonnes that were borne vnto him in Ierusalém: Siammúa, and Shobáb, and Nathán, and Solomón,

15 And Ibhár, and Elishúá; and Népheg, and Iaphía,

16 And Elishamá; & Eliadá, and Eliphálet.

17 ¶ * But when the Philistims heard that they had anointed Dauid King ouer Israél, all the Philistims came vp to seke Dauid: and when Dauid heard, he wét downe to a forte.

18 But the Philistims came, and spread them selues in the valley of Repháim.

19 Then Dauid f asked counsel of the Lord, saying, Shal I go vp to the Philistims: wilt thou deliuer them into mine hands? And the Lord answered Dauid, Go vp: for I wil double deliuer the Philistims into thine hands.

20 ¶ * Then Dauid came to Baal perazim, and smote them there, & said, The Lord hath deuided mine enemies asondre before me, as waters be deuided asondre: therefore he called the name of that place, "Baal perazim."

21 And there they left their images, & Dauid and his men * burnt them.

22 Again the Philistims came vp, & spread them selues in the valley of g Repháim.

23 And when Dauid asked counsel of the Lord, He answered, Thou shalt not go vp, but turne about behinde the, & come vpon them ouer against the mulbery trees.

24 And whē thou hearest the noyse of one going in the toppes of the mulbery trees, then remoue: for then shal the Lord go out before thee, to smite the hoste of the Philistims.

25 Then Dauid did so as the Lord had commanded him, and smote the Philistims fro Géba, vntil thou come to h Gázér.

CHAP. VI.

3 The Arke is brought forthe of the house of Abinadáb 7 Vzzáh is striken, & dyeth. 14 Dauid dáceeth before it. 16 And is therefore despised of his wise Michál.

¶ A Gane Dauid gathered together all the chosen men of Israél, euen thirtie thousand,

2 * And Dauid arose & went w all the people that were with him a fió Baalé of Iudáh to bring vp from thence the Arke of God, whose name is called by the Name of the Lord of hostes, that dwelleth vpon it betwene the Cherubims.

3 And they put the Arke of God vpon a newe carte, and broght it out of the house of Abinadáb that was in b Gibeáb. And Vzzáh and Ahíó the sonnes of Abinadáb did driue the newe carte.

4 And when they broght the Arke of God out of the house of * Abinadáb, that was at Gibeáb, Ahíó went before the Arke,

5 And Dauid and all the house of Israél c played before the Lord on all instruments made of firre, and on harpes, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ * And whē they came to Nachons threshig floore, Vzzáh put his hād to the Arke of God, & helde it: for y oxē did shake it.

7 And the Lord was vey wrothe w Vzzáh, & God d smote him in y same place for his faute, & there he dyed by y Arke of God.

8 And Dauid was displeasēd, because the Lord had e smitten Vzzáh: and he called the name of the place "Péiez Vzzáh vntil this day.

9 Therefore Dauid that day feared the Lord, and said, How shal the Arke of the Lord come to me?

10 So Dauid wolde not bring the Arke of the Lord vnto him into the cite of Dauid, but Dauid caryed it into the house of Obed-edóm e a Gittite.

11 And the Arke of the Lord continued in the house of Obed-edóm the Gittite, thre moneths, and the Lord blessed Obed-edóm, and all his housholde.

12 ¶ And one tolde King Dauid, saying, * The Lord hath blessed the house of Obed-edóm, and all that he hath, because of the Arke of God: therefore Dauid went and f broght the Arke of God from the house of Obed-edóm, into the cite of Dauid with gladnes.

13 And when they that bare the Arke of the

h Which was in the tribe of Benjamin, but the Philistims did possesse it.

1 Chro. 13. 5.

a This was a cite in Iudáh called also Kiriat yearim, Ioh 15. 9.

b Which was an hie place of the cite of Baalé.

1. Sam 7. 2.

c Praised Gods and sang psalmes

1 Chro. 13. 16.

d Here we se what danger it is to followe good intentions, or to do any thing in Gods seruice without his expresse words.

e Ely made a brache Or the diuision of Vzzáh.

f Who was a Leuite, & had dwelt in Gittaim, 1 Chro. 15. 21

1 Chro 15. 25.

f Meaning, he caused y Euites to beate it, according to the Lawe.

Michál mocketh Dauid. I I. Samuél. Nathán sent to Dauid.

Lord had gone six spaces, he offered an ox, and a fat beast.

14 And Dauid danced before the Lord with all his might, and was girded with a linen & Ephód.

g With a garment like to the Priests garment.

15 So Dauid and all the house of Israél, brought the Arke of the Lord with shouting, and sounde of trumpet.

16 And as the Arke of the Lord came into the citie of Dauid, Michál Saúls daughter looked through a windowe, and sawe King Dauid leape, and dance before the Lord, and she despised him in her heart.

h The worldlings are not able to comprehend the motions that move the childre of God

17 And when they had brought in the Arke of the Lord, they set it in his place, in the middes of the tabernacle that Dauid had pitched for it: the Dauid offered burnt offrings, & peace offrings before the Lord.

18 And as sone as Dauid had made an end of offering burnt offrings & peace offrings, he blessed the people in the Name of the Lord of hostes,

i. Chro. 16. 2.

19 And gaue among all the people, *euem* among the whole multitude of Israél, aswel to the women as men, to euerie one a cake of bread, and a piece of flesh, and a bottel of wine: so all the people departed euerie one to his house.

i That is, to pray for his house, as he had done for the people.

20 ¶ Then Dauid returned to bless his house, and Michál the daughter of Saúl came out to mete Dauid, and said, O how glorious was the King of Israél this day, which was vncovered to day in the eyes of the maidens of his seruants, as a foole vncovereth him selfe.

k It was for no worldly affection; but onely for that zeale that I bare to Gods glorie.

21 Then Dauid said vnto Michál, *k It was* before the Lord, which chose me rather then thy father, and all his house, and commanded me to be ruler ouer all the people of the Lord, *euem* ouer Israél: and therefore wil I play before the Lord,

22 And wil yet be more vile then thus, and wil be lowe in mine owne sight, and of the very same maidseruants, which thou hast spoken of, shal I be had in honour.

l Which was a punishment, because the mocked the seruant of God.

23 Therefore Michál the daughter of Saúl had no childe, vnto the day of her death.

CHAP. VII.

Dauid wolde buylde God an house, but is forbidden by the Prophet Nathán: God putteth Dauid in minde of his benefites: He promiseth continuance of his kingdome and posteritie.

i. Chro. 17. 2.

1 **A**fterwarde when the King sate in his house and the Lord had giuen him rest round about from all his enemies,

2 The King said vnto Nathán the Prophet, Beholde, now I dwel in an house of cedar trees, and the Arke of God remaineth within the curtaines.

m Within the Tabernacle covered with skins. Exo 26. 7.

3 Then Nathán said vnto the King, Go, and do all that is in thine heart: for the Lord is with thee.

4 ¶ And the same night the worde of the

Lord came vnto Nathán, saying,

5 Go, and tel my seruánt Dauid, Thus saith the Lord, Shalt thou buyld me an house for my dwelling?

b Meaning, he shulde not; yet Nathán speaking according to his iudgement and not by the Spirit of prophetic, permitted him.

6 For I haue dwelt in no house since the time that I broght the children of Israél out of Egypt vnto this day, but haue walked in a tent and tabernacle.

7 In all the places wherein I haue walked with all the children of Israél, spake I one worde with anie of the tribes of Israél when I commanded the iudges to fede my people Israél: for said I, Why buyld ye not me an house of cedar trees?

c As concerning the buylding of an house: meaning that without Gods expresse worde nothing ought to be attempted. 1 Sam 16. 12. Psal. 78. 70.

8 Now therefore so say vnto my seruánt Dauid, Thus sayeth the Lord of hostes, I toke thee from the shepecote following the shepe, that thou mightest be ruler ouer my people, ouer Israél.

9 And I was with thee where soeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue made thee a great name, lyke vnto the name of the great men that are in the earth.

d I haue made thee famous through all the worlde

10 (Also I wil appoint a place for my people Israél, and wil plant it, that they may dwel in a place of their owne, and moue no more, nether shal wicked people trouble them anie more as before time,

e He promiseth the quietnes, if they wil walke in his feare and obedience.

11 And since the time that I set iudges ouer my people of Israél) and I wil giue thee rest from all thine enemies: also the Lord telleth thee, y he wil make thee an house.

f. King. 2. 26.

12 And when thy dayes be fulfilled, thou shalt slepe with thy fathers, & I wil set vp thy seede after thee, which shal procede out of thy body, and wil stablish his kingdome.

13 He shal buyld an house for my Name, and I wil stablish the throne of his kingdome for euer. *1 King 5. 5. & 6. 12. 1 Chro 22. 104*

14 I wil be his father, & he shal be my sonne: & if he sinne, I wil chasten him with the rod of men, and with the plagues of the children of men.

Ebr 1. 5. Psal 89. 31.

15 But my mercy shal not departe away from him, as I toke it from Saúl whome I haue put away before thee.

g I am mercifully, as fathers vs. to chastise their childre.

16 And thine house shalbe stablished and thy kingdome for euer before thee, *euem* thy thron shalbe stablished for euer.

h This was begun in Sa-lomon as a figure, but accomplished in Chri.

17 According to all these wordes, and according to all this vision, Nathán spake thus vnto Dauid.

18 Then King Dauid went in, and sate before the Lord, & said, Who am I, ô Lord God, and what is mine house, that thou hast broght me hitherto?

19 And this was yet a small thing in thy sight, ô Lord God, therefore thou hast spoké also of thy seruants house for a great while: but doeth this appeeteine to me, ô Lord God?

i Ebr is this the lawe of man? h Cometh not this rather of thyre mercie, then of some worthines that can be in man?

20 And what can Dauid say more vnto thee? for thou, Lord God, knowest thy seruant.
 21 For thy wordes sake, and according to thine owne heart hast thou done all these great things, to make them knowen vnto thy seruant.
 22 Wherefore thou art great, ó Lord God: for there is none like thee, nether is there anie god besides thee, according to all that we haue heard with our eares.

Gen. 4, 7. 23 * And what one people in y^e earth is like thy people, like Israél: whose God went & redeemed thé to him selfe, that they might be his people, and that he might make him a name, & do for you great things, and terrible for thy ^k iád, ó Lord, *euén* for thy people, whome thou redemest to thee out of Egypt, from the ^l nacions, and their gods?

24 For thou hast ^m ordeined thy people Israél to be thy people for euer: and thou Lord art become their God.

25 Now therefore, ó Lord God, confirme for euer the worde that thou hast spoken concerning thy seruant and his house, and do as thou hast said.

26 And let thy Name be magnified for euer by them that shal say, The Lord of hostes is the God ouer Israél: and let the ⁿ house of thy seruant Dauid be stablished before thee.

27 For thou, ó Lord of hostes, God of Israél, hast ieuiciled vnto thy seruant, saying, I wil buyld thee an house: therefore ha the thy seruant bene bolde to pray this prayer vnto thee.

28 Therefore now, ó Lord God, (for thou art God, and thy wordes be true, and thou hast tolde this goodnes vnto thy seruãt)

29 Therefore now let it please thee to blesse the house of thy seruant, that it may continue for euer before thee: for thou, ó Lord God, hast ^o spoken it: and let the house of thy seruant be blessed for euer, with thy blessing.

Therefore I firmly beleue it shal come to passe.

1 Chron. 18, 1. psal 60, 2. Or, mitheg-ammah
 a So that they paid no more tribute

b He slewe two partes, as it pleased him and reserued the third

c Or, enlarge
d Ebr Parath

CHAP. VIII.

1 *Dauid ouercommeth the Philistims, and other strange nacions, and maketh them tributaries to Israél.*

1 **A**FTER this now, Dauid smote the Philistims, and subdued them, & Dauid toke the bridle of bondage out of the hand of the Philistims.

2 And he smote Moáb, and measured them with a corde, and cast them downe to the ground: he measured them with ^b two cordes to put them to death, & with one ful corde to kepe them aliue: so became the Moabites Dauids seruants, and brought gifts.

3 Dauid smote also Hadadézer the sonne of Rehób King of Zobáb as he went to recouer his border at ^e iuer Euphrátes.

4 And Dauid toke a thousand and seuen

hundred horsemen, and twentie thousand footemen, and destroyed all the charets, but he reserued an hundred charets of them

5 ¶ Then came the Aramites of ^g Dam mésk to succour Hadadézer King of Zobáb, but Dauid slewe of the Aramites two and twentie thousand men.

6 And he put a garison in Arám of ^h Dámésk: and the Aramites became seruants to Dauid, and brought giftes. And the Lord saued Dauid wheresoeuer he went.

7 And Dauid toke the shields of golde that belonged to the seruants of Hadadézer, and brought them to ⁱ Ierusalém.

8 And out of Bétah, and Berothái (cities of Hadadézer) Dauid brought exceeding muche brasse.

9 ¶ Then ^j Tóí King of Hamáth heard how Dauid had smitten all the hoste of Hadadézer,

10 Therefore ^k Tóí sent Iorám his sonne vnto King Dauid, to salute him, and to ^l reioyce with him because he had fought against Hadadézer, and beaten him (for Hadadézer had waite with ^m Tóí) who brought with him vessels of siluer, and vessels of golde & vessels of brasse.

11 And King Dauid did dedicate them vnto the Lord with the siluer and golde that he had dedicate of all the nacions, which he had subdued:

12 Of ⁿ Arám, & of Moáb, and of the children of Ammón, & of the Philistims, and of Amalék, and of the spoule of Hadadézer the sonne of Rehób King of Zobáb.

13 So Dauid gate a name after that he returned, and had slaine of the Aramites in the valley of salt eightene thousand men.

14 And he put a garison in Edóm: throughout all Edóm put he soldiers, and all they of Edóm became Dauids seruants: and ^o y Lord kept Dauid wheresoeuer he wēt.

15 Thus Dauid reigned ouer all Israél, and executed iudgement and iustice vnto all his people.

16 And Ioáb the sonne of Zeruiah was ouer the hoste, and Ioshaphát the sonne of Ahimélech was recorder.

17 And Zadók the sonne of Ahitúb, and Ahimélech the sonne of Abiathár were ^p y Priests, and Seraiah the scribe.

18 And Benaiahú the sonne of Iehoiadá & the ^q Cherethites & the Pelethites, & Dauids sonnes were chief rulers.

CHAP. IX.

1 *Dauid restoreth all the landes of Saúl to Miphibóseth the sonne of Ionathán. He appointeth Ziba to se to the profit of his landes.*

1 **A**ND Dauid said, Is there yet any man left of the house of Saúl, that I may shewe him mercy for Ionathans sake?

2 And there was of the householde of Saúl

Or, hoght the haris of the charets
Or, the Syriae. Or, of Damasco that is, which dwelleth in Damascus.

c In that part of Syria, where Damalcus was.
d They payed yerely tribute.

e For the vse of the temple.

f Or, Antiochia

g Ebr. to aske peace
h Ebr. blesse him
i For Iung Dauid victorious, he was glad to intreat of peace
j Ebr. sa hu had

k Or Syria, or Calasyria.

l Or, in Ger-me-lah

m Or, in all his enterprises

n He gaue iudgement in conuentiones, and was merciful towards the people
Or, writer of Chronicles.

o Or, was ouer the Cherethites
p The Cherethites & Pelethites were as the Kings garde, and had charge of his persone

q Because of mine oath: and promise made to Ionathán
1 Sam 20, 16

a seruant whose name was Zibá, & when they had called him vnto Dauid, y King said vnto him, Art thou Zibá? And he said, I thy seruant *am: he.*

father shewed kindnes vnto me. And Dauid sent his seruants to cōsole him for his father. So Dauids seruants came into the land of the children of Ammón.

a The childre of God are not vaine of a benefite receiued

b Suche mercies shal be acceptable to God
Cpab 106.

3 Then the King said, Remaineth there yet none of the house of Saúl, on whome I may shewe the ^b mercy of God? Zibá then answered the King, Ionathán hath yet a sonne lame of his feete.

3 And the princes of the children of Ammón said vnto Hanún their lord, Thinkest thou y Dauid doeth honour thy father, that he hath sent comforters to thee? hath not Dauid rather sent his seruants vnto thee, to searche the citie, and to spie it out, and to ouerthrowe it?

"Ebr Tu th' is eyes duib Dauid

4 Then the King said vnto him, Where is he? And Zibá said vnto y King, Beholde, he is in the house of Machír the sonne of Ammiél of Lo-debá.

4 Wherefore Hanún toke Dauids seruants, and shaued of the halfe of their bearde, & cut of their garments in the middle, euen to their buttockes, and sent them away.

b Their arrogant malice wolde not suffer them to see the simplicitie of Dauids heart: therefore their counsell turned to the destruction of their countrey.

5 ¶ Then King Dauid sent, and toke him out of the house of Machír the sonne of Ammiél of Lo-debá.

5 ¶ When it was tolde vnto Dauid, he sent to mete them (for the men were exceedingly ashamed) and the King said, Tarie at Ierichó, vntil your beardes be growen, then retu:ne.

c Who was also called Eliám, y father of Bath sheba Dauids wife

6 Now when Mephibósheth the sonne of Ionathán, the sonne of Saúl was come vnto Dauid, he fell on his face, and did reuerence. And Dauid said, Mephibósheth? And he answered, Beholde thy seruant.

6 ¶ And when the children of Ammón sawe that they stanke in the sight of Dauid, the children of Ammón sent and hired the Aramites of the house of Rehób, and the Aramites of Zobá, twentie thousand foote men, and of King Maacáh a thousand men, & of Ish-tób twelue thousand men.

c That they had deserued Dauids displeasur, for y iniurie done to his ambassadours
107, Syriaus.

7 Then Dauid said vnto him, Feare not: for I wil surely shewe thee kindnes for Ionathán thy fathers sake, and wil restore thee all the fields of Saúl thy father, and thou shalt eat bread at my table continually.

7 And when Dauid heard of it, he sent Ioáb, and all the hoste of the strong men.

d Or, laide.

8 And he bowed him selfe, and said, What is thy seruāt, that thou shouldest loke vpon suche ^d a dead dog as I am?

8 And the children of Ammón came out, & put their armie in array at the entring in of the gate: & the Aramites of Zobá, and of Rehób, and of Ish-tób, and of Maacáh were by them selues in the field.

d These were diuers parts of the countrey of Syria, whereby appeareth that the Syrians serued, where they might haue interteinement, as now the Swetzers do.

9 Then the King called Zibá Sauls seruāt, and said vnto him, I haue giuen vnto thy masters sonne all that pertained to Saúl and to all his house.

9 When Ioáb sawe that the fronte of the battel was against him before and behinde, he chose of all the choise of Israél, and put them in array against the Aramites.

e Meaning, a despised person.

Or, Mephibos.

e Be ye prudent overseers and gouerners of his lands that they may be profitable.

10 Thou therfore and thy sonnes, and thy seruants shal till the land for him, and bring in that thy masters sonne may haue soude to eat. And Mephibósheth thy masters sonne shal eat bread alway at my table (now Zibá had fiftene sonnes, and twentie seruants)

10 And the rest of the people he deliuered into the hand of Abishái his brother, that he might put them in array against the children of Ammón.

11 Then said Zibá vnto the King, According to all y lord the King hath commanded his seruant, so shal thy seruāt do, that Mephibósheth may eat at my table, as one of the Kings sonnes.

11 And he said, If the Aramites be stronger than I, thou shalt helpe me, & if the children of Ammón be to strong for thee, I wil come and succour thee.

f That Mephiboseth may haue all right or commandment as becometh a Kings sonne.

12 Mephibósheth also had a yōg sonne named Michá, & all that dwelled in y house of Zibá, were seruants vnto Mephibósheth.

12 Be strong and let vs be valiant for our people, and for the cities of our God, and let the Lord do that which is good in his eyes.

e Here is declared wherefore warre ought to be undertaken: for the defence of true religion and Gods people.

13 And Mephibósheth dwelt in Ierusalém: for he did eat continually at the Kings table, and was lame on bothe his feete.

13 Then Ioáb, & the people that was with him, ioyned in battel with the Aramites, who fled before him.

CHAP. X.

4 The messengers of Dauid are villainously entreated of the King of Ammón. 7 Ioáb is sent against the Ammonites.

14 And when the children of Ammón sawe that the Aramites fled, they fled also before Abishái, and entred into the citie. so Ioáb returned from the children of Ammón, and came to Ierusalém.

3. Chron. 19. 2.

1 After this, the King of the children of Ammón dyed, & Hanún his sonne reigned in his stede.

15 ¶ And when the Aramites sawe that they were smitten before Israél, they gathered them together.

16 And Hadaezer sent, and brought out the Aramites that were beyond the River: & they came to Helam, and Shobach y captain of the hoste of Hadaezer went before them.

17 When it was shewed Dauid, then he gathered all Israel together, and passed over Jordan and came to Helam: and the Aramites set the felues in array against Dauid, and fought with him:

18 And the Aramites fled before Israel: & Dauid desit eyed seven hundred charrets of the Aramites, & fourtie thousand horsemen, and smote Shobach the captaine of his hoste, who dyed there.

19 And when all the Kings, that were seruants to Hadaezer, sawe that they fell before Israel, they made peace with Israel, and serued them. and the Aramites feared to helpe the children of Ammon any more.

Or Hadadzer
Or, Embracer

f Meaning, the
great part

g Which were
the chiefest
& moſte prin-
cipal for in all
he destroyed
7000, as
1 Chron. 19. 17.
22, the soldiers
which were in
the charrets.

2 The yere fol-
lowing about
the Spring time
1 Chron. 20. 1.

b Whereupon
he used to rest
at after noone,
as was read of
Ish-bobeth,
Chap. 4. 7

c Who was not
an Israelite
barae, but con-
verted to the
true religion
Leuit. 13. 19.
Chap. 18. 19.

d Fearing lest
he should be
stoned accord-
ing to the
Law.

e Dauid thought
that if Vriah
lay with his
wife his fault
might be clo-
sed.

said vnto Vriah, Comest thou not from thy iourney? why didest thou not go downe to thine house?

11 The Vriah answered Dauid, The Arke of Israel, and Iudah dwell in tents: and my lord Ioab and the seruants of my lord abide in the open fields. Shall I then go in to mine house, to eat and drinke, and lie with my wife by thy life, & by the life of thy soule, I wil not do this thing.

12 Then Dauid said vnto Vriah, Tarry yet this daye, and tomorrow I wil send thee awaie. So Vriah abode in Ierusalem that day, and the morowe.

13 Then Dauid called him, & he did eat and drinke before him, & he made him drinke: & at euening he went out to lie on his couch with the seruants of his lord, but went not downe to his house.

14 And on the morowe Dauid wrote a letter to Ioab, and sent it by the hand of Vriah.

15 And he wrote thus in the letter, Purge Vriah in the foreface of the strength of the battel, & recule ye backe from him, that he may be smitten, and dye.

16 So when Ioab besieged y citie, he assigned Vriah vnto a place, where he knewe that strong men were.

17 And the men of the citie came out, and fought with Ioab: & there fell of the people of the seruants of Dauid, & Vriah the Hittite also dyed.

18 Then Ioab sent and tolde Dauid all the things concerning the warre,

19 And he charged the messenger, saying, When thou hast made an end of telling the matters of the warre vnto the King.

20 And if the Kings anger arise, so that he say vnto thee, Wherefore approached ye vnto y citie to fight? knowe ye not that they wolde hulle from the wall?

21 Who smote Abimelech sonne of Ierubesheth did not a woman cast a piece of a millstone vpon him from the wall, and he dyed in Thebez? why went you vnto the wall? Then say thou, Thy seruant Vriah the Hittite is also dead.

22 So the messenger went, and came and shewed Dauid all that Ioab had sent him for.

23 And the messenger said vnto Dauid, Certainly the men preuailed against vs, and came out vnto vs vnto the field, but we pursued them vnto the entering of the gate.

24 But y shooters shot fro the wall against thy seruants, and some of the Kings seruants be dead: and thy seruant Vriah the Hittite is also dead.

25 Then Dauid said vnto the messenger, Thus shalt thou say vnto Ioab, Let not this thing trouble thee: for the sworde de-

f Hereby God wolde touche Dauids conscience that being the felicitie & religio of his seruants, he wolde declare him selfe so forgetful of God and in iurious to his seruants

g He made him drinke more than he was wonte to do, thinking thereby he wolde haue layed by his wife.

h He seeing he excused God continually with his mightie spirit, & moste perfidiously fell headlong into all vice & abomination

i Or, Thou shalt do this, if

k Meaning Gedon, Iudg 9. 53

l For were a great thing

m He dissembled with the messenger to further his own end, nor Ioab with his deceitfulnes might be espied.

CHAP. XI.

The citie Rabbah is besieged & Dauid committeth adultery 17 Vriah is slain 27 Dauid marrieth Bath-sheba.

1 And when the yere was expired in y time when Kings go forth to battel, Dauid sent Ioab, and his seruants with him, & all Israel, who destroyed the children of Ammon, and besieged Rabbah: but Dauid remained in Ierusalem.

2 And when it was euening tide, Dauid arose out of his bed, and walked vpon the rooffe of the Kings palace: and fro the rooffe he sawe a woman washing her selfe: and the womā was very beautiful to loke vpon.

3 And Dauid sent and inquired what woman it was: and one said, It is not this Beth-sheba y daughter of Eliam, wife to Vriah the Hittite?

4 Then Dauid sent messengers, and toke her away: and she came vnto him and he lay with her (now she was purified from her vnclennes) and she returned vnto her house.

5 And y womā conceiued: therefore she sent & tolde Dauid & said, I am with childe.

6 Then Dauid sent to Ioab, saying, Send me Vriah the Hittite. And Ioab sent Vriah to Dauid.

7 And when Vriah came vnto him, Dauid demanded him how Ioab did, & how the people fared, and how the warre prospered.

8 Afterwarde Dauid said to Vriah, Go downe to thine house, and wash thy feet. So Vriah departed out of the Kings palace, & the King sent a present after him.

9 But Vriah slept at the dore of the Kings palace with all the seruants of his lord, and went not downe to his house.

10 Then they tolde Dauid, saying, Vriah went not downe to his house: and Dauid

Nathán reproveth Dauid. II. Samuél.

Dauid repenteth.

Heb. so and so.

uouereh " one aswel as another : make thy battel more strong against the citie & destroy it, & encourage thou him.

26 ¶ And when the wife of Vriáh heard that her housband Vriáh was dead, she mourned for her housband.

27 So when the mourning was past, Dauid sent & toke her into his house, and she became his wife, and bare him a sonne : but the thing that Dauid had done, " displeased the Lord.

Heb. was euil in the eyes of the Lord.

CHAP. XII.

1 Dauid reproved by Nathán confesseth his sinne. 18 The childe cocesued in adulterie, dyeth. 24 Salomón is borne. 26 Rabbáh is taken. 31 The cities are grievously punished.

a Because Dauid layd nowe drowned in sinne, the loosing mercie of God, whichius fresh not his to perith, waketh his conscience by this similitude, and 3 bringeth him to repentance

Then the Lord^a sent Nathán vnto Dauid, who came to him, and said vnto him, There were two men in one citie, the one riche, and the other poore.

The riche man had exceeding many shepe and oxen:

But the poore had none at all, saue one litle shepe which he had bought, & nourished vp: and it grewe vp with him, and with his children also, and did eat of his owne morsels, & dranke of his owne cup, and slept in his bosome, and was vnto him as his daughter.

Now there came a " stranger vnto the riche mā, who^o refused to take of his owne shepe, and of his owne oxen to dresse for the stranger that was come vnto him, but toke the poore man shepe, and dressed it for the man that was come to him.

Or. wayfaring man. Heb. fered.

The " Dauid was exceeding wrothe with the mā, and said to Nathán, As the Lord liueth, the man that hath done this thing, " shal surely dye,

Heb. The anger of Dauid was kindled.

Heb. is the childe of death. Ezech. 22. 1.

And he shal restore the labe * foure folde, because he did this thing, and had no pitie thereof.

Then Nathán said to Dauid, Thou art the man. Thus sayth the Lord God of Israél, * I anointed thee King ouer Israél, and deliuered thee out of the hand of Saúl,

1 Sam. 16. 13.

b For Dauid succeeded Saúl in his kingdome.

c The Iewes vnderstand this of Egláh and Michal, or of Rizpáh and Michal.

d That is, greater things the theses for Gods loue and benefites increase toward his, if by their ingratitude they stay him not.

e Thou hast moste cruelly giuen him into the hands of Gods enemies.

And gaue thee thy lords^b house, and thy lords^c wiues into thy bosome, and gaue thee the house of Israél, and of Ludáh, & wolde moreouer (if that had bene tolitle) haue giuen thee^d fuche and fuche things.

Wherefore hast thou despised the commandement of the Lord, to do euil in his sight? thou hast killed Vriáh the Hittite with the sworde, and hast taken his wife to be thy wife, and hast slaine him with the sworde of the^e children of Ammón.

Now therefore the sworde shal neuer departe from thine house, because thou hast despised me, and taken the wife of Vriáh the Hittite to be thy wife.

Thus saith the Lord, Beholde, I wil raise

vp euil against thee out of thine owne house, and wil * take thy wiues before thine eyes, & giue them vnto thy neighbour, and he shal lye with thy wiues in the sight of this^f sunne.

Deu. 28. 30. chap. 16. 22.

f Meaning, openly, as at none dayes.

For thou didest it secretly: but I wil do this thing before all Israél, and before the sunne.

Then Dauid said vnto Nathán, * I haue sinned against^g y Lord. And Nathán said vnto Dauid, The Lord also hath^g put away thy sinne, thou shalt not dye.

g For the Lord seeth but y^g sinner wolde turne to him.

Howbeit because by this dede thou hast caused the enemies of the Lord to^h blaspheme, the childe that is borne vnto thee shal surely dye.

h In saying, that the Lord hath appointed a wicked man to reigne ouer his people.

So Nathán departed vnto his house: and the Lord stroke the childe that Vriahs wife bare vnto Dauid, and it was sicke.

Dauid therefore besought God for the childe, and fasted andⁱ went in, and laye all night vpon the earth.

i To wit, to be prauise euiler.

Then the Elders of his house arose to come vnto him, and to cause him to rise from the ground: but he wolde not, neither did he eat kmeat with them.

k Thinking by his instat prater that God wolde haue restored his childe, but God had otherwise determined.

So on the seuenth day the childe dyed: & the seruants of Dauid feared to tel him that the childe was dead: for they said, Beholde, while the childe was aliue, we spake vnto him, and he wolde not hearken vnto our voyce: how then shal we say vnto him, The childe is dead, " to vex^e him more?

Heb. & he wil do him false euil.

But when Dauid sawe that his seruants whispered, Dauid perceiued that y^l childe was dead: therefore Dauid said vnto his seruants, Is the childe dead? And they said, He is dead.

Then Dauid^l arose from the earth, & washed and anointed him selfe, and changed his apparel, and came into the house of the Lord, and worshiped, & afterward came to his owne house, and bade that they shulde set bread before him, and he did eat.

l Shewing that our lamentations ought not to be excessive, but moderate: and y^l we must praise God in all his doings.

Then said^m his seruants vnto him, What thing is this, that thou hast done? thou didest fast and wepe for the childe, while it was aliue, but whé the childe was dead, thou didest rise vp, and eat meat.

m As they considered not that God granteth manie things to the sobbes & teares of y^l faithful.

And he said, While the childe was yet aliue, I fasted, and wept: for I said, Who can tel whether God wil haue mercie on me, that the childe may liue?

But now being dead, wherefore shulde I now fast? " Can I bring him againe anie more? I shal go to him, but he shal not returne to me.

n By this consideration appaied his sorrowe.

¶ And Dauid comforted Bath-sheba his wife, and went in vnto her, and lay with her, * and she bare a sonne, ^o & he called his name Salomón: also y^l Lord loued hi.

Mat. 1. 6. o To wit, the Lord, 1. Chre. 22. 9.

15 * Therefore

p To call him Salomón
q Meaning. Dauid
1 Chro 22. 9
O, she chief citie

r That is, the chief citie, & where all the cōdūts are, as good as taken
Ebr my name he called vpon it

2 Chro. 20. 2.
f That is, threescore pounce after y weight of the cōmune talent

g Signifying, y as they were malicious enemies of God, so he put them to cruel death.

a Tamár was Abialós sister both by father & mother, and Ammons onely by father
b And therefore kept in her fathers house, as virgins were accustomed.

c Here we see that there is no enterprife so wicked, y can lacke counsel to further it

d Meaning, some delicate & stence meat

25 For the Lord had sent by Nathán the
p Prophet: therefore q he called his name
Icidiáh, because the Lord *loved* h: m.
26 ¶ Then Ioáb fought against Rabbáh of
the children of Ammón, and toke the r citie
of the kingdome.
27 Therefore Ioáb sent messengers to Dauid,
saying I haue fought against Rabbáh,
and haue taken the citie of r waters.
28 Now therefore gather the rest of the
people together, and besiege the citie, that
thou maest take it, lest t the victorie be
attributed to me.
29 So Dauid gathered all the people together,
and went against Rabbáh, and besieged
it, and toke it.
30 *And he toke their Kings crowne from
his head, (which wayed a t talent of golde,
with precious stones) & it was set on Dauid's
head: and he brought away the spoile of
the citie in exceding great abundance.
31 And he caryed away the people that was
therein, and put them vnder r sawes, and
vnder yron harowes, and vnder axes of
yiron, and cast them into the tyle kylne: euen
thus did he with all the cities of the
children of Ammón. Then Dauid and all
the people returned vnto Ierusalém.

CHAP: XIII.

34 Amnón Dauids sonne defileth his sister Tamár.
35 Tamár is comforted by her brother Absalóm.
36 Absalóm therefore killeth Amnón.

3 Now after this so it was, that Absalóm
the sonne of Dauid hauing a faire sister,
whose name was a Tamár, Amnón the
sonne of Dauid loued her.
2 And Amnón was so fore vexed, that he
fel sicke for his sister Tamár: for she was
a b virgin, & it semed harde to Amnón
to do any thing to her.
3 But Amnón had a friend called Ionadáb,
the sonne of Shimeáh Dauids brother:
and Ionadáb was a very subtile man.
4 Who said vnto him, Why art thou the
Kings sonne so leane f: o day to day? wilt
thou not tel me? Then Amnón answered
him, I loue Tamár my brother Absalós
sister.
5 And Ionadáb said vnto him, c Lye downe
on thy bed, and make thy selfe sicke: and
when thy father shal come to se thee, say
vnto him, I pray thee, let my sister Tamár
come, and giue me meat, and let her
dresse me in my sight, that I may se it,
and eat it of her hand.
6 ¶ So Amnón laye downe, & made him
selfe sicke: and when the King came to se
him, Amnón said vnto the King, I pray
thee, let Tamár my sister come, & make
me a couple of d cakes in my sight, that I
may receiue meat at her hand.
7 Then Dauid sent home e Tamár, say-
ing, Go now to thy brother Ammons house,

and dresse him meat.
8 ¶ So Tamár went to her brother Ammons
house, and he laye downe: and she toke
f floure, and knead it, and made cakes
g in his sight, and did bake the cakes.
9 And she toke a panne, & e powred them
out before him, but he wolde not eat. The
Amnón said, Cause ye euery man to go
out from f me: so euery man went out
from him.

10 Then Amnón said vnto Tamár, Bring
the meat into the chamber, that I may eat
of thine hand. And Tamár toke the cakes
which she had made, and brought them
into the chamber to Amnón her brother.
11 And when she had set them before him
to eat, he toke her, and said vnto her,
Come, lye with me, my sister.
12 But she answered him, Naye, my
brother, do not force me: for no suche
thing ought to be done in Israél: commit
not this folie.

13 And I, whether shal I cause my
shame to go: and thou shalt be as one
g of the fooles in Israél: now therefore,
I pray thee, speake to the King, for he
wil not denye me vnto thee.
14 Howbeit he wolde not hearken vnto
her voyce, but being stronger then she,
forced her, and lay with her.

15 Then Amnón hated her exceedingly,
so that he hated wherewith he hated her,
was greater then the loue, wherewith
he had loued her: and Amnón said vnto
her, Vp, get thee hence
16 And she answered him, There is
no cause: this euil (to put me away) is
greater then the other that thou didest
vnto me: but he wolde not heare her,

17 But called his h seruant that serued
him, and said, Put this woman now out
from me, and locke the dore after her.

18 (And she had a garment of h diuers
coulers vpon her: for with suche
garmets were the Kings daughters
that were virgins, appareled) Then
his seruant brought her out, and
locked the dore after her.

19 And Tamár put ashes on her head,
& rent the garment of diuers coulers
which was on her, and layed her hand
on her head, & went her way crying.

20 And Absalóm her brother said vnto
her, Hathe Amnón thy brother bene
with thee? Now yet be i styl, my sister:
he is thy brother: let not this thing
griue thine heart. So Tamár
remained desolate in her brother
Absaloms house.

21 ¶ But when King Dauid heard all
these things, he was very wrothe.

22 And Absalóm said vnto his brother
Amnón nether good nor bad: for
Absalóm hated Amnón, because he
had forced his sister Tamár.

e That is, she serued them on a distie.

f For y wicked are ashamed to do that before m, which they are not asfrayed to commit in y sight of God.

Leui. 18. 9.

g Or, How shal I put away my shame? As a lewd & wicked person.

h Or, for iud cause.

i Or, b, e.

h For y which was of diuers coulers or pieces in those dayes was had in great e stimació, Gen 37: 3 uug 5: 30.

i For though he concerned soden vengeace in his heart, yet he dissimled it til occasion serued, and comforted his sister.

Or, in the plain of H^{er} in k To wit, to a banquet, thinking thereby to fulfil his wicked purpose.

23 ¶ And after the time of two yeres, Abfalóm had shepsherers in Baal-hazór, which is beside Ephráim, and ^k Abfalóm called all the Kings sonnes.

24 And Abfalóm came to the King & said, Beholde now, thy seruant hathe shepsherers: I pray thee, that the King with his seruants wolde go with thy seruant.

25 But the King answered Abfalóm, Naye my sonne, I pray thee, let vs not go all, lest we be chargeable vnto thee. Yet Abfalóm laye fore vpá him: howbeit he wolde not go, but ^m thanked him.

Ebr blessed.

26 The hé said Abfalóm, But, I pray thee, shal not my brother ^l Amnón go with vs? And the King answered him, Why shulde he go with thee?

¶ Pretending to the King, Amnón was moske deare vnto him.

27 But Abfalóm was instant vpon him, and he sent Amnón with him, & all the Kings children.

28 ¶ Now had Abfalóm commanded his seruants, saying, Marke now when Amnós heart is mery with wine, and when I say vnto you, Smite Amnón, kil him, feare not, for haue not ⁿ I commanded you to be bolde therefore, and play the men.

m Sacke is the pride of the wicked masters, that in all their wicked commandements they thinke to be obeyed.

29 And the seruants of Abfalóm did vnto Amnón, as Abfalóm had commanded: & all the Kings sonnes arose, and euery man gate him vp vpon his mule, and fled.

30 ¶ And while thei were in the way, tidígs came to Dauid, saying, Abfalóm hathe slayne all the Kings sonnes, and there is not one of them left.

n Lamenting, as he that felt the wrath of God vpon his house, Chap. 12, 10.

31 Then the King arose, and tare his garments, and lay on the ^o grounde, and all his seruants stode by with their clothes rent.

32 And Ionadáb the sonne of Shimeáh Dauids brother answered and said, Let not my lord suppose that thei haue slayne all the yong men the Kings sonnes: for Amnón onely is dead, because Abfalóm had reported so, since he forced his sister Tamár.

m Ebr, because it was put in Abfaloms mouthe.

33 Now therefore let not my lord ^q King take ^r y thing so gricuously, to thinke that all the Kings sonnes are dead: for Amnón onely is dead.

or, take it to he vs. Or, bus.

34 ¶ Then Abfalóm fled: & the yong man that kept the watche, list vp his eyes, and looked, & beholde, there came muche people by the way of the hill side ^s behinde him.

Or, one after another.

35 And Ionadáb said vnto the King, Beholde, the Kings sonnes come: as thy seruant said, ^t so it is.

o That onely Amnón is dead.

36 And asone as he had left speaking, beholde, the Kings sonnes came, and list vp their voyces, and wept: and the King also and all his seruants wept exceedingly sore.

p For Maacháh his mother was the daughter of this Talmái, Chap. 3, 1.

37 But Abfalóm fled away, and went to Talmái the sonne of Ammihúr King of

Geshúr: and Dauid mourned for his sonne euery day.

38 So Abfalóm fled, and went to Geshúr, & was there thre yeres.

39 And King Dauid desired to go forthe vnto Abfalóm, because he was pacified concerning Amnón, seing he was dead.

CHAP. XIII.

2 Abfalóm is reconciled to his father by the subtiltie of Ioab. 24 Abfalóm may not se the Kings face 25 The beautie of Abfalóm. 30 He causeth Ioabs corne to be burnt, and is broght to his fathers presence.

1 Then Ioáb the sonne of Zeruiáh perceiued, that the Kings ^a heart was towarde Abfalóm,

a That y King faouored him.

2 And Ioáb sent to Tekóah, and broght thence ^a subtile woman, & said vnto her, I pray thee, faine thy selfe to moune, and now put on mourning apparel, & ^b anoint not thy selfe with oyle: but be as a woman that had now long time mourned for the dead.

b In token of mourning: for thei vsed anointing to se me cheareful.

3 And come to the King, and speake of this maner vnto him (for Ioáb taught her whar she shulde say)

Ebr, put words in her mouth.

4 ¶ Then the woman of Tekóah spake vnto the King, and fel downe on her face to the grounde, & did obeisance, and said, Helpe, ó King.

Ebr, Saue.

5 Then the King said vnto her, What ayleth thee? And she answered, I am in dede ^a a widowe, and mine housband is dead:

Ebr a widowe woman

6 And thine hádmayd had two ^c sonnes, & they two stroue together in the field: (and there was none to parte them) so the one smote the other, and slewe him.

c Under this parable she describeth the death of Amnón by Abfalóm.

7 And beholde, the whole familie is risen against thine handmayd, & thei said, Deliuér him that smote his brother, that we may kil him for the ^d soule of his brother whome he slewe, that we may destroy the heire also: so they shal quynche my sparkle which is left, and shal not leaue to mine housbád nether name nor posteritie vpon the earth.

d Because she hathe slayne his brother, she ought to be slayne according to the Lawe, Gen 9, 6 exod 21, 12.

8 And the King said vnto the woman, Go to thine house, and I wil giue a charge for thee.

9 Then the woman of Tekóah said vnto the King, My lord, ó King, this ^e trespasse be on me, and on my fathers house, & the King and his throne be ^e giltyes.

e Astonching the breache of y Lawe & punisheth blood, let me beare the blame Or, innocente.

10 And y King said, Bring him to me that spaketh against thee, and he shal touche thee nomore.

11 Then said she, I pray thee, let the King remember the Lord thy God, that thou woldest not suffer many reuengers of blood to destroy, lest thei slaye my sone. And he answered, As the Lord liuerh, there shal not one heere of thy sonne fall to ^f earth.

f Swaere that thei shal not reuenge the blood, which are many number.

12 Then the woman said, I pray thee, let thine hádmáid speake a wordc to my lord the

the King. And he said, Say on.

g Why doest thou give contrary sentence in thy sonne Abfalóm?

13 Then the woman said, Wherefore then hast thou thought suche a thing against the people of God? or why doest y King, as one which is faurie, speake this thing, that he wil not bring againe his banished?

Or, accepto.

h God hathe gauided waies (as sanctuarie) to saue the oft times, whome man judgeth worthy death. For I thought they wolde kil this same heir.

14 For we must nedes dye, & we are as water spilt on the grounde, which can not be gathered vp againe: nether doeth God spare anie persone, yet doeth he appoint h means, not to cast out from him him that is expelled.

15 Now therefore that I am come to speake of this thing vnto my lord the King, the cause is that the people have made me afraide: therefore thine handmaid said, Now wil I speake vnto y King: it may be that the King wil performe the request of his handmaid.

16 For the King wil heare, to deliuer his handmaid out of the hand of the man that wolde destroye me, and also my sonne fró the inheritance of God.

Ebr rest

k Is of great wisdom to discern right from wrong

17 Therefore thine handmaid said, The worde of my lord the King shal nowe be comfortable: for my lord the King is euen as an k Angel of God in hearing of good & bad: therefore the Lord thy God be with thee.

18 Then the King answered, and said vnto the woman, Hide not fró me, I pray thee, the thing that I shal aske thee. And y womā said, Let my lord y King now speake.

l Hast not thou done this by y counsel of Ioáb?

19 And the King said, Is not l the hand of Ioáb with thee in all this? Then the woman answered, & said, As thy soul liueth, my lord the King, I wil not turne to the right hand nor to the left from ought that my lord the King hathe spoken: for euen thy seruāt Ioáb bade me, & he put all these wordes in y mouthe of thine handmaid.

m y speaking rather in a payable the plainly. Or, none can hide ought from the King

20 For to the intent that I shulde m change the forme of speache, thy seruāt Ioáb hathe done this thig: but n my lord is wise according to the wisdom of an Angel of God to vnderstand all things that are in the earth.

n I haue grāted thy request.

21 ¶ And y King said vnto Ioáb, Beholde now, I haue n done this thing: go then, & bring the yong man Abfalóm againe.

Or blest.

22 And Ioáb fel to the grounde on his face, and bowed him selfe, and r thanked the King. Then Ioáb said, This day thy seruāt knoweth, that I haue founde grace in thy sight, my lord the King, in that the King hathe fulfilled the request of his seruāt.

23 ¶ And Ioáb arose, and went to Geshúr, and brought Abfalóm to Ierusalém.

o Covering hereby his affection, and shewing some parte of iustice to please y people.

24 And the King said, Let him o turne to his owne house, and not se my face. So Abfalóm turned to his owne house, and sawe not the Kings face.

25 Now in all Israél there was none to be so muche praised for beautie as Abfalóm: from the sole of his foote euen to the top of his head there was no blemish in him.

26 And whē he polled his head, (for at euerie yeres end he polled it: because it was to heauy for him, therefore he polled it) he weighed the hære of his head at two hundred p shekels by the Kings weight.

p Which weighed 6 l 4 ounces after halfe an ounce the shekel.

27 And Abfalóm had the sunnes, and one daughter named Tamár, which was a faire woman to loke vpon.

28 ¶ So Abfalóm dwelt y space of two yeres in Ierusalém, & sawe not the Kings face.

29 Therefore Abfalóm sent for Ioáb to send him to the King, but he wolde not come to him: and when he sent againe, he wolde not come.

Or, possession. q The wicked are impacient in their affections, & spare no vnlawful means to compass them.

30 Therefore he said vnto his seruants, Beholde, Ioáb harhe a r field by my place, & hathe barley therein: go, & set it q on fire: & Abfaloms seruants set the field on fire.

31 Then Ioáb arose, and came to Abfalóm vnto his house, and said vnto him, Wherefore haue thy seruants burnt my field with fire?

32 And Abfalóm answered Ioáb, Beholde, I sent for thee, saying, Come thou hither, and I wil send thee to the King for to say, Wherefore am I come from Geshúr? It had bene better for me to haue bene there stil: now therefore let me se y Kings face: and r if there be anie trespassse in me, let him kil me.

r If I haue offended by reuenging my sisters dishonour: thus the wicked iustifie them selves ap their euil

33 Then Ioáb came to the King, and tolde him: and he called for Abfalóm, who came to the King, and bowed him selfe to the grounde on his face before the King, and the King kissed Abfalóm.

CHAP. XV.

2 The practises of Abfalóm to aspire to the kingdom. 14 Dauid and his flee. 31 Dauids prayer. 34 Husai is sent to Abfalóm to discover his counsel.

1 A fter this, Abfalóm s prepared him a charrets and hoises, and fittie men to a runne before him.

Or, made him

a Which were as a garde to settorne his charre

2 And Abfalóm rose vp early, and stode hard by the entring in of the gate: & euerie mā that had anie b matter, & came to y King for iudgement, him did Abfalóm call vnto him, and said, Of what citie art thou? And he answered, Thy seruāt is of one of the b tribes of Israél.

Or, controuersie.

3 Thē Abfalóm said vnto him, Se, thy matters are good & righteous, but there is no man c deputed of the King to heare thee.

b That is, naming of what citie or place he was

4 Abfalóm said moe ouer, c Oh y I were made iudge in the land, that euerie man d hathe anie matter or controuersie, might come to me, that I might do him iustice.

c Thus by flander, flatterie, and faire promises the wicked seeme preferre

5 And when anie man came nere to him, and did him obeisance, he put forthe his hand, and toke him, and kissed him.

Dauid fleeth.

II. Samuél.

The Arke returneth.

6 And on this maner did Absalóm to all Israël, that came to the King for iudgement: so Absalóm stole the heartes of the men of Israël.

d by intifing them from his father to him selfe

7 ¶ And after fortie yeres, Absalóm said vnto the King, I pray thee, let me go to Hebrón, and reade my vowe which I haue vowed vnto the Lord.

e Counting from the time that the Israe- lites had af- ked a King of Samuél.

8 For thy seruant vowed a vowe when I remained in Gesbúr, in Arám, saying, If the Lord shal bring me againe in dede to Ierusalém, I wil serue the Lord.

f By offering a peace offering, w was law- ful to do in a- ne place

9 And the King said vnto him, Go in peace. So he arose, and went to Hebrón.

10 ¶ Then Absalóm sent spies throughout all the tribes of Israël, saying, When ye heare the sounde of the trumpet, ye shal say, Absalóm reigneth in Hebrón.

g And byd to his feast in He- brón.

11 ¶ And with Absalóm went two hundredth men out of Ierusalém, that were called: and they wēt in their simplicitie, knowing nothing.

h Ebr went and increased

12 Also Absalóm sent for Ahithóphel the Gilonite Dauids counseler, from his citie Gilóh, while he offered sacrifices: and the treason was great: for the people encreased stil with Absalóm.

i Whose heart he sawe that Satan had so possessed, that he walde lea- ue no mischief vnatcepted

13 ¶ Then came a messenger to Dauid, saying, The heartes of the men of Israël are turned after Absalóm.

14 Then Dauid said vnto all his seruants that were with him at Ierusalém, Vp, and let vs flee: for we shal not escape fró Absalóm: make spede to departe, lest he come sodenly and take vs, & bring euil vpó vs, and smite the citie with the edge of the sworde.

l Ebr chuse

15 And the Kings seruants said vnto him, Beholde, thy seruants are ready to do according to all that my lord the King shal appoint.

m Ebr at his feete.

16 So the King departed and all his housholde after him, and the King left ten concubines to kepe the house.

n Or, house

17 And the King went forth and all the people after him, and taryed in a place farre of.

o To wit, fró Ierusalém

18 And all his seruants went about him, and all the Cherethites and all the Pelethites and all the Gittites, euen sixe húdredth men which were come after him fró Gath, went before the King.

p These were as the Kings garde, or as some write, his counsellers.

19 Then said the King to Ittái the Gittite, Wherefore comest thou also with vs? Returne and abide with the King, for thou art a stranger: departe thou therefore to thy place.

q Who, as some write, was the Kings sonne of Gath

20 Thou camest yesterday, and shulde I cause thee to wander to day and go with vs? I wil go whither I can: therefore returne thou, and cary againe thy brethren: mercie and truth be with thee.

r Meaning, them of his familie n God require thee thy friend- ship and fidelitie.

21 And Ittái answered the King, and said,

As the Lord liueth, & as my lord the King liueth, in what place my lord the King shalbe, whether in death or life, euen there surely wil thy seruant be.

22 Then Dauid said to Ittái, Come, & go forwarde. And Ittái the Gittite went, and all his men, and all the children that were with him.

23 And all the countrey wept with a loude voyce, and all the people went forward, but the King passed ouer the brooke Kidión: and all the people wēt ouer towarde the way of the wildernes.

s To wit, the six hundredth men.

24 ¶ And lo, Zadók also was there, and all the Leuites with hym, bearing the Arke of the couenant of God: & they set downe the Arke of God, and Abiathár wēt vp vntil the people were all come out of the citie.

t Which was the charge of the Kohathites, Nomb 4+4 q To stand by the Arke.

25 Then the King said vnto Zadók, Carie the Arke of God againe into the citie: if I shal finde fauour in the eyes of the Lord, he wil bring me againe, & shewe me both it, and the Tabernacle thereof.

u Or, his taber- nacle

26 But if he thus say, I haue no delite in thee, beholde, here am I, let him do to me as semeth good in his eyes.

r The faith- ful in all their afflictions shew we them self- ues obedient to Gods wil. 1. Sam 9, 9.

27 The King said againe vnto Zadók the Priest, Art not thou a Sacerd returne into the citie in peace, & your two sonnes with you: to wit, Ahimáaz thy sonne, and Ionathán the sonne of Abiathár.

28 Beholde, I wil tarie in the fieldes of the wildernes, vntil there come some worde from you to be tolde me.

29 Zadók therefore and Abiathár caryed the Arke of God againe to Ierusalém, and they taried there.

30 And Dauid went vp the mount of oliues and wept as he went vp, and had his head couered, and wēt barefooted: and all the people that was with him, had euerie man his head couered, and as they went vp, they wept.

v With ashes & dust in signe of sorrowe

31 Then one tolde Dauid, saying, Ahithóphel is one of them that haue conspired with Absalóm: and Dauid said, ó Lord, I pray thee, turne the counsel of Ahithóphel into foolishnes.

w The counsell of the crafty worldelings doeth more harme thē the open force of the enemie.

32 ¶ Then Dauid came to the toppe of the mount where he worshiped God: and beholde, Hushái the Archite came against him with his coate torne, & hauing earth vpon his head.

33 Vnto whome Dauid said, If thou go with me, thou shalt be a burthien vnto me.

34 But if thou returne to the citie, and say vnto Absalóm, I wil be thy seruant, & thy Kings, (as I haue bene in time past thy fathers seruant, so wil I now be thy seruant) then thou maiest bring me the counsel of Ahithóphel to noight.

x Though Hushái dissem- bled here at the Kings request, yet may we norvie this exaple to excu- cul our dis- mulacion.

35 And hast thou not there with thee Zadók and Abiathár the Priests therefore whatsoeuer

whatfoeuer thou shalt heare out of the Kings house, thou shalt shewe to Zadók and Abiathái the Priests.

36 Beholde, there are with them their two sonnes: Ahimáz Zadoks sonne, and Ionathán Abiathars sonne: by them also shal ye send me euerie thing that ye can heare.

37 So Hushái Dauids friend went into the citie: and Absalóm came into Ierusalém.

CHAP. XVI.

1 The infidelitie of Zibá. 5 Shimeí curfeth Dauid. 16 Hushái cometh to Absalóm. 21 The counsel of Ahithóphel for the concubines.

g Which was the hil of oliues, Chap 15. 30.

Q. fig cakes.

B Commonly there are no viler traitours then they, w vader pretence of friendship accuse others.

Ebr I worship.

e Which was a citie in the tribe of Benjamin.

d That is, to vnde about him

m Ebr. man of blood
n Ebr. man of Belial

e Reproching him as though by his meanes Ish bóthech & Abúer were slaine

z Sam 24. 11. & chap 3. 8.

f Dauid felt y this was the judgement of God for his sinne, & therefore humbleth him selfe to his god

1 **W**HEN Dauid was a litle past the ^atoppe of the hil, beholde, Zibá the seruant of Mephibósheth met him with a couple of asses saddled, and vpon them two hundreth ^gcakes of bread, and one hundreth bunshes of raisins, & an hundreth of ^hdryed figges, and a bottel of wine.

2 And y King said vnto Zibá, What meanest thou by these? And Zibá said, They be ^b asses for the Kings housholde to ride on, and bread and dryed figges for the yong men to eat, and wine, that the faint may drincke in the wildeines.

3 And the King said, But where is thy masters sonne? Thē Zibá answered the King, Beholde, he remaineth in Ierusalém: for he said, This day shal the house of Israél restore me the kingdome of my father.

4 Then said the King to Zibá, Beholde, thine are all that ^cperteined vnto Mephibósheth. And Zibá said, I beseeche thee, let me finde grace in thy sight, my lord, ó King.

5 ¶ And when King Dauid came to ^eBahurim, beholde, thence came out a man of the familie of the house of Saúl, named Shimeí the sonne of Gerá: and he came out, and cursed.

6 And he cast stones at Dauid, and at all the seruants of King Dauid: and all the people, and all the men of warre were on his ^d right hand, and on his left.

7 And thus said Shimeí when he cursed, Come forthe, come forthe thou ^mmurderer, and ⁿwicked man.

8 The Lord hathe broght vpon thee all the blood of the house of Saúl, in whose stead thou hast reigned: and the Lord hathe deliuered the kingdome into the hand of Absalóm thy sonne: and beholde, thou art ^otaken in thy wickednes, because thou art a murderer.

9 Then said Abishái the sonne of Zeruiáh vnto the King, Why doeth this ^zdead dogge curse my lord the King? let me go, I pray thee, and take away his head.

10 ¶ But the King said, What haue I to do with you, ye sonnes of Zeruiáh: for he curfeth, euen because the Lord hathe ^fbidden him curse Dauid: who darie then

say, Wherefore hast thou done so?

11 And Dauid said to Abishái, & to all his seruants, Beholde, my sonne w came out of mine owne bowels, seketh my life: then how muche more now may this sonne of Ieminí? Suffire him to curse: for the Lord hathe bidden him.

12 It may be that the Lord wil loke on ^omine affliction, and s dome good for his cursing this day.

13 And as Dauid and his men went by the way, Shimeí went by the side of the móútaine ouer against him, and cursed as he went, and threwe stones against him, and cast dust.

14 Then came y King & all the people that were with him weary, and refreshed them selues ^h there.

15 ¶ And Absalóm, and all the people, the men of Israél came to Ierusalém, & Ahithóphel with him.

16 And when Hushái the Archite Dauids friend was come vnto Absalóm, Hushái said vnto Absalóm, God saue the King, God saue the King.

17 Then Absalóm said to Hushái, Is this thy kindenes to thy ⁱ friend? Why wentest thou not with thy friend?

18 Hushái then answered vnto Absalóm, Nay, but whome the Lord, & this people, and all the men of Israél chuse, his wil I be, and with him wil I dwell.

19 And ^lmoreouer vnto whome shal I do seruice? not to his sonne, as I serued before thy father, so wil I before thee.

20 ¶ Then spake Absalóm to Ahithóphel, Gue counsel what we shal do.

21 And ^kAhithóphel said vnto Absalóm, Go in to thy fathers cócubines, which he hathe left to kepe the house: and when all Israél shal heare, that thou art abhorred of thy father, the hands of all that are with thee, shalbe strong.

22 So they spred Absalóm a tent vpon the top of the house, and Absalóm went in to his fathers concubines in the sight of all Israél.

23 And the counsel of Ahithóphel which he counseled in those dayes, was like as one had asked ^l counsel at the oracle of God: so was all the counsel of Ahithóphel bothe with Dauid and with Absalóm.

CHAP. XVII.

7 Ahithophels counsel is ouerthrowen by Hushái 14 The Lord had so ordeined. 19 The Priests sonnes are hsd in the well. 22 Dauid goeth ouer Iordán. 23 Ahithóphel hangeth him selfe. 27 They bring vitails to Dauid

1 **M**OREouer Ahithóphel said to Absalóm, Let me chuse out now twelue thousand men, and I wil vp and follow after Dauid this night,

2 And I wil come vp ó him: for he is weary,

o Or, my teares. g Meaning, y the Lord wil send cōfort to his when they are oppressed.

h To wit, at Bahurim

i Ebr Let the King liue

i Meaning, Dauid.

l Ebr the second time.

k Suspecting y change of the kingdome, and so his owne ouerthrowe, he giueth suche counsel as might moſte hndre his fathers reconciliation and also declare to the people y Absalóm was in best autoritie

l It was so esteemed for the successe they stood.

n The wicked are so greedy to execute their malice, that they leaue none occasion, that may further the same.

Hushais counsel.

I I. Samuél.

Ahithóphel hanged.

and weake handed: so I will spare him, and all the people that are with him, shall flee, and I will smite the King onely,

^b Meaning David.

3 And I will bring againe all the people vnto thee, and when all shall returne, (^b the man whome thou sekest being slaine) all the people shall be in peace.

^c Ely, was right in the eyes of Absalom.

4 And the saying pleased Absalom well, and all the Elders of Israel.

^d Ely what is in his mouth.

5 The said Absalom, Call now Hushai the Archite also, and let vs heare likewise what he sayeth.

^e Or, given such counsel.

6 So when Hushai came to Absalom, Absalom spake vnto him, saying, Ahithophel hath spoken thus: shall we do after his saying, or not? tell thou?

^f Hushai showed him selfe faithful to David, in that he reproveth this wicked counsel and purpose. Or, vary all night.

7 Hushai then answered vnto Absalom, The counsel that Ahithophel hath giue, is not good at this time.

8 For, said Hushai, thou knowest thy father, and his men, that they be strong mẽ, and are chafed in minde, as a beare robbed of her whelpes in the field: also thy father is a valiant warrior, and wil not lodge with the people.

9 Beholde, he is hid now in some caue, or in some place: and though some of them be ouerthrowen at the first, yet the people shall heare, and say, The people that followe Absalom, be ouerthrowen.

^g Ely, bene a brace, or more. Ely, melt.

10 Then he also that is valiant whose heart is as the heart of a lion, shall shrink and faint: for all Israel knoweth, that thy father is valiant, and they which be with him, stowte men.

11 Therefore my counsel is, that all Israel be gathered vnto thee, from Dan euen to Beer-sheba as the sand of the sea in number, and that thou go to battel in thine owne persone.

^h We will catch him.

12 So shall we come vpon him in some place, where we shall finde him, and we will vpon him as the dewe falleth on the ground: and of all the men that are with him, we will not leaue him one.

13 Moreover if he be gotten into a citie, then shall all the men of Israel bring ropes to that citie, and we will drawe it into the riuer, vntil there be not one smale stone found there.

ⁱ Or, somewhat.

14 ¶ Then Absalom and all the men of Israel said; The counsel of Hushai the Archite is better, then the counsel of Ahithophel: for the Lord had determined to destroy the good counsel of Ahithophel, that the Lord might bring euill vpon Absalom.

^j That counsel which seemed good at the first to Absalom, ver. 4.

15 Then said Hushai vnto Zadok and to Abiathar the Priests, Of this and that manner did Ahithophel and the Elders of Israel counsel Absalom: and thus and thus haue I counselled.

^k For by the counsel of Hushai he went to the battel where he was slain.

16 Now therefore send quickly, and shewe

Dauid, saying, Tary not this night in the fieldes of the wildernes, but rather get thee ouer, least the King be deuoured & all the people that are with him.

^f That is, ouer Iordan.

17 ¶ Now Ionathan and Ahimaz abode by En-rogel: (for they might not be sene to come into the citie) and a maid went, and tolde them, and they went and shewed King Dauid.

^l Or, the well of Rogel.

^g Meaning, the message from their fathers.

18 Neuertheles a yong man sawe them, and tolde it to Absalom. therefore they bothe departed quyeckly, & came to a mas house in Bahurim, who had a well in his court, into the which they went downe.

19 And the wife toke and spred a covering ouer the welles mowthe, and spred grounde corne thereon, that the thing shulde not be knowen.

^h Thus God sendeth succour to his in their greatest dangers.

20 And when Absaloms seruants came to the wife into the house, they said, Where is Ahimaz and Ionathan? And the woman answered them, They be gone ouer the brooke of water. And when they had sought them, and colde not finde them, they returned to Ierusalém.

ⁱ The Chaldee text readeth, now they haue passed the Iordán.

21 And as soon as they were departed, the other came out of the well, and went and tolde King Dauid, and said vnto him, Vp, and get you quyeckly ouer the water: for Ahithophel hath giuen counsel against you.

^k To wit, re pursue thee with all haste.

22 Then Dauid arose, and all the people that were with him, and they went ouer Iordan vntil the dawning of the day, so that there lacked not one of them, that was not come ouer Iordan.

^l They traueled all night, & by morning had all their companie passed ouer.

23 ¶ Now when Ahithophel sawe that his counsel was not followed, he saddled his asse, and arose, and he went home vnto his citie, and put his householde in ordre, and hanged him selfe, and dyed, and was buried in his fathers graue.

^m Gods iuste vengeance euē in this life is powred on them, which are enemies, traitours, or persecuters of his Church.

24 ¶ Then Dauid came to Mahanaim. And Absalom passed ouer Iordan, he, and all the men of Israel with him.

25 And Absalom made Amasa captaine of the hoste in the stead of Ioab: which Amasa was a mans sonne named Ithra an Israelite, that wēt in to Abigail the daughter of Nahash, sister to Zeruah Iobas mother.

ⁿ Who was also called Hushai Dauids father.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And when Dauid was come to Mahanaim, Shobi the sonne of Nahash out of Rabbah of the children of Ammon, and Machir the sonne of Ammiel out of Lodebar, and Barzilai the Gileadite out of Rogel

28 brought beds, and basens, and earthen vessels, and wheat, and barley, and floure, and parched corne, & beanes, and lentils, and parched corne.

^o God showed his liberallitie to him, when they came to be victuallly deficiente.

29 And

29 And they broght hony, and butter, and shepe, and cheefe of kine for Dauid and for the people that were with him, to ease: for they said, The people is hungry, & weary, and thirfty in the wilderness.

CHAP. XVIII.

2 Dauid deuised his armie into thre partes. 9 Abfalóm is hanged flaine, and cast in a pit 33 Dauid lamenteth the death of Abfalóm.

2 For certain of y Reubenites, Gadites, & of the halre tribe, colde nor beare the insolencie of y soone againt y father, & therefore ioyned with Dauid

Then Dauid a nobred the people that were with him, & set ouer them captaynes of thousands and captaynes of hundreds.

2 And Dauid sent forthe the third parte of the people vnder the hand of Ioáb, and the third parte vnder the hand of Abishái Ioabs brother the sonne of Zeruah: and the other third parte vnder the hād of Ittái the Gittite. & the King said vnto the people, I wil go with you my selfe also.

3 But the people answered, Thou shalt not go fo: the: for if we flee away, they wil not regarde vs, nether wil they passe for vs, thogh halfe of vs were flaine: but thou art now worthe tē thousand of vs: therefore now it is better that thou succour vs out of the citie.

6 Signifying, y a good gouernour ought to be so deare vnto his people, that they wil rather iole their liues, the y ought shulde come vnto hi.

4 Then the King said vnto them, What semeth you best, that I wil do. So y King stode by the gate side, and all the people came out by hundreds and by thousands.

5 And the King commanded Ioáb and Abishái, and Ittai, saying, Entreate the yong man Abfalóm gently for my sake: and all the people hearde when the King gaue all the captaynes charge concerning Abfalóm.

6 So the people went out into the field to meete Israél, & the battel was in y wood of Ephraim:

e So called because y Ephraimites (as some say) fed their cattel beyōde Iordē in this wood.

7 Where the people of Israél were flaine before the seruants of Dauid: so there was a great slaughter that day, euen of twentie thousand.

8 ¶ For the battel was skatred ouer all the country: and the wood deuoured muche more people that day, then did the sworde.

9 ¶ Now Abfalóm met the seruants of Dauid, and Abfalóm rode vpon a mule, and the mule came vnder a great thicke oke: and his head caught holde of the oke, and he was taken vp betwene the heauen and the earthe: & the mule that was vnder him went away.

¶ This is a terrible exanple of Gods vengeance againt them that are rebels or disobedient to their parents

10 And one that sawe it, tolde Ioáb, saying, Beholde, I sawe Abfalóm hanged in an oke.

11 Then Ioáb said vnto the man that tolde him, And hast thou in dede sene why then didest not thou there smite him to the ground, and I wolde haue giuen thee tū shekels of siluer, and a girdle

Gen 23, 15

12 Then the man said vnto Ioáb, Though I shulde receiue a thousand shekels of siluer in mine hād, yet wolde I not lay mine hād vpon the Kings sonne: for in our hearing the King charged thee, and Abishái, & Ittai, saying, Beware, lest anie touche the yong man Abfalóm.

"Ebr weigh wth mine hand.

13 If I had done it, it had bene the danger of my life: for nothing can be hid frō the King: yea, y thy selfe woldest haue bene againt me.

"Ebr a lye as gainst my soule.

14 Then said Ioáb, I wil not thus tary with thee. And he toke thre dartes in his hand, & thrust them through Abfalóm, while he was yet aliue in the middes of the oke.

"Ebr in the heart of Abfalóm.

15 And ten seruants that bare Ioabs armour, compassed about and smore Abfalóm, and slewe him.

16 Then Ioáb blew the trumpet, and the people returned from pursuing after Israél: for Ioáb helde backe the people.

d For he had pitie of y people, which was seduced by Abfaloms flatterie.

17 And they toke Abfalóm, and cast him into a great pit in the wood, and layed a mighty great heape of stones vpon him: and all Israél sled euerie one to his tent.

e Thus God turned his vaine glorie to shame.

18 Now Abfalóm in his life time had take and reared him vp a pillar, which is in the Kings dale: for he said, I haue no sonne to kepe my name in remembrance. & he called y pillar after his owne name, and it is called vnto this day, Abfaloms place.

Gen 14, 17.

f It semeth y God had punished hi, in taking away his children, Chap 14, 27.

19 ¶ Then said Ahimáaz the sonne of Zadók, I pray thee, let me runne, and beare the King tidings that the Lord hathe deliuered him out of the hand of his enemies.

"Ebr Judged.

20 And Ioáb said vnto him, Thou shalt not be y messenger to day, but thou shalt beare tidings another time, but to day thou shalt beare none: for the Kings sonne is dead.

g For Ioáb bare a good affection to Ahimáaz, & doubted how Dauid wold take the reports of Abfaloms death.

21 Thē said Ioáb to Cushí, Go, tel the King, what thou hast sene. And Cushí bowed him selfe vnto Ioáb, and ran.

22 Thē said Ahimáaz the sonne of Zadók agame to Ioáb, What, I pray thee, if I also runne after Cushí? And Ioab said, Wherefore now wilt thou runne, my sonne, seing that thou hast no tidings to bring?

23 Yet what if I runne? Then he said vnto him, Rūne. So Ahimáaz ranne by the way of the plaine, and ouerwent Cushí.

24 Now Dauid sate betwene y two gates. And the watchman went to the toppē of the gate vpon the wall, & lift vp his eyes, and sawe, and beholde, a man came running alone.

h He sate in the gate of y citie of Mahanaim.

25 And the watchman cryed, & tolde the King. And the King said, If he be alone, he bringeth tidings. And he came apase, and stode nere.

"Ebr stande vnto the king.

26 And the watcheman sawe an other man running, and the watcheman called vnto the porter, and said, Beholde, another man runneth alone. And the King said, He also bringeth tidings.

1 Ebr. I for the running.

27 And the watcheman said, "Me thinketh the running of the fo: most is like the running of Ahimáaz the sonne of Zadók. Then the King said, He is a good man, & commeth with good tidings.

1 He had had experience of his fidelitie, Chap 17, 21.

28 And Ahimáaz called, and said vnto the King, Peace be with thee: and he fel downe to the earth vpon his face before y King, and said, Blessed be the Lord thy God, who hath ^o smyt vp the men that lift vp their hands against my lord the King.

10 Or, deliuered 72

29 And the King said, Is the yong man Absalóm safe? And Ahimáaz answered, Whē Ioáb sent the Kings k seruant, and me thy seruāt, I sawe a great tumulte, but I knewe not what.

k To wit, Chusai, who was an Ethiopian

30 And the King said vnto him, Turne aside, & stand here. so he turned aside and stode stil.

31 And beholde, Cushí came, and Cushí said, "Tidings, my lord the King: for the Lord hath deliuered thee this day out of the hand of all that rose against thee.

11 Ebr tidings is brought

32 Then the King said vnto Cushí, Is the yong man Absalóm safe? And Cushí answered, The enemies of my lord y King, & all that risē against thee to do thee hurt, be as that yong man is.

l Because he considered bothe the ydgement of God against his sinne, & cold not otherwise hide his fatherly affection toward his sonne.

33 And the King was moued, and went vp to the chamber ouer the gate, and wept: & as he went, thus he said, O my sonne Absalóm, my sonne, my sonne Absalóm: wolde God I had dyed for thee, o Absalóm, my sonne, my sonne.

CHAP. XIX.

7 Ioáb encourageth the King. 8 Dauid is restored 23 Shimeí is pardoned 24 Mephiboseth meeteth the King. 32 Barzilai departeth. 41 Israél striueth with Iudáh.

And it was tolde Ioáb, Beholde, the King wepeth and mourneth for Absalóm.

12 Ebr. saluation, or, deliuerance.

2 Therefore the victorie of that day was turned into moaning to all the people: for the people heard say that day, The King sorroweth for his sonne.

13 Or, by heales.

3 And the people wēt that day into the citie secretly, as people confounded hide them selues when they flee in battel.

14 As they do that mourne.

4 So the King hid his face, and the King cryed with a lowde voyce, My sonne Absalóm, Absalóm my sonne, my sonne.

15 At Mahanaim.

5 ¶ Then Ioáb came into the house to the King & said, Thou hast shamed this day the faces of all thy seruāts, which this day haue saued thy life, and the liues of thy sonnes and of thy daughters, and the liues of thy wiues, and the liues of thy concubines,

6 In that thou louest thine enemies, & hatest thy friendes: for thou hast declared this day, that thou regardest nether thy princes nor seruants: therefore this day I perceiue, that if Absalóm had liued, and we all had dyed this day, that thē it wolde haue pleased thee wel.

16 Or, captaines.

7 Now therfore vp, come out, and speake comfortably vnto thy seruāts: for I sweare by the Lord, except thou come out, there wil not tary one man with thee this night: and that wil be worfe vnto thee, then all y euil that fel on thee from thy youthe hetherto.

17 Ebr. bene right in thine eyes

18 Ebr. to the heare of thy seruants

8 Then the King arose, & sate in the gate: and they tolde vnto all the people, saying, Beholde, the King doeth sit in the gate: & all the people came before the King: for Israél had fled euerie man to his tent.

19 Where the moste resort of the people halted.

9 ¶ Then all the people were at strife throughout all the tribes of Israél, saying, The King saued vs out of the hád of our enemies, & he deliuered vs out of the hand of the Philistims, and now he is fled out of the land for Absalóm.

20 Euerie one blamed another & strone who shulde first bring him home.

10 And Absalóm, whome we anoite d ouer vs, is dead in battel: therefore why are ye so slowe to bring the King againe?

11 But King Dauid sent to Zadók and to Abiathár the Priests, saying, Speake vnto the Elders of Iudáh and say, Why are ye behind to bring y King againe to his house, (for the saying of all Israél is come vnto the King, euen to his house)

21 That they shulde reprove the negligence of y Elders, seeing the people were so furwarde.

12 Ye are my brethren: my bones and my flesh are ye: wherefore then are ye the last that bring the King againe?

13 Also say ye to Amasá, Art thou not my bone and my flesh? God do so to me and more also, if thou be not captaine of the hoste to me for euer in y iourne of Ioáb.

22 By this policie Dauid thought y by winning of the captaine, he shulde haue y heartes of all the people.

14 So he bowed the heartes of all the men of Iudáh, as of one man: therfore they sent to the King, saying, Returne thou with all thy seruants.

15 ¶ So the King returned, & came to Iordén. And Iudáh came to Gilgál, for to go to meete the King, & to conduct him ouer Iordén.

16 ¶ And Shimeí y sonne of Gerá, the sonne of Iemini, which was of Bahurím, hasted & came downe with the men of Iudáh to meete King Dauid,

23 Who had before reuiled him, Chap. 16, 13

17 And a thousand men of Beniamín with him, and Zibá the seruant of the house of Saúl, and his fiftene sonnes and twentie seruants with him: and they wēt ouer Iordén before y King.

24 Chap. 16, 22

18 And there wēt ouer a bote to carie ouer the Kings housholde, and to do him pleasure. Then Shimeí the sonne of Gerá fel before the King, when he was come ouer Iordén,

Chap. 16. 15.

h For in his aduersitie he was his mosse cruel enemy, & now in his prosperitie seeketh by flatterie to creepe into fauour.

i By Ioseph he meaneth Ephaiim, Manaaséh, and Beniamin (whereof he was) because these three were vader one stander, Nomb 2. 18

k When Mephibósheth being at Ierusalém had met the King.

Chap. 16. 3.

l Able for his wisdoms to iudge in all matters. m Worthy to dye for Saúls crueltie towards thee.

n David did euil in taking his lands from him before he knewe his cause, but muche worse, that knowing the truth, he did not restore them.

19 And said vnto ^h King, Let not my lord impute ^k wickednes vnto me, nor remember the thing that thy seruant did ^h wickedly when my lord the King departed out of Ierusalém, that ^h King shulde take it to his heart.

20 For thy seruát doeth knowe, that I haue done amisse: therefore beholde, I am the first this day of all the house of ⁱ Ioséph, that am come to go downe to meete my lord the King.

21 But Abishái the sonne of Zeruiáh answered, and said, Shal not Shimeí dye for this, because he cursed the Lords anointed?

22 And Dauid said, What haue I to do with you, ye sonnes of Zeruiáh, that this day ye shulde be aduersaries vnto me? shal there anie man dye this day in Israel? for do not I knowe, that I am this day King ouer Israel?

23 Therefore the King said vnto Shimeí, Thou shalt not dye, and the King sware vnto him.

24 ¶ And Mephibósheth the sonne of Saúl came downe to meete the King, and had nether washed his feete, nor dressed his bearde, nor washed his clothes from the time the King departed, vntil he returned in peace.

25 And when ^k he was come to Ierusalém, & met the King, the King said vnto him, Wherefore wentest not thou with me, Mephibósheth?

26 And he answered, My lord the King, my seruant disceiued me: for thy seruant said, I wolde haue mine asse saddled to ride thereon for to go with the King, because thy seruant is lame.

27 And he hathe ^k accused thy seruant vnto my lord the King: but my lord ^h King is as an ^l Angel of God: do therefore thy pleasure.

28 For all my fathers house were ^m but dead men befoie my lord the King, yet didest thou set thy seruant among them ^h King did eat at thine owne table: what right therefore haue I yet to crie anie more vnto the King?

29 And the King said vnto him, Why speakest thou anie more of thy matters? I haue said, Thou, and Zibá deuide the ⁿ lands.

30 And Mephibósheth said vnto ^h King, Yea, let him take all, seing my lord the King is come home in peace.

31 ¶ Then Barzillái the Gileadite came downe from Rogelím, and went ouer Iordén with the King, to conduct him ouer Iordén.

32 Now Barzillái was a very aged man, euē fourescore yere olde, and he had prouided the King of sustenance, while he lay at Mahanaim: for he was a man of very great

substance.

33 And the King said vnto Barzillái, Come ouer with me, & I wil feede thee with me in Ierusalém.

34 And Barzillái said vnto ^h King, "How long haue I to lyue, that I shulde go vp with the King to Ierusalém?" *Hebr how many daies are the yerres of my life?*

35 I am this day fourescore yere olde: and cá I discern betwene good or euil? Hathe thy seruant anie taste in that I eat or in ^h I drinke? Can I heare anie more the voice of singing men and women? wherefore then shulde thy seruant be anie more a ^o burthen vnto my lord the King?

36 Thy seruant wil go a litle way ouer Iordén with the King, and why wil the King recompence it me with suche a rewarde?

37 I pray thee, let thy seruant turne backe againe, that I may dye in mine owne citie, and *be buried* in the graue of my father and of my mother: but beholde thy seruát ^p Chimhám, let him go with my lord the King, & do to him what shal please thee. *p My sonne*

38 And the King answered, Chimhám shal go with me, and I wil do to him that thou shalt be content with: & whatsoeuer thou shalt ^r require of me, that wil I do for thee. *r Or, chuse.*

39 So all the people went ouer Iordén: and the King passed ouer: and the King kissed Barzillái, and ^o blessed him, and he returned vnto his owne place. *o Or, bade him fare wel*

40 ¶ Then the King went to ^q Gilgál, and Chimhám went with him, and all the people of Iudah conducted the King, and also halfe the people of ^r Israel. *q Where the tribe of Iudah carryed to receiue him*

41 And beholde, all the men of Israel came to the King, & said vnto the King, Why haue our brethren the men of Iudah stolen thee away, and haue brought the King and his household, and all Dauids men with him ouer ^r Iordén? *r Which had taken parte w the King.*

42 And all the men of Iudah answered the men of Israel, Because the King is nere of kin to vs: and wherefoie now be ye angry for this matter? haue we eatē of the Kings cost, or haue we taken anie bribes? *s Towarde Ierusalém.*

43 And the men of Israel answered the mé of Iudah, and said, We haue ten partes in the King, and haue also more right to Dauid then ye, Why then did ye despise vs, ^t that our aduise shulde not be first had in restoring our King? And the wordes of the men of Iudah were fearcer then the wordes of the men of Israel. *t Or, haue not we first spoken to bring home the King? ver/ xi*

CHAPTER. XXX.

1 Shéba raiseth Israel aganst Dauid so Ioab killeth Amasá traiterously 22 The head of Shéba is deliuered to Ioab. 23 Dauids chiefe officers.

1 **T**HEN there was come ^a thither a wicked man (named Shéba the sonne of Bichrí, a man of Iemini) and he blew the trumpet, and said, We haue no parte in

o He thought it not meete to receiue benefites of him to whome he was not able to do seruice againe.

o Or, bade him fare wel

q Where the tribe of Iudah carryed to receiue him

r Which had taken parte w the King.

s Towarde Ierusalém.

t Or, haue not we first spoken to bring home the King? ver/ xi

a Where the ten tribes contended aganst Iudah.

b As thei of Iudáh say
c He thoght by speaking contemptuously of the King, to erre y people rather to sedition.

d Fró Gilgát, which was nere Iordén

Chap 16, 22.

e Who was his chief captaine in Iobabs roume, Chap 19, 13

f Echer them which had bene vnder Iobab, or Dauids mé Chap 8, 19.

g Which was his coat, that he vsed to weare in the warres

h Ebr. peace.

i Ebr. doubled was his stroke

h He stode by Amasá at Iobabs appointment.

i Vnto the citie Abél, which was nere to Bethmaacháh.

b Dauid, nether haue we inheritance in y sonne of Ishái: euery man to his tents, o Israél.

So euery man of Israél went from Dauid and followed Shéba the sonne of Bichrí: but the men of Iudáh claue fast vnto their King, from d Iordén euen to Ierusalém.

When Dauid then came to his house to Ierusalém, the King toke the ten women his concubines, that he had left behinde him to kepe the house, & put them in warde, and fed them, but lay no more with them: but they were enclosed vnto y day of their death, liuing in widowhode.

¶ The said the King to e Amasá, Assemble me the mé of Iudáh within thre daies, and be thou here present.

So Amasá wét to assemble Iudáh, but he taried longer then the time which he had appointed him.

¶ Then Dauid said to Abishái, Now shal Shéba the sonne of Bichrí do vs more harme the did Absalóm: take thou therefore thy lords seruants and followe after him, lest he get him walled cities, & escape vs.

And there went out after him Iobabs mé, and the Cherethites and the Pelethites, and all the mightie men: & thei departed out of Ierusalém, to followe after Shéba the sonne of Bichrí.

¶ Whé thei were at the great stone, which is in Gibeón, Amasá went before them, & Iobabs garment, that he had put on, was girded vnto him, & vpon it was a sworde girded, which hanged on his loines in the sheath, & as he went, it vsed to falle out.

And Iobáb said to Amasá, Art thou m health, my brother? & Iobáb toke Amasá by the beard with y right hád to kisse him.

But Amasá toke no hede to the sworde that was in Iobabs hand: for therewith he smote him in the fist rib, and shed out his bowels to the grounde, & smote him not the seconde time: so he dyed. then Iobáb & Abishái his brother followed after Shéba the sonne of Bichrí.

And one of Iobabs men stode by him, & said, He that fauoreth Iobáb, & he that is of Dauids parte, let him go after Iobáb.

And Amasá wallowed in blood in the middes of the way: & when the man sawe that all the people stode stil, he remoued Amasá out of the way into y field, & cast a cloth vpon him, because he sawe that euery one that came by him, stode stil.

¶ When he was remoued out of the way, cuery man went after Iobáb, to followe after Shéba the sonne of Bichrí.

And he went through all the tribes of Israél vnto Abél, and Bethmaacháh and all places of Berim: and thei gathered together, and went also after him.

So thei came, and besieged him in Abél,

nere to Bethmaacháh: and thei cast vp a mount against the citie, & the people thereof stode on the ramper, and all the people that was with Iobáb, destroyed and cast downe the wall.

¶ Then cryed a wise woman out of the citie, Heare, heare, I pray you, say vnto Iobáb, Come thou hither, that I may speake with thee.

And when he came nere vnto her, the womā said, Art thou Iobáb? And he answered, Yea. And she said to him, Heare the wordes of thine handmayd. And he answered, I do heare.

¶ Then she spake thus, Thei spake in the olde time, saying, Thei shulde aske of Abél. and so haue thei continued.

I am one of them, that are peaceable & faithfull in Israél: and thou goest about to destroye a citie, and a mother in Israél: why wilt thou deuoure the inheritance of the Lord?

And Iobáb answered, & said, God forbid, God forbid it me, that I shulde deuoure, or destroye it.

¶ The matter is not so, but a má of mouit Ephraím (Shéba the sonne of Bichrí by name) hath lift vp his hand against the King, euen against Dauid: deliuer vs him onely, & I wil departe from the citie. And the woman said vnto Iobáb, Beholde, his head shalbe throwen to thee ouer the wall.

¶ Then the woman went vnto all the people with her wisdom, and thei cut of the head of Shéba the sonne of Bichrí, & cast it to Iobáb: then he blew the trumpet, and thei retired from the citie, euery man to his tent: and Iobáb returned to Ierusalém vnto the King.

¶ The Iobáb was ouer all the hoste of Israél, and Banasáh the sonne of Iehoiadá ouer the Cherethites & ouer y Pelethites,

And Adorám ouer the tribute, and Ioshaphát the sonne of Ahilúd the recorder,

And Sheiá was scribe, and Zadók and Abiathár the Priests,

And also Irá the Iarite was chief about Dauid.

CHAP. XXI.

¶ The deare yerres ¶ The vengeance of the finnes of Saúl lighteth on his seue sonnes, which are háged 15 Four great battels, which Dauid had against the Philistins

¶ Then there was a famine in the daies of Dauid, thie yerres together: and Dauid asked counsel of the Lord, & the Lord answered, It is for Saúl, and for his bloodie house, because he slew the Gibeonites.

¶ Then the King called the Gibeonites, & said vnto thei (Now the Gibeonites were not of the children of Israél, but a remnant of the Amorites, vnto whom the children of Israél had sworne: but Saúl

k That is, he went about to ouerthrowe it.

l She sheweth that the olde custome was, not to destroye a citie, before peace was offered, Deut. 20.

m She speaketh in the name of y citie.

n Hearing his faute tolde hi, he gaue place to reason and required onely him that was autor of the treason.

o Ebr. thei were sanctified

Chap 2, 16.

o Eiter in dignitic, or familiaritic.

¶ Ebr. yere after yere ¶ Ebr. fight the face of the Lord

a Thinking to gratifie y people, because thei were not of the seede of Abraham. Iosh 9, 33.

ught to slaye the for his zeale toward the children of Israël and Iudáh)

3 And Dauid said vnto the Gibeonites, What shal I do for you, and wherewith shal I make the atonement, that ye may blesse the inheritance of the Lord?

4 The Gibeonites then answered him, We wil haue no siluer nor gold of Saúl nor of his house, nether for vs shalt thou kil anie man in Israël. And he said, What ye shal say, that wil I do for you.

5 Then they answered the King, The man that consumed vs and that imagined euil against vs, so that we are destroyed from remaining in anie coste of Israël,

6 Let seuen men of his sonnes be deliuered vnto vs, and we wil hang them vp vnto the Lord in Gibeón of Saúl, the Lords chosen. And the King said, I wil giue them.

7 But the King had compassion on Mephibósheh the sone of Ionathán the sonne of Saúl, because of the Lords othe, that was betwene them, euen betwene Dauid and Ionathan the sonne of Saúl.

8 But the King toke the two sonnes of Rizpáh the daughter of Aiah, whome she bare vnto Saúl, euen Armoni & Mephibósheh and the five sonnes of Michál, the daughter of Saúl, whome she bare to Abiéel the sonne of Barzillái the Meholahbite.

9 And he deliuered them vnto the hands of the Gibeonites, which háged them in the mountaine before the Lord: so they dyed all seuen together, and they were slaine in the time of maruest: in the first dayes, & in the beginning of barly haruest.

10 Then Rizpáh the daughter of Aiah toke sackcloth & háged it vp for her vpõ the rocks, from the beginning of haruest, vntil water dropped vpon them from the heauen, and suffred nether the birdes of the aire to light on them by day, nor beastes of the field by night.

11 And it was tolde Dauid, what Rizpáh the daughter of Aiah the concubine of Saúl had done.

12 And Dauid went and toke the bones of Saúl and the bones of Ionathán his sonne from the citizens of Iabésh Gileád, which had stollen them from the strete of Bethshán, where the Philistims had handged them, when the Philistims had slaine Saúl in Gilbóa.

13 So he brought thence the bones of Saúl and the bones of Ionathán his sonne, and they gathered the bones of them that were hanged.

14 And the bones of Saúl and of Ionathán his sonne buried they in the countrei of Beniamín in Zeláh, in the graue of Kish his facher: and when they had performed all that the King had commanded, God

was then appeased with the land.

15 And againe the Philistims had warre with Israël: and Dauid went downe, and his seruants with him, and they fought against the Philistims, and Dauid fained.

16 Then Ishi benób which was of the sonnes of Harapháh (the head of whose speare waye I ture hundreth shekels of brasse) eue he being girded with a newe sword, thought to haue slaine Dauid.

17 But Abishái the sonne of Zeiuráh succoured him, and smote the Philistim, and killed him. Then Dauids men sware vnto him, saying, Thou shalt go no more out with vs to battel, lest thou quenche the light of Israël.

18 And after this also there was a battel with the Philistims at Gob, then Sibbechái the Hushathite slewe Saph, which was one of the sonnes of Harapháh.

19 And there was yet another battel in Gob with the Philistims, where Elhanáh the sonne of Iaae-oregím, a Bethlehemite slewe Goliáth the Gittite: the staffe of whose speare was like a weauers beam.

20 Afterward there was also a battel in Gath, where was a man of a great stature, and had on euerie hand six fingers, and on euerie foote six toes, foure and twentie in number: who was also the soune of Harapháh.

21 And when he reuiled Israël, Ionathán the sonne of Shamá the brother of Dauid slewe him.

22 These foure were borne to Harapháh in Gath, and dyed by the hand of Dauid and by the hands of his seruants.

CHAP. XXII.

Dauid after his victories praiseth God. 8 The angre of God toward the wicked. 44 He prophesieth of the restitution of the Iewes, and vocacion of the Gentiles.

1 And Dauid spake the wordes of this song vnto the Lord, what time the Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saúl.

2 And he said, The Lord is my rocke and my fortresse, and he that deliuereth me.

3 God is my strength, in him wil I trust: my shield, and the horn of my saluacion, my hie towre and my refuge: my sauiour, thou hast saued me from violence.

4 I wil call on the Lord, who is worthy to be praised. so shal I be safe from mine enemies.

5 For the pangis of death haue compassed me: the floods of vngodlines haue made me asf: aide.

6 The sorowes of the graue compassed me about: the snares of death ouertoke me.

b Wherewith may your wrath be appeased, y you may pray to God to remove this plague from his people.

c Saue onely of Sauls Rocke

d Of Sauls kinsmen.

e To pacifie y Lord.

1 Sam. 18, 3.

f Here Michál is named for Merab Adriels wife as appeareth 1 Sam 18, 19. for Michál was the wife of Paltiel, 1 Sam 25, 44, & merab had child de, 2 Sam 6, 23

g Which was in the moneth Abib or Nisan, which containeth parte of Marche and parte of April. h To make her a tci, wherein she prayed to God to turne away his wrath

i Because drought was y cause of this famine, God by sending of raine thewed y he was pacified: 10, 13.

1 Sam. 31, 10.

k For where y magistrat sautes vnquashed, there the plague of God lyeth vpo the land

l That is, of y race of Gijats. m Where amount to nine pounde three quarters.

n For the gorie and weith of the countrey standeth in the pretiuation of the godly magistrat o Called Gexer, and Zaph is called Zippai Chro 20, 4

p That is, Lahmi the brother of Goliath, whome Dauid slewe, 1 Chro 20, 5

1 Sam. 16, 9.

a Intoken of the wonderful benefices, that he receiued of God

b Psal 18, 2. b By the diuersitie of these countreie names, he sheweth how his faith was strengthened in all tentacions

c As Dauid (who was the figure of Christ) was by Gods power deliuered frõ all dangers: so Christ and his Church shal ouercom more greuous things by his name and weath

7 But in my tribulation did I call vpon the Lord, and crye to my God, & he did heare my voice out of his temple, & my crye did enter into his eares.

8 Then the earth trembled and quaked: the fundacions of the heauens moued, and shoke, because he was angry.

9 Smoke went out at his nostrils, and consuming fire out of his mouth: coles were kindled thereat.

10 He bowed the heauens also, and came downe, and darkenes was vnder his feete.

11 And he rode vpon Cherub and did flye, and he was sene vpon the wings of the winde.

12 And he made darknes a tabernacle rounde about him, euen the gatherings of waters, and the cloudes of the aire.

13 At the brightnes of his prefence the coles of fire were kindled.

14 The Lord thundred from heauen, & the moste hye gaue his voyce.

15 He shot arrowes also, and scatred them: to wit, lightning, and destroyed them.

16 The chanel also of the sea appeared, euen the fundacions of the worlde were discovered by the rebuking of the Lord, and at the blast of the breath of his nostrils.

17 He sent from aboue, and toke me: he drew me out of manie waters.

18 He deliuered me from my strong enemies, and from thē that hated me: for they were to strong for me.

19 They preuented me in the day of my calamitie, but the Lord was my stay,

20 And broght me forthe into a large place: he deliuered me, because he fauored me.

21 The Lord rewarded me according to my righteousnes: according to the purenes of mine hands he recompenced me.

22 For I kept the wayes of the Lord, and did not wickedly against my God.

23 For all his lawes were before me, and his statutes: I did not departe therefrom.

24 I was vpright also towarde him, and haue kept me from my wickednes.

25 Therefore the Lord did rewarde me, according to my righteousnes, according to my purenes before his eyes.

26 With godlie thou wilt shewe thy selfe godlic: with the vpright man thou wilt shewe thy selfe vpright.

27 With the pure thou wilt shewe thy selfe pure, and with the foward thou wilt shewe thy selfe foward.

28 Thus thou wilt saue the poore people: but thine eyes are vpon the haute to humble them.

29 Surely thou art my light, o Lord: and the Lord wil lighten my darknes.

30 For by thee haue I broken through an

hosie, and by my God haue I leaped ouer a wall.

31 The way of God is vncorrupt: the worde of the Lord is tried in the fire: he is a shield to all that trust in him.

32 For who is God besides the Lord? and who is mighty, saue our God?

33 God is my strength in battel, and maketh my way vpright.

34 He maketh my feete like hundes feete, and hathe set me vpon mine hie places.

35 He teacheth mine hands to fight, so that a bowe of brasse is broken with mine armes.

36 Thou hast also giuen me the shield of thy saluacion, and thy louing kindenes hathe caused me to me ease.

37 Thou hast enlarged my steppes vnder me, and mine heeles haue not slid.

38 I haue pursued mine enemies and destroyed them, and haue not turned againe vntil I had consumed them.

39 Yea, I haue consumed them and thrust them through, and they shal not arise, but shal fall vnder my feete.

40 For thou hast girded me with power to battel, and them that arose against me, hast thou subdued vnder me.

41 And thou hast giuen me the neckes of mine enemies, that I might destroy them that hate me.

42 They looked about, but there was none to saue them, euen vnto the Lord, but he answered them not.

43 Then did I beate thē as small as the dust of the earth: I did tread them flat as the clay of the streete, and did spread them abroad.

44 Thou hast also deliuered me from the contrecions of my people: thou hast preserved me to be the head ouer nacions: the people which I knewe not, do serue me.

45 Strangers shalbe in subiection to me: as sone as they heare, they shal obeye me.

46 Strangers shal shrinke away, and feare in their priue chambers.

47 Let the Lord liue, and blessed be my strength: and God, euen the force of my saluacion be exalted.

48 It is God that giueth me power to reuege me, and subdue the people vnder me,

49 And rescueth me from mine enemies: also hast lift me vp from them that rose against me, thou hast deliuered me from the cruel man.

50 Therefore I wil praise thee, o Lord, among the nacions, and wil sing vnto thy Name)

51 He is the towre of saluacion for his King, and sheweth mercy to his Anointed, euen to Dauid, and to his seede for euer.

^o The maner of God vseth to succour his, neuer faileth

^p He vseth extraordinary meanes to make me winne moste strong holdes
Or, strele.

^q He acknowledgeth that God was the auctor of his victories, who gaue him strength.

^r The wicked in their necessity are compelled to flie to God, but it is to late.

^s Meaning, of Jewes, who conspired against me

^t Not willingly obeying me, but dissemblingly.

^u Let him shewe his power, that he is the gouernour of all the worlde

Rom 15, 9.

Chap. 7, 11.

CHAP XXIII.

1 The last wordes of Dauid. 6 The wicked shalbe plucked

^d That is, cloudes, and vapors.
^e Lightning & thudering.
^f So it semeth when the aire is darcke
^g To flie in a moment through the world.

^h By this description of a tempest he declaroth the power of God against his enemies

ⁱ He alludeth to the miracle of the red Sea.

^k I was so beset, that all meanes seemed so faile.

^l Toward Saul and mine enemies

^m I attempted nothing without his commandement

ⁿ Their wickednes is cause, that thou seemst to forget thy wounded mercie

pluckt vp as thornes. & The names and facts of his mighty men 15 He desired water and wolde not drinke it.

a Which he I spake after y he had made the P salmes

These also be the a last wordes of Dauid, Dauid the sonne of Ishaí saith, euen the man who was set vp on hie, the Anointed of the God of Iaakób, and the swete linger of Ishaél saith,

b Meaning, he spake nothing but by the motion of Gods Spirit.

2 The Spirit of the Lord spake by me, and his worde was in my b tongue.

3 The God of Ishaél spake to me, y strength of Israél said, Thou shalt beare rule ouer mé, being iust, and ruling in the feare of God.

c Which groweth quickly and fadeeth soone

4 Euen as the morning light when y sunne riseth, the morning, I say, without clouds, so shal mine house be, and not as the f grasske of the earth is by the bright raine.

d But that my kingdom may continue for euer accordig to his promes

5 For so shal not mine house be with God: for he hath made with me an eueraisting couenāt, perfit in all points, and sure: therefore all mine health and whole desire is, that he wil not make it d growe so.

e As one of y Kings counsil.

6 But the wicked shal be euerie one as thornes thrust away, because they can not be taken with hands.

1 Chro. 11, 12.

Or, assailed with dagers of their lines

f Meaning, fled from the battel

g By a crape which came of wearines and straining.

7 But the man that shal touche them, must be defended with yron, or with the shaft of a speare. & they shal be burnt with fire in the same place.

8 ¶ These be the names of the mighty men whome Dauid had. He that sate in y seate of e wisdom being chief of the princes, was Adinó of Ezni, he slewe eight hundred at one time.

9 And after him was* Eleazár the sonne of Dodó, the sonne of Ahohí, one of the three worthies with Dauid, when theiⁿ defied y Philistims gathered there to battel, when the men of Israél were f gone vp.

10 He arose and smote the Philistims vntil his hand was weary, and his hand g claue vnto the sworde: and the Lord gaue great victorie the same day, and the people returned after him onely to spoile.

1 Chro 11, 27.

Or, Gyants

h Who hath neither respect to maner fewe, when he wil shewe his power

11 After him was* Shammáh the sonne of Agé the Hararite: for y Philistims assembled at a towne, where was a piece of a field ful of lentils, and the people fled fro the Philistims.

12 But he stode in the middes of the field, and defended it, and slewe the Philistims: so the Lord gaue h great victorie.

13 ¶ Afterward thre of the thirty captaines went downe, and came to Dauid in the hardest time vnto the caue of Adullám, & the hoste of the Philistims pitched in the valleyⁿ of Repháim.

14 And Dauid was then in an holde, and the garison of the Philistims was then in Beth-léhem.

i Being overcome w wearines & thirst

15 And Dauid i longed, and said, Oh, that wⁿ wolde giue me to drinke of the water of the well of Beth-léhem, which is by the

gate.

16 The three migty brake into the hoste of the Philistims, and drewe water out of the well of Beth-léhem that was by the gate, and toke & broght it to Dauid, who wolde not drinke thereof, but k powred it for an offering vnto the Lord,

k Bredelig his aff & on, and also at firing God not to be offended or y rash enterprisc.

17 And said, O Lord, be it far from me, that I shulde do this. Is not this y blood of the men that w^t in reopardy of their liues: therefore he wolde not drinke it. These things did these thre mighty men.

18 ¶ And Abishái the brother of Ioáb, the sonne of Zeruzáh, was chief among y thre, and he lifted vp his speare againt thre hundred, and slewe them, and he had the name among the thre.

19 For he was moste excellent of the thre, and was their captaine. but he attained not vnto the first thre.

20 And Benaiáh the sonne of Ichoiadá the sonne of a valiant man, which had done many actes, & was of Kabzél, slewe two strong men of Moáb: he went downe also, and slewe a lion in the middes of a pit in the time of snowe.

Or, Ish-hai.

21 And he slewe an Egyptian a^m má of great stature, and the Egyptian had a l speare in his hand: but he went downe to him with a staffe, and plucked the speare out of the Egyptian hand, & slewe him with his owne speare.

Or, a comely man
l Which was bigge as a wea uers beame,
1 Chro 11, 23.

22 These things did Benaiáh the sonne of Ichoiadá, & had the name amög the three worthies.

23 He was honorable among m thirty, but he attained not to the first thre: and Dauid made him of his counsil.

m He was more valiant the y 30 that follow, and no so valiant as the 6 before
Chap 2, 18.

24 ¶ Afahél the brother of Ioáb was one of the thirty: Elhanán the sonne of Dódó of Beth-léhem:

25 Shammáh the Harodite: Eliká the Harodite:

26 Hélez the Paltite: Itá the sonne of Ik-késh the Tekoite:

1 Chro 11, 27.
Or, P. Lemite.

27 Abiézer the Anethothite: Mebunnái y Hufathite:

n Diuers of these had two names, as appeareth
1 Chro 11 and also many more are there mentioned.

28 Zalmón an Ahohite: Maharái the Netophathite:

29 Héleb the sonne of Baanáh a Netophathite: Ittái the sonne of Ribái of Gibeáh of the children of Beniamin.

30 Benaiáh the Pirathonite: Hiddái of the riuer of Gaásh:

31 Abi-áibon the Abathite: Azmáueh the Barhumite:

32 Elihabá the Shaalbonite: of the sonnes of Iashén, Ionathán:

33 Shammáh the Hararite: Ahíám the sonne of Shaiár the Hararite:

34 Eliphélet the sonne of Ahabái the sonne of Maachath: Eliám the sonne of Ahithóphél the Guonite:

- 35 Heziái the Carmelite : Paarái the Ar-
bitie:
- 36 Igál the sonne of Nathán of Zobáh :
Bani the Gadite:
- 37 Zék k the Ammonite : Naharái the Be-
erothite, the armour bearer of Ioáb the
sonne of Zeruiáh:
- 38 Irá the Irhite Garéb the Ichite:
- 39 V iaián the Hittite, ° thirty and seuen
in all.

o These came
to Dauid and
helped to re-
store him to
his kingdome

CHAP. XXIIII.

1 *Dauid causeth the people to be nombred. 10 He re-
penteth, and cheiseth to fall into Gods hands 25 Se-
uente thousand perish with the pestilence.*

1 **A**ND the wrath of the Lord was a-
gainé kindled against Israél, and
he moued Dauid against them, in that he
said, Go, nomb: 1 Israél and Iudáh.

a Before they
were plagued
with famine,
Chap 11.1
b The Lord
permitted Sa-
tan, as 1 Chro.
21.5

2 For the King said to Ioáb the captaine
of the hoste, which was with him. Go spe-
dely now through all the tribes of Israél,
from Dan euen to Beer-sheba and nom-
ber ye the people, that I may knowe the
number of the people.

c Because he
did this to trie
his power and
so to trust the-
re in, it offe-
nded
God, els it was
lawful to nú-
ber the people,
Exod. 30. 12.
Nomb 1.2

3 And Ioáb said vnto the King, The Lord
thy God increase the people an hun-
dredth fold: mo then they be, and that the eyes
of my lord the King maye see it: but why
doerth my lord the King desire this thing?

4 Notwithstanding the Kinge worde pe-
ruailed against Ioáb & against the captai-
nes of the hoste: therefore Ioáb & the cap-
taines of the hoste went out from the pre-
sence of the King, to number the people
of Israél.

5 ¶ And they passed ouer Iordén, and pit-
ched in Aroér at the right side of the citie
that is in the middes of the valley of Gad
and towa^r Izzér.

607. 21. 27.

6 Then they came to Gilcád, and to^r Tah-
um hodshi, so they came to Dan Iaan, &
so about to Zidón;

007. 20 the w-
ther lād ne vly
substid d

7 And I came to the fortresse of Ty rus and
to all the cities of the Hittites and of the
Canaanites, and went toward the South
of Iudáh, euen to Beer-sheba.

007. 20

8 So when they had gone about all the lād,
they returned to Ierusalém at the end of
nine moneths and twentie dayes.

9 ¶ And Ioáb deliuered the number and
summe of the people vnto the King: and
there were in Israél a eight hūdreth thou-
sand strong m n that drewe swordes, and
the men of Iudáh were c fūe hundredth
thousand men:

d Accordg to
Ioabs counse:
for in all there
were cleuen
hūdreth thou-
sand, 1 Chro
21.5

10 The Dauids heart smote him, after that
he had nombred the people: and Dauid
said vnto the Lord, E haue sinned ex-
ceedingly in that I haue done: therefore now,
Lord, I beseeche thee, take away the tres-
passe of thy seruant: for I haue done very
foolishly.

e Concluding
vnder the the
Beniamites: for
els they had
but foure hun-
dredth & seue-
n hundredth
thousand.
1 Chro 21.5

11 ¶ And when Dauid was vp in the morn-

ing, the worde of the Lord came vnto
the Prophet Gad Dauids^f Seer, saying,
12 Go, and say vnto Dauid, Thus sayth the
Lord, I offre thee thre things, chose the
which of them I shal do vnto thee.

f Whome God
had appointed
for Dauid and
his time

13 So Gad came to Dauid, and shewed hi;
and said vnto him, Wilt thou that s f uen
ye: es famine come vpon thee in thy land,
or wilt thou flee thre moneths before
thine enemies, they following thee, or
that there be thre daies pestilence in thy
land: now aduise thee, and se, what answer
I shal giue to him that sent me.

g For 3 yeres
of famine were
past for the Gi-
bonites mat-
ter: this was 3
4 yere, to the
which shulde
haue bene ad-
ded other 3-
yeres more,
1 Chro 21. 12.

14 ¶ And Dauid said vnto Gad, I am in a
wonderful strate: let vs fall now into
the hand of the Lord, (for his mercies
are great) and let me not fall into the hād
of man.

15 So the Lord sent a pestilence in Israél,
from the morning euen to the time ap-
pointed: and there dyed of the people siō
Dan euen to Beer-sheba seuentie thou-
sand men.

h Frō the ene
file of the co-
untry: to 3 o-
ther:

16 And when the Angel stretched out his
hand vpon Ierusalém to destroy it, the
Lord *repēted of the euil, and said to the
Angel that destroyed the people. It is suf-
ficient, holde now thine hand And the
Angel of the Lord was by the threshing
place of Araunáh the Iebusite.

1. Sam. 15. 11.

i The Lord spa-
red this place,
because he
had chosen it
to buyde his
temple there:

17 And Dauid spake vnto the Lord (when
he sawe the Angel that smote the people)
& said, Beholde, I haue sinned, yea, I haue
done wickedly: but these shepe, what haue
they done? let me be hand, I praye thee,
be against me & against my fathers house.

k Dauid sawe
not the iust cau-
se, why God
plagued the peo-
ple & there-
fore he offereth
him selfe to
Gods corre-
ctions, as the
only cause of
this euil.

18 ¶ So Gad came the same day to Dauid,
and said vnto him, Go vp, reare an altar
vnto the Lord in the threshing floore of
Araunáh the Iebusite.

19 And Dauid (according to the saying of
Gad) went vp, as the Lord had comman-
ded.

20 And Araunáh lokēd, and sawe the King
and his seruants comming towarde him,
and Araunáh went out, and bowed him
selfe before the King on his face to the
grounde,

21 And^l Araunáh said, Wherefore is my
lord the King come to his seruant? Then
Dauid answered, To bye the threshing
floore of thee, for to buyde an altar vnto
the Lord, that the plague may cease from
the people.

l Called also
Ornan,
1 Chro, 21. 20.

22 Then Araunáh said vnto Dauid, Let my
lord the King take and offer what seemeth
him good in his eyes: beholde the oxen for
the burnt offering, and charets, and the in-
struments of the oxen for wood.

23 All these things did Araunáh as a King
giue vnto the King: & Araunáh said vn-
to the King, The Lord thy God be fauo-
rable vnto thee.

m That is, ab-
dantly, for as
some write, he
was King of
Ierusalim be-
fore Dauid
wāc y towro

24 The the King said vnto Araunáh, Not so, but I wil by it of thee at a price, & wil not offer burnt offering vnto the Lord my God of that which doeth cost me nothig. So Dauid boght the threshing floore, and

the oxen for a fiftie shekels of siluer. 25 And Dauid buylt there an altar vnto the Lord, and offred burnt offerings and peace offerings, & the Lord was appeafed toward the land, & the plague ceased from Israël.

a Some write, that every tri- be gaue 50, & make 600, or y afterwarde he boght as muche as came to 550 shekels, 1. Chro- 25, 24.

THE FIRST BOKE OF the Kings.

THE ARGUMENT.

Because the children of God shulde loke for no continual rest and quietnes in this worlde, the holy Ghost setteih before our eyes in this boke the varietie and change of things, which came to the people of Israël from the death of Dauid, Salomón and the rest of the Kings, vnto the death of Aháb, declaring how that flourishing kingdomes, except they be preserued by Gods protection, (who then fauoreth them when his worde is truly set forth, vertue esteemed, vice punished and concorde mainteined) fall to decay and come to naught: as appeareth by the diuiding of the kingdome vnder Robohám, and Ierobohám, which before were but all one people, and now by the iuste punishment of God were made two, whereof Iudáh and Beniamín came to Robohám: and this was called the kingdome of Iudáh, and the other ten tribes helde with Ierobohám, and this was called the kingdome of Israël. The King of Iudáh had his throne in Ierusalém, and the King of Israël in Samaria, asier it was buylte by Amri Ahabs father. And because our Saviour Christ according to the flesh shulde come of the stocke of Dauid, the genealogie of the Kings of Iudáh is here described, from Salomón to Ioram the sonne of Iosaphát, who reigned ouer Iudáh in Ierusalém, as Aháb did ouer Israël in Samaria.

CHAP. I.

3 Abishág kepth Dauid in his extreme age. 5 Adoniah vsurpeth the kingdome. 20 Salomón is appointed King. 50 Adoniah fleeth to the altar.

a He was about 70 yere olde, 2 Sam. 5. 4. b For his natural heate was worne away with trauels.



Now when King Dauid was a olde, and striken in yeres, they couered him w clothes, but no heate came vnto him.

c Or, serue him.

Wherefore his seruáts said vnto him, Let there be sought for my lord the King a yong virgin, and let her stand before the King, and cherish him: & let her lye in thy bosome, that my lord the King may get heate.

e Which cite was in the tribe of Issachar.

3 So they sought for a faire yong maid throughout all the coastes of Israël, and founde one Abishág a Shunammite, and brought her to the King.

4 And the maid was exceeding faire, & cherished the King, and ministred to him, but the King knewe her not.

d Read, 2. Sam. 15. 6.

5 ¶ Then Adoniah the sonne of Haggith exalted him selfe, saying, I wil be King. And he gate him charets and horsemen, & fifty men to runne before him.

f Ebr. dases.

6 And his father wolde not displease him fro his childehode, to say, Why hast thou done so? And he was a very goodly má, & his mother bare him next after Absalom.

g Ebr. his wordes were with Iob.

7 And he toke counsel of Ioáb the sonne of Zeruiáh, and of Abiathár the Priest: &

they helped forward Adoniah.

e They toke his part & followed him.

8 But Zadók the Priest, and Benaiáh the sonne of Iehozadá, and Nathán the Prophet, & Shimei, & Reí, & y men of might w were with Dauid, were not w Adoniah.

9 Then Adoniah sacrificed shepe & oxen, and fat cattel by the stone of Zobéleth, which is by En-rogeíl, and called all his brethren the Kings sonnes, & all the men of Iudáh the Kings seruants,

Or, the fountain.

10 But Nathán the Prophet, & Benaiáh, and the mighty men, and Salomón his brother he called not.

f As the Cherethites & Pelethites.

11 Wherefore Nathán spake vnto Bath-sheba the mother of Salomón, saying, Hast thou not heard, that Adoniah the sonne of Haggith doeth reigne, and Dauid our lord knoweth it not?

2 Sam. 3. 4.

12 Now therefore come, & I wil now giue thee counsel, how to saue thine owne life, and the life of thy sonne Salomón.

g For Adoniah wil destroy thee and thy sonne, if he reigne.

13 Go, and get thee in vnto King Dauid, & say vnto him, didest not thou, my lord, ó King, swear vnto thine hádmaid, sayig, Assuredly Salomón thy sonne shal reigne after me, and he shal sit vpon my throne? why is then Adoniah King?

14 Beholde, while y yet talkest there with the King, I also wil come in after thee, & comfirmethy wordes.

h By declaring suche things, as may further the same.

15 ¶ So Bath-sheba went in vnto the King into y cháber, & the King was very olde, and Abishág the Shunammite ministred vnto the King. O.iiii.

16 And Bath-sheba bowed and made obeisance vnto the King. And the King said, What is thy matter?

17 And she answered hi, My lord, thou swarest by the Lord thy God vnto thine handmaid, saying, Assuredly Salomon thy sonne shall reigne after me, and he shall sit vpon my throne.

18 And beholde, now is Adoniah King, & now, my lord, O King, thou knowest it not.

19 And he hath offered many oxen, and fat cattel, and shepe, and hath called all the sonnes of the King, & Abiathar the Priest, & Ioab the captaine of the hoste: but Salomon thy seruant hath he not bidden.

20 And thou, my lord, O King, knowest that the eyes of all Israel are on thee, that thou shouldest tel them, who shoulde sit on the throne of my lord the King after him.

21 For els wher my lord the King shall slepe with his fathers, I and my sonne Salomon shall be reputed vile.

22 And lo, while she yet talked with the King, Nathán also the Prophet came in.

23 And they tolde the King, saying, Beholde, Nathán the Prophet. And when he was come in to the King, he made obeisance before the King vpon his face to the grounde.

24 And Nathán said, My lord, O King, hast thou said, Adoniah shall reigne after me, and he shall sit vpon my throne?

25 For he is gone downe this day, & hath slain many oxen, and fat cattel and shepe, and hath called all the Kings sonnes, & the captaines of the hoste, & Abiathar the Priest and beholde, they eat & drinke before him, and say, God saue King Adoniah.

26 But me thy seruant, and Zadók the Priest and Benaiáh the sonne of Iehoiadá, and thy seruant Salomon hath he not called.

27 Is this thing done by my lord the King, & thou hast not shewed it vnto thy seruant, who shoulde sit on the throne of my lord the King after him?

28 ¶ Then King Dauid answered, & said, Call me Bath sheba. And she came into the Kings presence, and stood before the King.

29 And the King sware, saying, As the Lord liueth, who hath redeemed my soule out of all aduersitie,

30 That as I have sworn vnto thee by the Lord God of Israel, saying, Assuredly Salomon thy sonne shall reigne after me, and he shall sit vpon my throne in my place, so wil I certainly do this day.

31 Then Bath-sheba bowed her face to the earth, & did reuerence vnto the King, & said, God saue my lord King Dauid for euer.

32 ¶ And King Dauid said, Call me Zadók the Priest, and Nathán the Prophet, and Benaiáh the sonne of Iehoiadá. And they came before the King.

33 Then the King said vnto them, Take with you the seruants of your lord, and cause Salomon my sonne to ride vpon mine owne mule, & cary him downe to Gihón.

34 And let Zadók the Priest and Nathán the Prophet anoint him there King ouer Israel, and blowe ye the trumpet, and say, God saue King Salomon.

35 Then come vp after him, that he may come and sit vpon my throne: and he shall be King in my steade: for I haue appointed him to be prince ouer Israel and ouer Iudah.

36 Then Benaiáh the sonne of Iehoiadá answered the King, & said, So be it, O the Lord God of my lord the King ratifie it.

37 As the Lord hath bene with my lord the King, so be he with Salomon, & exalt his throne about the throne of my lord King Dauid.

38 So Zadók the Priest, and Nathán the Prophet, and Benaiáh the sonne of Iehoiadá, and the Cherethites & the Pelethites went downe, and caused Salomon to ride vpon King Dauids mule, and brought him to Gihón.

39 And Zadók the Priest toke an horn of poynt out of the Tabernacle, and anointed Salomon anointed him with the trumpet, and all the people said, God saue King Salomon.

40 And all the people came vp after him, and the people piped with pipes & reioyced with great ioye, so that the earth rang with the sounde of them.

41 ¶ And Adoniah and all the gesses that were with him, heard it: (and they had made an end of eating) and when Ioab heard the sounde of the trumpet, he said, What meaneth this noise & vproie in the citie?

42 And as he yet spake, beholde, Ionathán the sonne of Abiathar the Priest came: & Adoniah said, Come in: for thou art a worthy man, and bringest good tidings.

43 And Ionathán answered, and said to Adoniah, Verely our lord King Dauid hath made Salomon King.

44 And the King hath sent with him Zadók the Priest, and Nathán the Prophet, and Benaiáh the sonne of Iehoiadá, and the Cherethites, and the Pelethites, and they haue caused him to ride vpon the Kings mule.

45 And Zadók the Priest, and Nathán the Prophet haue anointed him King in Gihón: and they are gone vp fro thence with ioye, and the citie is moued: this is the noise

1 The King being worn w. th age, could not attend to the affairs of the reialme, & also Adoniah had many flatterers which kept it from the King.

2 And so put to death as wicked transgressors

3 Acknowledging him to be the true & worthy King appointed of God as the figure of his Christ.

4 Ebr let the King Adoniah die.

5 Meaning, he ought in such affaires ent. p. r. i. e. nothing except he had consulted with the Lord.

6 Moved by the Spirit of God so do, because he foresawe that Salomon should be the figure of Christ.

o Meaning, the Kings seruants & such as were of his garde.

7 Ebr, cōmāded.

8 Ebr say so.

9 Wherewith they accustomed to anoint the Princes & the holy instrument, Exod. 30. 23.

10 Ebr. bray.

11 Ebr a man of power

12 He praised Ionathán thm king to haue heard comfortable newes, but God wrought things contrary to his expectation, and so did beat downe his pride.

noife that ye haue heard.

f To salute him & to pray & praife God for him

f He gaue God thākes for the good successe

z Which Dauid his father had buyt in ſ ſhoore of A-ramāb.

a I am ready to dye, as all men muſt.
b He ſheweth how hard a thing it is to gouerne, and that none can do it well, except he obey God
Deut. 29. 9.
Ieſh. 3. 7.
Or, do wiſely

c And without hypocriſie
d Sam. 7. 12.
e Ebr. a man ſhal not be cur of to thee from of the throne
f Sam. 3. 27.
g Sam. 20. 10.
d He ſhed his blood in time of peace, as if there had bene warre.

- 46 And Salomón alſo ſitteth on the throne of the kingdome.
- 47 And moreover the Kings ſeruants came to bleſſe our lord King Dauid, ſaying, God make the name of Salomón more famous then thy name, & exalt his throne about thy throne: therefore the King worſhiped vpon the bed.
- 48 And thus ſaid the King alſo, Bleſſed be the Lord God of Iſraél, who hathe made one to ſit on my throne this day, euen in my ſight.
- 49 Then all the geſtes that were with Adonijáh, were aſſaied, and roſe vp, & went euery man his waye.
- 50 ¶ And Adonijáh fearing the preſence of Salomón, aroſe and went, and toke holde on the hornes of the altar.
- 51 And one tolde Salomón, ſayig, Beholde, Adonijáh doeth feare King Salomón: for lo, he hathe caught holde on the hornes of ſ altar, ſaying, Let King Salomón ſwcare vnto me this day, that he wil not ſlaye his ſeruant with the ſworde.
- 52 Thē Salomón ſaid, If he wil ſhewe him ſelfe a worthy man, there ſhal not an heere of him fall to the earth, but if wickednes be found in him, he ſhal dye.
- 53 Thē King Salomón ſent, & thei broght him from the altar, and he came and did obeſſance vnto King Salomón. And Salomón ſaid vnto him, Go to thine houſe.

CHAP. II.

1 Dauid exhorteth Salomón, and giueth charge as concerning Ioáb, Barzillai, and Shimei 10 The death of Dauid. 17 Adoniah asketh Abiſhag for wife 25 He ſlayne. 35 Zadok was placed in Abiathars roume.

- 1 Then the daies of Dauid drewe nere that he ſhulde dye, and he charged Salomón his ſonne, ſaying,
I go the waie of all the earth: be ſtrong therefore, and ſhewe thy ſelfe a man,
And take hede to ſ charge of the Lord thy God, to walke in his waies, & kepe his ſtatutes, & his cōmandements, & his iudgements, & his testimonies, as it is witten in the Lawe of Moſes, that thou maieſt
* prosper in all that thou doeſt, and in euery thing whereunto thou turneſt thee,
4 That the Lord may confirme his worde which he ſpake vnto me, ſayig, If thy ſonnes take hede to their way, that thei walke before me in c truethe, with all their hearts, and with all their ſoules, * thou ſhalt not (ſaid he) want one of thy poſteritie vpon the throne of Iſraél.
5 Thou knoweſt alſo what Ioáb the ſonne of Zeruiáh did to me, and what he did to the two captaines of the hoſtes of Iſraél, vnto * Abner the ſonne of Ner, and vnto * Amasá the ſonne of Iether: whome he ſlewe, and d ſhed blood of battel in peace,

and e put the blood of warre vpon his girdle that was about his loynes, & in his ſhooes that were on his ſecte.

e He put the bloody ſworde into his ſheath.

- 6 Do therefore according to thy wiſdome, and let thou not his hoare head go downe to the graue in peace.
- 7 But ſhewe kindenes vnto the ſonnes of * Barzillai the Gileadite, and let them be among them that eat at thy table: f for ſo thei came to me when I fled from Abſalom thy brother.
- 8 ¶ And beholde, with thee * Shimei the ſonne of Gerá, the ſonne of Iemini, of Bahuiím, which curſed me with an horrible curſe in ſ day when I went to Mahanáim: but he came downe to meete me at Iordén, and I ſware to him by the Lord, ſaying, * I wil not ſlaye thee with the ſworde.
- 9 But thou ſhalt not count him innocent: for thou art a wiſe man, and knoweſt what thou oughteſt to do vnto him: therefore ſhalt thou cauſe his hoare head to go downe to the graue with blood.
- 10 So * Dauid ſlept with his fathers, & was buryed in the citie of Dauid.
- 11 And the daies which Dauid * reigned vpon Iſraél, were fourtie yeres: ſeuene yeres reigned he in Hebrón, and thirty & three yeres reigned he in Ieruſalém.
- 12 ¶ Thē ſate Salomón vpon the throne of Dauid his father, and his kingdome was ſtabliſhed mightely.
- 13 And Adonijáh the ſonne of Haggiſh came to Bath-ſheba the mother of Salomón: and ſhe ſaid, h Commeſt thou peaceably? And he ſaid, Yea.
- 14 He ſaid moreover, I haue a ſute vnto thee. And ſhe ſaid, Say on.
- 15 Then he ſaid, Thou knoweſt that the kingdome was mine, and that all Iſraél ſet their faces on me, that I ſhulde reigne: howbeit the kingdome is turned away, & is my brothers: for it came to him by the Lord.
- 16 Now therefore I aſke thee one requeſt, * reſuſe me not. And ſhe ſaid vnto him, Say on.
- 17 And he ſaid, Speake, I pray thee, vnto Salomón the King, (for he wil not ſay thee naye) that he giue me Abiſhag the Shunammite to wife.
- 18 And Bath-ſheba ſaid, Wel, I wil ſpeake for thee vnto the King.
- 19 ¶ Bath-ſheba the reſore went vnto King Salomón, to ſpeake vnto him for Adonijáh: and the King roſe to meete her, and k bowed him ſelfe vnto her, & ſate downe on his throne: and he cauſed a ſcar to be ſet for the Kings mother, and ſhe ſate at his right hand.
- 20 Then ſhe ſaid, I deſire a ſmale requeſt of thee, ſay me not naye. Then the King ſaid vnto her, Aſke on, my mother: for I

a Sam. 19. 31.
f That is, they delt mercifully with me

2 Sam. 16. 5.

2 Sam. 19. 23.

g Let him be puniſhed with death
Aſ. 2. 30. &

13. 36
2 Sam. 5. 4.

2. Chro. 29. 23

h For ſhe ſtared, leſt he wolde worke reaſon againe the King.

i In ſigne of their fauour & conſent

* Ebr. cauſe my face to ſee away

k In token of reuerence, and that others by his example might haue her in greater honour.

wil not say thee naye.

21 She said thē, Let Abiſhág the Shunámite be giuē to Adonijáh thy brother to wife.

22 But King Salomón answered and ſaid vnto his mother, And why doeſt ſú alke Abiſhág ſú Shunámite for Adonijáh: alke for him the 1 kingdome alſo: for he is mine elder brother, & hathe for him bothe Abiathár the Prieſt, and Ioáb the ſonne of Zeruiáh.

23 Thē King Salomón ſware by the Lord, ſaying, God do ſo to me and more alſo, if Adonijáh hathe not ſpoken this worde againſt his owne life.

24 Now therefore as the Lord liueth, who hathe eſtabliſhed me, and ſet me on the throne of Dauid my father, who alſo hathe made me an houſe, as he promiſed, Adonijáh ſhal ſurely dye this day.

25 And King Salomón ſent by the hand of Benaiáh the ſonne of Iehoiadá, and he ſmote him that he dyed.

26 ¶ Then the King ſaid vnto Abiathár the Prieſt, Go to Anathóth vnto thine owne fields: for thou art worthy of death: but I wil not this day kil thee, becauſe thou bareſt the Arke of the Lord God before Dauid my father, & becauſe thou haſt ſuffred in all, where in my father hathe bene afflicted.

27 So Salomón caſt out Abiathár from being Prieſt vnto the Lord, that he might fulfil the wordes of the Lord, which he ſpake againſt the houſe of Eli in Shilóh.

28 ¶ Then tidings came to Ioáb: (for Ioáb had turned after Adonijáh, but he turned not after Abſalóm) and Ioáb fled vnto the Tabernacle of the Lord, & caught holde on the hornes of the altar.

29 And it was tolde King Salomón, that Ioáb was fled vnto the Tabernacle of the Lord, & beholde, he is by the altar. Thē Salomón ſent Benaiáh the ſonne of Iehoiadá, ſaying, Go, fall vpon him.

30 And Benaiáh came to the Tabernacle of the Lord, & ſaid vnto him, Thus ſaith the King, Come out. And he ſaid, Naye, but I wil dye here. Then Benaiáh broght the King worde againe, ſaying, Thus ſaid Ioáb, and thus he answered me.

31 And the King ſaid vnto him, Do as he hathe ſaid, and ſmite him, & buye him, ſú thou maielt take away the blood, which Ioáb ſhed cauſeles, from me and from the houſe of my father.

32 And the Lord ſhal bring his blood vpon his owne head: for he ſmote two more righteous & better then he, & ſlewe them with the ſworde, and my father Dauid knewe not: ſo wil, * Abnéi ſú ſonne of Ner, captaine of the hoſte of Iſraél, and * Amafá the ſonne of Iethér captaine of the hoſte of Iudáh.

33 Their blood ſhal therefore retorne vpon the head of Ioáb, and on the head of his ſede for euer: but vpon Dauid, and vpon his ſede, and vpon his houſe, and vpon his throne ſhal there be peace for euer fro the Lord.

34 So Benaiáh the ſonne of Iehoiadá went vp, and ſmote him, and ſlewe him, and he was buried in his owne houſe in the wil- dernes.

35 And the King put Benaiáh the ſonne of Iehoiadá in his rounge ouer ſú hoſte: & the King ſet Zadók the Prieſt in the rounge of Abiathár.

36 ¶ Afterwarde the King ſent, and called Shimei, and ſaid vnto him, Buylde thee an houſe in Ieruſalém, and dwel there, & departe not thence anie whether.

37 For that day that thou goeſt out, & paſſeſt ouer the riuer of Kidrón, knowe assuredly, that thou ſhalt dye the death: thy blood ſhalbe vpon thine owne head.

38 And Shimei ſaid vnto the King, The thing is good: as my lord the King hathe ſaid, ſo wil thy ſeruāt do. So Shimei dwelt in Ieruſalém many dayes.

39 And after thre yeres two of the ſeruāts of Shimei fled away vnto Achíſh ſonne of Maacháh King of Gath: & thei tolde Shimei, ſaying, Beholde, thy ſeruants be in Gath.

40 And Shimei aroſe, and ſaddled his aſſe, and went to Gath to Achíſh, to ſeke his ſeruants: and Shimei went, and broght his ſeruants from Gath.

41 And it was tolde Salomón, that Shimei had gone from Ieruſalém to Gath, & was come againe.

42 And the King ſent and called Shimei, & ſaid vnto him, Did I not make thee to ſweare by the Lord, & proteſted vnto thee, ſaying, That day that thou goeſt out, and walkeſt anie whether, knowe assuredly ſú thou ſhalt dye the death: And thou ſaideſt vnto me, The thing is good, that I haue heard.

43 Why then haſt thou not kept the othe of the Lord, & the cōmandement wherewith I charged thee?

44 The King ſaid alſo to Shimei, Thou knoweſt all the wickednes whereunto thine heart is priuie, that thou dideſt to Dauid my father: the Lord therefore ſhal bring thy wickednes vpon thine owne head.

45 And let King Salomón be bleſſed, and the throne of Dauid ſtabliſhed before the Lord for euer.

46 So the King commanded Benaiáh the ſonne of Iehoiadá: who went out & ſmote him that he dyed. And the kingdome was ſtabliſhed in the hand of Salomón.

Meaning, that if he ſhulde haue granted Abiſhág, ſú was ſo deare to his father, he wolde afterwarde haue aſpired to the kingdome.

1 Sam. 7. 10.

10. of 1. 7. to him

10. of poſſeſſions. For a man of death

m When he fled before Abſalóm, 1 Sam. 15. 24.

1 Sam. 2. 37.

n He toke Adonijahs parte whē he wolde haue vſurped the kingdome, Chap. 1. 7.

o Thinking to be ſaued by ſú holines of the place.

p For it was lawful to take ſú willful murder from the altar, Exod. 21. 14.

2. Sam. 3. 27. 2. Sam. 20. 10.

q Ioáb ſhalbe ſurely puniſhed for the blood that he hathe cruelly ſhed.

r And ſo toke the office of ſú his Prieſt from the houſe of Eli, & reſtored it to ſú houſe of Phinehas.

f Thus God appointeth the waies & meanes to bring his iuſte iudgements vpon the wicked.

t His contentious minde moued him rather to venture his life thē to loſe his worldly profit, which he had by his ſeruants.

u For though ſú woldeſt denie, yet thine owne conſcience wold accuſe thee, for reuiling & doing wrong to my father, 2 Sam. 16. 5.

x. Because all his enemies were deſtroyed

CHAP. III.

Salomon taketh Pharaohs daughter to wife. 5 The Lord appeareth to him, & giveth him wisdom. 17 The pleading of the two harlots, and Salomons sentence thereon.

a. Chro. 1, 1.

a Which was Beth-lehem.

b Where altars were appointed before the Temple was buylt to offer vnto the Lord.

c For his father had commaunded him to obey the Lord & walke in his wayes, Chap. 23

d For there was Tabernacle, 2 Chro. 35.

e Or, as he walked.

f Thou hast performed thy promises.

g That is, to behaue myselfe in executing this charge of ruling.

a. Chro. 1, 10. Or, obedient.

g Which are so many in number.

h That is, that shine enemies shalbe dye.

Mat. 8, 33. wisd. 7, 21.

Salomon the made affinitie with Pharaoh King of Egypt, and toke Pharaohs daughter, and brought her into the citie of Dauid, vntil he had made an end of buylding his owne house, and the house of the Lord, and the wall of Ierusalem round about.

Onely the people sacrificed in the high places, because there was no house buylt vnto the Name of the Lord, vntil those dayes.

And Salomon loued the Lord, walking in the ordinaces of Dauid his father: onely he sacrificed and offered incense in the high places.

And the King wet to Gibeon to sacrifice there, for that was the chief high place: a thousand burnt offerings did Salomon offer vpon that altar.

In Gibeon the Lord appeared to Salomon in a dreame by night: and God said, Aske what I shal giue thee.

And Salomon said, Thou hast shewed vnto thy seruant Dauid my father great mercy, when he walked before thee in trueth, & in righteoufnes, and in vprightnes of heart with thee: & thou hast kept for him this great mercy, and hast giuen him a sonne, to sit on his throne, as appeareth this day.

And now, O Lord, my God, thou hast made thy seruant King in stead of Dauid my father: and I am but a yong childe, and knowe not how to go out and in.

And thy seruant is in the middes of thy people, which thou hast chosen, euen a great people which cannot be tolde nor nombred for multitude.

Giue therefore vnto thy seruant an vnderstanding heart, to iudge thy people, that I may discern betwene good & bad: for who is able to iudge this thy mighty people?

And this pleased the Lord wel, that Salomon had desired this thing.

And God said vnto him, Because thou hast asked this thing, & hast not asked for thy selfe long life, nether hast asked riches for thy selfe, nor hast asked thy life of thine enemies, but hast asked for thy selfe vnderstanding to heare iudgement,

Beholde, I haue done according to thy wordes: lo, I haue giuen thee a wise and an vnderstanding heart, so that there haue bene none like thee before thee, nether after thee shal arise the like vnto thee.

And I haue also giuen thee that, which thou hast not asked, bothe riches and ho-

nour, so that among the Kings there shal be none like vnto thee all thy dayes.

And if thou wilt walke in my wayes, to kepe mine ordinances and my commandments, as thy father Dauid did walke, I wil prolong thy dayes.

And when Salomon awoke, beholde, it was a dreame, and he came to Ierusalem, and stode before the Arke of the covenant of the Lord, and offered burnt offerings and made peace offerings, and made a feast to all his seruants.

Then came two harlottes vnto the King, and stode before him.

And the one woman said, Oh my lord, I & this woman dwell in one house, & I was deliuered of a childe with her in this house.

And the third day after that I was deliuered, this woman was deliuered also: and we were in the house together: no stranger was with vs in the house, saue we twaine.

And this womans sonne dyed in the night: for she ouerlay him.

And she rose at midnight, and toke my sonne from my side, while thine handmaid slept, & layed him in her bosome, & layed her dead sonne in my bosome.

And when I rose in the morning to giue my sonne sucke, beholde, he was dead: and when I had wel considered him in the morning, beholde, it was not my sonne, whom I had borne.

Then the other woman said, Naye, but my sonne liueth, and thy sonne is dead: againe she said, No, but thy sonne is dead, & mine aliue: thus they spake before the King.

Then said the King, She sayth, that liueth is my sonne, & the dead is thy sonne: and the other sayth, Naye, but the dead is thy sonne, and the liuing is my sonne.

Then the King said, Bring me a sworde: & they brought out a sworde before the King.

And the King said, Deuide ye the liuing childe in twaine, and giue the one halfe to the one, and the other halfe to the other.

Then spake the woman, whose the liuing childe was, vnto the King, for her compassion was kindled toward her sonne, & she said, Oh my lord, giue her the liuing childe, and slay him not: but the other said, Let it be nether mine nor thine, but deuide it.

Then the King answered, & said, Giue her the liuing childe, and slay him not: this is his mother.

And all Israell heard the iudgement, which the King had iudged, and they feared the King: for they sawe that the wisdom of God was in him to do iustice.

CHAP. IIII.

The princes and rulers vnder Salomon. 22 The purueyance for his vntailes. 26 The number of his houses. 32 His booke and writings.

Salomons princes.

I. Kings.

Salomons prouision.

1 And King Salomón was King ouer all Israél.

a That is, his chief officers. b He was the sonne of Achimans and Zadoks nephew.

2 And these were his princes, b Azariáh the sonne of Zadók the Priest, c Elihóreph and Ahíah the sonnes of Shishá scribes, Iehoshaphát the sonne of Ahilúd, the recorder,

c Not Absathár, whome Salomón had put from his office, Chap 2, 27, but another of that name.

4 And Benaiáh the sonne of Iehoiadá was ouer the hoste, and Sadók and Abiathár Priests,

5 And Azariáh the sonne of Nathán was ouer the officers, and Zabúd the sonne of Nathán Priest was the Kings friend,

Chap. 5. 14.

6 And Ahishár was ouer the houtholde: & Adoniráam the sonne of Abdá was ouer the tribute.

7 ¶ And Salomón had twelue officers ouer all Israél, which prouided vitailles for the King and his houtholde: eche man had a moneth in the yere to prouide vitailles.

8 And these are their names: the sonne of Hur in mount Ephíaim:

Dr. Eli: in Beth-anán.

9 The sonne of Dekár in Makáz, and in Shaalbím and Beth-shémesh, and Elón and Beth-hanán:

10 The sonne of Hésed in Arubóth, to whome pertained Sochóh, & all the land of Hépher:

11 The sonne of Abinadáb in all the regiõ of Dor, which had Tapháth the daughter of Salomón to wife.

Dr. to the plain.

12 Baaná the sonne of Ahilúd in Taanách, and Megiddó, & in all Beth-sheán, which is by Zartánah beneth Izreél, from Beth-sheán to Abel-meholáh, euen til beyonde ouer against Iokmeám:

d Which townes bare Iairs name, because he toke them of the Canaanites, Nomb. 32. 41.

13 The sonne of Géber in Ramóth Gileád, & his were the townes of d Iair, the sonne of Manasséh, which are in Gileád, and vnder him was the regiõ of Argób which is in Bashán: threescore great cities with walles and barres of brasse.

14 ¶ Ahinadáb the sonne of Iddó had to Mahanáim:

15 Ahimáaz in Naphtalí, and he toke Basmath the daughter of Salomón to wife:

16 Baaná the sonne of Hushái in Ashér and in Alóth:

17 Iehoshaphát the sonne of Parúah in e Issachár.

e Salomón obserued not the diuision that Ioshúa made, but decided it as might best serue for his purpose.

18 Shimcí the sonne of Eláh in Beniamín:

19 Géber the sonne of Vri in the countrei of Gileád, the land of Sihón King of the Amorites, and of Og King of Bashán, and was officer alone in the land.

20 Iudáh and Israél were manie, as the sand of the sea in number, f eating, drinking, and making meary.

f They liued in all peace & securitie Eccles. 47. 15.

21 ¶ And Salomón reigned ouer all kingdomes, from the s Riuer vnto the land of the Philistims, and vnto the border of Egypt, and they brought presentes, and serued Salomón all the dayes of his life.

g Which is Euphrates.

22 And Salomons vitailles for one day were thirtie measures of fine floure, and threescore measures of meale:

Elr Corim.

23 Ten fat oxen, and twentie oxen of the pastures, and an hundreth shepe, beside hartes, and buckes, and bugles, and fat foule.

24 For he ruled in all the region on the other side of the Riuer, from Tiphsháh euen vnto Azzáh, ouer all the Kings on the other side the Riuer: & he had peace rōude about him on euerie side.

Dr. Gak. h For they were all tributes vnto him

25 And Iudáh and Israél dwelt without feare, euerie man vnder his vine, and vnder his figtree, from Dan, euen to Beer-sheba, all the dayes of Salomón.

i Through-out all Israél.

26 ¶ And Salomón had fortie thousand stables of horses for his charets, and twelue thousand horsemen.

2 Chro. 9. 25.

27 And these officers prouided vitaille for King Salomón, and for all that came to King Salomons table, euerie man his moneth, and they suffred to lacke nothing.

28 Barly also and strawe for the horses and mules brought they vnto the place where the officers were, euerie man according to his charge.

29 ¶ And God gaue Salomón wisdome and vnderstanding exceding muche, and a k large heart, euen as the sand that is on the sea shore.

Eccles 47. 26.

30 And Salomons wisdome excelled the wisdome of all the children of the East and all the wisdome of Egypt.

k Meaning, great vnderstanding and able to comprehend all things

31 For he was wiser then any man yea, then were Ethán the Ezrahite, then Hieman, then Chalcol, then Darda the sonnes of Mahól: and he was famous throughout all nations rounde about.

l To wit the philo-sophers & astronomers, who were iudged more wise.

32 And Salomón spake thre thousand proverbes: and his songs were a thousand and siue.

m Which for the most parte are thought to haue perished in the captiuitie of Babilon

33 And he spake of trees, from the cedar tree that is in Lebanón, euen vnto the hyssope that springeth out of the wall: he spake also of beastes, and of foules, and of creeping things, and of fishes.

n From the high to the lowest.

34 And there came of all people to heare the wisdome of Salomón, frõ all Kings of the earth, which had heard of his wisdome.

CHAP. V.

Hiram sendeth to Salomón, and Salomón to him, proposing to buylde the house of God. He prepareth stuffe for the buylding. The number of the workemen.

1 And Hiram King of Tyrus sent his seruants vnto Salomón, (for he had heard, that they had anoynted him King in the roume of his father) because Hiram had euer loued Dauid.

Dr. 22.

2 Also Salomón sent to Hiram, saying, Thou knowest that Dauid my father colde not buylde an house vnto the Name of the Lord his God, for the warres

2. Chro. 20. 5.

Or, his euerie which were about him on euerie side, vntil the Lord had put^r them vnder the soles of his feete.

a He declarer that he was bounde to set forthe Gods glorie, forasmuche as the Lord had sent him rest and peace. *2 Sam. 7. 13. 1 chro 22. 10.* 4 But now the Lord my God hath giuen me^a rest on euerie side, so that there is neither aduersarie, nor euil to resiste.

5 And beholde, I purpose to buylde an house vnto the Name of the Lord my God, *as the Lord spake vnto Dauid my father, saying, Thy sonne, whome I wil set vpon thy throne for thee, he shal buylde an house vnto my Name.

b This was his equite, & he wolde not receiue a benefite without some recompence. *c* In Hirám is prefigure of vocacion of Gentiles, who shulde helpe to buylde the spiritaual temple. 6 Now therefore comande, that they hewe me cedar trees out of Lebanón, and my seruants shalbe with thy seruants, and vnto thee wil I giue the^b hire for thy seruants, according to all that thou shalt appoint: for thou knowest that there are none amog vs, that can hewe timbre like vnto the Sidonians.

d While my seruants are occupied about thy busines. *e* Or, pure. *Chap. 3. 12.* *e* As touching the furniture of wood, and vitallies. 7 ¶ And when^c Hirám heard the wordes of Salomón, he reioyced greatly, and said, Blessed be the Lord this day, which hath giuen vnto Dauid a wise sonne ouer this mightie people.

8 And Hirám sent to Salomón, saying, I haue considered the things, for the which thou sentest vnto me, and wil accomplish all thy desire, concerning the cedar trees and firre trees.

Or, futes. 9 My seruants shal bring them downe from Lebanón to the sea: and I wil conueie the^e by sea^e in: afts vnto the place that thou shalt shewe me, and wil cause them to be discharged there, and thou shalt receiue them: now thou shalt do me a pleasure to minister foode for^d my familie.

10 So Hirám gaue Salomón cedar trees & firre trees, *euen* his ful desire.

11 And Salomón gaue Hirám twétié thousandⁿ measures of wheat for foode to his housholde, and twentie measures ofⁿ beaten oyle. Thus muche gaue Salomón to Hirám yere by yere.

12 ¶ And y^e Lord gaue Salomón wisdom as he^{*} promised him. And there was peace betwene Hirám and Salomón, and they^e two made a couenant.

13 ¶ And King Salomón raised a summe out of all Israél, and the summe was thirty thousand men:

Chap. 4. 6. 14 Whome he sent to Lebanón, ten thousand a moneth by course: they were a moneth in Lebanón, & two moneths at home. And^{*} Adonirám was ouer the summe.

15 And Salomón had seuentie thousand that bare burdens, & fourescore thousand masons in the mountaine,

Or, masters of the worke, 16 Besides theⁿ princes, whome Salomón

appointed ouer the worke, *euen* thre thousand and thre hundred, which ruled the people that wrought in the worke.

17 And the King commanded them, & they brought great stones and costly stones to make the fundacion of the house, *euen* hewed stones.

18 And Salomons workemen, & the workemen of Hirám, and the^f masons hewed & prepared timbre and stones for the buylding of the house.

CHAP. VI.

1 The buylding of the Temple and the forme thereof. 12 The promes of the Lord to Salomón.

x And^{*} in the foure hundred and foure score yere (after the children of Israél were come out of the land of Egypt) and in the fourth yere of the reigne of Salomón ouer Israél, in the moneth^a Zif, (which is the seconde moneth) he buylt the^b house of the Lord.

2 And the house which Kig Salomón buylt for the Lord, was thre score cubites long, & twentie broade, and thirty cubites hie.

3 And the porche before the Temple of the house was twentie cubites long according to the breadth of the house, and ten cubites broade before the house.

4 And in the house he made windowes, *broade without, and narowe within.*

5 And by the wall of the house he made^o galleries rounde about, *euen* by the walles of the house rounde about the Temple and^d the oracle, and made chambres rounde about.

6 The nethermost gallerie was five cubites broade, and the middlemost six cubites broade, & the thide seuē cubites broade: for he made^e restes: rounde about without the house, that the beames shulde not be fastened in the walles of the house.

7 And whē the house was buylt, it was buylt of stone perfit, before it was brought, so that there was nether hammer, nor axe, nor any toole of yron heard in the house, while it was in buylding.

8 The dore of the middleⁿ chambre was in the right side of the house, & men went vp with winding steires into the middlemost, and out of the middlemost into the third.

9 So he buylt the^f house and finished it, & cieled the house being vawted with cieeling of cedar trees.

10 And he buylt the galleries vpon all the wall of the house of five cubites height, & they were ioyned to the house with beames of cedar.

11 And the word of the Lord came to Salomón, saying,

f The Ebrewe worde is, G. blim, which some say, were excellent masons

2. Chro. 3. 1.

a Which moneth cometh parte of April & part of May, *b* where by is ment the temple & the oracle

c Or the court where y^e people prayed, & was before the place where y^e altar of burnt offerings stode.

Or so open

Or, isfr.

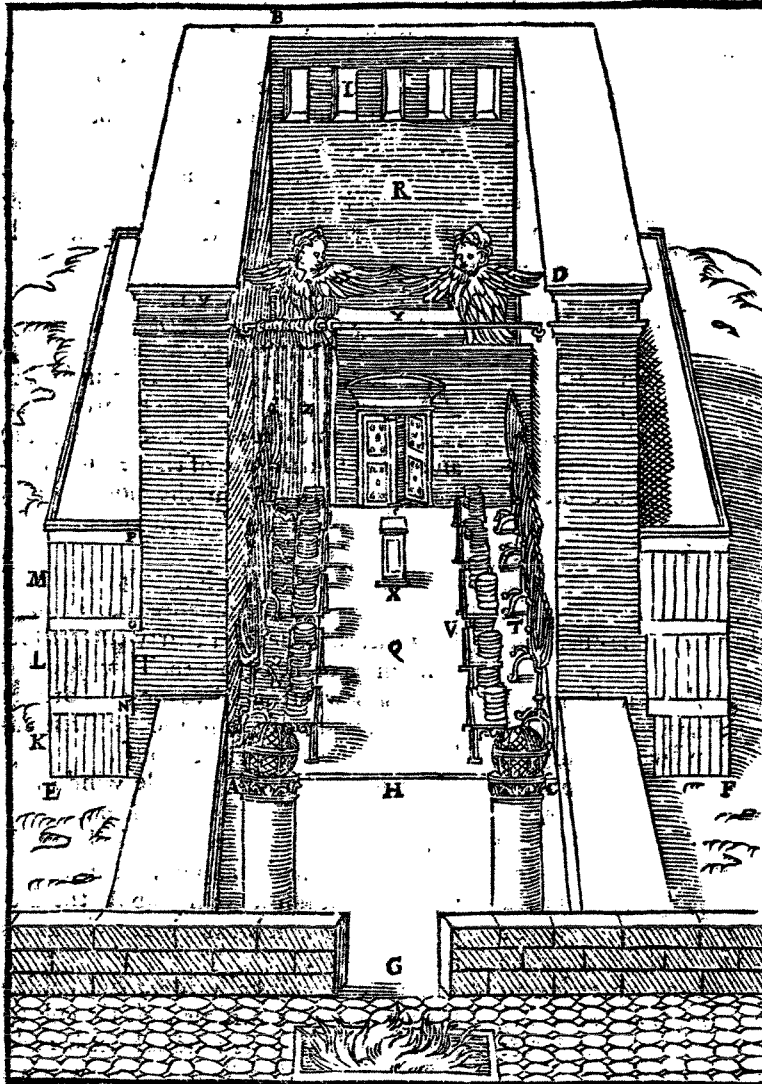
d Whēce God spake betwene y^e Cherubims, callea also the moste holy place

e Which were certeine stones comming out of y^e wall, as staves for th. beames to rest vpon.

Or, gallerie.

f In Exodus it is called the Tabernacle: & the temple is there called y^e sanctuary, and the oracle the moste holy place.

THE TEMPLE VNCOVERED.



The cause why we vncouered and set open the Temple, without setting forth the wall that is before it, is, that the ordre of those things that are within, might be sene more liuely.

- A B The length of the Temple of threescore cubites
- A C The breadth of twentie cubites within, and not measuring the thickenes of the walles. Thus also was the length of y porch without y Temple.
- C D The height of thirte cubites
- E F The chambers of the Priests, which compassed about the Temple on three sides, South, West and North, and were of thre heights.
- G H The breadth of the porche, ten cubites.
- I The Windows of the Temple
- K The first chamber was five cubites broad
- L The seconde six.
- M The third seuen
- N O P The rests or Rayes of the walle, which bare vp the postes that did separate chamber from chamber.
- Q The holy place
- R The holich of all, where the Arke of the couenant was, Y
- S The gate to enter into the moste holy place
- T The five Candelsticks on tueric side of the Temple
- V The tables on both sides for the shew bread.
- X The incense altaz

22 Concerning this house which thou buydest, if thou wilt walke in mine ordinæes, and execute my iudgements, and kepe all my commandements, to walke in them, then wil I performe vnto thee my promises; which I promised to Dauid thy father.

2 Sam. 7, 13.

g According as he promised vnto Moses, Exo 25, 22.

13 And I will dwell among the children of Israel, and will not forsake my people Israel.

14 So Salomon buyt the house and finished it.

15 And buyt the walles of the house within, with bordes of cedre tre from the pavement of the house vnto the walles of the ceiling, and within he couered them with wood and couered the floore of the house with planks of firre.

h Meaning vnto the roofe, which was also cedar.

16 And he buyt twentie cubites in the sides of the house with bordes of cedre, fro the floore to the walles, and he prepared a place within it for y oracle, ~~then~~ the moste holy place.

17 But the houte, that is, the temple before it was fouentie cubites long.

18 And the cedre of the house within was kerued with knoppes, and grauen with flowres: all was cedre, so that no stone was sene.

19 ¶ Also he prepared the place of the oracle in the middes of the house within, to set the Arke of the couenant of the Lord there.

20 And the place of the oracle within was twentie cubites long, and twentie cubites broad; and twentie cubites he, and he couered it with pure golde, and couered the altar with cedre.

21 So Salomon couered the house within with pure golde: and he shut the place of the oracle with chaines of golde, and couered it with golde.

22 And he ouerslaid the house with golde, vntil all the house was made perfite. also he couered y whole altar, that was before the oracle, with golde.

i For when he spoke of, the house in y first verse, he meant bothe the oracle & the Temple. Or, wilde ceremonies.

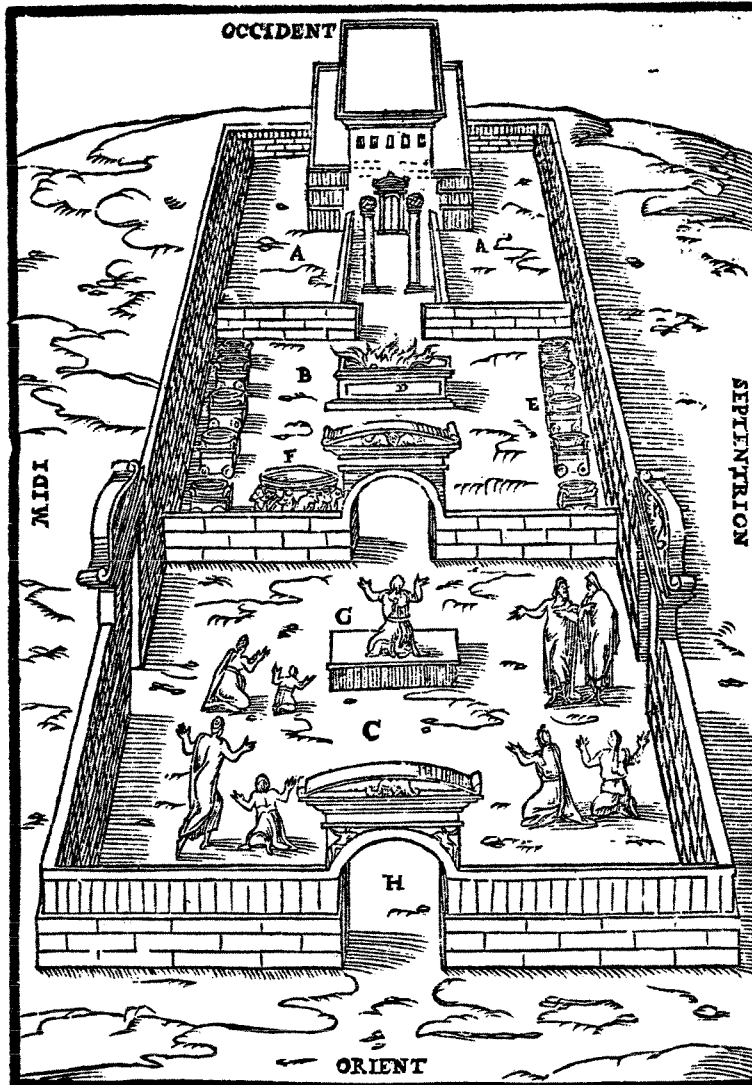
k That is, in y more inward place of the house.

l Ets be done through chaines of golde before.

m Meaning the altar of incense, Exod 30, 22.

23 And

THE TEMPLE COVERED.



This figure representeth the great court separated into three partes, whose separation was made of three orders of hewne stone & one of cedarre borders. In the first court towards the West was the Temple A. In theseconde court B was for the Priests, called the inner court. In this stode the altar of burnt offering D which was twentie cubites long and as much broad, & ten of length 2 Chr 4, 1. There was also ten caldrons: five on the one side, and five on the other E and on the South side stood the Sea. F 2 Chro. 4, 2. C the court of the people, which 2 Chro 4, 9 is called the great porche, and Alt 3, 11 the porche of Salomon. This court usoft in the newe Testament taken for the Temple, Matt 21, 23. alt. 3, 2. In this court Christ preached, & chased thence them that bought and sold. G. A skaf-folde of brass, whereon Salomon prayed that the people might see him, & the better understand him: it was five cubites long, five cubites broad, & thre of height. 2. Chro 6, 13. H the gate in the East side, called the gate of Sur or Seir 2 Kin 11, 6 and the

gate of the fundation 2 Chro 23, 5 It is also called beautiful Alt 3, 2 because the Prince entered onely thereat into the court, and not the people, Ezek 44, 3. for the people entred in by the Southe gate and North gate.

- 23 And within the oracle he made two Cherubims of oliue tre, ten cubites hie.
- 24 The wing also of the one Cherub was five cubites, & the wing of the other Cherub was five cubites: from the vttermost parte of one of his wings, vnto the vttermost parte of the other of his wings, were ten cubites.
- 25 Also the other Cherub was of ten cubites: bothe y Cherubims were of one measure and one syse.
- 26 For the height of the one Cherub was ten cubites, and so was the other Cherub.
- 27 And he put the Cherubims within the inner house, and the Cherubims stretched out their wings, so that the wing of y one touched the one wall, and the wing of the other Cherub touched the other wall: and their other wings touched one another in the middes of the house.
- 28 And he overlaid the Cherubims with

- golde.
- 29 And he carued all the walles of y house round about with grauen figures of Cherubims and of palme trees, and grauen flowres within and without.
- 30 And the floore of the house he couered with golde within and without.
- 31 An in the entring of the oracle he made two dores of oliue tre: and the vpper postes & side postes were five square.
- 32 The two dores also were of oliue tre, & he graued them with grauing of Cherubims and palme trees, and grauen flowres, and couered them with golde, & laied a thin golde vpon the Cherubims and vpon the palme trees.
- 33 And so made he for the dore of the Temple postes of oliue tre foure square.
- 34 But the two dores were of fire tre, the two sides of the one dore were rounde, & the two sides of y other dore were round.

Exod. 25, 20.
m For the other w Moses made of beate golde, were take away with the other reuels by their enemies, whom God permitted to overcome the for their great sinnes.

n So that the faction of the carued worke might full appere.

Or, solidag.

35 And he graued Cherubims, and palme trees and carued flowres and covered the carued worke with golde, finely wrought. finished the house with all the furniture thereof, and in euerie point: so was he seuē yere in buylding it.

CHAP. VII.

1 The buylding of the houses of Salomōn. 15 The excellent workmanship of Hiram on the pieces which he made for the Temple.

18 Vt Salomōn was buylding his owne house* thirtene yeres, and ^a finished all his house.

Chap 9, 10.
a After he had buylt the Temple.

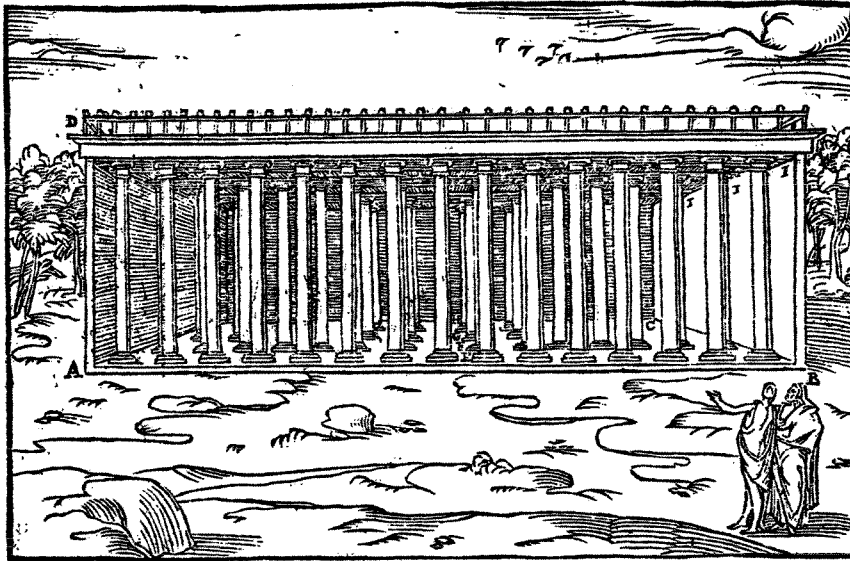
o Where the Priests were, & was thus called in respect of the great court & is called A & B. 311 y porch of Salomōn, where y people vsed to pray p Which conteineth part of October and parte of November.

36 ¶ And he buylt the court within with thre rowes of hewed stone, and one rowe of beames of cedar.

37 In the fourth yere was the fundacion of the house of the Lord-laid in the moneth of Zif.

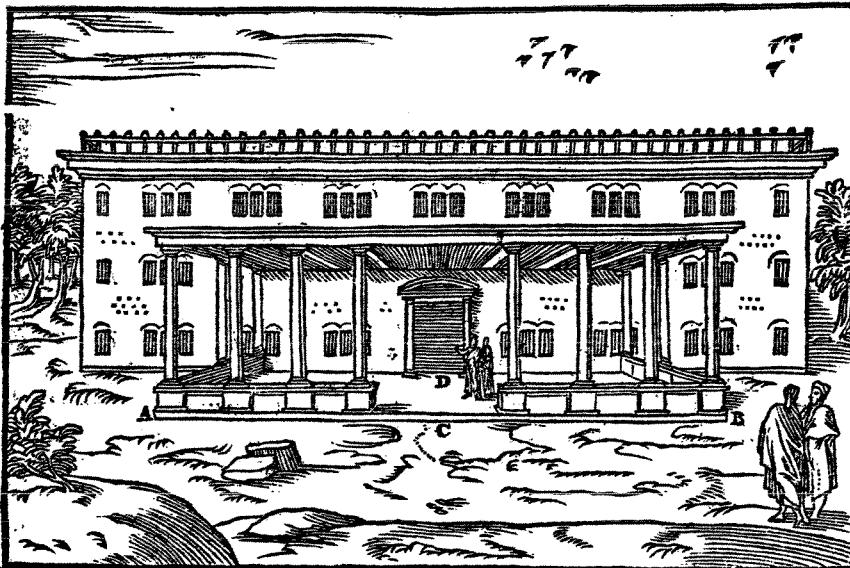
38 And in the eleuenth yere in the moneth of Bul, (which is the eight moneth) he

THE FIRST FIGVRE OF THE KINGS HOVSE IN THE WOOD OF LEBANON.



This figure is made without wall or porche, that the ardre of the pillers within might be sene. A. B. The length of an hundredth cubites. B. C. The breadth of fifty. A. D. The height of thirtie. E. F. G. H. The foure rowes of pillers. I. The postes which stayed on the pillers.

THE SECONDE FIGVRE OF THE SAME HOVSE.



This seconde figure sheweth the maner of the house without, and the porche thereof, which was fiftie cubites long. A. B. and thirtie broad. C. D.

b For þ beaue of the place and great abundance of cedre trees y went to the buylding thereof, it was compared to mouit Lebanón in Syria: this house he vsed in former for pleasure & recreation

c There were as many, & like proportion on the one side as on y other, & at euery end euen thre in a rowe one a boue another.

d Before the pillars of the house.

e For his house, which was at Ierusalém.

Chap. 3. 1.

f Or, precious.

g Which were rests & staves for the beames to lie vpon.

h Fro the fundacio vpward

i As the Lords house was buylt, so was this: onely the great courte of Salomons house was vncouered.

j Thus when God wil haue his glorie for the, he raiseth vp men & giueth them excellent gifts for the accomplishment of y same, Exod 34. 2

k Ebr the femide

l Or, summer.

2 He buylt also an house ^b called the forest of Lebanón, an hundreth cubites long, and fiftie cubites broade, and thirtie cubites hie, vpon foure rowes of cedre pillers. and cedre beames were lated vpon the pillers.

3 And it was couered about with cedre vpon the beames, that lay on the fourtie & fise pillers, fiftene in a rowe.

4 And the windowes were in thre rowes, & windowe was ^c against windowe in thre ranks.

5 And all the dores, and the side postes w^t the windowes were foure square, & windowe was ouer against windowe in thre ranks.

6 And he made a porche of pillers fiftie cubites long, and thirtie cubites broade, and the porche was before ^d them, euen before them were thirtie pillers.

7 ¶ Then he made a porche ^e for the throne, where he iudged, euen a porche of iudgement, & it was cieled with cedre from pauement to pauement.

8 And in his house, where he dwelt, was an other hall more inwarde then the porche w^h was of the same worke. Also Salomón made an house for Pharaohs daughter (^f whome he had taken to wife) like vnto this porche.

9 All these were ^g of costely stones, hewed by measure, and sawed with sawes within and without, from the fundacion vnto ^h the stones of an hand breadth, & on the outside to the great courte.

10 And the fundacio was of costely stones, & great stones, euen of stones of ten cubites, and stones of eight cubites.

11 & About also were costely stones, squared by rule, and boardes of cedre.

12 ¶ And the great courte round about was with thre rowes of hewed stones, and a rowe of cedre beames: ^h so was it to the inner courte of the house of the Lord, & to the porche of the house.

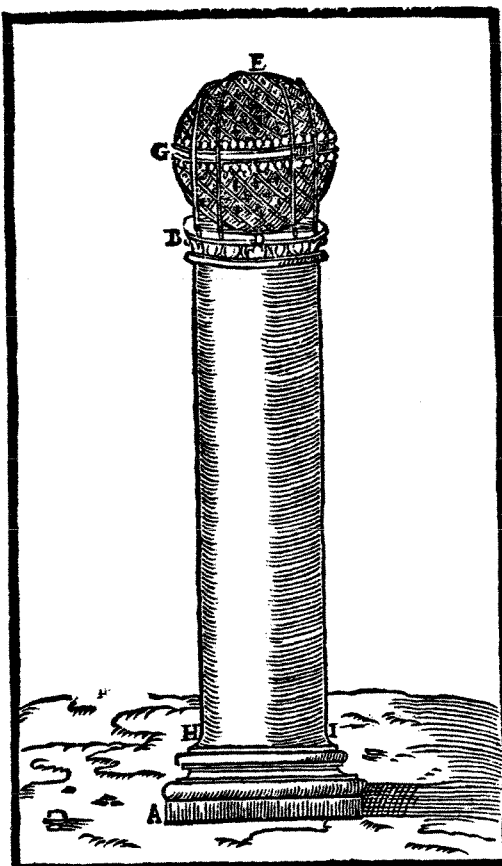
13 ¶ Then King Salomón sent, and fet ⁱ one Hiram out of ^j Tyrus.

14 He was a widowes sonne of the tribe of Naphtalí, his father being a mā of Tyrus, and wrought in brasse: ^k he was ful of wisdom, and vnderstanding, & knowledge to worke all maner of worke in brasse: who came to King Salomón, and wrought all his worke.

15 ¶ For he cast two pillers of brasse: the height of a piller was eightene cubites, & a threede of twelue cubites did compass ^l ether of the pillers.

16 And he made two ^m chapiters of molten brasse to set on the toppes of the pillers: the height of one of the chapiters was fise cubites, and the height of the other chapter was fise cubites.

THE FORME OF THE PILLER.



A B The height of a piller eighteen cubites: the compass of a piller was twelue cubites
D E The height of the chapter or rounde balle vpon the piller of fise cubites height.
G I y middes were two rowes of pomegranates: y rest is the networke & flowered lices of roses.

17 He made grates like networke, & ⁿ writhe worke like chaires for the chapters that were on the toppe of the pillers, euen seuen for the one chapter, & seuen for the other chapter.

18 So he made the pillers and two rowes of pomegranates rounde about in the one grate to couer the chapters that were vpon the toppe. And thus did he for the other chapter.

19 And the chapters that were on ^o y toppe of the pillers were after ^p lilye worke in the porche, foure cubites.

20 And the chapters vpon the two pillers had also about, ^q ouer against the bellie ^r within y networke pomegranates: for two hundreth pomegranates were in the two ranks about vpon ^s ether of the chapters.

21 And he set vp the pillers in the ^t porche of y Temple. And when he had set vp the right piller, he called the name thereof ^u Iachin: and when he had set vp the left piller, he called the name thereof ^v Bóaz.

22 And vpon the top of the pillers was worke of lilyes: so was the workemanship of the pillers finished.

23 ¶ And he made a molten ^w sea ten cubites wide from brim to brim, round in compass, and fise cubites hie, and a line of thirtie cubites did compass it about.

k As was seue comunely wrought in costlie porches.

l Or, vnder about the middes.

m Or, by gonde.

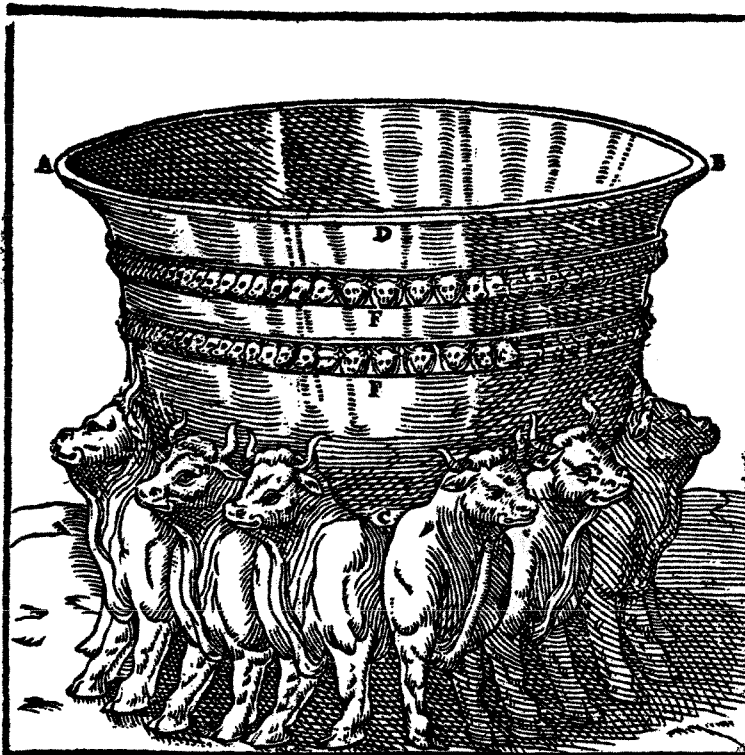
n Ebr the femide

o Which was in the inner court betwene the Temple & the oracle

p That is, he wil stablish, so w^t his p^rces towarde this house

q That is, in strength-meaning, y power thereof thal continue.

r So called for the hugenes of the vessel.



A B Ten cubites for one side to the other
 C D The height of five cubites
 F The two rows, which compassed the vessel about, and were garnished with bulles heades, wherein were pipes to auoyde the water.

24 And vnder the brim of it were knoppes like wilde cucumers compassing it rounde about, ten in one cubite, compassing the sea^r rounde about: and the two rowes of knoppes were cast, when it was molten.

a Chro 4.3.

25 It stode on twelue bulles, thre looking towarde the North, and thre towarde the West, and thre towarde the South, & thre towarde the East: and the sea stode about vpon them, & all their hinder partes were inward.

b Or, a frame.

26 It was an hand breadth thicke, and the brim thereof was like the worke of the brim of a cup with flowres of lilies: it contained two thousand Baths.

p Bath and Ephah seme to be bothe one measure, Ezek 45.11 euery Bath contained about ten pottels.

27 ¶ And he made ten bases of brasse, one base was foure cubites long, and foure cubites broade, and thre cubites hie.

28 ¶ And the worke of the bases was on this maner, They had borders, and the borders were betwene the ledges:

29 And on the borders that were betwene the ledges, were lyons, bulles and Cherubims: and vpon the ledges there was a base about: and beneth the lyons, and bulles were addicions made of thinne worke.

30 And euery base had foure brasen wheles, and plates of brasse: and the foure corners had vnderfettlers: vnder the caldron were vnderfettlers molten at the side of euery addicion.

q The goulders.

q The mouth of the great base or frame carried into the chapter, or pillar of bare vpon the caldron.

31 And the mouth of it was within the chapter and about to measure by the cubite: for the mouth thereof was rounde made like a base, & it was a cubite & halfe

a cubite: & also vpon the mouth thereof were grauen workes, whose borders were foure square, & not rounde.

32 And vnder the borders were foure wheles, and the axeltrees of the wheles ioyned to the base: and the height of a whele was a cubite and halfe a cubite.

33 And the facion of the wheles was like the facion of a chafet whele, their axeltrees, and their nauces and their felloes, & their spokes were all molten.

r Or, auge.

34 And foure vnderfettlers were vpon the foure corners of one base: the vnderfettlers thereof were of the base it selfe.

35 And in the toppe of the base was a rounde: compassed of halfe a cubite hie rounde about: and vpon the toppe of the base the ledges thereof and the borders thereof were of the same.

r Which was called the pillar, chapter, or small base, wherein the caldron stode.

36 And vpon the tables of the ledges thereof, and on the borders thereof he did graue Cherubims, lyons and palmetrees, on the side of euery one, and addicions rounde about:

37 Thus made he the ten bases, they had all one casting, one measure, and one syse.

38 ¶ He made he ten caldrons of brasse, one caldron contained fourtie Baths: and euery caldron was foure cubites, one caldron was vpon one base throughout the ten bases.

r To kepe waters for the use of the sacrifices.

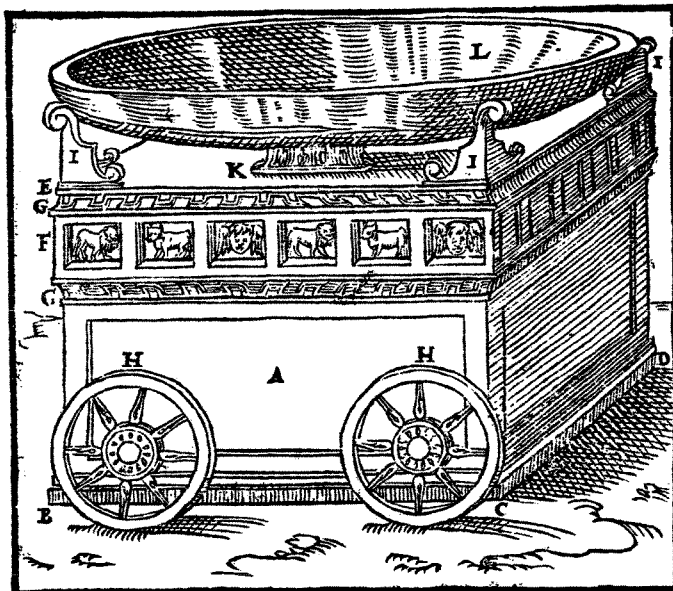
39 And he set the bases, five on the right side of the house, & five on the left side of the house. And he set the sea on the right side of the house Eastward towarde the South

r To wit, of the Temple or Sacrutarie

40 ¶ And Hiram made caldrons, and besoms and basens, & Hiram finished all the worke that he made to King Salomon for the house of the Lord:
41 To wit, two pillers and two bowles of the chapters that were on the toppe of the two pillers, and two grates to couer the two bowles of the chapters which were

upon the toppe of the pillers,
42 And foure hundredth pomegranates for the two grates, euē two rowes of pomegranates for euerie grate to couer the two bowles of the chapters, that were vpon the pillers.
43 And the ten bascs, & ten caldrons vpon the bascs,

THE FORME OF THE CALDRONS.



A B C The base whereupon stode the caldrons which were three cubites long.
C B Foure cubites broad,
B E Thre cubites high
F The embosement and figures of lions, bulles, Cherubims.
G The border of workmanship folding to and fro.
H The foure wheles, which had a cubite and an halfe of height
I The foure staves or vpholds, which were vpon the base whereupon the caldron stode
K The rounde bothom of a cubite and halfe long, which did vpholde the caldron in the middes.
L The caldron

44 And the sea, & twelue bulles vnder that sea,
45 And pottes, and besoms and basens: & all these vessels, which Hiram made to King Salomon for the house of the Lord, were of shining brasie.
46 In the plaine of Iordan did King cast the in clay betwene Succoth & Zarthan.
47 And Salomon left to weigh all the vessels because of the exceeding abundance, neither colde the weight of the brasie be counted.
48 So Salomon made all the vessels that pertained vnto the house of the Lord, the golden altar, and the golden table, whereon the shewbread was,
49 And the candlestickes, five at the right side, and five at the left, before the oracle of pure golde, and the flowres, and the lappes, and the snuffers of golde,
50 And the bowles, and the hookes, and the basens, & the spoones, & the ashpannes of pure golde, and the hinges of golde for the dores of the house within, euen for the most holy place, and for the dores of the house, to witt, of the Temple.
51 So was finished all the worke that King Salomon made for the house of the Lord, and Salomon brought in the things which Dauid his father had dedicated: silver, and the golde and the vessels, and layed them among the treasures of the house of the Lord.

¶ By this name also Hiram the King of Tyrus was called.

Or, which carib.

¶ This was done according to the forme of the Lord prescribed vnto Moses in Exodus.

¶ Some take this for some instrument of musike

2 Chron. 1. 2.

CHAP. VIII.

4 The Arke is borne into the Temple. 20 A cloude filleth the Temple. 25 The King blesteth the people.

1 **T**hen King Salomon assembled the Elders of Israel, euen all the heads of the tribes, the chief fathers of the children of Israel vnto him in Ierusalem, for to bring vp the Arke of the couenant of the Lord from the citie of Dauid, which is Zion.
2 And all the men of Israel assembled vnto King Salomon at the feast in the moneth of Ethanim, which is the seuēth moneth.
3 And all the Elders of Israel came & the Priests toke the Arke.
4 They bare the Arke of the Lord, and they bare the Tabernacle of the Congregation, & all the holy vessels that were in the Tabernacle: those did the Priests & Leuites bring vp.
5 And King Salomon and all the Congregation of Israel, that were assembled vnto him, were with him before the Arke, offering shepe & beeces, which colde not be tolde, nor nombred for multitude.
6 So the Priests brought the Arke of the couenant of the Lord vnto his place, into the oracle of the house, into the moste holy place, euē vnder the wings of the Cherubims.
7 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, & the barres thereof aboute.

Ebr Salomō.

a For Dauid bought it in Obed-edom & placed it in the Tabernacle which he had made for it, 2 Sam. 6. 17

b Containing part of September and parte of October, in the which moeth they held the solempne feasts, Num. 29. 1

c That is, the Kohathites, Num 4. 5

Salomons blefsing.

I. Kings.

Salomons prayer.

d They drew e out the onely out fo farre as they might be fone: for they might not pul them altogether out, Exo 25, 17.
e For it is like that the enemies, when they had the Arke in their hands, toke away the rod of Aarón and the pot with Man
Exod. 40, 34.

2. Chron. 6, 1.

f He spake according to the tenor of Gods promes, which was conditionally, y they shulde serue him aright.

2. Sam. 7, 12.

2. Chr. confirmed.

g The two tables wherein the articles of the couenant were written
2. Chron. 6, 13.

2. Mac. 2, 2.

h Vnfaynedly and without all hypocriſie.

And they ^d drew out the barres, that the ends of the barres might appeare out of the Sanctuarie before the oracle, but they were not ſene without: and there they are vnto this day.

9 Nothing was in the Arke ^e ſaue the two tables of ſtone which Moſés had put there at Horéb, where the Lord made a couenât with the children of Iſraél, whē he brought them out of the land of Egypt.

10 And when the Priests were come out of the Sanctuarie, the ^{*} cloude filled the houſe of the Lord,

11 So that the Priests colde not ſtand to miniſter, becauſe of the cloude: for the glorie of the Lord had filled the houſe of the Lord.

12 Then ſpake Salomón, The Lord ^{*} ſaid, that he wolde dwel in the darcke cloude.

13 I haue buylt thee an houſe to dwel in, an habitacion for thee to abide in for ^f euer.

14 ¶ And the King turned his face, & bleſſed all the Congregation of Iſraél: for all the Congregation of Iſraél ſtoode ^{there}.

15 And he ſaid, Bleſſed be the Lord God of Iſraél, who ſpake with his mouth vnto Dauid my father, and haſte with his hād fulfilled it, ſaying,

16 Since the day that I brought my people Iſraél out of Egypt, I choſe no citie of all ^y tribes of Iſraél, to buylde an houſe that my Name might be there: but I haue choſen ^{*} Dauid to be ouer my people Iſraél.

17 And it was in the heart of Dauid my father to buylde an houſe to the Name of the Lord God of Iſraél.

18 And the Lord ſaid vnto Dauid my father, Where as it was in thine heart to buylde an houſe vnto my Name, thou diſdeſt wel, that thou waſt ſo minded:

19 Neuertheles thou ſhalt not buylde the houſe, but thy ſonne, that ſhal come out of thy loynes, he ſhal buylde the houſe vnto my Name.

20 And the Lord haſte made ^g good his worde that he ſpake: and I am riſen vp in the roume of Dauid my father, and ſit on ^y throne of Iſraél, as the Lord promiſed, and haue buylt the houſe for the Name of the Lord God of Iſraél.

21 And I haue prepared therein a place for the Arke, wherein is the ^g couenant of the Lord which he made with our fathers, whē he brought thē out of ^y lād of Egypt.

22 ¶ Then Salomón ſtoode before ^{*} the altar of the Lord in the ſight of all the Congregation of Iſraél, and ſtretched out his hands toward heauen,

23 And ſaid, ^{*} O Lord God of Iſraél, there is no god like thee in heauen aboue, or in the earth beneth, thou that kepeſt couenât & mercy with thy ſeruants that walke before thee with ^h all their heart,

24 Thou that haſt kept with thy ſeruant Dauid my father, that thou haſt promiſed him: for thou ſpakeſt with thy mouth & haſt fulfilled it with thine hand, as appeareth this day.

25 Therefore now, Lord God of Iſraél, kepe with thy ſeruāt Dauid my father that thou haſt promiſed him, ſaying, ^{*} Thou ſhalt not want a man in my ſight to ſit vpon ^y throne of Iſraél: ſo that thy children take hede to their way, that they walke before me, as thou haſt walked in my ſight.

26 And now, ^o God of Iſrael, I pray thee, let thy worde be verified, which thou ſpakeſt vnto thy ſeruant Dauid my father.

27 ⁱ Is it true in dede that God wil dwel on the earth? beholde, the heauens, & the heauens of heauens are not able to containe thee: how muche more ^{vnable} is this houſe that I haue buylt?

28 But haue thou reſpect vnto the prayer of thy ſeruant, and to his ſupplicacion, ^o Lord, my God, to heare the crye & prayer which thy ſeruant prayeth before thee this day:

29 That thine eyes maye be open toward this houſe, night and day, ^{euen} towarde the place whereof thou haſt ſaid, ^{*} My Name ſhal be there: that thou mayeſt hearken vnto the prayer which thy ſeruāt prayeth in this place.

30 Heare thou therefore the ſupplicacion of thy ſeruant, and of thy people Iſraél, which pray in this place, and heare thou ⁱⁿ the place of thine habitacion, ^{euen} in heauen, and when thou heareſt, haue mercy.

31 ¶ When a man ſhal treſpaſſe againſt his neighbour, and ^k he lay vpon him an othe to cauſe him to ſwear, and ^l the ſwearer ſhal come before thine altar in this houſe,

32 Then heare thou in heauen, and ^l do & iudge thy ſeruants, that thou cōdemne the wicked to bring his way vpon his head, & iuſtifie the righteous, to giue him according to his righteousnes.

33 ¶ When thy people Iſraél ſhal be ouerthowen before theemie, becauſe they haue ſinned againſt thee, and turne againe to thee, and ^m confeſſe thy Name, and pray and make ſupplicacion vnto thee in this houſe,

34 Then heare thou in heauen, and be merciful vnto the ſinne of thy people Iſraél, and bring thē againe vnto the land, which thou gaueſt vnto their fathers.

35 ¶ When heauē ſhal be ⁿ ſhut vp, & there ſhal be no raine becauſe they haue ſinned againſt thee, and ſhal pray in this place, and confeſſe thy Name, and turne from their ſinne, when thou doeſt aſſiſt them,

36 Then heare thou in heauen, & pardone the ſinne of thy ſeruants and of thy people Iſraél (when thou haſt taught them the good

Chap. 2, 4

ⁱ He is rauſhed with the admiration of Gods mercies, who being incomprehenſible and Lord ouer all, wil become familiar with men.

Deut. 12, 16.

^l Or, from

^k To wit the iudge, or neighbour
^l Ebr the othe.

^l That is, make it known.

^m Acknowledge thy iuſt judgement, & praife thee.

ⁿ So that there be a drought to deſtroy the frutes of the land.

Salomons prayer.

I. Kings.

good way wherein they may walke) and giue raine vpon the land that thou hast giuen to thy people to inherit.

37 ¶ When there shalbe famine in the lād, when there shalbe pestilence, when there shalbe blasting mildewe, gteshopper or caterpillar, when their enemye shal besiege them in the cities of their land, or anie plague or anie sickenes,

¶ Ebr in the lād of their gasses.

38 Then what prayers, and supplicacion fouer shalbe made of anie man or of all thy people Israél, when euerie one shal knowe the plague in his owne heart, & stretch forth his hands in this house,

¶ For suche are mozt mete to receiue Gods mercies

39 Heare thou then in heauen, in thy dwelling place, and be merciful, and do, and giue euerie mā according to all his wayes, as thou knowest his heart (for thou onely knowest the hearts of all the children of men)

40 That they may feare thee as lōg as they liue in the land, which thou gauest vnto our fathers.

¶ He meaneth suche as shulde be turned frō their idolatrie to serue the true God

41 Moreover as touching the stranger that is not of thy people Israél, who shal come out of a farre countrei for thy Names sake,

42 (Whē they shal heare of thy great Name, and of thy mighty hand, and of thy stretched out arme) and shal come & pray in this house,

43 Heare thou in heauen thy dwelling place, and do according to all that the stranger calleth for vnto thee: that all the people of the earth may knowe thy Name, & feare thee, as do thy people Israél: and that they may knowe, that thy Name is called vpon in this house which I haue buylt.

¶ That this is the true religion wherewith y wil be worshiped.

44 ¶ When thy people shal go out to batel against their enemye by the way that thou shalt send them, and shal pray vnto the Lord *to wards* the way of thy citie which thou hast chosē, & *to wards* the house that I haue buylt for thy Name,

Dan. 6. 11.

45 Heare thou then in heauen their prayer and their supplicacion, and iudge their cause.

¶ Or. maintain their right.

46 If they sinne against thee (* for there is no man that sinneth not) & thou be angry with them, & deliuer them vnto the enemies, so that they carie them away prisoners vnto the land of the enemies, ether faire or nere,

2. Chro 6. 36. eccles 7. 21. 1. sob. 1. 7.

47 Yet if they turne againe vnto their heart in the land (to the which they be carryed away captiues) and returne and pray vnto thee in the land of them that carryed them away captiues, saying, We haue sinned, we haue transgressed, and done wickedly,

¶ Or. if they repent

¶ Though the Temple was y chur place of prayer, yet he includeth not them, that being let with uocall call vpon him in other places.

their heart, and with all their soule in the land of their enemies, which led the away captiues, and pray vnto thee *to wards* the way of their land, which thou gauest vnto their fathers, & *to wards* thy citie which thou hast chosē, and the house, which I haue buylt for thy Name,

¶ As Daniē did. Dan 6. 10.

49 Then heare thou their prayer and their supplicacion in heauē thy dwelling place, and iudge their cause,

¶ Or. auge their wrong.

50 And be merciful vnto thy people that haue sinned against thee, & vnto all their iniquities (wherein they haue transgressed against thee) and cause that they, which led them away captiues, may haue pitie and compasison on them:

¶ He vnderstande by faith the God of enemies wolde make friends vnto them y did conuert vnto him.

51 For they be thy people, and thine inheritance, which thou broughtest out of Egypt from the middes of the yron furnace.

52 Let thine eies be open vnto the prayer of thy seruant, and vnto the praier of thy people Israél, to hearken vnto them, in all that they call for vnto thee.

53 For thou didest separate them to thee from among all people of the earth for an inheritance, as thou saidest by the hand of Mosēs thy seruant, whē thou broughtest our fathers out of Egypt, O Lord God.

Exod. 19. 6.

54 And when Salomōn had made an end of praying all this prayer and supplicacion vnto the Lord, he arose from before the altar of the Lord, from kneeling on his knees, and stretching of his hands to heauen,

¶ Salomōn is a figure of Christ, who continually is the Mediator betwene God and his Church.

55 And stode and blessed all the Congregation of Israél with a loude voice, saying,

56 Blessed be the Lord that hath giuen rest vnto his people Israél, according to all that he promised: there hath not failed one worde of all his good promes which he promised by the hand of Mosēs his seruant.

57 The Lord our God be with vs, as he was with our fathers, that he forsake vs not, nether leaue vs,

58 That he may bowe our hearts vnto hī, that we may walke in all his waies, & kepe his commandements, and his statutes, and his lawes, which he commanded our fathers.

¶ He concludeth that man of him selfe is enemye vnto God, and y all obedience to his lawe procedeth of his mere mercie

59 And these my wordes, which I haue praied before thy Lord, be nere vnto the Lord our God day and night, that he defende the cause of his seruant, and the cause of his people Israél alway as the matter requirereth,

¶ Ebr the thing of a day in the day.

60 That all the people of the earth may knowe, that the Lord is God, & none other.

61 Let your heart therefore be perfitt with the Lord our God to walke in his statutes,

& to kepe his commandemets, as this day.

6 ¶ The the King & all Israél with him offered sacrifice before the Lord.

2: Chro. 7.3.

63 * And Salomón offered a sacrifice of peace offerings which he offered vnto the Lord, to wit, two & twentie thousand beeves, and an hundredth & twentie thousand shepe: fo the King and all the children of Israél dedicated the house of the Lord.

y Before the oracle, where the Arke was

64 The same day did the King halowe the middle of the courte, that was before the house of y Lord: for there he offered burnt offerings, and the meat offerings, and the fat of the peace offerings, because the brazen altar that was before the Lord, was to litle to receiue the burnt offerings, and the meat offerings, and the fat of the peace offerings.

2: Chro. 7.7.

65 And Salomón made at that time a feast and all Israél with him, a very great Congregation, euen fro the entring in of Hamath vnto the riuer of Egypt, before the Lord our God, seven dayes and seven dayes, euen fourtene dayes.

2 That is, fro North to South: meoing all the country. a Seven dayes for the dedication, and seven for the feast. *Ebr. bleffed.

66 And the eight day he sent the people away: and they thanked the King and went vnto their tentes ioyous and with glad heart, because of all the goodnes that the Lord had done for Dauid his seruant, and for Israél his people.

CHAP. IX.

1 The Lord appeareth the seconde time to Salomón. 11 Salomón giveth cities to Hiram. 20 The Canaanites become tributaries. 28 He sendeth forth a navie for golde.

2: Chro. 7.31.

1 ¶ When * Salomón had finished the buylding of the house of y Lord, and the Kings palace, and all that Salomón desired and minded to do,

1 Chap. 3.25.

2 Then the Lord appeared vnto Salomón y seconde time, as he appeared vnto him at Gibeón.

1 Chap. 3.29. deu. 12.11.

3 And y Lord said vnto him, I haue heard thy prayer and thy supplicacion, that thou hast made before me: I haue halowed this house (which thou hast buylt) to put my Name there for euer, and mine eyes, and mine heart shal be there perpetually.

a If y walke in my feare, & withdrawe thy selfe from the commune maner of men which follow their sensualitye.

4 And a if thou wilt walke before me (as Dauid thy father walked in purenes of heart, & in righteousnes) to do according to all that I haue commaded thee, and kepe my statutes, and my iudgements,

2 Sam 7.12. 1 Chro. 22.10.

5 Then wil I stablish the throne of thy kingdome vpon Israél for euer, as I promised to Dauid thy father, saying, * Thou shalt not want a man vpon the throne of Israél.

b God declarerh that disobedience against him is y cause of his displeasure, & so of all miseries.

6 * But if ye and your children turne away from me, and wil not kepe my commandemets, and my statutes, (which I haue set before you) but go and serue other gods,

and worship them,

7 Then wil I cut of Israél from the land, which I haue giuen them, and the house which I haue halowed * fo: my Name, wil I cast out of my sight, and Israél shal be a prouerbe, and a comune talke among all p. ople.

Jer 7.14

8 Euen this hie house shal be so reuerie one that passeth by it, shal be astonied, and shal hissle, and they shal say, * Why hathe the Lord done thus vnto this land and to this house?

c The world shal make of you a mocking stocke for: hie vile contempt and abusing of Gods most liberal benefices

Deut 29.24. 107.22.4.

9 And they shal answer, Because they forsoke the Lord their God, which broght their fathers out of the land of Egypt, and haue taken holde vpon other gods, and haue worshiped them, and serued them, therefore hathe the Lord broght vpon them all this euil.

10 * And at the end of twentie yeres, when Salomón had buylded the two houses, the house of the Lord, and the Kings palace,

2 Chro. 8.2.

11 (For the which Hiram the King of Tyrus had broght to Salomón timber of cedre, and firre trees, and golde, and whatsoeuer he desired) then King Salomón gaue to Hiram tweticie cities in the lad of Galih.

107.20.

107. Galih.

12 And * Hiram came out from Tyrus to see the cities which Salomón had giuen him, and they pleased him not.

13 Therefore he said, What cities are these which thou hast giuen me; my brother? And he called them the land of Cabul vnto this day.

107. diuise, or, ba 107.

14 And Hiram had sent the King six score talents of golde.

d For his tribute towarde the buylding e The common talent was about threescore poude weight.

15 ¶ And this is the cause of y tribute why King Salomón raised tribute, to wit, to buylde y house of the Lord, & his owne house, and Milló, and the wall of Ierusalém, & Hazór, and Megiddó, and Gézer.

f Milló was as y towne house or place of assemblie which was open about.

16 Pharaoh King of Egypt had come vp, and taken Gézer, and burnt it with fire, & slew the Canaanites, that dwelt in the citie, and gaue it for a present vnto his daughter Salomons wife.

17 (Therefore Salomón buylt Gézer and Beth-horón the nether,

18 And Baalath and Tamór in the wilderness of the land,

19 And all the cities of store, that Salomón had, euen cities for charrets, and cities for horsemen, and all that Salomón desired & wolde buyld in Ierusalém, and in Lebanón and in all the land of his dominion.)

g Cities for his munitions of warre.

20 All the people that were left of the Amorites, Hittites, Perizzites, Hiuites, & Iebusites, which were not of the childre of Israél:

h These were as bondmen & payed, what was required, ether labour or money.

21 To wit, their children that were left after them

them in the land, whome the children of Israél were not able to destroye, those did Salomón make tributaries vnto this day.

Leui. 25. 39.

22 But of the children of Israél did Salomón make no bondmen: but they were men of warre and his seruants, and his princes, and his captaines, and rulers of his charets and his horsemen.

* The ouerfers of Salomons workes were deuided into 7 partes. the first couered 3300 y feconde 300 and y 3. 350, which were Israelites: so here are contained the two last partes, which make 350.

23 These were the princes of the officers, that were ouer Salomons worke: euen¹ siue hundred and fiftie, and they ruled y people that wrought in the worke.

24 ¶ And Pharaohs daughter came vp frõ the citie of Dauid vnto the house which Salomón had buylt for her: the did he buylde Milló.

25 And thrise a yere did Salomón offer burnt offrings and peace offrings vpon the altar which he buylt vnto the Lord: & he burnt incense vpon the altar, that was before the Lord, when he had finished the house.

26 ¶ Also King Salomón made a nauie of shippes in Ezeon-géber, which is beside Elóth, and the brincke of the red Sea, in the land of Edóm.

27 And Hiram sent with the nauie his seruants, y were mariners, & had knowledge of the sea, with the seruants of Salomón.

1 In 2 Chron. 2. 16 is made mention of thirte 200, w^{ch} some take to haue bene employed for their charges

28 And they came to Ophír and fet from thence^k foure hundred and twenty taléts of golde, & broght it to King Salomón.

CHAP. X.

The queene of Sabá cometh to heare the wisdome of Salomón 18 His royal throne 23 His power and magnificence

2 Chron. 9. 1. Mat. 12. 42. Luk. 11. 31. Josephus saith that she was queene of Benep¹, and y Sheba was the name of y ciuitie of Meroe, which is a y land of Nilus.

1 And the queene of Shebá hearing the fame of Salomón (concerning the Name of the Lord) came to proue him with hard questions,

2 And she came to I rusalém with a very great traine, & camels that bare swete odors, and golde exceeding muche, & precious stones: and she came to Salomón, and communed with him of all that was in her heart.

3 And Salomón declared vnto her all her questions: nothing was hid frõ the King, which he expounded not vnto her.

4 Then the queene of Shebá sawe all Salomons wisdom, and the house that he had buylt.

6 That is, the whole ordre, and trade of his house

5 And the meate of his table, and the sitting of his seruants, and the ordre of his ministers, & their apparel, & his drinking vessels, and his burnt offrings, that he offered in the house of the Lord, and she was greatly astonied.

11 For there was no more spirit in her

6 And she said vnto the King, It was a true worde that I heard in mine owne land of

thy sayings, and of thy wisdome.

7 Howbeit I beleued not this reporte, til I came, and had sene it with mine eyes: but lo, the one halfe was not tolde me: for thou hast more wisdome and prosperitie, the I haue heard by reporte.

8 Happy are thy men, happy are these thy seruants, which stand euer before thee, and heare thy wisdome.

9 Blessed be the Lord thy God, which loued thee, to set thee on the throne of Israél, because the Lord loued Israél for euer and made thee King, to doe equitie and righteousnes.

e But muche more happie are they, w^{ch} heare the wisdome of God reueiled in his worde d It is a chief signe of Gods fauour, when godlie & wise rulers sit in y throne of iustice e This is the cause, why Kings are appointed.

10 And she gaue the King six score talents of golde, and of swete odors exceeding muche, and precious stones. There came no more suche abúdance of swete odors, as the queene of Shebá gaue to King Salomón.

11 The nauie also of Hiram (that caried golde from Ophír) broght likewise great plenty of Almuggím trees from Ophír and precious stones.

2 Chron. 9. 100

12 And the King made of the Almuggím trees pillers for the house of the Lord, & for the Kings palace, and made harpes & psalteries for singers. There came no more suche Almuggím trees, nor were anie more sene vnto this day.

13 And King Salomón gaue vnto the queene of Shebá, whatsoeuer she wolde aske, besides that, which Salomón gaue her of his kinglie liberalitie: so she returned & went to her owne countrey, bothe she, and her seruants.

11 Ebr by shebád of the King.

14 ¶ Also the weight of golde, that came to Salomón in one yere, was six hundred and six^{*} talents of golde,

15 Besides that he had of marchant men and of the marchandises of them that solde spices, and of all the Kings of Arabia, & of the princes of the countrey.

Exod. 25. 39.

16 And King Salomón made two hundred targats of beaten golde, six hundred shekels of golde went to a targat:

f To wit, of Arabia, which for the great abundance of all things was called, happy.

17 And thre hundred shields of beaten golde, thre pounce of golde went to one shield: and the King put them in y house of the wood of Lebanón.

Chap. 7. 6.

18 ¶ Then the King made a great throne of yuerie, and couered it with the best golde.

19 And the throne had six steps, and the top of the throne was round behinde, & there were 8 stayes on ether side on the place of the throne, and two lions standing by the stayes.

g As the chair, or bowes, or places to leane vpon.

20 And there stode twelue lions on the six steps on ether side: there was not the like made in any kingdome.



THE ROYAL
OF SALO-

THRONE
MON.

21 And all King Salomons drinking vessels were of golde, and all the vessels of the house of the wood of Lebanón were of pure golde. none were of siluer: for it was nothing esteemed in the daies of Salomón.

22 For the King had on the sea the nauie of Tharshish with the nauie of Hiram: once in thre yere came y^e nauie of^h Tharshish, & broght golde and siluer, yuerie, & apes and peacockes.

23 So King Salomón exceded all y^e Kings of the earth bothe in riches and in wisdom.

24 And all the worlde fought to se Salomón, to heare his wisdom, which God had put in his heart,

25 And thei broght euery man his present, vessels of siluer, and vessels of golde, and raiment, and armour, and swete odors, horses and mules, from yere to yere.

26 Then Salomón gathered together^{*} charrets and horsemen: and he had a thousand and foure hundred charrets, and twelue thousand horsemen, whome he placed in the charret, cities, and with the King at Ierusalém.

27 And the King^o gaue siluer in Ierusalém as stones, and gaue cedres as the wilde fig-trees that growe abundantly in the plaine.

28 Also Salomón had horses broght out of Egypt, and fine linen: the Kings merchants receiued the linen for a price.

29 There came vp and went out of Egypt

some charet, worthe six hundred shekels of siluer: that is, one horse, an hundred and fiftie. and thus they broght horses to all the Kings of the Hittites and to the Kings of Aíam by their^o meanes.

^oEbr. handes.

CHAP. XI.

1 Salomón hadde a thousand wiues and concubines, which bring him to idolatrie. 2 His God raseth up aduersaries against him. 3 He dyeth.

1 **B**Ut King Salomón loued^{*} many^a outlandish women: bothe the daughter of Pharaóh, & the women of Moáb, Ammón, Edóm, Zidón and Heth,

^oDeu. 17. 17. eccles 47. 2. a Which were idolaters.

2 Of the nacions, whereof the Lord had said vnto the children of Israël, *Go not ye in to them, nor let thē come in to you: for surely they wil turne your hearts after their gods. to them, I say, did Salomón ioyne in loue.

^oExod 34. 16.

3 And he had seuen hundred wiues, that were^o princeesses and thre hundred^b concubines, and his wiues turned away his heart.

^oOr, quenes b To whome appertained no dowry

4 For when Salomón was olde, his wiues turned his heart after other gods, so y^e his heart was not^c perfitt with the Lord his God, as was the heart of Dauid his father.

^c He serued not God with a pure heart.

5 For Salomón followed^{*} Ashtaróth the god of y^e Zidonians, &^d Milcóm the abominacion of the Ammonites.

^oJudg 2. 13. d Who was also called Molech ver 7. read 2. King. 23. 10.

6 So Salomón wrought wickednes in the sight of the Lord, but continued not to follow the Lord, as did Dauid his father.

7 Then did Salomón buylde an hie place for

^h By Tharshish is meant Cilicia, w^h was abundant in varietie of precious things.

^oOr, he made fl^o was as pleasant as honey.

^oOr, for the compass of the Kings merchants did receive a number as a price.

e Thus the Scripture termeth, whatfoeuer man doeth reuerence and ferue as God

for Chemósh the abominaciõ of Moáb, in the mountaine that is ouer against Ierusalém, and vnto Mólech the abomination of the children of Ammón.

8 And so did he for all his outiãdish wiues, which burnt incense and offred vnto their gods.

9 Therefore the Lord was angry with Salomón, because he had turned his heart from the Lord God of Israél, *which had appeared vnto him twise,

Chap 3, 5. & 9, 3.

Chap. 6, 12.

10 And had giuen him a * charge concerning this thing, that he shulde not followe other gods: but he kept not that, which the Lord had commanded him.

11 Wherefore the Lord said vnto Salomón, Forasmuch as ^f this is done of thee, and thou hast not kept my coucnant, and my statutes (which I commanded thee)

f That thou hast forsaken me & worshipped idoles.

Chap 12, 15.

* I wil surely rent the kingdome frõ thee, and wil giue it to thy seruant.

12 Notwithstanding in thy daies I wil not do it, because of Dauid thy father, but I wil rent it out of the hand of thy sonne:

13 Howbeit I wil not rent all y^e kingdome, but wil giue one tribe to thy sonne, because of Dauid my seruant, and because of Ierusalém, which I haue chosen.

g Because the tribes of Iudáh & Benjamin hau their possessiõs mixed, they are here taken as one tribe

h Of the King of Edoms stocke
3 Sam 8, 14.

14 ¶ Then the Lord stirred vp an aduersarie vnto Salomón, *euen* Hadád the Edomite, of the Kings ^h seede, which was in Edóm.

i Of the Edomites

15 * For when Dauid was in Edóm, & Ioáb the captaine of the hoste had smitten all the males in Edóm, and was gone vp to bury the slayne,

16 (For six moneths did Ioáb remaine there, and all Israél, til he had destroyed all the males in Edóm)

* Thus God referred this adolater to be a scourge to punish the peoples finnes.

17 Then this Hadád ^k fled and certeine other Edomites of his fathers seruants with him, to go into Egypt, Hadád being yet a litle childe.

18 And they arose out of Midián, & came to Parán, and toke men with them out of Parán, and came to Egypt vnto Pharaóh King of Egypt, which gaue him an house, and appointed him vntailes, and gaue him land.

l God brought him to honour that his power might be more able to copasse his enterprises against Salomons honours.

19 So Hadád ^l founde great fauour in the sight of Pharaóh, & he gaue him to wife the sister of his owne wife, *euen* the sister of Tahpenés the quene.

20 And the sister of Tahpenés bare him Genubáth his sonne, whome Tahpenés wayned in Pharaohs house: & Genubáth was in Pharaohs house among the sonnes of Pharaóh.

21 And when Hadád heard in Egypt, that Dauid slept with his fathers, & that Ioáb the captaine of the hoste was dead, Hadád said to Pharaóh, Let me departe, that I may go to mine owne countrey.

22 But Pharaóh said vnto him, What hast thou lacked with me, that thou woldest thus go to thine owne countrey? And he answered, Noching, but in any wise let me go.

23 ¶ And God stirred him vp *another* aduersarie, Rezón the sonne of Eliadá, which ^m fled from his lord Hadadézer King of Zobáh.

2 Sam 8, 3.

m Whē Dauid had discōfired Hadadézer & his armie.

24 And he gathered men vnto him, & had bene captaine ouer the companie, when Dauid slewe them. And they went to Damascus, and dwelt there, ⁿ and they made him King in Damascus.

n To wit, the mé, whome he had gathered vnto him

25 Therefore was he an aduersarie to Israél all the daies of Salomón: besides the euil that Hadád *did*, he also abhorred Israél, and reigned ouer Arám.

26 ¶ And Ieroboám y^e sonne of Nebát an Ephrathite of Zeréda Salomons seruant (whose mother was called Zeruáh a widowe) lift vp his hand against the King.

2 Chron. 13, 6.

27 And this was the cause that he lift vp his hand against the King, *when* Salomón buylt Milló, he repaired the broken places of the citie of Dauid his father.

28 And this man Ieroboám was a man of strength and courage, and Salomón seing that the yong má was meete for the worke, he made him ^o ouersee: of all the labour of the house of Ioséph.

o He was ouersee of Salomons worke for the tribe of Iparám and Maasésh

29 And at that time, when Ieroboám went out of Ierusalém, the Prophet Ahijáh the Shilonite founde him in the way, hauing a newe garment on him, and they two were alone in the field.

30 Then Ahijáh caught the newe garment that was on him, and ^p rent it in twelue pieces,

p By these visible signes y^e Prophets wold more depely printe their message into their hearts, to whome they were sent

31 And said to Ieroboám, Take vnto thee ten piéces: for thus sayth the Lord God of Israél, Beholde, I wil rét the kingdome out of the hands of Salomón, & wil giue ten tribes to thee.

32 But he shal haue one tribe for my seruát Dauids sake, and for Ierusalém the citie, which I haue chosen out of all the tribes of Israél,

33 Because they haue forsaken me, and haue worshipped Ashtaroth the god of the Zidonians, & Chemósh the god of the Moabites, and Milcóm the god of the Ammonites, & haue not walked in my wayes (to do right in mine eyes, and my statutes, & my lawes) as *did* Dauid his father.

o Or, to do right in mine eyes, as did Dauid

34 But I wil not take the whole kingdome out of his hád: for I wil make him prince all his life long for Dauid my seruants sake, whome I haue chosen, & who kept my commandments and my statutes.

35 * But I wil take the kingdome out of his sonnes hand, and wil giue it vnto thee; *euen* the ten tribes.

Chap. 12, 24.

¶ He hathe respect vnto h^e Meſſiah, w^h ſhulde be the bright ſtarre y^e ſhulde ſhine through all y^e worlde. *¶ Euen in all that this ſeute.*

36 And vnto his ſonne wil I giue one tribe, that Dauid my ſeruant maye haue a ſlight alwaie before me in Ieruſalem the citie, which I haue choſen me, to put my Name there.

37 And I wil take thee, & thou ſhalt reigne, euen as thine heart deſireth, & ſhalt be King ouer Iſraél.

38 And if thou hearkē vnto all that I commandethee, and wilt walke in my wares, and do right in my fight, to kepe my ſtatutes and my commandements, as Dauid my ſeruant did, then wil I be with thee, & buylde thee a ſure houſe, as I buylt vnto Dauid, and wil giue Iſraél vnto thee.

¶ For this idolatrye that Salomón hathe committed ¶ For y^e whole ſpiritual kingdome was reſtored in Meſſiah

39 And I wil for this afflicte the ſeede of Dauid, but not for euer.

40 ¶ Salomón foght therefore to kil Ieroboám, and Ieroboám aroſe, and fled into Egypt vnto Shiſhák King of Egypt, and was in Egypt vntil the death of Salomón.

¶ Which boke, as is thought, was loſt in their captiuitie.

41 And the reſt of the wordes of Salomón, & all that he did, and his wiſdome, are thei not written in the boke of the actes of Salomón?

42 The time that Salomón reigned in Ieruſalem ouer all Iſraél, was fourtie yere.

43 And Salomón ſlept with his fathers and was buryed in the citie of Dauid his father: and Rehoboám his ſonne reigned in his ſteade.

CHAP. XII.

1 Rehoboám ſucceedeth Salomón. 3 He refuseth the counſel of the Ancients. 20 Ieroboám reigneth ouer Iſraél. 21 God commandeth Rehoboám not to fight. 23 Ieroboám maketh golden calues.

¶ Chro 12.2.

1 And Rehoboám went to Shechem: for all Iſraél were come to Shechem, to make him King.

2 And when Ieroboám the ſonne of Nebát heard of it (who was yet in Egypt) whether Ieroboám had fled from King Salomón, and dwelt in Egypt,

¶ Chap. 11. 40.

¶ Or, returned from Egypt

3 Then thei ſent and called him: and Ieroboám and all the Congregation of Iſraél came, and ſpake vnto Rehoboám, ſaying,

¶ Chap. 4. 7.

4 Thy father made our yoke grieuous: now therefore make thou the grieuous ſeruitude of thy father, and his ſore yoke which he put vpon vs, lighter, & we wil ſerue thee.

¶ Oppreſſe vs not w^h ſo great charges, which we are not able to ſuſtaine.

5 And he ſaid vnto them, Departe yet for thre dayes, then come againe to me. And the people departed.

¶ Or, had bene of his ancient counſellers.

6 And King Rehoboám take counſel with the olde men that had ſtande before Salomón his father, while he yet liued, and ſaid, What counſel giue ye, that I may make an answer to this people?

7 And thei ſpake vnto him, ſaying, If thou

be a ſeruant vnto this people this day, and ſerue them, and answer them, and ſpeake kinde wordes to them, thei wil be thy ſeruants for euer.

¶ Thei ſhewed him that there was no way to winne y^e peoples hearts, but to grante thei their iuſte petition.

8 But he forſoke the counſel that the olde men had giuen him, and asked counſel of the yong men, that had bene brought vp with him, and waited on him.

9 And he ſaid vnto them, What counſel giue ye, that we may answer this people, which haue ſpoken to me, ſaying, Make the yoke, which thy father did put vpon vs, lighter?

¶ There is nothing harder for them, that are in autoritie, the to bridel their affections, and followe good counſel.

10 Then the yong men that were brought vp with him, ſpake vnto him, ſaying, Thus ſhalt thou ſay vnto this people, that haue ſpoken vnto thee, and ſaid, Thy father hathe made our yoke heauie, but make thou it lighter vnto vs: eue thus ſhalt thou ſay vnto the, My leaſt parte ſhal be bigger then my fathers loynes.

¶ Or, liſte ſinger. d I am muche more able to kepe you in ſubjection thei my father was

11 Now where as my father did burde you with a grieuous yoke, I wil yet make your yoke heauier: my father hathe chaſtiſed you with rods, but I wil correct you with ſcouges.

¶ Or, ſcorpions.

12 ¶ Then Ieroboám and all the people came to Rehoboám the third day, as the King had appointed, ſaying, Come to me againe the third day.

¶ The people declare their obedience in this, that they wolde attempt nothing before y^e King had giuen the iuſte occaſion

13 And the King answered the people ſharply, and leſt the olde mens counſel that thei gaue him,

14 And ſpake to them after the counſel of the yong men, ſaying, My father made your yoke grieuous, and I wil make your yoke more grieuous: my father hathe chaſtiſed you with rods, but I wil correct you with ſcouges.

15 And the King hearkened not vnto the people: for it was the ordinance of the Lord, that he might performe his ſaying, which the Lord had ſpoken by Ahiáh the Shilonite vnto Ieroboám the ſonne of Nebát.

¶ Or, the Lord was the cauſe.

¶ Chap. 11. 11.

16 So when all Iſraél ſawe that the King regarded them not, the people answered the King thus, ſaying, What portio haue we in Dauid? we haue none inheritance in the ſonne of Iſhái. To your tents, O Iſraél: now ſe to thine owne houſe, Dauid. So Iſraél departed vnto their tents.

¶ Though their cauſe were good, yet it is moſte hard for the people to bridel their affections, as theſe vile wordes declare

17 Howbeit ouer the children of Iſraél, which dwelt in the citieſ of Iudáh, did Rehoboám reigne ſtil.

18 ¶ Now the King Rehoboám ſent Adoram the receiuer of the tribute, and all Iſraél ſtoned him to death: then King Rehoboám made ſpede to get him vp to his chaſer, to flee to Ieruſalem:

¶ Ebr ſtrengthened him ſelfe.

19 And Iſraél rebelled againſt the houſe of Dauid vnto this day.

¶ By the iuſte iudgement of God for Salomons finnes.

20 ¶ And when all Iſraél had heard that Ieroboám

roboám

roboám was come againe, they sent and called him vnto the assemblie, and made him King ouer all Israél: none followed the house of Dauid, but the tribe of Iudáh * onely.

Chap 11, 13.

^h For as yet he perceiued not that the Lord had so appointed it.

³ *Chro 11, 2.*
¹ That is, the Prophet.

^k Who of his iust iudgement wil punish the yerespaffer, and of his mercie spare the innocent people.

^l He feared lest his people shulde haue by this means bene enticed to rebelle against him

^m So craftie are the carnal persuasions of princes, when they wil make a religion to serue to their appetite.

ⁿ That is, a temple, where altars were buylt for idolatrie
^o Because he wolde the more binde the peoples deuotion to his idolatrie, he made a newe holy day, besides those that the Lord had appointed: in ^l Lawc.

21 And whē Rehoboám was come to Ierusalém, he ^h gathered all the house of Iudáh with the tribe of Beniamín an hundredreth and four score thousand of chofen men (which wete good warriours) to fight against the house of Israél & to bring the kingdome againe to Rehoboám the sonne of Salomón.

22 *But the worde of God came vnto She-maiah the ¹ man of God, saying,

23 Speake vnto Rehoboám the sonne of Salomón King of Iudáh, and vnto all the house of Iudáh and Beniamín, and the remnant of the people, saying,

24 Thus sayth the ^k Lord, Ye shal not go vp, nor fight against your brethrin the children of Israél: retuine euerie man to his house: for this thing is done by me. They obeyed therefore the worde of the Lord and returned, and departed, according to the worde of the Lord.

25 ¶ Then Ieroboám buylt Shechem in mount Ephraím, and dwelt therein, & wēt from thence, and buylt Penuél.

26 And Ieroboám thought in his heart, Now shal the kingdome retuine to the house of Dauid.

27 If this people go vp and do sacrifice in the house of the Lord ^l at Ierusalém, the shal the heart of this people turne againe vnto their lord, *euen* to Rehoboám King of Iudáh: so shal they kil me and go againe to Rehoboám King of Iudáh.

28 Whereupon the King toke counsel, and made two calves of golde, and said vnto them, ^m It is to muche for you to go vp to Ierusalém: beholde, ^o Israél, thy gods, which brought thee vp out of the land of Egypt.

29 And he set the one in Beth-él, and the other set he in Dan.

30 And this thing turned to sinne: for the people wēt (because of ^y one) euē to Dan.

31 Also he made an ⁿ house of hye places, and made Priests of the lowest of the people, which were not of the sonnes of Leuí.

32 And Ieroboám made a feast the ^o fiftēth day of the eight moneth, lyke vnto ^y feast that is in Iudáh, and offred on the altar. So did he in Beth-él and offred vnto the calves that he had made: and he placed in Beth-él the Priests of the hie places, which he had made.

33 And he offred vpon the altar, which he had made in Beth-él, the fiftēth day of the eight moneth (*ouen* in the moneth which he had forged of his owne heart) & made a solēne feast vnto the childrē of Israél &

he went vp to the altar, to burne incense.

CHAP. XIII.

¹ Ieroboám is reprehended of the Prophet. ⁴ His hand dryeth vp ¹⁵ The Prophet is seduced, ²⁴ And is killed of a lyon. ³³ The obstinacie of Ieroboám.

1 And beholde, there came ^a a man of God out of Iudáh (by the commandement of the Lord) vnto ^b Beth-él, and Ieroboám stode by the altar to offer incense.

2 And he cryed against the altar by the commandement of the Lord, and said, O altar, altar, thus sayth ^y Lord, Beholde, a childe shal be boine vnto the house of Dauid, * Iosiah by name, and vpon thee shal he sacrifice the Priests of the hie places that burne incense vpon thee, and they shal burne mens bones vpon thee.

3 And he gaue a signe ^y same time, saying, This is the ^c signe, that the Lord hathe spoken, Beholde, the altar shal rent, and the ashes that are vpon it, shal fall out.

4 And whē the King had heard the saying of the man of God, which he had cryed against ^y altar in Beth-él, Ieroboám stretched out his hand from the altar, saying, ^d Lay holde on him: but his hād which he put forth the against him, dryed vp, & he coulde not pull it in againe to him.

5 The altar also claued asundre, & the ashes fel out from the altar, according to the signe, which the man of God had giuen by the ² commandement of the Lord.

6 Then the King answered, and said vnto the man of God, ^e I beseeche thee, pray vnto the Lord thy God, and make intercession for me, that mine hand may be restored vnto me. And the man of God befoght the Lord, and the Kings hand was restored, and became as it was afore.

7 Thē the King said vnto the mā of God, Come home with me, that thou maist ² dine, and I wil giue thee a rewarde.

8 But the man of God said vnto the King, If thou woldest giue me halfe thine house, I wolde not go in with thee, neither wolde I eat bread nor drinke water in this place.

9 For so ² was it charged me by the worde of the Lord, saying, ^f Eat no bread nor drinke water, nor turne againe by the same way that thou camest.

10 So he went another way & returned not by the way that he came to Beth-él.

11 ¶ And an olde Prophet dwelt in Beth-él & his sonnes came, & tolde him all ^y workes, ^y the mā of God had done that day in Beth-él, & the wordes which he had spokē vnto the King, to lēe they their father.

12 And their father said vnto them, What way went he, and his sonnes ² shewed him what way the man of God went, which came from Iudáh.

^a That is, a Prophet.

^b Not that ^y was called Luz in Beniamin, but another of that name.

² King 23, 17

^c By this signe ye shal knowe that ^y Lord hathe sent me ² Or, be powred out.

^d The wicked rage against ^y Prophetes of God, whē they declare them Gods iudgements.

² Ebr. mōtbe.

^e Though the wicked humble the selues for a time, whē they see Gods iudgements, yet after they retuine to their olde malice & declare that they are but vile hypocrites ² Or, the substance

² Or, he charged me: to wit, an Angel
^f Seeing he had the expresse worde of God, he ought not to haue declined there from, neither for the persuasion of man nor Angel

² Ebr. loqēd.

The Prophets disobedience. I.Kings. Ieroboams wilfulnes. 322/1224

13 And he said vnto his sonnes, Saddle me the asse. Who saddled him the asse, and he rode thereon,

14 And went after the man of God, and founde him sitting vnder an oke: and he said vnto him, Art thou the man of God that camest fro Iudáh? And he said, "Yea.

15 Then he said vnto him, & Come home with me, and eat bread.

16 But he answered, I may not returne with thee, nor go in with thee, nether wil I eat bread nor drinke water with thee in this place.

17 For it was charged me by the worde of the Lord, saying, Thou shalt eat no bread, nor drinke water there, nor turne againe to go by the way that thou wentest.

18 And he said vnto him, I am a Prophet also as thou art, and an Angel spake vnto me by the worde of the Lord, saying, Bring him againe with thee into thine house, that he may eat bread and drinke water: but he lied vnto him.

19 So he went againe with him, and did eat bread in his house, and dranke water.

20 And as they sate at the table, the worde of the Lord came vnto the Prophet, that brought him againe.

21 And he cryed vnto the man of God that came from Iudáh, saying, Thus saith the Lord, ¹ Because thou hast disobeyed the mouth of the Lord, and hast not kept the commandemēt which the Lord thy God commanded thee,

22 But camest backe againe, and hast eaten bread & dronke water in the place (whereof he did say vnto thee, Thou shalt eat no bread nor drinke any water) thy carkeis shal not come vnto the sepulchre of thy fathers.

23 ¶ And when he had eaten bread and drōke, he saddled him the asse, to wit, to the Prophet whome he had brought againe.

24 And when he was gone, ¹ a lyon met him by the way, and slewe him, and his bodie was cast in the way, and the asse stode thereby: the lyon stode by the corps also.

25 And beholde, men that passed by, sawe the carkeis cast in the way, and the lyon standing by the corps: and they came and tolde it in the towne where the olde Prophet dwelt.

26 And when the Prophet, that brought him backe againe from the way, heard thereof, he said, It is the man of God, who hath bene disobedient vnto the commandemēt of the Lord: therefore the Lord hath deliuered him vnto the lyon, which hath rent him and flaine him, according to the worde of the Lord, which he spake vnto him.

27 ¶ And he spake to his sonnes, saying,

Saddle me the asse. And they saddled him.

28 And he went and founde his body cast in the way, and the asse and the lyon stode by the corps: and the lyon had ¹ not eaten the body, nor torne the asse.

29 And y^e Prophet roke vp the body of the man of God, and layed it vpon the asse, and broght it againe, and the olde Prophet came to the cite, to lament: and bury him.

30 And he layed his body in his ^m owne graue, & they lamented ouer him, saying, Alas, my brother.

31 And when he had buried him, he spake to his sonnes, saying, When I am dead, bury ye me also in the sepulchre, wherein the man of God is buried: laye my bones beside his bones.

32 For that thing which he cryed by the worde of the Lord against the altar that is in Beth él, and against all the houses of the hie places, which are in the cities of Samaria, shal surely come to passe.

33 Howbeit after this, Ieroboám ^a conuerted not from his wicked way, but turned againe, and made of the lowest of the people Priests of the hie places. Who wolde, might ² cōsecrate him selfe, and be of the Priests of the hie places.

34 And this thing turned to sinne vnto the house of Ieroboám, euen to roote it out, and destroy it from the face of the earth.

CHAP. XIII.

¹ Ieroboám sendeth his wife disguised to Ahiiáh the Prophet, who declareth vnto him the destruction of his house. ²³ Iudáh is punished by Snsrahk.

1 **A**T that time Ahiiáh the sonne of Ieroboám felicke.

2 And Ieroboám said vnto his wife, Vp, I pray thee, ^a & disguise thy selfe, that they knowe not that thou art the wife of Ieroboám, and go to Shilóh: for there is Ahiiáh the Prophet, which tolde me ^{*} that I shulde be King ouer this people,

3 And take ² with ^b thee ten loaues and craknels, and a bottel of hony, and go to him: he shal tel thee what shal become of the yong man.

4 And Ieroboams wife did so, and arose, & went to Shilóh, and came to the house of Ahiiáh: but Ahiiáh colde not se, for his ³ sight was decayed for his age.

5 The the Lord said vnto Ahiiáh, Beholde, the wife of Ieroboám cometh to aske a thing of thee for her sonne, for he is sick: thus and thus shalt thou say vnto her: for when she cometh in, she shal seine her selfe to be ^c another.

6 Therefore when Ahiiáh heard the sound of her fete as she came in at the doie, he said, Come in, thou ^d wife of Ieroboám: why feinst y^e thus thy selfe to be another? I am sent to thee with heauy tidings.

¹ To declare that this was only the iudgemēt of God: for if the Iuon had done it for hūgre, he wolde also haue deuoured the body.

^m Which he had prepared for him selfe.

^a So the wicked profit not by Gods threatenings, but go backwarde & become worse and worse. 2. Tim 3. 13. ² Ebr. sit his head.

^a His owne conscience bare him witness. y^e the Prophet of God wolde not satisfie his affections which was a wicked man. Chap. 11. 31. ² Ebr. in thine hand ^b According to the custome whē they wēt to aske counsel of Prophetes, 1. Sam. 9. 7. ³ Ebr. eyes stude.

^d Then the wife of Ieroboam For God oft times discloseth vnto his craft and subtiltie of ⁵ wicked.

² Ebr. I am

^g This he did of a simple munde, thinking it his duetie to declare fridd. It is his duetie to declare fridd. It is his duetie to declare fridd. It is his duetie to declare fridd.

^h His faute is here double: first in y^e he suffreth not the Prophete to obey Gods expresse comandement: and next, that he faineth to haue a reuelation to the contrary

¹ God wolde reprove his folly by him, who was the occasion to bring him into error.

^k By this fearful exāple, God setteth forthe, how dangerous a thing it is for men to behaue them selues coldely, or deceitfully in their charge whereunto God hath called them.

e Which wast but a seruaut.

f To wit: two calves.

Chap. 21. 21. & 2. King. 9. 8. g Euery male euen to the dogs. 1 Sam 15. 22 h Aswel him that is in the strong holue, as him that is abroad

i They shal lacke the honour of buryal in token of Gods malediction.

k In the middes of y wicked God hath some, on whom he doeth bestowe his mercies l The Lord wil beguine to destroy it out of hand.

m Meaning, Euphrates.

n The people shal not be excused, when they do euil at y commandemēt of their gouernours.

7 Go, tel Ieroboám, Thus saith the Lord God of Israél, Forasmuche as I haue exalted e thee from among the people, and haue made thee prince ouer my people Israél,

8 And haue rent the kingdome away from the house of Dauid, and haue giuē it thee, and thou hast not bene as my seruant Dauid, which kept my commandements, and followed me with all his heart, and did onely that which was right in mines eyes,

9 But hast done euil aboue all that were before thee (for thou hast gone and made thee other gods, and f molten images, to prouoke me, and hast cast me behinde thy backe)

10 Therefore beholde, I wil bring euil vpō the house of Ieroboám, and wil cut of frō Ieroboám him that * s pisseth againt the wall, aswel him that h is shut vp, as him that is left in Israél, & wil swepe away the remnant of the house of Ieroboám, as a man sweperth away dounge, til it be all gone.

11 The dogs shal eat him of Ieroboams stocke that dyeth in the citie, and the foules of the aire shal eat him that dyeth in the field: i for the Lord hath said it.

12 Vp therefore & get thee to thine house: for whē thy feete entre into the citie, the childe shal dye.

13 And all Israél shal mourne for him, and bury him: for he onely of Ieroboám shal come to the graue, because in him there is founde k some goodnes toward y Lord God of Israél in the house of Ieroboám.

14 Moreouer, the Lord shal stir him vp a King ouer Israél, which shal destroy the house of Ieroboám in that day: l what? yea, euen now.

15 For the Lord shal smite Israél, as when a rede is shaken in the water, and he shal wede Israél out of this good land, which he gaue to their fathers, and shal scatre them beyonde the m Riuer, because they haue made them groues, prouoking the Lord to angrē.

16 And he shal giue Israél vp, because of the sinnes of Ieroboám, who did sinne, and n made Israél to sinne.

17 ¶ And Ieroboams wife arose, and departed, and came to Tizáh, and when she came to the threshold of the house, the yōg man dyed,

18 And they buried him, and all Israél lamented him, according to the worde of the Lord, which he spake by the hand of his seruant Ahiiáh the Prophet.

19 And the rest of Ieroboams actes, how he warred, & how he reigned, beholde, they are written in the boke of the Chronicles of the Kings of Israél.

20 And the dayes which Ieroboám reigned,

were two and twentie yere: and he o slept with his fathers, & Nadáb his sonne reigned in his steade.

21 ¶ Also Rehoboám the sonne of Salomón reigned in Iudáh. Rehoboám was one and fourtie yere olde, when he begā to reigne, and reigned seuentene p yere in Ierusalém the citie, which the Lord did chuse out of all the tribes of Israél, to put his Name there: and his mothers name was Naamáh an Ammonite.

22 And Iudáh wrought wickednes in the sight of the Lord: & they prouoked him more w̄ their sinnes, which thei had committed, q then all that which their fathers had done.

23 For they also made them hie places, and images, and groues on euery hye hil, and vnder euerie grene tre.

24 There were also Sodomites r in y land, they did according to all the abominacions of the nations, which the Lord had cast out before the children of Israél.

25 ¶ And in the fift yere of King Rehoboám, Shishák King of Egypt came vp againt Ierusalém,

26 And toke the treasures of the house of y Lord, & the treasures of the Kings house, and toke away all: also he caried away all the shields of golde * which Salomón had made.

27 And King Rehoboám made for them brasen shields, and committed them vnto the hands of the chief of the garde, which waited at the dore of the Kings house.

28 And when the King went into the house of the Lord, the garde bare them, and broght them againe into the garde chamber.

29 And the rest of y actes of Rehoboám, & all that he did, are they not written in the boke of the Chronicles of the Kings of Iudáh?

30 And there was warre betwene Rehoboám and Ieroboám continually.

31 And Rehoboám slept with his fathers, & was buried with his fathers in the citie of Dauid: his mothers name was Naamáh an Ammonite. And Abiiám his sonne reigned in his steade.

CHAP. XV.

1 Abiiám reigneth ouer Iudáh. 9 Asá succedeth in his roume 16 The battel betwene Asá and Baasha 24 Iehoshaphát succedeth Asá 25 Naab succedeth Ieroboam 28 Baasha killeth Nadáb.

And in the eightene yere of King * Ieroboám the sonne of Nebát, reigned Abiiám ouer Iudáh.

2 Thre yere reigned he in Ierusalém, and his mothers name was Maacháh y daughter of a Abisshalóm.

3 And he walked in all the sinnes of his fa-

o The Lord smote him f he dyed. 2 Chro. 13. 20.

p And dyed before Ieroboám about 4 yeres.

q Or, besides all that their fathers had done by their sinnes.

r Where idolatric reigne, all horrible vices are committed, til at length Gods iust iudgemēt destroy them vtterly.

Chap. 20. 16.

r Which bookes were called the bookes of Shemaiáh and Iddó the Prophetes, 2 Chro 12. 45 f That is, all y dayes of Rehoboams life.

t Whose idolatric Rehoboám her sonne followed

2. Chro. 17. 22.

a Some thinke that this was Abisshalóm Salomons sonne.

Afá. Baafhá.

I. Kings.

Iehoshaphát. Nadáb.

ther, which he had done before him : and his heart was not perfitt with the Lord his God as the heart of Dauid his father.

4 But for Dauids sake did y^e Lord his God giue him a ^b light in Ierusalém, and set vp his sonne after him, and established Ierusalém,

^b Meaning, a sonne to reigne ouer Iudáh.

5 Because Dauid did that which was right in the sight of the Lord, and turned from nothing that he commanded him, all the dayes of his life, * saue onely in the matter of Vriáh the Hiuite.

^a Sam 11, 4 & 12, 9.

6 And there was warre betwene Rehoboám and Ieroboám as long as he liued.

7 The rest also of the actes of Abiiám, and all that he did, are they not written in the *boke of the Chronicles of the Kings of Iudáh : there was also warre betwene Abiiám, and Ieroboám.

^a Chro. 13, 3.

8 And Abiiám slept with his fathers, & they buried him in the citie of Dauid: & Afá his sonne reigned in his steade.

^a Chro. 14, 2.

9 ¶ And in the twentie yere of Ieroboám King of Israél reigned Afá ouer Iudáh.

10 He reigned in Ierusalém one & fourtie yere, and his mothers name was Maacháh, the daughter of Abisbalóm.

^e That is, his grand mother, as Dauid is oftentimes called father of the; whose grand father he was.

11 And Afá did right in y^e eyes of the Lord, as did Dauid his father.

12 And he toke away the Sodomites out of the land, and put away all the idoles that his fathers had made.

^d Neither kindred nor autoritie ought to be regarded, when they blasphem God & become idolaters, but must be punished. ^e For in that that he suffered them to worship God in other places, then he had appointed, it came of ignorance and not of malice.

13 And he ^d put downe Maacháh his mother also from her citate, because she had made an idole in a groue : & Afá destroyed her idoles, & burnt the by the broke Kidión.

14 But they put not downe the hie places. Neuertheles Afas heart was ^e vpright with the Lord all his dayes.

15 Also he broght in the holy vessels of his father, & the things that he had dedicate vnto the house of the Lord, siluer, & golde, and vessels.

16 ¶ And there was warre betwene Afá and Baafhá King of Israél all their dayes.

17 Then Baafhá King of Israél went vp against Iudáh, and buylt ^f Ramáh, so that he wolde let none go out or in to Afá King of Iudáh.

^f Of the same purpose that Ieroboám did because the people shulde not go vp to Ierusalém lest they shulde followe Afá.

18 Then Afá toke all the siluer & the gold y^e was left in the treasures of the house of the Lord, and the treasures of the Kings house, and deliuered them into the hands of his seruants, and King Afá sent them to

^a Chro 16, 21

*Ben-hadá the sonne of Tabrimón, the sonne of Hezión King of ^g Arám that dwelt at Damascus, saying,

^g Or, Syria.

19 There is a covenant betwene me and thee, and betwene my father and thy father: behold, I haue sent vnto thee a present of siluer, and golde: come, breake thy couenant with Baafhá King of Israél, that he may ^h departe from me.

^g And vexe me no longer.

20 So Ben-hadá hearkened vnto King Afá, and sent the captaines of the hostes, which he had against the cities of Israél, and smote Iiön, and Dan, and Abélbethmaacháh, and all Cinneróth, with all the land of Naphtalí.

21 And when Baafhá heard thereof, he left buylding of Ramáh, and dwelt in Tirzáh.

22 Then King Afá assembled all Iudáh, ^h none excepted. & they toke the stones of Ramáh, & the timber thereof, wherewith Baafhá had buylt, & King Afá buylt with them Géba of Beniamín and Mizpáh.

^h Or, made a proclamation. ⁱ Ebr none sunneret.

23 And the rest of all the actes of Afá, and all his might and all that he did, and the cities which he buylt, are they not writte in the boke of the Chronicles of y^e Kings of Iudáh: but in his olde age he was diseased in his ^h feete.

24 And Afá slept with his fathers, and was buried with his fathers in the citie of Dauid his father. And Iehoshaphát his sonne reigned in his steade.

^h He had the gout & purchist rather in phisicians thē in the Lord. ⁱ Chro 16, 12. ^j His great grāde father.

25 And Nadáb the sonne of Ieroboám began to reigne ouer Israél the secóde yere of Afá King of Iudáh, and reigned ouer Israél two yere.

26 And he did euil in the sight of the Lord, walking in the way of his father, & in his sinne wherewith he made Israél to sinne.

27 And Baafhá the sonne of Ahiiáh of the house of Iffachár conspired against him, & Baafhá slewe him at Gibbethón, which belonged to the Philistims: for Nadab & all Israél laied siege to Gibbethón.

28 Euen in the third yere of Afá King of Iudáh did Baafhá slay him, and reigned in his steade.

29 And when he was King, he ^k smote all the house of Ieroboám, he left non aliue to Ieroboám, vntil he had destroyed him, according to the *worde of y^e Lord which he spake by his seruant Ahiiáh the Shilonite,

^k So God stirred vp one tyrant to punish the wickednes of another. ^l Chap 14, 10.

30 Because of y^e sinnes of Ieroboám which he committed, and wherewith he made Israél to sinne, by his ^l prouocation, wherewith he prouoked the Lord God of Israél.

^l By causing y^e people to commit idolatrie with his carnalnes, & to prouoking God to anger.

31 And the residue of the actes of Nadáb and all that he did, are they not written in the boke of the Chronicles of the Kings of Israél:

32 And there was warre betwene Afá & Baafhá King of Israél, all their dayes.

33 In the third yere of Afá King of Iudáh, began Baafhá the sonne of Ahiiáh to reigne ouer all Israél in ^m Tirzáh, and reigned foure and twentie yeres.

^m Which was y^e place where the Kings of Israél remained.

34 And he did euil in the sight of the Lord, walking in the way of Ieroboám, & in his sinne, wherewith he made Israél to sinne.

CHAP. XVI.

1 Of Baashá, 6 Eláh, 9 Zimrí, 16 Omrí. 31 Acháb ma-
reth Iezgél. 34 Ierichó is buyt againe.

1 Then the worde of the Lord came to Iehú the sonne of Hanáni against Baashá, saying,

^a Thus spake Iehú to Baashá in the Name of the Lord

^a Forasmuch as I exalted thee out of the dust, & made thee captaine ouer my people Israél, and thou hast walked in the way of Ieroboám, and hast made my people Israél to sinne, to prouoke me with their finnes,

3 Beholde, I wil take away the posteritie of Baashá, and the posterie of his house, and wil make ^b thine house like the ^c house of Ieroboám the sonne of Nebát.

^b Meaning, the house of Baashá
Chap. 15. 29
Chap 14. 11.

4 *He that dyeth of Baashas stocke in the citie, hm shal the dogs eat: and that man of him which dyeth in the fields, shal the foules of the ayre eat.

^d Or, valiantes
2 Chron 16. 1.

5 And the rest of the actes of Baashá and what he did, and his ^e power, are they not written in the boke of the ^e Chronicles of the Kings of Israél

6 So Baashá slept with his fathers, & was buried in Tirzáh, & Eláh his sonne reigned in his steade.

^c That is, the Prophet did his message

7 And ^c also by the hand of Iehú the sonne of Hanáni the Prophet came the worde of the Lord to Baashá, & to his house, that he shulde be like the house of Ieroboám, euen for all the wickednes that he did in the sight of the Lord, in prouoking him with the worke of his hands, and because he killed ^d him.

^d Meaning, Naáo Ieroboams sonne

8 ¶ In the six and twentie yere of Asá King of Iudáh began Eláh the sonne of Baashá to reigne ouer Israél in Tirzáh, & reigned two yere.

9 And his seruant Zimrí, captaine of halfe his chariots conspired against him, as he was in Tirzáh drinking, til he was drunken in the house of ^e Arzá stuarde of his house in Tirzáh.

^e The Chaldee text hath thus, Drinking til he was drunken in the temple of Arzá y^e idole by his house in Tirzáh.

10 And Zimrí came & smote him & killed him in the seuen and twenty yere of Asá King of Iudáh, & reigned in his steade.

11 ¶ And when he was King, and sat on his throne, he slewe all y^e house of Baashá, not leauing thereof one to pisse against a wall, nether of his kinsfolkes nor of his friends.

12 So did Zimrí destroy all the house of Baashá, according to the worde of y^e Lord which he spake against Baashá by the hád of Iehú the ^f Prophet,

^f Nothe Hanáni his father and he were Prophetes

13 For all the finnes of Baashá, and finnes of Eláh his sonne, which they sinned and made Israél to sinne, and prouoked the Lord God of Israél with their vanities.

14 And the rest of the actes of Eláh, and all that he did, are they not written in the boke of the Chronicles of the Kings of

Israél

¶ In the seuen and twentie yere of Asá King of Iudáh did Zimrí reigne seuen dayes in Tirzáh, and the people was then in the hostes besieging Gibbethón, which belonged to the Philistims.

^g Which siege had continued from the time of Nadáb Ieroboás sonne.

16 And the people of the hoste heard say, Zimrí hath conspired, & hath also slaine the King. Wherefore all Israél made Omrí the captaine of the hoste King ouer Israél that same day, euen in the hoste.

17 Then Omrí went vp from Gibbethón, and all Israél with him, and they besieged ^h Tirzáh.

^h where Zimrí kept hi selfe in holde.

18 And whé Zimrí sawe, that the citie was taken, he went into the palace of the Kings house, and burnt him selfe and the Kings house with fire, & so dyed,

ⁱ Ebr burnt the Kings house vpon him.

19 For his finnes which he sinned, in doing that which is euil in the sight of the Lord, in walking in the way of Ieroboám, and in his finnes which he did, causing Israél to sinne.

20 And the rest of the actes of Zimrí, and his treason that he wrought, are they not written in the boke of the Chronicles of the Kings of Israél

21 Thē were y^e people of Israél deuided into two partes: for ⁱ halfe y^e people followed Tibní the sonne of Gináth to make him King, & the other halfe followed Omrí.

ⁱ That is, the people which were not at y^e siege of Gibbethón for there they had chosen Omrí.

22 But the people that followed Omrí, preuailed against the people that followed Tibní the sonne of Gináth: so Tibní dyed, and Omrí reigned.

23 In the one and thirtie yere of Asá King of Iudáh began Omrí to reigne ouer Israél, & reigned twelue yere. Six yere reigned he in Tirzáh.

24 And he bought the mountaine ^j Samaria of ^j one Shémer for two talents of siluer, and buyt in the mountaine, and called the name of the citie, which he buyt, after the name of Shémer, lord of the mountaine Samaria.

^j Or, Shomerón

25 But Omrí did euil in the eyes of the Lord, and did ^k worse then all that were before him.

^k For such is the nature of idolatrie, y^e the superstition thereof doeth daily increase, & the elder it is, the more abominable it is before God and his Church.

26 For he walked in all the way of Ieroboám the sonne of Nebát, and in his finnes wherewith he made Israél to sinne in prouoking the Lord God of Israél with their vanities.

27 And the rest of the actes of Omrí, that he did, and his stréngth that he shewed, are they not written in the boke of the Chronicles of the Kings of Israél

28 And Omrí slept with his fathers, & was buried in ^l Samaria: and Aháb his sonne reigned in his steade.

^l He was the first King that was buried in Samaria, after the Kings house was burnt in Tirzáh.

29 Now Aháb the sonne of Omrí began to reigne ouer Israél, in the eight and thirtie yere of Asá King of Iudáh:

and Aháb y sonne of Omrí reigned ouer Israél in Samaria two and twentie yere.
 30 And Aháb the sonne of Omrí did worse in the sight of the Lord then all that were before him.
 31 For was it a light thing for him to walke in the finnes of Ieroboám the sonne of Nebát, except he toke Iezebél also the daughter of Eth-báal King of the Zidonians to m wife, and went and serued Baal, and worshiped him?
 32 Also he reared vp an altar to Báal in the house of Báal, which he had buylt in Samaria.
 33 And Aháb made a groue, and Aháb proceeded, and did prouoke the Lord God of Israél more then all the Kings of Israél that were before him.
 34 In his dayes did Hiél the Bethelite buylde n Ierichó: he laied the fundació thereof in Abirám his eldest sonne, and set vp the gates thereof in his yongest soane Segúb, according to y worde of the Lord which he spake" by Ioshúa the sonne of Nun.

m By whose meanes he fel to all wicked, & strange idolatrie, & cruel pericution.

n Read Iosh. 6, 26.

"Ebr by the hád of Ioshua.

CHAP. XVII.

1 Eliáh forewarneth of the famine to come. 4 He is fed of rauens 5 He is sent to Zarephath, where he restoreth his hostesse sonne to life

1 And Eliáh the Tishbite one of the inhabitants of Gileád said vnto Aháb,*As the Lord God of Israél liueth, before whome I a stáð, there shalbe nether dewe nor rayne these yeres, but b accordig to my worde.

Eccles 4. 2. ians 5. 16. a That is, whome I serue b But as I shal declare it by Gods reuelacion.

2 ¶ And the worde of the Lord came vnto him, saying,

3 Go hence, and turne thee Eastwarde, and hide thy selfe in the riuier Cherith, that is ouer against Iordén,

10r, b. 16.

4 And thou shalt drinke of the riuier: and I haue commanded the rauens to feede thee there.

c To strengthen his faith against pericution, God requirerh to fede him with saluosity.

5 So he went and did according vnto the worde of the Lord: for he went, and remained by the riuier Cherith that is ouer against Iordén.

6 And the rauens broght him bread & flesh in the morning, and bread and flesh in the euening, and he dranke of the riuier.

7 And after a while, the riuier dried vp, because there fel no raine vpon the earth.

d As the promises of the Saints of God are many, so his mercie is euer at hand to deliuer the.

8 ¶ And the d worde of the Lord came vnto him, saying,

Luk 4. 25. e All this was to strengthen the faith of Eliáh to the intent that he shoulde loke vpon nothing worldly, but onely trust on Gods promise.

9 *Vp, and get thee to Zarepháth, which is in Zidón, and remaine there: beholde, I haue commanded a widowe there to sustaine thee.

10 So he arose, and went to Zarepháth: and when he came to the gate of the citie, beholde, the widowe was there gathering stickes: & he called her, & said, Bring me, I pray thee, a litle water in a vessel, that

I may drinke.
 11 And as she was going to fet it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, As the Lord thy God liueth, I haue not a cake, but euen an handful of meale in a baryl, and a litle oyle in a cruse: and beholde, I am gathering a fewe stickes for to go in, and dresse it for me & my sonne, that we may eat it, and f dye.

"Ebr 10r,

f For there is no hope of a ny more sustenance.

13 And Eliáh said vnto her, Feare not, come, do as thou hast said, but make me thereof a litle cake first of all, and bring it vnto me, and afterwarde make for thee, and thy sonne.

g God receiueh no benefite for the vse of his, but he promiteth a moste ample recompense for the same

14 For thus saith the Lord God of Israél, The meale in y baryl shal not be wasted, nether shal the oyle in the cruse be diminished, vnto the time that the Lord send raine vpon the earth.

h That is, if he had rained foode on the earth.

15 So she went, and did as Eliáh said, and she did eat: so did he and her house h for a certeine time.

16 The baryl of the meale wasted not, nor the oyle was spent out of the cruse, according to the worde of the Lord, which he spake by the hand of Eliáh.

17 ¶ And after these things, the sonne of the wife of the house fel sicke, and his sicknes was so sore, that there was no breath left in him.

10r, that he dyed
 i God wolde trye whether she had learned by his merciful prouidēce to make him her onely staye and comforte.

18 And she said vnto Eliáh, What haue I to do with thee, o thou man of God? art thou come vnto me to call my sinne to remembrance, and to slayc my sonne?

19 And he said vnto her, Giue me thy sonne. and he toke him out of her bosome, & carried him vp into a chamber, where he abode, and laied him vpon his owne bed.

20 Thē he called vnto the Lord, & said, O Lord my God, hast thou k punished also this widowe, with whome I sojourne, by killing her sonne?

k He was made, left Gods Name shuld haue benedictio and his misters concerned, except he shulde haue continued his mercies, as he had begonne thē, specially while he there remained.

21 And he stretched him selfe vpon the childe thre times, and called vnto y Lord, and said, O Lord my God, I pray thee, let this childe soule come into him againe.

22 Thē the Lord heard the voyce of Eliáh, and the soule of the childe came into him againe, and he reuiued.

23 And Eliáh toke the childe, and broght him downe out of the chamber into the house, and deliuered him vnto his mother, and Eliáh said, Beholde, thy sonne liueth.

24 And the woman said vnto Eliáh, Now I knowe that thou art a man of God, and that the worde of the Lord in thy mouth is true.

l So hard a thing it is to depeñ on God, except we be confirmed by miracles.

CHAP. XVIII.

1 Eliáh is sent to Achis: 3 Obadiáh hideth an hundred

Prophetes 40 Eliáh killeth all Baals prophetes as he obtaineth raine.

1 **A**fter many daies, the worde of the Lord came to Eliáh, in the ^a third yere, saying, Go, shewe thy selfe vnto Aháb, and I wil send raine vpon the earth.

2 And Eliáh went to shewe him selfe vnto Aháb, and *there was a great famine in Samaria.*

3 And Aháb called Obadiáh the gouernour of his house: (and Obadiáh ^b feared God greatly)

4 For when Iezébel destroyed the Prophetes of the Lord, Obadiáh toke an húdreth Prophetes, & hid them, by fiftie in a caue, and he fed them with bread and water.

5 And Aháb said vnto Obadiáh, Go into the land, vnto all the fountaines of water, and vnto all the riuers, if so be that we may finde grasse to saue the horses & the mules aliue, lest we deprue *the Land* of the beastes.

6 And so thei deuided the land betwene them to walke through it. Aháb went one way by him selfe, and Obadiáh went another way by him selfe.

7 ¶ And as Obadiáh was in the way, beholde, Eliáh ^c met him: & he knewe him, and fel on his face, and said, Art not thou my lord Eliáh?

8 And he answered him, Yea, go tel thy lord, Beholde, Eliáh *is here.*

9 And he said, What haue I sinned, that thou woldest deliue thy seruant into the hand of Aháb, to slaye me?

10 As the Lord thy God liueth, there is no nació or kíngdome, whether my lord hate the not sent to seke thee: and when thei said, He is not here, he toke an othe of y^e kingdome and naciou, if thei had not founde thee.

11 And now thou saist, Go, tel thy lord, Beholde, Eliáh *is here.*

12 And when I am gone fró thee, the Spirit of the Lord shal cary thee into some place that I do not knowe: so when I come and tel Aháb, if he can not finde thee, then wil he kil me: but I thy seruant ^d feare the Lord from my youth.

13 Was it not tolde my lord, what I did when Iezébel slewe the Prophetes of the Lord, how I hidde an hundred men of the Lords Prophetes by fifties in a caue, & fed them with bread and water?

14 And now thou saiest, Go, tel thy lord, Beholde, Eliáh *is here*, that he may slaye me.

15 And Eliáh said, As the Lord of hostes liueth, before whome I stand, I wil surely shewe ^e my selfe vnto him this day.

16 ¶ So Obadiáh went to mete Aháb, and tolde him: and Aháb wét to mete Eliáh.

17 And when Aháb sawe Eliáh, Aháb said

vnto him, Art thou he that troubleth Israél?

18 And he answered, I haue not troubled Israél, but ^f thou, and thy fathers house, in that ye haue forsaken the cōmandements of the Lord, and thou hast followed Baalím.

19 Now therefore send, and gather to me all Israél vnto mount Carmél, and the prophetes of Báal foure húdreth & fiftie, & the prophetes of the groues foure hundredreth, which eat at Iezebels table.

20 ¶ So Aháb sent vnto all the children of Israél, & gathered the prophetes together vnto mount Carmél.

21 And Eliáh came vnto all the people, & said, How long ^g halt ye betwene two opinions? If the Lord be God, followe him. but if Báal be he, then go after him. And the people answered him not a woide.

22 Then said Eliáh vnto y^e people, I onely remaine a Prophet of the Lord: but Baals prophetes are foure hundredreth & fiftie mé.

23 Let them therefore giue vs two bullocks, and let them chuse the one, and cut him in pieces, and laye him on the wood, but put no fyre *vnder*, and I wil prepare the other bullocke, and laye him on the wood, and wil put no fyre *vnder*.

24 Then call ye on the name of your god, and I wil call on the Name of the Lord: and the God that answereth ^h by fyre, let him be God. And all the people answered, and said, It is wel spoken.

25 And Eliáh said vnto the prophetes of Báal, Chuse you a bullocke, and prepare him first, (for ye are many) & call on the name of your gods, but put no fyre *vnder*.

26 So thei toke the one bullocke, y^e was giuen them, & thei prepared it, & called on y^e name of Báal, from morning to noone, saying, O Báal, heare vs: but there was no voyce, nor anie to answer: and thei ⁱ leapt vpon the altar that was made.

27 And at noone Eliáh mocked them, and said, Crie loud: for he is a ^k god: ether he talketh or pursueth *his enemies*, or is in his journey, or it may be that he slepeth, and must be ^l awaked.

28 And they cryed loude, and cut them selues as their maner was, with kniues and lancets, til the blood gushed out vpon them.

29 And when mydday was passed, and thei had prophecied vntil the offring of the *euening* sacrifice, there was nether voyce, nor anie to answer, nor anie that regarded.

30 And Eliáh said vnto all the people, Come to me. And all y^e people came to him. And he repaired the altar of the Lord that was broken downe.

31 And Eliáh toke twelue stones, accordig to the number of the tribes of the sonnes

^a After that he departed from the riuér Cherath.

^b God had be-gone to worke his feare in his heart, but had not yet brought him to that knowledge, & as also requisit of the godly: y^e is, to professe his Name openly

^c God pitieth oft times the wicked for y^e godly sake, & causeth Eliáh to mete with Obadiáh, that the benefite might be knowne to be granted for Gods children sake.

^d I am one of the wicked persecuters, y^e thou shouldest procure vnto me suche displeasure, but serue God and fauour his childre.

^e By my presence I wil declare y^e thou hast toke him the truth.

^f The true ministers of God ought not onely not to suffer y^e truth to be vnustely skādered, but to reprove boldly y^e wicked skāderers without respect of person.

^g Be constant in religion, & make it not as a thing indifferēt whether ye followe God or Báal, or whether ye serue God wholly or in parte

^h By sending downe fire fró heauē to burne y^e sacrifice.

ⁱ As men rāshed wth some strange spirit.

^k You esteeme him as a god.

^l He mocket their beastly madnes, which thinke that by anie instance or sure y^e dead & vile idoles ca helpe them in their necessities.

Gen 22. 14.
1. King. 17. 34.

Ubr. Salt, which some think containe about three poundes or a third part a piece.

m Hereby he declared the excellēt power of God, who contrary to nature, coldenake y fyre burne euen in the water, to the intent thei shulde haue none occasion to doute, that he is y onelie God.

n Though God suffer his to runne in blindnes & error for a time, yet at the length he calleth the home to him by some notorious signe & worke.

o He commended them that as they were truly persuaded to confesse y onely God: so thei wolde serue him w all their power & destroye the idolaters his enemies.

p As Gods Spirit moued him to pray, so was he strengthened by the same, that he did not faint, but continued stl til he had obtayned.

q Or here and there.

of Iakob; (vnto whom the worde of the Lord came, saying, * Israēl shalbe thy name)

32 And with the stones he buyk an altar in the Name of the Lord: & he made a ditche rounde about the altar, as great as wolde containe two measures of fede.

33 And he put the wood in order, & hewed the bullocke in pieces, and layed him on the wood,

34 And said, Fil foure barels with water, & powre it on the burnt offring and on the wood. Againe he said, Do so againe. And thei did so the seconde time. And he said, Do it the third time. And thei did it the third time.

35 And the water ran rounde about the altar: & he filled the ditche w water also.

36 And when they shulde offer the evening sacrifice, Eliáh the Prophet came, & said, Lord God of Abraham, Izhák and of Israēl, let it be known this day, that thou art the God of Israēl, and that I am thy seruant, and that I haue done all these things at thy commandement.

37 Heate me, o Lord, heare me, and let this people knowe that thou art y Lord God, and that thou hast turned their heart againe at the last.

38 Then the fyre of the Lord fel, and consumed the burnt offring, and the wood, & the stones, and the dust, and licked vp the water that was in the ditche.

39 And when all the people sawe it, thei fel on their faces, and said, The Lord is God, the Lord is God.

40 And Eliáh said vnto them, Take the prophetes of Bál, let not a man of them escape. And they toke them, and Eliáh brought them to the broke Kishón, & slewe them there.

41 ¶ And Eliáh said vnto Aháb, Get thee vp, eat and drinke, for there is a sounde of muche raine.

42 So Aháb went vp to eat and to drinke, and Eliáh went vp to the top of Carmél: and he crouched vnto the earth, and put his face betwene his knees,

43 And said to his seruant, Go vp now and loke towarde the way of the Sea. And he went vp, and loke, and said, There is nothing. Againe he said, Go againe p seuen times.

44 And at y seuenth time he said, Beholde, there ariseth a litle cloude out of the sea like a mans hand. Then he said, Vp, and say vnto Aháb, Make readie thy charet, and get thee downe, that the raine stay thee not.

45 And in the meane while the heauen was blacke with cloudes & winde, & there was a great raine. Then Aháb went vp & came to Izreél.

46 And the had of the Lord was on Eliáh, and he girded vp his loynes, and ran before Aháb til he came to Izreél.

CHAP. XIX.

Eliáh being from Izreél, is nourished by the Angel of God: & he is commanded to anoint Hazáel, Iehu, and Elishá.

1 NOW Aháb tolde Iezebel all that Eliáh had done, & how he had slayne all the prophetes with the sworde.

2 Then Iezebel sent a messenger vnto Eliáh, saying, The gods do so to me and more also, if I make not thy life like one of their liues by to morowe this time.

3 ¶ When he sawe that, he arose, and went for his life, & came to Beer-sheba, which is in Iudáh, and left his seruant there.

4 But he went a daies iourney into the wilderness, and came and sate downe vnder a iuniper tre, & desired that he might dye, and said, It is now ynough: o Lord, take my soule, for I am no better, then my fathers.

5 And as he laie and slept vnder the iuniper tre, beholde now, an Angel touched him, and said vnto him, Vp, & eat.

6 And when he loke about, beholde, there was a cake baken on the coles, and a pot of water at his head: so he did eat and drinke, and returned and slept.

7 And the Angel of the Lord came againe the seconde time, and touched him, and said, Vp, & eat: for thou hast a great iourney.

8 ¶ Then he arose, and did eat and drinke, and walked in the strength of that meat fourtie daies & fourtie nights, vnto Horeb the mount of God.

9 And there he entred into a caue, & lodged there: and beholde, the Lord spake to him, and said vnto him, What doest thou here, Eliáh?

10 And he answered, I haue bene very ielous for the Lord God of hostes: for the children of Israēl haue forsaken thy covenant, broken downe thine altars, and slayne thy Prophetes with the sworde: & I onely am left, and thei seeke my life to take it away.

11 And he said, Come out, and stand vpon the mount before the Lord. And beholde, the Lord went by, and a mightie strong winde rent the mountaines, and brake the rockes before the Lord: but the Lord was not in the winde: and after the winde came an earthquake: but the Lord was not in the earthquake:

12 And after the earthquake came fyre: but the Lord was not in the fyre: & after the fyre came a stil and soft voyce.

13 And whē Eliáh heard it, he couered his face with his mantel, & went out, & stode in the entring in of the caue: & beholde,

q He was so strengthened w Gods Spirit, that he ran faster then the charet was able to runne.

a To wit, of Bál.

b Though the wicked rage against Gods children, yet he holdeth them backe y they can not execute their malice. Or, whether his mantle led him.

c So hard a thing it is to bridle our impaciēcie in affliction that y saints colde not overcome the same.

d He declareth y except God had nourished him miraculously, it had not bene possible for him to haue gone this iourney.

e He complaineth, that the more zealous y heshewed him self to mainteine Gods glorie, the more cruelly was he persecuted. Rom. 11. 13.

f For the nature of man is not able to come nere vnto God, if he shulde appeare in his strength & full maiestie, & therefore of his mercie he submittech him selfe to our capacitie.

there

there came a voyce vnto him, and said, What doest thou here, Eliiah?

g We ought not to depend on the multitude in maintaining Gods glorie, but because our duetie so requireth, we ought to do it.

14 And he answered, I haue bene very ielous for y Lord God of hostes, & because the children of Israel haue forsake thy couenant, cast downe thine altars and slaine thy Prophetes with the sworde, & I onely am left, and they seke my life to take it away.

Or, Syria.

15 And the Lord said vnto him, Go, returne by the wildernes vnto Damascus, and when thou comest there, anoynt Hazael King ouer Aram.

2. King 9. 1. eccles 48. 8.

16 And Iehú the sonne of Nimshí shalt thou anoint King ouer Israel: & Elíshá the sonne of Shaphat of Abiel Meholáh shalt thou anoynt to be Prophet in thy ioume.

Rom. 11. 4.

h He declarereth that wicked dissenters and idolaters are not his.

17 And him that escapeth fró the sworde of Hazael, shal Iehú slaye: and him that escapeth from the sworde of Iehú, shal Elíshá slay.

18 Yet wil I leaue seuē thousand in Israel, euen all the knees that haue not bowed vnto Bál, and euerie mouthe that hath not kissed him.

i Though this natural affection is not to be cōdemned, yet it ought not to moue vs when God calleth vs to serue him. k He wolde not stay till wood was bought, so great was his desire to followe his vocacion.

19 So he departed thence, and founde Elíshá y sonne of Shaphát who was plowing with twelue yoke of oxen before him, and was with the twelst: & Eliiah went towards him, and cast his mantel vpon him.

20 And he left the oxen, & ran after Eliiah, and said, Let me, I pray thee, kisse my father and my mother, and then I wil followe thee. Who answered him, Go, returne: for what haue I done to thee?

21 And when he wēt backe againe fró him, he toke a couple of oxen, and sl we them, and sod their flesh with the instruments of the oxen, and gaue vnto the people, & they did eat: then he arose and went after Eliiah, and ministred vnto him.

CHAP. XX.

1 Samaria is besieged. 13 The Lord promiseth the victorie to Aháb by a Prophet. 31 The King of Israel made peace with Ben-hadád, and is reprov'd therefore by the Prophet.

Or, Syria.

1 Then BÉ-hadád the King of Aram assembled all his armie, and two and thirtie Kings with him, with horses, & charets, and went vp, and besieged Samaria, and fought against it.

o That is, gouernours, and rulers of prouinces

Or, Shomonda

2 And he sent messengers to Aháb King of Israel, into the citie,

3 And said vnto him, Thus sayeth Ben-hadád, Thy siluer and thy golde his mine: also thy women, and thy faire children are mine.

p. I am content to obey and pay tribute.

4 And the King of Israel answered, and said, My lord King, according to thy saying, I am thine, and all that I haue.

5 And when the messengers came againe, they said, Thus comandeth Ben-hadád, & sayth, When I shal send vnto thee, and

comande, thou shalt deliuer me thy siluer & thy golde, & thy women, & thy childrē,

6 Or els I wil send my seruants vnto thee by to morow this time: and they shal searche thine house, and the houses of thy seruants: and what soeuer is pleasant in thine eyes, they shal take it in their hands, and bring it away.

e He wolde not accept his answer, except he did out of hand deliuer whatsoeuer he shulde aske: for he sought an occasion, how to make warre against him.

7 Then the King of Israel sent for all the Elders of the land; and said, Take hede, I pray you, and se how he seeketh mischief: for he sent vnto me for my wiues, and for my children, and for my siluer, and for my golde, and I denyed him not.

8 And all the Elders, & all the people said to him, Hearnē not vnto him, nor cōsēt. 9 Wherefore he said vnto the messengers of Ben-hadád, Tel my lord the King, All that thou didest send for to thy seruant at the first time, that I wil do, but this thing I may not do. And the messengers departed, and broght him an answer.

d They thought it their dutie rather to venture their liues, then to that thing which was not lawful, onely to satisfie the lust of a tyrant.

10 And Ben-hadád sent vnto him, & said, The gods do so to me & more also, if the dust of Samaria be ynough to all y people y followe me, for euerie mā an hadful

e Muche lesse shal there be founde and pray, that is worthe any thing, when they shalbe so mane

11 And the King of Israel answered, and said, Tel him, Let not him that girdeth his harness, boast hi selfe, as he y putteth it of.

f Boast not before the victorie be gotten. Or, Put your siluer so to dre.

12 And when he heard y tidings, as he was with the Kings drinking in the pavilions, he said vnto his seruants, Bring forthe your engines, and thei set them against the citie.

13 And beholde, there came a Prophet vnto Aháb King of Israel, saying, Thus saith y Lord, Hast thou sine all this great multitude beholde, I wil deliuer it into thine hand this day, that y maest knowe, s that I am the Lord.

g Before God went about w signes and miracles to oul Aháb fró his impietie, and now againe w wonderful victories.

14 And Aháb said, By whome? And he said, Thus saith the Lord, By the seruants of the princes of the prouinces. He said againe, Who shal ordre the battel? And he answered, Thou.

15 Then he nombred the seruants of the princes of the prouinces, and they were two hundred, two and thirtie: & after the he nombred the whole people of all the children of Israel, euen seuen thousande.

16 And they wēt out at noone: but Ben-hadád did drinke til he was dronken in the tents, both he & the Kings: for two & thirtie Kings helped him.

17 So the seruants of the princes of the prouinces went out first: & Ben-hadád sent out, and they shewed him, saying, There are men come out of Samaria.

h That is, y men trained in the seruice of princes.

18 And he said, Whether they be come out for peace, take them aliue: or whether they be come out to fight, take them yet aliue.

19 So they came out of the citie, to wit, the seruants of the princes of the prouinces, and the hoste which followed them.

^{Hebr man.}

20 And they slewe euerie one his^m enemye: and the^m Aramites fled, and Israél pursued them: but Ben-hadád the King of Arám escaped on an horse with his^m horsemen.

^{Or, Syriaus.}

^{With them were appointed for the preferuatiõ of his persone.}

21 And the King of Israél went out, and smote the horses and charets, and with a great slaughter slewe he the Aramites.

22 (For there had come a Prophet to the King of Israél, & had said vnto him, Go, be of good courage, and consider, and take hede what thou doest: for when the yere is gone about, the King of Arám wil come vp against thee)

^{Thus wicked blaspheme God in their: but, whome not-wichstandinge suffreth nor unpunished.}

23 ¶ The seruants of the King of Arám said vnto him, Their^m gods are gods of the mountaines, and therefore they ouer-came vs: but let vs fight against them in the plaine, and douteles we shal ouercome them.

24 And this do, Take the Kings away, euerie one out of his place, and place captai-nes for them.

25 And number thy selfe an armie, like the armie that thou hast lost, with suche horses, and suche charets, and we wil fight against them in the plaine, and douteles we shal ouercome the: and he hearkened vnto their voyce, and did so.

26 And after the yere was gone about, Ben-hadád nombred the Aramites, and went vp to Aphék to fight against Israél.

^{All they, were in battel of the former yere, ver. 15.}

27 And the children of Israél were nombred, and were all^m assembled and went against them, and the children of Israél pitched before them, like two litle flockes of kiddes: but the Aramites filled the countrey.

28 And there came a man of God, and spake vnto the King of Israél, saying, Thus sayth the Lord, Because the Aramites haue said, The Lord is the God of the mountaines, and not God of the valleys, therefore wil I deliuer all this great multitude into thine hand, and ye shal knowe that^m I am the Lord.

^{Who am of like power in the valley, as I am on the hills, and can aswel destroy a multitude as fewe as with manie.}

29 And they pitched one ouer against the other seuen dayes, & in the seuēth day the battel was ioyned: and the children of Israél slewe of the Aramites an hundred thousand fotemen in one day.

30 But the rest fled to Aphék into the citie: and there fel a wall vpon seuen & twentie thousand men that were left: and Ben hadád fled into the citie, and came into^m a secret chamber.

^{Hebr from chamber to chamber.}

31 ¶ And his seruantes said vnto him, Beholde now, we haue heard say that the Kings of the house of Israél are merciful Kings: we pray thee, let vs put sackecloth about our^m loynes, and ropes about our heades, and go out to the King of Israél: it may be that he wil saue thy life.

^{In signe of submission, and that we haue deserued death, if he wil punishe vs with rigour.}

32 The they girded sackecloth about their

loynes, and put ropes about their heades, and came to the King of Israél, and said, Thy seruant Ben-hadád faith, I pray thee, let me liue: and he said, Is he yet aliue? he is my brother.

33 Now the men toke diligent hede, if they colde cathe^m any thing of him, and made haste, & said, Thy brother^m Ben-hadád. And he said, Go, bring him. So Bē hadád came out vnto him, and he caused him to come vp vnto the charet.

^{Or, and caught of him.}

^{He is aliue}

34 And Ben-hadád said vnto him, The cities, which my father toke frō thy father, I wil restore, and thou shalt make stretes for thee in^m Damascus, as my father did in Samaria. Then said Aháb, I wil let thee go with this couenant. So he made a couenant with him, and let him go.

^{Thou shalt appoint in my chief citie what thou wilt, and I wil obey thee}

35 ¶ Then a certeine man of the^m children of the Prophetes said vnto his neighbour by the comandemēt of the Lord, ¶ Smite me, I pray thee. But the man refused to smite him.

^{Or, of the disciples.}

^{By this external signe he wolde more liuely touche Kings heart.}

36 Then said he vnto him, Because thou hast not obeyed the voyce of the Lord, beholde, as sone as thou art departed from me, a lyon shal^m slay thee. So when he was departed frō him, a lyon found him and slewe him.

^{Because thou hast transgressed the comandement of the Lord.}

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, and in smiting wounded him.

38 So the Prophet departed, and waited for the King by the way, and disguyfed him selfe with asshes vpon his face.

39 And when the King came by, he cryed vnto the King, and said, Thy seruant went into the middes of the battel: and beholde, these went away a man, whome another man broght vnto me, & said, Kepe this man: if he be lost, and want, thy life shal go for his, or els thou shalt paye a talent of siluer.

^{By this parable he maketh Aháb comdemne him selfe, who made a couenant with Gods enemye, and let him escape, whome God had appointed to be slaine.}

40 And as thy seruant had here and there to do, he was gone: and the King of Israél said vnto him, So shal thy iudgment be: thou hast giuen sentence.

41 And he hasted, and toke the asshes away from his face: & the King of Israél knew him that he was of the Prophetes:

42 And he said vnto him, Thus saith the Lord, ¶ Because thou hast let go out of thine hands a man whome I appointed to dye, thy life shal go for his life, and thy people for his people.

^{Chap. 22; 38.}

43 And the King of Israél went to his house heauy and in displeasure, and came to Samaria.

^{Or, Shomerā.}

CHAP. XXI.

^{Bezēbel commandeth to kil Naboth for the Vineyard, that he refused to sel to Aháb. 19 Eliab reprimeth Aháb, and he repenteth.}

After

^aOr, at that time. 1 Mc.

^a Though Ahabs tyrannic be condemned by the holy Spirit, yet he was not so rigorous that he wolde take from another man his right without full recompence

^b Thus y wicked consider not what is iust & lawfull, but fret inwardely, when they can not haue their inordinate appetites satisfied.

^c As though she said, Thou knowest not what it is to reigne. Commande, and in great not ¹Ebr les thue hearts be mery.

^d For the they vied to inquire of mens tautes: for none could tast truly that were notorious sinners

^e Thus the worldlings conerary to Gods comãdemēt, who willecth not to chesent to the shedding of innocēt blood, obey rather y wicked commandēts of princes than the iust Lawes of God ¹Ebr bleser.

After these things Nabóth the Izreelite had a vineyarde in Izreél, hard by the palace of Aháb King of Samaria.

2 And Aháb spake vnto Nabóth, saying, ^a Giue me thy vineyarde, that I may make me a garden of herbes thereof, because it is nere by mine house: and I wil giue thee for it a better vineyarde then it is: or if it please thee, I wil giue thee the worthe of it in money.

And Nabóth said to Aháb, The Lord kepe me from giuing the inheritãce of my fathers vnto thee.

4 Then Aháb came into his house heauy & in displeasure, because of the worde which Nabóth the Izreelite had spoké vnto him. for he had said, I wil not giue thee the inheritance of my fathers, and he lay ^b vpon his bed and turned his face and wolde eat no bread.

5 Then Iezébel his wife came to him and said vnto him, Why is thy spirit so sad y thou eatest no bread?

6 And he said vnto her, Because I spake vnto Nabóth the Izreelite, and said vnto him, Giue me thy vineyarde for money, or if it please thee, I wil giue thee another vineyarde for it: but he answered, I wil not giue thee my vineyarde.

7 Then Iezébel his wife said vnto him, ^c Doeft thou now gouerne the kingdome of Israél vp, eat bread, and ² be of good chere, I wil giue thee the vineyarde of Nabóth the Izreelite.

8 ¶ So she wrote letters in Ahabs name, & sealed them with his seale, and sent the letters vnto the Elders, and to the nobles that were in his citie dwelling w Nabóth.

9 And she wrote in the letters, saying, Proclaime a ^d fast, and set Nabóth amög the chief of the people,

10 And set two wicked men before him, and let the witnesses against him, saying, Thou didest blaspheme God and the King: the cary him out, and stone him that he may dye.

11 And the ^e men of his citie, euen the Elders and gouernours, which dwelt in his citie, did as Iezébel had sent vnto them: as it was writé in the letters, which she had sent vnto them.

12 They proclaimed a fast, and set Nabóth among the chief of the people,

13 And there came two wicked men, & sate before him: and the wicked men witnessed against Nabóth in the presence of the people, saying, Nabóth did ² blaspheme God and the King. The they caryed him away out of the citie, and stoned him with stones, that he dyed.

14 Then they sent to Iezébel, saying, Nabóth is stoned and is dead.

15 ¶ And when Iezébel heard that Nabóth

was stoned and was dead, Iezébel said to Aháb, ^f Vp, & take possession of the vineyarde of Nabóth the Izreelite, which he refused to giue thee for money: for Nabóth is not aliue, but is dead.

16 And when Aháb heard that Nabóth was dead, he rose to go downe to the vineyarde of Nabóth the Izreelite, to take possession of it.

17 ¶ And the worde of the Lord came vnto Eliiáh the Tishbite, saying,

18 Arise, go downe to mete Aháb King of Israél, which is in Samaria. lo, he is in the vineyarde of Nabóth, whether he is gone downe to take possession of it.

19 Therefore shalt thou say vnto him, Thus saith the Lord, ^g Hast thou killed, and also gotten possession? And thou shalt speake vnto him, saying, Thus sayth the Lord, ^h In the place where dogs licked the blood of Nabóth, shal dogs licke euē thy blood also.

20 And Aháb said to Eliiáh, Hast thou founde me, & mine enemies? And he answered, I haue founde thee: for thou hast solde thy selfe to worke wickednes in the fight of the Lord.

21 * Beholde, I wil bring euil vpon thee, & wil take away thy posteritie, and wil cut of from Aháb him that ⁱ pilleth against y wall, aswel him that is ² shut vp, as him that is left in Israél,

22 And I wil make thine house like y house of ³ Ieroboám the sonne of Nebát, & like the house of ⁴ Baashá the sonne of Ahiiáh, for the prouocacion wherewith thou hast prouoked, and made Israél to sinne.

23 And also of Iezébel spake the Lord, saying, ⁵ The dogs shal eat Iezébel, by the wall of Izreél.

24 The dogs shal eat him of Ahabs stockes, that dyeth in the citie: and him that dyeth in the fields, shal the foules of the ayre eat.

25 But there was none like Aháb, who did ⁶ sell him selfe, to worke wickednes in the fight of the Lord: whome Iezébel his wife prouoked.

26 For he did exceedig abominably in following idoles, accordig to all that the Amorites did, whome the Lord cast out before the children of Israél.

27 Now when Aháb heard those wordes, he rent his clothes, and put sackcloth vpō ⁷ him and fasted, and lay in sackcloth and went ⁸ softly.

28 And the worde of the Lord came to Eliiáh the Tishbite, saying,

29 Seeft thou how Aháb is humbled before me? because he submitteth him selfe before me, I wil not bring that euil in his dayes, but in his ⁹ sonnes dayes wil I bring euil vpon his house.

^f This example of moustrous crueltie the holy God leaueh to vs to the intent y we shulde abhorre all tyrannic, and specially in them, whome nature & kinde shulde moue to be pitiful and inclined to mercie.

^g Doeft thou thinke to haue anye aduantage by murdering of an innocent? ^h This was fulfilled in Ioram his sonne, as 2. Kin. 9. 25

ⁱ Chap. 14. 10. 2 King 9. 8. 1 Sam 25. 28. Chap. 14. 10.

² Chap. 15. 29. Chap 16. 8.

³ 2. Kin. 9. 33. ⁴ Or, forreffe, or, possession.

⁵ By the wicked counsel of his wife, he became a vile idolater and cruel murderer, as one that gaue him selfe wholly to seruē sinne.

⁶ Ebr. hu seffu. ⁷ Intoken of mourning or, as some read, bare footed.

⁹ Meaning, in Iorams time, 2. Kin 9. 26.

CHAP. XXII.

1 Iehoshaphat & Abab fight against the King of Syria. 15 Michaiiah sheweth the King what shalbe the successe of their enterprife. 24 Zedkiiah the false prophet smureth him. 34 Abab is slaine. 40 Ahaz'a his sonne succedeth. 41 The reigne of Iehoshaphat, 51 and Ioram his sonne.

2. Chro. 18. 1. a Ben-hadad the King of Syria and Ahab made a peace, which indured three yeres

b To se and visite him
c The Kings of Syria kept Ramoth before this league was made by Ben-hadad: therefore he thought not him selfe bounde thereby to restore it
d I am ready to ioyne & go with thee, and all mine is at thy commandement.
e He feared y he wolde not go to the warre, except God approued it: yet when Michaiiah couleled the contrarie, he wolde not obey
f Meaning, the false prophetes, which were flatterers, & serued for lucre, whome Iahel had assembled and kept after the death of those whome blasfeme,
g Iehoshaphat did not acknowledge y false Prophetes to be Gods ministers, but did contemne them
h Whereby we se that the wicked can not abide to heare the truth, but hate the Prophetes of God & molest them. Read Genes. 39. 16.
i In their kinglie apparel.

1 The true Prophetes of God were accustomed to vse signes for the confirmation of their doctrine. Isa. 20. 2 iere 32. Wherein the false Prophetes did imitate them, thinking thereby to make themselves more commedable.

1 And they continued a thre yere without warre betwene Aram and Israél.

2 And in the third yere did Iehoshaphat the King of Iudáh come downe to the King of Israél.

3 (Then the King of Israél said vnto his seruants, Knowe ye not that Ramoth Gilead was ours: and we staye, and take it not out of the hand of the King of Aram?)

4 And he said vnto Iehoshaphat, Wilt thou go with me to battel against Ramoth Gilead? And Iehoshaphat said vnto the King of Israél, I am as thou art, my people as thy people, and mine horses as thine horses.

5 Then Iehoshaphat said vnto the King of Israél, Aske counsel, I pray thee, of the Lord to day.

6 Then the King of Israél gathered the Prophetes vpon a foure hundred men, and said vnto them, Shal I go against Ramoth Gilead to battel, or shal I let it alone? And they said, Go vpon for the Lord shal deliuer it into the hands of the King.

7 And Iehoshaphat said, Is there here neuer a Prophet of the Lord more, that we might inquire of him?

8 And the King of Israél said vnto Iehoshaphat, There is yet one man (Michaiiah the sonne of Imláh) by whome we may aske counsel of the Lord, but I hate him: for he doeth not prophetic good vnto me, but euil. And Iehoshaphat said, Let not the King say so.

9 Then the King of Israél called an Eunuiche, & said, Call quickely Michaiiah the sonne of Imláh.

10 And the King of Israél & Iehoshaphat the King of Iudáh sate ether of them on his throne in their apparell in the voyde place at the entring in of the gate of Samaria, and all the Prophetes propheticied before them.

11 And Zidkiiah the sonne of Chanaanáh made him hornes of yron, & said, Thus sayth the Lord, With these shalt thou push the Aramites, vntil thou hast consumed them.

12 And all the Prophetes propheticied so, saying, Go vp to Ramoth Gilead, & prosper: for the Lord shal deliuer it into the Kings hand.

13 And the messenger that was gone to call Michaiiah spake vnto him, saying, Beholde now, the wordes of the Prophetes

declare good vnto the King with one accorde: let thy worde therefore, I pray thee, be like the worde of one of them, & speake thou good.

14 And Michaiiah said, As the Lord liueth, whatsoeuer the Lord sayth vnto me, that wil I speake.

15 So he came to the King, and the King said vnto him, Michaiiah, shal we go against Ramoth Gilead to battel, or shal we leaue of? And he answered him, Go vp, & prosper: and the Lord shal deliuer it into the hand of the King.

16 And the King said vnto him, How oft shal I charge thee, that thou tel me nothig but that which is true in the Name of y Lord.

17 Then he said, I sawe all Israél scatted vpon the mountaines, as shepe that had no shepherd. And the Lord said, These haue no master, let euery man returne vnto his house in peace.

18 (And the King of Israél said vnto Iehoshaphat, Did I not tel thee, that he wolde propheticie no good vnto me, but euil?)

19 Againe he said, Heare thou therefore y worde of the Lord. I sawe the Lord sit on his throne, & all the hoste of heauen stode about him on his right hand and on his left hand.

20 And the Lord said, Who shal entise Ahab that he may go and fall at Ramoth Gilead? And one said on this maner, and another said on that maner.

21 Then there came forthe a spirit, & stode before the Lord, and said, I wil entise him. And the Lord said vnto him, Where-wit?

22 And he said, I wil go out, and be a false spirit in the mouthe of all his prophetes. The he said, Thou shalt entise him, & shalt also preuaile: go forthe, and do so.

23 Now therefore beholde, the Lord hath put a lying spirit in the mouthe of all these thy prophetes, and the Lord hath appointed euil against thee.

24 Then Zidkiiah y sonne of Chanaanáh came nere & smote Michaiiah on y cheke, and said, When went the Spirit of the Lord from me, to speake vnto thee?

25 And Michaiiah said, Beholde, y shalt se in that day, when thou shalt go from chamber to chamber to hide thee.

26 And the King of Israél said, Take Michaiiah, & cary hi vnto Amón y gouernour of se cite, and vnto Ioash the Kings sonne,

27 And say, thus sayth the King, Put this man in the prison house, & fede him with bread of affliction, & with water of affliction, vntil he returne in peace.

28 And Michaiiah said, If y returne in peace, the Lord hath not spoken by me: And he said, Hearken all ye people.

29 So the King of Israél & Iehoshaphat the King

the worde. This is the commune argument of y wicked, who thinke that none shulde speake against a thing, if the greater parte approue it, be they neuer so vngodly.

He speake thus in derision, because y King attributed so muche to the false prophetes, meaning y by experience he shulde crye that they were but flatterers.

It is better thei returne home, thē to be punished and scatted, because thei take warre in hand without Gods counsel & approbation.

Meaning, his Angels.

He persuades to deceiue.

Here we se y though y deuil be cuer readie to bring vs to destruction, yet he hath no further power then God giueth him. I wil cause all his prophetes to tel lies.

2. Chro. 18. 29. f Thus y wicked wolde seme that none were in y fauour of God, but they, and y God hath giuen his graces to none so muche as to the. Let him be pyced away w hunger & be fed w a small portion of bread & water. y That when ye shal se these things conuerte to y praye, y praye giue God the glorie, & knowe that I am his true Prophet.

King of Iudáh wēt vp to Ramóth Gileád.
 30 And the King of Israél said to Iehoshaphát, I wil change mine apparel, and wil entre into the battel, but put thou on thine apparel. And the King of Israél changed him selfe, and went into the battel.
 31 And the King of Arám commanded his two & thirtie captaines ouer his charrets, saying, Fight nether with smal, nor great, saue onely against the King of Israél.
 32 And when the captaines of the charets sawe Iehoshaphát, they said, Surely it is y King of Israél, & they turned to fight against him: and Iehoshaphát cryed.
 33 And when the captaines of the charets sawe that he was not the King of Israél, they turned backe from him.
 34 Then a certaine man drue a bowe mightely and smote the King of Israél betwene the ioyntes of his brigädine. Wherefore he said vnto his charet man, Turne thine hád & cary me out of the hoste: for I am hurt.
 35 And the battel encreased that day, and the King stode stil in his charet against the Aramites, and dyed at euen: and the blood ran out of the woúde into the middes of the charet.
 36 And there went a proclamatiō through out y hoste about the going downe of the sunne, saying, Euery man to his citie, and euery man to his owne countrei.
 37 So the King dyed, and was broght to Samaria, & they buryed y King in Samaria.
 38 And one washed the charet in the poole of Samaria & the doggs licked vp his blood (& they washed his armoure) accordig vnto the worde of the Lord w he spake.
 39 Concerning the rest of the actes of Aháb & all that he did, & y yuorie house, which he buylt, & all the citie that he buylt, are they not written in the boke of the Chronicles of the Kings of Israél.
 40 So Aháb slept with his fathers, & Ahaziáh his sonne reigned in his steade.
 41 And Iehoshaphát the sonne of Afá began to reigne vpon Iudáh in the fourth yere of Aháb King of Israél.

That is, to Lord for helpe.

Or, in his simplicity & ignorantly. Ebr. & he swene the brigandine.

Ebr. fere.

To wit, Aháb King of Israél.

Of the Israélites.

Or, the harlots washed it. Chap. 21. 19.

Chro. 20. 31.

Iehoshaphát was five and thirtie yere olde, when he began to reigne, and reigned five and twentie yere in Ierusalém. And his mothers name was Azubáh the daughter of Shilhí.
 43 And he walked in all the wayes of Afá his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Neuertheles the hie places were not taken away: for the people offred stil and burnt incense in the hie places.
 44 And Iehoshaphát made peace with the King of Israél.
 45 Concerning the rest of the actes of Iehoshaphát, and his worthe dedes that he did, and his battels which he fought, are they not written in the boke of the Chronicles of the Kings of Iudáh.
 46 And the Sodomites, which remained in the dayes of his father Afá, he put cleane out of the land.
 47 There was then no King in Edóm: the deputie was King.
 48 Iehoshaphát made shippes of Tharshísh to saile to Ophír for golde, but they wēt not, for the shippes were broken at Ezrón Gáber.
 49 Then said Ahaziáh the sonne of Aháb vnto Iehoshaphát, Let my seruáts go with thy seruáts in y shippes. But Iehoshaphát wolde not.
 50 And Iehoshaphát did slepe with his fathers, & was buryed with his fathers in the citie of Dauid his father and Iehorám his sonne reigned in his steade.
 51 Ahaziáh the sonne of Aháb began to reigne ouer Israél in Samaria, the seuententh yere of Iehoshaphát King of Iudáh, & reigned two yeres ouer Israél.
 52 But he did euil in the sight of the Lord, and walked in the way of his father, & in the way of his mother, and in the way of Ieroboám the sonne of Nebát, which made Israél to sinne.
 53 For he serued Báal and worshipped him, & prouoked the Lord God of Israél vnto wrath, according vnto all that his father had done.

a Meaning, f he was led w an error, thinking that they might stil sacrifice to the Lord in those places, as well as they did before the Temple was buylt.

b In the time of this King Ioumea was subiect to Iudáh & was gouerned, by whome ther of Iudáh appoynted. c By Tharshísh the Scripture meaneth Cilicia & all y Sea called Mediterraeneum.

d Iosephus writeth that Ophír is in India, where the Egyptians & Arabians trafike for golde.

Or, in all pointes as his father did.

THE SECONDE BOKE of the Kings.

THE ARGUMENT.

This seconde boke conteineth the actes of the Kings of Iudáh and Israél: to wit, of Israél, from the death of Aháb vnto the last King Hoshea, who was imprisonned by the King of Assyria, & his citie Samaria taken, & the tē tribes ly the iuste plague of God for their idolatrie & disobedience to God led into captiuitie. And also of Iudáh, frō the reigne of Iehorám sonne of Iehoshaphát vnto Zedechiá who for contemning the Lords comandement by his Prophetes, & neglecting his sundry admonitions, by famine & other meanes was taken by his enemies, sawe his sonnes moste cruelly slaine before his face, & his owne eyes put out, as the Lord had declared to him before by his Prophet Ieremie: and also by the iuste vengeance of God for contempt of his worde Ierusalém was destroyed, the Temple burnt, and he

and all his people were led away captiues into Babylon. In this booke are notable examples of Gods fauour towards those rulers and people which obey his Prophetes and imbrace his worde: and contrary wise of his plagues towards those commune weales which neglect his ministers and do not obey his commandements.

CHAP. I.

1 Aha^aziah by a fall falleth sicke & cōsuleth with Baalzebub 3 He is reproved by Eliáh. 10 The captiues ouer fifty were sent to Eliáh, whereof two were burne with fyre frō heauen by his prayer. 17 Aha^aziah dyeth, and Iehorám his brother succedeth him.

1 Hen Moáb rebelled agāst Israél after the death of Aháb:



And ^a Ahaziáh fel through the latteſſe win dowe in his vpper chāber which was in Samaria: so he was sicke: thē he sent messengers, to whome he said, Go, & enquire of ^b Baalzebub the god of Ekron, if I shal recouer of this my diseafe.

Then the Angel of the Lord said to Eliáh the Tishbite, Arise, & go vp to mete the messengers of the King of Samaria, and saye vnto them, ^c Is it not because there is no God in Israél, that ye go to inquire of Baalzebub the god of Ekron?

Wherefore thus sayth the Lord, Thou shalt not come downe from the bed on which thou art gone vp, but shalt dye the death. So Eliáh departed.

And the messengers returned vnto him, to whome he said, Why are ye now returned?

And they answered him, There came a man and met vs, and said vnto vs, Go, and returne vnto the King which sent you, and say vnto him, Thus sayth the Lord, ^d Is it not because there is no God in Israél, that thou sendest to enquire of Baalzebub the god of Ekron? Therefore thou shalt not come downe from the bed, on which thou art gone vp, but shalt dye the death.

And he said vnto them, What maner of man was he which came and met you, and tolde you these wordes?

And they said vnto hi, He was an ^e heerie man, and girded with a girdle of lether about his loynes. Then said he, It is Eliáh the Tishbite.

Therefore the King sent vnto him a captaine ouer fifty with his fifty men, who went vp vnto him: for beholde, he sat on the toppē of a mountaine, & he said vnto him, O man of God, the King hath commanded that thou come downe.

But Eliáh answered, & said to the captaine ouer the fiftie, If that I be a man of God, let fyre come downe frō the heauen, and deuoure thee and thy fiftie. So fyre came downe from the heauen and deuoured him and his fiftie.

11 Againe also he sent vnto him another captaine ouer fiftie, with his fifty. Who spake, and said vnto him, ^h O man of God, thus the King commandeth, Come downe quickly.

12 But Eliáh answered & said vnto them, ⁱ If I be a man of God, let fyre come downe from the heauen, and deuoure thee and thy fiftie. So fyre came downe from the heauen, and deuoured him and his fiftie.

13 ¶ Yet againe he sent the third captaine ouer fifty w^h his fifty. And the third captaine ouer fifty went vp & came, & fel on his knees before Eliáh, & besought him, & said vnto him, O man of God, I pray thee, let my life and the life of these thy fifty seruantes be ^k precious in thy sight.

14 Beholde, there came fyre downe from the heauen and deuoured the two former captaines ouer fifty with their fifties: therefore let my life now be precious in thy sight.

15 And the Angel of the Lord said vnto Eliáh, Go downe w^h him, be not afrayd of his presence. So he arose, and wēt downe with him vnto the King.

16 And he said vnto him, Thus saith the Lord, Because thou hast sent messengers to inquire of Baalzebub the God of Ekron, (was it not because there was no God in Israél to inquire of his worde) therefore thou shalt not come downe of the bed, on which thou art gone vp, but shalt dye the death.

17 So he dyed according to the worde of ^l the Lord which Eliáh had spoken. And ^m Iehorám begā to reigne in his ſteade, in the seconde yere of Iehorám the sonne of Iehoshaphát King of Iudáh, because he had no sonne.

18 Concerning the rest of the actes of Ahaziáh, that he did, are thei not written in the boke of the Chronicles of the Kings of Israél.

CHAP. II.

1 Eliáh deuiderth the waters with his cloke 11 He is taken vp into heauen 13 Elishá taketh his cloke & deuiderth Iordén 20 The better and venomous waters are healed 23 The children that mocke Elishá, are rent in pieces with beeres.

And when the Lord wolde take vp Eliáh into heauē by a whirle wind, Elishá went with Elishá from ⁿ Gilgál.

2 Then Eliáh said to Elishá, Tary here, I pray thee: for the Lord hath sent me to Beth-el. But Elishá said, As the Lord liueth, & as thy soule liueth, I wil not leaue thee. So they came downe to Beth-el. 3 And

^h He spake this to mocke-ry, & therefore prouoked Gods wrath so muche the more. ⁱ Meaning, that God wolde shewe by effect, whether he was a true Prophet or not.

^k Which hum- ble my selfe before God & his seruant. ^l That is, spare my life & let me not dye as the other two.

^m Thus ^l Lord giveth boldnes to his that they feare not the threatnings of tyrants, & otherwise of them selues are afrayde to do Gods message.

ⁿ Jehoshaphát going to bat- tel against the Syrian, made his sonne Iehorám King in the 17 yere of his reigne: and in the 18 yere, & was the se- conde yere of his sonne, Iehorám ^o sonne of Aháb reigned in Israél: and in the fiftie yere of this Iehorám Iehoshaphát dyed and the kingdome of Iudáh was confirmed to his sonne.

^o Which was ^l place where the childre of Israél were circumcised after they came ouer Iordén & had bene foure yeres in ^l wilderness, as Iulh 5.9.

^a So that he 2 was punished for his idolatry after two sortes: for the Moabites, & were wonte to pay him tribute, rebelled, & he fel downe at a grate: & was vpon his house to gye light beneath.

^b The Philistines, & dwelt at Ekron, worshipped this idole, & signifieth ^l god of lies, thinking that he coulde preserue them from the biting of flies: or els he was so called, because lies were ingedred in great abundance of the blood of ^l sacrifices that were offered to that idole.

^c He sheweth that idolaters haue not the true God, for els they wolde seke to none but to him alone.

^d Ignorance is the mother of error and idolatry.

^e Some thinke ^l this is meane of his garments & were rough & made of heere.

^f To wit, Carmel. ^g He declareth what power Gods worde hath in the mouth of his seruants, when they reate Gods iudgements against the wicked.

b So called because they are begotten as it were anewe by the heauenlie doctrine

c That is, frõ being any more thine head: for to be as y head, is to be the master, as to be at the fete, is to be a scholar

d For y Lord had reuiled it vnto him e Not onely at Beth-el, but at Ierichó and other places were there Prophetes, w had Ichotais, whome they instructed and brought vp in y true feare of God.

f To wnt, of Iordén.

g Let thy Spirit haue double force in me, because of these dâgerous times or let me haue twife so muche as y rest of the Prophetes: or thy Spirit being deuided into three parts, let me haue two

Eccles 48, 13. 1 mac 2, 58.

h Thus God haue left a testimony in all ages bothe before the Lawe, in the Lawe, & in the time of the Gospel of o zefurr: áio

i The Spirit of prophetic is giuen to him, as it was to Eliáh.

3 And the b children of the Prophetes that were at Beth-él, came out to Elihá, and said vnto him, Knowest thou that y Lord wil take thy master from e thine head this day? And he said, Yea, I d knowe it: holde ye your peace.

4 Againe Eliáh said vnto him, Elishá, tary here, I pray thee: for the Lord hathe sent me to Ierichó. But he said, As y Lord liueth, and as thy soule liueth, I wil not leaue thee. So thei came to Ierichó.

5 And the children of the Prophetes that were at e Ierichó, came to Elisha, & said vnto him, Knowest thou, that the Lord wil take thy master from thine head this day? And he said, Yea, I knowe it: holde ye your peace.

6 Moreouer Eliáh said vnto him, Tary, I pray thee, here: for the Lord hathe sent me to Iordén. But he said, As the Lord liueth, & as thy soule liueth, I wil not leaue thee. So they went bothe together.

7 And fittie men of the sonnes of the Prophetes went and stode on the other side a-farre of, and thei two stode by Iordén.

8 ¶ Then Eliáh toke his cloke, and wrapt it together, and smote the f waters, and they were deuided herther and thether, & thei twaine went ouer on the drye land.

9 Now when thei were passed ouer, Eliáh said vnto Elishá, Aske what I shal do for thee before I be taken from thee. And Elishá said, I pray thee, Let thy Spirit e be double vpon me.

10 And he said, Thou hast asked an hard thing: yet if thou se me when I am tak n from thee, thou shalt haue it so: & it not, it shal not be.

11 And as thei went walking and talking, beholde, there appeared a charer of fyre, and horses of fyre, and did separate them twaine. * So Eliáh went vp by a whyle-winde into b heauen.

12 And Elishá sawe it, and he cryed, My father, my father, the charer of Israél, and the horsemen thereof: & he sawe him no more: and he toke his owne clothes, & rent them in two pieces.

13 ¶ He toke vp also the cloke of Eliáh that fel from him, and returned, and stode by the banke of Iordén.

14 After, he toke the cloke of Eliáh, that fel from him, and smote the waters, and said, Where is the Lord God of Eliáh, and he him selfe? Againe also he smote the waters, and thei were separated this waye and that waye: and Elishá went ouer.

15 And when the children of the Prophetes, which were at Ierichó, sawe him on the otherside, they said, i The Spirit of Eliáh doeth rest on Elishá: and they came to mete him, & fel to the grounde before him,

16 And said vnto him, Beholde now, there be with thy seruants fittie strong men: let them go, we pray thee, and seke thy k master, if so be the Spirit of the Lord hathe taken him vp, and cast him vpon some mountaine, or into some valley. But he said, l Ye shal not send.

17 Yet they were instant vpon him, til he was ashamed: wherefore he said, Send. So thei sent fittie mé, which sought thre daies, but founde him not.

18 Therefore thei returned to him, (for he taried at Ierichó) and he said vnto them, Did not I say vnto you, Go not?

19 ¶ And the man of the citie said vnto Elishá, Beholde, we pray thee: the situacion of this citie is pleasant, as thou, my lord, seest, but the water is noght, & the groude baren.

20 Then he said, Bring me a newe cruse, & put salt therein. And they brought it to him.

21 And he went vnto the spring of the waters, and cast there m the salt, and said, Thus saith the Lord, I haue healed this water: death shal no more come thereof, nether barenes to the grounde.

22 So the waters were healed vntil this day, according to y worde of Elishá which he had spoken.

23 ¶ And he wét vp from thence vnto Beth-él. And as he was going vp the waye, litle children came out of the citie, and mocked him, and said vnto him, Come vp, thou balde head, come vp, thou balde head.

24 And he turned backe & loked on them, and a curfed them in the Name of the Lord. And two beares came out of the forest, and tare in pieces two and fourtie children of them.

25 So he went from thence to mount Carmél, and from thence he returned to Samaria.

CHAP. III.

1 The reigne of Iehorám 6 He and Iehoshaphát go to warre against Moab, which rebelled 13 Elisha repro-ueth him, 17 And giueth them hoste water 24 The Moabites are ouer come 27 Their King saurificeth his sonne

1 Now Iehorám the sonne of Aháb began to reigne ouer Israél in Samaria, the a eightenth yere of Iehoshaphát King of Iudah & reigned twelue yeres.

2 And he wrought euil in the sight of the Lord, but not like his father nor like his mothei: for he toke away the image of Báal that his father had made.

3 Neuertheles, he cleaued vnto b the sinnes of Iehoboám, the sonne of Nebát, w made Israél to sinne, & departed not ther frõ.

4 ¶ Then c Meshá King of Moab had store of shepe, and rendred vnto the King of Israél an hundred thousand lames, T. I.

k Meaning, Elishá: for they thought his bodie had bene cast in some mountaine

l Because the fact was extraordinary, that doubted where he was become, but Elishá was assured y he was taken vp to God.

m Or, it keth the inhabitants.

n Thus God gaue him power, as contrary to nature, to make that water profitable for mans vie, w before was hurtful.

o Perceiuing their malicio heart against the Lord and his worde, he desireth God to take vengeance of that murdure done vnto him.

a Read the annotation in the 1 Chap & 17. verie

b He sacrificed to y goldē calu, that Ieroboam had made

c This was done after y David had made the Moabites tributaries to his succēsa.

Elif has answer.

II. Kings.

Moabs sacrifice.

& an hundred thousand rams wth the woll.
 5 But when Aháb was deade, the King of Moáb rebelled against the King of Israël.
 6 Therefore King Iehorám went out of Samaria the same season, and nombred all Israël,
 7 And went, and sent to Iehoshaphát King of Iudáh, saying, The Kíng of Moáb hath rebelled against me: wilt thou go with me to battel against Moáb? And he answered, I wil go vp: for ^d I am, as thou art, my people, as thy people, and mine horses as thine horses.

10 And in the morning when the meat offering was offered, behold, there came water by the way of Edóm: and the countrey was filled with water.
 11 And when all the Moabites heard that the Kings were come vp to fight against them, they gathered all that was able to put on harness, and vpwarde, and stode in their border.
 12 And they rose early in the morning, when the sunne arose vpon the water, & the Moabites sawe the water ouer against them, as red as blood.

"Ebr is grde him selfe with a gurdie.

o The sodeine ioye of the wicked is but a preparacion to their destruction, which is at hand.

p Meaning, they followed them into the townes.

q Which was one of the principal cities of the Moabites, wherein they left nothing, but y^e waller. Some referre it to y^e King of Edóm: sonne, whom they say he had taken in y^e skirmish, but rather it seemed to be his owne sonne, whom he offered to his gods to pacifie them, which barbarous crueltie moued the Israëlites hearts of pittie to departe.

Read 1. King. 22. 4.

e Meaning, the Viceroy or Lieutenant of the King of Iudáh, read 1 King 22. 48. "Ebr that were at their feet.

f That is, who was his seruāt. g He is able to instruct vs what is Gods wil in this point.

h He knewe y^e this wicked King wolde haue but vsed his counsel to serue his turne, & therefore he disdaind to answer him.

i The wicked esteeme not the seruants of God, but when they are drinē by very necessitie & feare of y^e present danger.

k God suffreth his worde to be declared to the wicked, because of the goldie that are among the.

l He sig songs to Gods glorie, and so stirred vp y^e Prophetes heart to prophetic.

m He wil not onely miraculously giue you waters, but your enemies also into your hand.

n Though God bestowe his benefites for a time vpon his enemies, yet he hath his seasons, when he wil take them away, to the intent they might see his vengeance, & is prepared against them.

8 Then said he, What way shal we go vnto? And he answered, The way of the wilderness of Edóm.
 9 So went the King of Israël & the King of Iudáh, and the King of Edóm, and when they had compassed the way seuen daies, they had no water for the hoste, nor for the cattel that followed them.
 10 Therefore the King of Israël said, Alas, that y^e Lord hath called these thre Kíngs, to giue them into the hand of Moáb.

11 But Iehoshaphát said, Is there not here a Prophet of the Lord, that we may inquire of the Lord by him? And one of the King of Israels seruants answered, & said, Here is Elishá y^e sonne of Shaphát, which powred water on the hands of Eliáh.

12 Then Iehoshaphát said, s The worde of the Lord is with him. Therefore the King of Israël, and Iehoshaphát, and the King of Edóm went downe to him.

13 And Elishá said vnto the King of Israël, h What haue I to do with thee? Get thee to the Prophetes of thy father and to the Prophetes of thy mother. And the King of Israël said vnto him, i Naye: for the Lord hath called these thre Kings, to giue them into the hand of Moáb.

14 Then Elishá said, As the Lord of hostes liueth, in whose sight I stand, if it were not, that I regarde the presence of Iehoshaphát the King of Iudáh, I wolde k not haue loked toward thee, nor sene thee.

15 But now bring me a minstrel. And when the minstrel l played, the hand of the Lord came vpon him.

16 And he said, Thus saith the Lord, Make this valley ful of dyches.

17 For thus saith the Lord, Ye shal nether se winde nor se raine, yet the valley shal be filled with water, that ye may drinke, bothe ye and your cattel, and your beastes.

18 But this is a m small thing in the sight of the Lord: for he wil giue Moáb into your hand.

19 And ye shal smite euerie strong towne and euerie chief citie, and shal sel euerie fayre tre, and shal stop all the fountaines of water, and n marre euerie good field with stones.

13 And they said, o This is blood: y^e Kings are surely slayne, and one hath smiten another: now therefore, Moáb, to y^e spoile.

14 And when they came to the hoste of Israël, the Israëlites arose vp, and smote the Moabites, so that they fled before them, but they p iauaded them, and smote Moáb.

15 And they destroyed the cities: and on all the good field euerie mā cast his stone, & filled them, & they stopte all the fountaines of water, and felled all the good trees: onely in q Kir-haráseth left they the stones thereof: howbeit they wēt about it with slings, and smote it.

16 And when the King of Moáb sawe that the battel was to sore for him, he toke with him seuen hundred men that drew the sword to breake through vnto the King of Edóm: but they coulde not.

17 Thē he toke his eldest sonne, that shulde haue reigned in his steade, & r offered him for a burnt offering vpon the wall: so that Israël was sore grieved, and they departed from him, and returned to their countrey.

CHAP. IIII.

4 God increaseth the oyle to the poore widow by Elishá.
 12 He obremeth for the Sennammite a sonne as Gods hand 28 Who dyng. 32 He raiseth him vp againe.
 40 He maketh sweete the pottage. 42 And multiplieth the loaves.

1 And one of the wiues a of the sonnes of the Prophetes cryed vnto Elishá, saying, Thy seruāt mine housband is dead, and thou knowest, that thy seruāt did b feare the Lord: and the creditour is come to take my two sonnes to be his c bondemen.

2 Then Elishá said vnto her, What shal I do for thee d tel me, what hast thou at home. And she said, Thine handmayd hath nothing at home, saue a d pytcher of oyle.

3 And he said, Go, and borrow thee vessels abroade of all thy neighbours, empty vessels, & spare not.

4 And when thou art come in, thou shalt shut the dore vpon thee & vpon thy sonnes, and powie out into e all those vessels and set aside those that are ful.

a Read Chap. 1. 3.

b And therefore fel not into det by vntirifines or prodigality, but by the hand of the Lord.

c Because I am poore and not able to pay.

d Thus God suffreth his many times to be brought to extreme necessitie, before he succor them, that afterwarde they may y^e more praise his mercie.

e The Prophe declareth hereby vnto her, that God neuer faileth to poude for his seruants, their wiues & children, if they trust in him.

5 So she departed from him, and shut the dore vpon her, and vpon her sonnes. And they broght to her, and she powred out.

6 And when the vessels were ful, she said vnto her sonne, Bring me yet a vessel. And he said vnto her, There is no mo vessels. And the oyle^f ceased.

f To augment and increase in the vessels

7 Then she came and tolde the man of God. And he said, Go, and sel the oyle, & pay them that thou art in det vnto, and liue thou and thy children of the rest.

g God here did not onely prouide for his seruants, that his dees shoulde be payed, & so kept his doctrine and professiō without flāder, but also for his wife and children

8 ¶ And on a time Elishā came to Shunē, & there a woman of great estimation cost: aimed him to eat bread: and as he passed by, he turned in thether to eat bread.

h Which shoulde be separate from the rest of the house, that he might more comodiously giue him selfe to study and prayers.

9 And she said vnto her housbād, Beholde, I knowe now, that this is an holie man of God that passeth by vs continually.

10 Let vs make^h him a litle chamber, I pray thee, with walles, and let vs set him there a bed and a table & a stole, and a candlesticke, that he may turne in thether whē he commeth to vs.

11 ¶ And on a day, he came thether and turned into the chamber, and laye therein;

12 And said to Gehazí his seruā, Call this Shunammite: and when he called her, she stode before him.

i Thus the seruants of God are not vnthankful for the benefites they receyue

13 Then he said vnto him, Say vnto her now, Beholde, thou hast had all this great care for vs, what shal we do for thee? Is there anie thing to be spokē for thee to the King or to the captaine of the hoste? And she answered, I dwel among mine owne people.

k I am content with that that God hathe set me, and can want nothing that one cā do for another

14 Againe he said, What is then to be done for her? Then Gehazí answered, In dede she hathe^l no sonne, and her housband is old.

l Which when was a reproche & therefore he wolde by his master shalde pray to God for her that she might be fruitful Gen. 18. 10.

15 Thē he said he, Call her. And he called her, and she stode in the dore.

16 And he said, At this time appointed, according to the time of life, thou shalt embrace a sonne. And she said, Oh my lord, thou man of God, do not lye vnto thine handmaid.

17 So the womā conceiued, and bare a sonne at that same season, according to the time of life, that Elishā had said vnto her.

18 ¶ And when the childe was growen, it fel on a day, that he went out to his father, & to the reapers.

m His head ached sore, and therefore he cryed thus.

19 And he said to his father, Mine head, mine head. Who said to his seruant, Bear him to his mother.

20 And he toke him and broght him to his mother, & he sate on her knees til noone, and dyed.

21 Then she went vp, and layed him on the bed of the man of God, and shut the dore vpon him, and went out.

22 ¶ Then she called to her housband, and said, Send with me, I pray thee, one of the

yong mē & one of the asses: for I wil haste to the man of God, and come againe.

23 And he said, Wherefore wilt thou go to him to day? it is nether a newe moone nor Sabbath day. And she answered, All shalbe wel.

n For at such times the people were wont to resorte to the Prophetes for doctrine and consolacion

24 Then she sadled an asse, and said to her seruant, Dryue, and go forwarde: stay not for me to get vp, except I bid thee.

25 ¶ So she went, & came vnto the man of God to mount Carmel. And whē the man of God saw her ouer against him, he said to Gehazí his seruant, Beholde, the Shunammite.

o Or, farre off

26 Runne now, I say, to mete her, and say vnto her, Art thou in helthe? is thine housband in helthe? & is the childe in helthe? And she answered, We are in helthe.

27 And when she came to the man of God vnto the mountaine, she caught him by his feet: and Gehazí went to her, to thrust her away: but the man of God said, Let her alone: for her soule is vexed within her: and the Lord hathe hid it from me, and hathe not tolde it me.

o In token of humilitie and joy that she had met with him

28 Then she said, Did I desire a sonne of my lord: did I not say, Discerne me not.

29 Thē he said to Gehazí, Gird thy loynes, and take my staffe in thine hand, and go thy way: if thou mete anie, salute him not: and if anie salute thee, answer him not: and lay my staffe vpon the face of the childe.

p Make suche speche that nothing may let thee in any way, Luk. 10. 4.

30 And the mother of the childe said, As the Lord liueth, and as thy soule liueth, I wil not leaue thee. Therefore he arose, and followed her.

31 But Gehazí was gone before thē, & had layed the staffe vpon the face of the childe, but he nether spake nor heard: wherefore he returned to mete him: and tolde him, saying, The childe is not waken.

32 ¶ Then came Elishā into the house, and beholde, the childe was dead, and layed vpon his bed.

33 He went in therefore, and shut the dore vpon them twaine, and prayed vnto the Lord.

34 After he went vp, and lay vpon the childe, and put his mouth on his mouth, and his eyes vpon his eyes, and his hand vpon his hands, and stretched him selfe vpon him, & the flesh of the childe waxed warme.

q The like did Elishā to the widowes sonne at Sarepta 1. King 17. 21 and 5 Paul Act. 20. 10 signifyng the care that ought to be in them, that beare the worde of God and are distributors of the spiratual life.

35 And he wēt from him, and walked vp and downe in the house, & went vp and spread him selfe vpon him: then the childe needed seuen times, and opened his eyes.

r Meaning oftentimes.

36 Then he called Gehazí, and said, Call this Shunammite. So he called her, which came in vnto him. And he said vnto her, Take thy sonne.

37 And she came, and fel at his feet, and

bowed her selfe to the grounde, and toke vp her sonne, and went out.

38 Afterwarde Elishá returned to Gilgál, and a famine was in the land, and the childre of the Prophetes dwelt with him. And he said vnto his seruant, Set on the great pot, and seeke pottage for the children of the Prophetes.

39 And one went out into the field, to gather herbes, and founde, as it were, a wilde vine, and gathered thereof wilde gourdes his garment full, and came and shred them into the pot of pottage: for they knewe it not.

40 So they powred out for the men to eat: and when they did eat of the pottage, they cryed out, and said, O thou man of God, death is in the pot: and they colde not eat thereof.

41 The he said, Bring meale. And he cast it into the pot, and said, Powre out for the people, that they may eat: & there was none euil in the pot.

42 ¶ Then came a man from Baal-shalísha, and broght the man of God bread of the first frutes, euen twentie loaues of barley, & full eares of corne in y huske. And he said, Giue vnto the people, that they may eat.

43 And his seruant answered, How shulde I set this before an hundred men? He said againe, Giue it vnto the people that they may eat: for thus sayth the Lord, They shal eat, and there shal remaine.

44 So he set it before them, and they did eat, and left ouer, according to the worde of the Lord.

CHAP. V.

1 Naamán the Syrian is healed of his leprosie. 16 Elisha refuseth his gifts 27 Geház is striken with leprosie, because he toke money, & raimēt of Naamán.

1 NOW was there one Naamán captaine of the hoste of the King of Arám, a great man, and honorable in the sight of his lord, because that by him y Lord had deliuered the Aramites. He also was a mightie man and valiant, but a lepre.

2 And the Aramites had gone out by bandes, & had taken a litle maid of the land of Israél, and she serued Naamans wife.

3 And she said vnto her maistres, Wolde God my lord were with the Prophet that is in Samaria. he wolde soone deliuer him of his leprosie.

4 And he went in, and tolde his lord, saying, Thus and thus saith the maid that is of the land of Israél.

5 And the King of Arám said, Go thy way thether, and I wil send a letter vnto the King of Israél. And he departed, and toke with him ten talents of siluer, and six thousand pieces of golde, and ten charge of raiments,

6 And broght the letter to the King of Is-

raél to this effect, Now when this letter is come vnto thee, vnderstād, that I haue sent thee Naamán my seruāt, that thou mayest heale him of his leprosie.

7 And when the King of Israél had red the letter, he rent his clothes, and said, Am I God, to kil and to giue life, that he doeth send to me, that I shulde heale a man from his leprosie? wherefore considre, I pray you, and se how he seketh a quarel against me.

8 But when Elishá the man of God had heard that the King of Israél had rent his clothes, he sent vnto the King, saying, Wherefore hast thou rēt thy clothes? Let him come now to me, and he shal knowe, that there is a Prophet in Israél.

9 ¶ Then Naamán came with his horses, & with his charrets, and stode at the dore of the house of Elishá.

10 And Elishá sent a messenger vnto him, saying, Go and wash thee in Iordén seuen times, and thy flesh shal come againe to thee, and thou shalt be cleansed.

11 But Naamán was wroth & went away, and said, Beholde, I thought with my selfe, He wil surely come out, and stand, and call on the Name of the Lord his God & put his hand on the place, and heale the leprosie.

12 Are not Abaná and Pharpár, riuers of Damascus, better then all the waters of Israél? may I not wash me in them, and be cleansed? So he turned, and departed in displeasue.

13 But his seruants came, and spake vnto him, and said, Father, if the Prophet had comāded thee a great thing, woldest thou not haue done it? how muche rather then, whē he saith to thee, Wash, and be cleane?

14 Then went he downe, and washed him selfe seuen times in Iordén, according to the saying of the mā of God: and his flesh came againe, like vnto the flesh of a litle childe, and he was cleane.

15 ¶ And he turned againe to the man of God, he, and all his companie, and came & stode before him and said, Beholde, now I know that there is no God in all y worlde, but in Israél: now therefore, I pray thee, take a rewarde of thy seruant.

16 But he said, As the Lord liueth (before whome I stād) I wil not receiue it. And he wolde haue constrained him to receiue it, but he refused.

17 Moreouer Naamán said, Shal there not be giue to thy seruant two mules loade of this earth? for thy seruant wil hence for the offer nether burnt sacrifice, nor offering vnto anie other god, saue vnto the Lord.

18 Herein the Lord be merciful vnto thy seruant, that when my master goeth into the house of Rimmón, to worship there, and

f That is, in the land of Israél.

g Which the Apoticaries call colloquintida, and is mosse vehement and dangerous in purging.

They feared y they were poysoned, because of the bitterness.

x It is not the quantitie of bread that satisfieth, but y blessing that God giueth

a Here appeareth that among the infidels God hath his, and also that the infidels haue them in estimation, w do good to their countrey. b Meaning, Elishá.

c That is, Naamán tolde it to the King of Syria.

d To giue this as a present to the Prophet. e He is his hand.

e The Prophet rebuketh the King because he did not consider that God was true in his promes & therefore wolde not lesue his Church destitute of a Prophet, whose prayers he wolde heare, and to whome other shulde haue recourse for comforte. f. Mans reason murmureth, when it considereth onely the signes and outward things & hath not regarde to the worde of God, which is there contained.

g This declareth that seruants ought to reuerence and loue their maistres as childre their fathers, and likewise maistres toward their seruants muste be affectioned as to wards their children Luk. 4. 27.

h Ebr blessing. i So the Lord commandeth that they that receiue freely shulde giue also freely. He seletch his conscience wouled in being present at idoles seruice, and therefore desireth God to forgite hi, lest others by his example might fall to idolatrie. for as for his owne parte he cosefeth that he wil neuer serue anie, but the true God.

and leaneth on mine hand, and I bowe
my selfe in the house of Rimmón: when
I do bowe downe, I say, in the house of
Rimmón, the Lord be merciful vnto thy
seruant in this point.

k The Pro-
phet did not
approve his
act, but after
commune man-
ner of speche,
he biddeth
him fare wel.

Vnto whome he said, **k** Go in peace.
So he departed frõ him about halfe a daies
journey of grounde.

20 And Gehazí the seruant of Elishá the
mã of God said, Beholde, my master hath
spared this Aramite Naamán, receiuing
nõt those things at his hãd that he broght:
as the Lord liueth, I wil run after him, and
take somewhat of him.

l Declaring
thereby what
Honour and at-
tention he bare
to the Prophet
his master.

21 So Gehazí followed spedely after Naamán.
And when Naamán sawe him run-
ning after him, he light downe from the
charet to mete him, and said, Is all wel?

22 And he answered, All is wel: my master
hath sent me, saying, Beholde, there be
come to me, euen now from mounte E-
phráim two yong men of the children of
the Prophetes: giue them, I pray thee, a
talent of siluer, and two chãge of gaimets.

23 And Naamán said, Yea, take two taléts:
and he compelled him, and bounde two ta-
lents of siluer in two bags, with two chan-
ge of garments, and gaue them vnto two
of his seruants, that they might beare them
before him.

m Or, fortresse,
or, secret place.

24 And when he came to the towre, he toke
them out of their hãds, and layed them in
the house, and sent away the men: and
they departed.

n Naamans
seruants.

25 ¶ Then he went in, and stode before his
maister. And Elishá said vnto him, Whẽce
comest thou, Gehazí? And he said, Thy ser-
uant went no whether.

o Was not I
present with
thee in spirit?

26 But he said vnto him, Went not mine
heart with thee when the man turned agai-
ne from his charet to mete thee? Is this a
time to take money, and to receiue gar-
ments, and oliues, and vineyardes, and
shepe, and oxen, and men seruants, and
maid seruants?

p That is, mo-
ney to by pos-
sessions with:
meaning, y^e it is
deseable in
the seruants of
God to haue
couetous min-
des

27 The leprosie therefore of Naamán shal
cleaue vnto thee, & p to thy sede for euer.
And he wēt out from his presence a lepre
white as snowe.

p To be an
example to all
such, as by
whose coue-
tousnes Gods
worde might
be vndered.

CHAP. VI.

1 Elishá maketh yro to swimme about the water & he
disloseth the King of Syrias counsel to the King of Is-
raél **13** Who sending certeine to take him, were kept
fast in Samaria. **24** Samaria is besieged and endu-
reth extreme famine.

1 And the childré of the Prophetes said
vnto Elishá, Beholde, we pray thee,
the place where we dwel with thee, is to
litle for vs.

2 Let vs now go to Iordén, that we may ta-
ke thence euerie man a beame, and make
vs a place to dwel in. And he answered,
Go.

a Or a piece
of wood fit to
buyld with

And one said, vouchsafe, I pray thee, to
go with thy seruants. And he answered, I
wil go.

So he went with them, and when they ca-
me to Iordén, they cut downe wood.

And as one was felling of a tre, the yron
fel into the water: thẽ he cryed, & said, A-
las master, it was but borowed.

**Or, the axe
head.**

And the man of God said, Where fel it?
And he shewed him the place. Then he cut
downe a piece of wood, and cast in thether,
and he caused the yron to swimme.

b God wrought
this miracu-
lously to con-
firme the au-
thorite of Elishá,
to whome he
had giuen su-
che abundãce
of his Spirit.
c Meaning, y^e
he wolde lie
in ambushe &
take the Israe-
lites at va-
wares

Then he said, Take it vp to thee. And he
stretched out his hand, and toke it.

Then the King of Arám was red against
Israél and toke counsel with his seruants,
and said, In suche and suche a place shal
be my campe.

Therefore the man of God sent vnto the
King of Israél, saying, Beware thou go
not ouer to suche a place: for there the A-
ramites are come downe.

So the King of Israél sent to the place
which the man of God tolde him, & war-
ned him of, and saved him selfe from
thence, not once, nor twise.

d The wicked
conspire no-
thing to cras-
tely, but God
can reuile it
to his seruants
& cause their
counsel to be
disclosed.

And the heart of the King of Arám was
troubled for this thing: therefore he cal-
led his seruants and said vnto them, Wil
ye not shew me, which of vs bewratheth our
counsel to the King of Israél?

Then one of his seruants said, None, my
lord, ó King, but Elishá the Prophet that
is in Israél, telleth the King of Israél, euen
the wordes that thou speakest in thy pri-
uite chamber.

e There is no-
thing so se-
cret that thou
caust go a-
bout, but he
knoweth it, &
discouereth it
vnto his King.

And he said, Go, and espie where he is,
that I may send and fetch him. And one
tolde him, sayig, Beholde, he is in Dothán.

¶ So he sent thether horses, and charets,
and a mightie hoste: and they came by
night, and compassed the citie.

f Though it had
bene nothing
in mans iudg-
ment to haue
taken Elishá,
yet y^e wicked
cruel dure &
thike they are
neuer able to
prepare power
yngou, though
it be but aga-
inst one, or a
fewe

And when the seruant of the mã of God
arose early to go out, beholde, an hoste
compassed the citie with horses and cha-
rets. Then his seruant said vnto him, Alas
master, how shal we do?

And he answered, Feare not: for they
that be with vs, are mo then they that be
with them.

g For he was
assured of
Gods helpe, &
that millions
of Angels cam-
ped about the
godlie to deli-
uer them

Then Elishá prayed, & said, Lord, I be-
seche thee, opẽ his eyes, that he maie see.
And the Lord opened the eyes of the ser-
uãt, & he looked, & beholde, the mountaine
was ful of horses & charets of fyre round
about Elishá.

h That he
may beholde
how thou hast
prepared an
armie to re-
scue vs

So they came downe to him, but Elishá
prayed vnto the Lord, & said, Smite this
people, I pray thee, with blindenes. And he
smote them with blindenes, according to
the worde of Elishá.

i Meaning, the
Syrians his e-
nemies, which
came downe,
thinking them
selues sure of
him.

And Elishá said vnto them, This is not
the way, nether is this the citie: followe

k Thus he did being led by the Spirit of God & not because he sought his owne reuengance, but onely to set forth the glory of God.

l The wicked vs reuerent & graue wordes towards the seruants of God, when they thinke to haue any comoditie by them, though in their heart they can not abyde the.

m For this gentle increate & the miracle wrought by the Prophet, did more preuaile for commune quietnes, then if they had bene ouercome in battell: for they returned no more at that time to fight against Israél, or in that Kings dayes. n The Hebrewes write, y they burned it in y siege for lacke of wood.

o Meaning, a- nie kinde of vitale, as come and wine, &c.

Dyut. 28. 17.

q Under his clothes. p Thus hypocrites, when they see Gods iudgements, thinke to please him withoutward ceremonies, whome in prosperitie, they wil not knowe.

q Meaning, Iehoram Achabs sonne who killed the Prophetes & caused Naboth to be slayed.

me, and I will lead you to the man whome ye seke. But he led them to Samaria.

20 And when they were come to Samaria, Elishá said, Lord, open their eyes that they may see. And the Lord opened their eyes, and they sawe, and beholde, they were in the middes of Samaria.

21 And the King of Israél said vnto Elishá when he sawe them, My father, shal I smite them, shal I smite them?

22 And he answered, Thou shalt not smite them: dost thou not smite them that thou hast taken with thy sworde, & with thy bowe? but set bread and water before the, that they may eat and drinke and go to their master.

23 And he made great preparacion for the: & when they had eaten & dronken, he sent them away: and they went to their master. So the bands of Arám came no more into the land of Israél.

24 But afterwarde Ben-hadád King of Arám gathered all his hoste, and went vp, & besieged Samaria.

25 So there was a great famine in Samaria: for lo, they besieged it vntil an asses head was at foure score peces of siluer, and the fourth parte of a kab of dooues a doung at five peces of siluer.

26 And as the King of Israél was going vpon the wall, there cryed a woman vnto him, saying, Helpe, my lord, o King.

27 And he said, Seeing the Lord doeth not succour thee, how shulde I helpe thee with the barn, or with the wine presse?

28 Also y King said vnto her, What aileth thee? And she answered, This woman said vnto me, Giue thy sonne, that we may eat him to day, and we wil eat my sonne to-morowe.

29 So we sod my sonne, and did eat him: and I said to her the day after, Giue thy sonne, that we may eat him, but she hath hid her sonne.

30 And when the King had heard y wordes of the woman, he rent his clothes, (and as he went vpon the wall, the people looked, and beholde, he had sackcloth within vpon his flesh)

31 And he said, God do so to me and more also, if the head of Elishá the sone of Shaphát shal stand on him this day.

32 (Now Elishá sate in his house, and the Elders sate with him.) And the King sent a man before him: but before the messenger came to him, he said to the Elders, Se ye not how this murderer sonne hath sent to take away mine head? take hede when the messenger cometh, & shut the dore, and handle him roughly at the dore: is not the sound of his masters fete behind him?

33 While he yet talked with the, beholde,

the messenger came downe vnto him, & said, Beholde, this euil cometh of y Lord: shulde I attend on the Lord any longer?

CHAP. VII.

1 Elishá propheseth plente of vntaile and other things to Samaria. 6 The Syrians runne away, and haue no man following them 17 The prince that wolde not beleue the worde of Elishá is troden to death.

1 Then Elishá said, Heare ye the worde of the Lord: thus saith the Lord, Tomorrow this time a measure of fine floure shalbe solde for a shekel, and two measutes of barley for a shekel in the gate of Samaria.

2 Then a prince, on whose hand the King leaned, answered the man of God, and said, Though the Lord wolde make windows in the heauens, colde this thing come to passe? And he said, Beholde, thou shalt see it with thine eyes, but y shalt not eat thereof.

3 Now there were foure leprouse men at y entrie in of y gate: and they said one to another, Why sit we here vntil we dye?

4 If we say, We wil entrie into the citie, the famine is in the citie, & we shal dye there: and if we sit here, we dye also. Now therefore come, and let vs fall into the campe of the Aramites: if they saue our liues, we shal liue: & if they kil vs, we are but dead.

5 So they rose vp in the twilight, to go to the campe of the Aramites: and when they were come to the vmoste parte of the campe of the Aramites, lo, there was no man there.

6 For the Lord had caused the campe of y Aramites to heare a noise of chariets & a noise of horses, & a noise of a great armie, so y they said one to another, Beholde, the King of Israél hath hired against vs the Kings of the Hittites, & the Kings of the Egyptians to come vpon vs.

7 Wherefore they arose, and fled in the twilight, & left their tentes & their horses, & their asses, euen the campe as it was, and s fled for their liues.

8 And when these lepers came to y vmost part of the campe, they entred into one tent, and did eat and drinke, and caried thence siluer and golde, and raiment, and went and hid it: after they returned, and entred into another tent, & caried thence also, and went, and hid it.

9 Then said one to another, We do not wel: this day is a day of good tidings, and we holde our peace. if we tary til day light, some mischief wil come vpon vs. Now therefore come, let vs go, and tel the Kings housholde.

10 So they came, & called vnto the porters of the citie, & tolde the, saying, We came to the campe of the Aramites, & lo, there was no man there, nether voyce of man, but horses

r So the wicked fall into a rage & desperation, if they finde not some remedie against their afflictions.

a The godlie are cured assured of Gods helpe in their necessities, but the times and houres are onely reuelled by Gods Spirit.

b To whome the King gave the charge & oversight of things, as ver. 17.

c He mocketh at y Prophetes wordes, saying that if God rained downe corne fro heauen y this colde not come to passe.

d Thy inuidie shalbe punished herein, whif thou shalt see this miracle & yet not be partaker thereof.

e For it was commanded in the Lawe that they shulde dwell aparte & not among their brethren, Leuit. 13. 46.

f Thus God nedeth no great preparacion to destroy the wicked, though they be neuer so many for he can scatter them with a small noise or shaking of a leafe.

g The wicked nedeth no greater enemy the their owne conscience to punish them.

h Or, we shalbe punished for our faults.

horses tyed and asses tyed : and the tentes are as they were.

11 And the porters cryed and declared to the Kings house within.

^h He mistrusts the Prophees wordes, & therefore colde beleue nothing, as they which are more politike then god-lieueser cast more perils then needeth

12 Then the King arose in the night, and said vnto his seruants, ^h I wil shewe you now, what the Aramites haue done vnto vs. They knowe that we are affamished, therefore they are gone out of the campe to hide them selues in the field, saying, When thei come out of the citie, we shal cathe them aliue, and get into the citie.

^l There are no more left, but that, or the rest are consumed with the famine as the rest of the people. ^{407.} two horses of the chaires, which were accustomed to drawe in the chaire.

13 And one of his seruants answered, and said, Let men take now fiue of the horses that remaine, & are left in the citie, (beholde, they are euen as all the multitude of Israél that are left therein: beholde, I say, they are as the multitude of the Israelites that are consumed) & we wil send to se.

14 So they toke two chaires of horses, and the King sent after the hoste of the Aramites, saying, Go and se.

15 And they went after them vnto Iordén, and lo, all the way was ful of clothes and vessels which the Aramites had cast from them in their haste : & the messengers returned, and tolde the King.

16 Then the people went out and spoiled the campe of the Aramites: so a measure of fine floure was at a shekel, and two measures of barley at a shekel ^k according to ^ÿ worde of the Lord.

^k Which he spake by the mouth of Elisha ver 1

17 And the King gaue the prince (on whose hand he leaned) the charge of the gate, & the people trode vpon him in the gate, and he dyed, as the man of God had said, which spake it, when the King came downe to him.

^l As the people preatled out of ^ÿ gate to runne to ^ÿ Syrians tentes where they had heard was meat, & great spoile left.

18 And it came to passe, as the man of God had spoken to the King, saying, Two measures of barley at a shekel and a measure of fine floure shalbe at a shekel, tomorrow about this time in the gate of Samaria.

19 But the prince had answered the man of God, and said, Though the Lord wolde make windowes in the heauen, colde it come so to passe? And he said, Beholde, ^ÿ shalt se it with thine eyes, but thou shalt not eat thereof.

20 And so it came vnto him: for the people trode vpon him in the gate, and he dyed.

CHAP. V III.

Elisha prophesieth vnto the Shunammite the death of seven yere 12 He prophesieth to Hazael that he shalbe King of Syria 13 He reigneth after Benhadad. 16 Jeho ram reigneth ouer Iudáh. 20 Edóm falleth from Iudáh Oboz iab succedeth Iehoram.

^l Chap 4. 35. ^a Where thou canst finde a commodious place to dwell, where is no pleantie.

1 Then spake Elisha vnto the woman, ^h whose sonne he had restored to life, saying, Vp, and go, thou, and thine house, and sojourn where thou ^a canst sojourn: for the Lord hathe called for a famine, &

it cometh also vpon the land seven yeres. 2 And the woman arose, and did after the saying of the man of God, and went bothe she & her household and sojourned in the land of the Philistims seven yeres.

3 ¶ And at the seven yeres end, the woman returned out of the land of the Philistims and went out ^b to call vpon the King for her house and for her land.

^b That is to complaine on the which had taken her possession while she was absent.

4 And the King talked with Gehazi the seruant of the man of God, saying, Tel me, I praye thee, all the great actes, that Elisha hath done.

5 And as he tolde ^c the King, how he had restored one dead to life, beholde, the woman, whose sonne he had raised to life, called vpon the King for her house & for her land. Then Gehazi said, My lord, ^o King, this is the woman, and this is her sonne, whome Elisha restored to life.

^c Gods wonderful providence appeareth in this that he caused ^ÿ King to be desirous to heare of hⁱ, whome before he contemned, & also hereby prepared an entrance to the poore widowes sute.

6 And when the King asked the woman, she tolde him: so the King appointed her an Eunuche, saying, Restore thou all that are hers, and all the ^d frutes of her landes since ^ÿ day she left the land, euē vntil this time.

^d The King caused that to be iustly restored which was wrongfully holden from her

7 ¶ Then Elisha came to Damascus, & Benhadad the King of Aram was sicke. & one tolde him, saying, The man of God is come hether.

8 And the King said vnto Hazael, Take a present in thine hand, and go mete the man of God, that thou maiest inquire of the Lord by him, saying, Shal I recouer of this disease?

9 ¶ So Hazael went to mete him, and toke the present in his hand, and of euerie good thing of Damascus, euen the burden of forty camels, and came and stode before him, and said, Thy sonne Benhadad King of Aram hathe sent me to thee, saying, Shal I recouer of this disease?

^e Of all the chiefest & precious things of ^ÿ countrey.

10 And Elisha said to him, Go, & say vnto him, Thou shalt recouer: howbeit ^ÿ Lord hathe shewed me, that he shal surely dye. 11 And he loked vpon him stedfastly til Hazael was ashamed, and the man of God wept.

^f Meaning that he shulde recouer of this disease: but he knewe ^ÿ this messenger Hazael shulde slay him to obtaine the kingdom.

12 And Hazael said, Why wepeth my lord? And he answered, Because I knowe the euil that thou shalt do vnto the children of Israél: for their strong cities shalt thou set on fyre, and their yong men shalt thou slay with the sworde, and shalt dash their infants against the stones, & rent in pieces their women with childe.

13 Then Hazael said, What is thy seruant a dog, that I shulde do this great thing? And Elisha answered, The Lord hathe shewed me, ^ÿ thou shalt be King of Aram.

^g That I shulde be without all humane and pittie.

14 ¶ So he departed from Elisha, and came to his master, who said to him, What said Elisha to thee? And he answered, He tolde me that thou shuldest recouer.

h Under pre-
tence to re-
fresh or ease
him, he steyed
him with this
cloth

2 Chro 21. 4

1 Read Chap
21. 7

k He was confir-
med in his king-
dome after his
fathers death

l The holy
Gost sheweth
hereby what
danger it is to
royne with in-
fideles

2 Sam. 7. 13.

m Which had
bene subiect
from Dauids
tyme until this
tyme of Ieho-
ram.

n This was a
citie in Iudáh
giuen to the
Leuites, Iosh
21. 13, and after
turned from
King Iehoram
because of his
idolatric.

21 Chro. 22. 2.

o Which is to
be vnderstand,
that he was
made King
when his fa-
ther reigned,
but after his
fathers death
he was confir-
med King, whē
he was fourte
two yere olde,
as 2 Chr 22. 3.

p Which was
a citie in the
tribe of Gad be-
yonde Iordē

q This is a
citie belong-
ing to the tribe of
Sachar.

15 And on the morow he toke a thicke cloth
and dipt it in water, and spread it
on his face, and he dyed: & Hazaél reig-
ned in his steade.

16 ¶ Now in the fiftē yere of Ioram the
sonne of Aháb King of Israél, and of Ie-
hoshaphát King of Iudáh, Iehoram the
sonne of Iehoshaphát King of Iudáh be-
gan to reigne.

17 He was two and thirtie yere olde, when
he began to reigne: and he reigned eight
yere in Ierusalem.

18 And he walked in the wayes of the Kings
of Israél, as did the house of Aháb: for y^e
daughter of Aháb was his wife, and
he did euil in the sight of the Lord.

19 Yet the Lord wolde not destroy Iudáh,
for Dauid his seruants sake, * as he had
promised him to giue him a light to
his children for euer.

20 ¶ In those dayes Edóm rebelled from
vnder the hand of Iudáh, & made a King
ouer them selues.

21 Therefore Ioram went to Zair, and all
his charrets with him, & he arose by night,
and smote the Edomites which were a-
bout him with the captaines of the cha-
retts, and the people fled into their ten-
tes.

22 So Edóm rebelled from vnder the hand
of Iudáh vnto this day. then Libaáh re-
belled at that same tyme.

23 Concerning the rest of the actes of Ior-
am and all that he did, are they not wri-
ten in the booke of the Chronicles of the
Kings of Iudáh?

24 And Ioram slept with his fathers, & was
buried with his fathers in the citie of
Dauid. And Ahaziáh his sonne reigned
in his steade.

25 ¶ In the twelfē yere of Ioram the sonne
of Aháb King of Israél did Ahaziáh the
sonne of Iehoram King of Iudáh begin
to reigne.

26 ¶ Two and twentie yere olde was Aha-
ziáh when he began to reigne, & he reig-
ned one yere in Ierusalem, & his mothers
name was Athaliáh y^e daughter of Omri
King of Israél.

27 And he walked in the way of the house
of Aháb, and did euil in the sight of the
Lord, like the house of Aháb: for he was
the sonne in lawe of the house of Aháb.

28 And he went with Ioram the sonne of
Aháb to warre against Hazaél King of A-
ram in Ramóth Gileád, and the Arami-
tes smote Ioram.

29 And King Ioram returned to be healed
in Izreél of the wounds which the A-
ramites had giuen him at Ramáh, when he
fought against Hazaél King of Arám.
And Ahaziáh the sonne of Iehoram King
of Iudáh went downe to see Ioram the

sonne of Aháb in Izreél, because he was
sicke.

CHAP. IX.

6 Iehú is made King of Israél, 24 And killeth Iehoram
the King thereof, 27 And Ahaziáh, otherwise called
Ochozias, the King of Iudáh, 33 And causeth Iezé-
bel to be cast downe out of a window, and the dogs
did eat her.

1 ¶ Then Elishá the Prophet called one of
the children of the Prophetes, and
said vnto him, * a Garde thy loynes and
take this boxe of oyle in thine hand, and
get thee to Ramóth Gileád.

2 And when thou commist thither, loke
where is Iehú the sonne of Iehoshaphát,
the sonne of Nimshi, and go, and make
him arise vp from among his brethren, &
lead him to a secret chamber.

3 Then take the boxe of oyle, and powre it
on his head, & say, Thus sayeth the Lord,
I haue anointed thee for King ouer Israél.
then open the dore, and flee without anie
tarying.

4 So the seruant of the Prophet gate him
to Ramóth Gileád.

5 And whē he came in, beholde, the captai-
nes of the armie were sitting. And he said,
I haue a message to thee, o captaine. And
Iehú said, Vnto which of all vs? And he
answered, To thee, o captaine.

6 And he arose, and went into the house,
and he powred the oyle on his head, and
said vnto him, Thus saith the Lord God
of Israél, I haue anointed thee for King
ouer the people of the Lord, ouer Isra-
raél.

7 And thou shalt smite the house of Aháb
thy master, that I may auenge the blood
of my seruants the Prophetes, & the blo-
od of all the seruants of the Lord * of the
hand of Iezébel.

8 For the whole house of Aháb shalbe de-
stroyed: and * I wil cut of from Aháb, him
that maketh water against the wall, as wel
him that is shut vp, as him that is left in
Israél.

9 And I wil make the house of Aháb like
the house * of Ieroboám the sonne of Ne-
bát, & like the house * of Baashá the sonne
of Ahiáh.

10 And the dogs shal eat Iezébel in the
field of Izreél, and there shalbe none to
burye her. And he opened the dore, and
fled.

11 ¶ Then Iehú came out to the seruants
of his lord. And one said vnto him, Is all
wel? wherefore came this mad fellowe
to thee? And he said vnto them, Ye knowe
the man, and what his talke was.

12 And they said, It is false, tel vs it now.
Then he said, Thus and thus spake he to
me, saying, Thus saith the Lord, I haue
anointed thee for King ouer Israél.

13 Then

1. Kin. 19. 17.
a Prepare thy
self: to go di-
ligenly about
thy busines:
for in those
countreis they
use long gar-
ments, which
they tucked
vp, when they
wet about car-
nest busines
* Ebr from chā-
ber to chamber.

b This annoin-
ting was for
Kings, Priests
& Prophetes,
which were
all figures of
Mesiáh. In
whome these
thre offices
were accom-
plished
1 Kin. 25. 21.

1 Kin 14. 10.
& 21. 21.

1 Kin 14. 10.
& 21. 30.

1 King 10. 3.
c That is, the
rest of the ar-
mie, whome
he called be-
fore, his bre-
thren vers. 2.
d In this edi-
tation the
worlde hathe
the ministers
of God. nor
withstādig for
as muche as y^e
worlde hathe
euer slandered
the children
of God, (yea
they called y^e
sonne of God
a deceiver &
said he had y^e
deuill) there-
fore they ought
not to be dis-
couraged.

13 Then they made haste, and toke euerie man his garment, and put it vnder him on the top of the staires, and blewe the trumpet, saying, Iehú is King.

14 So Iehú the sonne of Iehoshaphát the sonne of Nimshí cõspired against Iorám (Now Iorám kept Ramóth Gileád, he & all Israél because of Hazaél Kíng of Arám.

15 And * King Iorám returned to be healed in Izreél of the woundes, which the Aramites had giuen him, when he foght with Hazaél King of Arám) and Iehú said, If it be your mindes, let no man departe and escape out of the citie, to go & rel in Izreél.

16 So Iehú gate vp into a charet, and went to Izreél: for Iorám laye there, and * Ahaziáh King of Iudáh was come downe to se Iorám.

e God had thus ordeined, as is red 2 Chro 22.7. y this wicked & idolatrous King, who was more ready to gratifie wicked Iorám, thē to obey y wil of God, thulde perish w him, by whose meanes he thought to haue bene stronger.

17 And the watchman that stode in the towre in Izreél, spyed the companie of Iehú as he came, and said, I se a companie. And Iehorám said, Take a horseman and send to mete them, that he may say, Is it peace?

18 So there went one on horsebacke to mete him, and said, Thus saith the King, Is it peace? And Iehú said, What hast thou to do with peace? turne behinde me. And the watchemā tolde, saying, The messenger came to them, but he commeth not againe.

Or, followe me.

19 Then he sent out another on horsebacke, which came to them, and said, Thus saith the King, Is it peace? And Iehú answered, What hast thou to do with peace? turne behinde me.

20 And the watchman tolde, saying, He came to them also, but commeth not againe, and the marching is like the marching of Iehú the sonne of Nimshí: for he marcheth furiously.

f As one that went earnestly about his enterprise.

21 ¶ Then Iehorám said, Make readie: and his charet was made readie. And Iehorám King of Israel and Ahaziáh King of Iudáh went out ether of them in his charet against Iehú, and met him in the field of Nabóth the Izreelite.

22 And when Iehorám sawe Iehú, he said, Is it peace, Iehú? And he answered, What is peace? the whoredomes of thy mother Iezébel, and her witchcraftes are yett in great number.

g Meaning, that forasmuche as God is their enemy because of their finnes, that he will euer stirre vp some to reuenge his cause.

23 Then Iehorám turned his hand, & fled, and said to Ahaziáh, O Ahaziáh, there is treason.

24. But Iehú toke a bowe in his hand, and smote Iehorám betwene the sholders, that the arrowe went through his heart: and he fel downe in his charet.

25 Thē said Iehú to Bidkár a captaine, Take, & cast him in some place of the field of Nabóth the Izreelite: for I remember

that when I and thou rode together after Aháb his father, the Lord^o layed this burden vpon him.

Or, shake the prophete against him. 1 King 22.28

26 * Surely I haue sene yesterday the blood of Nabóth, and the blood of his^b sonnes, said the Lord, and I wil render it thee in this field: saith the Lord: now therefore take and cast him in the field, according to the worde of the Lord.

h By this place it is cundē, that Iezébel caused bothe Nabóth & his sonnes to be put to death y Aháb might enioye his vineyarde more quietly: for els his children might haue claimed possession. 1 After that he was wounded in Samaria he fled to Megiddó, which was a citie of Iudáh.

27 But when Ahaziáh the King of Iudáh sawe this, he fled by the way of the gardé house: and Iehú pursued after him, & said, Smite him also in the charet: & thei smote him in the going vp to Gur, which is by Ibleám. And he fled to Megiddó, and there dyed.

28 And his seruants caryed him in a charet to Ierusalém, & buried him in his sepulchre with his fathers in y citie of Daurid.

k That is, eleuen whole yeres: for Chap. 8.25 before, when he said that he began to reigne the twelthe yere of Iorám, he taketh parte of y yere for the whole.

29 ¶ And in the^k eleuenth yere of Iorám the sonne of Aháb, begā Ahaziáh to reigne ouer Iudáh.

l B. King of an haute & cruel nature, she wolde still retaine her princelic state and dignitie.

30 And when Iehú was come to Izreél, Iezébel heard of it, and painted her face, and tired her head, & looked out at a wyndow.

31 And as Iehú entred at the gate, she said, Had^m Zimrí peace, w^e slewe his master?

m As though she wolde say, Can any traitor, or any y riseth against his superior, haue good success? read f 1 King 16.10.

32 And he lift vp his eyes to the windowe, and said, Who is on my side, who? Then two or thre of herⁿ Eunuchs looked vnto him.

n This he did by the motion of the Spirit of God, y her blood shulde be shed, that had shed the blood of innocents, to be a spectacle and example of Gods iudgements to all tyrants.

33 And he said, Cast her downe: and they cast her downe, and he spinkled of her blood vpon the wall, and vpon the horses, and he trode her vnder fote.

34 And whē he was come in, he did eat and drinke, and said, Visite now yonder cursed woman, and bury her: for she is a Kings daughter.

o To wit, of y Kíng of Zidon, 1 King. 16.31. Or, chief seruants.

35 And thei went to bury her, but thei found no more of her then the skul & the scete, and the palmes of her hands.

36 Wherefore they came againe and tolde him. And he said, This is the worde of the Lord, which he spake by his seruāt Eliiáh the Tishbite, saying, * In the field of Izreél shal the dogs eat the flesh of Iezébel.

37 And the carkers of Iezébel shalbe as doung vpō the grounde in the field of Izreél, so y none shal say, P This is Iezébel.

p Thus Gods iudgements appear enen in this worlde against the that suppress his worde & persecute his seruants.

CHAP. X.

6 Iehú causeth the seuentie sonnes of Aháb to be slayne. 13 And after that forty and two of Ahazabhs brethren he killeth also all the priests of Baal 35 After his death, his sonne reigneeth in his steade.

1 A Háb had now seuentie^a sonnes in Samaria. And Iehú wrote letters, & sent to Samaria vnto the rulers of Izreél, & to the Elders, and to the bringers vp of Ahabs children, to this effect,

a The Scripture vseth to call the sonnes y are ether children, or nephewes.

2 Now when this letter commeth to you, (for ye haue with you your masters sonnes, ye haue with you bothe chariats and

horses, and a defended citie, and armour)

3 Consider therefore which of your masters sonnes is best and moste mete, & set him on his fathers throne, and fight for your masters house.

4 But thei were exceedingly afraied, & said, Beholde, two Kings colde not stand before him, how shal we then stand?

5 And he that was gouernour of Ahabs house, and he that ruled the citie, and the Elders, and the bringers vp of the childre sent to Iehú, saying, We are thy seruants, and wil do all that thou shalt byd vs: we wil make no King: do what semeth good to thee.

6 ¶ Then he wrote another letter to them, sayig, If ye be mine, & wil obey my voice, take the heades of the men that are your masters sonnes, and come to me to Izreél by tomorowe this time. (Now the Kings sonnes, *euens* seuentie persones were with the great men of the citie, which brought them vp)

7 And when the letter came to them, they toke the Kings sonnes, and slewe the seuentie persones, and laied their heades in baskets, and sent them vnto him to Izreél.

8 ¶ Then there came a messenger & tolde him, saying, Thei haue broght the heades of the Kings sonnes. And he said, Let the lay them on two heapes at the entring in of the gate vntil the morning.

9 And whē it was day, he went out, & stode & said to all the people, Ye be righteous: beholde, I conspired against my master, & slewe him: but who slewe all these?

10 Knowe now that there shal fall vnto the earth nothing of the worde of the Lord, which the Lord spake concerning y^e house of Aháb: for the Lord hathe broght to passe the things that he spake by his seruant Eliáh.

11 So Iehú slewe all that remayned of the house of Aháb in Izreél, and all that were great with him, and his familiars and his priests, so that he let none of his remaine.

12 ¶ And he arose, and departed and came to Samaria. And as Iehú was in the waye by an house where the shepherdes did there,

13 He met with the brethren of Ahaziáh King of Iudáh and said, Who are ye? And thei answered, We are the brethren of Ahaziáh, & go downe to salute the children of the King and the children of the queene.

14 And he said, Take them aliue. And thei toke them aliue, & slewe them at the well beside the house where y^e shepe are shorne, *euens* two and fourtie men, and he left not one of them.

15 ¶ And when he was departed thence, he

met with Iehonadáb the sonne of Recháb comming to mete him, and he blessed him, and said to him, Is thine heart vp-right, as mine heart is toward thine? And Iehonadáb answered, Yea, douteles. Then giue me thine hand. And when he had giuen him his hand, he toke him vp to him into the charet.

16 And he said, Come with me, and see the zeale that I haue for the Lord: so they made him ryde in his charet.

17 And when he came to Samaria, he slewe all that remained vnto Aháb in Samaria, til he had destroyed him, according to the worde of the Lord, which he spake to Eliáh.

18 Then Iehú assembled all the people, and said vnto them, Aháb serued Bál a litle, but Iehú shal serue him muche more.

19 Now therefore call vnto me all the prophets of Bál, all his seruants, and all his priests, and let not a man be lacking: for I haue a great sacrifice for Bál: whosoever is lacking, he shal not liue. But Iehú did it by a subtiltie to destroye the seruants of Bál.

20 And Iehú said, Proclaime a solempne assēblie for Bál. And thei proclaimed it.

21 So Iehú sent vnto all Israél, and all the seruants of Bál came, and there was not a mā left that came not. And thei came into the house of Bál, & the house of Bál was ful from end to end.

22 Then he said vnto him that had y^e charge of the vestric, Bring forth the vestements for all the seruants of Bál. And he broght them out vestements.

23 And when Iehú went, & Iehonadáb the sonne of Recháb into the house of Bál, he said vnto the seruants of Bál, Searche diligently, and loke, lest there be here with you any of the seruants of the Lord, but the seruants of Bál onely.

24 And when thei went in to make sacrifice & burnt offering, Iehú appointed fourescore men without, and said, If anye of the men whome I haue broght into your hands, escape, his soule shall be for his soule.

25 And when he had made an end of the burnt offering, Iehú said to the garde, and to the captaines, Go in, slaye them, let not a man come out. And they smote the with the edge of the sworde. And the garde, and the captaines cast them out, & went vnto the citie, where was the temple of Bál.

26 And they broght out the images of the temple of Bál, and burnt them.

27 And they destroyed the image of Bál, and threwe downe the house of Bál, and made iakes of it vnto this day.

28 So Iehú destroyed Bál out of Israél.

29 But f. o. the finnes of Ieroboám y^e sonne of

b He wrote this to proue them whether thei wolde ca-
ke his parte
or no.

c God as a iu-
ste iudge puni-
sheth the wic-
ked children
of wicked pa-
rents vnto the
thirde & fourt
generacion.

d Ye can not
surely condēne
me: for the
Kings death,
seing ye haue
done the like
to his posteri-
ur: for y^e Lord
commanded
me, and moued
you to execute
this his iudge-
ment
Ebr. by the
hand of
1 Kings 21.29

e Meaning, &
were the ido-
latro^s priests

f Thus Gods
vengeance is
vpon the that
haue any par-
te or familia-
ritie with the
wicked.

g For he fea-
red God and
lamented the
wickednes of
those times:
therefore Ie-
há was glad
to ioyne with
him: of Re-
cháb read
Iere. 35.2
10. praised God
for him.

h Here Bál
is taken for
Acheróh the
idole of the
Zidonians, &
Iezébel can-
sed to be wor-
shipped, as it
also is vied. 6
King 16.32. &
22.54.

i Ebr. sacrifice.

i Thus God
wolde haue
his seruants
preserued, and
idolaters des-
troyed. as in
his Lawe he
grieth ex-
presse comma-
ndment, Dour.

10, be shal dye
for him.

k Which citie
was nere to
Samaria.

of Nebát which made Israél to sinne, Iehú departed not frõ them, *nether from the golden calves that were in Beth-el and that were in Dan.*

30 ¶ And the Lord said vnto Iehú, Because thou hast diligently executed that which was right in mine eyes, *and hast done vnto the house of Aháb according to all things that were in mine heart, therefore shal thy*

31 *sonnes vnto the fource generacion sit on the throne of Israél.* But Iehú regarded not to walke in *the lawe of the Lord God of Israél with all his heart: for he departed not from the finnes of Ieroboám, which made Israél to sinne.*

32 In those dayes the Lord began to *lothe* Israél, and Hazaél smote them in all the coastes of Israél,

33 From Iordén Eastwarde, *even* all the land of Gileád, the Gadites, and the Reubenites, and them that were of Manasséh, from Aroér (which is by the riuier Arnón) and Gileád and Bashán.

34 Concerning the rest of the actes of Iehú, and all that he did, and all his valiant dedes, are they not written in the boke of the Chronicles of the Kings of Israél?

35 And Iehú slept with his fathers, and they buried him in Samaria, and Iehoaház his sonne reigned in his steade.

36 And the time that Iehú reigned ouer Israél in Samaria is eight and twetic yeres.

CHAP. XI.

1 *Athaliáh putteth to death all the Kings finnes, except Ioásh the sonne of Ohozáh. 4 Ioásh is appointed King 15 Iehoiadá causeth Athaliáh to be slaine 17 He maketh a couenant betwene God and the people. 18 Baal and his prests are destroyed.*

1 **T**HEN* Athaliáh y^e mother of Ahaziáh. *whē she saw that her sonne was dead, she arose, & destroyed all the Kings sedē.*

2 *But Iehoshéba y^e daughter of King Forám, and sist^r to Ahaziáh^b toke Ioásh the sonne of Ahaziáh, & stalle him from among the Kings sonnes that shulde be slaine, bo: he him and his nource, keep^{ng} them in the bed^c chāber, and they hid him from Athaliáh, so that he was not slaine.*

3 *And he was with her hid in the house of the Lord six yere: and Athaliáh did reigne ouer the land.*

4 ¶ And the seuēth yere^d Iehoiadá sent & toke the captaines ouer hundreth, with other captaines and them of the garde, and caused them to come vnto him into the house of the Lord, & made a couenāt with thē; & toke an oth of them in the house of the Lord, & shewed thē the Kings sonne.

5 And he cōmanded thē, saying, This is it that ye must do, The third parte of^e you; that cometh on the Sabbath, shal^f warde towarde the Kings house.

6 And another third parte in y^e gate of^s Sur: and another third parte in the gate behinde

them of the garde: & ye shal kepe watche in the house of Massáh.

7 And two partes of you, *that is, all that h^e go out on the Sabbath day, shal kepe y^e watche of the house of the Lord about the King.*

8 And ye shal compasse the King round about, euerie man with his weapon in his hand, and whosoever commeth within the ranges, lethim be slaine: be you with the King, as he goeth out and in.

9 ¶ And the captaines of the hundreth did according to all that Iehoiadá the Priest cōmanded, & they toke euerie man his mē that entred in to their charge on theⁱ Sabbath with them that went out of it on the Sabbath, and came to Iehoiadá the Priest.

10 ^k And the Priest gaue to the captaines of hundreth the speares and the shields that were King Dauids, and were in the house of the Lord.

11 And the garde stode, euerie mā with his weapon in his hand, from the right side of the house to the left side, about the altar & about the house, round about the King.

12 Then he broght out^l the Kings sonne, and put the crowne vpo him and gaue him^m the Testimonie, & they made him King: also they annointed him, and clapt their hands, and said, God saue the King.

13 ¶ And when Athaliáh heard the noyse of the running of the people, she came in to the people in the house of the Lord.

14 And when she looked, beholde, the King stode by aⁿ pillar, as the maner was, and the princes and the trumpeters by the King, and all the people of the land reioyced, & blew with trumpets. Then Athaliáh rent her clothes, and cryed, Treason; treason.

15 But Iehoiadá the Priest cōmanded the captaines of the hundreth: that had the rule of the hoste, and said vnto them, Haue her forthe^o of the ranges, & he that^p followeth her, let him dye by the sworde: for the Priest had said, let her not be slaine in the house of the Lord.

16 Then they layed hāds on her, & she went by the way, by the w^h the horses go to the house of y^e King, and there was she slaine.

17 And Iehoiadá made a couenant betwene the Lord and^p the King, and the people, that they shulde be the Lords people: likewise betwene the^q King and y^e people.

18 Then all the people of the land wēt into the house of Báal, and destroyed it with his altars, & his images brake they downe courageously, and slewe Mattán the priest of Báal before the^r altars: & the^s Priest set a garde ouer the house of the Lord.

19 Then he toke the captaines of hundreth, and the other captaines, and the garde, and all the people of the land: and they broght the King from the house of the Lord, and came by y^e way of the gate of y^e garde to y^e

1 Thus God approueth & rewardeth his zeale, in executing Gods iudgement, albeit his wickednes was afterward punished.

2 Or, so cut them off.

2 Chro 22, 20. 3 Meaning all y^e post. ritie of Iehoshaphāt, to whom the kingdome appertained, thus God vied the crueltie of this woman to destroye the whoic familie of Aháb

4 The Lord promised to mainteine the familie of Dauid and not to quenche the light thereof: therefore he moued the heart of Iehoshéba to preferue him

5 Where the Priests did lye 2 Chro 23, 3. d The chief Priest Iehoshébas housbād. c Of the Lectures, which had charge of the keeping of the temple and kept watche by course

f That none shulde come vpon thē, while they were crowning the King g Called the East gate of the Temple.

Or, that none brake his ordre whose charge is ended.

1 Read vers 6 and 7

k To wit, Iehoiadá.

l That is, Ioásh, which had bene kept secret six yeres m Meaning, y^e Lawe of God, which is his chief charge & whereby ouerly has throne is established.

n Where the Kings place was in the temple.

o Or, out of the Temple p To take her parte

q That bothe the King and y^e people shulde mainteine the true worship of God and destroy all ido latric

r That he shulde gouerne, and they obey in the feare of God r Euen in the place whē he had blasphemed God and thought to haue bene holpē by his idole, sicke God powred his vengeance vpo him.

s To wit, Iehoiadá.

Kings house: & he fate him downe on the throne of the Kings.

20 And all the people of the land reioyced, and the citie was in quiet. for they had slaine Athaliáh with the sworde beside the Kings house.

a Which by her crueltye & perfectiõ had vexed y^e ho-
se land before.

21 Seuen yere olde was Iehoásh when he began to reigne.

CHAP. XII.

¶ Iehoásh maketh provision for the repairing of the Temple. 16 He stayeth the King of Syria by a present fro coming against Ierusalém. 20 He is killed by one of his seruants.

¶ 2 Chron. 14.

1 IN the seüenth yere of Iehú Iehoásh began to reigne, and reigned fourty yeres in Ierusalém, and his mothers name was Zibiáh of Beer-sheba.

2 And Iehoásh did that which was good in the sight of the Lord all his time that Iehoiadá the Priest taught him.

3 But the hie places were not taken away: for the people offred yet and burnt incense in the hie places.

a So long as rulers give ease to the true ministers of God, they prosper

b So hard a thing it is for them, that are in autoritie to be brought to the perfite obedience of God.

c That is, the money of redẽption, Exod 30, 12: also the money which the Priest vailed y^e vowes at, Leu. 27, 2. & their fre libe-
ralitie.

d For the Temple which was buyt an hundredth fiftie & sixe yeres before, had many things decayed in it, bothe by the negligence of the Kings his predecessors, and also by y^e wickednes of the idolaters

e He taketh from them the ordering of y^e money because of their negligence.

4 ¶ And Iehoásh said to the Priests, All the siluer of dedicate things that be brought to the house of the Lord, that is, the money of them that are vnder the counte, the money that euerie man is set at, and all the money that one offreth willingly, and bringeth into the house of the Lord,

5 Let the Priests take it to them, euerie mã of his acquaintance: and they shal reparaire the broken places of the house, where soeuer anie decaye is found.

6 ¶ Yet in the thre and twentieth yere of King Iehoásh the Priests had not mended that which was decayed in the Temple.

7 Then King Iehoásh called for Iehoiadá the Priest, and the other Priests, and said vnto them, Why reparaire ye not the ruines of the Temple now therefore: receiue nomore money of your acquaintance, excepte ye deliuer it to reparaire the ruines of the Temple.

8 So the Priests consented to receiue nomore money of the people, nether to reparaire the decayed places of the Temple.

9 Then Iehoiadá the Priest toke a chest & bored an hole in the lid of it, and set it beside the altar, on the right side, as euerie man commeth into the Temple of the Lord. And the Priests that kept the dore, put therein all the money that was brought into the house of the Lord.

f That is, on the South side.

¶ Or, west.

10 And when they sawe there was muche money in the chest, the Kings secretay came vp & the hie Priest, and put it vp after that they had tolde the money that was founde in the house of the Lord,

11 And they gaue the money made ready into the hands of them, that vndertoke the worke, and that had the ouersight of the house of the Lord: and they payed it

g For the King had appointed other which were mete for that purpose. Chap 22, 5

out to the carpenters and buylders that wrought vpon the house of the Lord,

12 And to the masons and hewers of stone, and to bye tymber and hewed stone, to reparaire that was decayed in the house of the Lord, and for all that which was layed out for the reparaicion of the Temple.

13 Howbeit there was not made for the house of the Lord bowles of siluer, instrumets of musike, basons, trumpets, nor anie vessels of golde, or vessels of siluer of the money that was brought into the house of the Lord.

14 But they gaue it to the workemẽ, which repaired therewith the house of the Lord.

15 Moreouer, they rekened not with the men, into whose hands they deliuered that money to be bestowed on workmen: for they dealt faithfully.

16 The money of the trespassse offering and the money of the sinne offerings was not brought into y^e house of the Lord: for it was the Priests.

17 ¶ Then came vp Hazaél King of Arám, and foght against Gath and toke it, and Hazaél set his face to go vp to Ierusalém.

18 And Iehoásh King of Iudáh toke all the hallowed things that Iehoshaphát, & Iehorám, and Ahaziáh his fathers Kings of Iudáh had dedicate, and that he him selfe had dedicated, and all the golde that was soude in the treasures of the house of the Lord and in the Kings house, and sent it to Hazaél King of Arám, and he departed from Ierusalém.

19 Concerning the rest of the actes of Ieoásh and all that he did, are they not written in the boke of the Chronicles of the Kings of Iudáh

20 ¶ And his seruants arose and wrought treason, and slewe Ioásh in the house of Milló, when he came downe to Sillá:

21 Euen Tozachár the sonne of Shimeath, and Iehozabáb the sonne of Shomér his seruants smote him, and he dyed: and they buried him with his fathers in the citie of Dauid. And Amaziáh his sonne reigned in his steade.

h For these men had onely the charge of the reparaicion of the Temple, and the rest of y^e money was brought to the King, who caused these afterwarde to be made. 2 Chron. 24, 14.

i After the death of Iehoiadá Ioásh fel to idolatrye therefore God reuegeth him, and stirreth vp his enemye against him, whome he pacified with y^e treasures of the Temple for God wolde not be serued with those gifts, seeing the Kings heart was wicked.

k Because he had put Zacharie the sonne of Iehoiadá to death. 2 Chron 24, 25. I Read 2 Sam. 5, 9 Or, Tozachár.

CHAP. XIII.

¶ Iehoaház the sonne of Iehú is deliuered into the hãde of the Syrians. 3 He prayeth vnto God and is deliuered. 9 Ioásh his sonne reigneth in his steade. 24 Hazaél dyeth. 26 Elishá dyeth.

1 IN the thre and twentieth yere of Ioásh the sonne of Ahaziáh King of Iudáh, Iehoaház the sonne of Iehú begã to reigne, ouer Israél in Samaria, and he reigned seuentene yere.

2 And he did euil in the sight of the Lord, and followed the sinnes of Ieroboám the sonne of Nebát, w^{ch} made Israél to a sinne, and departed not therfrom.

3 And the Lord was angry with Israél, and deli-

a By worshipping the calves which Ieroboám did cica in Israél

deliuered them into the hand of Hazaél King of Arám, and into the hand of Benhadad the sonne of Hazaél, all ^b his dayes.

4 And Iehoaház befoght the Lord, and the Lord heard him: for he sawe the trouble of Israél, wherewith the King of Arám troubled them.

5 (And the Lord gaue Israél a ^c deliuerer, so that they came out from vnder the subiection of the Aramites. And the children of Israél ^d dwelt in their tentes as ^e before time.

6 Neuertheles they departed not from the finnes of the house of Ieroboám which made Israél sinne, but walked in them. euen the ^e groue also remained stitil in Samaria)

7 For he had left of the people to Iehoaház but fiftie horsemen, and ten charets, & ten thousand footemen, because the King of Arám had destroyed them, and made them like dust beaten to poude.

8 Concerning the rest of the actes of Iehoaház and all that he did, and his valiant dedes, are they not written in the boke of the Chronicles of the Kings of Israél?

9 And Iehoaház slept with his fathers, and they buryed him in Samaria, and Ioásh his sonne reigned in his steade.

10 ¶ In the seuē and thirtieth yere of Ioásh King of Iudáh began Iehoásh the sonne of Iehoaház to reigne ouer Israél in Samaria, and reigned sixtene yere,

11 And did euil in the sight of the Lord: for he departed not from all the finnes of Ieroboám the sonne of Nebát that made Israél to sinne, but he walked therein.

12 Concerning the rest of the actes of Ioásh and all that he did, and his valiant dedes, and how he foght against Amaziáh King of Iudáh, are they not written in the boke of the Chronicles of the King of Israél?

13 And Ioásh slept with his fathers, & Ieroboám fate vpon his seat: & Ioásh was buryed in Samaria among y^e Kings of Israél.

14 ¶ When Elishá fel sicke of his sicknes, whereof he dyed, Ioásh the King of Israél came downe vnto him, and wept vpon his face, & said, ^b O my father, my father, the charret of Israél, & the horseme of y^e same.

15 Thē Elishá said vnto him, Take a bowe and arowes. And he toke vnto him bowe and arowes.

16 And he said to the King of Israél, Put thine hand vpon the bow. And he put his hand vpon it. And Elishá put his hands vpon the Kings hands,

17 And said, Open the window ⁱ Eastward. And when he had opened it, Elishá said, Shote. And he shot. And he said, Beholde the arowe of the Lords deliuerance & the arowe of deliuerance against Arám: for thou shalt smite y^e Aramites in Aphék, til thou hast consumed them.

Againe he said, Take the arowes. And he toke them. And he said vnto the King of Israél, Smite the ground. And he smote thrise, and ceased.

19 Then the man of God was ^k angry with him, and said, Thou shuldest haue smiten siue or six times, so thou shuldest haue smitten Arám, til thou hadest consumed it, where now thou shalt smite Arám but thrise.

20 ¶ So Elishá dyed, & they buryed him. And *certeine* bands of the Moabites came into the land that yere.

21 And as they were buying a man, beholde, they sawe the souldiers: therefore they cast the man into the sepulchre of Elishá. And when the man was downe, & touched the bones of Elishá, ^l he ^l reuiued & stode vpon his fete.

22 ¶ But Hazaél King of Arám vexed Israél all the dayes of Iehoaház.

23 Therefore the Lord had ^m mercie on thē, and pitied them, and had respect vnto thē because of his couenant with Abraham, Izhák, and Iaakób, and wolde not destroy them, nether cast he them from him as ^m yet.

24 So Hazaél the King of Arám dyed: and Benhadad his sonne reigned in his steade.

25 Therefore Iehoásh y^e sonne of Iehoaház returned, and toke out of the hād of Benhadad the sonne of Hazaél y^e cities which he had taken away by waire out of the hand of Iehoaház his father: for thre times did Ioásh beat him, and restored the cities vnto Israél.

CHAP. XIII.

Amaziáh the King of Iudáh putteth to death them that serue his father, 7 And after smureth Edóm. 17 Ioásh dyeth, and Ieroboám his sonne succedeth him. And after him reigneth Zachariáh.

1 The secōde yere of Ioásh sonne of Iehoaház King of Israél reigned ^o Amaziáh the sonne of Ioásh King of Iudáh.

2 He was siue and twentie yere olde when he began to reigne, and he reigned nine and twentie yere in Ierusalém, & his mothers name was Iehoadán of Ierusalém.

3 And he did ^p vprightly in the sight of the Lord, yet not like Daud his father, but did according to all that Ioásh his father had done.

4 Notwithstanding the hie places were not taken away: for as yet the people did sacrifice & burnt incense in the hie places.

5 ¶ And when the kingdome was confirmed in his hād, ^q he slewe his seruants which had killed the King his father.

6 But the children of those that did slay him, he ^r slewe not, accordig vnto that that is written in the boke of the Lawe of Moyses, wherein the Lord commanded, saying,

^b While Iehoaház liued.

^c To wit, Iehoásh the sonne of Iehoaház.

^d Safely and without danger ^e Ebr 45 yesterday and before yesterday.

^e Wherein they did comit their idolatrie, & which the Lord had commāded to be destroyed, Deu 16, 20. ^f That is, Hazaél and Benhadad his sonne, as verſe read of Hazaél Chap 8, 12

^g His chief purpose is to describe the kingdome of Iudáh & how God performed his promes made to the house of Daud but by the way he sheweth how Israél was afflicted and punished for their great idolatrie, who though they had now degenerated, yet God bothe by sending the sun dry Prophetes and diuers punishments did call them vnto him againe

^h Thus they vsed to call y^e Prophetes and seruants of God by whome God blessed his people, as chap 2, 12 meaning that by their prayers they did more prosper their countrey, the by force of armes.

ⁱ That is, toward Syria. So that he did not onely prophetic with wordes, but also confirmed him by these signes that he shulde haue y^e victorie.

^k Because he ſeme I conceit to haue victorie against the enemies of God for twise or thrise, and had not a zeale to overcome them continually and to destroy them utterly.

^l Eccles 48, 14. By this miracle God confirmed the autoritie of Elishá whose doctrine in his life they contemned, y^e at this sight they might returne & embrace the same doctrine.

^m That is, vntil their finnes were come to a full measure, & there was no more hope of amendment.

^o Chro. 25, 1

^p In the begining of his reign he ſemed to haue an outward shewe of godlines, but afterwards he became an idolater, & worshipped the idoles of y^e Idumeas. Chap. 12, 20.

^q Because they nether consulted nor were partakers with their fathers in that act.

Deut 24.16. or 2k. 18.20.

The fathers shal not be put to death for the children, nor the children put to death for the fathers: but euery má shal be put to death for his owne sinne.

For the idumeans, whom Danid had brought to subjection, did rebelle in the tyme of Iehorám sonne of Iehozabab. Or, the soure, or, rocke. d Leuis fight had to hand & trye it by batel, and not destroye one anothers cities. e By this parrable Iehoash compareth him selfe to a cedre tree because of his great kingdome ouer ten tribes, and Amaziáh to a thistle, because he ruled but ouer two tribes, and the wilde beasts are Iehoashs souldiers that spoiled the cities of Iudah. f brag of thy victorie, so y thou taste at home and annoyce me not.

7 He slewe also of Edóm in the valley of salt ten thousand, and toke the cite of Séla by warre, & called the name thereof Ioktheel vnto this day.

8 ¶ Then Amaziáh sent messengers to Iehoash the sonne of Iehoaház, sonne of Iehú King of Israél; saying, Come, let vs see one another in the face.

9 ¶ Then Iehoash the King of Israél sent to Amaziáh King of Iudáh, saying, The thistle that is in Lebanón, sent to the cedre that is in Lebanón, saying, Giue thy daughter to my sonne to wife: and the wilde beast that was in Lebanón, went and trode downe the thistle.

10 Because thou hast smiten Edóm, thine heart hath made thee proude: brag of glorie, & tarye at home. why doest thou prouoke to thine hurt, that thou shouldest fall, and Iudáh with thee?

11 But Amaziáh wolde not heare: therefore Iehoash King of Israél went vp: and he & Amaziáh King of Iudáh sawe one another in the face at Beth-shémesh which is in Iudáh.

12 And Iudáh was put to the worse before Israél; and they had euery man to their tentes.

13 But Iehoash King of Israél toke Amaziáh King of Iudáh, the sonne of Iehoash the sonne of Ahaziáh, at Beth-shémesh, & came to Ierusalém, and brake downe the wall of Ierusalém from the gate of Ephráim to the corner gate, foure hundreth cubites.

14 And he toke all the golde and siluer, and all the vessels that were founde in the house of the Lord, and in the treasures of the Kings house, and the children that were in hostage, and returned to Samaria.

15 Concerning the rest of the actes of Iehoash which he did and his valiant dedes, and how he foght with Amaziáh King of Iudáh, are they not written in the booke of the Chronicles of the Kings of Israél?

16 And Iehoash slept with his fathers, and was buryed at Samaria among the Kings of Israél: and Ieroboám his sonne reigned in his steade.

17 ¶ And Amaziáh the sonne of Ioash King of Iudáh, liued after the death of Iehoash sonne of Iehoaház King of Israél fiftene yere.

18 Concerning the rest of the actes of Amaziáh, are they not written in the booke of the Chronicles of the Kings of Iudáh?

19 But they wrought treason against him in Ierusalém, and he fled to Lachish, but they sent after him to Lachish, and slewe him there.

20 And they brought him on horses, and he was buryed at Ierusalém with his fathers in the cite of Dauid.

21 Then all the people of Iudáh toke Azariáh, which was sixtene yere olde, and made him King for his father Amaziáh.

22 He buylt Elath, and restored it to Iudáh, after the King slept with his fathers.

23 ¶ In the fiftenth yere of Amaziáh the sonne of Ioash King of Iudáh, was Ieroboám the sonne of Ioash made King ouer Israél in Samaria, & reigned one and fourtie yere.

24 And he did euil in the sight of the Lord: for he departed not from all the sinnes of Ieroboám the sonne of Nebát, which made Israél to sinne.

25 He restored the coast of Israél, from the entring of Hamáth, vnto the Sea of the wilderness, accordig to the worde of the Lord God of Israél, which he spake by his seruant Ionáh the sonne of Amittai the Prophet, which was of Gath Hépher.

26 For the Lord sawe the exceeding bitter affliction of Israél, so that there was none shut vp, nor any left, nether yet any that colde helpe Israél.

27 Yet the Lord had not decreed to put out the name of Israél from vnder the heauen: therefore he preserued them by the hand of Ieroboám the sonne of Ioash.

28 Concerning the rest of the actes of Ieroboám, and all that he did, and his valiant dedes, & how he foght, and how he restored Damascus, and Hamáth to Iudáh in Israél, are they not written in the booke of the Chronicles of the Kings of Israél?

29 So Ieroboám slept with his fathers, euen with the Kings of Israél, and Zachariáh his sonne reigned in his steade.

CHAP. XV.

Azariáh the King of Iudáh became a leper 3 Of Iothám, 10 Shallum, 14 Menahem, 23 Pekahiah, 30 Uzziah, 31 Iothám, 38 And Aház.

1 IN the seuen & twetieth yere of Ieroboám King of Israél, bega Azariáh, sonne of Amaziáh King of Iudáh to reigne.

2 Sixtene yere oldé was he, when he was made King, and he reigned two and fiftie yere in Ierusalém: and his mothers name was Iecholiah of Ierusalém.

3 And he did vprightly in the sight of the Lord, according to all that his father Amaziáh did.

4 But the hie places were not put away for the people yet offered, and burned incense in the hie places.

5 And the Lord smote the King: and he was a leper vnto the day of his death, and dwelt in an house aparte, and Iothám the Kings sonne gouerned the house, & iudged the people of the land.

6 Concerning the rest of the actes of Azariáh,

1 Who is also called Vzziah, 2 Chro 26.11

k Which is also called Elanón or Elath.

l Because this idolatrie was so vile and almost incredible, that men shoulde forsake the living God to worship-calues, & worke of mans hands, therefore the Scripture doeth oft times repeat it in the reproche of all idolaters

m Ebr by the hand of. n Read 1 King 14.10. o Ebr had not spoken.

n Which was also called Anathoth, of Syria, or Riblah

p Ebr in the twentieth yere of the seventh yere.

q So long as he gaue care to Zachariáh the Prophet b His father & grand father were slaine by their subiects and seruants, & he, because he wolde vsurpe the Priests office, contrarie to Gods ordinance, was smitten immediately by the hand of God with the leprose, 2. Chro 26. 23. c As secretory or deputie to his father.

80, bring him.

8 That is, the Israelites had giuen to them of Iudáh for an assurance of peace.

h Which is Roboám buyld in Iudáh for a fortress. 60. Chro 11.9.

riáh, and all that he did, are they not written in the boke of the Chronicles of the Kings of Iudáh?

7 So Azariáh slept with his fathers & they buried him with his fathers in the citie of Dauid, and Iothám his sonne reigned in his steade.

8 ¶ In the eight and thirtieth yere of Azariáh King of Iudáh did Zachariáh the sonne of Ieroboám reigne ouer Israél in Samaria six monethes,

9 And did euil in the sight of the Lord, as did his fathers: for he departed not from the sinnes of Ieroboám the sonne of Nebát, which made Israél to sinne.

10 And Shallúm the sonne of Iabésh conspired against him, & smote him in the sight of the people, and killed him, & reigned in his steade.

11 Concerning the rest of the actes of Zachariáh, beholde, they are writē in y boke of the Chronicles of the Kings of Israél.

12 This was the worde of the Lord, which he spake vnto Iehú, sayig, Thy sonnes shal sit on the throne of Israél vnto y fourte generation after thee. And it came so to passe.

13 ¶ Shallúm the sonne of Iabésh began to reigne in the nine and thirtieth yere of Vzziáh King of Iudáh: and he reigned the space of a moneth in Samaria.

14 For Menahém the sonne of Gadí went vp from Tirzáh, and came to Samaria, & smote Shallúm the sonne of Iabésh in Samaria, & slew him, & reigned in his steade.

15 Concerning the rest of the actes of Shallúm, and the treason which he wrought, beholde, they are written in the boke of the Chronicles of the Kings of Israél.

16 ¶ Then Menahém destroyed Tiphsáh, and all that were therein, and the coastes thereof from Tirzáh, because they opened not to him, and he smote it, and ript vp all their women with childe.

17 The nine and thirtieth yere of Azariáh King of Iudáh, began Menahém the sonne of Gadí to reigne ouer Israél, & reigned ten yeres in Samaria.

18 And he did euil in the sight of the Lord, and departed not all his dayes from the sinne of Ieroboám the sonne of Nebát, which made Israél to sinne.

19 ¶ The Phul the King of Asshúr came against the land: & Menahém gaue Phul a thousand talents of siluer, that his had might be with him, & establisth the kingdome in his hand.

20 And Menahém exacted the money in Israél, that all men of substance shulde giue the King of Asshúr fifty shekels of siluer a peece: so the King of Asshúr returned & tarried not there in the land.

21 Concerning the rest of the actes of Menahém, and all that he did, are they not

written in the boke of the Chronicles of the Kings of Israél?

22 And Menahém slept with his fathers, & Pekahiáh his sonne did reigne in his steade.

23 ¶ In the fiftieth yere of Azariáh King of Iudáh, begā Pekahiáh the sonne of Menahém to reigne ouer Israél in Samaria, & reigned two yere.

24 And he did euil in the sight of y Lord: for he departed not fró the sinnes of Ieroboám the sonne of Nebát, which made Israél to sinne.

25 And Pékah the sonne of Remaliáh, his captaine cōspired against him, and smote him in Samaria in the place of the Kings palate with Argób and Ariéh, and with him fifty men of the Gileadites: so he killed him, and reigned in his steade.

26 Concerning the rest of the actes of Pekahiáh, and all that he did, beholde, they are written in the boke of the Chronicles of the Kings of Israél.

27 In the two and fiftieth yere of Azariáh King of Iudáh began Pékah the sonne of Remaliáh to reigne ouer Israél in Samaria, and reigned twentie yere.

28 And he did euil in the sight of the Lord: for he departed not from the sinnes of Ieroboám the sonne of Nebát, that made Israél to sinne.

29 In the dayes of Pékah King of Israél, came Tiglath Pileser King of Asshúr, and toke Ión, & Abél, Beth-maacháh, & Iánoah, and Kedésh, and Hazór, and Gileád, and Galiláh, & all the land of Naphthalí, and caried them away to Asshúr.

30 And Hoshéa the sonne of Eláh wrought treason against Pékah the sonne of Remaliáh, and smote him, and slewe him, & reigned in his steade in the twentieth yere of Iothám the sonne of Vzziáh.

31 Concerning the rest of the actes of Pékah, and all that he did, beholde, they are written in the boke of the Chronicles of the Kings of Israél.

32 ¶ In the second yere of Pékah the sonne of Remaliáh King of Israél, began Iothám sonne of Vzziáh King of Iudáh to reigne.

33 Fiue and twentie yere olde was he, whē he began to reigne, and he reigned sixtene yere in Ierushá: and his moethers name was Ierushá the daughter of Zadók.

34 And he did vprightly in the sight of the Lord: he did according to all that his father Vzziáh had done.

35 But the hie places were not put away: for the people yet offered & burnt incense in y hie places: he buylt the hiest gate of the housk of the Lord.

36 Concerning the rest of y actes of Iothám, & all y he dyd, are they not writē in y boke of the Chronicles of y Kings of Iudáh?

37 In those dayes the Lord began to

¶ He was the fourte in descent from Iehú, who reigned according to Gods promises, but in him God began to execute his wrath against y house of Iehú. Zachariáh was the last in Israél, y had the kingdome by succession, save onely Pekahiáh y sonne of Menahém who reigned but two yeres. Chap. 10, 30.

¶ Which was a cite of Israél that wolde not receiue him to be King.

¶ That is, of Israél in steade of seeking helpe of God, he wēt about by money to purchase the fauour of this King being an infidelle, & therfore God forsooke him, & Phul sone afterwarde brake promes, destroyed his country & led his people away captiue

¶ Which were of the same conspiracie.

¶ For God stirred vp Phul & Tiglath Pileser against Israél for their sinnes, 1 Chro. 5:26.

2 Chro. 27, 1. Or Azariáh.

¶ He sheweth y his vprightnes was not such, but y he had many and great faults.

¶ After the death of Iothám.

nWhich slewe of Iudáh in one day six score thousand fighting men, 2 Chro 28, 6, because they had forsaken the true God.

send against Iudáh Rezin the King of Arám, and Pekáh the sonne of Remaliáh. 18 And Iothám slept with his fathers, and was butyed with his fathers in the citie of Daudid his father, & Aház his sonne reigned in his steade.

CHAP. XVI.

1. Aház King of Iudáh consecrateth his sonne in fyre. Jerusalem is besieged. 2 Damascus is taken and Rezin slaine 11 Idolatrie 19 The death of Aház. 20 Hezekiáh succeedeth him.

1 The seuententh yere of Pekáh the sonne of Remaliáh, Aház the sonne of Iothám King of Iudáh began to reigne. 2 Twentie yere olde was Aház, when he began to reigne, and he reigned sixtene yere in Ierusalém, and did not vprightly in the sight of the Lord his God, like Daudid his father:

a This was a wicked sonne of a godlie father, as of him againe came godlie Ezekiah, and of him wicked Manasseh, saue that God in the end shewed him mercie, thus we see how vncertaine it is to depend on the dignitie of our fathers. b That is, offered hito Moloch, or made him vp parte betweene two fyres, as y maner of the Gentiles was, Leu. 21, 18, Deu. 18, 10. Isa. 7, 1.

3 But walked in the way of the Kings of Israel, yea, & made his sonne to go thorrow the fyre, after the abominations of the heathē, whome the Lord had cast out before the children of Israel.

4 Also he offered and burnt incense in the hie places and on the hilles, & vnder euerigreeme tre.

5 Then Rezin King of Arám and Pekáh sonne of Remaliáh King of Israel came vp to Ierusalém to fight: & they besieged Aház, but colde not ouercome him.

6 At the same time Rezin King of Arám restored Eláth to Arám, and droue the Iewes fro Eláth: so the Aramites came to Eláth, and dwelt there vnto this day.

e For the Lord preferred the citie and his people for his promes sake made to Daudid. Which citie Azariáh had taken from the Aramites and fortified it, Chap 14, 22. e Contrary to the admonitiō of the Prophets, Isa. 1, 7, 4. f Thus he spared not to spoile the Temple of God to haue succour of men, and wolde not once lift his heart toward God to desire his helpe, nor yet heare his Prophets counsel.

7 Then Aház sent messengers to Tiglath Pilefár King of Asshúr, saying, I am thy seruant and thy sonne: come vp, and deliuer me out of the hand of the King of Arám, and out of the hand of the King of Israel which rise vp against me.

8 And Aház toke the siluer and the golde that was foude in the house of the Lord, and in the treasures of the Kings house, and sent a present vnto the King of Asshúr.

9 And the King of Asshúr consented vnto him: and the King of Asshúr went vp against Damascus. and when he had take it, he caried the people away to Kir, and slewe Rezin.

10 And King Aház went vnto Damascus, to mete Tiglath Pilefár King of Asshúr: and when King Aház sawe the altar that was at Damascus, he sent to Vriiáh the Priest the patern of the altar, and the faccion of it, and all the workmanship thereof.

11 And Vriiáh the Priest made an altar in all pointes like to that which King Aház had sent from Damascus, so did Vriiáh the Priest against King Aház came from Damascus.

g We see that there is no price so wicked, but he shall finde a treasura & false ministers to serue his tyme.

12 So when the King was come from Damascus, the King sawe the altar: & the King drewe nere to the altar and offered the reon.

13 And he burnt his burnt offering, and his meat offering, & powdered his drink offering, and sprinkled the blood of his peace offerings besides the altar,

14 And set it by the brasen altar which was before the Lord, and broght it in farther before the house betwene the altar and the house of the Lord, & set it on the Northside of the altar.

15 And King Aház commaded Vriiáh the Priest and said, Vpon the great altar set on fyre in the morning the burnt offering, and in the euen the meat offering, and the Kings burnt offering and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings: and powre thereby all the blood of the burnt offering, and all the blood of the sacrifice, and the brasen altar shall be for me to inquire of God.

16 And Vriiáh the Priest did according to all that King Aház had commanded.

17 And King Aház brake the borders of the bases, and toke downe the caldrons from of them, and toke downe the sea from the brasen oxen that were vnder it, and put it vpon a pavement of stones.

18 And the waile for the Sabbáth (that they had made in the house) & the Kings entrie without turned to the house of the Lord, because of the King of Asshúr.

19 Concerning the rest of the actes of Aház, which he did, are they not written in the boke of the Chronicles of the Kings of Iudáh?

20 And Aház slept with his fathers, & was buried with his fathers in the citie of Daudid, & Hezekiáh his sonne reigned in his steade.

CHAP. XVII.

1 Hoshéa King of Israel is taken, 4 And he and all his realme broght to the Assyrians, 12 For their idolatrie 24 Lions destroye the Assyrians that dwelt in Samaria. 29 Euerie one worshipeth the God of his nation, 31 Contrary to the commandements of God.

1 IN the twelste yere of Aház King of Iudáh began Hoshéa the sonne of Eláh to reigne in Samaria ouer Israel, and reigned nine yeres,

2 And he did euil in the sight of the Lord, but not as the Kings of Israel, that were before him.

3 And Shalmanésér King of Asshúr came vp against him, and Hoshéa became his seruant, and gaue him presents.

4 And the King of Asshúr founde treason in Hoshéa: for he had sent messengers to So King of Egypt, and broght no present vnto the King of Asshúr, as he had done yere ly:

h Ether offerings for peace or prosperitie, or of chaunces giuing, as Leui 3, 1, or els meaning the morning and euenig offrig, Exod 29, 38, Nom 28, 3; and thus he contēned the meanes and the altar which God had commanded by Salomon, to serue God after his owne fantasie. i This is, at the right hand as men went into the Temple.

k Here he establisheth by commandement his owne wicked proceedings, & doeth abolish the commandement & ordinance of God.

l Or tent, wherein they lay on the Sabbáth which had serued their weeke in the Temple, and so departed home. m Ether to flatter the King of Assyria, when he shulde thus se him change the ordinance of God, or els that the Temple might be a refuge for him if the King shulde sodely assaile his house.

a Though he invented no newe idolatrie or impietie as others did yet he sought for helpe at the Egyptians & God had forbidden.

b For he had payed tribute for the space of eight yeres.

verely: therefore the King of Asshur shut him vp, and put him in prison.

Chap. 18. 10.

e For at this time y Medes and Persians were subiect to y Assyrians. d He set forth at length the cause of this great plague & perpetual captiuitie, to admonish all people and nations to cleaue to the Lord God, and onely worship him for feare of like iudgement.

e Meaning, throughout all their borders.

Deut 4. 10

"Ebr by the hand of Iere 18. 11 & 25. 5. & 35. 15

Deut 31. 27.

f So that to alledge the autoritie of our fathers or great antiquities, except we can proue y they were godlie, is but to declare that we are y childre of the wicked.

Exod 32. 8.

1 king 12. 28 g That is, the sunne, y moone & starres, Deut 4. 19 h Read Chap 16. 3

5 Then the King of Asshur came vp throughout all the land, and went against Samaria, and besieged it thre yere.

6 ¶ In the ninth yere of Hoshea, the King of Asshur toke Samaria, and caryed Israél away vnto Asshur, and put them in Halah, and in Habór by the riuier of Gozan, and in the cities of the Medes.

7 For when the children of Israél sinned against the Lord their God, which had brought them out of the land of Egypt, from vnder the hand of Pharaoh King of Egypt, and feared other gods,

8 And walked according to the facions of the heathen, whome the Lord had cast out before the children of Israél, and after the maners of the Kings of Israél, which they vsed,

9 And the children of Israél had done secretly things that were not vpright before the Lord their God, and throughout all their cities had buylt hie places, bothe from the towre e of the watche, to the defended citie,

10 And had made them images and groues vpon euerie hie hil, and vnder euerie grene tre,

11 And there burnt incense in all the hie places, as did the heathen, whome the Lord had taken away before them, and wrought wicked things to angre the Lord,

12 And serued idoles: whereof the Lord had said vnto them, * Ye shal do no suche thing,

13 Notwithstanding the Lord testified to Israél, and to Iudah " by all the Prophetes, and by all the Seers, saying, * Turne from your euil waies, & kepe my comandements & my statutes, according to all the Lawe, which I commanded your fathers, and which I sent to you by my seruants the Prophetes.

14 Neuertheles they wolde not obey, * but hardened their neckes, like to the neckes of their f fathers, that did not beieue in the Lord their God.

15 And they refused his statutes and his couenant, that he made with their fathers, and his testimonies (wherewith he witnessed vnto them) and they followed vanitie, and became vaine, & followed the heathen that were rounde about them: concerning whome, the Lord had charged them, that they shulde not do like them.

16 Finally they left the comandements of the Lord their God, and made them molten images, * euen two calues, & made a groue, and worshiped all the e hoste of heauen; and serued Baal.

17 And they made their sonnes and their daughters h passe through the fyre, and v-

fed witchcraft and enchantements, yea, i solde them selues, to do euil in the sight of the Lord, to angre him.

18 Therefore y Lord was exceeding wroth with Israél, and put them out of his sight, and none was left but the tribe of Iudá k onely.

19 Yet Iudáh kept not the comandements of the Lord their God; but walked according to the facion of Israél, which they vsed.

20 Therefore the Lord cast of all the sede of Israél, and afflicted them, & deliuered them into the hands of spoylers, vntil he had cast them out of his l sight.

21 m For he cut of Israél from the house of Dauid, and they made Ieroboám the sonne of Nebát King: & Ieroboám drewe Israél away from following the Lord and made them sinne a great sinne.

22 For the children of Israél walked in all the sinnes of Ieroboám, which he did, and departed not therefrom,

23 Vntil the Lord put Israél away out of his sight, as he had said n by all his seruants the * Prophetes, & caryed Israél away out of their land to Asshur vnto this day.

24 And the King of Asshur brought folke from Babel, and from n Cutháh, and from Auá, and from Hamáth, and from Sepharuáim, and placed them in the cities of Samaria in steade of the children of Israél: so they possessed Samaria, and dwelt in the cities thereof.

25 ¶ And at the beginning of their dwelling there, thei o feared not the Lord: therefore the Lord sent lyons among them, which slewe them.

26 Wherefore they spake to the King of Asshur, saying, The nations which thou hast ieroued, and placed in the cities of Samaria, knowe not the maner of y God of the land: therefore he hath sent lyons among them, and beholde, they slay them, because they knowe not the maner of the God of the land.

27 Then the King of Asshur commanded, saying, Cary thether one of the priests, whome ye brought thence, and let him go and dwel there, & teache them the maner of the God p of the countrey.

28 So one of the priests, which they had caryed from Samaria, came and dwelt in Beth-el, and taught them how they shulde feare the Lord.

29 Howbeit euerie nació made then gods, and put them in the houses of the hie places, which the Samaritás had made, euerie nació in their cities, wherem they dwelt

30 For the men of Babel made q Succóth-Benóth: and the men of Cuth made Ner-gál, and the men of Hamáth made Assh-má.

1 Read of this phrase, 1 King. 21, 20, & 25.

k No whole tribe was left but Iudáh, & thei of Benjamin & Leui, w remained, were couéted with Iudáh.

l Out of the land where he shewed y great tokens of his presence & fauour m That is, God cut of the ten tribes, 1 King. 12. 16

"Ebr by the hand of Iere. 25. 8.

n Of these peoples came the Samaritás, whereof mention is so muche made in y Gospel, & with whome y Iewes wolde haue nothing to do, Ioh 4. 9 o That is, they feared him not: therefore, lest they shuld blaspheme hi, as though there were no God, because he chastised y Israelites, he sheweth his mightie power among thei by this strange punishment

p That is, how to worship hi: thus y wicked rather the to loie their comodities, will change to all religions

q Meaning, y euery countrey found that idole, which was moste esteemed in that place whence they came

31 And the Auims made Nibház, and Tar- rák: and the Sepharuims burnt their chil- dren in the fyre to Adrammélech, and An- nammélech the gods of Sepharuáim.

32 Thus they feared the Lord, and appoin- ted out priests out of them ſelues for the hie places, who prepared for them ſacrifices in the houſes of the hie places.

33 They feared the Lord, but ſerued their gods after the maner of the nations who- me they caryed thence.

34 Vnto this day they do after the olde man- ner: they nether feare God, nether do after their ordinances nor after their custo- mes, nor after the Lawe, nor after the cõ- mandement, which the Lord commanded the children of Iaakób, * whome he na- med Iſiaél,

35 And w̄ whome the Lord had made couc- nāt, & charged them, ſaying, * Feare none other gods, nor bowe your ſelues to them, nor ſerue them, nor ſacrifice to them:

36 But feare the Lord which brought you out of the lād of Egypt with great power, and ſtretched out arme: him feare ye, and worſhip him, and ſacrifice to him.

37 Also kepe ye diligently the ſtatutes and the ordinances, and the Lawe, and the cõ- mandement, which he wrote for you, that ye do them continually, & feare not other gods.

38 And forget not the coucnant that I haue made w̄ you, nether feare ye other gods,

39 But feare the Lord your God, and he wil deliuer you out of the hands of all your enemies.

40 Howbeit they obeyed not, but did after their olde cuſtome.

41 So theſe nations feared the Lord, and ſerued their images alſo: ſo did their chil- dren, and their childrens children: as did their fathers, ſo do they vnto this day.

CHAP. XVIII.

4 Ezekiah King of Iudáh putteth downe the braſen ſerpent, & destroyeth the idoles, 7 And proſpereth in Iſ- rael u carryed away captiue 30 The blaſpheme of Sa- neherib.

1 NOW in * the third yere of Hoſhea, ſonne of Eláh King of Iſiaél, Hezekiah the ſonne of Aház King of Iudáh began to reigne.

2 He was ſiue and twentie yere olde when he began to reigne, and reigned nine and twētie yere in Ieruſalém. His mothers name alſo was Abí ſ daughter of Zachariáh, And he did vprightly in the ſight of the Lord, according to all that Dauid his father had done.

3 He toke away the hie places, and brake the images, and cut downe the groues, & brake in pieces the * braſen ſerpent that Moſes had made: for vnto thoſe dayes the children of Iſraél did burne incenſe to

it, and he called it b Nehuſhtán.

5 He truſted in the Lord God of Iſraél: ſo that after him was none like him among all the Kings of Iudáh, nether were there any ſuche befoie him.

6 For he claue to the Lord & departed not from him, but kept his commandments, which the Lord had commanded Moſes.

7 So the Lord was with him, and he proſ- pered in all things, which he toke in hand: alſo he rebelled againſt the King of Aſ- ſhúí, and ſerued him not.

8 He ſmote the Philiftims vnto Azzáh, & the coaſtes thereof, c from the watche towre vnto the deſenſed citie.

9 ¶ * And in the foure yere of King He- zekiah, (which was the ſeuēth yere of Ho- ſhea ſonne of Eláh King of Iſraél) Sha- manéſer King of Aſſhúí came vp againſt Samaria, and beſieged it.

10 And after thre yeres they toke it, enen in the ſixt yere of Hezekiah: that is, * ſ̄ ninth yere of Hoſhea King of Iſiaél was Sa- maria taken.

11 Thē the King of Aſſhúí did carry away Iſraél vnto Aſſhúí, and put them in Ha- lah and in Habór, by the riuer of Gozán, and in the cities of the Medes,

12 Becauſe they wolde not obey the voyce of the Lord their God, but tranſgreſſed his coucnant: that is, all that Moſes the ſer- uant of the Lord had commanded, and wolde nether obey nor do them.

13 ¶ * Moreouer, in the fourteenth yere of King Hezekiah Saneherib King of Aſſhúí came vp againſt all the ſtrōg cities of Iu- dah, and toke them.

14 Then Hezekiah King of Iudáh ſent vnto the King of Aſſhúí to Lachiſh, ſay- ing, d I haue offended: depaite from me, & what thou layeſt vpon me, I wil beare it. And the King of Aſſhúí appointed vnto Hezekiah King of Iudáh thre hun- dret talents of ſiluer, and thirty talents of golde.

15 Therefore Hezekiah gaue all the ſiluer that was founde in the houſe of the Lord, and in the treaſures of the Kings houſe.

16 At the ſame ſeaſon did Hezekiah pul of the plates of the doies of the Temple of the Lord, and the pillars (which the ſaid Hezekiah King of Iudáh had couered ouer) and gaue them to the King of Aſ- ſhúí.

17 ¶ And the King of Aſſhúí ſent e Tar- rán, and Rab-ſaris, and Rabſhakéh from Lachiſh to King Hezekiah with a great hoſte againſt Ieruſalém. And they went vp, and came to Ieruſalém, and when they were come vp, they ſtoode by the condite of the vpper poole, which is by the path of the fullers field,

18 And called to the King. Then came out

b That is, a piece of braſe: thus he calleth ſerpent by contempt, & notwithstanding was ſer- ued by ſ̄ worde of God, & mira- cles were wrought by it: yet w̄ it was abuſed to idola- trie, this good King de- stroyed it, not thinking it worthe to be called a ſer- pent, but a pie- ce of braſe. e Read Chap. 17. 9

Chap. 17. 8.

Chap. 17. 6.

2. Chro. 32. 2. Iſa. 36. 2. eccleſ. 48. 19.

d As his zeale was before praized, ſo his weakenes is here ſet forth ſ̄ none ſhulde glorie in him ſelfe.

e After certie- ne yeres when Hezekiah ce- ceſed to ſend ſ̄ tribute appoin- ted by ſ̄ King of Aſſyrians, he ſet his cap- taines & armes againſt him

f That is, they had a certain knowledge of God & feared him, becauſe of the puniſh- ment, but they continued ſtil idolaters, as do ſ̄ Papiſts, which wor- ſhip bothe God & idoles: but this is not to feare God as appeareth verſ 34. f He meaneth this by the Iſraelites, to whom he had giue his com- mandements Gen 32. 28. 1 King 18. 31. Iudg. 6. 10. iere 16. 2.

g That is, theſe ſtrangers, w̄ were ſent into Samaria by ſ̄ Aſyrians

2 Chro 28. 27 & 29. 1.

a Although thei of Iudáh we- re giuen to idola- trie and impietie, as thei of Iſraél were, yet God for his gmes ſake was mer- ciful vnto the throne of Da- uid & vet by his iudgement toward the other, pronou- ked them to repentance. Nemb. 21. 6.

Or, writer of Chronicles, or, scribes.

Ebr. talke of the lippe f Thou thinkest y wordes wil serue to perswade thy people, or to moue my master Egypt shal not onely be able not to succour thee, but ihalbe an hurt vnto thee

h Thus the idolaters thinke that Gods religion is destroyed, when superstition & idolatrie are reformed i Meaning y it was best for hi to yelde to the King of Assyria, because his power was so in, that he had not mē to furnish two thousand horses k The wicked alwayes in their prosperitie flatter the felues, y God doeth fauour the Thus he speakech to feare Ezekiah that by resisting him, he shulde reuise God

Or, Syriaana.

By the water of their fist

Or, by his hand

Ebr. blessing: meaning the cūditions of peace.

to them Eliakim the sonne of Hilkiah, which was steward of the house, & Shebnah the chancellor, and Ioah the sonne of Asaph the recorder.

19 And Rabshakeh said vnto them, Tel ye Hezekiah, I pray you, Thus sayth the great King, euen the great King of Asshur, What confidence is this wherein y trustest?

20 Thou thinkest, Surely I haue eloquence, & counsel and strength are for the warre. On whome then doest thou trust, that thou rebellest against me?

21 Lo, thou trustest now in this broken staffe of reede, to wit, on Egypt, on which if a man leane, it wil go into his had, & peare it: so is Pharaoh King of Egypt vnto all that trust on him.

22 But if ye say vnto me, We trust in y Lord our God, is not that he whose he places, and whose altars Hezekiah hath taken away, and hath said to Iudah and Ierusalem, Ye shal worship before this altar in Ierusalem?

23 Now therefore giue hostages to my lord the King of Asshur, and I wil giue thee two thousand horses, if thou be able to set riders vpon them.

24 For how canst thou despise any captain of the least of my masters seruants, & put thy trust on Egypt for charrets and horsemen?

25 Am I now come vp without the lord to this place, to destroy it? the lord said to me, Go vp against this land, & destroy it.

26 Then Eliakim the sonne of Hilkiah and Shebnah, and Ioah said vnto Rabshakeh, Speake, I pray thee, to thy seruants in the Aramites language, for we vnderstand it, and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

27 But Rabshakeh said vnto the, Hathe my master sent me to thy master and to thee to speake these wordes, and not to the men which sit on the wall, that they may eat their owne dounge, & drinke their owne pisse with you?

28 So Rabshakeh stode and cryed with a loude voyce in the Iewes language, & spake, saying, Heare the wordes of the great King, of the King of Asshur.

29 Thus sayth the King, Let not Hezekiah deceiue you: for he shal not be able to deliuer you out of mine hand.

30 Neither let Hezekiah make you to trust in the Lord, saying, The Lord wil surely deliuer vs, and this citie shal not be giuen ouer into the hand of the King of Asshur.

31 Hearken not vnto Hezekiah: for thus saith the King of Asshur, Make appointment with me, and come out to me, that euerie man may eat of his owne vine, and euerie man of his owne figtre, and drinke

euerie man of the water of his owne well, 32 Til I come, and bring you to a land like your owne land, euen a land of wheat and wine, a land of bread and vineyardes, a land of oliues oyle, & hony that ye may liue and not dye: and obey not Hezekiah, for he deceiuech you, saying, The Lord wil deliuer vs.

33 Hathe any of the gods of the nations deliuered his land out of the hand of the King of Asshur?

34 Where is the god of Hamah, and of Arpad? where is the god of Sepharuaim, Henna and Iuah? how haue they deliuered Samaria out of mine hand?

35 Who are they among all the gods of the nations, that haue deliuered their land out of mine hand, that the Lord shulde deliuer Ierusalem out of mine hand?

36 But the people held their peace, and answered not him a worde: for the Kings commandment was, saying, Answer ye him not.

37 Then Eliakim, the sonne of Hilkiah was steward of the house & Shebnah the chancellor, and Ioah the sonne of Asaph the recorder came to Hezekiah with their clothes rent, and tolde him the wordes of Rabshakeh.

CHAP. XIX.

God promisseth by Isaiah Victorie to Hezekiah 35 The Angel of the Lord killeth an hundred and foure score and five thousand men of the Assyrians. 37 Saneherib is killed of his owne finnes.

1 **A**N when King Hezekiah heard it, he rent his clothes and put on sackcloth, & came into the house of y Lord,

2 And sent Eliakim which was y steward of the house, and Shebnah the chancellor, and the Elders of the Priests clothed in sackcloth to Isaiah the Prophet the sonne of Amoz.

3 And they said vnto him, Thus sayth Hezekiah, This day is a day of tribulation and of rebuke, & blasphemie: for the children are come to the birth, and there is no strength to bring forth.

4 If so be the Lord thy God hath heard all the wordes of Rabshakeh, whome the King of Asshur his master hath sent to taile on the liuing God, and to reproche him with wordes which the Lord thy God hath heard, the lift thou vp thy prayer for the remnant that are left

5 ¶ So the seruants of King Hezekiah came to Isaiah.

6 And Isaiah said vnto them, So shal ye say to your master, Thus sayth the Lord, Be not afrayed of the wordes which thou hast heard wherewith the seruants of the King of Asshur haue blasphemed me.

7 Beholde, I wil send a blast vpon him, & he shal heare a noyse, & returne to his

1 He maketh him selfe so sure, that he wil not grant them truce, except they render them selues to him to be led away captiues

m This is an execrable blasphemie against the true Gods, to make him equal with y idoles of other nations: therefore God did notte shewly punish it

n To heare some newe prophetic and to haue comforte of him

b The dangers are so great y we can neither auenge this blasphemie, nor helpe our selues, no more the a woman in her travail

c Meaning for Ierusalem wch was razed of all the cities of Iudah.

d The Lord can with one blast blowe away all the strength of man and burne it into dust

Hezekiahs prayer.

II. Kings. Saneheribs hoste destroyed.

owne land: & I wil cause him to fall vpon the sworde in his owne land.

8 ¶ So Rabshakéh returned, and founde the King of Asshúí fighting against Libnáh: for he had heard that he was departed from Lachish.

*e That is, Saneherib
Or, blacke Meser:
f For y Kings of Ethiopia & Egypt ioynd together against y King of Assyria because of his oppression of other countreys*

g The more nere that the wicked are to their destruction, the more they blaspheme.

9 He heard also men say of Tírhákah King of Ethiopia, Beholde, he is come out to fight against thee: he therefore departed and sent other messengers vnto Hezekiáh, saying,

10 Thus shal ye speake to Hezekiáh Kíng of Iudáh, & say, Let not thy God discerne thee in whome thou trustest, saying, Ierusalém shal not be deliuered into the hand of the King of Asshúr.

11 Beholde, thou hast heard what the Kings of Asshúr haue done to all lands, how they haue destroyed them: and shalt thou be deliuered?

12 Haue the gods of the heathē deliuered them which my fathers haue destroyed, as Gozán, and Harán, and Rézeph, and the childre of Eden, which were in Thelafar?

13 Where is the King of Hamáth, and the King of Arpád, and the King of the citie of Sepharuáim, Hená and Iuá?

14 ¶ So Hezekiáh receiued the letter of the hand of the messengers, and red it: & Hezekiáh wēt vp into the house of the Lord, and Hezekiáh spred it before the Lord.

*h Before the Arke of the couenant
i He sheweth what is the true refuge & succour in all dangers, to wit, to flee to the Lord by earnest prayer.*

k Shew by effect that thou wilt not suffer thy Name to be blasphemed

l By this title he discerneth God from all idoles and false gods.

15 And Hezekiáh prayed before y Lord, and said, O Lord God of Israél, which dwellest betweene the Cherubíms, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen & the earth.

16 Lord, k bowe downe thine eare, and heare: Lord open thine eyes and beholde, and heare the wordes of Saneherib, who hath sent to blaspheme the liuing God.

17 Truth it is, Lord, that the Kings of Asshúr haue destroyed the nations and their lands,

18 And haue set fyre on their gods: for they were no gods, but the worke of mans háds, euen wood and stone: therefore they destroyed them.

19 Now therefore, O Lord our God, I beseeche thee, saue thou vs out of his hand, that all the m kingdomes of y earth may knowe, that thou, O Lord, art onely God.

m He sheweth for what end the faithful desire of God to be deliuered to wit, y he may be glorified by their deliuerance

20 ¶ Then Isatáh the sonne of Amóz sent to Hezekiáh, saying, Thus sayeth y Lord God of Israél, I haue heard that which thou hast prayed me, concerning Saneherib King of Asshúr.

21 This is the worde that the Lord hath spoken against him, O n virgine, daughter of Zión, he hath despised thee, and laughed thee to scorne: O daughter of Ierusalém, he hath shaken his head at thee.

n Because as yet Ierusalém had not bene taken by the enemy, therefore he calleth her virgine.

22 Whome hast thou railed on: and whome

hast thou blasphemed: and against whome hast thou exalted thy voyce, and lifted vp thine eyes on hie: euen o against the Holy one of Israél.

o God counter that iourne done to him, and will reuenge it & is done to anse of his Salutes.

23 By thy messengers thou hast railed on the Lord, and said, By the multitude of my charets I am come vp to the top of the mountaines, by the sides of Lebanón, and wil cut downe the hie cedies thereof, and the faire fyre trees thereof, and I wil go into the p lodging of his borders, and into the forest of his Carmel.

*p Meaning Teruualém, & Isatáh calleth the hight of his borders, to wit, of Iudáh, Isa 37, 20
Or, pleasaunt countrey.*

24 I haue digged, and dronke the waters of others, and with the plant of my feete haue I dryed all the floods closed in.

q Or, the waters of cistern before.

25 Hast thou not heard, how I haue of olde time made it, and haue formed it long ago: and shulde I nowe bring it, that it shulde be destroyed, and layed on ruinous heapes, as cities defensed?

q He declareth that forasmuche as he is y autor and beginning of his Church, he wil neuer suffer it to be destroyed, as other cities and kingdomes

26 Whose inhabitants haue small power, and are afraid, and confounded: they are like the grasse of the field, and grene herbe, or grasse on the house toppes, or as corne blasted before it be gowen.

r Thus he describeth the wicked, which for a time flourish, and afterwaide fade and decay like flowres

27 I knowe thy dwelling, yea, thy goyng out, and thy comming in, and thy fury against me.

s I wil bridel thy rage and turne thee to & fro as pleaseth me

28 And because thou ragest against me, and thy tumult is come vp to mine eares, I wil put mine s hoke in thy nostrils, and my bridel in thy lippes, & wil bring thee backe againe the same way thou camest.

t God did not onely promise him the victorie but gaue him a signe to confirme his faith

29 And this shalbe a r signe vnto thee, O Hezekiáh, Thou shalt eat this yere suche things as growe of thé selues, and the next yere suche as growe without sowing, and the third yere sowe ye and reape, & plant vineyardes, and eat the frutes thereof.

30 And the remnant that is escaped of the house of Iudáh, shal againe take u roote downwaide, and beare frute vpwaide.

u The Lord wil multiplie in great number that small remnant of Iudáh that is escaped

31 For out of Ierusalém shal go a remnant, and some that shal escape out of mount Zión: the x zeale of the Lord of hostes shal do this.

x The loue, y God beareth toward his Church, shal overcome the counseils and enterprises of men

32 Wherefore thus saith the Lord, concerning the King of Asshúr, He shal not entrie into this citie, nor shote an arrow there, nor come before it with shield, nor cast a mount against it:

33 But he shal returne the way he came, and shal not come into this citie, sayth the Lord.

34 For I wil defend this citie to saue it for mine owne sake, & for Dauíd my seruants sake.

35 ¶ And the same night the Angel of the Lord went out and smote in the campe of Asshúr an hundred and foure score and fyue thousand: so when they rose early in the morning, beholde, they were all dead corpses.

*Isa 37, 36.
tobs 1, 21
ecll 48, 24.
1 marc 7, 41.
2 mac 8, 19*

36 So Saneherib King of Asshur departed, and went his way, and returned, and dwelt in Ninuéh.

7 This was the iuste iudgement of God for his blasphemie, that he shulde be shame before that idole, whome he preferred to the liuing God, & by them by whome he ought by nature to haue bene defcaded

2 Chro 32.24 I isa 38.1. eccles 48.46.

6 That his minde might not be troubled.

5 Meaning, without all hypocricie c Not to miche for his owne death, as for feare that idolatrie shulde be restored, which he had destroyed, and so Gods Name be dishonored.

6 Because of his vsained repentance & prayer God turned away his wrath e To giue chāke for thy doluerance

f He declarerh y albeit God cā heale without other medicines, yet he shewerh that he wil not haue these iustices meanes conterned

g I et the signe go so mane degrees backe that y houres may be so mane the fewer an the Kings dial h Which dial was set in the top of the Bayres that Aház had made. isa 38.1.

37 And as he was in the temple worshipping Nifróch his god, Adramelech and Shaiézer his sonnes y flewe him with the sworde: and they escaped into the land of Ararát, ad Esarhaddón his sonne reigned in his steade.

CHAP. XX.

1 Hezekiáh is sicke, and receyuerh the signe of his health 32 He receyuerh rewardes of Berodách, 33 Shewerh his treasures, and is reprehēded of Isaiáh 22 He dyeth and Manasséh his sonne reigneth in his steade

1 About that time was Hezekiáh sicke vnto death: and y Prophet Isaiáh the sonne of Amóz came to him, and said vnto him, Thus sayth the Loid, Put thine house in an ordre: for thou shalt dye, and not liue.

2 Then he turned his face to the wall, & prayed to the Lord, saying,

3 I beseeche thee, O Loid, remember now, how I haue walked before thee in trueth & with a b persit heart, and haue done that which is good in thy sight: and Hezekiáh c wept sore.

4 ¶ And afore Isaiáh was gone out into the middle of the court, the worde of the Lord came to him, saying,

5 Turne againe, and tel Hezekiáh the captaine of my people, Thus sayth the Lord God of Dauid thy father, I haue heard thy d prayer, and sene thy teares: beholde, I haue healed thee, and the third day thou shalt go vp to the e house of the Lord,

6 And I wil adde vnto thy dayes fiftene yere, & wil deliuer thee and this citie out of the hand of the King of Asshur, and wil defend this citie for mine owne sake, and for Dauid my seruants sake.

7 Then Isaiáh said, Take a f lompe of drye figs. And they toke it, and layed it on the boyle, and he recovered.

8 ¶ For Hezekiáh had said vnto Isaiáh, What shalbe the signe that the Lord wil heale me, and that I shal go vp into the house of the Lord the third day?

9 And Isaiáh answered, This signe shalt thou haue of the Lord, that the Lord wil do that he hath spoken, Will thou that the shadowe go forwarde ten degrees, or go backe ten degrees?

10 And Hezekiáh answered, It is a light thing for the shadowe to passe forwarde ten degrees: not so thou, but let the shadowe g go backe ten degrees.

11 And Isaiáh the Prophet called vnto the Loid, and he brought againe the shadowe tē degrees backe by the degrees wherby it had gone downe in the h dial of Aház.

12 ¶ The same season Berodách Baladán

the sonne of Baladán King of Babel, sent letters and a p present to Hezekiáh: for he had heard how that Hezekiáh was sicke

13 And Hezekiáh heard them, and shewed them all his treasure house, to wit, the siluer, & the golde, & the spices, and the precious ointment, & all the house of his armour, and all that was founde in his treasures: there was nothing in his house, and in all his k realme, that Hezekiáh shewed them not.

14 Then Isaiáh the Prophet came vnto King Hezekiáh, and said vnto him, What said these men? and from whence came they to thee? And Hezekiáh said, They be come from a farre countrey, euen from Babel.

15 Then said he, What haue they sene in thine house? And Hezekiáh answered, All that is in mine house haue they sene: there is nothing among my treasures, that I haue not shewed them.

16 And Isaiáh said vnto Hezekiáh, Heare the worde of the Loid.

17 Beholde, the dayes come, that all that is in thine house, and what soeuer thy fathers haue laied vp in store vnto this day, * shal be carried into Babel: Nothing shalbe left, saith the Lord.

18 And of thy sonnes, that shal procede out of thee, & which thou shalt beget, shal they take away, and they shalbe eunuches in the palace of the King of Babel.

19 Then Hezekiáh said vnto Isaiáh, The worde of the Lord which thou hast i spoken, is good: for said he, Shal it not be good, if m peace and trueth be in my dayes?

20 Concerning the rest of the actes of Hezekiáh, and all his valiant dedes, and how he made a poole & a cōdite, & brought water into the citie, are they not written in the boke of the Chronicles of the Kings of Iudáh?

21 And Hezekiáh slept with his fathers: & Manasséh his sonne reigned in his steade.

CHAP. XXI.

3 King Manasséh restoreth idolatrie, 16 And vsrth great crueltie 18 He dyeth, and Amón his sonne succedeth, 23 Who u killed of his owne seruants 26 After him reigneth Isaiáh

1 Manasséh was twelue yere olde whē he began to reigne, and reigned fiftie and fise yere in Ierusalém: his mothers name also was Hephzibáh.

2 And he did euil in the sight of the Lord after the abominacion of the heathen, whome the * Lord had cast out before the children of Isiaél.

3 For he went backe and buylt the hie places, * which Hezekiáh his father had destroyed: and he erected vp altars for Báal, and made a groue, as did Aház King of X.iii.

1 Mouded with the fauour y God shewed to Hezekiáh, & also became he had declared him selfe enemy to Saneherib his enemy which was now destroyed

k Being moued with ambition and vaine glorie, & also because he seemed to receiue in y friendship of him y was Gods enemy & an infidelle

2 Kin 24.13. & 25.13. 1ere 27.19.

1 He acknowledged Isaiáh to be the true Prophet of God, and therefore humbled him selfe to his worde

m Seig y God hath shewed me this fauour to grant me quietnes durig my life: for he was afraid of y enemies shulde haue had occasion to reioyce, if the Church had decayed in his time because he had r. flored religion

2. Chro. 33. 1.

Deu. 18. 9.

Chap. 18. 4.

Israél, and worshiped all the hoste of hea- uen and serued them.

4 Also he* buylt altars in the house of the Lord, of the which the Lord said,* In Ieru- salém wil I put my Name.

5 And he buylt altars for all the hoste of the heauen in the two courtes of the house of the Lord.

6 And he caused his sonnes a to passe through the fyre, and gaue him selfe to witchcraft and forcerie, and he vsed them that had familiar spirits and were sothe- fayers, and did muche euil in the sight of the Lord to angre him.

7 And he set the image of the groue, that he had made, in the house, where of y Lord had said to Dauid and to Salomón his sonne,* In this house, and in Ierusalém, which I haue chosen out of all the tribes of Israél, wil I put my Name for euer.

8 Nether wil I make y sette of Israél moue anie more out of the land, which I gaue their fathers: so that they wil b obserue and do all that I haue commanded them, & according to all the Lawe that my ser- uant Mosés commanded them.

9 Yet they obeyed not, but Manasséh led them out of the way, to do more wickedly then did the heathen people, whome the Lord destroyed before the children of Israél.

10 Therefore the Lord spake by his seruants the Prophetes, saying,

11 *Because that Manasséh King of Iudáh hath done suche abominaciós, and hath wrought more wickedly then all that the Amorites (which were before him) did, & hath made Iudáh sinne also w his idoles,

12 Therefore thus saith the Lord God of Israél, Beholde, I wil bring an euil vpon Ierusalém and Iudáh, that who so heareth of it, bothe his eares shal c tingle.

13 And I wil stretch ouer Ierusalém the li- ne d of Samaria, and the plommet of the house of Aháb: and I wil wipe Ierusalém, as a man wipeth a dish, which he wipeth, and turneth it vpside downe.

14 And I wil forsake the e remnant of mine inheritance, and deliuer them into the hád of their enemies, and they shalbe robbed & spoiled of all their aduersaries,

15 Because they haue done euil in my sight, and haue prouoked me to angre, since the tyme their fathers came out of Egypt vntil this day.

16 Moreover Manasséh shed f innocent blood exceding muche, til he replenished Ierusalém from corner to corner, beside his sinne wherewith he made Iudáh to sinne, and to do euil in the sight of the Lord.

17 Concerning the rest of the actes of Ma- nasséh, and all that he did, and his sinne y he sinned, are they not writen in y boke

of the Chronicles of the Kings of Iudáh? 18 And Manasséh slept with his fathers, and was buried in y gaidē of his owne house, *emen* in the garden of Vzzá: and Amón his sonne reigned in his steade.

19 ¶ *Amón was two and twentie yere ol- de, when he began to reigne, and he reig- ned two yere in Ierusalém: his mothers name also was Meshullémeth the daugh- ter of Harúz of Iotbáh.

20 And he did euil in the sight of the Lord, as his father Manasséh did.

21 For he walked in all the wate, that his fa- ther walked in, and serued the idoles that his father serued, and worshipped them.

22 And he forsoke the Lord God of his fa- thers, and walked not in the s way of the Lord.

23 And the seruants of Amón conspired against him, and slewe the King in his owne house.

24 And the people of the land slewe all them that had conspired against King Amón, and the people made Iosiah his sonne King in his steade.

25 Concerning the rest of the actes of A- món, which he did, are they not writen in the boke of y Chronicles of the Kings of Iudáh?

26 And they buried him in his sepulchre in the garden of Vzzá: and Iosiah his son- ne reigned in his steade.

CHAP. XXII.

4 Iosiah reparath the Temple & Helkiah findeth the boke of the Lawe, and causeth it to be presented to Iosiah, 12 W ho sendeth to Huldáh the prophetesse to enquire the Lords wil.

1 Iosiah was* eight yere olde when he be- gan to reigne, and he reigned one and thirtie yere in Ierusalém. His mothers name also was Iedidáh the daughter of A- daiáh of Bozcáth.

2 And he did vp rightly in the sight of the Lord, & a walked in all the wayes of Da- uid his father, and bowed nether to the right hand, nor to the left.

3 ¶ And in the eighteenth yere of King Io- siah, the King sent Shaphán the sonne of Azaliáh the sonne of Meshullám the chá- celler to the house of the Lord, saying,

4 Go vp to Helkiah the hie Priest, that he may summe the siluer which is broght in- to the house of the Lord, which the ke- pets of the b dore haue gathered of the people.

5 And let them c deliuer it into the hand of them that do the worke, and haue the ouersight of the house of the Lord: let them giue it to them that worke in the house of the Lord, to repaire the decayed places of the house:

6 To wit, vnto the artificers and car- penters & masons, and to bie tymbre, and hewed

2 Chro 33.20.

g There is, ac- cording to his comādemētis.

10r, he buried him in y gaidē, Iosiah his sonne.

2 Chro 34. 2. a His zeale was prophesied of, & his name mencio- ned by Ieddó the Prophet, more then three hundred yeres before, 14 King. 13. 2: and being but eight yere olde, he sought y God of his fa- ther Dauid, 2 Chro 34. 3. 10r, cyar, 46 ver/9

10r, 21/11. b Certaine of the Priest were appointed to this office, as Chap 22. 9. c From the tyme of Iosiah for the space of 224 yeres the Temple remained without reparatiō through the negligence of y Priestes this declareth that they that haue a charge and execute it not, ought to haue it taken from them.

b Therefore seing they obeyed not the comādemēt of God, they were iustly cast forthe of that lād which they had but on cō- dicion.

d Meaning, y who soeuer shal heare of this great plague, shal be astonished. e As I haue destroyed Samaria and the house of A- Láb, so wil I destroye Iu- dáh. f Meaning Iu- dáh and Ben- jamin, which were onely left of the rest of the tribes.

f The Ebrewes write that he slewe Iosiah y Prophet, who was his father in Lawe.

stone to repaire the house.
7 Howbeit let no reckning be made with them of the money, that is deliuered into their hand: for they deale^d faithfully.

^d So God promised him of faithful seruants, being he went about to zealously to set fore the worke of God.
^e This was the copie that Moses left them, as appeareth 2 Chro 34. 14. which ether by the negligence of the Priests had bene abolished.
^f Or, the house of doctrine was nere to the Temple, & where the learned assembled to intreat the Scriptures, & the doctrine of the Prophetes.
^h The workes of mans hand here signifie all that manneth beside the worde of God: w^h are abominable in Gods seruice.
ⁱ Meaning that hee did repent as they, that do not repent, are said to harden their heart, Psa 95. 8.

8 And Hilkiah the hie Priest said vnto Shaphan the chancellor, I haue founde the^e boke of the Lawe in the house of the Lord: and Hilkiah gaue the boke to Shaphan, and he red it.

9 So Shaphan the chancellor came to the King, and broght him worde againe, & said, Thy seruants haue gathered the money, that was founde in the house, and haue deliuered it vnto the hands of them that do the worke, and haue the ouersight of the house of the Lord.

10 Also Shaphan the chancellor shewed the King, saying, Hilkiah the Priest hathe deliuered me a boke. And Shaphan red it before the King.

11 And when the King had heard the wordes of the boke of the Lawe, he rent his clothes.

12 Therefore the King commanded Hilkiah the Priest, and Ahikam the sonne of Shaphan, and Achbör the sonne of Michaiáh, and Shaphan the chancellor, and Asahian the Kings seruant, saying,

13 Go ye and^f inquire of the Lord for me, and for the people, and for all Iudáh, concerning the wordes of this boke that is founde: for great is the wrath of the Lord that is kindled against vs, because our fathers haue not obeyed the wordes of this boke, to do according vnto all that which is written therein for vs.

14 ¶ So Hilkiah the Priest and Ahikam, and Achbör and Shaphan, and Asahiah went vnto Huldah the Prophetesse the wife of Shallum, the sonne of Tikuah, the sonne of Harhas keeper of the wardrobe: (and she dwelt in Ierusalém in the college) and they communed with her.

15 And she answered them, Thus sayth the Lord God of Israél, Tel the man that sent you to me,

16 Thus sayth the Lord, Beholde, I wil bring euil vpon this place, and on the inhabitants thereof, *euem* all the wordes of y^e boke which y^e King of Iudáh hathe red,

17 Because they haue forsaken me, and haue burnt incense vnto other gods, to anger me with all the^h workes of their hands: my wrath also shalbe kindled against this place, and shal not be quenched.

18 But to the King of Iudáh, who sent you to inquire of the Lord, so shal ye say vnto him, Thus sayth the Lord God of Israél, The wordes that thou hast heard, shal come to passe.

19 But because thine heart did melt, and thou hast humbled thy selfe before the

Lord, when thou heardest what I spake against this place, and against the inhabitants of the same, *to wit*, that it shulde be destroyed and accused, and hast rent thy clothes, and wept before me, I haue also heard it, sayth the Lord.

20 Beholde therefore, I wil gather thee to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shal not see all the euil, which I wil bring vpon this place. Thus they broght the King worde againe.

CHAP. XXIII.

1 Iosiah readeth the Lawe before the people 2 He maketh a couenant with the Lord 4 He putteth downe the idoles, after he had killed their priests 22 He kepeth Possouer 24 He destroyeth the conuersers 29 He was killed in Megiddo, 30 And his sonne Iehoiakim reigneth in his Steade 33 After he was taken, his sonne Iehoiakim was made King.

1 **T**hen the King sent, and there gathered vnto him all the Elders of Iudáh and of Ierusalém.

2 And the King went vp into the house of the Lord, with all the men of Iudáh and all the inhabitants of Ierusalém with him, and the Priests and Prophetes, and all the people bothe small & great: and he red in their eares all the wordes of the boke of the couenant, which was found in the house of the Lord.

3 And the King stode by^b the pillar, and made a^c couenant before the Lord, that they shuld walke after the Lord, and kepe his commandments, and his testimonies, and his statutes with all^d their heart, & with all^e their soul, that they might accomplish the wordes of this couenant written in this boke. And all^f y^e people stode to the couenant.

4 Then the King commanded Hilkiah the hie Priest and the^d Priests of the second ordre, and the keepers of the dore, to bring out of the Temple of the Lord all the vessels that were made for Bál, and for the groue, and for all the hoste of heauen, and he burnt them without Ierusalém in the fields of Kedron, and caryed^e the powdre of them into Beth-él.

5 And he put downe^f Chemerim, whome the Kings of Iudáh had fouled to burne incense in the hie places, & in the cities of Iudáh, and about Ierusalém, & also them that burnt incense vnto Bál, to the sunne and to the moone, and to the planets, & to all the hoste of heauen.

6 And he broght out the^g groue from the Temple of the Lord without Ierusalém vnto the valley Kedron, and burnt it in the valley Kedron, and stampit it to powdre, and cast the dust thereof vpon the^h graues of the children of the people.

7 And he brake downeⁱ y^e houses of y^e sodomites, that were in the house of the Lord,

^k Whereupon we may gather that the angre of God is ready against the wicked, when God taketh his seruants out of this worlde.

² Chro. 34. 36
^a Because he sawe the great plagues of God that were threatened, he knewe no more speedie waye to auoide them, then to turne to God by repentance, w^h can not come but of faith, and faith by hearing of y^e worde of God
^b Where the King had his place, Chap 11. 14

^c As Ioshua did, Ios 24. 22
^d Meaning th^e w^h were next in dignitie to y^e hie Priest
^e In contempt of that altar, which Ierobom had there buylt to sacrifice to his calves.
^f Meaning the priests of Bál, which were called Chemerims, ether because thei were blacke garments, or els were smoked with burning incense to idoles

^g He remoued that groue w^h idolaters for deuotion had planted nere vnto the Temple, contrarie to the commandement of the Lord, Deu 16. 20 or as some read, the similitude of a groue which was hanged in the Temple
^h Bothe in contempt of the idoles, & repecte of them w^h had worshipped them in their liues.

Iosiahs reformation.

II. Kings.

Iehoaház.

where the women woue hangings for the groue.

8 Also he broght all the priestes out of the cities of Iudáh, and defiled the hie places where the priests had burnt incense, *even* from Géba to Beer-sheba, and destroyed the hie places of the gates, that were in y^e entring in of the gate of Ioshúa the gouernour of the citie which was at the left hand of the gate of the citie.

9 Neuertheles the priests of the hie places came not vp to the altar of the Lord in Ierusalém, saue onely thei did eat of the vnleauened bread among their brethren.

10 He defiled also ^kTópheth, which was in the valley of the children of Hinnóm, that no man shulde make his sonne or his daughter passe through y^e fyre to Mólech.

11 He put downe also the ^lhorfes that the Kings of Iudáh had giuen to the sunne at the entring in of the house of the Lord, by the chamber of Nethan-mélech the eunuche, which was *ruler* of the suburbes, and burnt the charets of the sunne with fyre.

12 And the altars that were on the top of the chamber of Aház, which the Kings of Iudáh had made, and the altars which Manasséh had made in the two courtes of the house of the Lord, did the Kig breake downe, and hasted thence, and cast the dust of them in the brooke Kedrón.

13 Moreouer the King defiled the hie places that were before Ierusalém and on the right hand of the ^mmount of corruption (which ^{*}Salomón the King of Israel had buyt for Ashtórieth the idole of the Zidonians, and for Chemósh the idole of the Moabites, and for Milchóm the abomination of the children of Ammón)

14 And he brake the images in pieces, and cut downe the groues and filled their places with the bones of men.

15 Furthermore the altar that was at Beth-él, & the hie place made by Ieroboám the sonne of Nebát, which made Israel to sinne, bothe this altar and also the hie place brake he downe, & burnt the hie place, & stamp it to powder and burnt the groue.

16 And as Iosiah turned him selfe, he spied the graues, that were in the mount, and sent and toke the bones out of the graues, and burnt them vpon the altar, and polluted it, according to the worde of the Lord that the ^oman of God proclaimed which cryed the same wordes.

17 Thē he said, What title is that which I see? And the mē of the citie said vnto him, It is the sepulchre of the man of God, which came from Iudáh, and tolde these things that thou hast done to the altar of Beth-él.

18 Thē said he, Let him alone: let none re-

moue his bones. So his bones were saued with the bones of the ^pProphet that came from Samaria.

19 Iosiah also toke away all the houses of the hie places, which were in the cities of Samaria, which the Kings of Israel had made to angrē the Lord, and did to them according to all the factes that he had done in Beth-él.

20 And he sacrificed all the priests of the hie places, that were there vpon the altars, and burnt mens bones vpon them, and returned to Ierusalém.

21 ¶ Then the King commanded all the people, saying, ^{*}Kepe the Passeouer vnto the Lord your God, ^{*}as it is written in the boke of this couenant.

22 And there was no Passeouer holden ^qlike that from the daies of the Iudges that iudged Israel, nor in all the dayes of the Kings of Israel, and of the Kings of Iudáh.

23 And in the eighteenth yere of King Iosiah was this Passeouer celebrated to the Lord in Ierusalém.

24 Iosiah also toke away them that had familiar spirits, & the sothesayers, and the images, and the idoles, & all the abominacions that were espied in the land of Iudáh & in Ierusalém, to performe the wordes of the ^{*}Lawe, which were written in the boke that Hilkiáh the Priest founde in the house of the Lord.

25 Like vnto him was there no King before him, that turned to the Lord with all his heart, and with all his soule, & with all his might according to all the Lawe of Moisés, nether after him arose there anie like him.

26 Not withstanding the Lord turned not from the ^rfearcenes of his great wrath wherewith he was angric against Iudáh, because of all the prouocacions wherewith Manasséh had prouoked him.

27 Therefore the Lord said, I wil put Iudáh also out of my sight, as I haue put away Israel, and wil cast of this citie Ierusalém, which I haue chosen, and the house whereof I said, ^{*}My Name shalbe there.

28 Concerning the rest of the actes of Iosiah, and all that he did, are they not written in the boke of the Chronicles of the Kings of Iudáh?

29 ¶ In his dayes Pharaóh Nechoh King of Egypt went vp against the King of Asshur to the riuer Perárh. And Kig Iosiah went against him, whome when Pharaóh sawe, he slewe him at Megiddó.

30 Then his seruants caried him dead from Megiddó, and broght him to Ierusalém, & buryed him in his owne sepulchre. And the people of the land toke Iehoaház the sonne of Iosiah, and annointed him, and made

^p Meaning of Prophet came after him, and caused him to eat contrary to the commandement of the Lord, & were bothe two buryed in one graue, 1 King 13.31.

^q Chro 35. 1-3
^r Esdr 1. 1-2
^s Exod 12. 3-10
^t deut 16. 2.
^u For the multitude & scale of the people with the great preparation

^v Leui 24. 17.
^w deut. 18. 11.

^x Because of wicked heart of the people, & wolde not turne vnto him by repentance.

^y 1 King 2. 29.
^z & 9. 3
^{aa} 2 King. 7. 10.

^{ab} 2 Chro. 35. 20.

^{ac} Because he passed through his country, he feared lest he wolde haue done him harme, and therefore wolde haue raised him, yet he consulted not with the Lord, & therefore was slain.

ⁱ Because that those that had forsaken the Lord to serue idoles, were not mete to minister in the seruice of the Lord for the instruction of others

^k Which was a valley nere to Ierusalém, & signifieth a tabret, because they imore on the tabret while their children were burning, that their crye shulde not be heard, where after Iosiah commanded carions to be cast

^l The idolatrous Kings had dedicate horfes & charets to the sunne either to caue image thereof about as the heathen did, or els to sacrifice thē, as a sacrifice moche agreeable
^m That was a mount of oliues, so called because it was full of idoles
ⁿ King. 12. 7

^o Which Ieroboám had buyt in Israel, 1. King 12. 28

^p Accordyng to the prophetic of Iosiah, 1. King. 13. 2.

made him King in his fathers steade.
 31 *Chro 36. 1.* *Ichoahaz was thre and twentie yere olde when he began to reigne, & reigned thre months in Ierusalém. His mothers name also was Hamutál the daughter of Ieremiah of Libnáh.
 32 And he did euil in the sight of the Lord, accordig to all that his fathers had done.
 33 And Pharaóh Nechoh put him in bonds at Ribáh in the land of Hamáth, while he reigned in Ierusalém, and put the land to a tribute of an hundred talents of siluer, and a talent of golde.
 34 ¶ And Pharaóh Nechoh made Eliakim the sonne of Iosiah King in steade of Iosiah his father, and turned his name to Ichoiakim, and toke Ichoahaz away, which when he came to Egypt, dyed there.
 35 And Ichoiakim gaue the siluer and the golde to Pharaóh, and taxed the land to giue the money, according to the commandement of Pharaóh: he leuyed of euerie man of the people of the land, according to his vallew, siluer and golde to giue vnto Pharaóh Nechoh.
 36 Ichoiakim was fine and twentie yere olde, when he began to reigne, & he reigned eleuen yeres in Ierusalém. His mothers name also was Zebudáh the daughter of Pedaráh of Rumáh.
 37 And he did euil in the sight of the Lord, according to all that his fathers had done.

Meaning the wicked Kings before
 Which was Antiochus in Syria, called also Hamath
 Or, as he made to reigne

taken from the riuer of Egypt, vnto the riuer Peráth, all that pertained to the King of Egypt.
 8 ¶ Ichoiachin was eightene yere olde, when he began to reigne, and reigned in Ierusalém thre months His mothers name also was Nechoh, the daughter of Elnathan of Ierusalém.
 9 And he did euil in the sight of the Lord, according to all that his father had done.
 10 * In that time came the seruants of Nebuchad-nezzá: King of Babél vp against Ierusalém: so the citie was besieged.
 11 And Nebuchad-nezzá: King of Babél came against the citie, & his seruants did besiege it.
 12 ¶ Then Ichoiachin the King of Iudáh came out against the King of Babél, he, and his mother, and his seruants, and his princes, and his eunuches: and the King of Babél toke him in the eight yere of his reigne.
 13 ¶ And he caried out thence all the treasures of the house of the Lord, and the treasures of the Kings house, and brake all the vessels of golde, which Salomon King of Israél had made in the Temple of the Lord, as the Lord had said.
 14 And he caried away all Ierusalém, and all the princes, and all the strong men of warre, euen ten thousand into captiuitie, & all the workemen, & conning men: so none remained sauing the poore people of the land.
 15 ¶ And he caried away Ichoiachin into Babél, and the Kings mother, & the Kings wiues, and his eunuches, and the mightie of the land, caried he away into captiuitie from Ierusalém to Babél,
 16 And all the men of warre, euen seven thousand, and carpenters, & lockesmithes a thousand: all that were strong and apt for warre, did the King of Babél bring to Babél captiues.
 17 ¶ And the King of Babél made Mattanáh his vncle King in his steade, & changed his name to Zedekiah.
 18 Zedekiah was one & twentie yere olde, when he began to reigne, and he reigned eleue yeres in Ierusalem His mothers name also was Hamutál the daughter of Jeremiah of Libnáh.
 19 And he did euil in the sight of the Lord, according to all that Ichoiakim had done.
 20 Therefore certainly the wrath of the Lord was against Ierusalém & Iudáh vntil he cast them out of his sight. And Zedekiah rebelled against the King of Babél.

Dan 1. 7

That is, yeldea him, sette vnto him by counsel of Jeremie

In the reigne of the King of Babylou

Chap 20. 17
isa 39. 6.

Chro 36. 10
Esai 39. 6.

Iere 37. 1. & 32. 1.

Out of Ierusalém: as it is said in Iere 39. 10. & 40. 1.

CHAP XXIII.

Ichoiakim made subiect to Nebuchad-nezzár rebellious
 3 The cause of his ruine and all Iudahs rebellion
 15 He and his people are caried vnto Babylou
 17 Zedekiah made King.

In the end of the third yere or his reigne, and in the beginning of the fourth,
 Dan 1. 1.

Chap 20. 17
& 39. 6.

Though God visited these wicked tyrants to execute his iudgements, yet they are not to be excused, because they provoked of ambition & malice

Not that he was buried by his fathers, but he dyed in the way, as they had him prisoner to warre Babylou: read Iere 32. 19.

CHAP. XXV.

Ierusalém is besieged of Nebuchad-nezzár, & the 7 The names of Zedekiah are 4 13. 16. 17. 18.

1 IN his dayes came Nebuchad-nezzá: King of Babél vp, and Ichoiakim became his seruant thre yere: afterwarde he turned, and rebelled against him.
 2 And the Lord sent against him bandes of the Chaldees, & bandes of the Aramites, and bandes of the Moabites, and bandes of the Ammonites, & he sent them against Iudáh, to destroye it, according to the worde of the Lord, which he spake by his seruant the Prophet Ieremias.
 3 Surely by the commandement of the Lord came this vpon Iudáh, that he might put them out of his sight for the sinnes of Manasseh, according to all that he did,
 4 And for the innocent blood that he shed, (for he filled Ierusalém with innocent blood) therefore the Lord wolde not pardon it.
 5 Concerning the rest of the actes of Ichoiakim, & all that he did, are they not writen in the booke of the Chronicles of the Kings of Iudáh?
 6 So Ichoiakim slept with his fathers, and Ichoiachin his sone reigned in his steade.
 7 ¶ And the King of Egypt came no more out of his land: for the King of Babél had

after are his owne eyes put out. 21 Iudáh is brought to Babilón. 25 Gedaliáh is slayne. 27 Iehoiachim is exalted.

Iere. 39. 1 & 52. 4. a That is, of Zedekiáh b Which the Ebreyes call Tebet, and it cometh part of December & parte of Ianuarie c Or, a moneth

g In so muche y the others did eat their children, Lament. 4. 10.

d Which was a portue dore or some lesser gate to issue out at.

e Or condemed hi for his per-turbe & treaso, 1 Chro. 36. 13.

f Ieremie writeth Chap. 52. 12 the tenth day, because y fyre continued fro the fteenth day to y tēth. Or, captiue of ibi garde.

g While the siege indured.

Chap 20. 17 26. 27. 28.

l. Of these read Exod. 27. 6

1 And in the ninth yere of his reigne, the tenth moneth & tenth day of the moneth Nebuchad-nezzár King of Babél came, he, & all his hoste against Ierusalém, and pitched against it, and they buylt fortres against it rounde about it.

2 So the citie was besieged vnto the eleueth yere of King Zedekiáh.

3 And the ninth day of the moneth the famine was sore in the citie, so that there was no bread for the people of the land.

4 Then the citie was broken vp, and all the men of warre fled by night, by the waye of the d gate, which is betwene two walles that was by the Kings garden: now the Caldees were by the citie rounde about: and the King went by the way of the wildernes.

5 But the armie of the Caldees pursued after the King, and toke him in the deserts of Ierichó, and all his hoste was scared from him.

6 Then they toke the King, and caryed him vp to the King of Babél to Ribláh, where they gaue iudgement vpon him.

7 And they slewe the sonnes of Zedekiáh before his eyes, and put out the eyes of Zedekiáh, and bounde him in chaines, & caryed him to Babél.

8 And in the fift moneth, & f seventh day of the moneth, which was the nintenth yere of King Nebuchad-nezzár King of Babél, came Nebuzar-adán chief steward and seruant of the King of Babél, to Ierusalém,

9 And burnt the house of the Lord, and the Kings house, and all the houses of Ierusalém, & all the great houses burnt he with fyre.

10 And all the armie of the Caldees that were with the chief stewart, brake downe the walles of Ierusalém rounde about.

11 And the rest of the people that were left in the citie, and those that were fled and fallen to the King of Babél, with the remnant of the multitude, did Nebuzar-adán chief stewart carye away captiue.

12 But the chief stewart left of the poore of the land to drie the vines, and to till the land.

13 Also the pillers of brasse that were in the house of the Lord, and the bases, and the brasen Sea that was in the house of the Lord, did the Caldees breake, and caryed the brasse of them to Babél.

14 The pottes also and the besomes, and the instruments of musike, and the incense asses, & all the vessels of brasse that they ministred in, toke they away.

15 And the asse pannes, and the basens, and all that was of golde, & that was of siluer,

toke the chief stewart away,

16 With the two pillers, one Sea & the bases, which Salomón had made for the house of the Lord: the brasse of all these vessels was without weight.

17 The height of the one piller was eightene cubites, and the chapter thereon was brasse, and the height of the chapter was with networke thre cubites, and pomegranates vpon the chapter rounde about, all of brasse: and likewise was the seconde piller with the networke.

18 And the chief stewart toke Seraiáh the chief Priest, and Zaphaniáh the seconde Priest, and the thre keepers of the dore.

19 And out of the citie he toke an cunuche that had the ouersight of the me of warre, and k fise men of them that were in the Kings presence, which were founde in the citie, and Sophér captaine of the hoste, who mustred the people of the land, and threescore men of the people of the land, that were founde in the citie.

20 And Nebuzar-adán the chief stewart toke them, and brought them to the King of Babél to Ribláh.

21 And the King of Babél smote them, and slewe them at Ribláh in the land of Hamáth. So Iudáh was caryed away captiue out of his owne land.

22 Howbeit there remained people in the land of Iudáh, whome Nebuchad-nezzár King of Babél left, & made Gedaliáh the sonne of Ahikám the sonne of Shaphán ruler ouer them.

23 The when all the captaines of the hoste & their men heard, that the King of Babél had made Gedaliáh gouernour, they came to Gedaliáh to Mizpáh, to wit, Ishmaél the sonne of Nethaniáh, and Iohanán the sonne of Káreah, and Seraiáh the sonne of Tánhúmeth y Netophathite, & Iazaniáh y sonne of Maachathí, they & their me.

24 And Gedaliáh sware to thé, & to their men, and said vnto them, Feare not to be the seruants of the Caldees: dwel in the land, and serue the King of Babél, and ye shal be wel.

25 But in the seventh moneth Ishmaél the sonne of Nethaniáh the sonne of Elishamá of the Kings sede, came, and ten men with him, & smote Gedaliáh, & he dyed, and so did he the Iewes, and the Caldees that were with him at Mizpáh.

26 Then all the people bothe small & great and the captaines of the armie arose, and came to Egypt: for they were afayed of the Caldees.

27 Notwithstanding in the seven and thirtieth yere after, Iehoiachín King of Iudáh was caryed away in the twelfth moneth & the fuen and twentieth day of the moneth, Euil-mei odách King of Babél in the yere

King 7. 15. Iere 52. 21 2 Chro. 34. 5.

That is, one appointed to succede in the the Priests rowne, if he were sicke or els otherwise Icted k Ieremie maketh mencions of f. uea, but here he speaketh of them that were the chiefest.

Iere. 40. 1. & 9.

That is, he did exhorte them in the Name of the Lord, according to Ieremies counsel, to submit themselves to Nebuchad-nezzár, seeing it was the reuelled wil of the Lord.

Iere. 41. 1. m Contrary to Ieremies counsel, Iere 40. 4 & 42. 43. n Thus Iog was he, his wife, & his childre in Babilón, whome Nebuchad nezzars sonde, after his fathers death, preferred to honour thus by Gods providence the sede of Dauid was reserved euen vnto Christ.

vere that he began to reigne, did lift vp
 the head of Iehoiachin King of Iudáh out
 of the prison,
 28 And spake kindly to him, & set his throne
 about the throne of the Kings that were
 with him in Babel,
 29 And changed his prison garments : and
 he did continually eat bread before him,
 all the dayes of his life.
 30 And his^o porció was a continual porcion
 giuen him by the King, euerie day a cer-
 tein, all the dayes of his life.

^o Meaning, y^e
 he had an or-
 dinarie in the
 court.

THE FIRST BOKE OF the "Chronicles, or Paralipoménon.

THE ARGUMENT.

THe Iewes comprehend bothe these boke in one, which the Grecians because of the length
 demde into two^a and they are called Chronicles, because they note briefly the histories from
 Adam to the returne from their captiuitie in Babilón. But these are not those boke of Chroni-
 cles, which are so oft mentioned in the boke of Kings of Iudáh and Israel, which did at large
 set forth the storie of bothe the kingdomes, and afterward perished in the captiuitie : but an ab-
 bridgement of the same, and were gathered by Esra, as the Iewes write, for their returne fro Ba-
 bylón. This first boke containeth a brief rehearſal of the children of Adam vnto Abraham, Iſhák,
 Iſrahél, and the twelue Patriarches, chieflie of Iudáh and of the reigne of Dauid, because Christ
 came of him according to the first. And therefore it setteth forth the more amply his actes, bothe co-
 cerning civil gouernement, and also the administration, and care of things concerning religion, for
 the good successe whereof he reioyceth, and giueth thanks to the Lord.

^a Ebr. Wordes of
 dayes.
^o Or, if vsage
 omitted, so wit,
 in the booke of
 the Kings.

CHAP. I.

- 1 The genealogie of Adam and Nôah until Abraham.
- 27 And from Abraham to Esau 35 His children.
- 43 Kings and dukes came of him.

^a Meaning that
 Sheth was A-2
 dam: sonne &
 Enosh Sheths
 sonne.

^b It had bene
 sufficient to
 haue named
 Shem, of who-
 me came Abra-
 ham and Da-
 uid, but becau-
 se the worlde
 was restored
 by these three,
 mention is al-
 so made of
 Ham and Iá-
 pheth
 Gen. 10. 2.
 Or, Riddaim.

^c Who first did
 lift vp him self
 fe about o-
 thers, Genes
 10. 8.

Gen. 10. 22.
 Or 11. 10.

Adám, ^a Sheth, Enósh,
 Kenán, Mahálaleel, Ié-
 red,
 3 Henóch, Methusélah,
 Lámech,
 4 Nóah, ^b Shem, Ham, &
 Iápheth.

¶ The sonnes of Iápheth were Gómer,
 and Magóg, and Madái, and Iauán, and
 Tubál, and Méshech, and Tíras.

And the sonnes of Gómer, Ashchenáz, &
 Ipháthana Togarmáh.

Also the sonnes of Iauán, Elisháh and
 Tarsháh, Kittím, and Dodaním.

¶ The sonnes of Ham were Cush and
 Mizráim, Put and Canáan.

And the sonnes of Cush, Sibá and Ha-
 uiláh, and Sabrá, and Ramáh, and Sabte-
 chá. Also the sonnes of Raamá were Sa-
 bá, and Dán.

And Cush begate Nimród, who begá
 to be mighty in the earth.

And Mizráim begate Ludím and Ana-
 mím, Lehabím and Naphtuhím:

Patrusím also, & Casubím, of whome
 came the Philistíns, and Caphtorím.

Also Canáan begate Zidon his first
 borne, and Héth,

And the Iebusite, and the Amorite, and
 the Gargashite,

And the Hiuite, and the Arkite and
 the Simite,

And the Aruadite, & the Zemarite, and
 the Hamarhite:

¶ The sonnes of Shem were Elám and

Ashúr, and Arpachshád, and Lud, and
 Arám, and VZ, and Hul and Géther, and
 Méshech.

Also Arpachshád begate Shélah, & Shé-
 lah begate Eber.

Vnto Eber also were borne two sonnes:
 the name of the one was Péleg: for in his
 dayes was the earth deuided: and his bro-
 thers name was Iokrán.

Then Iokrán begate Almodád and Shé-
 leph, and Hazermáuerh and Iérah,

And Hadorám and Vzál and Díksh,

And Ebál, and Abímael, and Shebá,

And Ophí, and Hauilah and Iobáb: all
 these were the sonnes of Iokrán.

Shem, & Arpachshád, Shélah,
 Eber, Péleg, Rehú,

Serúg, Nahór, Teráh,
 *Abrám, which is Abraham

¶ The sonnes of Abraham were Izhák,
 and Ishmael.

These are their generaciós. * The eldest
 sonne of Ishmael was Nebaróth, and Ke-
 dár, and Adbeel, and Mibsam,

Mushmá, and Dumáh, Massa, Hadád, and
 Tema,

Ietur, Naphísh and Kédemah: these are
 the sonnes of Ishmael.

¶ And Keturáh Abrahams ^b concubine
 bare sonnes, Zimran, and Iokshan, & Me-
 dán, and Midían, and Hshák, & Shuah: and
 the sonnes of Iokshán, Sheba, and Dedan.

And the sonnes of Midían were Epháh,
 & Ephár, & Henóch, & Abída, & Eldaáh:
 *all these are the sonnes of Keturáh.

*And Abraham begate Izhák: the sonnes
 of Izhák, Esau, and Isáel.

¶ The sonnes of Esau were * Elipház,
 Reuél, and Feúsh, and Iaalám, and Kórah.

^d Of whome
 came the Sy-
 rians, and there-
 fore they are
 called Aram-
 ites through
 out all y^e scrip-
 ture.
^e Of him came
 y^e Ebrewes
 which were
 afterward
 called Israelites
 of Israel,
 which was
 Iacob: and
 Iewes of Iu-
 dah, because
 of the excellé-
 ce of that tri-
 be.

^f He repeateth
 Shem againe,
 becauſe he
 wolde come to
 the stocke of
 Abraham.
^g Who came
 of Shem
 and of him Shélah.
 Gen. 10. 11.
 Or 17. 5.
 Or 21. 2.
 Gen. 25. 23.
 Or, Hadar.

^h Read Gene.
 25. 2.

Gen. 25. 4.
 Gen. 21. 2.
ⁱ These were
 borne of three
 diuers mo-
 thers, read
 Gen. 25. 4.
 Gen. 26. 6.

Or, Zephí. & Which was Elephaz concubine: read Gen. 36. 12.

1 He is also called Seir the Horite, which inhabited mount Seir, Gen. 36. 20.

m He maketh menció of the Kings that came of Esáu, according to Gods promise made to Abraham concerning him, that Kings shoulde come of him. These eight Kings reigned one after another in Edomea vnto the time of Dauid, who conquered their countrey. n Which was the principal cite of the Edomites.

Or, Pái.

Or, Aluháb.

Gen. 29. 32. & 30. 5. & 35. 28. Gen. 38. 3. & 46. 12. chap. 4. 5.

3 Though Iudáh was not Iakobs eldest sonne, yet he first beginneth at him, because he wolde come to the genealogie of Dauid, of whose came Christ.

- 36 The sonnes of Elipház, Temán, and Omár, Zephí, and Gatam, Kenáz, and Timná, and Amalék.
- 37 The sonnes of Ruél, Náhath, Zérab, Shammáh and Mizzáh.
- 38 And the sonnes of Seir, Lotán, and Shobál, and Zibeón, and Anáh, and Dishón, and Ezér and Dishán.
- 39 And the sonnes of Lotán, Horí, and Homám, and Timna Lotans sister.
- 40 The sonnes of Shobál were Alián, and Manahath, and Ebál, Shephí, and Onám. And the sonnes of Zibeón, Asáh & Anán.
- 41 The sonne of Anáh was Dishón. And the sonnes of Dishón, Amrán, & Eshbán, and Ithrán, and Cherán.
- 42 The sonnes of Ezér were Bilhán, and Zaaúan, and Iakán. The sonnes of Dishón were Vz, and Arán.
- 43 ¶ And these were the Kings that reigned in the land of Edóm, before a King reigned ouer the children of Israél, to wit, Béla the sonne of Boór, and the name of his cite was Dinhabah.
- 44 Thē Béla dyed, and Iobáb the sonne of Zérab of Bozráh reigned in his steade.
- 45 And whē Iobáb was dead, Hushám of Ýlād of the Temanites reigned in his stead.
- 46 And when Hushám was dead, Hadád the sonne of Bedád which smote Midíán in the field of Moáb, reigned in his stead, and the name of his cite was Auith.
- 47 So Hadád dyed, and Samláh of Mashre-cáh reigned in his steade.
- 48 And Samláh dyed, and Shaúl of Rehobóth by the riuer reigned in his steade.
- 49 And when Shaúl was dead, Báal-hanán the sonne of Achbó reigned in his steade.
- 50 And Báal-hanan dyed, and Hadád reigned in his steade, & the name of his cite was Pái, & his wiues name Metherabél the daughter of Matréd the daughter of Mezaháb.
- 51 Hadád dyed also, and there were dukes in Edóm, duke Timná, duke Aliáh, duke Iethéth,
- 52 Duke Aholibamáh, duke Eláh, duke Pinón,
- 53 Duke Kenáz, duke Temán, duke Mibzár,
- 54 Duke Magdiél, duke Irám. these were the dukes of Edóm.

CHAP II.

1 The genealogie of Iudáh vnto Ishái the father of Dauid.

- 1 These are the sonnes of Israél, *Reubén, Simeón, Leui and Iudáh, Isshachár, & Zebaiún,
- 2 Dan, Ioséph, and Beniamín, Naphtalí, Gad, and Ashér.
- 3 *The sonnes of Iudáh, Er, and Onán, & Sheláh. These thre were borne to him of the daughter of Shúa Ý Cananite: but Er the eldest sonne of Iudáh was euil in the

- sight of the Lord, and he slewe him.
- 4 *And Thamar his daughter in law bare him Phárez, and Zérab: so all the sonnes of Iudáh were fyue.
- 5 *The sonnes of Phárez, Hezrón & Hamúl.
- 6 The sonnes also of Zérab were Zimrí, and b Ethan, and Hemán, and Calcól, and Dara, which were fyue in ail.
- 7 And Ý sonne of Carmí, *Achár that troubled Israél, transgressing in the thing ex-communicate.
- 8 The sonne also of Ethán, Azariáh.
- 9 And the sonnes of Hezrón that were borne vnto him, Ierahmeél, and c Ram and Chelubái.
- 10 And Ram begate Aminadáb, and Aminadáb begate Nashón d prince of the children of Iudáh,
- 11 And Nashón begate Salmá, and Salmá begate Bóaz,
- 12 And Bóaz begate Obéd, and Obéd begate e Ishái,
- 13 *And Ishái begate his eldest sonne Eliáb, and Abinadáb the seconde, and Shimmá the third,
- 14 Nathaneél the fourt, Raddái the fift,
- 15 Ozém the sixt, and Dauid the seuent.
- 16 Whose sisters were Zeruiáh & Abigáil. And the sonnes of Zeruiáh, Abishai, and Ioáb, and Afahél.
- 17 And Abigáil bare Amasá: and the father of Amasá was Iether an Ishmelite.
- 18 ¶ And e Caléb the sonne of Hezrón begate Ierióth of Azubáh his wife, and her sonnes are these, Iesher, and Shobáb, and Ardón.
- 19 And when Azubáh was dead, Caléb toke vnto him Ephrath, which bare him Hur.
- 20 *And Hur begate Vri, and Vri begate Bezaleél.
- 21 And afterwarde came Hezrón to the daughter of Machir the father of f Gíad, and toke her when he was thre score yere olde, and she bare him S gúb.
- 22 And Segúb begate Iair, which had thre and twentie cities in the land of Gilead.
- 23 And Gesshúr with A-ám toke the townes of Iair g from them, and K. náth and the townes thereof, euen in escore cities. All these were the sonnes of Machir, the father of Gileád.
- 24 And after that Hezrón was dead at h Caléb Ephrath, then Abiáh Hezrons wife bare him also Ashúr the i father of Tekóa.
- 25 And the sonnes of Ierahmeél the eldest sonne of Hezrón were Ram the eldest, then Bunáh & Orén & Ozín and Ahíán.
- 26 Also Ierahmeél had another wife named Atarán, which was the mother of Onám.
- 27 And the sonnes of Ram the eldest sonne of Ierahmeél were Máaz, and Iamin and

e Whome E. Matth. calleth Atam, Mat. 1. 5

d That is, chief of the familie,

Or, Ieffe. 1. Sam. 16. 19. & 17. 12. Or, Shammáb.

e Who was called the sonne of Hezrón, ver. 9.

f Who was prince of mount Gilead, read Num. 32. 40.

g That is, the Geshurites & the townes thereof, euen in escore cities. Syrians toke the townes from Iairs children.

h Which was a towne named of the houshád and wife, called also Berh-áchem Ephrath. i Meaning the chief & prince.

and Ekar.

28 And the sonnes of Onám were Shammái and Iadá. And the sonnes of Shámái, Nadáb and Abishúr.

29 And the name of the wife of Abishúr was called Abiáhil, and she bare him Abbán and Molíd.

30 The sonnes also of Nadáb were Séled and Appáim : but Séled dyed without children.

31 And the sonne of Appáim was Ishí, and the sonne of Ishí, Shefhan, and the sonne of Shefhan, ^k Ahláí,

32 And the sonnes of Iadá the brother of Shammái were Iéther and Ionathán: but Iéther dyed without children.

33 And the sonnes of Ionathán were Péleth and Zazá. These were the sonnes of Ierahmeél.

34 And Shefhan had no sonnes, but daughters. And Shefhan had a seruant that was an Egyptian named Iarha.

35 And Shefhan gaue his daughter to Iarhá his seruaat to wife, and she bare him Attái.

36 And Attái begate Nathán, and Nathán begate Zabád,

37 And Zabád begate Ephlál, & Ephlál begate Obéd,

38 And Obéd begate Iehú, and Iehú begate Azariáh,

39 And Azariáh begate Hélez, and Hélez begate Eleasáh,

40 And Eleasáh begate Sisamáí, & Sisamáí begate Shallúm,

41 And Shallúm begate Iekamiáh, & Iekamiáh begate Elishamá.

42 Also the sonnes of Caléb, the brother of Ierahmeél, were Meshá his eldest sonne, which was the ^l father of Ziph: & the sonnes of Marefháh the father of Hebrón.

43 And the sonnes of Hebrón were Kórah and Tappúah, and Rékem and Shéma.

44 And Shéma begate Ráham the father of Io:koám: and Rékem begate Shammái.

45 The sonne also of Shammái was Maón: and Maón was the father of Beth-zúr.

46 And Epháha ^m concubine of Caléb bare Harán and Mozá, and Gazéz: Harán also begate Gazéz.

47 The sonnes of Iahdáí were Régem, and Iothám, and Geshán, & Pélet, and Epháh, and Sháaph.

48 Calebs concubine Maacháh bare Shéber and Tihhanáh.

49 She bare also Shaaph, the father of Madmannáh, and Sheuá the father of Machbenáh, and the father of Gibeá. *And Achsáh was Calebs daughter.

50 ¶ These were the sonnes of Caléb the sonne of Hui: ^y eldest sonne of Ephráhah, Shobál the father of Kiriath-yeatím.

51 Salmá the father of Beth-léhem, and Ha-

réph the father of Beth-gadér.

52 And Shobál the father of Kiriath-yeatím had sonnes, and he ^z was the ouerfeet of halfe Hammenóth.

53 And the families of Kiriath-yeatím were the Ithrites, and the Puthites, and the Shu mathites, & the Mishraites, of them came the Zariathites, and the Eshtaulites.

54 The sonnes of Salmá of Beth-léhem, and the Nerophathite, the ^a crownes of the house of Ioáb, and ^v halfe the Manahthites and the Zorites.

55 And the families of the ^o Scribes dwelling at Iabéz, the Tirathites, the Shimeathites, the Shuchathites, which are the ^p Kenites, that came of Hammáth the father of the house of Recháb.

CHAP. III.

¹ The genealogie of Daud and of his posteritie vnto the sonnes of Iosíah.

1 These also were the sonnes of ^a Daud, which were borne vnto him in Hebrón: the eldest Amnón of Ahimóam, the Izraelitess: the second ^b Daniél of Abigáil the Carmelitess.

2 The third Abfalóm the sonne of Maacháh daughter of Talmái King of Geshúr: the fourth Adonijáh the sonne of Haggith:

3 The fifth Shephatiáh of Abitál: the sixth Ithreám by Egláh his wife.

4 These six were borne vnto hi in Hebrón: and there he reigned seuen yere and six moneths: and in Ierusalém he reigned thre and thirtie yere.

5 And these foure were borne vnto him in Ierusalém, Shimeá, and Shobáb, and Nathán, and ^c Salomón of ^d Bathshúa the daughter of Ammiél:

6 Ibhár also, and ^e Elishamá, and Eliphálet,

7 And Nógah, and Népheg, and Iaphía,

8 And Elishamá, and Eliadá, and Eliphélet, nine in number.

9 These are all the sonnes of Daud, besides the sonnes of the concubines, & Thamár their sister.

10 ¶ And Salomons sonne was Rehoboám, whose sonne was Abiáh, and Asá his sonne, and Iehoshaphát his sonne,

11 And Ioám his sonne: and Ahaziáh his sonne, and Ioásh his sonne,

12 And Amaztáh his sonne, & Azariáh his sonne, & Iorbám his sonne,

13 And Ahaz his sonne, & Hezekiáh his sonne, & Manasséh his sonne,

14 And Amón his sonne, & Iosíah his sonne.

15 ¶ And of the sonnes of Iosíah, the eldest was ^o Iohanán, the seconde Iehoiakim, the thirde Zedekiah, and the fourth Shallúm.

16 And the sonnes of Iehoiakim were Ie-

^{10r}, he that sa- we the halfe, be cause the prince was his ouerfeet but subiects.

ⁿ Messing, the chief & principall ^{10r}, the Zorites, the halfe of the Manahthites. ^o Which were men learned and expert in the Lawe ^p R. ad Nób. 10, 29, & iudg. 1, 16.

^a He returned to the genealogie of Daud, to shewe that Christ came of his stocke ^b Which 2. Sam 3, 1. is called Cheleáb, borne of her, that was Nabals wife the Carmelite.

^c Onely Salomón was Dauds natural sonne, & other thre were Virgins, whome Daud made his by aduption he that was begotten in adulterie & dyed & eight day, is not reckened among Dauds sonnes ^d Called also Bathsheba the daughter of Eliám: so the same gaue them diuerse names. ^e Elishamá, or Elishúa ² Sam 5, 15: & Eliphélet dyed, & Daud named those sonnes, which were next borne, by the same names: in the booke of Kings his children are mentioned which were a line, and here bothe they & were aliue & dead

^f So called because he was preferred to & dignitie royal before his brother Iehoiakim, & was the elder. ^{10r}, Iehoiakim, 2. King. 23, 34.

^k Who dyed while his father was aliue and therefore it is said, vert. 34. that Shefhan had 40 sonnes.

^l That is, the chief gouernour or prince of & Ziphims, because the prince ought to haue a fatherlic care and affection toward his people.

^m This difference was betwene the wife and the concubine, that the wife was take with certein solemnities of marriage, and her children did inherit: the concubine had no solemnities in marriage, neither did her children inherit, but had a porcion of goods or money given the ^{10h} 15, 17.

coniáh his sonne, and Zedekeiáh his sonne.

17 And the sonnes of Ieconiáh, Assir and Sheakiél his sonne:

18 Malchiram also and Pedaiáh, & Shenazár, Iecaniáh, Hoshamá, and Nedabiáh.

g S Mat faith that Zorobabél was sonne of Zalarhiél, meaning that he was his newwe according to the Ebrew speache. for he was Pedaiáh's sonne.

19 And the sonnes of Pedaiáh were Zerubbabél, and Shimmei: and the sonnes of Zerubbabél were Meshullám, and Hananiáh, and Shelomith their sister,

20 And Hashubáh, & Ohél, and Berechiáh, & Hazadiáh, & Iushabhesed, siue in nober.

21 And the sonnes of Hananiáh were Pelatiáh, and Iesaiáh: the sonnes of Rephaiáh, the sonnes of Atmán, the sonnes of Obadiáh, the sonnes of Shechaniáh.

22 And the sonne of Shechaniáh was Shemaiah: and the sonnes of Shemaiah were Hattúsh and Igeál, and Baríah, and Neariáh and Shaphát, h fix.

h So that Shemaiah was Shechaniáh's natural sonne, & the other five his newwes, & in all were fix.

23 And the sonnes of Neariáh were Elioenái, and Hezekiáh, and Azrikám, thre.

24 And the sonnes of Elioenái were Hodiáh, and Eliashib, and Pelasáh, and Akkúib, and Iohanán, and Delaiáh and Anási, seuen.

CHAP. IIIII.

1 The genealogie of the sonnes of Iudáh. 5 Of Ashúr, 9 Of Iabéz, and his prayer. 17 Of Chelúb, 24 And Simeón: their habitacions, 38 And conquests.

a Meaning, they came of Iudáh, as newwes & kindmen: for onely Phárez was his natural sonne Gen 38.29. & 46.12. chap. 24.

1 The sonnes of Iudáh were Phárez, Hezión, and Carmí, and Hur, and Shobál.

2 And Reaiáh the sonne of Shobál begate Iáhath, and Iáhath begate Ahumái, and Láhah: these are the families of the Zoréathites.

3 And these were of the father of Etám, Izicél, and Ishmá and Idbásh: and the name of their sister was Hazeleponi.

4 And Penuél was the father of Gedór, and Ezéi the father of Husháh: these are the sonnes of Hur the eldest sonne of Ephráyah, the father of Beth-léhem.

b The first borne of his mother, & not the eldest sonne of his fa-

5 But Ashúr the father of Tekóá had two wiues, Heleáh, and Naaráh.

6 And Naaráh bare him Ahuzám, & Hépher, and Temení and Haashtrai: these were the sonnes of Naaráh.

7 And the sonnes of Heleáh were Zéreth, Iezóhar and Ethnán.

8 Also Coz begate Anúb, and Zobebáh, & the families of Aharhél y sonne of Harúm.

9 But Iabéz was more honorable then his brethren: and his mother called his name Iabéz, saying, Because I bare him in forowe.

c Otherwise called Othniél, Iudg 1.13.

10 And Iabéz called on the God of Isaél, saying, If thou wilt blesse me in dede, and enlarge my coastes, and d if thine hand be with me, and thou wilt cause me to be deliuered from euil, that I be not hurt. And God granted the thing that he asked.

d It is to be vnderstand, that when he wolde accomplish his vowe which he made.

11 And Chelúb the brother of Shuah be-

gate Mehír, w was the father of Esfrón.

12 And Esfrón begate Beth raphá, & Pa-seáh, & Tehinnáh the father of the cite of Nahásh: these are the men of Recháh.

13 ¶ And y sonnes of Kenáz were Othniél & Zeraiáh, & y sonne of Othniél, Hatháh.

14 And Meonothái begate Ophrah. And Seraiáh begate Ioáb the e father of the valley of craftsmen: for they were craftsmen.

e The Lord of y valley where the artificers did worke

15 ¶ And the sonnes of Caléb the sonne of Iephunnéh were Irú, Eláh, and Náam. And the sonne of Eláh was Kenáz.

f Called also Esfron

16 And the sonnes of Iehaleél were Ziph, and Zipháh, Tiriá, and Asareél.

17 And the sonnes of Eziáh were Iéther & Méred, and Ephér, and Ialón, and he begate Miriám, and Shammái, and Ishbáh the father of Eshtemóá.

Or, she bare, meaning the second wife of Esrah

18 Also his wife Iehudiáh bare Iéred the father of Gedór, and Héber the father of Sochó, and Iekuthiél the father of Zanóah: and these are the sonnes of Bithiáh the daughter of Phaiáoh which Méred toke.

Or, of whom he had diued

19 And the sonnes of the wife of Hodiáh, the sister of Nahám the father of Keiláh were the Garmites, & Eshtemóá the Maacharhite.

20 And the sonnes of Shimón were Amnón, and Rinnáh, Ben-hanam and Tilón. And the sonnes of Ishi were Zohéth, and Benzohéth.

21 ¶ The sonnes of Sheláh, the sonne of Iudáh were Er the father of Lecáh, & Laadáh the father of Maresháh, and the families of the householdes of the that wrought fine linen in the house of Ashbéa.

Gen 38.28.

22 And Iokím and the men of Chozebá & Ioásh, and Saráph, which had the dominion in Moáb, and Iashtubi Léhem. These also are ancient things.

Or, of the inhabitants of the hem

23 These were potters, and dwelt among planes & hedges: & there they dwelt with the King for his worke.

They were King Daud's gardeners and serued him in his workes. Gen 46.10.

24 * The sonnes of Simeón were Nemuél, and Iamín, Iarib, Zérah, & h Shaul.

25 Whose sonne was Shallúm, & his sonne, Mibsam, & his sonne Mishmá.

Gen 46.15. h His sonne O. had is here omitted.

26 And the sonnes of Mishmá, Hamuél was his sonne, Zacchúr his sonne, & Shimeí his sonne.

27 And Shimeí had sixtene sonnes, and six daughters, but his brethren had not many children, neither was all their familie like to the children of Iudáh in multitude.

28 And they dwelt at Beer-sheba, & at Moladá, and at Hazár Shual,

1 These cities belonged to y tribe of Iudáh Iosh 19.1 and were given to the tribe of Simeon.

29 And at Bilbáh, and at Ezém, and at Pólád,

30 And at Bethuél, and at Hozmáh, and at Ziklág,

31 And at Beth-mareabóth, and at Hazár Susim,

k Then David restored them to the tribe of Iudáh

Suffim, at Beth-bireí, & at Shaaráim. these were their cities vnto the reigne of ^k Dauid.

32 And their townes were Etám, and Aín, Rimmón, and Tóché, & Ashán, five cities.

33 And all their townes that were round about these cities vnto Báal, These are their habitations and the declaration of their genealogie,

34 And Meshobáb and Tamléch, & Iosháh the sonne of Amashíah,

35 And Ioél and Iehú the sonne of Ioshíbráh, & sonne of Seraisáh, & sonne of Asiél,

36 And Elionái, and Taakóbah, & Ieshoharáh, and Afaráh, and Adiel and Iesimiél & Benaiáh,

37 And Zizá the sonne of Shiphéi, the sonne of Allón, the sonne of Iedaiáh, the sonne of Shimií, the sonne of Shemaráh.

38 These were famous princes in their families, and increased greatly their fathers houses.

f For the tribe of Simeón was so great in number y in the time of Ezechiáh that he fought newe dwellings vnto Gedór, which is in the tribe of Dáa.

39 And they went to the entring in of Gedór, euen vnto the East side of the valley, to seke pasture for their shepe.

40 And they found fat pasture & good, & a wide land, bothe quiet and fruteful: for they of Ham had dwelt there before.

41 And these described by name, came in y dayes of Hezekiáh Kíg of Iudáh, & smote their tents, and the inhabitants that were founde there, and destroyed them vtterly vnto this day, and dwelt in their rowme, because there was pasture there for their shepe.

42 And besides these, five hundred men of the sonnes of Simeón went to moué Seir, and Pelatiáh, & Neariáh, and Ropharáh, and Vzziel the sonnes of Ishí were their captaines,

m And were not slaine by Saul & Dauid.

43 And the rest of Amalék that had ^m escaped, and they dwelt there vnto this day.

CHAP. V.

1 The birthright taken from Reubén and giuen to the sonnes of Ioséph 3 The genealogie of Reubén, 11 And Gad, 23 And of the halfe tribe of Manasíeh.

1 The sonnes also of Reubén the eldest sonne of Israél (for he was the eldest, *but had defiled his fathers bed, therefore his birthright was giuen vnto the ^a sonnes of Ioséph the sonne of Israél, so that the genealogie is not reckned after his birthright.

Gen 35.22.

Gen 49.4.

a Because they were made two tribes, that had a double portion b Inat is, he was y chiefest of all y tribes according to Iaakobs prophesie. Gen 49.8, & because Christ shulde come of him

Gen 46.9.

Exod. 6.14.

Nomb. 26.5.

2 For Iudáh preuailed aboue his brethren, & of him came ^b the prince, but the birthright was Ioséphs)

3 *The sonnes of Reubén the eldest sonne of Israél were Hanóch & Pallú, Hezión and Carmí.

4 The sonnes of Ioél, Shemaiáh his sonne, Gog his sonne, and Shimeí his sonne,

5 Micháh his sonne, Réaiáh his sonne, and Báal his sonne,

6 Beeráh his sonne: whome Tilgáth Pilneéser King of Asshúr ^c caryed away: he was a prince of the Reubenites.

c To wit, in y time of Vzziel King of Israél, 2 Kíg. 15.29.

7 And when his brethren in their families reckned the genealogie of their generacions, Ieiel and Zechariáh were the chief,

8 And Béla the sonne of Azáz, the sonne of Shéma, the sonne of Ioél, which dwelt in ^d Aroér, eue vnto Nebó & Báal-meón.

d These places were beyonde Iordén toward the East in the land giue to the Reubenites. *Or, Ephraím.

9 Also Eastwarde he inhabited vnto the entring in of the wilderness from the riuer ^e Peiáth: for they had muche cattel in the land of Gileád.

e The Ishmaelites that came of Hagár Abrahams concubine.

10 And in the dayes of Saúl they warred with the ^e Hagarims, which fell by their hands: and they dwelt in their tents in all the East partes of Gileád.

11 ¶ And the children of Gad dwelt ouer against them in the land of Bashán, vnto Salcháh.

12 Ioél was the chiefest, and Shaphám the seconde, but Iaanái & Shaphát were in Bashán.

13 And their brethré of the house of their fathers were Michaél, & Meshullám, & Shebá, & Sorái, and Iacán & Ziá, & Eber, & Seué.

14 These are the children of Abiháil, the sonne of Hurí, the sonne of Iaroáh, the sonne of Gileád, the sonne of Michaél, the sonne of Ieshishái, the sonne of Iahóó, the sonne of Buz.

15 Ahí the sonne of Abdiél, the sonne of Guní was chief of the household of their fathers.

16 And they dwelt in Gileád in ^f Bashán, & in the townes thereof, and in all the suburbs of Sharón, by their borders.

f Bothe the hole country & one particular cities were called by this name Bashán.

17 All these were reckned by genealogies in the dayes of Iothám King of Iudáh, & in the dayes of Ieroboám King of Israél.

18 ¶ The sonnes of Reubén and of Gad, & of halfe the tribe of Manasséh of those y were valiant men, able to beate shield, & sworde, and to drawe a bowe, exercised in warre, were foure & fourtie thousand, seuen hundred and threescore, that went out to the warre.

19 And they made warre with y Hagarims, with ^g Ietú, & Naphísh and Nodab.

g These twaine were y sonnes of Ishmaél, Gene 25.23 h To wit, by the Lord, that gaue them the victorie.

20 And they were ^h holpen against them, & the Hagarims were deliuered into their hand, and all that were with them: for they cryed to God in the battel, and he heard them, because they trusted in him.

21 And they led away their cattel, ⁱ eue their camels fiftie thousand, and two hundred, & fiftie thousand shepe, and two thousand asses, and of ⁱ persones an hundred thousand.

i Ebr sales of men

22 For many fel downe wounded, because the warre was of God. And they dwelt in their steades vntil the ⁱ captiuitie.

i Meaning the captiuitie of y tribes vnder Tilgath-Pilneéser

k Otherwife called, Bial-gad.

23 And the children of the halfe tribe of Manasse dwelt in the land, from Basán vnto k Béal Hermón, and Senír, and vnto mount Hermón: for they increased.

24 And these were the heades of the householdes of their fathers, euen Ephraim and Ishí, and Eliél and Azriél, and Ieremiáh, and Hodauíah, and Iahdiél, strong men, valiant & famous, heades of the householdes of their fathers.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whome the God had destroyed before them.

26 And God of Israel stirred vp the spirit of Pul King of Asshúr, and the spirit of Tilgáth Pincefér King of Asshúr, and he carried them away: euen the Reubenites, and the Gadites, and the halfe tribe of Manasse, and brought them vnto * Haláh and Habór, and Hará, and to the riuer Gozán, vnto this day.

l Thus God stirred vp the wicked and vfed them, as instruments to execute his iuste iudgement against uncers, although they were led w malice & ambition. 2. King 18. 11.

CHAPTER VI.

30 The genealogie of the sonnes of Leui. 31 Their ordre in the ministerie of the Tabernacle. 49 Aaron & his sonnes Priests 14. 57 Their habitations.

The sonnes of Leui were Gersón, Koháth, and Merarí.

2 * And the sonnes of Koháth, Amrá, Izhár, and Hebrón and Vzziel.

3 And the children of Amrá, Aaron, and Moisés and Miriám. And the sonnes of Aaron, * Nadáb, and Abihú, & * Eleazár, and Ithamar.

4 Eleazár begate Phinehás. Phinehás begate Abishúa,

5 And Abishúa begate Bukkí, & Bukkí begate Vzziel,

6 And Vzziel begate Zerahiáh, and Zerahiáh begate Muaióth.

7 Meraióth begate Amariáh, and Amariáh begate Anitúb,

8 And Anitúb begate Zadók, and Zadók begate Ahimáaz,

9 And Ahimáaz begate Azariáh, and Azariáh begate Iohanán,

10 And Iohanán begate Azariáh (it was he that was Priest in the house that Salomón buylt in Ierusalém)

11 And Azariáh begate Amariáh, and Amariáh begate Anitúb,

12 And Anitúb begate Zadók, and Zadók begate Shallúm,

13 And Shallúm begate Hilkiáh, and Hilkiáh begate Azariáh,

14 And Azariáh begate Seraiáh, and Seraiáh begate Iehozadák,

15 And Iehozadák departed whē the Lord carried away into captiuitie Iudáh and Ierusalém by the hand of Nebuchadnezzár.

16 ¶ The sonnes of Leui were Gersón, Koháth and Merarí.

Gen 46. 11. exod 6. 17. chap 23. 6.

Leuit 10. 21. Nomb. 20. 25.

a. Which was his Priest after that Aolathar was deposed, according to the prophesie of Eli the Priest, 1 Sam 2. 35. b And did vail zelyrcáh Kig Vzziel, who wolde haue vsurped the Priests office, 2 Chro. 16. 17.

c That is, he was led into captiuitie with his father Seraiáh the hie Priest, 2 Kig. 24. 14.

And these be the names of the sonnes of Gersón, Libní, and Shimeí.

18 And the sonnes of Koháth were Amrá, and Izhár, and Hebrón and Vzziel.

19 The sonnes of Merarí, Mahlí and Musí: and these are the families of Leui concerning their fathers.

20 Of Gersón, Libní his sonne, Iaháth his sonne, Zimmáh his sonne,

21 Ioáh his sonne, Iddó his sonne, Zérah his sonne, Ieaterái his sonne.

22 The sonnes of Kohath, ^d Aminadáb his sonne, * Kórah his sonne, Afsír his sonne,

23 Elkanáh his sonne, and Ebiásaph his sonne, and Afsír his sonne,

24 Taháth his sonne, Vriél his sonne, Vzziel his sonne, and Shaúl his sonne,

25 And the sonnes of Elkanáh, Amasái, and Ahimóth.

26 Elkanáh. the sonnes of Elkanáh, Zophai his sonne, and Náhath his sonne,

27 Eliáb his sonne, Ierohám his sonne, Elkanáh his sonne,

28 And the sonnes of Samuél, ^e eldest Vashni, then Abiáh.

29 ¶ The sonnes of Merarí were Mahlí, Libní his sonne, Shimeí his sonne, Vzziel his sonne,

30 Shimea his sonne, Haggiáh his sonne, Afaiáh his sonne.

31 And these be they whome David set for to sing in the house of the Lord, after that the Arke had rest.

32 And they ministred before the Tabernacle, euen the Tabernacle of the Congregation with singing, vntil Salomón had buylt the house of the Lord in Ierusalém: then they continued in their office, according to their custome.

33 And these ministred with their children: of the sonnes of Koháth, Hemán a singer, the sonne of Ioél, the sonne of Snemuél,

34 The sonne of Elkanáh, the sonne of Ierohám, the sonne of Eliél, the sonne of Tóah,

35 The sonne of Zuph, the sonne of Elkanáh, the sonne of Máhath, the sonne of Amasái,

36 The sonne of Elkanáh, the sonne of Ioél, the sonne of Azariáh, the sonne of Zephaniáh,

37 The sonne of Táhath, the sonne of Afsír, the sonne of Ebiásaph, the sonne of Kórah,

38 The sonne of Izhár, the sonne of Koháth, the sonne of Leui, the sonne of Izziel.

39 And his brother ^h Afáph stode on his right hand: ⁱ Afáph was the sonne of Berschiáh, the sonne of Shimea,

d Who semeth to be called Izhár, Exod 6. 21 Nomb 16. 1.

e Who is also called Ioél, 1 Sam 8. 2 & the 33 verie of this chapter.

f After it was brought to that place where the Temple shulde be ouilt & was nomore carryed to & stode. Exod 27. 21.

g Or, vnto

h Meaning the cousin of Hemán, verie 32.

40 The sonne of Michaél, the sonne of Ba-
 ascíah, the sonne of Malchíah,
 41 The sonne of Ethní, the sonne of Zérah,
 the sonne of Adaráh,
 42 The sonne of Ethán, the sonne of Zim-
 máh, the sonne of Shimeí,
 43 The sonne of Iáhath, the sonne of Ger-
 shóm, the sonne of Leuí.
 44 And their brethren the sonnes of Me-
 rarái were on the left hand, *even* Ethán the
 sonne of Kíshí, the sonne of Abdí, the son-
 ne of Mallúch,
 45 The sonne of Hashabiáh, the sonne of
 Amaziáh, the sonne of Hilkiáh,
 46 The sonne of Amzí, the sonne of Baní,
 the sonne of Shámer,
 47 The sonne of Mahlí, the sonne of Mu-
 shí, the sonne of Meraií, & sonne of Leuí.
 48 ¶ And their ¹ brethren the Leuites were
 appointed vnto all the seruice of the
 Tabernacle of the house of God,
 49 But Aarón and his sonnes burnt incense
 vpon the altar of burnt offering, and on the
 altar of incense, for all that was to do in
 the moste holy place, and to make an atone-
 ment for Israél, according to all that
 Mosés the seruant of God had comman-
 ded.
 50 These are also the sonnes of Aarón, E-
 leazái his sonne, Phinehás his sonne, Abi-
 shúa his sonne,
 51 Bukkí his sonne, Vzzí his sonne, Zerahí-
 áh his sonne,
 52 Meraióth his sonne, Amariáh his sonne,
 Ahitúb his sonne,
 53 Zadók his sonne, & Ahimáaz his sonne.
 54 ¶ And these are the ¹ dwelling places of
 them throughout their townes & coastes,
even of the sonnes of Aarón for the familie
 of the Kohathites, for the ^m lot was
 theirs.
 55 So they gaue them ⁿ Hebrón in the land
 of Iudáh and the suburbes thereof rounde
 about it.
 56 But the field of the citie, and the villa-
 ges thereof they gaue to Caléb the sonne
 of Iephunnéh.
 57 And to the sonnes of Aarón they gaue
 the cities of *Iudáh* for ^o refuge, *even* He-
 brón and Libná with their suburbes, and
 Iattír, and Eshtemóa with their subur-
 bes,
 58 And ^p Hilén with her suburbes, & De-
 bir with her suburbes,
 59 And Ashán and her suburbes, and Beth-
 shémesh and her suburbes:
 60 ¶ And of the tribe of Beniamín, Gebá
 and her suburbes, and ^q Alémeth with her
 suburbes, & Anathóth with her suburbes:
 all their cities were thirtene cities by their
 families.
 61 And vnto the sonnes of ^r Koháth the
 remnant of the familie of the tribe, *even*

of the halfe tribe of the halfe of Manaf-
 séh, by lot ten cities.
 62 And to the sonnes of Gerghóm accordig
 to their families out of the tribe of Issa-
 cháí, and out of the tribe of Ashér, & out
 of the tribe of Naphtalí, and out of the
 tribe of Manasséh in Bashán, thirtene ci-
 ties.
 63 Vnto the sonnes of Merarái according
 to their families out of the tribe of Reu-
 bén, and out of the tribe of Gad, and out
 of the tribe of Zebulún, by lot twelue
 cities.
 64 Thus the children of Israél gaue to the
 Leuites cities with their suburbes.
 65 And they gaue by lot out of the tribe of
^y children of Iudáh, & out of the tribe of
 the children of Siméon, & out of the tri-
 be of the children of Beniamín, these ci-
 ties, which they called by their names.
 66 And they of the families of the sonnes
 of Koháth, had cities and their coastes out
 of the tribe of Ephraím.
 67 *And they gaue vnto them cities of re-
 fuge, Shechéim in mount Ephraím, & her
 suburbes, and Gézer and her suburbes,
 68 Iokmeám also and her suburbes, & Beth-
 horón with her suburbes,
 69 And Aialón and her suburbes, and Gath
 Rimmón and her suburbes,
 70 And out of the halfe tribe of Manasséh,
^u Aner and her suburbes, and ^v Bileám and
 her suburbes, for the families of the rem-
 nant of the sonnes of Koháth.
 71 Vnto the sonnes of ^w Gerghóm out of the
 familie of the halfe tribe of Manasséh,
 Golán in Bashán, & her suburbes, & ^x Ash-
 taróth with her suburbes,
 72 And out of the tribe of Issachár, ^y Ké-
 desh and her suburbes, Daberáth and her
 suburbes,
 73 ^z Ramóth also and her suburbes, and ^a A-
 ném with her suburbes,
 74 And out of the tribe of Ashér, Mashál
 and her suburbes, and Abdón and her sub-
 urbes,
 75 And Hukók and her suburbes, and Re-
 hób and her suburbes,
 76 And out of the tribe of Naphtalí, Ké-
 desh in Galilea & her suburbes, & ^b Ham-
 món and her suburbes, and ^c Kiríatháim
 and her suburbes.
 77 Vnto the rest of the children of Merarái
 were giuen out of the tribe of Zebulún,
^d Rimmón and her suburbes, ^e Tabór and
 her suburbes,
 78 And on the other side Iordén by Ierichó,
even on the Eastside of Iordén, out of the
 tribe of Reubén, Bézer in the wildernes
 with her suburbes, and Jahzáh with her
 suburbes,
 79 And Kedemóth with her suburbes, and
 Mepháath with her suburbes,

ⁱ The Leuites
 are called the
 fingers bre-
 thren, because
 they came of
^j same stocke
 k Read
 Nomb 4.4

^l Or, cities &
 were giuen to
 the Leuites

^m They were
 first appointed,
 and prepared
 for
ⁿ Which was
 also called,
 Kiríath-arbá,
 Gen 23, 2 Iosh.
 24, 11.

^o That he ^y
 had killed a
 man might
 see thereunto
 for succour til
 his cause were
 tryed, Deu 19.

^p Which To-
 shúa calleth
 Helón, Iosh
 24, 15

^q Or, Almón,
 Iosh 21, 18

^r That is, they
 gaue a portion
 to ^y Kohathites,
 & were
 the remnant
 of the tribe of
 Leuí, out of ^y
 halfe tribe of
 Manasséh and
 out of Ephra-
 im, vers 66

¹⁰ Iosh 21, 21.

¹⁰ Or, Tardh,
 Iosh 21, 25
¹⁰ Or, Gish rim-
 món

¹ Who in the
 first vers 15
 called also
 Gerghon.
¹⁰ Or, Beecherab,
 Iosh 21, 27
¹⁰ Or, Kishon,
 Iosh 21, 28.

¹⁰ Or, Tarmáh,
 Iosh 21, 29
¹⁰ Or, E gannim,
 Iosh 21, 29

¹⁰ Or, Kishab,
 Iosh 21, 31

¹⁰ Or, Ammorb-
 der, Iosh 21, 32.
¹⁰ Or, Kev-din,
 Iosh 21, 32

¹⁰ Or, Iokvedon,
¹⁰ Or, Kiríathab,
 Iosh 21, 34.

80 And out of the tribe of Gad Raméth in Gileád with her suburbes, and Mahanáim with her suburbes,
81 And Hefhbón with her suburbes, & Iaa-zéi with her suburbes.

CHAP. VII.

1 The genealogie of Issachár, Benamín, 13 Naphtalí, 14 Manasséh, 20 Ephráim, 30 And Ashér.

1 And the sones of Issachái were Tola & Puah, & Iahúib, & Shimrón, foure,
2 And the sonnes of Tola, Vzzi, and Rephaíah, and Ieríel, and Iahmái, & Iibsam, and Shumuél, heades in the householdes of their fathers. Of Tola were valiant men of warre in their generacions, whose number was in the daies of Dauid two & twentie thousand, and six hundreth.

3 And the sonne of Vzzi was Izíahaiáh, & his sonnes of Izíahaiáh, Michaél, & Obadiáh, and Ioél, & Isshárah, foure men all princes.
4 And with them in their generacions after the householdes of their fathers were bands of mé of warre for battel, six & thirtie thousand: for they had many wiues and children.

5 And their brethren among all the families of Issachar were valiant men of warre, rekened in all by their genealogies foure score and seuen thousand.

6 ¶ The sonnes of Benamín were Béla, & Bécher, and Iediaél, thre.

7 And the sonnes of Béla, Ezbón, & Vzzi, and Vzziél, and Ierimóth, & Iri, foure heades of the householdes of their fathers, valiant men of warre, and were rekened by their genealogies, two and twentie thousand & thirtie and foure.

8 And the sonnes of Bécher, Zemíah, and Ioásh, and Eliézer, and Eliocnáí, & Omrí, & Ierimóth, & Abiáh, & Anathórh, & Alámeth: all these were the sones of Bécher.

9 And they were nombred by their genealogies according to their generacions, and the chief of the houses of their fathers, valiant men of warre, twentie thousand & two hundreth.

10 And the sonne of Iediaél was Bilhán, and the sonnes of Bilhán, Ieúsh, and Beniamín, and Ehúd, and Chenaanáh, and Zethán, and Tharshísh, and Ahisháhar.

11 All these were his sonnes of Iediaél, chief of the fathers, valiant men of warre, seuentene thousand & two hundreth, marching in battel aray to the warre.

12 And Shuppím, & Huppím were the sonnes of Iri, but Hushum was the sonne of another.

13 ¶ The sonnes of Naphtalí, Iahziél, and Guní, and Iézer, and Shallúm, foure of the sonnes of Bilhán.

14 The sone of Manasséh was Ashiél whom she bare vnto him, but his concubine of Arám bare Machíu the father of Gileád.

15 And Machíu toke to wife the sister of Huppím & Shuppím, and the name of their sister was Maacháh. And the name of the seconde sone was Zelophchad, and Zelophchad had daughters.

16 And Maacháh the wife of Machír bare a sonne, and called his name Péresh, and the name of his brother was Sheíesh: and his sonnes were Vlám and Rakém.

17 And his sonne of Vlám was Bedán. These were the sonnes of Gileád the sonne of Machír, the sonne of Manasséh.

18 And his sister Moléchet bare Ishód, & Abiézer, and Mahaláh.

19 And the sonnes of Shemidá were Ahíán, and Shéchem, and Likhí, and Aníám.

20 ¶ The sonnes also of Ephráim were Shuthélah, & Béred his sonne, & Táthath his sonne, and his sonne Eladáh, & Táthath his sonne,

21 And Zabád his sonne, and Shuthélah his sonne, and Ezéi, and Eleád: and the men of Gath that were borne in the land, slew them, because they came downe to take away their cattel.

22 Therefore Ephráim their father mourned many dayes, and his brethren came to comforte him.

23 And when he went in to his wife, she conceiued, and bare him a sonne, & he called his name Beriáh, because affliction was in his house.

24 And his daughter was Sheráh, which buylt Beth horón the nether, and the upper, and Vzzén Sheeráh.

25 And Réphah was his sonne, & Resheph, and Télah his sonne, & Táhan his sonne,

26 Laadán his sonne, Ammihúd his sonne, Elishamá his sonne,

27 Non his sonne, Iehoshúa his sonne.

28 And their possessions & their habitacions were Beth-el, and the villages thereof, and Eastwarde Naarán, and Westwarde Gézer with the villages thereof, Shechem also and the villages thereof, vnto Azzáh & the villages thereof,

29 And by the places of the children of Manasséh, Beth-shean & her villages, Tanaanách and her villages, Megiddó and her villages, Dor and her villages. In those dwelt the children of Ioseph the sonne of Israël.

30 ¶ The sonnes of Ashér were Innáh, & Issúah, and Ishuai, & Berráh, & Séráh their sister.

31 And the sonnes of Beriáh, Héber, and Malchiél, which is the father of Birzáuith

32 And Héber begate Iaphlet, and Shomér, and Hothám, and Shuah their sister.

33 And the sonnes of Iaphlét were Pasach, and Bimhal, and Ashuath: these were the children of Iaphlét.

34 And the sonnes of Shamér, Ahí, & Rohíah,

Or, Phazáb
Who also is called Iob,
Gen. 46. 13.

b That is, their number was founde to be great when Dauid numbred the people, 2 Sam. 24. 1

c Meaning, the proper sonnes, & the father

Or, his men.

d Called also Ashbél, Gen. 46. 21 Nomb. 26. 38

e Which were the chiefes for they were seuen in all, as appeareth, Gen. 46. 21.

Or, Iri
f Meaning, for he was not the sonne of Beniamín, but of Dan, Gen. 46. 22
Or, of Ashér
Or, Ashbél,
Gen. 46. 24
g These came of Dan and Naphtalí, & were the sonnes of Bilhán, Gen. 46. 23
Nomb. 26. 31,
28. 17. 1.

Or, Ierír,
Nomb. 26. 30.

h Meaning, the sister of Gileád

i Which was one of the five principal cities of the Philistines, Ioseph Ephraim

Or, his father

Or, nece

k To wit, of Ephraim.

Or, Adúah

Gen. 46. 17.

Or, Ashbél

gáh, Jehubbáh, and Arám.
 35 And ²sonnes of his brother Hélem were Zopháh, and Kimrá, and Shélesh & Amál.
 36 The sonnes of Zopháh, Suáh, and Harnépher, and Shuál, and Berí, and Imráh,
 37 Bézer, and Hod, and Shammá, and Shilsháh, and Ithrán, and Beerá.
 38 And the sonnes of Iéther, Iephunnéh, & Pispá and Ará.
 39 And the sonnes of Villá, Haráh, and Hanniél, and Rizíá.
 40 All these were the children of Ashér, the heads of their fathers houses, noble men, valiant mé of warre and chief princes, and they were reckened by their genealogies for warre and for battel to the number of six and twentie thousand men:

CHAP. VIII.

1 The sonnes of Benjamin, 33 and race of Saúl.

^a He continueth in ³ description of ⁵ tribe of Benjamin, because his purpose is to set forth the genealogie of Saul

1 Benjamin also ^a begate Béla his eldest sonne, Ashbéel the seconde, and Aharáh the thirde,
 2 Noháh the fourte, and Raphá the fiftie.
 3 And the sonnes of Béla were Addár, and Gerá, and Abihúd,
 4 And Abishúa, and Naamán and Ahóah,
 5 And Gerá, and Shephuphan, and Hurám.
 6 ¶ And these are the sonnes of Ehúd: these were the chief fathers of those that inhabited Géba: and ^b they were caryed away captiues to Monáhath,
 7 And Naamán, and Ahíáh, and Gerá, he caryed them away captiues: and ^c he begate Vzzá and Ahihúd.
 8 And Shaharám begate ^{certaine} in the eouérey of Moáb, after he had sent ^d away Hushím and Baará his wiues.
 9 He begate, I say, of Hodésh his wife, Iobáb and Zibíá, and Mishá, and Malchám,
 10 And Ieúz & Shachiá and Mirám: these were his sonnes and chief fathers.
 11 And of Hushí he begate Ahitúb & Elpáal.
 12 And the sonnes of Elpáal were Eber, and Mishám and Shámed (which buylt Onó, and Lod, and the villages the: eof)
 13 And Beriáh and Shéma (which were the chief fathers among the inhabitants of Aialón: they draue away the inhabitants of Gath)
 14 And Ahíó, Shafák and Ierimórh,
 15 And S badiáh, and A. ád, and Ader,
 16 And Michaél, & Ispáh, & Iohá, the sonnes of Beriáh,
 17 And Zebadiáh, & Meshullám, & Hizkí, and Héber,
 18 And Ishmerái and Izliáh, and Iobáb, the sonnes of Elpaal,
 19 Iakím also, and Zichrí, and Sabdí,
 20 And Eliená, and Zillecháí, and Eliél,
 21 And ^e Adaráh, and Beraráh, and Shimráth the sonnes of Shiméí,
 22 And Ishpán, and Eber, and Eliél,
 23 And Abdón, and Zichrí, and Hanán;

^b Meaning: the inhabitants of the citie Géba

^c To wit, E-húd.

^d After he had put away his two wiues.

^e Or, Adaráh.

24 And Han iníáh, & Elám, & Antothíiáh,
 25 Iphedeiáh & Pnuél ³sonnes of Shashák,
 26 And Shásherái, & Shehaiiáh & Achaliáh,
 27 And Iaareshuái, and Eliáh, and Zichrí, the sonnes of Ierohám,
 28 These were the chief ^e fathers according to their generacions, ^{euen} princes, which dwelt in Ierusalém.
 29 And at ^f Gibeón dwelt the father of Gibeón, & ³ name of his wife was Maacháh.
 30 And his eldest sonne was Abdón, then Zur, and Kísh, and Báal, and Nadáb,
 31 And Gidór, and Ahíó, and Zácher.
 32 And Miklóth begate Shimeáh: these also dwelt with their brethren in Ierusalém, ^{euen} by their brethren.
 33 And ¹ Ner begate Kísh, and Kísh begate Saúl, and Saúl begate Ionathán, and Malchishúa, & Abinadáb, and ⁸ Eshbáal.

^e The chief of the tribe of Benjamin that dwelt in Ierusalém Chap 9, 35.

^f Who in the 1 Sam 9, 11 called Abiél. ^g He is also named Ithbither, 2 Sam. 2, 9. ^h He is likewise called Mephibosheth 2 Sam 9, 6.

34 And the sonne of Ionathán was ^h Merib baal, and Merib baal begate Micáh.
 35 And the sonnes of Micáh were Pithón, & Mélech, and Tarca and Aház.
 36 And Aház begate Iehoadáh, and Ichoadáh begate Alémeth, and Azmáuerh, and Zimrí, and Zimrí begate Mozá,
 37 And Mozá begate Biráh, whose sonne was Ráphah, and his sonne Eléafáh, and his sonne Azél.
 38 And Azél had six sonnes, whose names are these, Azrikám, Bocherú and Ishmaél, and Sheariáh, and Obadiáh, and Hanán: all these were the sonnes of Azél.
 39 And the sonnes of Eshck his brother were Vlám his eldest sonne, Ichúsh the secóde, and Eliphélet the third
 40 And the sonnes of Vlám were valiant men of warre which shot with the bowe, and had manie sonnes and nephewes, an hundreth and fiftie: all these were of the sonnes of Benjamin.

CHAP. IX.

1 All Israel and Iudáh were numbered 10 Of the Priests, and Leuites, 11, 29 And of their offices

1 ^THUS all Israel were nóbred by their genealogies: & beholde, they are written in the boke of the Kings of Israel and of Iudáh, and they were ^a caryed away to Babél for their transgression.
 2 ¶ And the chief inhabitants that dwelt in their owne possessions, and in their owne cities, ^{euen} Israel the Priests, the Leuites, and the ^b Netthinims.
 3 And in Ierusalém dwelt of the children of Iudáh, & of the children of Benjamin, & of the children of Ephráim, & Manasséh.
 4 Vthái ³ sonne of Amihúd ³ sone of Omírí: the sonne of Imrí, the sonne of Bani: of the childre of Phá:ez, the sonne of Iudáh.
 5 And of Shiloní, Asaráh the eldest, and his sonnes.
 6 And of the sonnes of Zérah, Ieúel, and their brethren six hundreth and ninetie.

^a Hitherto he hath described their genealogies before they were into captiuitie, and now he describeth their historie after their returne

^b Meaning the Gaborites, who serued in the Temple, read 1o 1h 9, 27.

7 And of the sonnes of Beniamín, Sallú, the sonne of Meshullám, the sonne of Hodauiáh, the sonne of Hafenuáh,
 8 And Ibneiáh the sonne of Ierohám, and Eláh the sonne of Vzzi, the sonne of Michrí, & Meshullám the sonne of Shephatíah, the sonne of Reuel, the sonne of Ibniáh.
 9 And their brethren according to their generacions nine hundredth, fiftie and six: all these men were ^c chief fathers in the householdes of their fathers.
 10 ¶ And of the Priests, Iedaiáh, and Iehoiarib, and Iachín,
 11 And Azariáh the sonne of Hilkiáh, the sonne of Meshullám, the sonne of Zadók, the sonne of Meraióth, the sonne of Ahi-túb the ^c chief of the house of God,
 12 And Adaiáh the sonne of Ierohám, the sonne of Pashhúí, the sonne of Malchiiáh, and Maasái the sonne of Adiel, ^y sonne of Iahzérá, the sonne of Meshullám, ^y sonne of Meshillemíth, the sonne of Immér.
 13 And their brethi ^e the chief of the householdes of their fathers a thousand, seuen hundredth and thre score valiát men, for ^d worke of the seruice of the house of God.
 14 ¶ And of the Leuites, Shemaiáh the sonne of Hasshúb, the sonne of Azrikám, the sonne of Hasshabíah of the sonnes of Merari,
 15 And Bakbakkár, Héresh and Galál, and Mattaniah the sonne of Michá, the sonne of Zichrí, the sonne of Afáph,
 16 And Obadiáh the sonne of Shemaiáh, the sonne of Galál, ^y sonne of Ieduthín, and Berechiáh, the sonne of Afá, the sonne of Elkanáh, that dwelt in the villages of the Netophathites.
 17 ¶ And the porters were Shallúm, and Akkúb, and Talmón, and Ahimán, and their brethren: Shallúm was the chief.
 18 For they were porters to this time by companies of the children of Leui vnto the ^e Kings gate Eastwarde.
 19 And Shallúm the sonne of Kóre the sonne of Ebiafáph the sonne of Kórah, & his brethren the Korathites (of the house of their father) were ouer the worke, and office to kepe the gates of the ^f Tabernacle: so their families were ouer the hoise of the Lord, keping the entrie.
 20 And Phinchás the sonne of Elcazár was their guide, and the Lord was with him.
 21 Zecharíah the sonne of Mesheleíah was the porter of the dore of the Tabernacle of the Congregation.
 22 All these were chosen for porters of the gates, two hundredth and twelue, which were nombred according to their genealogies by their townes. Dauid established these and Samuél the Seer ^g in their perpetual office.
 23 So they and their children had the ouer-

fight of the gates of ^y house of ^y Lord, euē of the house of the Tabernacle by wardes.
 24 The porters were in foure quarters Eastward, Westward, Northward and Southward.
 25 And their brethren, which were in the ir townes, came at ^g seuen dayes from time to time with them.
 26 For these foure chief porters were in perpetual office, and were of the Leuites and had charge of the ^h chambers, & of the treasures in the house of God.
 27 And they laye round about the house of God, because the charge was theirs, & they caused it to be opened euerie morning.
 28 And certeine of them had the rule of the ministring vessels: for they broght them in by tale, and broght them out by tale.
 29 Some of them also were appointed ouer the instruments, and ouer all the vessels of the Sanctuarie, and of the ^b floure, and the wine, and the oyle, and the incense, and the swete odours.
 30 And certeine of the sonnes of the Priests made ointments of swete odours.
 31 And Mattithíah one of the Leuites which was the eldest sonne of Shallúm the Korhite, had the charge of the thíngs that were made in the fryngpan.
 32 And other of their brethren the sonnes of Koháth had ^y ouersight of the ^{*} shew-bread to prepare it euerie Sabbath.
 33 And these are the fingers, the chief fathers of the Leuites, which dwell in the chambers, ⁱ and had none other charge: for they had to do in that busines day and night.
 34 These were the chief fathers of the Leuites according to their generacions, and the principal which dwelt at Ierusalém.
 35 ^{*} And in Gibeón dwelt ^e the father of Gibeón, Ieíel, and the name of his wife was Maacháh.
 36 And his eldest sonne was Abdón, then Zur, & Kish, & Báal, and Ner, & Nadáb,
 37 And Gedór, and Ahíó, and Zechariáh, and Miklóth.
 38 And Miklóth begate Shimeám: they also dwelt with their brethren at Ierusalém, euen by their brethren.
 39 And ^{*} Ner begate Kish, & Kish begate Saúl, and Saúl begate Ionathán and Malchishúa, and Abinadáb and Eshbáal.
 40 And the sonne of Ionathán was Meribbáal: and Meribbáal begate Micáh.
 41 And the sonnes of Micáh were Píthon, & Mélech and Tah:éa.
 42 And Aház begate ^k Iaráh, and Iaráh begate Alémeth, and Azmaúeth & Zimrí, and Zimrí begate Mozá.
 43 And Mozá begate Bineá, whose sonne was Rephaiáh, and his sonne was Elcafáh, and his sonne Azél.

^{Or, chief of the families.}

^c That is, he was the hie Priest.

^d To serue in the Temple, suere out according to his office.

^e So called because the King came into the Temple thereby, & not the common people

^f Their charge was, that none shoulde entre into those places, & were onely appointed for Priests to minister in.

^{Or, for their delictis.}

^g They serued weekly, as Ezek 4.10.

^{Or, opening of the aores.}

^h Whereof ^y meat offering was made, Leuit 23.

^{Exod. 25.30.}

ⁱ But were continually occupied in singing praises to God

^{Chap 3.29. Or, Mizibeton}

^{Sam 10.11. Chap 1.38.}

^k Who was also called Iehoadáh chap. 8.16.

44 And Azél had six sonnes, whose names are these, Azrikám, Bocherú, & Ismael, & Sheariáh, and Obadiáh, and Hanán: these are the sonnes of Azél.

CHAP. X.

1 The battel of Saúl against the Philistims, 4 In which he dyeth, 5 And his sonnes also. 13 The cause of Sauls death.

1 Sam. 31, 5

1 Then * the Philistims fought against Israél: and the men of Israél fled before the Philistims, and fel downe slaine in mount Gilbóa.

2 And the Philistims pursued after Saúl & after his sonnes, and the Philistims smote Ionathán, and Abinadáb, & Malchishúa the sonnes of Saúl.

2 Eir founde.

3 And the bartel was fore against Saúl, and the archers hit him, and he was wounded of the archers.

4 Then said Saúl to his armour bearer, Drawe out thy sworde, and thrust me through therewith, lest these vncircúsed come & mocke at me: but his armour bearer wolde not, for he was fore afraid: therefore Saúl toke the sworde & fel vpon it.

5 And when his armour bearer sawe that Saúl was dead, he fel likewise vpon the sworde, and dyed.

6 So Saúl dyed and his thre sonnes, and all his house, they dyed together.

7 And when all the men of Israél that were in the valley, sawe how they fled, and that Saúl and his sonnes were dead, they forsóke their cities, & fled away, and the Philistims came, and dwelt in them.

2 Eir fallen.

8 And on the morowe when the Philistims came to spoile them that were slaine, they found Saúl & his sonnes lying in mount Gilbóa.

9 And when they had stript him, they toke his head and his armour, and sent them into the land of the Philistims round about, to publish it vnto their idoles, and to the people.

a Which was the idole of y Philistims, & from the belly downward had the forme of a fish, & vpwarde of a man.

10 And they laied vpon his armour in y house of their god, and set vpon his head in the house of a Dagón.

11 ¶ Whé all thei of Iabésh Gileád heard all that the Philistims had done to Saúl, then they arose (all the valiant men) and toke the body of Saúl, and the bodies of his sonnes, and broght them to Iabésh, and buryed the bones of them vnder an oke in Iabésh, and fasted seuen dayes.

1 Sam. 31, 13.

12 So Saúl dyed for his transgression, that he committed against the Lord, * euen against the worde of the Lord, which he kept not, and in that he sought and asked counsil of a * familiar spirit,

Or, wiche and forecresse 1 Sam. 28, 8.

13 And asked not of the Lord: therefore he slewe h m, and turned the kingdome vnto Dauid the sonne of Ishái.

CHAP. XI.

1 After the death of Saul is Dauid anointed in Hebrón. 5 The Iebusites rebell against Dauid, from whom he taketh the towre of Zión. 10 Ioáb is made captaine. 10 His valiant men.

1 Then * all Israél gathered them selves to Dauid vnto Hebrón, saying, Beholde, we are thy bones and thy flesh.

2 Sam. 5, 1. a This was after the death of Ishbosheth Sauls sonne, whé Dauid had reigned ouer Iudáh seuen yeres and six months in Hebrón, 2. Sam. 5, 5.

2 And in time past, euen when Saúl was King, thou leddest Israél out and in: and the Lord thy God said vnto thee, Thou shalt fede my people Israél, and thou shalt be captaine ouer my people Israél.

3 So came all the Elders of Israél to y King to Hebrón, & Dauid made a couenât with thei in Hebrón before the Lord. And they anointed Dauid King ouer Israél, * according to the worde of the Lord by the hand of Samuél.

1 Sam. 16, 19.

4 ¶ And Dauid & all Israél went to Ierusalém, which is Iebús, where were the Iebusites, the inhabitants of the land.

5 And the inhabitants of Iebús said to Dauid, Thou shalt not come in hither. Neuer theles Dauid toke the towre of Zión, which is the citie of Dauid.

6 And Dauid said, * Whoso euer smiteth y Iebusites first, shal be the chief & captaine. So Ioáb the sonne of Zeruiáh wét first vpon, and was captaine.

2 Sam. 5, 8.

7 And Dauid dwelt in the towre: therefore thei called it the citie of Dauid.

8 * And he buyt the citie on euerie side, fro Milló euen round about: & Ioáb repaired the rest of the citie.

2 Sam. 5, 9.

9 And Dauid prospered, & grewe: for the Lord of hostes was with him.

10 ¶ These also are the chief of the valiant men that were with Dauid & ioyned their force with him in his kingdome w all Israél, to make him King ouer Israél, according to the worde of the Lord.

2 Sam. 23, 8.

11 And this is the nombre of the valiant men whome Dauid had, Iashobeám the sonne of Hachmoní, the chief among thirty: he list vpon his speare against thre hundred, whome he slewe at one time.

b Meaning the moste excellent & best esteemed for his valiantnes some read, the chief of the princes 10, 100, 1000.

12 And after him was Eleazár the sonne of Dódo the Ahoite, which was one of the thre valiant men.

13 He was with Dauid at Paddammím, & there the Philistims were gathered together to bartel: and there was a parcel of ground ful of barley, and the people fled before the Philistims.

14 And thei stode in y middes of the field, and saued it, and slewe the Philistims: so the Lord gaue a great victorie.

c This act is referred to Shammá, 2 Sam 23, 11. w semeth was the chiefest of these d that is Eleazár & his two companions

15 ¶ And thre of the thirtie captaines wét to a rocke to Dauid, into the caue of Adullám. And the armie of the Philistims camped in the valley of Rephaim.

16 And when Dauid was in the holde, the Philistims garison was at Bethléhem.

17 And Dauid longed, and said, * Oh, that one wolde giue me to drinke of the water of the well of Beth-léhem that is at the gate.

18 Then these thre brake thorowe the hoste of the Philistims, and drewe water out of the well of Beth-léhem that was by the gate, and toke it and broght it to Dauid: but Dauid wolde not drinke of it, but powred it for an oblation to the Lord,

19 And said, Let not my God suffer me to do this: shulde I drinke the blood of these mēs lues: for they haue broght it with the reopardye of their liues: therefore he wolde not drinke it: these things did these thre mightie m.n.

20 ¶ And Abshái the brother of Ioáb, he was chief of the thre, and he list vp his speare against thre húdreth, and slewe thē, and had the name among the thre.

21 Among the thre he was more honorable then the two, & he was their captaine: * but he attained not vnto the first thre.

22 Benaiáh the sonne of Iehoiadá (the sonne of a valiant man) which had done manie acts, *and was* of Kabzeél, he slewe two strong men of Moáb: he went downe also and slewe a lion in the middes of a pit in time of snow.

23 And he slewe an Egyptian, a mā of great stature, *even* five cubites long, and in the Egyptian hand was a speare like a weauers beame: and he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slewe him with his owne speare.

24 These things did Benaiáh the sonne of Iehoiadá, & had the name among the thre worthies.

25 Bcholde, he was honorable among thirtie, but he attained not vnto the first thre.

* And Dauid made him of his counsel.

26 ¶ These also were valiant men of warre, Asahél the brother of Ioáb, Elhanan the sonne of Dodo of Beth-léhem,

27 ¶ Shammóth the Harodite, Hélez the Pelonite,

28 Irá the sonne of Ekkésh the Tekoite, Abiézer the Antothite,

29 ^b Sibbecái the Husathite: Ilái [¶] Ahohite,

30 Mahariái the Netophathite, Héled the sonne of Baanái the Netophathite,

31 Ishái the sonne of Rabái of Gibeáh of the children of Benjamin, Benaiáh the Pirathonite,

32 Ishur of the riuers of Gáash, Abiéel the Ashathite,

33 Azmaeath the Baharumite, Elihabá the Shaalbomite,

34 The sonnes of Hasmén the Gizonite, Ionithán the sonne of Shagéi the Harite,

35 Ahíam the sonne of Sacár the Hararite, Elphál the sonne of Vi,

36 Hépher the Mecherathite, Abiháh the Pelonite.

37 Hezró the Carmelite, Naarái the sonne of Ezbái,

38 Ioél the brother of Nathán, Mibhár the sonne of Haggeri,

39 Zélek the Ammonite, Nahái the Berothite, the armour bearer of Ioáb, the sonne of Zeruiáh,

40 Ira the Ithrite, Garib the Ithrite,

41 Uriáh the Hittite, Zabád the sonne of Ahíai,

42 Adiná the sonne of Shizá the Reubenite, a captaine of the Reubenites, and thirtie with him,

43 Hanán the sonne of Maacháh, and Ionaphát the Mithnite,

44 Uzziá the Ashterathite, Shamá and Ieriel the sonnes of Othám the Aioerite,

45 Iediaél the sonne of Shimrí, and Iohá his brother the Tizite,

46 Eliél the Mahauite, and Ieribái and Ionshauáh the sonnes of Elnám, & Ithmah the Moabite,

47 Eliel and Obéd, and Iasfiél the Moabite.

CHAP. XIII.

1 Who they were that went with Dauid when he fled from Saúl 2 Their valiantnes 3 Thei that came vnto him vnto Hebron out of euery tribe to make him King

1 These also are they that came to Dauid to ^a Ziklag, while he was yet kept cloke, because of Saúl the sonne of K: thi: and they were among the valiant and helpers of the battel.

2 Thei were weaponed with bowes, & colde vse [¶] right and the left had with stones and with arrowes & with bowes, and were of Sauls ^b brethren, *even* of Benjamin.

3 The chief were Abiézer, and Ioásh the sonnes of Shemaáh a Gibeathite, and Ierziel, and Pélet the sonnes of Asmaueth, Berachah and Iehú the Antothite,

4 And Ishmaiah the Gibeonite, a valiant man among thirtie, & aboute the thirtie, and Ieremiáh, and Ichaziel, and Iohanan, and Ionshabád the Gederathite,

5 Eluzái, and Ierimóth, and Bealíah, and Shemariáh, and Shephatíah, the Haruphite,

6 Elkanáh, and Ishiáh, and Azariél, and Ioézer, Iashobeám of Hakorehim,

7 And Ioeláh, and Zebadiáh, the sonnes of Ierohám of Gedór.

8 And of the Gadites there separated them selues some vnto Dauid into the holde of the wildernes, valiant men of warre, and mé of armes, & apt for battel, which colde handle [¶] speare and shield, and their faces were like the faces of ^c lyons, and were like the roes in the mountaines in swiftnes,

9 Ezér the chief, Obadiáh the secoude, Eliáb

* That is, this water, for the which they were sured their blood.

3. Sam 23. 19.

Dr. Jones.

f Meaning, those thre were broght the water to Dauid 2 Sam. 23. 23.

g Called also Shemobai, 2 Sam. 23. 25.

h He is also called Mubun-ai 2 Sam. 23. 27.

a To take his part against Saúl, who persecuted him.

b That is, of the tribe of Benjamin, whereof Saúl was, & wherein were excellent throwers of stings, Iudg. 20. 16.

Dr. Girdle.

c Meaning for fierce & terrible.

Or, Mifman- wale

Eliáb the third,
 10 ^{Or, Mifman- wale} Mifmanáh the fourte, Teremiáh the fifte,
 11 Attái the fixt, Eliél the fevente,
 12 Iohanán the eight, Elzabád the ninte,
 13 Jeremiáh the tente, Macbannái the eleuente.
 14 Thefe were the fonnes of Gad, captai- nes of the hoſte: one of the leaſt *colde reſiſt* an hundreth, and the greateſt a thou- ſand.
 15 Theſe are they that went ouer Iordén in the ^d firſt moneth whē he had filled ouer all his bankes, and put to flight all them of the valley, towarde the Eaſt and the Weſt.

a Which 3 E- brewes called Nitán or A- bíb, cōtaining halfe Marche and halfe A- pril, when Ior- den was wōte to ouerflowe his bātes, read Iofh 3, 17.

16 And there came of the children of Ben- iamin, and Iudah to the holde vnto Da- uid,
 17 And Dauid went out to mete them, and answered and ſaid vnto them, If ye be come peaceably vnto me to helpe me, mine heart ſhalbe knit vnto you, but if you come to betray me to mine aduerſaries, ſeing there is no wickednes in mine hādes, the God of our fathers beholde it, and rebu- ke it.

e Theſpirit of boldens and courage moued him to ſpeake thus.

18 And the ^e ſpirit came vpon Amaſái, which was the chief of thirtie, and he ſaid, Thine are we, Dauid, & with thee, o ſonne of Iſhái. Peace, peace be vnto thee, and peace be vnto thine helpers: for thy God helpeth thee. Thē Dauid receiued them, & made them captaines of the garriſon.
 19 ¶ And of Manafféh ſome fel to Dauid, when he came with the Philiftims againſt Saúl to battel, but they ⁱ helped them not: for the princes of the Philiftims ^{*} by aduifement ſent him away, ſaying, He wil fall to his maſter Saúl for our hea- des.

*f They came onely to helpe Dauid & not to iuccour the Philiftims, w̄ were enemies to their coun- try
 1 Sam 29, 4
 Or, on the re- p̄ſente of our beaſt*

20 As he went to Ziklág, there fel to him of Manafféh, Adnáh, and Iozabád, and Ie- diaél, and Michaél, and Iozabád, and Eli- hú, & Ziltái, heades of the thouſands that were of Manafféh.

g To wit, of 3 Amalekites w̄ had burned 3 citie Ziklág, 2 Sam. 30, 9

21 And they helped Dauid againſt that bā- de. for they were all valiant men and were captaines in the hoſte.

h Morning, mightie or Arong for the Ebrewe. ſa, a thing is of God, when it is excellent

22 For at that time day by day there came to Dauid to helpe him, vntil it was a great hoſte, like the hoſte of ^h God.

23 And theſe are the numbers of the captai- nes that were armed to battel, & came to Dauid to Hebron to turne the kingdome of Saúl to him, according to the worde of the Lord.

i Or, buckler.

24 The children of Iudáh that baie ſhield & ſpeare, were ſix thouſand & eight hun- dreth armed to the warre.

25 Of the children of Simeón valiant men of warre, ſeuēn thouſand and an hun- dreth.

26 Of the children of Leui foure thou- ſand and ſix hundreth.

27 And Iehoiadá was the chief of them of ⁱ Aarón: and with him tare thouſand and ſeuēn hundreth.

i O the Leui- tes, ſh ch rā, w̄ by diligen- of Aaron

28 And Zadók a yong man very valiant, and of his fathers houſholde came two and twentie captaines.

29 And of the children of Beniamín the brethré of Saúl thre thouſand: for a great parte of them vnto that time kept the warde of the houſe of Saúl.

k That is, the great. A nom- ber toke Sauls Part.

30 And of the children of Ephraím twēcie thouſand, & eight hundreth valiant men & famous men in the houſholde of their fathers.

31 And of the halfe tribe of Manafféh eightene thouſand, which were appoin- ted by name to come and mak Dauid King.

32 And of the children of Iſſachár which were men that had vnderſtanding of the ^l times, to knowe what Iſraél ought to do: the heades of them were two hundreth, & all their brethren were at their comman- dement.

l Men of good experience, w̄ knewe at all times what was to be do- ne.

33 Of Zebulín that went out to battel, ex- pert in warre, & in all instruments of warre, fiſtie thouſand which colde ſet the battel in aray: they were not of ^m a double heart.

*m For ſet them ſet in aray
 n Ebr heart and heart.*

34 And of Naphtalí a thouſand captaines, and with them with ſhield and ſpeare ſeuē & thirtie thouſand.

35 And of Dan expert in battel, eight and twentic thouſand, and ſix hundreth.

36 And of Aſhér that went out to the bat- tel and were trained in the warres, fourtie thouſand.

37 And of the other ſide of Iordén of the Reubenites and of the Gaddites, and of the halfe tribe of Manafféh with all in- ſtruments of warre to fight with, an hun- dieth and twentic thouſand.

38 ⁿ All theſe men of warre that colde lead an armie, came with ^v upright heart to He- bron to make Dauid King ouer all Iſraél: & all the reſt of Iſraél was of one accorde to make Dauid King:

*n So that his whole hoſte were thre hun- dreth twētic & two thouſand, two hundreth twenty & two
 Or, figs se their aray
 Or, with a good courage.
 n The reſt of the Iſraelites.*

39 And there they were with Dauid thre dayes, eating and drinking: for their bre- thren had prepared for them.

40 Moreouer they that were nere them vntil Iſſachár, and Zebulín, and Naphtali brought bread vpon aſſes, and on camels, and on mules, and on oxen, euen meate, floure, figges, & reſins, and wine & oyle, & beues and ſhepe abundantly: for there was ioye in Iſraél.

C H A P. X I I I.

1 The Arke is brought againe from Kirjathearim to ruſalém. 9 Uzá dyeth becauſe he touched it.
 Z IIII.

1 **A**Nd Dauid counseled with the cap-
taines of thousands & of hundreds,
& with all the gouernours.
2 And Dauid said to all the Cógregacion
of Israél, If it seme good to you, and that
it procedeth of the Lord our Go^d, we wil
send to and flo vnto our brethren, that a-
re left in all the land of Israél (for with
them are the Priests and the Leuites in
y^e cities and their suburbes) that they may
assemble them selues vnto vs.

^a His first care
was to restore
religiõ, which
had in Sauls
dayes bene cor-
rupted & neg-
lected.

² Sam 6, 2.
^{Or, Nisus}

^b That is, frõ
Gibeã, where
the inh. bitars
of Kiriath ier-
rim had place-
d it in the
house of Abi-
nadãb, 2 Sam
6, 3
<sup>Or, Baale, read
2 Sam. 6, 2</sup>

^c The sonnes
of Abinadãb

^d That is, be-
fore the Arke
where God
shewed hi selfe
so that the
signe is taken
for the thing
signified, & is
cõmune to all
sacramets bo-
the in the olde
& newe testa-
ment
^e Called also
Nichoq, 2 Sa
6, 6.

^f Before y^e Ar-
ke for vsurping
that w^e did not
appertaine to
his vocation
for this charge
was giue to
the Priests,
Num 4, 15, so y^e
here all good
intentions are
cõdemned, ex-
cept they be
cõmanded by
the worde of
God
^g Who was a
Leuite & cal-
led Gittite,
because he had
dwelt at Gath.

3 And we wil bring againe the Arke of our
God to vs: for we fought not vnto it in the
dayes of Saúl.

4 And all the Congregation answered, Let
vs do so: for the thing semed good in the
eyes of all the people.

5 ¶ So Dauid gathered all Israél together
frõ Shihór in Egypt, eue vnto the entring
of Hamáth, to bring the Arke of God
from Kiriath-iarím.

6 And Dauid went vp & all Israél to Baa-
láth, in Kiriath-iarím, y^e was in Iudá,
to bring vp from thence the Arke of God
the Lord that dwelleth betwene the Che-
rubims, where his name is called on.

7 And they caried the Arke of God in a
newe cart out of the house of Abinadãb:
and Vzzá and Ahíó^c guided the cart.

8 And Dauid and all Israél plaied before
God with all their might, bothe wth songs
& with harpes, and with vioules, and with
timbrels and with cimbales and wuth trú-
pets.

9 ¶ And when they came vnto the thresh-
shing floore of Chidón, Vzzá put forthe
his hand to holde the Arke, for the oxen
did shake it.

10 But the wrath of the Lord was kindled
against Vzzá, and he smote him, because
he laied his hand vpon y^e Arke: so he dyed
there before God.

11 And Dauid was angrie, because the Lord
had made a breache in Vzzá, and he called
the name of that place Pérez-vzzá vnto
this day.

12 And Dauid feared God that day, sayíng,
How shal I bring in to me the Arke of
God?

13 Therefore Dauid broght not the Arke
to him into the cite of Dauid, but cau-
sed it to turne into the house of s Obéd
Edóm the Gittite.

14 So the Arke of God remained in the
house of Obéd Edóm, euen in his house
thre moneths: and the Lord blessed the
house of Obéd Edóm, and all that he
had.

CHAP. XIII.

1 Hiram sendeth wood and workemen to Dauid. 4 The
names of his children 8. 14. By the counsel of God
he goeth against the Philistims & ouercommeth them.
15 God fighteth for him.

1 **T**Hen sent Hiram the King of Ty-
rus messengers to Dauid, & cedre
trees, with mafons & capéters to buylde
him an house.

² Sam. 8, 11.
¹ 267 Zer.

2 Therefore Dauid knewe that the Lord
had confirmed him King ouer Israél, &
that his kingdome was list vp on hie, be-
cause of his people Israél.

^a Because of
Gods promes
made to the
people of Is-
raél.

3 ¶ Also Dauid toke mo wiues at Ierusa-
lém, & Dauid begate mo sonnes & daugh-
ters.

4 And these are the names of the children
which he had at Ierusalém, Shammúa, and
Shobáb, Nathán, & Salomón,

5 And Ibhár, and Elishúa, and Elpá
let,

^b Elpálet and
Nógah are not
mentioned, 2
Sam 5, 14. So
there are but
eluen & here
thirrene
^{Or Elisadã}

6 And Nógah, and Népheg and Ia-
phía,

7 And Elishamá, and Beeliadá, and Eli-
phálet.

8 But when the Philistims heard that Da-
uid was anointed King ouer Israél, all y^e
Philistims came vp to seke Dauid. And
when Dauid heard, he went out against
them.

9 And the Philistims came, and spred them
selues in the valley of Repháim.

10 Then Dauid asked counsel at God, say-
ing, Shal I go vp against y^e Philistims, &
wilt thou deliuer them into mine hand?
And the Lord said vnto him, Go vp: for I
wil deliuer them into thine hand.

11 So they came vp to Báal-perazím & Da-
uid smote them there: and Dauid said, God
hathe deuided mine enemies with mine
háð, as waters a. e. deuided: therefore thei
called the name of that place, Báal-pera-
zím.

^c That is, the
valley of diuis-
ions, because
the enemies
were disperfed
there like wa-
ters.

12 And there they had left their gods: and
Dauid said, Let them euen be burnt with
fyre.

13 Againe the Philistims came and spred
them selues in the valley.

14 And whē Dauid asked againe coufel at
God, God said to him, Thou shalt not go
vp after them, but turne away from them,
that thou maiest come vpon them ouer a-
gainst the mulbery trees.

15 And when thou hearest the noise of one
going in the toppes of the mulbery trees,
then go out to battel: for God is gone
forthe before thee, to smite the hoste of
the Philistims.

16 So Dauid did as God had commanded
him: and they smote the hoste of the
Philistims from Gibeón euen to Gé-
zer.

17 And the fame of Dauid went out in-
to all lands and the Lord broght the feare
of him vpon all nacions.

CHAP. XV.

1 Dauid prepareth an hoste for the Arke. 4 The num-
ber and ordre of the Leuites. 16 The singers are cho-
sen

sen out among them. 25 They bring againe the Arke with ioye 29 Dauid dancing before it, & despised of his wife Michal.

a That was in the place of Jeric called Zion, 2.Sam 5,8 Numb. 4,8 & 20.

1 And Dauid made him houses in the citie of Dauid, and prepared a place for the Arke of God, and pitched for it a tent.

b From the house of Obéd Edóm, 2.Sam. 6,10

2 Then Dauid said, *None ought to cary the Arke of God, but the Leuites: for the Lord hath chosen them to beare the Arke of the Lord, and to minstre vnto him for euer.

c Or, his first

3 ¶ And Dauid gathered all Israël together to Ierusalém to bring vp the Arke of the Lord vnto his place, which he had ordeined for it.

4 And Dauid assembled the sonnes of Aaron, and the Leuites.

5 Of the sonnes of Kohath Vriél the chief, and his brethren six score.

6 Of the sonnes of Merari, Asaiáh the chief, and his brethren two hundred & twentie.

7 Of the sonnes of Gershon, Ioél the chief, and his brethren an hundred and thirtie.

c Who was the sonne of Vriél, the fourth sonne of Kohath, Exod. 6, 21 & Nomb. 3, 30

8 Of the sonnes of Elizaphán, Shemaríah the chief, and his brethren two hundred.

d The third sonne of Kohath, Exod. 6, 19.

9 Of the sonnes of H. brón, Eliél the chief, and his brethren foure score.

10 Of the sonnes of Vzziel, Amminadáb the chief, and his brethren an hundred & twelue.

e Prepare your selues, & be pure, & absteyne from all things where-by ye might be polluted, & so not able to come to the Tabernacle. Ch. 13, 10. f According as he hath appointed in the Lawe

11 ¶ And Dauid called Zadók & Abiathár the Priests, and of the Leuites, Vriél, Asaiáh and Ioél, Shemaríah, and Eliél, and Amminadáb:

12 And he said vnto the, Ye are the chief fathers of the Leuites: sanctifie your selues, and your brethren, and bring vp the Arke of the Lord God of Israël vnto the place that I haue prepared for it.

Exod. 25, 25.

13 For *because ye were not there at first, the Lord our God made a bicache among vs: for we fought him not after due order.

14 So the Priests and the Leuites sanctified them selues to bring vp the Arke of the Lord God of Israël.

15 ¶ And the sonnes of the Leuites bare the Arke of God vpon their shulders with the bannes, as Moisés had commanded, *according to the worde of the Lord.

g These instruments & other ceremonies, & their obseruation, were instructions of their infancie, which continued to the coming of Christ.

16 And Dauid spake to the chief of the Leuites, that they shulde appoint certeyne of their brethren to sing with instruments of musike, with viols and harpes, & cymbales, that they might make a sounde, and lift vp their voyce with ioye.

17 So the Leuites appointed Hemán the sonne of Ioél, and of his brethren Asáph the sonne of Berechiah, and of the sonnes of Merari their brethren, Ethán the sonne

of Kufnaiáh,

18 And with them their brethren in the seconde degre, Zechariah, Ben, and Iazziel, and Shemiramóth, and Iehiel, and Vnni, Eliáb, and Benaiáh, and Maasiáh, & Mattithiáh, and Elipheléh, and Mikneáh, and Obéd Edóm, and Ieiel the porters.

h Which were inferior in dignite

19 So Hemán, Asáph & Ethán were singers to make a sounde with cymbales of brasle, 20 And Zechariah, and Aziél, and Shemiramóth, and Iehiel, and Vnni, and Eliáb, and Maasiáh, and Benaiáh with viols on Alamóth,

i This was an instrument of musike, or a certeyne tune, whereto they accustomed to sing psalmes. h Which was a eight tune, ouer the which he was most excellent had charge. l To wit, to appoint psalmes, & songs to that sang

21 And Mattithiáh, & Elipheléh, and Mikneáh, and Obéd Edóm, and Ieiel, and Azaziáh, with harpes vpon Shemunith lenazzeáh.

22 But Chenaniáh the chief of the Leuites had the charge, bearing the burden in the charge, for he was able to instruct.

23 And Berechiah & Elkanáh were porters for the Arke.

24 And Scaniah and Iehoshaphat and Nathaniel and Amathai, and Zachariah, and Benaiáh, and Eliezer the Priest, did blowe with trumpets before the Arke of God, and Obéd Edóm and Ieuiáh were porters for the Arke.

m With Berechiah & Elkanah, vers. 23. 2 Sam. 6, 18.

25 *So Dauid and the Elders of Israël and the captaynes of thousands went to bring vp the Arke of the couenant of the Lord from the house of Obéd Edóm with ioye.

26 And because that God helped the Leuites that bare the Arke of the couenant of the Lord, they offered seven bullockes and seven rams.

n That is, gave them strength to execute their office. o Besides the bullocke and the fat beest, which Dauid offered at euery first sacrifice, 2 Sam. 6, 13.

27 And Dauid had on him a linnen garment, as ail the Leuites that bare the Arke, and the singers and Chenaniáh that had the chief charge of the singers: and vpon Dauid was a linnen Ephod.

p Read 2 Sam. 6, 14

28 Thus all Israël brought vp the Arke of the Lords couenant with shouting and sounde of trumpets & with cornet, & with cymbales, making a sounde with viols & with harpes.

29 And when the Arke of the couenant of the Lord came into the citie of Dauid, Michal the daughter of Saúl looked out at a window, & sawe King Dauid dancing and playing, and she despised him in her heart.

q It was so called because it put the Israelites in remembrance of the Lord couenant made with them. 2 Sam. 6, 16.

CHAP. XVI.

1 The Arke being placed, they offer sacrifices. 4 Dauid ordaineth Asaph and his brethren to minister before the Lord. 8 He appointeth a notable Psalme to be sung in praise of the Lord.

1 SO *they brought in the Arke of God, & set it in the middes of the Tabernacle that Dauid had pitched for it, and they offered burnt offrings and peace offrings before God.

a He called vpon the Name of God desiring him to prosper y^e people, and giue good successe to their beginnings.

b To wit, Gods benedictions towards his people

c David gaue the this Psalm to praise y^e Lord, signifying that in all our sacrifices the Name of God ought to be praised and called vpon.

Psalm 107, 1.

isa. 12, 4.

d Whereof this is y^e chiefest that he hathe chosen him selfe a Church to call vpon his Name e Who of his wonderful providence hathe chosen a few of the stocke of Abraham to be his children

f In ouercomig Pharaoh, which iudgements were declared by Gods mouth to Moses g Meaning hereby that the promes of adoption onely appertaineth to y^e Church

Gen 22, 16.

Luk 1, 73 ebr.

6. 17.

h Ebr. coarde, whereby parcels of lands were measured h Meaning, fro the time that Abraham entered, vnto the time, y^e Iakob went into Egypt for famine

i As Pharaoh & Abimelech

k Mine elect people & them whome I haue sanctified

l To whome God declared his worde, & they declared it to their posteritie

Psalm 91, 1.

2 And when Dauid had made an end of offering y^e burnt offering & the peace offerings, he ^a blessed the people in the Name of the Lord.

3 And he dealt to euerie one of Israél bothe man and woman, to euerie one a cake of bread, and a piece of flesh, and a bottel of wine.

4 And he appointed certeine of the Leuites to minister before the Arke of the Lord, and to ^b rehearse and to thanke and praise the Lord God of Israél,

5 Asaph the chief, and next to him Zechariáh, Ieiel, and Shemiamóth, and Iehiel, and Mattithiáh, and Eliáh, and Benaiáh, & Obéd Edóm, euen Ieiel with instruments, violes and harpes, and Asaph to make a sounde with cymbales,

6 And Benaiáh and Iahaziél Priests, with trumpets continually before the Arke of the couenant of God.

7 Then at that time Dauid did ^c appoint at the beginning to giue thankes to the Lord by the hád of Asaph & his brethre.

8 *Praise the Lord & call vpon his Name: declare his ^d workes among the people.

9 Sing vnto him, sing praise vnto him, and talke of all his ^e wonderful workes.

10 Reioyce in his holy Name: let the hearts of them that seke the Lord reioyce.

11 Seke the Lord and his strength: seke his face continually.

12 Remember his maruelous workes that he hathe done, his wonders, and the ^f iudgements of his mouth,

13 O sedefe of Israél his seruant, o the children of Iakob his ^g chosen.

14 He is the Lord our God: his iudgeméts are throughout all the earth.

15 Remember his couenant for euer, & the worde, which he commanded to a thousand generacions:

16 *Which he made with Abraham, and his othe to Izhák:

17 And hathe confirmed it to Iakob for a Lawe, & to Israél for an euerlasting couenant,

18 Saying, To thee wil I giue the land of Canaan, the ^h lot of your inheritance.

19 When ye were ⁱ fewe in number, yea, a very fewe, and strangers therein,

20 And walked about from nacion to nacion, and from ^j one kingdome to another people,

21 He suffered no má to do them wrong, but rebuked ^k Kings for their sakes, saying,

22 Touche not mine ^k anointed, and do my ^l Prophetes no harme.

23 *Sing vnto the Lord all the earth: declare his saluacion from day to day.

24 Declare his glorie among the nations, and his wonderful workes among all people.

25 For the Lord is great and muche to be praised, and he is to be feared about all gods.

26 For all the gods of the people are ^m idols; but the Lord made the heauens.

27 Praise and glorie are betwix him: power and beautie are in his place.

28 Giue vnto the Lord, ye families of the people: giue vnto the Lord glorie and power.

29 Giue vnto the Lord the glorie of his Name: bring an offering and come before him, & worship the Lord in the glorious Sanctuarie.

30 ⁿ Tremble ye before him, all the earth: surely the worlde shal be stable and not moue.

31 Let the ^o heauens reioyce, and let the earth be glad, and let them say among the nations, The Lord reigneth.

32 Let the sea roare, and all that therein is: let the field be ioyful and all that is in it.

33 Let the trees of the wood the reioycé at the presence of the Lord: for he commeth to ^p iudge the earth.

34 Praise the Lord, for he is good, for his mercie endureth for euer.

35 And say ye, Saue vs, o God, our saluacion, and gather vs, & deliuer vs from the heathé, that we may praise thine holy Name, and ^q glorie in thy praise.

36 Blessed be the Lord God of Israél for euer and euer: and let all people say, So be it, and praise the Lord.

37 ¶ Then he left there before the Arke of the Lords couenant Asaph and his brethren to minister continually before the Arke, that which was to be done euerie day:

38 And Obéd Edóm and his brethren, thre scoie and eight: and Obéd Edóm the sonne of Ieduthún, and Hosáh were porters.

39 And Zadók the Priest and his brethren the Priests were before the Tabernacle of the Lord, in the hie place that was at Gibeón,

40 To offer burnt offerings vnto the Lord, vpon the burnt offering altar continually, in the morning and in the euening, euen according vnto all that is wriuen in the Lawe of the Lord, which he commanded Iisráel.

41 And with them ^r were Hemán, and Ieduthún, and the rest that were chosen, (which were appointed by names) to praise the Lord, because his mercie endureth for euer.

42 Euen with them were Hemán and Ieduthún to make a sounde with the cornets & with the cymbales, with excellent instruments of musike: and the sonnes of Ieduthún were at the gate.

m His strong faith appeareth herein y^e though all the worlde wolde follow idoles, yet he wolde cleaue to the liuing God.

n Híble your selues vnder y^e mightie hád of God

o He exhorteth the dumme creatures to reioyce wth him in cōsidering y^e greatnes of the grace of God

p To restore all things to their estate.

q He esteemeth this to be the chiefest felicitie of man. r He willett all the people burke in heart and mouthe to cōsent to these praises.

r With Zadók and the rest of the Priests.

1 Declaring y after our due tie to God we are chiefly bounde to our owne house, for the which as for all other things, we ought to pray vnto God, and instruct our families to praise his Name.

2 Sam 7, 2. a Wel buyld & faire

b That is, in tents couered with skins. c As yet God had not remed to the Prophet what he purposed concerning Dauid therefore seig God fauored Dauid, he spake what he thought. d After that Nathan had spoken to Dauid. e That is, in a tent which remoued to and fro. f Meaning, where soeuer his Arke went, which was a signe of his presence.

g Of a shepherd of shepe I made thee a shepherd of me, so y thou cam. & not to this dignitie through thine owne merites, but by my pure grace. Or, gotten the game.

h Make them sure that they shal not remouete. Or, soiner of iniquitie. Or, confumt.

i Wil gree shee great possititue.

k That is, vnto the coming of Christ for the these figures shal de cease.

l Which was Saul.

43 And all the people departed, euerie man to his house: & Dauid returned to blef-
st his house.

CHAP. XVII.

3 Dauid is forbidden to buyld an house vnto the Lord. 12 Christ is promised vnder the figure of Salomon. 28 Dauid giueth saankes, 23 And prayeth vnto God.

1 NOW afterwarde whē Dauid dwelt in his house, he said to Nathán y Prop-
ner, Beholde, I dwel in an house of cedre trees, but the Arke of the Lords coue-
nant remaineth vnder curtains.

2 Then Nathan said to Dauid, Do all that is in thine heart. for God is with thee.

3 And the same night euen the worde of God came to Nathán, saying,

4 Go, and tel Dauid my seruāt, Thus saith the Lord, Thou shalt not buyld me an house to dwel in:

5 For I haue dwelt in no house, since the day y I broght out the children of Israël vnto this day, but I haue bene from tent to tent, and from habitacion to habitacion.

6 Where soeuer I haue walked with all Israël, spake I one worde to anie of the iudges of Israël (whome I commanded to fede my people) saying, Why haue ye not buyld me an house of cedre trees?

7 Now therefore thus shalt thou say vnto my seruāt Dauid, Thus saith the Lord of hostes, I toke thee from following the shepe, that thou shuldest be a prince ouer my people Israël.

8 And I haue bene wth thee whether soeuer thou hast walked, and haue destroyed all thine enemies out of thy fight, and haue made thee a name, like the name of the great men that are in the earth.

9 (Also I wil appoint a place for my people Israël, & wil plant it, that they may dwell in their place, and moue nomore: nether shal the wicked people vex the anie more, as at the beginning,

10 And since the time that I commanded iudges ouer my people Israël) And I wil subdue all thine enemies: therefore I say vnto thee, that the Lord wil buyld thee an house.

11 And when thy dayes shalbe fulfilled to go with thy fathers, then wil I raise vp thy sede after thee, which shal be of thy sonnes, and wil stablish his kingdome.

12 He shal buyld me an house, and I wil stablish his throne for euer.

13 I wil be his father and he shalbe my sonne, and I wil not take my mercie away from him, as I toke it from him that was before thee.

14 But I wil establish him in mine house, & in my kingdome for euer, and his throne shalbe stablished for euer,

15 According to all these wordes, and ac-

ording to all this vision. So Nathán spake to King Dauid.

16 ¶ And Dauid the King went in and sate before the Lord and said, Who am I, o Lord God, and what is mine house, that thou hast broght me hetherro.

17 Yet thou esteeming this a small thing, o God, hast also spoken concerning the house of thy seruāt for a great while, and hast regarded me according to the estate of a man of hye degre, o Lord God.

18 What can Dauid desire more of thee for the honour of thy seruāt for thou knowest thy seruāt.

19 O Lord, for thy seruants sake, euen according to thine heart hast thou done all this great thing to declare all magnificence.

20 Lord, there is none like thee, nether is there anie god besides thee, according to all that we haue heard with our eares.

21 Morcouer what one nation in the earth is like thy people Israël, whose God went to redeme the to be his people, & to make thy selfe a Name, and to do great and terrible things by casting out nations from before thy people, whome thou hast deliuered out of Egypt.

22 For thou hast ordeined thy people Israël to be thine owne people for euer, and thou Lord art become their God.

23 Therefore now Lord, let the thing that thou hast spoken concerning thy seruāt & concerning his house, be confirmed for euer, and do as thou hast said,

24 And let thy Name be stable & magnified for euer, that it may be said, The Lord of hostes, God of Israël, is the God of Israël, & let the house of Dauid thy seruāt be stablished before thee.

25 For thou, o my God, hast reueled vnto the eare of thy seruāt, that thou wilt buyld him an house: therefore thy seruāt hathe bene bolde to pray before thee.

26 Therefore now Lord (for thou art God, and hast spoken this goodnes vnto thy seruāt)

27 Now therefore, it hathe pleased thee to blefse the house of thy seruāt, that it may be before thee for euer: for thou, o Lord, hast blessed it, & it shalbe blessed for euer.

CHAP. XVIII.

The battel of Dauid against the Philistims, 1 And against Moab, 3 Zobab, 5 Aram, 12 And Edom.

AND after this Dauid smote the Philistims, and subdued them, and toke Gath, and the villages thereof out of the hand of the Philistims.

2 And he smote Moab, and the Moabites became Davids seruants, and broght giftes.

¶ And Dauid smote Hadarézér King of

m He wet to y tent where y Arke was, shewing what we ought to do whē we receive anie benefites of the Lord. Or, remanend n Meaning, to this kingdome that shal continue to me and my posteritie, and that Christ shal procede of me. p Frely, and according to the purpose of th y wil, without anie detouring.

q That is, he sheweth himselfe in orde to be their God, by deliuering them from dangers, & preferring them. r Thou hast declared vnto me by Nathán the Prophet. Or, by the founde. s And canst not brake promes.

a Which 2. Sam 8:15 cauld led the bridle of bondage, because it was a strong town, and kept the country round about. b About 11. 1200. c Or, payed 100. d Or, Hadarézér.

Or, Enphratit. Zobáh vnto Hamáth, as he wét to stablish his border by the riuer Peráth.

2 Sam. 8. 4 4 And Dauid toke from him a thousand charers, and seuen thousand horsmen, & twétié thousand forem n, and *dest. oyed all the charers, but he reserued of them an hundreth charers.

5 ¶ Then came the Aramites of Damascus to succour Hadarézer King of Zobáh, but Dauid slewe of the Aramites two and twentie thousand.

Or, D. 17. 1. 1. 1. 6 And Dauid put a garison in Arám of Damascus, and the Aramites became Dauids seruants, and broght giftes: and the Lord b preserued Dauid wheresoeuer he went.

7 And Dauid toke the shields of golde that were of the seruants of Hadarézer, and broght them to Ierusalém.

e Which 2 Sam. 8. 8 are called Betáh & Berothát 8 And from c Tibháth, and from Chun (cities of Hadarézer) broght Dauid exceding muche brasfe, wherewith Salomón made the brasen* Sea, and the pillars and the vessels of brasfe.

1 King 7. 23. 1676. 22. 20. 9 ¶ Thē Tóu King of Hamáth heard how Dauid had smiten all the hoste of Hadarézer King of Zobáh:

d Called also Iorám, 2 Sam. 8. 10. 10 Therefore he sent d Hadóram his sonne to King Dauid, to salute him, and to reioyce with him, because he had foght against Hadarézer, & beaté him (for Tóu had warre with Hadarézer) who broght all vessels of golde, and siluer and brasfe.

11 And King Dauid did dedicate them vnto the Lord, with the siluer and golde that he broght from all the nacions, from e Edóm, and from Moáb, and from the children of Ammón, and from the Philistims, and from Amalék.

e Because the Edomites and the Syrians toynd their power together, 11. 15. 1. 2 Sam. 8. 12. f The Aramites were spoiled. f Which is vnderstād that Ioáb slewe twelue thousand, as is in the title of the therscore psal. and Abisáí the rest. 12 ¶ And Abisáí the sonne of Zeruiáh smote of Edóm in the salte valley eigh- tene thousand,

13 And he put a garison in Edóm, and all the Edomites became Dauids seruants: & the Lord preserued Dauid wheresoeuer he went.

14 So Dauid reigned ouer all Israël, and executed iudgemét and iustice to all his people.

15 And Ioáb the sonne of Zeruiáh was ouer the hoste, and Iehoshaphát the sonne of Ahilúd recorder,

Or, Seruáth. 2 Sam. 8. 17. 16 And Zadók the sonne of Ahitúb, and Abimélech the sonne of Absathár were the Priests, and g Shauhá the scribe,

g Read 2 Sam. 8. 18. 17 *And Benaiáh the sonne of Iehoiadá was ouer the h Cherethites and the Pelethites: and the sonnes of Dauid were chief about the King.

CHAP. XIX.

4 Hanún King of the childre of Ammón doeth great iniuries to the seruants of Dauid. 6 He prepareth an ar- mye against Dauid, 15 And is ouercome.

After this also * Nahásh the King of the children of Ammón dyed, & his sonne reigned in his steade.

And Dauid said, I wil shewe kindnes vnto Hanún the sonne of Nahásh, because his a father shewed kindnes vnto me. And Dauid sent m. singers to comferte him for his father. So the seruants of Dauid came into the land of the childre of Ammón to Hanún to comferte him.

3 And the princes of the children of Ammón said to Hanún, Thinkest thou that Dauid doeth honour thy father, that he hathe sent comfoters vnto thee? Are not his seruants come to thee to b seache, to f. ke and to spie out the land?

4 Wherefore Hanún toke Dauids seruáts, and c shaued them, and cut of d their garments by the halfe vnto the buttocks, and sent them away.

5 And there went certeine and tolde Dauid concerning the men: and he sent to mete them (for the men were excedingly ashammed) & the King said, Tary at Ierichó, vntil your beardes be grown: thē returne.

6 ¶ When the children of Ammón sawe that they f stanke in the sight of Dauid, thē sent Hanún and the children of Ammón a thousand talents of siluer to hyre them charers & horsmen out* of Arám Naharáim and out of Arám, Maacháh, and out of e Zobáh.

7 And they hyred them two and thirtie thousand charers, & the King of Maacháh and his people, which came and pitched before i Medebá: and the children of Ammón gathered them selues together from their cities, and came to the battel.

8 ¶ And when Dauid heard, he sent Ioáb & all the hoste of the valiant man.

9 And the children of Ammón came out, and set their battel in araye at the gate of the citie. And the Kings that were come, were by them selues in the field.

10 When Ioáb sawe that thē fronte of the battel was against him before & behinde, thē he chose out of all the choise of Ifaél, and set him selfe in araye to mete the Aramites.

11 And the rest of the people he deliuered vnto the hand of Abisáí his brother, and they put them selues in araye against the children of Ammón.

12 And he said, If I am be to stróg for me, then thou shalt succour me: & if the children of Ammón preuaile against thee, thē I wil succour thee.

13 Be stróng, and let vs shewe our selues valiant for our s people, and for the cities of our God, & let the Lord do that which is good in his owne sight.

14 So Ioab and the people that was with him, came nere before the Aramites vnto the

3 Sam. 10. 2. a Because Nahásh receiued Dauid & his cōpanie, when Saul persecuted him, he wolde now shewe pleasure to his sonne for the same

b Thus f malicious euer interpret the purpose of the godlie in the worst sense c They shaued of the halfe of their beardes, 2. Samu. 10. 4. d To put thē to shame and vilanie, where as the ambassadours ought to haue bene honored and because the lewes vsed to weare side garments and beards, they thus disfigured thē to make them odious to others

e Or, had made them filias to be abhorred of Dauid. 3 Sam. 10. 8. f Which were sue in all

g Which was a citie of the tribe of Reuben beyonde Iordán.

g He declareth, that where the cause is euil, the courage can not be valiant, and that in good causes men ought to be courageous & comit the iudicé to God

the battel, and they fled before him.

25 And when the children of Ammón sawe that the Aramites fled, they fled also before Abishái his brother, and entred into the citie: so Ioáb came to Ierusalém.

^h That is, Euphrates.

16 ¶ And when the Aramites sawe that they were discomfited before Israél, they sent messengers and caused the Aramites to come forthe that were beyonde the ^h riu-er. & Shophách the captaine of the hoste of Hadarézer went before them.

17 And when it was shewed Dauid, he gathered all Israél, and went ouer Iordén, & came vnto thé, and put him selfe in aray against them: and whé Dauid had put him selfe in battel aray to mete the Aramites, they focht with him.

ⁱ For this place read 2 Sam. 10. 18.

18 But the Aramites fled before Israél, and Dauid destroyed of the Aramites ⁱ seuen thousand charets, and fortie thousand fotemen, and killed Shophách the captaine of the hoste.

19 And when the seruants of Hadarézer sawe that they fel before Israél, they made peace with Dauid, and serued him. And the Aramites wolde nomore succour the children of Ammón.

CHAP. XX.

¹ Rabbáh destroyed. ³ The Ammonites tormented. ⁴ The Philistims are thrise ouercome with their sworde.

2 Sam. 11. 1.

1 And whé the yere was expire d, in the time that Kings go out a warrefure, Ioáb carried out the strength of the armie, and destroyed the countrey of the children of Ammón, and came and besiged Rabbáh (bur Dauid taried at Ierusalém) and Ioáb smote Rabbáh and destroyed it. ² ¶ Then Dauid toke ^ý crown: of their King from his head, and founde it the weight of a ^b talét of golde, with precious stones in it: and it was set on Dauids head, and he broght away the spoile of the citie exceeding muche.

^a Which was the chief citie of the Ammonites
2 Sam. 12. 29.

^b Which mounteth about the value of seueñ thousand & seuentie crowns, which is about threescore pounde weight.

3 And he caryed away the people that were in it, and cut them with sawes, and with harowes of yron, and with axes. euen thus did Dauid with all the cities of the children of Ammón. Then Dauid and all the people came againe to Ierusalém.

2 Sam. 11. 18.

^c Or, Gob 2 Sam. 25. 18
^d Or, Saph.
^e Or, Riphaim
^f Or, the garrison.

4 ¶ And after this also there arose warre at Gézer with the Philistims: then Sibbecháí the Hushathite slewe ^ý Sappái, of the children of Harapháh, and they were subdued.

5 And there was yet another battel with the Philistims: and Elhanán the sonne of Iair slewe ^c Lahmí, the brother of Goliáth ^ý Gittite, whose spearstaffe was like a weauers beame.

^c Read 2 Sam. 21. 19.

6 And yet againe there was a battel at Gath, where was a man of a great stature, and his fingers were by ^d sixes; euen ioure

^d Meaning, ^ý he had six a piece on his hands and feet.

and twenty, and was also the sonne of Harapháh.

7 And when he reuiled Israél, Iehonathán the sonne of Shimeá Dauids brother did slea him.

8 These were boine vnto Harapháh at Gath, and fel by the hand of Dauid: and by the hands of his seruants.

CHAP. XXI.

¹ Dauid causeth the people to be nombred. ¹⁴ And there dye seuentie thousand men of the pestilence.

1 And ^a Satan itode vp against Israél, and prouoked Dauid to number Israél.

^a He tempted Dauid in letting before his eyes his excellencie & glorie, his power & victories, read 2 Sam. 24. 1.

2 Therefore Dauid said to Ioáb, and to the rulers of the people, Go & number Israél from ^b Beer-sheba euen to Dan, and bring it to me, that I may know the number of them.

^b That is, fró Southe to North.

3 And Ioáb answered, The Lord increase his people an hundred times so many as they be, ^o my lord the King: are they not all my lords seruants ^o wherefore doeth my lord require this thing, why shulde he be a cause of ^c trespasse to Israél.

4 Neuertheles the Kings worde preuailed against Ioáb. And Ioáb departed and wér through all Israél, and returned to Ierusalém.

^c It was a thing indifferent & vsual to number the people, but because he did it of an ambitious minde, as though his strength stode in his people, God punished him. ^d Ioáb partly for grief and partly through negligence gathered not the whole summe: it is here declared.

5 And Ioáb gaue the number & summe of the people vnto Dauid: & all Israél were ^d eleuen hundred thousand men ^ý drewe sworde: and Iudáh was ^e foure hundred and seuentie thousand men that drewe sworde.

6 But the Leuites and Beniamín counted he not among them: for the Kings worde was abominable to Ioáb.

7 ¶ And God was displeasèd with this thig: therefore he smote Israél.

8 Then Dauid said vnto God, I haue sinned greatly, because I haue done this thing: but now, I beseeche thee, remove the iniquitie of thy seruant: for I haue done very foolishly.

^e In Samuél's mentioñ of chieftie thousand more: ^ý was ether by joyning to them some of the Beniamites, & were mixed w Iudáh, or as ^ý Ebrewes write, here ^ý chief & princes are left out
^f Or, Prophet

9 And the Lord spake vnto Gad Dauids ^g Seer, saying,

10 Go and tel Dauid, saying, Thus sayth the Lord, I offie thee thre things: chose thee one of them, that I may do it vnto thee.

11 So Gad came to Dauid, and said vnto him, Thus sayth the Lord, Take to thee

12 Ether thre yeres famine, or thre moneths to be destroyed before thine aduersaries, and the sworde of thine enemies ^h to take thee, or els the sworde of ^ý Lord and pestilence in the land thre dayes, that ^ý Angel of the Lord may destroy throughout all the coastes of Israél: now therefore aduise thee, what worde I shall bring againe to him that sent me.

^g Or, smite thee.

13 And Dauid said vnto Gad, I am in a wonderful strait. let me now fall into the hand of the Lord: for his mercies are exceeding great, & let me not fall into y^e hand of mā.

14 So the Lord sent a pestilence in Israël, and there fell of Israël seuentie thousand men.

15 ¶ And God sent the Angel into Ierusalem to destroye it. And ^f as he was destroying, the Lord behelde, and ^s repented of the euil and said to the Angel that destroyed, It is now ynough, let thine hand cease. Then the Angel of the Lord stood by the threshing floore of Ornán the Iebusite.

16 And Dauid lift vp his eyes, and sawe the Angel of the Lord stand betwene the earth and the heauen with his sworde drawn in his hand, and stretched out towarde Ierusalem. Then Dauid and the Elders of Israël, which were clothed in sacke, fell vpon their faces.

17 And Dauid said vnto God, Is it not I that commanded to number the people? It is euen I that haue sinned and haue committed euil, but these shepe what haue they done? & Lord my God, I beseeche thee, let thine hand be on me and on my fathers house, and not on thy people for their destruction.

18 ¶ The Angel of the Lord commanded Gad to say to Dauid, that Dauid shulde go vp, and set vp an altar vnto the Lord in the threshing floore of Ornán the Iebusite.

19 So Dauid went vp according to y^e saying of Gad, which he had spokē in the Name of the Lord.

20 And Ornán turned about, and sawe the Angel, and his foue sonnes that were with him, hid them selues, and Ornán threshed wheat.

21 And as Dauid came to Ornán, Ornán looked and sawe Dauid and went out of the threshing floore, and bowed him selfe to Dauid with his face to the ground.

22 And Dauid said to Ornán, Giue me the place of thy threshing floore, that I may buyde an altar therein vnto the Lord: giue it me for sufficient mony, that the plague may be stayed from the people.

23 Then Ornán said vnto Dauid, Take it to thee, and let my lord the King do that which seemeth him good. lo, I giue thee bullockes for burnt offrings, & threshing instruments for wood, & wheat for meat offering. I giue it all.

24 And King Dauid said to Ornán, Not so: but I wil buye it for sufficient money. for I wil not take that which is thine for y^e Lord, nor offer burnt offrings without cost.

25 So Dauid gaueto Ornán for that place six hundred shekels of golde by weight.

26 And Dauid buylt there an altar vnto the Lord, and offered burnt offrings, and peace offrings, and called vpon the Lord, and he answered him by fyre from heauē vpon the altar of burnt offering.

27 And when the Lord had spoken to the Angel, he put vp his sworde againe into his sheathe.

28 At that time when Dauid sawe that the Lord had heard him in the threshing floore of Ornán the Iebusite, then he sacrificed there.

29 (But the Tabernacle of the Lord which Moses had made in the wilde rnes, and the altar of burnt offering were at that season in the hie place at Gibeón.)

30 And Dauid colde not go before it to aske counsel at God: for he was afraid of the sworde of the Angel of the Lord)

CHAP. XXII.

1 Dauid prepareth things necessary for the buylding of the Temple. & He commaendeth his sonne Salomon to buylde the Temple of the Lord, wherin thing he him selfe was forbidden to do. 2 Under the figure of Salomon Christ is promised.

1 And Dauid said, This is the house of the Lord God & this is the altar to the burnt offering of Israël.

2 And Dauid commanded to gather together the strangers that were in the land of Israël, and he set masons to hewe and polish stones to buylde the house of God.

3 Dauid also prepared mucheyron for the nailes of the doores & of the gates, and for the roynings, and abundance of brasse passing weight,

4 And cedre trees without number: for the Zidonians and they of Tyrus broght much cedre wood to Dauid.

5 And Dauid said, Salomon my sonne is yong and tender, and we must buylde an house for the Lord, magnificent, excellent and of great fame and dignitie throughout all countreys. I wil therefore now prepare for him. So Dauid prepared very much before his death.

6 Then he called Salomon his sonne, and charged him to buylde an house for the Lord God of Israël.

7 And Dauid said to Salomon, My sonne, I purposed with my selfe to buylde an house to the Name of the Lord my God,

8 But the woide of the Lord came to me, saying, Thou hast shed muche blood, & hast made great battels: thou shalt not buylde an house vnto my Name: for thou hast shed muche blood vpon the earth in my sight.

9 Beholde, a sonne is borne to thee, which shalbe a mā of rest, for I wil giue him rest from all his enemies round about: therefore his name is Salomon, and I wil send peace and quietnes vpon Israël in his dayes.

ⁿ God declared y^e he he rd his request in that he was downe from heauen, for his the might vnto fire in ais sic, but of y^e we ch was re ceru'd in Iy^e y^e altar, & c. 6. 13 & come downe from heauen, I. I. 9. 24 as apper by the punishment of Nidre, at 30. 11. 11. 10. 1. 1.

^a That is, the place whereon he wil be worshiped.

^b Meaning, cunning into or other nations & dwell among the heathen. ^c To wit, & weighed little shekels of golde. 2 Chr 3. 9.

^a 2 Sam. 7. 23.

^{Chap 28. 5.} ^d This declared how greatly God detesteth the shedding of blood, & c. Dauid for this cause is charged to buylde the Temple of the Lord, albeit he entertained no wars, but by Gods commaundment & against his enemies.

^f Read 1 Sam 24. 16. ^g When God drew out his bow, he sent th to repnt. read Gen 6. 6.

^{Or, Aruadib.}

^h Thus he bore the she wech a true repentance and a fitherne care toward his peopl. & desired God to spare them and to punish him and his.

ⁱ If man hide him selfe at y^e sight of an Angel which is a creature, how can he selfe be a sinner able to appeare before the face of God?

^k Thus he ord by the cōmādemēt of God, as ver 18 for el. it ned b. ne abominable except he had ether Gods worde, or revelation.

^l That is, as muche as it is worthe for hauing yncuget of his own. & yet to haue treke of another mans goods to offer vnto the Lord, it had bene theft and not acceptable to God. ^m Read 2 Sam. 1. 4. 24.

10 He shal buylde an house for my Name, and he shal be my sonne, and I wil be his father, and I wil establish the throne of his kingdom vpon Israél for euer.

11 Now therefore my sonne, the Lord shal be with thee, and thou shalt prosper, and thou shalt buylde an house to the Lord thy God, as he hath spoken of thee.

12 Onely the Lord giue thee wisdom & vnderstanding, and giue thee charge ouer Israél, euen to kepe the Law of the Lord thy God.

13 Then thou shalt prosper, if thou take hede to obserue the statutes and the iudgements which the Lord commanded Moses for Israél: be strong and of good courage: feare not, nether be afraid.

14 For beholde, according to my pouertie haue I prepared for the house of the Lord an hundred thousand talents of golde, and a thousand thousand talents of siluer, and of brasse and of yron passing weight: for there was abundance: I haue also prepared timbre and stone, and thou maiest prouide more thereto.

15 Moreouer thou hast workmen with thee ynough, hewers of stone, and workemen for timbre, and all men expert in euerie worke,

16 Of golde, of siluer, and of brasse, and of yron there is no number. Vp therefore, & be doing, & the Lord wil be with thee.

17 Dauid also commanded all the princes of Israél to helpe Salomón his sonne, saying,

18 Is not the Lord your God with you, & hath giuen you rest on euerie side: for he hath giuen the inhabitants of the land into mine hand, & the land is subdued before y Lord & before his people.

19 Now set your hearts and your soules to seke the Lord your God, and arise, and buyde the Sanctuarie of the Lord God to bring the Arke of the couenant of the Lord, and the holy vessels of God into the house buyld for y Name of the Lord.

CHAP. XXIII.

1 David being olde, ordaineth Salomón King. 3 He causeth the Leuites to be nombred, 4 And assigneth them to their offices. 13 Aaron and his sonnes are for the hie Priest. 14 The sonnes of Moses.

1 SO when Dauid was olde and ful of daies, he made Salomón his sonne King ouer Israél.

2 And he gathered together all the princes of Israél with the Priests and the Leuites.

3 And the Leuites were nombred from the age of thirtie yere and aboue, and their number according to their summe was eight and thirtie thousand men.

4 Of these foure and twentie thousand were set to aduance the worke of the house

of the Lord, and six thousand were ouerscers and iudges.

5 And foure thousand were porters, & foure thousand praised y Lord with instrumets which he made to praise the Lord.

6 So Dauid deuided offices vnto them, to wit, to the sonnes of Leuí, to Gershón, Koháth, and Merari.

7 Of the Gershonites were Laadán and Shimeí.

8 The sonnes of Laadán, the chief was Iehiél, and Zethám and Ioél, thre.

9 The sonnes of Shimeí, Shelomíth, and Haziél and Harám, thre: these were the chief fathers of Laadán.

10 Also the sonnes of Shimeí were Iáhath, Ziná, Ieúsh, and Beriáh: these foure were the sonnes of Shimeí.

11 And Iáhath was the chief, & Zizáh the seconde, but Ieúsh & Beriáh had not many sonnes: therefore they were in the families of their father, counted but as one.

12 ¶ The sonnes of Koháth were Amrá, Izhár, Hebrón and Vzziél, foure.

13 ¶ The sonnes of Amrá, Aarón and Moses: and Aarón was separated to sanctifie the moste holy place, he & his sonnes for euer to burne incense before the Lord, to minister to him, and to blesse in his Name for euer.

14 ¶ Moses also the man of God, & his children were named with the tribe of Leuí.

15 The sonnes of Moses were Gershóm, and Eliézer,

16 Of the sonnes of Gershóm was Shebuél the chief.

17 And the sonne of Eliézer was Rehabiáh the chief: for Eliézer had none other sonnes: but the sonnes of Rehabiáh were very many.

18 The sonne of Izhár was Shelomíth the chief.

19 The sonnes of Hebrón were Ieriáh the first, Amariáh the seconde, Iahaziél the third, and Iekamiám the fourth.

20 The sonnes of Vzziél were Micháh the first, and Isshiáh the seconde.

21 ¶ The sonnes of Merari were Mahlí and Mushí. The sonnes of Mahlí, Eleazár and Kish.

22 And Eleazár dyed, and had no sonnes, but daughters, and then brethren the sonnes of Kish toke them.

23 The sonnes of Mushí were Mahlí, and Edér, and Ierimóth, thre.

24 These were the sonnes of Leuí according to the house of their fathers, euen the chief fathers according to their offices, according to the number of names: & then summe that did the worke for the seruice of the house of the Lord from the age of twenty yeres and aboue.

e He sheweth that there can be no prosperie, but wher the Lord is wth vs. f These are onely the meanes whereby Kings gouerne their subiectes aright & wher by the realmes doprospere and flourish.

g For Dauid was poore in respect of Salomon.

h Or, masons, & carpenters.

i That is, go about it quickly.

The nations round about.

k For els he knowe that God wolde plague them, & not p^{er} their laboure except they fought wth all their hearts to set forth his glorie

l King 1, 30.

m Or, set to aduance

Or, I made, meaning Dauid. Chap 6, 11. Exod. 6, 15.

Or, Libed, Chap 6, 14.

Or, Zimh

Exod. 2, 2. & 6, 20. ebr. 3, 1. a That is, to serue in the moste holy place & to consecrate y holy things.

b They were but of the order of the Leuites & not of the Priests as Aarons sonnes. Exod. 2, 22. & 18, 3.

c The Scripture vseth to call chief or y first borne, althogh he be alone: & there be none borne after. Matt 1, 25.

d Meaning their cousins. e Dauid did choise the Leuites twise, first at the age of thirtie, as ver. 3, & againe afterwarde at twentie, as the necessity of y office did require at y beginning they had no charge in the Temple, before they were hie and twentie yere old, and had none after that. 1, 20 & 4

- 25 For Dauid said, The Lord God of Israél hathe guen rest vnto his people, that they may dwel in Ierusalém for euer.
- 26 And also the Leuites shal nomore beare the Tabernacle and all the vessels for the seruice thereof.
- 27 Therefore according to the last wordes of Dauid, the Leuites were nõbred from twentie yre and aboue,
- 28 And their office was vnder the hand of the sonnes of Aarón, for the seruice of the house of the Lord in the courtes, and chambers, and in the ^f purifying of all holy thngs, and in the worke of the seruice of the house of God,
- 29 Bothe for the shewebread, and for the fine floure, for the meat offring, and for the vnleauened cakes, and for the fryed things, and for that which was rosted, and for all measures and cise,
- 30 And for to stand euerie morning, to giue thankes and to praise the Lord, & likewise at euen,
- 31 And to offer all burnt offerings vnto the Lord, in the Sabbaths, in the months, and at the appointed times, accordng to the number & according to their custome continually before the Lord,
- 32 And that they shulde kepe the charge of the Tabernacle of the Congregation, and the charge of the holie place, and the charge of the sonnes of Aarón their brethren in the seruice of the house of the Lord.

CHAP. XXIIII.

Dauid assigneth offices vnto the sonnes of Aarón.

- 1 These are also the ^a diuisions of the sonnes of Aarón, The sonnes of Aarón were Nadab, and Abihú, Eleazár, and Ithamár.
- 2 But Nadáb and Abihú dyed ^a before their father, and had nõ childrē. therefore Eleazár and Ithamár executed y^e Priests office.
- 3 And Dauid distributed them, euen Zadók of the ^f sonnes of Eleazár, and Ahimélech of the sonnes of Ithamár according to their offices in their ministracion.
- 4 And there were found mo of the sonnes of Eleazár by the ^b number of men, then of the sonnes of Ithamár. and they deuided them, ^c to wit, among the sonnes of Eleazár, fixten ^d heades, according to the household of their fathers, and among the sonnes of Ithamár, according to the household of their fathers, eight.
- 5 Thus they distributed them by lot the one from the other, and so the rulers of the Sanctuarie and the rulers ^e of the house of God were of the sonnes of Eleazar and of the sonnes of Ithamár.
- 6 And Shemaiáh the sonne of Nethaneél

the scribe of the Leuites, wrote them before the King and the princes, and Zadók the Priest, and Ahimélech the sonne of Abiathár, and before the chief fathers of the Priests and of the Leuites, one familie being reserued for Eleazár, & another reserued for Ithamár.

- 7 And the first ^b lot fel to Ichoiarib, and the second to Iedaiah,
- 8 The thurd to Haiim, the fourt to Serim,
- 9 The fift to Malchiáh, the sixt to Miamin,
- 10 The seuent to Hakkóz, the eight to Abiáh,
- 11 The ninte to Ieshúa, the tent to Shecaniáh,
- 12 The eleuent to Eliahub, the twelst to Iakim,
- 13 The thirtente to Huppáh, the fou. tente to Ieshebeáb,
- 14 The fiftente to Bilgáh, the sixtente to Immér,
- 15 The seuentente to Hezií, the eightente to Hapizzér,
- 16 The nentente to Pethaiáh, the twentieth to Iehzekél,
- 17 The one and twentie to Iachin, the two and twentie to Gamúl,
- 18 The thre and twētie to Deliáh, the foure and twentie to Maaziáh.
- 19 These were their ordres according to their offices, when they entred into the house of the Lord according to their custome vnder ^d the hand of Aarón their father, as the Lord God of Israel had commanded him.
- 20 ¶ And of the sonnes of Leuí that remained of the sonnes of Amram, was Shubaél, of the sonnes of Siubaél, I. deiah,
- 21 Of Rehabiáh. euen of the sonnes of Rehabiáh, the first Isshuáh,
- 22 Of Izharí, Shelomóth, of the sonnes of Shelomóth, Iahath,
- 23 And ^e his sonnes Ieriáh the first, Amariáh the seconde, Iahaziél the thirde, and Iekameám the fourt,
- 24 The sonne of Vzziél was Micháh, the sonne of Micháh was Shamir,
- 25 The brother of Micháh was Isshuáh, the sonne of Isshuáh, Zechariáh,
- 26 The sonnes of Merari were Mahlí and Muthí, the sonne of Iazariah was Benó,
- 27 The sonnes of Merari of Iahaziáh were Benó, and Shóham, and Zaccúr and Ibri.
- 28 Of Mahlí came Eleazár, which had nõ sonnes.
- 29 Of Kish. the sonne of Kish was Ierahmeél,
- 30 And the sonnes of ^e Mushi were Mahlí, and Edér, and I. rimóth: these were sonnes of the Leuites after the household of their fathers.
- 31 And

^f In washing and cleansing all the holy vessels

^b This lot was ordered to take away all occasiõ of enuise or grudgig of one against another

^c Zacharie the father of John Baptist was of this count or lot of Abia. Luk 1,5

^d By the dignitic that God gaue to Aarón

Leuit. 10, 4. nom 3, 4. & 26, 6.

^a Whiles their father yet liued.

^b Or, en. 6. u.

^c Or, heades.

^e Which was the seconde sonne of Merari

f That is, euerie one had y dignitic, & fel vnto him by lot.

31 And these also cast f lottes w their brethren the sonnes of Aaron before King Dauid, and Zadok and Ahimelch and the chief fathers of the Priests, and of the Levites, euen the chief of the families against their younger brethren.

CHAPTER XXV.

The fingers are appointed, with their places & lottes.

a The fingers were diuided into four, and twenrie courses, to the tennery course or more consecin. d twelue, & in all there were 288, as veif 7

1 SO Dauid & the captaines of y armie separated for the ministerie the sonnes of Asaph, and Hemán, and Ieduthin, who shulde sing prophecies with harpes, with viols, and with cymbales, and their number was euen, of the men for the office of their ministerie, to wit,

28b, ha de.

2 Of the sonnes of Asaph, Zaccúr, and Ioseph, & Nethaniah, & Ashaiélah the sonnes of Asaph were vnder the hand of Asaph, which sang prophecies by the commission of the King.

b Whereof one is not here no: b: d c M. sing, P salmes and setig to praise God.

3 Of Ieduthin, the sonnes of Ieduthin, Gedaliáh, & Zerí, and Ishaiáh, Ashabiáh and Mattithiah, b six, vnder the hands of their father: Ieduthin sang c prophecies with an harpe, for to giue thankes and to praise the Lord.

d Or, Prophet. e Or, ps. c. meaning of the King

4 Of Hemán, the sonnes of Hemán, Bukkiáh, Mattaniah, Vzzicl, Shebuél, and Ierimóth, Hananiah, Hanáni, Eliáthah, Giddálti, & Romámti-ézer, Ioshbekáshah, Mallóthi, Hothir & Mahazióth.

Or, goseramís.

5 All these were the sonnes of Hemán the Kings seer in the wordes of God to lift vp the home and God gaue to Hemán fourtene sonnes and thre daughters.

28b haad.

6 All these were vnder the hand of their father, singing in the house of y Lord with cymbales, viols & harpes, for the seruice of the house of God, & Asaph, and Ieduthin, and Hemán were at the Kings commandement.

d Who shulde be in euery course and course e Without respect to age or cunning f So that he serued in the first turne, and the rest euery one as his turne followed, orderly

7 So was their number with their brethren that were instructed in the songs of y Lord, euen of all that were conning, two hundred th foure score and eight.

Or, the Zerites.

8 And they cast lottes, d charge against charge, aswell e small as great, the cunning man as the scholer.

9 And the first lot fell to f Ioseph, which was of Asaph, the seconde, to Gedalián, who with his brethren and his sonnes were twelue.

10 The third, to Zaccú, he, his sonnes and his brethren were twelue.

11 The fourte, to Izrí, he, his sonnes & his brethren twelue.

12 The fift, to Nethaniah, he, his sonnes & his brethren twelue.

13 The sixt, to Bukkiáh, he, his sonnes & his brethren twelue.

14 The seuent, to Ieshaiélah, he, his sonnes and his brethren twelue.

15 The eight, to Ieshaiáh, he, his sonnes and

his brethren twelue.

16 The ninth, to Mattaniah, he, his sonnes & his brethren twelue.

17 The tenth, to Shimeí, he, his sonnes and his brethren twelue.

18 The eleuent, to Azaréel, he, his sonnes and his brethren twelue.

19 The twelft, to Ashabiáh, he, his sonnes and his brethren twelue.

20 The thirtent, to Shubaél, he, his sonnes and his brethren twelue.

21 The fourtent, to Mattithiáh, he, his sonnes and his brethren twelue.

22 The fiftent, to Ierimóth, he, his sonnes and his brethren twelue.

23 The sixtent, to Hananiah, he, his sonnes and his brethren twelue.

24 The seuentente, to Ioshbekáshah, he, his sonnes and his brethren twelue.

25 The eightente, to Hanáni, he, his sonnes and his brethren twelue.

26 The ninetente, to Mallóthi, he, his sonnes and his brethren twelue.

27 The twétieth, to Eliáthah, he, his sonnes and his brethren twelue.

28 The one and twenetieth, to Hothir, he, his sonnes and his brethren twelue.

29 The two and twenetieth, to Giddálti, he, his sonnes and his brethren twelue.

30 The thre and twenetieth, to Mahazióth, he, his sonnes and his brethren twelue.

31 The foure and twenetieth, to Romámti-ézer, he, his sonnes & his brethren twelue.

CHAPTER XXVI.

1 The porters of the Temple are ordered, euerie man to the gate, which he shulde kepe: 20 And ouer the treasures

2 CONCERNING the diuisions of the porters, of the Korhites, Meshelemiáh the sonne of Koré of the sonnes of Asaph.

Or, cuerfer and sa: c

3 An thre sonnes of Meshelemiáh, Zechariáh the eldest, Iedraél the seconde, Zebadiáh the third, Iathnési the fount,

d This Alaph was not the notable musician, but another of y name called also Ebraíph, Ch. p. 937 & 939 & also Iaiaph

4 Elám the fift, Ichohanán the sixt, & Elichoená the seuent.

5 And of the sonnes of Obéd Edóm, Shemasán the eldest, Ichozabád the seconde, Ioáh the third, and Sacái the fount, and Nethaneél the fift,

6 Ammiél the sixt, Issachár the seuent, Pualthái the eight: for God had b blessed him.

b In giuing him many children

7 And to Shemasán his sonne, were sonnes borne, that c ruled in the house of their father, for they were men of might.

c Or like I. c. s. fencers boate, meaning v. or this m. n. and valiant

8 The sonnes of Shemasán were Othni, and Rephaél, and Obéd, Elzabád & his brethren strong men. Elishú also, & Semachíah.

9 All these were of the sonnes of Obéd Edóm, they and their sonnes and their brethren mightie and d strong t. s. e. u. e. e. u. e. n.

Or, rep' ever. d All were so strong in the office of the porters.

thre score and two of Obéd-Edóm.

9 And of Melchiamáh sonnes and brethré eightene mightie men

10 And of Hosáh of the sonnes of Merari the sonnes were Saúis the chief, & (though he was not the eldest, yet his father made him the chief)

11 Helkiáh the seconde, Tebalíab the thid, & Zechariáh the fourth: all the sonnes & the brethren of Hosáh were thre score.

12 Of these were the drusions of the porters of the chief men; having the charge against thre brethré, to setue in the house of the Lord.

13 And they cast lottes bothe smale & great for the house of their fathers, for euery gate.

14 And the lot on the Eastside fel to Shelemiáh: the thre cast lottes for Zechariáh his sonne a wife counseler, and his lot came out Northwarde:

15 To Obéd-Edóm Southwarde, and to his sonnes the house of Asuppim:

16 To Shuppim and to Hosáh Westwarde with y gate of Shalléchet by the paved strete that goeth vpwarde, warde ouer against warde.

17 Eastwarde were six Leuites, & Northwarde foure a day, and Southwarde foure a day, and towarde Asuppim two & two.

18 In Parbár towarde y West were foure by the paved strete, and two in Parbár.

19 These are the diuisions of the porters of the sonnes of Koré, and of the sonnes of Merari.

20 And of the Leuites, Ahiiáh was ouer the treasures of the house of God, and ouer the treasures of the dedicate things.

21 Of the sonnes of Laadán the sonnes of the Gershúnites descending of Laadán, the chief fathers of Laadán were Gershúnni & Ichielí.

22 The sonnes of Ichielí were Zethán and Ioél his brother, appointed ouer the treasures of the house of the Lord.

23 Of the Amramites, of the Izharites, of the Hebronites and of the Ozielites.

24 And Shebuél the sonne of Gershóm, the sonne of Mosés, a ruler ouer the treasures.

25 And of his brethren, which came of Eliézer, was Rehabiáh his sonne, and Ieshaiáh his sonne, and Iorám his sonne, and Zichrí his sonne, and Shelomíth his sonne.

26 Which Shelomíth & his brethren were ouer all the treasures of y dedicate things, which Dauid the King, and the chief fathers, the captaines ouer thousands, and hundreths, and the captaines of the armie had dedicate.

27 (For of the battels and of the spoiles they did dedicate to mainteine the house of the Lord)

28 And all that Samuél the Secr had dedi-

cate, and Saúl the sonne of Kish and Abner the sonne of Ner, and Ioáb the sonne of Zeiuiáh, and who soeuer had dedicate any thing, it was vnder the hand of Shelomíth, and his brethren.

29 Of the Izharites was Chenaniáh & his sonnes, for the busines without ouer Israél, for officers and for iudges.

30 Of the Hebronites, Ashabiáh and his brethren, men of actiuitie, a thousand, and seuen hundreth were officers for Israél beyonde Iordén Westwarde, in all the busines of the Lord, and for the seruice of the King.

31 Among the Hebronites was Ieduiáh the chiefest, euen the Hebronites by his generations according to the families. And in the fourtieth yere of the reigne of Dauid they were sought for: and there were founde among them men of actiuitie at Iazér in Gilead.

32 And his brethren men of actiuitie, two thousand & seuen hundreth chief fathers, whome King Dauid made rulers ouer the Reubenites, & the Gadites, and the halfe tribe of Manasséh, for euery matter pertaining to God, and for the Kings busines.

CHAP. XXVII.

Of the princes and rulers that ministered vnto the King.

1 The childre of Israél also after their number, euen the chief fathers and captaines of thousands and of hundreths, and their officers that serued the King by diuers courses, which came in & went out, moneth by moneth throughout all the moneths of the yere: in euery course were foure and twentie thousand.

2 Ouere the first course for the first moneth was Iashobeám the sonne of Zabdiél: and in his course were foure and twentie thousand.

3 Of the sonnes of Pérez was the chief ouer all the princes of the armies for the first moneth.

4 And ouer the course of the seconde moneth was Dodái, an Abohite, & this was his course, & Miklóth was a captaine, and in his course were foure & twentie thousand.

5 The captaine of the thid hoste for the thid moneth was Benaráh the sonne of Iehoiaá the chief Priest: & in his course were foure and twentie thousand.

6 This Benaráh was mightie among thre and aboue the thre, and in his course was Amizabád his sonne.

7 The fourth for the fourth moneth was Asahél the brother of Ioáb, and Zebadiáh his sonne after him: and in his course were foure and twentie thousand.

8 The fift for the fift moneth was prince Shammúth the Izrahite: and in his course foure and twentie thousand.

n Meaning of things y were out of y citie.

o That is, for the Kings house

p To wit, the confines of Ierudáh.

q Bothe is spiriual and tēporal things.

r Ebr. diuision or bander a Which executed their charge and office, which is ment by coming in and going out.

b That is, Dodaius hesterat.

s Sam 13, 28 & 22, 21.

Or, 20 ylar.

Or, conifer.

e According to their turnes, as wel the one as the other.

Or, Melchiamáh

f One expert and mete to kepe y gate

g This was an house, where they used to resort to consulte of things concerning the Temple, as a Conuocation house.

h Whereat they used to cast out y filth of the cite, Isa. 6, 11

i Meaning, two one daye and two another

k Which was an house where in they kept the instruments of the Tēple.

l These also had charge ouer the treasures.

Or, confar.

m According as the Lord commanded, Nomb. 34, 28.

- 9 The sixt for the sixt moneth was Irá the sonne of Ikkésh the Tekoite : and in his course foure and twentie thousand.
- 10 The seuent for the seuent moneth was Hélez the Pelonite, of the sonnes of Ephráim, and in his course foure and twentie thousand.
- 11 The eight for the eight moneth was Sibbecái the Hushathite of the Zarhites: and in his course foure and twentie thousand.
- 12 The nint for the nint moneth was Abiézer the Anethothite of the sonnes of Iemini and in his course foure and twentie thousand.
- 13 The tent for the tent moneth was Maharái, the Netophathite of the Zarhites: and in his course foure and twentie thousand.
- 14 The eleuent for the eleuent moneth was Benariáh the Pirathonite of the sonnes of Ephráim: and in his course foure and twentie thousand.
- 15 The twelst for the twelst moneth was Heldái the Netophathite, of Othariél : & in his course foure & twentie thousand.

Or, Errata.

c Meaning, besides these twelve captaines.

d Which is beyonde Iordan in respect of Iudáh also one captaine was ouer the Reubenites & the Gadites

Chap 21,7 e And the commandment of the King was abominable to Ioáb, Chap 21,6 f The Ebrewes make bothe these booke of Chronicles but one, & at this verse make the middes of the booke, as touching the number of verses.

- 16 Moreouer *e* the rulers ouer the tribes of Israél ouer, the Reubenites was ruler, Eliézer the sonne of Zichii: ouer the Shimeonites, Shephatíáh the sonne of Maacháh:
- 17 Ouer *g* Levites, Hashabiáh the sonne of Remuél: ouer *them* of Aharón, & Zadók:
- 18 Ouer Iudáh, Elíhú of the brethi *e* of Dauid ouer Issachár, Omri the sonne of Michaél:
- 19 Ouer Zebulún, Ishmaiáh the sonne of Obadiáh: ouer Naphtali, Jerimóth the sonne of Azriél:
- 20 Ouer the sonnes of Ephráim, Hoshéa the sonne of Azazzíah: ouer the halfe tribe of Manasséh, Ioél *g* sonne of Pedariáh:
- 21 Ouer the *d* other halfe of Manasséh in Galcád, Iddó the sonne of Zechariá: ouer Beniamín, Iasíél the sonne of Añér:
- 22 Ouer Dan, Azariél *g* sonne of Ierohám. these are the príces of the tribes of Israél.
- 23 ¶ But Dauid toke not the númer of them from twentie yere olde and vnder, because the Lord had said that he wolde increase Israél like vnto *g* starres of the heaués.
- 24 And *** Ioáb the sonne of Zeruiáh began to number: but he finished it not, *e* because there came wrath for it against Israél, nether was the number put into the *f* Chronicles of King Dauid.
- 25 And ouer the Kings treasures was Azmauéth the sonne of Adíél: and ouer the treasures in the fields, in the cities and in the villages & in the towres was Iehonathán the sonne of Vzziáh:
- 26 And ouer the workemen in the field that tilled the grounde, was Ezri the sonne of Chelúb:

- 27 And ouer them that dressed the vines, was Shimeí the Ramathite: and ouer that which appertained to the vines, and ouer the store of the wine was Sabdí the Shiphmíte:
- 28 And ouer *g* oliuetrees and mulberie trees that were in the valleses, was Báal Hanán the Gederite: & ouer the store of the oyle was Ioásh:
- 29 And ouer the oxen that fed in Sharón, was Shetrái the Sharonite: & ouer the oxen in *g* valleses was Shaphat *g* sonne of Adíar:
- 30 And ouer the camels was Obíl the Ishmaelite: and ouer the asses was Iehdeiah the Meronothite:
- 31 And ouer the shepe was Iazíz the Hagerite: all these were the rulers of the substance that was King Dauids.
- 32 And Iehonathán Dauid's vncle a man of counsel and of vnderstanding (for he was a *g* scribe) & Iehiél the sonne of Hachmoni were with the Kings *h* soanes.
- 33 And Abitóphel was the Kings counseler, and Hushái the Archite the Kings friend.
- 34 And *i* after Abitóphel was Iehoiadá the sonne of Benariáh and Abiathár: and captaine of the Kings armie was Ioáb.

CHAP. XXVIII.

g Because Dauid was forbidden to buyde the Temple, he willed Salomón and the people to performe it, & exhorting him to feare the Lord.

- 1 **N**OW Dauid assembled all the princes of Israél: the princes of the tribes, & the captaines of the bandes that serued the King, and the captaines of thousands & the captaines of hundreths, and the rulers of all the substance, and possession of the King, & of his sonnes, with the *g* eunuches, and the mightie, and all the *h* me of power, vnto Ierusalém.
- 2 And King Dauid stode vp vpon his fete, and said, Heare ye me, my brethren & my people: I purposed to haue buyt an house of *i* rest for the Arke of the couenant of the Lord, & for a *k* foote stole of our God, and haue made ready for the buylding,
- 3 But God said vnto me, *k* Thou shalt not buyde an house for my Name, because thou hast bene a *l* mā of warre, & hast shed blood.
- 4 Yet as the Lord God of Israél chose me before all the house of my father, to be King ouer Israél for euer (for in Iudáh wolde he chuse a prince, & of the house of *l* Iudáh is the house of my father, & among *m* the sonnes of my father he delited in me to make me King ouer all Israél)
- 5 *** So of all my sonnes (for the Lord hathe giuen me manie sonnes) he hathe eué chosen Salomón my sonne to sit vpon the throne of the kingdome of *n* Lord ouer Israél.
- 6 And he said vnto me, Salomón thy sonne, he shal buyde mine house & my courtes:

g That is, a man learned in the words of God.
h To be their scholemasters and teachers.
i After that Abiathar had hated him selfe, 2 Samu 17, 27 Iehoiada was made counseler.

k 2 Sam. 17, 27
l 2 Sam. 17, 27

m Where the Arke shulde remaine and remoue nomore to and fro
n Psal 99 5
o 2 Sam 7, 13.
p Chap. 22, 8.

q According to the prophetic of I. 146b, Gen 49, 8.

r Wisd. 9, 7.

for I haue chosen him to be my sonne, and I wil be his father.

7 I wil stablish therefore his kingdome for euer: if he indeuoure him selfe to do my commandements, and my iudgements, as ^c this day.

^e If he continue to keepe my Lawe and departe not therefrom, as he doeth hitherto.

^d To wit, of Canaan.

^e He declarereth that nothing can separate them from the commoditie of this land bothe for the selues & their posteritie, but their finnes & iniquitie

1. Sam. 16, 7. psal. 7, 10.

1. Sam. 11, 20.

17, 10.

20, 12.

^f Meaning, for his Arke

^g Put it in execution.

8 Now therefore in the sight of all Israél the Congregation of the Lord, and in the audience of our God, keepe and seke for all the comandements of the Lord your God, that ye may possesse this ^d good land, and leaue it for an inheritance for your children after you ^e for euer.

9 And thou, Salomón my sone, knowe thou the God of thy father, and serue him with a perfitt hearte, and with a willing minde: ^{* for the Lord searcheth all hearts, and vnderstandeth all the imaginacions of thoghres: if thou seke him, he wil be founde of thee, but if thou forsake him, he wil cast thee off for euer.}

10 Take hede now, for the Lord hath chosen thee to buylde ^f the house of the Sanctuarie: be strong therefore, and ^g do it.

11 ¶ Then Dauid gaue to Salomón his sonne the paterne of the porche and of the houses thereof, and of the closetts thereof, and of the galleries thereof, and of the chambers thereof that are within, and of the house of the merciseate,

^h The char were in his spere with him.

12 And the paterne of all that ^h he had in his minde for the courtes of the house of the Lord, and for all the chambers rounde about, for the treasures of the house of God, and for the treasures of the dedicate things,

13 And for the courtes of the Priests, and of the Leuites, and for all the worke for the seruice of the house of the Lord, and for all the vessels of the ministerie of the house of the Lord.

14 He gaue of golde by weight, for the vessels of golde, for all the vessels of all maner of seruice, and all the vessels of siluer by weight, for all maner vessels of all maner of seruice.

^h That is, the candlestickes, 1 King 7, 49.

15 The weight also of golde for the ^h candlestickes, and golde for their lāpes, with the weight for euerie candiesticke, & for the lampes thereof, & for the candlestickes of siluer by the weight of the candiesticke, and the lampes thereof, according to the vse of euerie candiesticke,

16 And the weight of the golde for the tables of shewbread, for euerie table, & siluer for the tables of siluer,

17 And pure golde for the fleshokes, & the bowles, and plates, & for basens. golde in weight for euerie basen, and for siluer basens by weight for euerie basen,

^{or, coverings}
¹ Meaning, of the merciseate which covered the Arke, which was called the charret because the Lord declared him selfe there

18 And for the altar of incense, pure golde by weight, and golde for the paterne of the charret of the Cherubs that spred the

selues, and covered the Arke of the countenance of the Lord:

19 All, *said he*, by writing sent to me ^k by the hand of the Lord, *which made me vnderstand all the workmanship of the paterne.*

^k For all this was left in writing in the booke of y^e Lawe. Erod 5, 40 w^o boke the King was bounde to put in execution. Deut. 17, 19.

20 And Dauid said to Salomón his sonne, Be strong, and of a valiant courage and do it: feare not, nor be afraid: for the Lord God, *euen my God* is with thee: he wil not leaue thee nor forsake thee til thou hast finished all the worke for the seruice of the house of the Lord.

21 Beholde also, the cōpanies of the Priests and the Leuites for all the seruice of the house of God, *euen they shalbe with thee for the whole worke,* ^l with euerie fre that is skilful in anie maner of seruice. The princes also and all the people *will be* wholly at thy commandement.

^l That is, euerie one wil be ready to helpe thee with those gifts that God hath giuen him
^{or} Ebr as all thy worde.

CHAP. XXIX.

¹ The offering of Dauid and of the princes for the building of the Temple. ¹⁰ Dauid giueth thanks to the Lord. ²⁰ He exhorteth the people to do the same. ²³ Salomón is created King. ²⁵ Dauid dyeth, and Salomón his sonne reigneth in his steade.

1 **M**oreouer Dauid the King said vnto all the Cōgregaciō, God hath chosen Salomón mine onelic sonne yong and tendre, & the worke is great: for this house is not for man, but for the ^a Lord God.

2 Now I haue prepared with all my power for the house of my God, golde for vessels of golde, and siluer for them of siluer, and brasse for things of brasse, yron for things of yron, and wood for things of wood & onix stones, and stones to be set, and carbuncle stones and of diuers colour, and all precious stones, & marble stones in abundance.

^a And therefore it ought to be excellent in all pointes,

3 Moreover because I haue ^b delite in the house of my God, I haue of mine owne golde and siluer, *which I haue gaue* to the house of my God, beside all that I haue prepared for the house of the Sanctuarie,

^b His great zeale toward the firmerie of the Temple made him to spare no expences, but to bestowe his owne peculiar treasure.

4 Euen ^c thre thousand talents of golde of the golde of Ophir, and seuen thousand talents of fined siluer to ouerlay the walles of the houses.

^c He sheweth what he had of his owne store for y^e Lords house.

5 The golde for the things of golde, and the siluer for things of siluer, and for all the worke by the hands of artificers: and who is ^d willing ^e to fil his hand to day vnto the Lord.

^d He was not onely liberal him selfe, but prouoked others to see forthe y^e worke of God
^{or} as offer.

6 So the Princes of the families, and the prices of the tribes of Israél, & the captaines of thousands & of hundreths, with the rulers of y^e Kings worke, offered willingly,

7 And they gaue for the seruice of the house of God siue thousand talents of golde, and ten thousand pieces, and ten thousand talents of siluer, and eightene thousand talents of brasse, and one hundreth thousand talents of yron.

8 And they with whome *precious* stones were founde, gaue them to the treasure of the house of the Lord, by the hand of Iehiel the Gershunnite.

^e Meaning, the that had aue

9 And the people reioyced when they offered willingly: for they offered willingly vnto the Lord, with a ^f perfite heart. And Dauid the King also reioyced with great ioye.

^f That is, with a good courage & without hypocritic.

10 Therefore Dauid blessed the Lord before all the Congregation, & Dauid said, Blessed be thou, *o* Lord God, of *is* Israél our father, for euer and euer.

^g Which did reuente thy selfe to our father Iakob.

11 Thine, *o* Lord, *is* greatnes and power, and glorie, and victorie and praise: for all that *is* in heauen & in earth *is* thine: thine *is* the kingdome, *o* Lord, and thou excellest as head ouer all.

12 Bothe riches and honour *come* of thee, & thou reignest ouer all, and in thine hand *is* power and strength, and in thine hand *is* to make great, and to giue strength vnto all.

13 Now therefore our God, we thanke thee, and praise thy glorious Name.

14 But who am I, and what *is* my people, that we shulde be able to offer willingly after this sorte: for all things ^h come of thee: and of thine owne hand we haue giuen thee.

^h We gaue thee nothing of our owne, but that which we haue receiued of thee, for whether thy gifts be corporal or spiritual, we receiue them all of God, and therefore must giue him the glorie

ⁱ And therefore haue this land but lent to vs for a time
^j Ebr waiting for them to returne
^k 1 Sam 16, 7
^l chap. 28, 9

15 For we are *i* strangers before thee, and sojourners, like all our fathers: our dayes are like the shadowe vpon the earth, and there *is* none ⁿ abiding.

16 *O* Lord our God, all this abundance that we haue prepared to buylde thee an house for thine holy Name, *is* of thine hand and all *is* thine.

17 I knowe also, my God, that thou ^{*} tryest the heart, and hast pleasure in righteousnes: I haue offered willingly in ^y vprightnes of mine heart all these things: now also haue I sene thy people which are founde here, to offer vnto thee willingly with ioye.

18 *O* Lord God of Abraham, Izhák and Israél our fathers, kepe this for euer in the ^k purpose, and the thoughts of the heart of thy people, and prepare their hearts vnto thee.

19 And giue vnto Salomón my sonne a perfite heart to kepe thy commandements, thy

^k Continue the in this good minde, that they may serue thee willingly.

testimonies, and thy statutes, and to do all things, and to buylde the house which I haue prepared.

20 ¶ And Dauid said to all the Congregation, Now blesse the Lord your God. And all the Congregation blessed the Lord God of their fathers, and bowed downe their heades, & worshipped the Lord and the ^l King.

21 And they offered sacrifices vnto the Lord, and on the morowe after that day, they offered burnt offerings vnto the Lord, *euem* a thousand yong bullockes, a thousand rammes, & a thousand sheepe, with their ^m drinke offerings, and sacrifices in abundance for all Israél.

22 And they did eat and drinke before the Lord the same day with greate ioye, and they made Salomón the sonne of Dauid King the seconde time, and anointed him prince before the Lord, and Zadók for the hie Priest.

23 So Salomón sate on the ⁿ throne of the Lord, as King in steade of Dauid his father, and prospered: and all Israél obeyed him.

24 And all the princes and men of power, and all the sonnes of King Dauid ^o submitted them selues vnder King Salomón.

25 And the Lord magnified Salomón in dignitie, in the sight of all Israél, and gaue him so glorious a kingdome, as no King had before him in Israél.

26 ¶ Thus Dauid the sonne of Ishái reigned ouer all Israél.

27 And the space that he reigned ouer Israél, *was* fourtie yere: seuen yere reigned he in Hebrón, and thre & thirtie yere reigned he in Ierusalém:

28 And he dyed in a good age, ful of dayes, riches and honour, and Salomón his sonne reigned in his steade.

29 Concerning the actes of Dauid the King first and last, beholde, they are written in the boke of Samuél the Seer, and in the boke of ^p Nathán the Prophete, and in the boke of Gad the Seer,

30 With all his reigne and his power, and ^q times that went ouer him, and ouer Israél and ouer all the kingdomes of the earth.

^l That is, did reuerence to the King.

^m Meaning, all kinde of licour which they mingled, with their sacrifices, as wine, oyle, &c.

ⁿ This declarereth that the Kings of Iudá were figures of Christ, who was the true anointed, & to whome God gaue the crowne of all things
^o Ebr gaue th. ha. d.

^p King 2, 11.

^q The boke of Nathán & Gad are thought to haue bene lost in the captiuitie. Meaning, the troubles and griefs.

THE SECONDE BOKE of the Chronicles.

THE ARGUMENT.

This seconde boke containeth briefly in effect that, which is comprehended in the two boke of the Kings: that is, from the reigne of Salomón to the destruction of Ierusalém, and the Bb.iii.

carrying away of the people captiue into Babylon . In this storie are certeine things declared and set forth more copiously then in the booke of the Kings , and therefore serue greatly to the vnderstanding of the Prophetes . But three things are here chiefly to be considered . First that the godlie Kings, when they sawe the plagues of God prepared against their countrey for sinne, had recourse to the Lord, and by earnest prayer were heard, and the plagues removed . The seconde how it is a thing that greatly offendeth God, that suche as feare him and professe his religion, shoulde soyne in amitie with the wicked . And thirde how the good rulers euer loued the Prophetes of God, and were very zealous to set forth his religion t'vroughout all their dominions, and contrarie wise the wicked hated his ministers, deposed them, and for the true religion and worde of God, set vp idolatrie, and serued God according to the fantasie of men . Thus haue we hitherto the chief actes from the beginning of the worlde to the buylding againe of Ierusalem, which was the two and thirtieth yere of Darus , and containe in the whole, thre thousand, foure hundred and foure score and eight yeres, and six moneths.

CHAP. I.

4 The offering of Salomon at Gibeon. 8 He prayeth vnto God to giue him wisdom. 13 Which he giueth him and more. 14 The number of his charets and horses, 15 And of his riches.

1 **T**HÉ Salomón the sone of Dauid was confirmed in his kingdome: & y^e Lord his God was with him, & magnified him highlie.

And Salomón ^a spake vnto all Israél, to the captaines of thousands, and of hundreds and to the iudges, and to all the gouernours in all Israél, ^b *even* the chief fathers.

3 So Salomón and all the Congregation with him went to the hie place that was at ^b Gibeon: for there was the Tabernacle ^c of the Cōgregation of God which Moses the seruant of the Lord had made in the wilderness.

4 But the Arke of God had Dauid brought vp from Kiriath-earim, when Dauid had made preparation for it: for he had pitched a tent for it in Ierusalem.

5 Moreover the ^d brazen altar ^e that Bezaleel the sone of Uri, the sone of Hur had made, did he set before the Tabernacle of the Lord: and Salomón and the Cōgregation sought it.

6 And Salomón offered there before y^e Lord vpon the brazen altar that was in the Tabernacle of the Congregation: ^e *euē* a thousand burnt offerings offered he vpon it.

7 ¶ The same night did God appeare vnto Salomón, and said vnto him, Aske what I shal giue thee.

8 And Salomón said vnto God, Thou hast shewed great mercie vnto Dauid my father and hast made me to reigne in his steade.

9 Now therefore, o Lord God, let thy promises vnto Dauid my father be true: for thou hast made me King ouer a great people, like to the dust of the earth.

10 Giue me now wisdom and knowledge, ^f *that I may go out & go in before this people: for who can iudge this thy great people?*

11 And God said to Salomón, Because this was in thine heart, & thou hast not asked riches, treasures nor honour, nor the li-

ues of thine enemies, nether yet hast asked long life, but hast asked for thee wisdom & knowledge that thou mightest iudge my people, ouer whome I haue made thee King,

12 Wisdom & knowledge is granted vnto thee, and I wil giue thee riches and treasures and honour, so that there hath not bene the like among the Kings w^h were before thee, nether after thee shal there be y^e like.

13 Then Salomón came from the hie place, that was at Gibeon, to Ierusalem from before the Tabernacle of the Congregation, and reigned ouer Israél.

14 ^g And Salomón gathered the charets & horfmen: and he had a thousand and foure hundred charets, & twelue thousand horfmen, whome he placed in the ^h charet cities, and with the King at Ierusalem.

15 And the King gaue siluer and golde at Ierusalem as ⁱ stones, & gaue cedre trees as the wilde fig trees, that are abundantly in the plaine.

16 Also Salomón had horses brought out of Egypt and ^k fine linen: ^k the Kings marchants received the fine linen for a price.

17 They came vp also and brought out of Egypt ^l some charet, worth the six hundred shekels of siluer, that is an horse for an hundred and fiftie: & thus they brought horses to all the Kings of the Hittites, and to the Kings of Aram by their ^m meanes.

CHAP. II.

2 The number of Salomons workemen to buyld the Temple 3 Salomon sendeth to Hiram the King of Tyrus for wood and workemen.

1 **T**HÉ Salomón determined to buyld an house for the Name of the Lord, & an ⁿ house for his kingdome.

2 And Salomón tolde out seuentie thousand that bare burdens, and foure score thousand men to hewe ^o stones in the mountaine, and thre thousand and ^a six hundred to ouersee them.

3 And Salomón sent to Hurám the King of Tyrus, sayig, As thou hast done to Dauid my father, & ^p didest send him cedre trees to buyld hi an house to dwel in, *so do to me.*

4 Beholde, I buyld an house vnto the Name of y^e Lord my God, to sanctifie

^o Or, established, and strong. ^h King 2.1.

^a That is, he proclaimed a solemn sacrifice, and commanded that all shoulde be at the same.

^b Read 1. King 3.4. ^c So called, because that God thereby shewed certeine signes to the congregation of his presence.

^d Which was for the burnt offerings, Exod. 27.1. ^e *Exod. 28.1.*

^g King 2.4.

^f Performe thy promises made to my father concerning me. ^g That I may gouerne this people, read 1. Chro 27.1.

^h That is, to be reuenged on thine enemies.

^h Which were cities appointed to keepe & mainteine the charets. ⁱ He caused so great plenty that it was no more esteemed then stones. ^k *Isai. 19.9. Ez. 27.25.* ^l Read 1. King 10.28.

^m By bands.

ⁿ Or, palace.

^o Which is to be vnderstand of all sorte of officers & seruicers for els the chief officers were but 3300, as 1 King 5.16. ^p *107, Hiram.* ^q *2. Sam. 5. 22.*

him,

him, & to burne swete incēse before him, and for the continual shewbread, & for ſ burnt offerings of the morning & euening, on the Sabbath daies, & in the newe moneths, and in the solemne feastes of the Lord our God: this is a perpetual thing for Israēl.

5 And the house which I buyld, is great: for great is our God aboue all gods.

6 Who is he thé that can be able to buyld him an house, when the heauen, and the heauen of heauens can not contene him? who am I then? I shulde buyld hī an house-but I do it to burne incēse before him.

7 Send me now therefore a cunning man that can worke in golde, in siluer, and in brasse, and in yron, and in purple, and crimosin and blewe silke, and that can graue in grauen worke with the cunning men ſ are with me in Iudāh and in Ierusalēm, whome Dauid my father hath prepared.

8 Send me also cedre trees, firre trees, and Algummim trees from Lebanón: for I knowe that thy seruants can skill to hewe timbre in Lebanón: and beholde, my seruants shall be with thine,

9 That they may prepare me timbre in abundance: for the house which I do buyld, is great and wonderful.

10 And beholde, I wil giue to thy seruants the cutters and the hewers of timbre twētic thousand measures of beaten wheat, and twentie thousand measures of barley, and twentie thousand baths of wine, and twentie thousand baths of oyle.

11 Then Hiram King of Tyrus answered in writing which he sent to Salomón, Because the Lord hath loued his people, he hath made thee King ouer them.

12 Hurām said moreouer, Blessed be the Lord God of Israēl which made the heauen and the earth, and that hath giuen vnto Dauid the King a wise sonne, that hath the discretion, prudence and vnderstanding to buyld an house for the Lord, and a palace for his kingdome.

13 Now therefore I haue sent a wise man, & of vnderstanding of my father Hurams,

14 *The sonne of a woman of the daughters of Dan: and his father was a man of Tyrus, & he can skill to worke in golde, in siluer, in brasse, in yron, in stone, and in timbre, in purple, in blewe silke, and in fine linen and in crimosin, and can graue in all grauen works, and broder in all broyded worke that shall be giue him, with thy cunning men, and with the cunning men of my lord Dauid thy father.

15 Now therefore the wheat and the barley, the oyle & the wine, which my lord hath spoken of, let him send vnto his seruants.

16 And we wil cut wood in Lebanón as muche as thou shalt nede, and wil bring it

to thee in iafes by the sea to Iaphó, so thou maiest cary them to Ierusalēm.

17 ¶ And Salomón nobred all the strangers that were in the land of Israēl, after the nombing that his father Dauid had nombred them: and they were founde an hundred and thre and fiftie thousand, and six hundred.

18 And he set scuentie thousand of them to the burden, and fourescore thousand to hewe stones in the mountaine, & thre thousand and six hundred ouerseers to cause the people to worke.

CHAP. III.

The Temple of the Lord, and the porche are buylded, with other things thereto belonging.

1 SO*Salomón began to buyld the house of the Lord in Ierusalēm, in mount Moriáh which had bene declared vnto Dauid his father, in the place that Dauid prepared in the threshing floore of Ornan the Iebusite.

2 And he began to buyld in the seconde moneth & the seconde day, in the fourth yere of his reigne.

3 And these are the measures, whereon Salomón grouded to buyld the house of God: the length of cubites after the first measure was threescore cubites, & the breadth twenty cubites:

4 And the porche, ſ was before the length in the fronte of the breadth was twentie cubites, and the height was an hundred and twētie, & he ouerlaid it within with pure golde.

5 And the greater house he syled with firre tree which he ouerlaid with good golde, & graued thereon palmetrees & chaires.

6 And he ouerlaid ſ house with precious stone for beautie: and the golde was golde of Paruáim.

7 The house, I say, the beames, postes, and walles thereof and the dootes thereof ouerlaid he with golde, and graued Cherubims vpon the walles.

8 ¶ He made also ſ house of the moste holy place: the length thereof was in the fronte of the breadth of the house, twentie cubites, and the breadth thereof twentie cubites: and he ouerlaid it with the best golde, of six hundred talents.

9 And the weight of the nailes was fiftie shekels of golde, and he ouerlaid the chaires with golde.

10 ¶ And in the house of the moste holy place he made two Cherubims wight like children, and ouerlaid them with golde.

11 *And the wings of the Cherubims were twenty cubites long: the one wing was five cubites, reaching to the wall of the house, and the other wing five cubites, reaching to ſ wing of the other Cherub.

b That is, to do that seruice which he hath commāded, signifying that none is able to honour & serue God in that perfection as his maiestie deserueth

Or, Aluggim

Some take it for brass, or the wood called Ebenum, others for corall

Or, corim.

d Of Bath read 1 King 7:26 it is called al' Ephā but Ephā is to measure drye things, as bath is a measure for liquors.

e The very heathen confessed that it was a singular gift of God, when he gaue to any nation a King that was wise & of vnderstanding, albeit it appeareth that this Hiram had true knowledge of God

f It is also written, that the wife of the tribe of Naphthali, 1 King 7:14 which may be vnderstand that by reason of the confusion of tribes, when he married in divers tribes, so that by her faith she might be of Dan, and by her mother of Naphthali.

Or sh ppe... Or, i ppe...

1 King 7:24

a Which is h mournewhere Abrahā thought to haue sacrificed his sonne, Gen 22:2.

2 Sam. 24:26

b According to the whole length of the Temple, comprehending the most holy place & the rest.

c It contened as muche as did the breadth of the Temple, 1 King 6:1

d Fro the fundacion to the top for in the booke of Kings mencio is made, from the fundacio to the first Raga.

e Some thinke it is the place which is called Peru.

12 Likewise the wing of the other Cherúb was five cubites, reaching to the wall of the house, and the other wing five cubites ioyning to the wing of the other Cherúb.
 13 The wings of these Cherubims were spread abroad twentie cubites: they stode on their fete and their faces were toward the house.

9 And he made the court of the Priestes, & the great court and dores for the court, and ouclayed the dores thereof with brasse.

f Called also the porche of Salomon A.B. 3.11 It is also taken for the Temple wh re Christ preached, Mat 23. 31
Or, caldrons.

10 And he set y Sea on the right side Eastward toward the South.
 11 And Hurám made pottes and besomes and basens, and Hurám finished the worke that he shulde make for KÍg Salomón for the house of God,

f Which separated the Temple from the moste holy place.

14 He made also the vaile of blew silke and purple, and crimosin, and fine linen, & wrought Cherubims thereon.

g Euerie one was eight cubites long but the hyl'e cubite colde not be sene for it was hid in the roundenes of the chapter & therefore he guesseth to euerie one but 17, and an halfe.
h For euerie pillar an hundredth, read 1. King 7.10.

15 And he made before the house two pillars of fine and thirtie cubites hie: and the chapter that was vpon the top of the of them, was five cubites.

12 To wit, two pillars, & the bowles & y chapters on the toppe of the two pillars, and two grates to couer the two bowles of the chapters which were vpon the toppe of the pillars:
 13 And foure hundredth pomegranates for the two grates, two rowes of pomegranates for euerie grate to couer the two bowles of the chapters, that were vpon the pillars.

16 He made also chains for the oracle, and put them on the heades of the pillars, and made an hundredth pomegranates, and put them among the chains.

14 He made also bases, and made caldrons vpon the bases.
 15 And a Sea, and twelue bulles vnder it:
 16 Pottes also and besomes, and fleshokets, and all these vessels made Hurám & his father, to King Salomón for the house of the Lord of shining brasse.

17 And he set vp the pillars before the Temple, one on the right hand & the other on the left, and called that on the right hand Iachín, and that on the left hand Bóaz.

17 In the plaine of Iordén did the King cast them in claye betwene Succóth and Zeredáthah.
 18 And Salomón made all these vessels in great abundance: for the weight of brasse colde not be reckened.
 19 And Salomón made all the vessels that were for the house of God: the golden altar also & the tables, which on the shewbread stode.
 20 Moreouer the candlestickes, with their lampes to burne them after the maner before the oracle, of pure golde.
 21 And the floures and the lampes, and the snoffers of golde, which was fine golde.
 22 And the hookes, and the basens, and the spones, and the ashpens of pure golde: the entrie also of y house & dores thereof within, euen of the moste holy place: and the dores of the house, to wit, of the Temple were of golde.

CHAP. IIII.

1 The altar of brasse 2 The molten Sea 3 The caldrons. 7 The candlestickes, &c.

1. King 7.10.

1 And he made an altar of brasse twentie cubites long, and twentie cubites broad, and ten cubites hie.

a A great vessel of brasse, so called because of the great quantitie of water, & it contained, 1 King 7.21
b Meaning, vnder the brim of the vessel, as 1. King 7.22
c In the length of euerie cubite were three hundred or knoppes which all are 3000

2 And he made a molten Sea of ten cubites from brim to brim, rounde in compasse, and five cubites hie: and a line of thirtie cubites did compasse it about.
 3 And vnder it was the faction of oxen which did compasse it round about, ten in a cubite compassing the Sea about: two rowes of oxen were cast when it was molten.
 4 It stode vpon twelue oxen: three looked toward the North, and three toward the West, & three toward the South, and three toward the East, and the Sea stode about vpon them, and all their hinder partes were inward.

21 And the floures and the lampes, and the snoffers of golde, which was fine golde.
 22 And the hookes, and the basens, and the spones, and the ashpens of pure golde: the entrie also of y house & dores thereof within, euen of the moste holy place: and the dores of the house, to wit, of the Temple were of golde.

f Whome Salomón reuerenced for y gifts that God had giue hi, as a father he had y same name also that Hurám the Kig of Ty rus had, his mother was a Jewish & his father a Syria. Some read, for his father, the autor of this worke
h In Ebrewes, the bread of y faces, because they were set before y Arke, where y Lord shewed his presence.

5 And the thickenes thereof was an hand breadth, and the brim thereof was like the worke of the brim of a cup, with floures of lilies: it contained three thousand baths.

23 And the hookes, and the basens, and the spones, and the ashpens of pure golde: the entrie also of y house & dores thereof within, euen of the moste holy place: and the dores of the house, to wit, of the Temple were of golde.

Or, in the mouth of the Arke.

6 He made also ten caldrons, and put five on the right hand, and five on the left, to wash in them & to cleanse in them that which appertained to the burnt offerings: but the Sea was for y Priestes to wash in.
 7 And he made ten candlestickes of golde (according to their forme) and put them in the Temple, five on the right hand, and five on the left.
 8 And he made ten tables, & put them in the Temple, five on the right hand, & five on the left: and he made an hundredth basens of golde.

23 And the hookes, and the basens, and the spones, and the ashpens of pure golde: the entrie also of y house & dores thereof within, euen of the moste holy place: and the dores of the house, to wit, of the Temple were of golde.

i That is, covered w' plates of golde.

CHAP. V.

1 The things dedicated by Dauid, are put in the Temple. 2 The Arke is broght into the Temple. 10 What was within it 12 They sing praise to the Lord.

Or, flour dely.
or
d In y first booke of Kings: chap 7. 26 me cion is onely made of two thousand but the lesse number was tike there, & here according as the measures promised afterward as declared e Euen as they shulde be made.

6 He made also ten caldrons, and put five on the right hand, and five on the left, to wash in them & to cleanse in them that which appertained to the burnt offerings: but the Sea was for y Priestes to wash in.
 7 And he made ten candlestickes of golde (according to their forme) and put them in the Temple, five on the right hand, and five on the left.
 8 And he made ten tables, & put them in the Temple, five on the right hand, & five on the left: and he made an hundredth basens of golde.

9 So was all the worke finished that Salomón made for the house of y Lord, and Salomón broght in the things that Dauid his father had dedicated, with the siluer and the golde, and all the vessels, & put them among the treasures of the house of God.
 10 Then Salomón assembled the Elders of Israël, and all the heades of the tribes, the chief fathers of the children of Israël vnto Ierusalém to bring vp the Arke of the coue-

1. King 7. 22 & 23.

a Read 2 Sam 6, 12

b When the things were dedicate and brought into the Temple
 c Called in E-brew Ethani, containing part of September and parte of October, 1 King 8, 2. & moneth the Jewes called 3 first month, because, they say, that the worlde was created in 3 moneth, & after they came fro Egypt that began at Marche but because this opinio is uncerteine, we make Marche euer the first, as best writers do

d Or, without the Oracle

d For Aarons rod and Mana were taken thence before it was brought to this place.

e Were prepared to receive the Lord.

f They agreed all in one tune

g This was 3 effect of their songs.

couenant of the Lord from the citie of David, which is Ziön.

3 And all the me of Israél assembled vnto the King at the feast: it was in the seuenth monerh.

4 And all the Elders of Israél came, & the Leuites toke vp the Arke.

5 And they caryed vp the Arke and the Tabernacle of the Congregation, and all the holy vessels that were in the Tabernacle, those did the Priests & Leuites bring vp.

6 And King Salomón and all the Congregation of Israél that were assembled vnto him, were before the Arke, offering shepe & bullockes, which colde not be tolde nor nombred for multitude.

7 So the Priests brought the Arke of the couenant of the Lord vnto his place, into the Oracle of the house, into the moſte Holy place, *euem* vnder the wings of the Cherubims.

8 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke and the barres thereof aboue.

9 And they drew out the barres, that the ends of the barres might be sene out of the Arke before the Oracle, but they were not sene without: and there they are vnto this day.

10 Nothing was in the Arke, saue the two Tables, which Mosés gaue at Horeb, where the Lord made a couenant with the children of Israél, when they came out of Egypt.

11 And when the Priests were come out of the Situarie (for all the Priests that were present, were sanctified and did not waite by course.

12 And the Leuites the fingers of all sortes, as of Asaph, of Hemán, of Ieduthín & of their sonnes and of their brethren, being cladde in fine lincn, stode with cymbales, & with vnoles and harpes at the East end of the altar, and with them an hundredth & twentie Priests blowing with trumpets:

13 And they were as one, blowing trumpets, and singing, and made one sounde to be heard in praising and thanking the Lord, and when they lift vp their voyce with trumpets and with cymbales, and with instruments of musike, and when they praised the Lord, singing, For he is good, because his mercie lasteth for euer) then the house, *euem* the house of the Lord was filled with a cloude,

14 So that the Priests colde not stand to ministre, because of the cloude: for the glorie of the Lord had filled the house of God.

CHAP. VI.

3 Salomón blesseth the people & He praiseth the Lord.
 14 He praiseth vnto God for those that shall pray in the Temple.

THE Salomón said, The Lord hath said that he wolde dwel in the darke cloude:

2 And I haue buylt thee an house to dwel in, an habitation for thee to dwel in for euer.

3 And the King turned his face, & blessed all the Congregation of Israél (for all the Congregation of Israél stode there)

4 And he said, Blessed be the Lord God of Israél, who spake with his mouthe vnto David my father, & hath with his hand fulfilled it, saying,

5 Since the day that I broght my people out of the land of Egypt, I chose no citie of all the tribes of Israél to buylde an house, that my Name might be there, neither chose I anie man to be a ruler ouer my people Israél:

6 But I haue chosen Ierusalém, that my Name might be there, and haue chosen David to be ouer my people Israél.

7 And it was in the heart of David my father to buylde an house vnto the Name of the Lord God of Israél,

8 But the Lord said to David my father, Where as it was in thine heart to buylde an house vnto my Name, thou didest wel, that thou wast so minded.

9 Notwithstanding thou shalt not buylde the house, but thy sonne which shal come out of thy loynes, he shal buylde an house vnto my Name.

10 And the Lord hath performed his worde that he spake: and I am risen vp in the iourne of David my father, and am set on the throne of Israél as the Lord promised, and haue buylt an house to the Name of the Lord God of Israél.

11 And I haue set the Arke there, wherein is the couenant of the Lord, that he made with the children of Israél.

12 ¶ And 3 King stode before the altar of the Lord, in the presence of all the Congregation of Israél, and stretched out his hands,

13 (For Salomón had made a brasen skafolde & set it in the middes of the courte of five cubites long, & five cubites broad, and thre cubites of height, and vpon it he stode, and kneled downe vpon his knees before all the Congregation of Israél, & stretched out his hands toward heauen)

14 And said, O Lord God of Israél, there is no God like thee in heauen nor in earth, which kepest couenant, and mercie vnto thy seruants, that walke before thee with all their heart.

15 Thou that hast kept with thy seruant David my father, that thou hast promised him: for thou spakst with thy mouthe, & hast fulfilled it with thine had, as appeareth this day.

1. King 8, 18. a Alter 3 he had sene the glorie of the Lord in the cloude.

Or, power.

Or, Temple.

2. Sam 7, 1.

Or, that it was in thine heart.

b Meaning, 3 two Tables, wherein is contained the effect of the couenant, that God made 4 our fathers c On a skafolde that was made for that purpose, that he praying for the whole people might be heard of all.

d Bothe to giue thātus for the great benedictes of God b stowed vpon him, and also to pray for 3 persequance & prosperitie of his people. 2 Mac 2, 8.

Or, in effect, 10 by thy power.

16 Therefore now Lord God of Israel, kepe with thy seruant Dauid my father, that thou hast promised him, saying, Thou shalt not waite a man in my sight, that shall sit vpon the throne of Israel: so that thy sonnes take hede to their waies, to walke in my Lawe, as y^e hast walked before me.

17 And now, O Lord God of Israel, let thy worde be verified, which thou spakest vnto thy seruant Dauid.

^e Ebr a man shall not be cut of.

1.King.8.27.

18 (Is it true in dede that God wil dwel with man on earth beholde, the heuens, and the heuens of heuens are not able to containe thee: how muche more ^{ynable} is this house, which I haue buylt)

19 But haue thou respect to the prayer of thy seruant, & to his supplicacion, O Lord my God, to heare the crye & prayer which thy seruant prayeth before thee,

^e That thou maiest declare in effect, that thou hast a continual care over this place.

20 That thine eyes may be open toward this house day and night, ^{euē} toward the place, whereof thou hast said, That thou woldest put thy Name there, that thou maiest hearken vnto the prayer, which thy seruant prayeth in this place.

21 Heare thou therefore the supplicacion of thy seruant, and of thy people Israel, which they praye in this place: and heare thou in the place of thine habitacion, ^{euē} in heauen, and when thou hearest, be merciful.

1.King.8.31.
f By receiuing any thing from him, or els by denyng that he hath left him to kepe, or do him any wrong.
^e Ebr ubi.
g Meaning, to giue him that which he hath deserued.

22 ¶ When a man shall sinne against his neighbour, and he lay vpon him an othe to cause him to sweare, and the swearer shall come before thine altar in this house, then heare thou in heauen, and do, and iudge thy seruants, in recompensing the wicked to bring his way & vpon his head, and in iustifying the righteous, to giue him according to his righteousnes.

24 ¶ And when thy people Israel shall be ouerthrowen before the enemye, because they haue sinned against thee, and turne againe, and confesse thy Name, and pray, and make supplicacion before thee in this house,

25 Then heare thou in heauen, and be merciful vnto the sinne of thy people Israel, and bring the againe vnto the land which thou gauest to them and to their fathers.

26 When heauen shall be shut vp, and there shall be no raine, because they haue sinned against thee, and shall pray in this place, & confesse thy Name, and turne from their sinne, when thou doest afflict them,

^{Or,} toward this place.

27 Then heare thou in heauen, and pardone the sinne of thy seruants, and of thy people Israel (whē thou hast taught them the good way wherein they may walke) & giue raine vpon thy land, which thou hast giue vnto thy people for an inheritance.

Chap.20.9.

28 ¶ When there shall be famine in the land, when there shall be pestilence, blasting, or

mildewe, when there shall be grefshopper, or caterpillar, when their enemye shall besiege them in the cities of their land, or any plague or any sicknes,

^e Ebr in the land of these cities.

29 Then what prayers and supplicacion soeuer shall be made of any man, or of all thy people Israel, when euerie one shall knowe his owne plague, and his owne disease, and shall stretche forth his hands toward this house,

30 Heare thou them in heauen, thy dwelling place, and be merciful, and giue euerie man according vnto all his wayes, as thou doest knowe his heart (for y^e onely knowest the hearts of the children of men)

^h He declareth that the prayers of hypocrites can not be heard, nor of any but of the, which pray vnto God with an vnfained faith and in true repentance.

31 That they may feare thee, and walke in thy wayes as long as they liue in the land which thou gauest vnto our fathers.

32 ¶ Moreouer as touching the stranger which is not of thy people Israel, who shall come out of a faire countrey for thy great Names sake, & thy mightie hand, and thy stretched out arme: when they shall come and pray in this house,

33 Heare thou in heauē thy dwelling place, and do according to all that the stranger calleth for vnto thee, that all the people of the earth may knowe thy Name, and feare thee like thy people Israel, and that they may knowe, that thy Name is called vpon in this house which I haue buylt.

ⁱ He sheweth y^e before God there is no acceptio of persons, but all people y^e feareth him and worketh righteousnes is accepted.
10.35.

34 ¶ When thy people shall go out to battell against their enemies, by the way that thou shalt send them, and they praye to thee, in the way toward this citie, which thou hast chosen, euē toward the house which I haue buylt to thy Name,

^k Meaning, that no one ought to enterpise any warre, but as y^e Lords commandment, that is, what is lawfull by his worde.
^{Or,} according to the manner of this citie.

35 Then heare thou in heauen their prayer and their supplicacion, and iudge their cause.

1.King.8.46.
eccl.7.21.
1.sobn.1.8.

36 If they sinne against thee (* for there is no man that sinneth not) and thou be angry with them and deliuer them vnto their enemies, and they take them & cary them away captiue vnto a land farre or nere,

37 If they turne againe to their heart in the land whether they be caryed in captiues, and turne & pray vnto thee in the land of their captiuitie, sayng, We haue sinned, we haue transgressed and haue done wickedly,

^{Or,} repente.

38 If they turne againe to thee with all their heart, and with all their soule in the land of their captiuitie, whether they haue caryed them captiues, & pray toward their land, which thou gauest vnto their fathers, and toward the citie which thou hast chosen, and toward the house which I haue buylt for thy Name,

39 Then heare y^e in heauen, in the place of thine habitacion their prayer & their supplicacion, & iudge their cause, & be merciful vnto thy people, which haue sinned against thee.

^{Or,} as if it were said that he is merciful.

40 Now

40 Now my God, I beseeche thee, let thine eyes be open, and thine eares attend vnto the prayer that is made in this place.

Psal. 132. 8.
1 That is, into thy Temple

m Let them be preferred by thy power and made virtuous and holy
n Hearc my prayer, which am thine anointed King

41 * Now therefore arise, O Lord God, to come into thy rest, thou, and the Ark of thy strength: O Lord God, let thy Priest be clothed with salvation, and let thy Saints reioyce in goodness.

42 O Lord God, let not the face of thine anointed: remember the mercies promised to Dauid thy seruant.

CHAP. VII.

The fyre consumeth the sacrifice 2 The glorie of the Lord fillth the Temple 12 He heareth his prayer, 17 And promiseth to exalt him and his tree.

2 Mac 2. 10.
1 Hereby God declared that he was pleased with Salomons prayer.

1 And when Salomon had made an end of praying, a fyre came downe from heauen, and consumed the burnt offering & the sacrifices. and the glorie of the Lord filled the house,

2 So that the Priests colde not enter into the house of the Lord, because the glorie of the Lord had filled the Lords house.

3 And when all the children of Israel saw the fyre, and the glorie of the Lord come downe vpon the house, they bowed them selues with their faces to the earth vpon the pavement, and worshiped and praised the Lord, saying, For he is good, because his mercie lieth for euer.

1 King 8. 65.

4 * Then the King and all the people offered sacrifices before the Lord.

5 And King Salomon offered a sacrifice of two and twentie thousand bullockes, and an hundred and twentie thousand sheepe. for the King and all the people dedicated the house of God.

6 And the Priests waited on their offices, & the Leuites with the instruments of musike of the Lord, which King Dauid had made to praise the Lord, Because his mercie lasteth for euer: when Dauid praised God by them, the Priests also blew trumpets ouer against them: and all they of Israel stood by.

Heb by their bands

7 Moreover Salomon halowed the middle of the court that was before the house of the Lord: for there he had prepared burnt offerings, and the fat of the peace offerings, because the brasen altar which Salomon had made, was not able to receiue burnt offering, and the meat offering, and the fat.

b The feast of the Tabernacles which was kept in the seventh month
c They assembled to heare the words of God after that they had remained seven dayes in the booth, for Tabernacles
d They had leaue to depiric for two & twentie dayes, 1 King 8. 66, but they went not away till the next day.

8 And Salomon made a feast at that time of seven dayes, & all Israel with him, a very great Congregation, from the entering in of Hamath, vnto the riuier of Egypt.

9 And in the eight day they made a solenne assemblie, for they had made the dedication of the altar seven dayes, and the feast seven dayes.

10 And the thre and twentieth day of the seventh moneth, he sent the people away

into their tents, ioyous & with glad heart, because of the goodness that the Lord had done for Dauid and for Salomon, and for Israel his people.

11 * So Salomon finished the house of the Lord, and the Kings house, and all that came into Salomons heart to make in the house of the Lord, and he prospered in his house.

1 King 8. 2.

12 ¶ And the Lord appeared to Salomon by night and said to him, I haue heard thy prayer, and haue chosen this place for myselfe to be an house of sacrifice.

1 Cor. 12. 8.

13 If I shut the heauen that there be no raine, or if I commande the grasshopper to deuore the land, or if I send pestilence among my people,

14 If my people, among whome my Name is called vpon, do humble them selues, & praye, and seke my presence, and turne from their wicked wayes, then wil I heare in heauen, and be merciful to their sinne, and wil I heal their land.

e I wil cause pestilence to cease & I. 8. 17. the blasts that hurt the trees of the earth, and send raine in due season.

15 Then mine eyes shall be open and mine eares attend vnto the prayer made in this place.

16 For I haue now chosen and sanctified this house, that my Name may be there for euer: and mine eyes and mine heart shall be there perpetually.

17 And if thou wilt walke before me, as Dauid thy father walked, to do according vnto all that I haue commanded thee, and shalt obserue my statuts & my iudgements,

18 Then wil I stablish the throne of thy kingdom, according as I made the covenant with Dauid thy father, saying, * Thou shalt not want a man to be ruler in Israel.

Chap 4. 10.

19 But if ye turne away, and forsake my statuts and my commandements which I haue set before you, and shal go and serue other gods, and worship them,

20 Then wil I plucke them vp out of my land, which I haue giuen them, and this house which I haue sanctified for my Name, wil I cast out of my sight, and wil make it to be a prouerbe and a commune talke among all people.

f Which thing doeth that God had more respect to their saluatio, then to the advancement of his owne glorie. & where as men abuse those things, which God hath appointed to set forth his praise, he doeth withdraw his graces thence

21 And this house which is moste hie, shall be an astonishment to euery one that passeth by it, so that he shal say, Why hathe the Lord done thus to this land, and to this house?

22 And they shal answer, Because they forsake the Lord God of their fathers, which brought them out of the land of Egypt, and haue taken holdie on other gods, and haue worshiped them, and serued them, therefore hathe he brought all this euil vpon them.

CHAP. VIII.

2 The cities that Salomon buyt. 7 People that were made tributarie vnto him. 12 His sacrifices 17 He sendeth to Ophir.

King 9,20. 1
a Signifying y
he was twetic
yere in buyl-
ding them.

b That is, w
Hiram gaue
againe to Sa-
lomón because
they pleased
him not: and
therefore cal-
led them Ca-
bül, y is, dur
or slith, 1 King
9,13

c Meaning, of
munitions and
treasures for
the warre.

d That is, he
repaired and
fortified them:
for they were
buyt long be-
fore by Seeráh
a noble womf
of the tribe of
Ephraim, 1.
Chro 6,14.
e Read 1.
King 7,2.

1 And* after a twentie yere when Sa-
lomón had buylt the house of the
Lord, and his owne house,

2 Then Salomón buylt the cities that Hur-
ám b gaue to Salomón, and caused the
children of Israël to dwel there.

3 And Salomón went to Hamáth Zobáh,
and ouercame it.

4 And he buylt Tadmór in the wildernes,
& repaired all c the cities of store which
he buylt in Hamáth.

5 And he buylt d Beth-horón the vpper, &
Beth-horón y nether, cities defended with
walles, gates and barres:

6 Also Baaláth, and all the cities of store
that Salomón had, and all the charet
cities, and the cities of the horsemen, and
euerie pleasant place that Salomón had a
minde to buylde in Ierusalém, & in e Le-
banón, and throughout all the land of his
dominion,

7 And all the people that were left of the
Hittites, and the Amqrites, and Perizites,
and the Hiuuites, and the Iebusites, which
were not of Israël,

8 But of their children which were left after
them in the land, whome the children of
Israél had not consumed, euen thé did Sa-
lomón make tributaries vntil this day.

9 But of the childre of Israël did Salomón
make no seruants for his worke: for they
were mé of warre, and his chief prnces, &
the captaines of his charets & of his hor-
semen.

10 So these were the chief of the officers
which Salomón had, euen f two hundredth
and fiftie that bare rule ouer the people.

11 ¶ Thē Salomón brought vp the daughter
of Pharzoh out of the citie of Dauid, into
the house that he had buylt for her: for he
said, My wife shal not dwel in the house of
Dauid King of Israël: for it is holy, becau-
se that the Arke of the Lord came vnto it.

12 ¶ Then Salomón offred burnt offerings
vnto the Lord, on the * altar of the Lord,
which he had buylt before the porche,

13 To * offer according to the commande-
ment of Mosés euerie day, in the Sab-
baths, and in the newe moones, and in the
solemne feastes, s thre times in the yere,
that is, in the feast of y Vnleauened bread,
and in the feast of the Weekes, and in the
feast of the Tabernacles.

14 And he set the courses of the Priests to
their offices, according to y ordie of Da-
uid his father, & the Leuites in their wat-
ches, for to praise and minister before the
Priests euerie day, & the porters by * their
courses, at euerie gate: for so was the com-
mandement of Dauid the man of God.

15 And they declined not from the com-
mandement of the King, concerning the
Priests & the Leuites, touching all things,

and touching the treasures.

¶ Now Salomón had made prouisiõ for
all the h worke, from the day of the fun-
dacion of the house of the Lord, vntil it
was finished: so the house of the Lord was
perfit.

Then went Salomón to Ezion-géber, &
to Elóth by y i seaside in y land of Edóm.

18 And Hurám sent him by the hands of his
seruants, shippes, and seruants that had
knowledge of the sea: and they went with
y seruants of Salomón to Ophir, & broght
thence k four hundredth and fiftie talents
of golde, and broght them to King Sa-
lomón.

CHAP. IX.

1.9 The Quene of Shebá cometh to se Salomón & bringeth
giftes. 13 His yerely reuenues. 30 The tyme of his
reigne. 31 His death.

1 And* when the Quene of Shebá heard
of the fame of Salomón, she came to
a proue Salomón with harde questions at
Ierusalém, with a verie great traine, and
camels that bare swete odours and mucbe
golde, and precious stones: and when she
came to Salomón, she cõmuned with him
of all that was in her heart.

2 And Salomón declared her all her que-
stions, and there was b nothing hid from
Salomón, which he declared not vnto her.

3 Then the Quene of Shebá sawe the wis-
dome of Salomón, and the house that he
had buylt,

4 And the meat of his table, and the sitting
of his seruants, and the ordre of his way-
ters, and their apparel, and his butlers,
and their apparel, and his burnt offerings,
which he offred in the house of the Lord,
and she was g greatly astonded.

5 And she said to the King, It was a true
worde which I heard in mine owne land
of thy f sayings, and of thy wisdom:

6 Howbeit I beleued not their reporte, vn-
til I came, and min: eyes had sene it: and
beholde, the one halfe of thy great wisdo-
me was not tolde me: for thou excedest
the fame that I heard.

7 Happie are thy men, and happie are the-
se thy seruants, which stande before thee
all way, and heare thy wisdom.

8 Blessed be y Lord thy God, which loued
thee, to set thee on his c throne as King,
in the stead of the Lord thy God: becau-
se thy God loueth Israël, to establish it for
euer, therefore hathe he made thee King
ouer them, to execute iudgemēt & iustice.

9 Then she gaue the King six score talents
of golde, and of swete odours exceding
mucbe and precious stones: nether was
there suche swete odours since, as the Que-
ne of Shebá gaue vnto King Salomón.

10 And the seruants also of Hurám, and the
seruants of Salomón which broght golde
from

h Bothe for
the master &
also y worke-
man ship.

i Meaning, the
red Sea.

k Which sum-
me is thoght
to mount to
thre millions
& six hundredth
thousand cro-
wne. for here
is mencio ma-
de of thirtie
mo, then are
spoken of 10
King 9,28.

l King. 10, 1.
mat. 12, 14.
luk. 11, 31.
a To knowe
whether his
wisdome were
so great as the
reporte was.

b There was
no question so
hard that he
did not solve.

Or, gathered
whereby he
was as 7p
Or there was
as more spurs
in her.
Or, after.

c Meaning,
that the Isra-
elites were
Gods peculiar
people, & that
Kings are the
lieutenants of
God, which
ought to grante
vnto him the
superioritie,
and minister
iustice to him.

12 Ex. 10 come up
to iudice.

f For in all
these were
3000, but here
he meaneth of
them that had
the principal
charge, read 1
King 9, 23.

Chap. 4. 1.

Exod. 29. 39.

Or, after the
manner of euerie
day.
Read Louis.
24.

1. Chro. 24. 1.

d Read Chap. 2,8

from Ophís, broght d Algemím wood & precious stones.

e Or. pillars. meaning, the garnishing & trimming of f rayres or pillars.

11 And the King made of the Algemím wood e staires in the house of the Lord, & in the Kings house, and harpes and viols for singers: and there was no suche sene before in the land of Iudáh.

f That is, f the King gaue her for recompense of that treasure which she broght.

12 And King Salomón gaue to the Quene of Shebá euerie pleafant thing that she asked, f besides for that which she had broght vnto the King: so she returned and went to her owne countrey, bothe she, and her seruants.

13 ¶ Also the weight of golde that came to Salomón in one yere, was six húdred thre score and six talents of golde,

14 Besides that which chapmen and marchants broght: and all the Kings of Arabia, & the princes of the countrey broght golde and siluer to Salomón.

g Which summe mounteth to 2400 crownes of the funne. Budeus de affe h Or. pounds, called mine, whereof euerie one semed to make an hundredth shekels.

15 And King Salomón made two hundredth targats of beaten golde, & s six hundredth shekels of beaten golde went to one targat,

16 And thre hundredth shields of beaten golde: thre húdredth h shekels of golde went to one shield, and the King put them in the house of the wood of Lebanón.

i That is, the steppes & the footstole were fastened to the throne.

17 And the King made a great throne of yuorie and ouerlaid it with pure golde.

k Vpon the pommels or knoppes.

18 And the throne had six steppes, with a footeftole of golde i fastened to the throne, and stayes on ether side on the place of the seate, and two lions standing by the k stayes.

19 And twekte lions stode there on the six steppes on ether side: there was not the like made in anie kingdome.

l Which countrey of f beth writers is thoght to be Cilicia, read i King. 10, 22.

20 And all King Salomóns drinking vessels were of golde, and all the vessels of the house of the wood of Lebanón were of pure golde: for siluer was nothing esteemed in the dayes of Salomón.

21 For the Kings shippes went to Tarshíth with the seruants of Hurám, euerie thre yerè once came the shippes of l Tarshíth, and broght golde, and siluer, yuorie, and apes, and pecockes.

22 So King Salomón excelled all f Kings of the earth in riches and wísdome.

23 And all the Kings of the earth foght the presence of Salomón, to heare his wísdome that God had put in his heart.

24 And they broght euerie man his present, vessels of siluer, and vessels of golde, and raiment, armour, & swete odours, horses, and mules, from yere to yere.

m That is, ten horses in euery stable, which in all mount to fouertie thousand, as i King 4, 26

25 And Salomón had m foure thousand stalles of horses, and charets, and twelue thousand horsfmen, whóm he bestowed in the charet cities, and with the King at Ierusalém.

26 And he reigned ouer all the Kings from

the Riuer euen vnto the land of the Philistims, and to the border of Egypt.

Or, Zaphran.

27 And the King gaue siluer in Ierusalém, n as stones, & gaue cedre trees as the wilde fig trees, that are abundant in the plaine.

n The abundance of these temporal treasures in Salomóns kingdome is a figure of the spiritual treasures, which f ele & shal enioy in f heauen vnder the true Salomón Christ

28 And they broght vnto Salomón horses out of Egypt, and out of all lands.

29 Concerning the rest of the actes of Salomón first & last, are they not written in the booke of Nathán the Prophet, and in the prophetic of Ahuáh the Shilonite, and in the visions of o Icedó the Seer o against I. roboám the sonne of Nebát

Or, Ididi o That is, w prophetic against him.

30 And Salomón reigned in Ierusalém ouer all Israél fourty yeres.

31 And Salomón* slept with his fathers, & they buried him in the cite of Dauid his father: and Rehoboám his sonne reigned in his steade.

i King 11, 42

CHAP. X.

4. 14 The rigour of Rehoboám. 13 He followeth lewde counsel. 16 The people rebelle.

1 Then* Rehoboám a wēt to Shechem: i King 12, 8. a After the death of Salomón.

2 And when Ieroboám the sonne of Nebát heard it, (which was in Egypt, wher he had fled fró the presence of Salomón the King) he returned out of Egypt.

3 And they sent and called him: so came Ieroboám and all Israél, and cōmuned with Rehoboám, saying,

4 Thy father b made our yoke grieuous: now therefore make y the grieuous feruitude of thy father, and his sore yck, that he put vpon vs, lighter, and we wil serue thee.

b That is, hēdeled vs rudely. It semeth that God hardened their heartes, so that they thus murmured without cause - which declareth also the incōstācie of the people.

5 And he said to thē, Departe yet thre dayes, thē come againe vnto me. And the people departed.

6 And King Rehoboám toke counsel with the olde men that had stand before Salomón his father, while he yet liued, saying, What counsel giue ye that I may answer this people?

7 And they spake vnto him, saying, If thou be kinde to this people, and please them, and speake louing wordes to them, they wil be thy seruants for euer.

8 But he left the counsel of the ancient men that they had giuen him, and toke counsel of the yong mē that were broght vp with him, and c wanted on him.

c Or, that he orde by him, that is, which were of his council and secretes.

9 And he said vnto them, What counsel giue ye, that we may answer this people, w haue spoken to me, saying, Make the yoke which thy father did put vpon vs, lighter?

10 And the yong men that were broght vp with him, spake vnto him, saying, Thus shalt thou answer the people that spake to thee, saying, Thy father made our yoke heauy, but make thou it lighter for vs;

d Or, litle finger meaning y he was of lare re greater pow er thē was his father.

thus shalt thou say vnto them, My d least parte shal be bigger then my fathers loynes.

11 Now where as my father did burdē you w̄ a grieuous yoke, I wil yet increase your yoke: my father hathe chastised you with rodde, but I wil correct you with scourges.

12 ¶ Then Ieroboám and all the people came to Rehoboám the third day, as the King had appointed, saying, Come againe to me the third day.

13 And the King answered them sharply: and King Rehoboám left the counsil of the ancient men,

14 And spake to them after the counsil of the yong men, saying, My father made your yoke grieuous, but I wil increase it: my father chastised you with rodde, but I wil correct you with scourges.

15 So the King hearkened not vnto the people: for it was the ordinance of God that the Lord might performe his saying, which he had spoken by Ahiah the Shilonite to Ieroboám the sonne of Nebat.

16 So when all Israél sawe that the King wolde not heare them, the people answered the King, saying, What portion haue we in Dauid: for we haue none inheritance in the sonne of Eshai. ¶ O Israél, euerie man to your tents: now se to thine owne house, Dauid. So all Israél departed to their tents.

17 Howbeit Rehoboám reigned ouer the children of Israél, that dwelt in the cities of Iudáh.

18 Then King Rehoboám sent Hadorám that was over the tribute, & the children of Israél stoned him with stones, that he dyed: then King Rehoboám made speede to get him vp to his charet, to flee to Ierusalém.

19 And Israél rebelled against the house of Dauid vnto this day.

CHAP. XI.

4 Rehoboám is forbidden to fight against Ieroboám. Citas which he buyt as he hath eightene wiuues, & threescore concubines, and by them eight and twentie sonnes and threescore daughters

1 And whē Rehoboám was come to Ierusalém, he gathered of the house of Iudáh and Benjamin nine score thousand chosen men of warre to fight against Israél, & to bring the kingdome againe to Rehoboám.

2 But the worde of the Lord came to She-maráh the man of God, saying,

3 Speake vnto Rehoboám, the sonne of Salomón King of Iudáh, and to all Israél that are in Iudáh, and Benjamin, saying,

4 Thus sayth the Lord, Ye shal not go vp, nor fight against your brethren: returne euerie man to his house for this thing is done of me. They obeted therefore the

worde of the Lord, and returned from going against Ieroboám.

5 And Rehoboám dwelt in Ierusalém, and buyt strong cities in Iudáh.

6 He buyt also Beth-léhem, and Etám, and Tekoa,

7 And Beth-zúr, and Shocó, & Adullám,

8 And Gath, and Mareshá, and Ziph,

9 And Adorám, and Lachísh, and Azekáh,

10 And Zoráh, & Aialón & Hebrón, which were in Iudáh & Benjamin, strong cities.

11 And he repaired the strong holdes and put captaynes in them, and store of vitayle, and oyle and wine.

12 And in all cities he put shields & speares, & made them exceding strong: so Iudáh and Benjamin were his.

13 ¶ And the Priests and the Leuites that were in all Israél, resorted vnto him out of all their coastes.

14 For the Leuites left their suburbes and their possession, and came to Iudáh and to Ierusalém: for Ieroboám and his sonnes had cast them out from ministring in the Priests office vnto the Lord.

15 ¶ And he ordeined him Priests for the hie places, and for the deuils and for the calves, which he had made.

16 And after the Leuites there came to Ierusalém of all the tribes of Israél, suche as set their hearts to seke the Lord God of Israél, to offer vnto the Lord God of their fathers.

17 So they strengthened the kingdome of Iudáh, and made Rehoboám the sonne of Salomón mightie, thre yers long: for thre yere they walked in the way of Dauid & Salomón.

18 ¶ And Rehoboám toke him Mahaláh the daughter of Ierimórh the sonne of Dauid to wife, & Abiháil the daughter of Eshai the sonne of Ishai,

19 Which bare him sonnes Ieúsh, and She-maríah, and Záham.

20 And after her he toke Maakáh the daughter of Abisám which bare him Abihai, and Arthai, and Zizá, and Shelomith.

21 And Rehoboám loued Maakáh the daughter of Abisám about all his wiuues & his concubines: for he toke eightene wiuues, & thre score concubines, and begate eight and twentie sonnes, & threescore daughters.

22 And Rehoboám made Abihai the sonne of Maakáh the chief ruler among his brethren: for he thought to make him King.

23 And he taught him: and dispersed all his sonnes throughout all the countreis of Iudáh and Benjamin vnto euerie strong citie: and he gaue them abundance of vitayle, and desired many wiuues.

CHAP. XII.

1 Rehoboám forsaketh the Lord and is punished by Shemaráh, & She-maráh reprooueth him. He buildeth him selfe.

e Or, repaired them & made them strong, to be more able to resist Ieroboám.

f Or, strenghtened

g Ebr. Redd.

h Chap. 13. 9.

i 1. Kin 12. 31. d Meaning, Idoles, read Isa. 34. 15

k Which were zealous of true religion, & feared God.

l So long as they feared God, and set forth his worship, they prospered.

m Called also Abisam, who reigned thre yere, 1 Ki 15. 2.

n He gaue him selfe to haue many wiuues.

o Or, scourges

p Gods wil im poseth suche a necessitie to y second causis, that nothing can be done but according to the same, and yete mans wil worketh as of himselfe, so that it can nor be excused w doing evil, by alledging that it is Gods ordinance. Ebr. lythe had 1. Kin 12. 16.

q Or, receyued.

r Ebr. Nigshah and him selfe.

s 1. Kin 12. 20.

t That is, the half, & 100 of Benjamin, & the other half was gaue after Ieroboám. B Meaning the ten tribes which rebelled.

se 7 God sendeth him succour. 9 Shishak taketh his treasures 13 His reign and death. 16 Abiiah his sonne succedeth him.

Or, when the Lord had chastised Rehoboam's kingdom a For such is the inconstancy of the people that for the most part they follow the vicies of their gouernours.

6 Which were a people of Africa called the Troglodites, because they dwelled in holes
Or, blacke Men.

c Signifying that calamitie can come vnto vs except we forsake God, & he neuer leaueth vs til we haue cast him of
d And therefore doth it likely punish you for your finnes

Or drop down.

e He sheweth that Gods punishments are not to destroy his vicerly, but to chastise them, to bring them to knowledge of them selues & to knowe how much better it is to serue God the tyrants
Chap 33.

f Which declareth that God seeketh not the death of a sinner, but his conuersion. Feek. 1^o. 32 & 33. 11
K 11 14, 21

g That is, twelue yeres after that he had bene onerion c by Saulhak, see 2.

1 And when Rehoboam had established the kingdom & made it strong, he forsoke the Lawe of the Lord, and all Israel with him.

2 Therefore in the fifth yere of King Rehoboam, Shishak the King of Egypt came vp against Ierusalem (because they had transgressed against the Lord)

3 With twelue hundred chariots, and threescore thousand horsemen, & the people were without number, that came with him from Egypt, *even* the Libims, Sukkims, & the Ethiopians.

4 And he toke the strong cities which were of Iudah, and came vnto Ierusalem.

5 ¶ Then came Shemaiah the Prophet to Rehoboam, and to the princes of Iudah, that were gathered together in Ierusalem, because of Shishak, and said vnto them, Thus sayth the Lord, Ye haue forsaken me, therefore haue I also left you in the hands of Shishak.

6 Then the princes of Israel, and the King humbled them selues, and said, The Lord is iust.

7 And when the Lord sawe that they humbled them selues, the worde of the Lord came to Shemaiah, saying, They haue humbled them selues, therefore I wil not destroye them, but I wil send them deliuerance shortly, & my wrath shal not be powred out vpon Ierusalem by the hand of Shishak.

8 Neuertheles they shalbe his seruaunts: so shal they knowe my seruice, & the seruice of the kingdomes of the earth.

9 ¶ Then Shishak King of Egypt came vp against Ierusalem, and toke the treasures of the house of the Lord, and the treasures of the Kings house: he toke *even* all, and he caried away the shields of golde, which Salomon had made.

10 In stead whereof King Rehoboam made shields of brasse, and committed them to the hands of the chief of the garde, that waited at the dore of the Kings house.

11 And when the King entered into the house of the Lord, the garde came and bare them and broght them againe vnto the garde chamber.

12 And because he humbled him selfe, the wrath of the Lord turned from him, that he wolde not destroye all together. And also in Iudah the things prospered.

13 ¶ So King Rehoboam was strong in Ierusalem and reigned: for Rehoboam was one & fourtie yere olde, when he began to reigne, & reigned & seuentene yeres in Ierusalem, the citie which the Lord had chosen out of all the tribes of Israel to put his Name

there. And his mothers name was Naamah an Ammonitess.

14 And he did euil: for he prepared not his heart to seke the Lord.

15 The actes also of Rehoboam, first and last, are they not written in the booke of Shemaiah the Prophet, and Iddo the Seer, in rehearsing the genealogie & there was warre alway betwene Rehoboam & Ieroboam.

16 And Rehoboam slept with his fathers, and was buried in the citie of Dauid, and Abiiah his sonne reigned in his stead.

CHAPTER XIII.

1 Abiiah maketh warre against Ieroboam 4 He sheweth the occasi. 12 He trusteth in the Lord and ouercometh Ieroboam 21 Of his wives and children.

1 IN the eighteenth yere of King Ieroboam began Abiiah to reigne ouer Iudah.

2 He reigned thre yere in Ierusalem: (his mothers name also was Michaiiah the daughter of Uriel of Gibeon) and there was warre betwene Abiiah and Ieroboam.

3 And Abiiah set the battel in aray with the armie of valiant men of warre, *even* foure hundred thousand chosen men. Ieroboam also set the battel in aray against him with eight hundred thousand chosen men which were strong and valiant.

4 And Abiiah stode vp vpon mount Zemaraim, which is in mount Ephraim, and said, O Ieroboam, & all Israel, heare you me,

5 Oght you not to knowe that the Lord God of Israel hath giuen the kingdom ouer Israel to Dauid for euer, *even* to him and to his sonnes by a couenant of salt?

6 And Ieroboam the sonne of Nebat the seruant of Salomon the sonne of Dauid is risen vp, and hath rebelled against his lord.

7 And there are gathered to him vaine men, wicked, and made them selues strong against Rehoboam the sonne of Salomon: for Rehoboam was but a childe and tender hearted, & colde not resist them.

8 Now therefore ve thinke that ye be able to resist against the kingdom of the Lord, which is in the hands of the sonne of Dauid, and ye be a great multitude, & the golden calues are with you which Ieroboam made you for gods.

9 ¶ Haue ye not driuen away the Priests of the Lord the sonnes of Aaión and the Leuites, and haue made you Priests like the people of other countreis, who focuseth cometh to consecrate with a young bullocke and seven rams, the same may be a Priest of them that are no gods.

a He meaneth Iudá and Benjamin
b Or, Maachiá, 1 King 15, 2
c Called also Abshalon, for Abshalon was her grandfather 1 Ki. 15, 2
d Which was one of the topes of mount Ephraim
e And therefore he honoureth doer vs take it for
f That is, perpeual, because that thing, which is selected, is preferred from corruption he meaneth also that it was made to last eternally & confirmed by offering of sacrifices, where as they used salt according as was ordained, Num 18, 19
7. King 11, 26.
8 This worde in y Child tongue is Rachas, which our saviour vicer, Marc 5, 22
9 Or, children of Belial
h Meaning, in heart and courage
10 Or, fauour
11 Or, fauour
12 King 12, 31. chap 11, 14.
13 Or, pi in his
14 H th. with the nature of idolaters & take no trial of the vocation, like & drarme of their ministers, but thinke the most vilest & greatest beasts sufficient, to serue their times.

10 But we belong vnto the Lord our God, & haue not forsaken him, & the Priests the sonnes of Aarón minister vnto the Lord, and the Leuites in their office.

11 And they bu ne vnto the Lord euerie morning and euerie euening burnt offrings and swete incense, and the bread is set in order vpon the pure table, & the candlestick of golde with the lápes thereof, to burne euerie euening: for we kepe the watche of the Lord our God: but ye haue forsaken him,

k As it was appointed in the Lawe, Exod 29.39

l Because their cause was good & approved by the Lord, they durst not of the successe and victorie.

12 And beholde, this God is with vs, as a captaine, & his Priests with the sounding trumpets, to crye an alarme against you. O ye children of Israél, fight not against the Lord God of your fathers: for ye shal not prosper.

m Contemning good counsel which came of the Spirit of God, he thought to haue ouercome by deceit.

13 ¶ But Ieroboam caused an ambushment to compass, & come behinde them, when they were before Iudáh, and the ambushment behinde them,

14 Then Iudáh looked, and beholde, the battel was before and behinde them, and they cryed vnto the Lord, and the Priests blew with the trumpets,

15 And the men of Iudáh gaue a shoute: & euen as the men of Iudáh shouted, God smote Ieroboám and also Israél before Abiúáh and Iudáh.

n Or, gave him to ouerthrowe.

16 And the children of Israél fled before Iudáh, and God deliuered them into their hand.

17 And Abiúáh and his people slewe a great slaughter of them, so that there fell downe wounded of Israél fise hundred thousand chosen men.

18 So the children of Israél were brought vnder at that time: and the childre of Iudáh preuailed, because they staid vpon the Lord God of their fathers.

o He sheweth what the fray of all kingdomes & assurances of victories depende vpon our trust & confidence in the Lord. Ebr daughter.

19 And Abiúáh pursued after Ieroboám, & toke cities from him *even* Bethél, and the villages thereof, and Ieshanáh with her villages, and Ephrón with her villages.

20 And Ieroboam recouered no strength againe in the dayes of Abiúáh, but the Lord plagued him, and he dyed.

21 So Abiúáh waxed mightie, and married fourtene wiues, and begate two and twentie sonnes, and sixtene daughters.

22 The rest of the actes of Abiúáh and his maners and his sayings are written in the booke of the Prophet Iddó.

CHAP. XIII.

3 Asa destroyed idolatry & commandeth his people to serue the true God 11 He praueth vnto God when he shulde go to fight 12 He obtineth the victorie.

1 King. 15. 2. 1

SO* Abiúáh slept with his fathers, & they buried him in the cite of Dauid, & Asa his sonne reigned in his steade: in whose dayes the land was quiet ten yere.

2 And Asa did that was good and right in the

eyes of the Lord his God.

3 For he toke away the altars of the strange gods & the hie places, & brake downe the images, and cut downe the groues,

a Which were planted contrary to the Lawe, Deut. 16.20

4 And commanded Iudáh to seke the Lord God of their fathers, & to do according to the Lawe and the commandement.

5 And he toke away out of all the cities of Iudáh the hie places, & the images: therefore the kingdome was quiet before him.

b He sheweth what the rest & quietnes of kingdomes standeth in abolishing idolatry, and aduancing true religion.

6 He buylt also strong cities in Iudáh, because the land was in rest, and he had no warre in those yerres: for the Lord had giuen him rest.

7 Therefore he said to Iudáh, Let vs buyld these cities and make walles about, and towres, gates, and barres, whiles the lād is before vs: because we haue fought the Lord our God, we haue fought him, and he hath giuen vs rest on euerie side: so they buylt and prospered.

c Whiles we haue the full government thereof.

8 And Asa had an armie of Iudáh that bare shields and speares, thre hundred thousand, and of Beniamín that bare shields & drewe bowes, two hundred & foure score thousand: all these were valiant men.

9 ¶ And there came out against then Zérah of Ethiopia with an hoste of ten hundred thousand, and thre hundred charets, and came vnto Maresháh.

d The King of Ethiopia or Egypt

e Which was a cite in Iudáh, Iosh 15. 44 where Michaiáh the Prophet was borne.

10 Then Asa went out before him, and they set the battel in aray in the valley of Zephárah beside Marsháh.

1. King 14. 6.

11 And Asa cryed vnto the Lord his God, & said, Lord, it is nothig with thee to helpe with many, or with no power: helpe vs, o Lord our God. for we rest on thee, and in thy Name are we come against this multitude: o Lord, thou art our God, let not man preuaile against thee.

Or, are, strength, without power.

12 ¶ So the Lord smote the Ethiopians before Asa and before Iudáh, and the Ethiopians fled.

f Thus the childre of God in their trust in their owne power or strength, next strength & subtiltie of their enemies, but consider the cause and see whether their entreprised to Gods glorie, & thereupon assure the felues of victory by him, who is onely almighty, & can turne all flesh into dust & the breath of his mouth. The Lord had strikē the with feare.

13 And Asa and the people that was with him, pursued them vnto Gerár. And the Ethiopians hoste was ouerthrowen, so that there was no life in them: for they were destroyed before the Lord and before his hoste: & they carryed away a mighty great spoile.

14 And they smote all the cities round about Gerár: for the feare of the Lord came vpon them, and they spoiled all the cities, for there was exceeding much spoile in them.

15 Yea, and they smote the tents of cattel, & carryed away plentie of shepe and camels, and returned to Ierusalém.

CHAP. XV.

1 The exhortatiō of Azariah & Asa purgeth his countrey of idolatry 11 He sacrificeth with the people. 14 They sweare together to serue the Lord. 16. He deposeth his

ther for her idolatrie.

a Who was called Odéd, as his father was, verſe 8.

b For the ſpace of twelue years vnder Rehoboam, and three yeres vnder Abia, religion was neglected and idolatrie planted

c He ſheweth, that notwithstanding the wickednes of tyrants & their rage, yet God hath his, whom he heareth in their tribulation, as he deliuered his from Zerih King of the Ethiopians, & out of all other dangers, when they called vpon the Lord

d Your confidence & truſt in God ſhal not be fruſtrate

e Called Shunan, conteinig parte of May and parte of Iune

f Which they had raken of the Ethiopians, g. Theſe were the wordes of their couenat, which conmanded all idolaters to be put to death according to the Lawe of God, Deut 17

h So long as they ſerued him aright, ſo long did he preferue & prosper them

i Or grandmother & heren he ſtroned y he lacked zeale for the ought to haue dyed bothe by the couenant, and by the Lawe of God: but he gaue place to fooliſh pittie, & wolde al ſome after a force to ſatiſſie the Lawe

1 Then the Spirit of God came vpon **A** Azariah the ſonne of Odéd.

2 And he went out to mete Aſa, and ſaid vnto him, O Aſa, and all Iudáh, and Beniamin, heare ye me. The Lord is with you, while ye be with him: and if ye ſeke him, he wil be founde of you, but if ye forſake him, he wil forſake you.

3 Now for a long ſeaſon Iſraél *haue bene* without the true God, & without Priſt to teache and without Lawe.

4 But *whoſeuer* returned in his affliction to the Lord God of Iſraél, and ſoght him, he was founde of them.

5 And in that time there was no peace to him, that did go out and go in: but great troubles were to all the inhabitants of the earth.

6 For nacion was deſtroyed of nacion, and citie of citie: for God troubled them with all aduerſitie.

7 Be ye ſtrong therefore, and let not your háds be weake: for your worke ſhal haue a rewarde.

8 ¶ And when Aſa heard theſe wordes, and the prophecie of Odéd the Prophet, he was encouraged, and toke away the abominacions out of all the land of Iudáh, & Beniamin, and out of the cities which he had taken of mount Ephraim, and he renewed the altar of the Lord, that was before the porche of the Lord.

9 And he gathered all Iudáh & Beniamin, & the ſtrangers with the out of Ephraim, and Manaſſeh & out of Simeón: for there fell many to him out of Iſraél, when they ſawe that the Lord his God was with him.

10 So they aſſembled to Ieruſalém in the third moneth, in the ſiſtente yeare of the reigne of Aſa.

11 And they offered vnto the Lord the ſame time of the ſpoyle, which they had brought, *euen* ſeuē hundred bullockes, and ſeuē thouſand ſhepe.

12 And they made a couenant to ſeke the Lord God of their fathers, with all their heart, and with all their ſoule.

13 And whoſoever wil not ſeke the Lord God of Iſraél, ſhal be ſleane, whether he were ſmall or great, man or woman.

14 And they ſware vnto the Lord with a loude voyce, and with ſhouting and with trumpets, and with cornets.

15 And all Iudáh reioyced at the othe: for they had ſworne vnto the Lord with all their heart, and ſoght him with a whole deſire, and he was founde of them. And the Lord gaue them reſt rounde about.

16 ¶ And King Aſa depoſed Maacháh his mother from her regécie, becauſe ſhe had made an idole in a groue: and Aſa brake downe her idole, & ſtamped it, and burnt

it at the broke Kidrón.

17 But the hie places were not taken away out of Iſraél: yet the heart of Aſa was purified all his dayes.

18 Alſo he brought into the houſe of God the things that his father had dedicate, & that he had dedicate, ſiluer, and golde, & veſſels.

19 And there was no warre vnto the ſiue & thirtieth yere of the reigne of Aſa.

CHAP. XVI.

a Aſa for feare of Baaſhá King of Iſraél, maketh a couenant with Benhadád King of Arám, 7 He is reproved by the Prophet, 10 Whome he putteth in priſon. 12 He putteth his truſt in the Philiſtians 13 He deaſe.

1 In the ſix & thirtieth yere of the reigne of Aſa came Baaſhá King of Iſraél vp againſt Iudáh, and buylt Ramáh to let none paſſe out or go in to Aſa King of Iudáh.

2 Then Aſa brought out ſiluer and golde out of the treaſures of the houſe of the Lord, and of the Kings houſe, and ſent to Benhadád King of Arám that dwelt at Damafcus, ſaying,

3 There is a couenant betwene me & thee, and betwene my father and thy father: behold, I haue ſent thee ſiluer and golde: come, breake thy leaguc with Baaſhá King of Iſraél that he may departe from me.

4 And Benhadád hearkened vnto King Aſa, and ſent the captaines of the armes which he had, againſt the cities of Iſraél. And they ſmote Iſón, and Dan, and Abelmaim, and the ſtore cities of Naphtali.

5 And when Baaſhá heard it, he leſt buylding of Ramáh, and let his worke ceaſe.

6 Then Aſa the King toke all Iudáh, and caryed away the ſtones of Ramáh and the tymbre thereof, wherewith Baaſhá did buyld, and he buylt therewith Geba and Mizpáh.

7 ¶ And at that ſame time Hanáni the Seer came to Aſa King of Iudah, and ſaid vnto him, Becauſe thou haſt reſted vpon the King of Arám, and not reſted in the Lord thy God, therefore is the hoſte of the King of Arám eſcaped out of thine hand.

8 * The Ethiopians and the Lubims, were they not a great hoſte with charrets and horſemen, exceding many: yet becauſe thou didſt reſt vpon the Lord, he deliuered them into thine hand.

9 * For the eies of the Lord beholde all the earth to ſhewe him ſelfe ſtrong with them that are of perſite heart toward him. thou haſt the done fooliſhly in this: therefore from henceforth thou ſhalt haue warres.

10 The Aſa was wroth with the Seer, & put him into a priſon: for he was diſpleaſed with him, becauſe of this thing. And Aſa oppreſſed certeyne of the people at the

k Which partly came through lacke of ſcale in his partly through the negligence of his officers, & partly by the ſuperſticio of the people, that all were not taken away.

l Becauſe that God was called the God of Iſraél by reaſon of his promes to Iaakób; therefore Iſraél is ſome time taken for Iudáh, becauſe Iudáh was his chief people in reſpect of his predeceſſors.

a Who reigned after Nadáb the ſonne of Ieroboam
b He fortified it with walles and ditches: it was a citie in Beniamin nere to Gibéon.
c Or, Damafcus

c He thought to repulſe his aduerſarie by an vniuſul means, y is, by ſeking helpe of ſubdiles, as they ſeke y Turkes a myre, thinking therby to make the felues more ſtrong.

d Or, Prophēt

Chap 14. 9.

2 Mac. 9. 5. 12. 22. 23. priſon

d Thus in reard of turning to God by repentance, he diſſuaded the admonition of y Prophet, and perſiſhed him, as the wicked do when they be tolde of their fault.

same time.

11 And beholde, the actes of Asá first and last, lo, they are written in the boke of the Kings of Iudáh and Israél.

12 ¶ And Asá in the nine and thirtieth yere of his reigne was diseased in his fete, and his disease was extreme: yet he sought not the Lord in his disease, but to the Physicians.

13 So Asá slept with his fathers, and dyed in the one and fourtieth yere of his reigne.

14 And they buried him in one of his sepulchres, which he had made for him selfe in the citie of Dauid, & laied him in the bed, which they had filled with swete odours and diuerse kindes of spices, made by the arte of the apoticarie: and they burnt him with an exceeding great fyre.

CHAP. xvii.

Iehoshaphát trusting in the Lord, prospereth in riches and honour. 6 He abolishest idolatrie. 7 And causeth the people to be taught. 11 He receiueth tribute of strangers. 13 His munitions and men of warre.

1 And Iehoshaphát his sonne reigned in his stead, and preuailed against Israél.

2 And he put garisons in all the strong cities of Iudáh, and set bands in the land of Iudáh and in the cities of Ephráim, which Asá his father had taken.

3 And the Lord was with Iehoshaphát, because he walked in the first wayes of his father Dauid, and sought not Baalim,

4 But sought the Lord God of his father, and walked in his commandements, and not after the trade of Israél.

5 Therefore the Lord stablished the kingdom in his hand, and all Iudáh broght presents to Iehoshaphát, so that he had of riches and honour in abundance.

6 And he lift vp his heart vnto the wayes of the Lord, and he toke awaie moreouer the hie places & the groues out of Iudáh.

7 ¶ And in the third yere of his reigne he sent his princes, Ben-hail, and Obadiáh, & Zechariáh, and Nethaneél, and Michaiáh, that they shulde teache in the cities of Iudáh,

8 And with them Leuites, Shemaiáh, and Nethaniáh, and Zebadiáh, and Afahél, & Shemiramóth, and Iehonathán, and Adonitáh, and Tobitáh, and Tob adonitáh, Leuites, and with them Elisnamá and Iehorám Priests.

9 And they taught in Iudáh, and had the boke of the Lawe of the Lord with them, & went about throughout all the cities of Iudáh, and taught the people.

10 And the feare of the Lord fell vpon all the kingdomes of the lands y were rounde about Iudáh, and they sought not against Iehoshaphát.

11 Also some of the Philistims broght Iehoshaphát

gifts and tribute siluer, and the Arabiás broght him flockes, seué thousand, and seuen hundreth rams, and seuen thousand, and seuen hundreth he gotes.

12 So Iehoshaphát prospered and grewe vp on hie: and he buylt in Iudáh palaces and cities of store.

13 And he had great workes in the cities of Iudáh, and men of warre, & valiant men in Ierusalém.

14 And these are the numbers of them after the house of their fathers, In Iudáh were captaines of thousands, Adnáh the captaine, and with him of valiant men three hundreth thousand.

15 And at his hand Iehohanán a captaine, and with him two hundreth & foure score thousand.

16 And at his hand Amasiáh the sonne of Zichrí, which willingly offered him selfe vnto the Lord, and with him two hundreth thousand valiant men.

17 And of Beniamín, Eliadá a valiant má, and with him armed men with bowe and shield two hundreth thousand.

18 And at his hand Iehozabád, & with him an hundreth and foure score thousand armed to the warre.

19 These waited on the King, besides those which the King put in the strong cities throughout all Iudáh.

CHAP. xviii.

Iehoshaphát maketh affinitie with Aháb. 10 Foure hundreth Prophetes counsel Aháb to go to warre. 16 Michaiáh is against them. 23 Zidkiáh smiteth him. 25 The King putteth him in prison. 29 The effect of his prophesie.

1 And Iehoshaphát had riches & honour in abundance, but he was ioyned in affinitie with Aháb.

2 And after certeine yeres he went downe to Aháb to Samaria: & Aháb slewe shepe and oxen for him in great nomber, & for the people that he had with him, and entised him to go vp vnto Ramóth Gileád.

3 And Aháb King of Israél said vnto Iehoshaphát King of Iudáh, Wilt thou go with me to Ramóth Gileád? And he answered him, I am as thou art, & my people as thy people, & we wil ioyne with thee in the warre.

4 And Iehoshaphát said vnto the King of Israél, Aske counsel, I pray thee, at the worde of the Lord this day.

5 Therefore the King of Israél gathered of Prophetes foure hundreth men, and said vnto them, Shal we go to Ramóth Gileád to battell, or shal I cease? And they said, Go vp: for God shal deliuer it into the Kings hand.

6 But Iehoshaphát said, Is there here neuer a Prophet more of the Lord y we might inquire of him?

7 And King of Israél said vnto Iehoshaphát,

Or, smite, or swelke. Or, to the top of his head. e God plagued his rebellion, & heretby declarerth that it is nothing to beginne well, except we continue to the end, that is, zealous of Gods glorie, and put our whole trust in him. f He sheweth what it is in vaine to seke to y Physicians, except first we seke to God to purge our finnes, which are the chief cause of all our diseases, & after vs the helpe of y phisicians, as a meane by whome God worketh

a That is, his vertues meaning, before he had comited w Bath-sheba and against Vriah b sought not helpe at strange gods c Ebr. worke.

c He saue him selfe wholly to serue y Lord.

d He knewe it was in vaine to professe religion, except suche were appointed which coulde instruct the people in the same, and had autoritie to put away all idolatrie.

e Thus God prospereth all suche that w a pure heart seke his glorie, and kepe their enemies in feare y they can not be able to execute their rage against them.

Ebr. in his hand

Or, receiued him.

f Meaning, w was a Nabatian.

g That is, they were as his ordinarie garde.

1 King 22.3.

a For Ioram Iehoshaphats sonne married Ahabs daughter

b That is, the third yere, 1 King 22.2

c To reconceit out of the hands of the Syrians.

d Heare the iustice of some Prophet, to knowe whether it be Gods wil

e Which were the Prophetes of Baal, signifying that the wicked scheme not b it haters and suche as vlt are with their ordinarie affection.

f Yet the true ministers of God ought not to cease to do their dutie, shogh the wicked magistrates can not abide them to speake the truth

l Read 1 King. 22, 11.

k Thinking, y where as foure hundred Prophets had agreed in one thing, that he being but one man, and in least estimatio durst not gainc say it.

l He spake this by detestio of the false Prophetes, as the King wel perceiued.

m He prophesieth how the people shulde be disperied & Aháb fleane.

n Meaning, his Angels

o Or, Accusation.

o That is, the Lord

phát, There is yet one man, by whome we may ake counfel of the Lord, but I f hate him : for he doeth not prophetic good vnto me, but allway euil : it is Michaiáh the sonne of Imlá. The Iehoshaphát said, Let not the King say s so.

8 And the King of Israél called an eunuche, and said, Call quickly Michaiáh the sonne of Imlá.

9 ¶ And the King of Israél, and Iehoshaphát King of Iudáh sate ether of them on his throne clothed in their h apparel: they sate euen in the threshing floore at the entering in of the gate of Samaria: & all the Prophetes prophesied before them.

10 And Zidkiáh the sonne of Chenaanáh made him i hoines of yron, & said, Thus saith y Lord, With these shalt thou push y Arimites vntil thou hast consumed them.

11 And all the Prophetes prophesied so, saying, Go vp to Ramóth Gileád, & prosper : for the Lord shal deluier it into the hand of the King.

12 ¶ And the messenger that wét to call Michaiáh, spake to him, saying, Beholde, the wordes of the Prophetes declare good to y King with one k accorde: let thy worde therfor, I pray thee, be lyke one of theirs, and speake thou good.

13 And Michaiáh said, As the Lord liueth, whatsoever my God saith, y wil I speake.

14 ¶ So he came to the King, and the King said vnto him, Michaiáh, shal we go to Ramóth Gileád to battel, or shal I leaue of? And he said, l Go ye vp, and prosper, and they shal be deluiered into your hand.

15 And the King said to him, How oft shal I charge thee, that thou tel me nothing but the truth in the Name of the Lord?

16 Then he said, I sawe all Israél scatered in the mountaines, as shepe that haue no shepheard: and the Lord said, m These haue no master: let the returne euerie man to his house in peace.

17 And the King of Israél said to Iehoshaphát, Did I not tel thee, that he wolde not prophetic good vnto me, but euil?

18 Againe he said, Therefore heare ye the worde of the Lord: I sawe the Lord sit vpon his throne, and all the n hoste of heauen standing at his right hand, and at his left.

19 And the Lord said, Who shal o persuade Aháb King of Israél, that he may go vp and fall at Ramóth Gileád? And one spake and said thus, and another said that.

20 The there came forthe a spirit and stode before the Lord, and said, I wil persuade him. And the Lord said vnto him, Wherein?

21 And he said, I wil go out, and be a false spirit in the mouthe of all his Prophetes. And o he said, Thou shalt persuade, and

shalt also preuaile: go forthe and do so.

22 Now therefore beholde, the Lord hath put a p false spirit in the mouth of these thy Prophetes, & the Lord hath determined euil against thee.

23 Then Zidkiáh the sonne of Chenaanáh came nere, and smote Michaiáh vpon the cheeke, and said, By what way wét the spirit of y Lord fro me, to speake with thee?

24 And Michaiáh said, Beholde, thou shalt se that day whé thou shalt go from chamber to chamber to hide thee.

25 And the King of Israél said, Take ye Michaiáh, and carie him to Amón the gouernour of the citie, & to Ioáb the Kings sonne,

26 And say, Thus saith the King, Put this man in the prison house, & fede him with bread of r affliction and with water of affliction vntil I returne in peace.

27 And Michaiáh said, If thou returne in peace, the Lord hath not spoken by me. And he said, Heare, all ye people.

28 So the King of Israél and Iehoshaphát the King of Iudáh wét vp to Ramóth Gileád.

29 And the King of Israél said vnto Iehoshaphát, I wil t change my selfe, and entre into the battel: but put thou on thine apparel. So the King of Israél chaged him selfe, and they went into the battel.

30 And the King of Arám had commanded the captaines of the charets that were with him, saying, Fight you not with small nor great, but against y King of Israél onely.

31 And when the captaines of the charets sawe Iehoshaphát, they said, It is the King of Israél: and they compassed about him to fight. But Iehoshaphát t cryed, & y Lord helped him & moued them to departe from him.

32 For when the captaines of the charets sawe that he was not the King of Israél, they turned backe from him.

33 Then a certaine man drewe a bowe u myghtely, & smote the King of Israél betwene the roynes of his brigadine: therefore he said to his charetman, Turne thine hand, and carie me out of the hoste: for I am hurt.

34 And the battel increased that day: and the King of Israél u stode stil in his charet against the Aramites vntil euen, and dyed at the time of y funne going downe.

CHAP. XIX.

4 After Iehoshaphát was rebuked by the Prophet, he called againe the people to the honoring of the Lord. 5 He appointeth iudges and ministers. 6 And exhorteth them to feare God.

1 And Iehoshaphát the King of Iudáh returned v safe to his house in Ierusalém.

2 And Iehú y sonne of Hanáni the Seer wét D. 11.

p So they that wil not beleue y trath, God sendeth strong delusion, that they shulde beleue lyes, 2. The 2, 10. 3. By this crucie his ambition and hypocrisie was discovered the hypocrites boast of y Spirit which they haue not, and declare their malice against the, in whome the true Spirit is.

r Kepe him strictly in prison and let him tele hunger and thirst.

s Or, Michaiáh.

t Thus y wicked thinke by their owne subtiltie to escape Gods iudgments. y he threatened by his words.

u He cryed to the Lord by acknowledging his fault in going with this wicked King to warre against the worde of the Lord by his Prophet, and also by drawing mercie for the time. v Or, in his strength, as in 1 Kings 10. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

w He dissembled his hurt, that he could ers might fight more courageously.

a He declarerth that the wrath and judgement of God is euer all suche, that supporte the wicked, and rather shewe not in dede if they are enemies to all suche as hate the Lord
b He visited all his countrey and broght his people from idolatrie to the knowledge of the true God.
c Bothe to pre serue you, if you do iustly, or to punish you, if you do the contrarie
d He wil declare by the sharpnes of punishment, that he hateth all iniquitie.
Deu. 10. 17.
Job 34. 19.
Act. 10. 34.
Rom 2. 11.
Gal. 3. 6.
Eph. 3. 9.
1 Pet. 1. 17.
e The Priests and Leuites should iudge matters according to the worde of the Lord
f That is, to trye whether the murder was done at vawares or els on set purpose,
Nomb 35. 11
Deut 4. 47.
g Meaning, if God wolde punish them moſte sharply, if they would not execute iustice right
h Shalbe chiefe officer of publike affaires of the realme
i They shal haue the handling of inferiour causes
k God wil visit them that do iustice
l That is, if cōterfained & Ammonites in language & apparel the Hebrews thinke that they were & Amalckites, but as may appeare by the 20 verse, they were the Idumians of mount Seir
m Called the dead Sea, where God destroyed the five cities for
n He

out to meet him, and said to King Iehoshaphát, **a** Wouldest thou helpe the wicked, and loue them that hate the Lord? therefore for this thing is thy wrath of the Lord is vpon thee.

Neuertheles good things are founde in thee, because thou hast také away the gro- ues out of the land, and hast prepared thine heart to seke God.

¶ So Iehoshaphat dwelt at Ierusalém, & returned and went through the people from Beer-sheba to mount Ephráim, and broght them againe vnto the Lord God of their fathers.

¶ And he set iudges in the land throughout all the strong cities of Iudáh, citie by citie,

¶ And said to the iudges, Take hede what ye do: for ye execute not the iudgements of man, but of the Lord, & he wil be with you in the cause and iudgement.

¶ Wherefore now let the feare of the Lord be vpon you: take hede, & do it: for there is no iniquitie with the Lord our God, nether respect of persones, nor receiuing of rewarde.

¶ Moreouer in Ierusalém did Iehoshaphát set of the Leuites, and of the Priests and of the chief of the families of Israél, for the iudgement and cause of the Lord: and they returned to Ierusalém.

¶ And he charged them, saying, Thus shal ye do in the feare of the Lord faithfully and with a perfite heart.

¶ And in euerie cause that shal come to you of your brethren that dwel in their cities, betwene blood and blood, betwene lawe and precept, statutes and iudgements, ye shal iudge them, and admonish them that they trespasse not against the Lord, that his wrath come not vpon you and vpon your brethré. Thus shal ye do & trespasse not.

¶ And beholde, Amariáh the Priest shall be chief ouer you in all matters of the Lord, & Zebadiáh the sonne of Ishmaél, a ruler of the house of Iudáh, shalbe for all the Kings affaires, & the Leuites shalbe officers before you. Be of courage, and do it, and the Lord shalbe with the good.

CHAP. XX.

Iehoshaphát and the people pray vnto the Lord. 12 The maruelous victorie that the Lord gaue him against his enemies. 30 He reigne and aútes.

After this also came the children of Moáb and the children of Ammón, and with them of the Ammonites against Iehoshaphát to battel.

¶ Thê there came that tolde Iehoshaphát, saying, There cometh a great multitude against thee from beyonde the Sea, out of Arám: and beholde, they be in Hazzón Tamár, which is Engédi.

¶ And Iehoshaphát feared, and set him selfe

to se the Lord, and proclaimed a fast throughout all Iudáh.

¶ And Iudáh gathered them selues together to aske counsil of the Lord: they came eué out of all the cities of Iudáh to inquire of the Lord.

¶ And Iehoshaphát stode in the Congregation of Iudáh and Ierusalém in the house of the Lord before the new court,

¶ And said, O Lord God of our fathers, art not thou God in heauen? and reignest not thou on all the kingdomes of the heathen and in thine hand is power and might, & none is able to withstand thee.

¶ Didest not thou our God cast out the inhabitants of this land before thy people Israél, and gauest it to the sede of Abraham thy friend for euer?

¶ And they dwelt therein, and have buylt thee a Sanctuarie therein for thy Name, saying,

¶ If euil come vpon vs, as the sworde of iudgement, or pestilence, or famine, we wil stand before this house and in thy presence (for thy Name is in this house) & wil crye vnto thee in our tribulacion, and thou wilt heare and helpe.

¶ And now beholde, the children of Ammón and Moáb, and mount Seir, by whome thou woldest not let Israél go, when they came out of the land of Egypt: but they turned aside from them, and destroyed them not:

¶ Beholde, I say, thei rewarde vs, in cōming to cast vs out of thine inheritance, which thou hast caused vs to inherit.

¶ O our God, wilt thou not iudge them? for there is no strength in vs to stand before this great multitude that cōmeth against vs, nether do we know what to do: but our eyes are towarde thee.

¶ And all Iudáh stode before the Lord with their yong ones, their wiues, and their children.

¶ And Iahaziél the sonne of Zechariáh the sonne of Benariáh, the sonne of Ieiel, the sonne of Mattaniáh, a Leuite of the sonnes of Asáph was there, vpon whome came the Spirit of the Lord, in the muddes of the Congregation.

¶ And he said, Harken ye, all Iudáh, & ye inhabitants of Ierusalém, and thou, King Iehoshaphát: thus saith the Lord vnto you, Feare you not, nether be afraid for this great multitude: for the battel is not yours, but Gods.

¶ Tomorowe go ye downe against them: beholde, they come vp by the cleft of Ziz, and ye shal finde them at the end of the broke before the wildernes of Ieruel.

¶ Ye shal not neede to fight in this battel. stand still, moue not, and beholde the saluacion of the Lord towarde you. O Iudáh,

c This declarerth what the feare of the godlie is, as a peecke to stirre them to praye, and to depend on the Lord, where as it moueth the wicked either to seke after worldly meanes & policies, or els to fauoure despair.

d He prouideth his prayer vpon Gods power, whereby he is able to helpe, and also on his mercie, which he wil cōsumetoward his, for as much as he hathe once chosen them and begonne to shewe his graces towarde them

e King. 8. 37. chap 6. 28. Meaning, warre which cometh by Gods iust iudgements for our finnes
f That is, it is here called vpon, and thou declarst thy presence and fauour

Deu. 2. 9.
Nehem. 13. 31.

g We onely put our trust in thee and wate for our deliuerance from heauen
h That is, before the Arke of the cōuenant.

i Which was moued by the Spirit of God to prophesie.

k They are against God
l You the enemy haue with you

Ezod 14. 18.
14. 18. 19.

and

and Ierusalém, feare ye not, nether be a-
fraied : tomorowe go out aganlt them,
and the Lord wilbe with you.

*1 Deoaring 18
his faith and
obedience to
the worde of
the Lord, and
giuing thanks
for the deliue-
rance promi-
sed.*

18 ¶ Then Iehoshaphát bowed downe
with his face to the earth, and all Iudáh &
the inhabitants of Ierusalém fell downe
before the Lord, worshipping the Lord.

19 And the Leuites of the children of the
Kohathites and of the children of the
Corhites stode vp to praise the Lord God
of Israél with a loude voice on hie.

20 And when they arose early in the mor-
ning, they went forth to the wildernes of
Tekóa: & as they departed, Iehoshaphát
stode and said, Heare ye me, ó Iudáh, and
ye inhabitáts of Ierusalém: put your trust
in the Lord your God, and ye shalbe assu-
red: beleue his ^m Prophetes, and ye shal
prosper.

*20 Give credit
to their wor-
des and doctri-
ne.*

21 And whé he had consulted with the peo-
ple, and appointed fingers vnto the Lord,
& them that shulde praise him that is in the
beautiful Sanctuarie, in going forth be-
fore the men of armes, & saying, ^m Praise
ye the Lord, for his mercie lasteth for euer,

*21 This was a
psalme of thés
singing, w
they vied co-
munely to sing
whé they prai-
sed the Lord
for his benefi-
ces, and was
made by Da-
uid, Psal. 116.*

22 And when they began to shoute, and to
praise, the Lord laied ambushméts aganlt
the childré of Ammón, Moáb, and ^o mouít
Seir, which were come aganlt Iudáh, and
they slewe one another.

*22 Meaning, the
Idumeans, &
dwelt in mouít
Seir.*

23 For the children of Ammón and Moáb
rose aganlt the inhabitáts of mount Seir,
to flea & to destroye them: and when they
had made an end of the inhabitáts of Seir,
euerie one helped to ^r destroy another.

*23 Thus the
Lord accord-
ing to Ieho-
shaphats prai-
er declared his
power when
he deliuered
his by cutting
their enemies
to kiloue ano-
ther*

24 And when Iudáh came toward Mizpáh
in the wildernes, they loked vnto the mul-
titude: and beholde, the carkeises were fal-
len to the earth, and none escaped.

25 And when Iehoshaphát and his people
came to take away the spoyle of them, thei
found amög them in abundance bothe of
substance & also of bodies ladē with pre-
cious iewels, which thei toke for thē sel-
ues, til they colde cary nomore: they were
thre dayes in gathering of the spoile: for
it was muche.

*24 To giue thés
to the
Lord for the
victorie and
therefore the
valley was cal-
led Beracháh,
that is, blec-
sing or thát, s
gining, which
was also cal-
led the valley
of Iehosha-
phát, Isai. 42
& 42, becaus
the Lord iud-
ged s, enemies
agen wing to
Iehosaphate
p. 110.*

26 And in the fourte day thei assembled
them selues in the valley of Beracháh: for
there thei blessed the Lord: therefore thei
called the name of that place, The vallei
of Beracháh vnto this day.

27 Thē euerie mon of Iudáh & Ierusalém
returued with Iehoshaphát their head, to
go againe to Ierusalém with ioye: for the
Lord had made thē to reioyce ouer their
enemies.

*27 He declareth
hereby, thát s
workes of God
bring mer-
cy, forte or let
anc. to 15, &
feate or de-
strad to 15
1. Chron. 1*

28 And they came to Ierusalém with vio-
les, and with herpes, and with trumpets,
enent vnto the house of the Lord.

29 And the feate of God was vpon all the
kingdomes of the earth, when they had
beard that the Lord had fought against the

enemies of Israél.

30 So s king dome of Iehoshaphát was qui-
et, & his God gaue him rest on euerie side.

31 ¶ And * Iehoshaphát reigned ouer Iu-
dáh, and was siue & thirtie yere olde, whé
he began to reigne: and reigned siue and
twétie yere in Ierusalém, and his mothers
name was Azubáh the daughter of Shilhi.

1. King. 22, 42

32 And he walked in the ^c waye of Afá his
father, and departed not therefrom, doing
that which was right in the sight of the
Lord.

*32 Meaning, in
his vertues, &
those wayes,
wherein he fol-
lowed God.*

33 Howbeit the hie places were ^t not taken
away: for the people had not yet prepared
their hearts vnto the God of their fa-
thers.

*33 If the great
care and dili-
gence of th. s
good King was
not able vtter-
ly to abolish
all superstition
& idolatrie out
of this people,
but that they
wolde stil re-
teine their
sith and idola-
trie, how mu-
che lesse are
they able to re-
forme euil, &
ether haue li-
tle zeale, or
not suche as
he had though
herein he was
not to be ex-
cused?*

34 Concerning s rest of the actes of Ieho-
shaphát first and last, beholde, thei are wri-
ten in the boke of Iehú the sonne of Ha-
náni, which ^{*is} mencioned in the boke of
the Kings of Israél.

35 ¶ Yet after this did Iehoshaphát King
of Iudáh ioyne him selfe with Ahaziáh
King of Israél, who was giuen to do euil.

36 And he ioyned with him, to ^{*make} ship-
pes to go to Tarsísh: and thei made the
shippes in Ezión Gabér.

*35 Thus God
wolde not ha-
ue his to ioye
in societie
with idolaters
& wicked mē.*

37 Then Eliézer the sonne of Dodauáh of
Maresáh prophecied aganlt Iehoshaphát,
saying, Because thou halt ^u ioyned thy self
with Ahaziáh, the Lord hath broken thy
workes. and the shippes were broken, that
thei were not able to go to Tarsísh.

*1. King. 16, 17
1. King. 22, 49*

CHAP. XXI.

*1 Iehoshaphát dyeth. 3 Iehorám succedeth him, 4 Which
kylteth his brethré. 6 He was brought to idolatrie. 11 And
seduceth the people. 16 He is oppressed of the Philistims.
18 His miserable end.*

1 Iehoshaphát thē slept with his fathers,
and was buryed with his fathers in the
cite of Dauid: and Iehorám his sonne
reigned in his stead.

2 And he had brethren the sonnes of Ieho-
shaphát, Azariáh, and Iehiel, & Zechariáh,
and Azariáh, and Michaél, & Shephatiáh.
All these were the sonnes of Iehoshaphát
King of ^c Israél.

*2 Read chap.
15, 17 how by
Israél is men-
t Iudáh*

3 And their father gaue them great giftes
of siluer and of golde, and of precious
things, with strong cities in Iudáh, but the
kingdome gaue he to Iehorám: for he was
the eldest.

*2 King. 8, 18
b Because the
wicked liue e-
uer in care &
also are ambi-
tious, they be-
come cruel, &
spare not to
murder them,
whome by na-
ture they ought
most to che-
rish: defend
c Meaning of
Iudáh & Ben-
iamin*

4 * And Iehorám rose vp vpo the kingdome
of his father, and made him selfe ströge, &
slewe all his brethren with the sworde,
and also of the princes of ^c Israél.

5 Iehorám was two and thirtie yere olde,
when he began to reigne, and he reigned
eight yere in Ierusalem.

6 And he walked in the waye of the Kings
of Israél, as the house of Aháb had done:
for he had the daughter of Aháb to ^d wife,
and he wrought euil in the eyes of s Lord.

*d So that we se
how it cá not
be y e shulde
ioyne with s
wicked & ter-
ue God.*

CHAP. XXII.

2.Sam.7.12.
1.King 2.4.
9.5.
2.King 8.19.
chap 6.16.

7 Howbeit the Lord wolde not destroy the house of Dauid, because of the^e covenant that he had made with Dauid, and because he had promised to giue a light to him, and to his sonnes for euer.

8 ¶ In his dayes Edóm rebelled fró vnder the hand of Iudáh, and made a King ouer them.

9 And Iehorám wét forthe with his princes, and all his charets with him: & he rose vp by night, and smote Edóm, which had cõpassed him in, and the captaines of the charets.

2.King 2.King. 8.22.

10 But Edóm rebelled from vnder the hãd of Iudáh vnto this day. the did^e Libnah rebell at the same time from vnder his hand, because he had forsaken the Lord God of his fathers.

11 ¶ Moreouer he made hie places in the mountaines of Iudáh, and caused the inhabitants of Ierusalém to commit^t fornicacion, and compelled Iudáh thereto.

f Meaning, idollerie, because that the idollater breaketh promises with God, as doeth the adulteresse to her husband
y Some thinke that this was Elishá, so called, because he had the spirit in abundance, as had Eliáh.

12 And there came a writing to him from Eliáh the Prophet, saying, Thus saith the Lord God of Dauid thy father, Because thou hast not walked in the wayes of Iehoshaphát thy father, nor in the wayes of Asá King of Iudáh,

13 But hast walked in the way of the Kings of Israël, and hast made Iudáh and the inhabitants of Ierusalém to go a whoring, as the house of Aháb went a whoring, and hast also sleane thy brethrẽ of thy fathers house, which were better then thou,

14 Beholde, with a great plague wil^y Lord smite thy people, and thy children, & thy wiues, and all thy substance,

15 And thou shalt be in great diseases in the disease of thy bowels, vntil^h thy bowels fall out for the disease, day by day.

h We se this example daily practised vpo them that fall away frõ God, and be come adolaters and smart herers of their brethrẽ.
i There were vther Arabiãs in Africa Southward, toward Egyppt. Called also Ahaziáh, as Chap 27.1. of Azariáh, ver. 6

16 ¶ So the Lord stirred vp against Iehorám the spirit of the Philistims, and the Arabians that were beside the Ethiopiãs.

17 And they came vp into Iudáh, and brake into it, and carried away all the substance that was founde in the Kings house, & his sonnes also, and his wiues, so that there was not a sonne left him, saue^h Iehoaház, the yongest of his sonnes.

18 And after all this, the Lord smote him in his bowels with an incurable disease.

19 And in processe of time, euen after the ed of two yeres, his guttes fell out with his disease: so he dyed of fore diseases: & his people made no burning for him like the burning of his fathers.

i That is, as some write, he was not regarded, but deposited for his wickednes & idollatrie: so that his sonne reigned 22 yeres, (his father yet liuing) without honour & after his fathers death he was cõfirmed to reigne 21, as Chap 22.2.

20 When he began to reigne, he was two and thirtie yere olde, and reigned in Ierusalém eight yere, and liued without being desired: yet they buried him in the citie of Dauid, but not among the sepulchres of the Kings.

1 Ahaziáh reigned after Iehorám. Iehú King of Israel killed Ahaziáh so Athaliáh putteth to death all the Kings issue: Ioshs escapeth.

2 And^e the inhabitants of Ierusalém made Ahaziáh his yógest sonne Kig in his stead: for the armie y came^a with the Arabians to the campe, had sleane all the eldest: therefore Ahaziáh the sonne of Iehorám King of Iudáh reigned.

a Meaning, the Philistims.

3 Two and^b fourty yere olde was Ahaziáh whẽ he began to reigne, & he reigned^c one yere in Ierusalém. and his mothers name was Athaliáh the daughter^d of Omri.

b Read Chap. 21.20
c That is, after the death of his father. d She was Ahabs daughter, who was the sonne of Omri.

4 He walked also in the wayes of the house of Aháb: for his mother counseled him to do wickedly.

5 Wherefore he did euil in the sight of the Lord, like the house of Aháb: for they were his^e counsellers after the death of his father, to his destruction.

e He meaneth, that it must needs followe that the rulers are such as their counsellers be, & that there can not be a good King, that suffreth wicked counsellers.

6 And he walked after their counsel, and went with Iehorám the sonne of Aháb King of Israël to fight against Hazaél King of Arám at Ramóth Gileád: and the Aramites smote Ioiám.

7 ¶ And he returned to be healed in Izreél, because of the woundes wherewith they had wounded him at Ramáh, when he fough with Hazaél King of Arám. Now Azariáh the sonne of Iehorám King of Iudáh went downe to se Iehorám the sonne of Aháb at Izreél, because he was diseased.

8 And the destruction of Ahaziáh^f came of God in that he wét to Iorám: for when he was come, he went forthe with Iehorám against Iehú the sonne of Nimshí, whome the Lord had anointed to destroye the house of Aháb.

f Herby we se how nothing can come to any, but by Gods prouidence & as he hath appointed, & therefore he causeth all means to serue to his will.
g King. 9. 7. Or, take vengeance.

9 Therefore when Iehú executed iudgement vpon the house of Aháb, and foude the princes of Iudáh and the sonnes of the brethren of Ahaziáh that waited on Ahaziáh, he slewe them also.

10 And he sought Ahaziáh, and they caught hĩ where he was hid in Samaria, & broght him to Iehú, and slewe him, and buried him, because, said they, he is the sonne of Iehoshaphát, which sought the Lord with all his heart. So the house of Ahaziáh was not able to reteine the kingdome.

g This was y. iust plague of God, because he toynd him selfe w Gods enemies: yet God to declare the worthnes of Iehoshaphát his grandfather, moued them to giue him y. honour of buryal.
h King 12. 7. h so the. mce y. here shulde be none to make rite to the crowne, & so the might vnto the gouernment.

11 ¶ Therefore when Athaliáh the mother of Ahaziáh sawe that her sonne was dead, she arose and^h destroyed all the Kings seede of the house of Iudáh.

12 But Iehoshabeáth the daughter of the King, toke Ioshs the sonne of Ahaziáh, and stalle him from among the Kings sonnes, that shulde be sleane, and put him and his nurce in the bed chamber: so Iehoshabeáth the daughter of Kig Iehorám the wife of Iehoiadã the Priest (for she

was the sister of Ahaziáh)hid him from Athaliáh:so she slewe him not.

¹ Meaning, in the chamber, where the Priests and Leuites kept their courses weekly in the Temple to wit, of Iudáh

² King. 11. 4. ¹ Of the reigne of Athaliáh, or after the death of Ahaziáh.

^b Meaning of Iudáh & Benjamin read why they are called Israel, Chap. 15. 17

² Sam. 7. 12. ¹ King. 2. 4. ¹ Chap. 21. 7.

² King. 11. 6. ^c Which was the chief gate of the Temple toward the East

^d Meaning, to make any to sinne or to hinder their enterprise.

^e Which had finished their course on the Sabbath, & to the other part entred to keepe their course.

^f Meaning, the moste holy place where the Arke Rode.

12 And he was with them hid in the house of God six yeres, whiles Athaliáh reigned ouer the land.

CHAP. XXIII.

¹ Ioásh the sonne of Ahaziáh is made King. ² Athaliáh is put to death ¹⁷ The Temple of Béal is destroyed. ¹⁹ Iehoiadá appoynteth ministers in the Temple.

And ^a in the seuenth yere Iehoiadá waxed bolde, and toke the captaynes of hundreths, ¹⁰ Azariáh the soune of Ierohám, and Ishmaél the sonne of Iehohanán, and Azariáh the sonne of Obéd, and Maaliáh the sonne of Adaiáh, and Elisaphát the sonne of Zichri in couenant with him.

² And they went about in Iudáh, & gathered the Leuites out of all the cities of Iudáh, and the chief fathers ^b of Israel: and they came to Ierusalém.

And all the Congregation made a couenant with the King in the house of God: & he said vnto them, Beholde, the Kings sonne muste reigne, ^a as the Lord hath said of the sonnes of Daud.

⁴ This is it that ye shal do, The third parte of you that come on the Sabbath of the Priests, and the Leuites, shalbe porters of the doies.

And ⁵ another third parte towarde the Kings house, and ^{another} third parte at the ^c gate of the fundacion, and all the people shalbe in the courtes of the house of the Lord.

But let none come into the house of the Lord, saue the Priests, and the Leuites that minister: they shal go in, for they are holy: but all the people shal kepe the watch of the Lord.

And the Leuites shal compassse the King round about, and euery mā with his weapon in his hand, and he that entrech ^d into the house, shalbe sleane, and be you with the King, when he commeth in, and when he goeth out.

So the Leuites and all Iudáh did according to all things that Iehoiadá the Priest had commanded, and toke euery man his men that came on the Sabbath, with them that ^e went out on the Sabbath: for Iehoiadá the Priest did not discharge the courses.

And Iehoiadá the Priest deliuered to the captaynes of hundreths speares, and shields, and bucklers which had bene King Dauds, and were in the house of God.

And he caused all the people to stād (euery man with his weapon in his hand) from the right side of the house, to the left side of the house by the altar and by the ^f house rounde about the King.

Then they broght out the Kings sonne, and put vpon him the crowne and gaue him the ² testimonie, and made him King. And Iehoiadá and his sonnes anointed him, and said, God saue the King.

^g That is, the booke of the Law, or as some read, they put vpon him his royal appoyntment.

¶ But when Athaliáh heard the noise of the people running and praising the King, she came to the people into the house of the Lord.

And whē she looked, beholde, the King stode by his pillar at the entring in, & the princes & the trumpets by the King, & all the people of the land reioyced, and blew the trumpets, and the singers were with instruments of musike, and they that colde sing praise: then Athaliáh rent her clothes, and said, ^h Treason, treason.

¹⁰ Or, sawe the King standing.

Then Iehoiadá the Priest broght out the captaynes of hundreths that were gouerners of the hoste, and said vnto them, Haue her forthe of the ranges, & he that followeth her, let him dye by the sword: for the Priest had said, Sleaher not in the house of the Lord.

^h Declaring her vile spūdecie, which hauing vniustly, & by murder vsurped the crowne, wolde still haue defeated the true possessor, and therefore called true obediance, treason.

So they layed hands on her: and when she was come to the entring of the horsegate by the Kings house, thei slewe her there.

ⁱ To soyne her partie, & to mainteine her autoritie.

¶ And Iehoiadá made a ^k couenant betwene him, and all the people, and the King, that they wolde be the Lords people.

^k That they wolde onely serue him and renounce all idolatrie

And all the people went to the house of Béal, and ¹ destroyed it, and brake his altars and his images, and slewe ^m Mattán the Priest of Béal before the altars.

^l According to their couenant made to the Lord

And Iehoiadá appoynted officers for the house of the Lord, vnder the hands of the Priests and Leuites, whome Daud had distributed for the house of the Lord, to offer burnt offerings vnto the Lord, ⁿ as it is written in the Lawe of Moisés, with reioycing and singing by the appoyntment of Daud.

^m As the Lord commanded in his Lawe booke for the persone and also the citie, Deu. 13. 9 & 15 ¹⁰ Or, charge.

And he set porters by the gates of the house of the Lord, that none that was vnclene in any thing, shulde entre in.

ⁿ Numb. 28. 3.

And he toke the captaynes of hundreths, and the noble men, and the gouerners of the people, and all the people of the land, and he caused the King to come downe out of the house of the Lord, and they went through ^o the hie gate of the Kings house, and set the King vpon the throne of the kingdome.

ⁿ Which was the principal gate, that the King might be seene of all the people.

Then all the people of the land reioyced, & the citie was quiet, ^o after that thei had sleane Athaliáh with the sworde.

^o For where a tyrant & an idolater reigned, here came no quietnes for the priences of God are euer among such people.

CHAP. XXIII.

⁴ Ioásh reparereth the house of the Lord ¹⁷ After the death of Iehoiadá he falleth to idolatrie ²¹ He stoneth to death Zechariah the Prophet ²⁵ Ioásh is killed

2.King. 12. 1

Ioásh was seuen yere olde when he began to reigne, and he reigned fourtie yere in Ierusalém: and his mothers name was Zabíah of Beethéba.

a Who was a faithful counseller, and gouerned him by the worde of God.

2 And Ioásh did vp rightly in the sight of the Lord, all the dayes of Iehoiadá the Priest.

3 And Iehoiadá toke him two wiues, and he begate sonnes and daughters.

4 And afterward it came into Ioásh minde, to renue the house of the Lord.

b He meant not the ten tribes, but onely the two tribes of Iudáh and Benjamin.

5 And he assembled the Priestes and the Leuites, & said to them, Go out vnto the cities of Iudáh, and gather of all Israél money to repaire the house of your God, from yere to yere, and haste the thing: but the Leuites hasted not.

c For he was the hie Priest.

6 Therefore the King called Iehoiadá, the chief, and said vnto him, Why hast thou not required of the Leuites to bring in out of Iudáh and Ierusalém the tax of Moisés the seruant of the Lord, and of the Congregation of Israél, for the Tabernacle of the testimonie?

Exod. 30. 13

d The Scripture doeth reuerberate her thus, because she was a cruel murderer, and a blasphemous idolatresse.

7 For wicked Athaliáh, her children brake vp the house of God: and all the things that were dedicate for the house of the Lord, did thei bestowe vpon Baalim.

2.King. 12. 2

8 Therefore the King commanded, and they made a chest, and set it at the gate of the house of the Lord.

Exod. 30. 13

9 And they made proclamacion through Iudáh and Ierusalém, to bring vnto the Lord the tax of Moisés the seruant of God, laid vpon Israél in the wilderness.

e Such as were faithful, whose the King had appointed for that matter.

10 And all the princes and all the people reioyced, and brought in, and cast into the chest, vntil they had finished.

11 And when it was time, thei brought the chest vnto the Kings officer by the hand of the Leuites: and when they sawe that there was muche siluer, then the Kings Scribe (& one appointed by the Priest) came and emptied the chest, and toke it, and carried it to his place againe: thus they did day by day, and gathered siluer in abundance.

f Signifying, this thing was done by aduise and counsel, and not by any one mans action.

12 And the King and Iehoiadá gaue it to suche as did the labour worke in the house of the Lord, and hyred mafons and carpenters to repaire the house of the Lord: they gaue it also to workers of yron and brasse, to repaire the house of the Lord.

g Ebr a medicine was vpon the worke, meaning, it was repaired.

13 So the workemen wrought, and the worke amended through their hands: and they restored the house of God to his state, & strengthened it.

14 And when they had finished it, they brought the rest of the siluer before the

King and Iehoiadá, and he made thereof vessels for the house of the Lord, euen vessels to minister, bothe morters & incense cuppes, and vessels of golde, and of siluer: and they offred burnt offerings in the house of the Lord continually all the dayes of Iehoiadá.

15 But Iehoiadá waxed olde, and was full of daies and dyed. An hundredth and thirtie yere olde was he when he dyed.

16 And thei buried him in the cite of Dauid with the Kings, because he had done good in Israél, and toward God and his house.

17 And after the death of Iehoiadá, came the princes of Iudáh, and did reuerence to the King, & the King hearkened vnto them.

18 And they left the house of the Lord God of their fathers, and serued groues and idoles: and wrath came vpon Iudáh and Ierusalém, because of this their trespass.

19 And God sent Prophetes among them, to bring them againe vnto the Lord: and thei made protestation among them, but they wolde not heare.

20 And the Spirit of God came vpon Zachariáh the sonne of Iehoiadá the Priest, which stode aboute the people, and said vnto them, Thus saith God, Why transgresse ye the commandements of the Lord. surely it shal not prosper: because ye haue forsaken the Lord, he also hathe forsaken you.

21 Then they conspired against him and stoned him with stones at the commandement of the King, in the court of the house of the Lord.

22 Thus Ioásh the King remembred not the kindenes which Iehoiadá his father had done to him, but slewe his sonne. And when he dyed, he said, The Lord loke vpon it, & require it.

23 And when the yere was out, the hoste of Arám came vp against him, and thei came against Iudáh and Ierusalém, & destroyed all the princes of the people from among the people, and sent all the spoile of them vnto the King of Damascus.

24 Though the armie of Arám came with a small company of me, yet the Lord deliuered a very great armie into their hand, because they had forsaken the Lord God of their fathers: and they gaue sentence against Ioásh.

25 And when thei were departed from him, (for thei left him in great diseases) his owne seruants conspired against him for the blood of the children of Iehoiadá the Priest, and slewe him on his bed, and he dyed, and they buried him in the cite of Dauid: but they buried him not in the

g For the wicked Kings his preuccinours and Athaliáh had destroyed the vessels of the temple, or turned the reyse of their idoles.

h Signifying, that thei could not honour hi to muche, who had so excellently serued in worke of the Lord, and in the affaires of the comune wealth. Which were flatterers, and knewe now the King was destitute of hi who did watche ouer him as a father, & therefore brought him to moche vile idolatric.

k They toke becaue & earth and all creames to wittnes, that except they returned to the Lord, he wolde moche grievously punish their inidelitie & rebellion.

l In a place abone the people to the tete he might be heard.

m There is no rage so cruel & beaustly as of them whose hartes God hath charned, and w delite more in superstition & idolatric, then in the true seruice of God & pure simplicitie of his worde.

n Retenge my death & requie my blood at your hands or he speaketh this by prophetic, because he knewe that God wolde do it. This Zacharie is al so called the sonne of Barachie Mat 23. 35, because his progenitors were Iddo, Baruchiah, Iehoiadá, &c.

o That is, reproved & checked him, and handled him rigorously. p Meaning Zacharie was one of Iehoiádas sonnes & a Prophet of the Lord.

the sepulchres of the Kings.

26 An I these are they that conspired against him, Zabád the sone of Shimráth an Ammonite, and Iehozabád the sonne of Shimrith a Moabite.

q That is, concerning his sonnes, &c
r That is, the reparacion.

27 But q his sonnes, and the summe of the taxe gathered by him, and the r fundacion of the house of God, beholde, they are written in the storie of the boke of the Kings. And Amaziáh his sonne reigned in his stead.

CHAP. XXV.

3 Amaziáh putteth them to death which sterve his father 10 He sendeth backe them of Israel 11 He overcometh the Edomites 14 He falleth to idolatrie 17 And Ioásh King of Israel overcommeth Amaziáh. 27 He is slayne by a conspiracie.

2 King 14.2.

1 Amaziáh was five and twentie yere olde, when he began to reigne, & he reigned nine and twentie yere in Ierusalém: & his mothers name was Ichoadán, of Ierusalém.

a Meaning, in respect of his predecessors, albeit he had his imperfections.

2 And he did a vp rightly in the eyes of the Lord, but not with a perfite heart.

3 And when the kingdome was established vnto him, he slewe his seruants, that had slayne the King his father.

4 But he slewe not their children, as it is written in the Law, in the boke of Mosés, where the Lord commanded, saying, * The fathers shal not dye for the children, neither shal the children dye for the fathers, but euerie man shal dye for his owne sinne.

Deut 24.16. 2 King. 14.6. 1ere. 31.30.

ezek 18.20.

b That is, for y fault wherefore y child is punished, except he be culpable of the same

c So many as were able men to beare weapons & go to the warre

d That is, out of the ten tribes, which had separated them selves before, bothe from God and their true King

e And therefore to thinke to haue helpe of the, whome the Lord fauoreth not, is to cast of the helpe of the Lord
f If thou wilt not giue credit to my wordes

g He threth that if we depended onely vpon God, we shal not neede to be troubled with these worldlie respects: for he wil giue at all times that w shalbe necessarie, if we obey his worde

5 ¶ And Amaziáh assembled Iudáh, and made them captaines ouer thousands, & captaines ouer hundreths according to the houses of their fathers, throughout all Iudáh and Beniamin: & he nombred them from e twentie yere olde and aboue, and founde among them thre hundreth thousand chosen me, to go forthe to the warre, and to handle speare and shield.

6 He hyred also an hundreth thousand valiant men d out of Israel for an hundreth talents of siluer.

7 But a man of God came to him, saying, O King, let not the armie of Israel go with thee: for the Lord is not e with Israel, neither with all the house of Ephraim.

8 If f not, go thou on, do it, make thy selfe stiong to the battel, but God shal make thee fall before y enemy: for God hathe power to helpe, and to cast downe.

9 And Amaziáh said to the man of God, What shal we do then for the hundreth talents, w I haue giuen to the hoste of Israel? Then y man of God answered, The Lord is able to g giue thee more then this.

10 So Amaziáh separated the, to wit, the armie that was come to him out of Ephraim, to returne to their place: wherefore their wrath was kindled greatly against

Iudáh, and they returned to their places with great angre.

11 Then Amaziáh was encouraged, and led forthe his people, & went to the salt valley, and smote of the children of h Seir, ten thousand.

h For the 1e means whom David had brought to subiects, rebelled vnder Ichoazám Iehoshaphats sonne
i In the 2. fig 14.7 this rocke is called y etrie Sela
k That is, the hundreth thousand of Israel.

12 And other ten thousand did the children of Iudáh take alieue, and caryed them to the toppe of a i rocke, and cast the downe from the toppe of the rocke, and they all burst to peeces.

13 But the men of the k armie, which Amaziáh sent away, that they shulde not go with his people to battel, fell vpon the cities of Iudáh from Samaria vnto Bethhorón, and smote thre thousand of them, and toke muche spoyle.

14 Now after that Amaziáh was come fro the slaughter of the Edomites, he brought the gods of the children of Seir, and set them vp to be his gods, and l worshiped them, and burned incense vnto them.

l Thus where he shulde haue giuen the praise to God for his benefites and great victorie, he fell from God, and did most vnlawfully dishonour him. He proueth that whatfoeuer can not saue his soule, nor his worshippers, is no God but an idole
m Meaning, the King
n So hard it is for the carnal man to be admonished for his fault, that he contempts, mocketh & threatneth him that warneth him, vnto imprisonment him & death.

15 Wherefore the Lord was wroth with Amaziáh, and sent vnto him a Prophet, which said vnto him, Why hast y fought the gods of the people, which were not able to m deliuer their owne people out of thine hand?

16 And as he talked with him, n he said vnto him, Haue thou made thee y Kings counseler? cease thou: why shuldest thou o smite thee? And the Prophet ceased, but said, I knowe that God hathe determined to destroye thee, because thou hast done this, and hast not obeyed my counsel.

17 ¶ Then Amaziáh King of Iudáh toke counsel, and sent to Ioásh the sonne of Iehozabab, the sonne of Iehú King of Israel, saying, Come, p let vs se one another in the face.

18 But Ioásh King of Israel sent to Amaziáh King of Iudáh, saying, The thistle that is in Lebanón, sent to the cedre that is in Lebanón, saying, * Giue thy daughter to my sonne to wife: & the wilde beest that was in Lebanón went & trode downe the thistle.

o So hard it is for the carnal man to be admonished for his fault, that he contempts, mocketh & threatneth him that warneth him, vnto imprisonment him & death.
2 Chro 16.10 & 18.26 & 24.21

19 Thou thinkest: lo, thou hast smiten Edóm, and thine heart listeth thee vp to bragge: abide now at home: why dost thou prouoke to thine hurt, that thou shuldest fall, and Iudáh with thee?

p That is, let vs trye y matter hand to hand for we are offended, that the armie of the Israelites, whome he had in wages, & dismissed by the counsel of the Prophet, had destroyed certeine of the cities of Iudáh

20 But Amaziáh wolde not heare: for q it was of God, that he might deliuer them into his hand, because they had fought the gods of Edóm.

2 King 14.9.

21 So Ioásh the King of Israel went vp: & he, and Amaziáh King of Iudáh sawe one another in the face at Bethshémesh, which is in Iudáh.

q Thus God oft times plagues by those means, wherem we moste trust, to teache them to haue their recourse onely to him, and to shewe his indignemēt, moueth their hearts to followe y which shalbe their destruction.

22 And Iudáh was put to the worfe before Israel, and they fled euerie man to his tents.

23 But Ioash the King of Israel toke Amaziáh King of Iudáh, the sonne of Ioash, the sonne of Iehoaház in Bethshémeth, & broght him to Ierusalém, & brake downe the wall of Ierusalém, from the gate of Ephraim vnto the corner gate, foure hundred cubites.

24 And he toke all the golde and the siluer, and all the vessels that were founde in the house of God with Obéd Edóm, and in the treasures of the Kings house, and the children that were in hostage, & returned to Samaria.

25 ¶ And Amaziáh the sonne of Ioash King of Iudáh liued after the death of Ioash sonne of Iehoaház King of Israel, fiftene yere.

26 Concerning the rest of the actes of Amaziáh first & last, are they not written in the booke of the Kings of Iudáh and Israel?

27 Now after the time that Amaziáh did turne away from the Lord, they wrought treason against him in Ierusalém: & when he was fled to Lachish, they set to Lachish after him, and slawe him there.

28 And they broght him vpon horses, & buryed him with his fathers in the citie of Iudáh.

CHAP. XXVI.

1 Vzziah obeying the Lord, prospereth in his enterprises 16 He waxeth proud & usurpeth the Priests office. 19 The Lord plagueth him 20 The Priests drive him out of the Temple, & exclude him out of the Lords house 23 He is buryed, and his successor.

1 Then all the people of Iudáh toke Vzziah, which was sixtene yere olde, & made him King in the stead of his father Amaziáh.

2 He buylt Elóth, & restored it to Iudáh after that the King slept with his fathers.

3 Sixtene yere olde was Vzziah, when he began to reigne, and he reigned two and fiftie yere in Ierusalém, and his mothers name was Iecoliah of Ierusalém.

4 And he did uprightly in the sight of the Lord, according to all that his father Amaziáh did.

5 And he fought God in the dayes of Zechariáh (which vnderstode the visions of God) and when as he fought the Lord, God made him to prosper.

6 For he went forth and fought against the Philistims, and brake downe the wall of Gath, and the wall of Iabneh, and the wall of Ashdod, and buylt cities in Ashdod, and among the Philistims.

7 And God helped him against the Philistims, and against the Arabians that dwelt in Gur-baal and Hammeunim.

8 And the Ammonites gaue giftes to Vzziah, and his name spred to the entering in of Egypt: for he did most valiantly.

9 Moreover Vzziah buylt towres in Ieru-

salém at the corner gate, and at the valley gate, & at the turning, and made them strong.

10 And he buylt towres in the wildeines, and digged many cisternes: for he had muche catel bothe in the vallis and plaines, plowmen, and dressers of vines in the mountaynes, and in Carmel: for he loued husbandrie.

11 Vzziah had also an hoste of fighting men that wet out to warre by bands, according to the counte of their number vnder the hand of Ieriel the scribe, and Maaseiah the ruler, vnder the hand of Hananiah, one of the Kings captaines.

12 The whole number of the chief of the families of the valiant men were two thousand and six hundred.

13 And vnder their hand was the armie for warre, thre hundred and seuen thousand, and five hundred that fought valiantly to helpe the King against the enemye.

14 And Vzziah prepared chariots throughout all the hoste, shields, and speares, and helmets, and brigandines, and bowes, and stonnes to sling.

15 He made also verie artificial engins in Ierusalém, to be vpon the towres and vpon the corners, to shote arrowes and great stonnes: and his name spred farre abroad, because God did helpe him meruelously, til he was mightie.

16 ¶ But when he was strong, his heart was lifted vp to his destruction: for he transgressed against the Lord his God, & went into the Temple of the Lord to burne incense vpon the altar of incense.

17 And Azariáh the Priest went in after him, and with him foure score Priests of the Lord, valiant men.

18 And they withstode Vzziah the King, & said vnto him, It pertaineth not to thee, Vzziah, to burne incense vnto the Lord, but to the Priests the sonnes of Aaron, that are consecrated for to offer incense: go out of the Sanctuary: for thou hast transgressed, and thou shalt haue none honour of the Lord God.

19 Then Vzziah was wroth, and had incense in his hand to burne it: & while he was wroth with the Priests, the leprosie rose vp in his forehead before the Priests in the house of the Lord beside the incense altar.

20 And when Azariáh the chief Priest with all the Priests looked vpon him, beholde, he was leprous in his forehead, and they caused him hastily to depart thence: and he was euen compelled to go out, because the Lord had smitten him.

21 ¶ And Vzziah the King was a lepre vnto the day of his death, and dwelt as a lepre in an house aparte, because he was cut off from the house of the Lord: & Iotham his sonne

Nehem. 3. 19. & 24. f Where as y walle or towre turneth. Or, piers.

g That is, in mount Carmel, or, as the worde significth, in the fruitful field it is also taken for a grene care of come, when it is full, as Leui. 2. 14.

h Of y chief officers of the Kings house, or of the captaines and leaders for warre.

i Ebr engin by the translation of an artificer man.

l Thus profperne causeth men to trust in them selues, & by forgoing him, which is the auer of the reof, procure their owne perdition.

Nomb. 16. 7.

k Though his zeale seemed to be good & also his intention, yet because they were not gouerned by the worde of God, he did wickedly, and was therefore bothe iustly resisted & also punished.

2 King. 25. 2. l According to the commandement of the Lord, Leui. 15. 46.

p Meaning, the successors of Obéd Edóm: for the house bare the name of the chief father.

2 King. 24. 19

2 King. 24. 21. e Call'd also Azariáh.

2 He fortified it and made it strong: this crime was, also called Elath & Elatón, were two red Sea. 2 King. 25. 2.

4 This was not that Zechariáh that was the sonne of Iehozadab, but some other Prophet of that name. For God neuer forsaketh any y seeketh vnto him, and therefore man is the cause of his owne destruction.

4 That is, they payed tribute in signe of submission.

sonne ruled over the Kings house, and iudged the people of the land.

22 Concerning the rest of the actes of Vzziáh, first and last, did Isatáh the Prophet the sonne of Amóz write.

23 So Vzziáh slept with his fathers, and they buried him with his fathers in the field of the buryal, which pertained to the Kings: for they said, He is a lepre. And Iothám his sonne reigned in his stead.

m And therefore was buried aparte in the same field, but not in the same sepulchre with his predecessers

CHAP. XXVII.

1 Iothám reigneth, and ouercometh the Ammonites & Hu reigne & death. 9 Aház his sonne reigneth in his stead.

2. King 15, 33

1 Iothám was tyue & twentie yere olde when he began to reigne, and reigned sixtene yere in Ierusalém, and his mothers name was Ierustáh the daughter of Zádók.

2 And he did vprightly in the sight of the Lord according to all that his father Vzziáh did, saue that he entred not into the Temple of the Lord, and the people did yet corrupt their wayes.

a To wit, to offer incense against the worde of God, which thing is spoken in the cōmendacion of Iothám

3 He buylt the hye gate of the house of the Lord, and he buylt very muche on the wall of the castel.

b They were not cleane purged from idolatrye

4 Moreouer he buylt cities in the mountaines of Iudáh, and in the forests he buylt palaces and towres.

c Which was six score cubites hie, & was for the height called Ophel it was in the East gate, and mention is made of it, chap. 34

5 And he fought with the King of the children of Ammón, and preuailed against them. And the children of Ammón gaue him the same yere an hundred talents of siluer, and ten thousand measures of wheat, and ten thousand of bary: this did the children of Ammón giue him bothe in the second yere and the third.

Or, yere

6 So Iothám became mightie because he directed his way before the Lord his God.

d He sheweth that all profittie cometh of God, who neuer faileth, when we put our trust in him

7 Concerning the rest of the actes of Iothám, and all his warres and his wayes, lo, they are written in the boke of the Kings of Israél, and Iudán.

8 He was fyue and twentie yere olde when he began to reigne, and reigned sixtene yere in Ierusalém.

9 And Iothám slept with his fathers, and they buried him in the cite of Dauid: & Aház his sonne reigned in his stead.

CHAP. XXVIII.

1 Aház an idolater is giuen into the hands of the Syrians, and the King of Israel 9 The Prophet reproveth the Israelites crueltie. 18 Iudab is molested with enemies. 23. Aház increaseth his idolatrye. 26 His death and successour.

2. King. 16, 2. Or, predecessour

1 Aház was twentie yere olde when he began to reigne, and reigned sixtene yere in Ierusalém, and did not vprightly in the sight of the Lord, like Dauid his father.

a He was an idolatre, like them. b As the idolaters haue euer some chief idoles, who are as patrons: (as were these Baalim) so haue they others which are inferior & do represent the great idoles

2 But he walked in the wayes of the Kings of Israél and made euen molten images for Baalim:

3 Moreouer he burnt incense in the valley of Ben-hinnóm, & burnt his sonn's with fyre, after the abominacions of the heat he whome the Lord had cast out before the children of Israél.

Or, made them passe through the fyre as Chab. 33, 6. Gen. 22, 22.

4 He sacrificed also and burnt incense in the hie places, and on hilles, and vnder euerie grene tree.

5 Wherefore the Lord his God deliuered him into the hand of the King of the Aramites, and they smote him, and toke of his manie prisoners, and broght them to Damascus: and he was also deliued into the hand of the King of Israél, which smote him with a great slaughter.

Or, a great captiuitie.

6 For Pekah the sonne of Remaliáh, slewe in Iudáh six score thousand in one day, all valiant men, because they had forsaken the Lord God of their fathers.

c Who was King of Israél

Or, smote of strength

7 And Zichri a mightie man of Ephráim slewe Maaseiáh the Kings sonne, and Azrikam the gouernour of the house, and Elkanáh the seconde after the King.

Or, smote

8 And the children of Israél toke prisoners of their brethren, two hundred thousand of women, sonnes and daughters, and caryed away muche spoile of them, and broght the spoile to Samaria.

d Thus by the iuste iudgement of God Israél destroyed Iudáh.

9 But there was a Prophet of the Lords, (whose name was Odéd) and he went out before the hoste that came to Samaria, & said vnto them, Beholde, because the Lord God of your fathers is wroth with Iudáh, he hath deliuered them into your hand, and ye haue slaine them in a rage, that reacheth vp to heauen.

e For they thought they had ouercome them by their owne valiantnes, & did not consider that God had deliuered them into their hands, because Iudáh had offended him f May not God a swel punish you for your finnes, as he hath done these men for theirs, seeing yours are greater?

10 And now ye purpose to kepe vnder the children of Iudáh and Ierusalém, as seruants and handmaidens vnto you: but are not you such, that finnes are with you before the Lord your God?

11 Now therefore heare me, and deliuer the captaines againe, which ye haue také prisoners of your brethren: for the feare wrath of the Lord is toward you.

12 Wherefore certeine of the chief of the children of Ephráim, Azariáh the sonne of Iehohanán, Berechiáh the sonne of Meshilmóth, and Iehuzkiáh the sonne of Shallúm, and Amasí the sonne of Hadlái, stode vp against them that came from the warre,

g Which tribe was now greatest, and had more autoritie.

13 And said vnto the, Bring not in the captiues hether: for this shall be a sinne vpon vs against the Lord: ye entred to adde more to our finnes and to our trespasses, though our trespass be great, & the feare wrath of God is against Israél.

h God will not iustie this sinne, which we comit against him, to be vnpunished.

14 So the armie left the captiues and the spoile before the princes and all the Congregation.

15 And the me that were named by name, rose vp and toke the prisoners, and with

i whose names were rehearsed before, vers 12.

the spoile clothed all that were naked among them, and arayed them, and shod them, and gaue them meat and gaue them drinke, and ^k anointed them, and caryed all that were feble of them vpon asses, & brought them to Ierichó the citie of Palmertrees to their brethren:so they returned to Samaria.

k Either for their wounds or weariness.

l To them of the tribe of Iudáh.

m To Tiglath Pilneéser, and those Kings who were vnder his dominion. 2 King.16.7.

n He meaneth Iudáh, because Ahaz forsake the Lord and sought helpe of the infidels. read of Israél taken for Iudáh chap.15. 17.

o Ebr. diuided. 2 King.16.8.

p As he falsely supposed.

q Thus the wicked measure Gods fauour by prosperitie & aduersitie: for if idolaters prosper, they make their idoles gods, not considering God punisheth them oft times whome he loveth, & giueth his enemies good successe for a time, whome afterwarde he wil destroye. Or, Iudáh and Benjamin

r Or, in Ierusalem. q They buried him not in the citie of Dauid whete were sepulchres of the Kings.

16 ¶ At that time did King Aház send vnto the Kings of Asshúr, to helpe him.

17 (For the Edomites came moreouer, and slewé of Iudáh, & caryed away captiues.

18 The Philistims also inuaded the cities in the lowe countrey, and towarde the South of Iudáh, and toke Bethshémesh and Aialón, and Gederóth and Shochó, with the villages thereof, & Timnáh, with her villages, and Gimzo, with her villages, and they dwelt there.

19 For the Lord had humbled Iudáh, because of Aház King of Israél: for he had brought vengeance vpon Iudáh and had grieuously transgressed against the Lord)

20 And Tiglath Pilneéser King of Asshúr came vnto him who troubled him and did not strengthen him.

21 For Aház toke a porcion out of the house of the Lord and out of the Kings house and of the princes, and gaue vnto y King of Asshúr: yet it helped him not.

22 And in the time of his tribulacion did he yet trespassé more against the Lord, (this is King Aház)

23 For he sacrificed vnto the gods of Damascus, which plagued him, & he said, Because the gods of the Kings of Arám helped them, I wil sacrifice vnto them, & they wil helpe me: yet they were his ruine, and of all Israél.

24 And Aház gathered the vessels of the house of God, and brake the vessels of the house of God, and shut vp the dores of the house of the Lord, and made him altars in euerie corner of Ierusalém.

25 And in euerie citie of Iudáh he made hie places, to burne incense vnto other gods, and prouoked to angre the Lord God of his fathers.

26 Concerning the rest of his actes, and all his wayes first and last, beholde, they are written in the boke of the Kings of Iudáh, and Israél.

27 And Aház slept with his fathers, & they buried him in the citie of Ierusalém, but brought him not vnto the sepulchres of the Kings of Israél: and Hezekiáh his sonne reigned in his steade.

CHAP. XXIX.

1. s Hezekiáh reparath the Temple and aduertiseth the Leuites of the corruption of religion. 12 The Leuites reparath the Temple. 20 The King and his princes sacrifice in the Temple. 25 The Leuites sing psalms.

31 The oblation of the people.

Hezekiáh began to reigne, when he was fyue and twentie yere olde, and reigned nine and twentie yere in Ierusalém: and his mothers name was Abiáh the daughter of Zechariáh.

2 King 18.1. Or, Abi.

2 And he did vprightly in the sight of the Lord, according to all that Dauid his father had done.

3 He opened the dores of the house of the Lord in the first yere and in the first moneth of his reigne, and repaired them.

a Which Aház had shut vp. Chap 28.

4 And he brought in the Priests and the Leuites, and gathered them into the East strete,

b This is a notable example for all princes, first to establish the pure religion of God, and to procure that Lord may be honored and serued aright. c Meaning all the idoles, altars, grones & whatsoever was occupied in their seruice, and wherewith the Temple was polluted.

5 And said vnto them, Heare me, ye Leuites: sanctifie now your selues, and sanctifie the house of y Lord God of your fathers, and carye forthe the filthines out of the Sanctuarie.

6 For our fathers haue trespassed, and done euil in the eyes of the Lord our God, and haue forsaken him, and turned away their faces from the Tabernacle of the Lord, & turned their backs.

7 They haue also shut the dores of the porche, and quenched the lampes, and haue nether burnt incense, nor offred burnt offerings in the Sanctuarie vnto the God of Israél,

d He sheweth that the contempt of religion is the cause of all Gods plagues.

8 Wherefore the wrath of the Lord hath bene on Iudáh and Ierusalém: & he hath made them a scatering, a desolacion, and an hissing, as ye se with your eyes.

Or, a adding of the bread and moquette.

9 For lo, our fathers are failé by y sword, and our sonnes, & our daughters, and our wiues are in captiuitie for the same cause.

10 Now I purpose to make a coucnant with the Lord God of Israél, that he may turne away his fierce wrath from vs.

Ebr it is in mine heart

11 Now my sonnes, be not deceiued: for the Lord hath chosen you to stand before him, to serue him, and to be his ministers, and to burne incense.

e He proneth by the iudgements of God vpon those who haue contemned his wordes, that there is no way to auoyde his plagues, but by conforming the selues to his wil. Num. 17.6.

12 ¶ Then the Leuites arose, Maháth the sonne of Amashái, and Ioél the sonne of Azariáh of the sonnes of the Kohathites and of the sonnes of Merari, Kish the sonne of Abdi, and Azariáh the sonne of Iehalelél: and of the Gershonites, Ioáh the sonne of Zimmáh, and Edén the sonne of Ioáh:

13 And of the sonnes of Elizaphán, Shimrí, and Iehiél: & of the sonnes of Asaph, Zechariáh, and Mattanáh:

14 And of the sonnes of Hemán, Iehiél, and Shimei: and of the sonnes of Ieduthún, Shemaiáh and Vzziel.

15 And they gathered their brethren, and sanctified them selues & came according to the commandment of the King, and by the wordes of the Lord, for to cleanse the house of the Lord.

Or, concerning the threser of the Lord.

16 And the Priests went into the inner partes of the house of the Lord, to cleanse it, & brought out all the vncleannes that they founde in the Temple of the Lord, into the courte of the house of the Lord: and the Leuites toke it, to carie it out vnto the broke Kidron.

17 They began the first day of the first moneth to sanctifie it, and the eight day of the moneth came they to the porche of the Lord: so they sanctified the house of the Lord in eight dayes, and in the sixtete day of the first moneth they made an end.

18 Then they went in to Hezekiah the King, and said, We haue cleansed all the house of the Lord and the altar of burnt offering, with all the vessels thereof, & the shewbread table, with all the vessels thereof:

19 And all the vessels which King Ahaz had cast aside when he reigned, and transfessed, haue we prepared and sanctified: and behold, they are before the altar of the Lord.

20 And Hezekiah the King rose early, and gathered the princes of the citie, and went vp to the house of the Lord.

21 And they brought seuen bullockes, and seuen rams, and seuen lames, and seuen hegoates, for a sin offering for the kingdome, and for the sanctuarie, and for Iudah. And he commanded the Priests the sonnes of Aaron, to offer them on the altar of the Lord.

22 So they slew the bullockes, and the Priests receiued the blood, & sprinkled it vpon the altar: they slew also the rams & sprinkled the blood vpon the altar, and they slew the lames, and they sprinkled the blood vpon the altar.

23 Then they brought the hegoates for the sinne offering before the King & the Congregation, and they laied their hands vpon them.

24 And the Priests slew them, & with the blood of them they clesed the altar to reconcile all Israel: for the King had commanded for all Israel the burnt offering & the sinne offering.

25 He appointed also the Leuites in the house of the Lord with cymbales, with violins, and with harpes, according to the commandement of Dauid, and Gad the Kings Seer, and Nathán the Proph. t: for the commandement was by the hand of the Lord, and by the had of his Prophetes.

26 And the Leuites stode with the instruments of Dauid, and the Priests with the trumpets.

27 And Hezekiah commanded to offer the burnt offering vpon the altar: & when the burnt offering began, the song of the Lord began with the trumpets, and the instru-

ments of Dauid King of Israel.

28 And all the Congregation worshipped, singing a song, and they blew the trumpets: all this continued vntil the burnt offering was finished.

29 And when they had made an end of offering, the King and all that were present with him, bowed them selues, and worshipped.

30 The Hezekiah the King & the princes commanded the Leuites to praise the Lord with the wordes of Dauid, and of Asaph the Seer. so they praised with ioye, and they bowed them selues, and worshipped.

31 And Hezekiah spake, and said, Now ye haue consecrate your selues to the Lord: come nere and bring the sacrifices and offerings of praise into the house of the Lord. And the Congregation brought sacrifices, and offerings of praises, and euerie man that was willing in heart, offered burnt offerings.

32 And the number of the burnt offerings, which the Congregation brought, was seuentie bullockes, an hundred rammes, and two hundred lames: all these were for a burnt offering to the Lord:

33 And for purification six hundred bullockes, and thie thousand shepe.

34 But the Priests were to fewe, & were not able to slay all the burnt offerings: therefore their brethren the Leuites did helpe them, til they had ended the worke, & vntil other Priests were sanctified: for the Leuites were more vpright in heart to sanctifie them selues, then the Priests.

35 And also the burnt offerings were many with the fat of the peace offerings and the drinke offerings for the burnt offering. so the seruice of the house of the Lord was set in order.

36 Then Hezekiah reioyced & all the people, that God had made the people so ready: for the thing was done suddenly.

CHAPTER XXX.

1. 13 The keeping of the Pafseouer by the Kings commandement. 6 He exhorteth Israel to turne to the Lord. 18 He prayeth for the people 24 His oblation and the prayer 27 The Leuites blesse the people

1 And Hezekiah sent to all Israel, and Iudah, and also wrote letters to Ephaiim and Manasseh, that they shulde come to the house of the Lord at Ierusalem, to kepe the Pafseouer vnto the Lord God of Israel.

2 And the King and his princes and all the Congregation had taken counsel in Ierusalem to kepe the Pafseouer in the seconde moneth.

3 For they colde not kepe it at this time, because there were not Priests ynow sanctified, nether was the people gathered to Ierusalem.

n Which Dauid had appointed to praise the Lord with

o With that psalme whereof mention is made in Chro 16, 8

p Ebr s'led your hands

p That is, for the holy offerings.

q Meaning, were more zealous to set forward the religion.

r He sheweth that religion can not ptecede, except God touche the heart of the people.

a Meaning all Israel whom Iulgar Pilnee far had not taken away into the captiuitie, 2 King 15, 29. b Though they ought to haue done it in the first moneth, as Exod 12, 18 nom 9, 3, yet if any were not cleane, or els had along torme, they might offer it vnto the secode moneth, as Nom, 9, 10.

f For the pollucious and filth that Ahaz had brought in

g Which contained parte of Marche and Parte of April.

h Offerable where the bread was set in order

i By this manner of speache the Hebrewes meane a certeine diligence & speed, to do a thing, & where there is no delay

Leu. 4, 14.

f For without sprinkling of blood nothing could be sanctified, 1br 9, 21 exod 24, 8

k That is, the King and the Elders, as Leu 4, 15 for they that offered a sinne offering, must lay their hands vpon it, to signify that they had deserved that death, and also that they did consecrate it to God to be thereby sanctified, Exod 29, 10

1. Chro 16, 4.

l This thing was not appointed of man, but it was the commandement of God

m The Psalme which Dauid had appointed to be sung for the dayes giuing,

4 And the thing pleased the King, and all the Congregation.

5 And they decreed to make proclamation throughout all Israël from Beerſheba euen to Dan, that they ſhulde come to kepe the Pässeouer vnto the Lord God of Iſaél at Ieruſalém: for they had not done it of a great time, as it was written.

6 ¶ So the postes went with letters by the commiſſion of the King; and his princes, throughout all Iſraél and Iudáh, and with the commandment of the King, ſaying, Ye childre of Iſraél, turne againe vnto the Lord God of Abraham, Iſhák, and Iſaél, and he wil returne to the remnant that are eſcaped of you, out of the hands of the Kings of Aſſhúr.

7 And be not ye like your fathers, and like your brethren, which trespaſſed againſt the Lord God of their fathers: and therefore he made them deſolate, as ye ſe.

8 Be not ye now ſtiffecked like your fathers, but giue the hád to the Lord & come into his Sãctuarie, which he hath ſanctified for euer, and ſerue the Lord your God, and the ſcarcenes of his wrath ſhal turne away from you.

9 For if ye returne vnto the Lord, your brethren and your children ſhal finde mercie before them that led them captiues, and they ſhal returne vnto this land: for the Lord your God is gracious and merciful, and wil not turne away his face from you, if ye conuert vnto him.

10 ¶ So the postes went from citie to citie through the land of Ephraím and Manaſſéh, euen vnto Zebulún: but they laughed them to ſcoone, and mocked them.

11 Ne ertheles diuers of Aſhét, and Manaſſéh, and of Zebulún ſuomitted them ſelues and came to Ieruſalém.

12 And the hand of God was in Iudáh, ſo that he gave them one heart to do the commandemēt of the King, and of the rulers, according to the worde of the Lord.

13 And there aſſembled to Ieruſalém muche people, to kepe the feaſt of the vnleauened bread in the ſeconde moneth, a very great aſſembly.

14 ¶ And they aroſe, & toke away the altars that were in Ieruſalém: and all thoſe for incenſe toke they away, and caſt them into the broke Kidrón.

15 Afterward they ſawe the Pässeouer the fourteenth day of the ſeconde moneth: and the Priests and Leuites were aſhamed, and ſanctified them ſelues, and broght the burnt offrings into the houſe of the Lord.

16 And they ſtoode in their place after their maner, according to the Law of Moſés the man of God: and the Priests ſprinkled the blood, returned of the hands of the Leuites.

17 Because there were manie in the Congregation that were not ſanctified, therefore the Leuites had the charge of the killing of the Pässeouer for all that were not cleane, to ſanctifie it to the Lord.

18 For a multitude of the people, euen a multitude of Ephraím, & Manaſſéh, Iſſachár & Zebulún had not clenſed them ſelues, yet did eat the Pässeouer, but not as it was written: wherefore Hezekiáh prayed for them, ſaying, The good Lord be merciful toward him,

19 That prepareth his whole heart to ſeek the Lord God, the God of his fathers, though he be not clenſed, according to the purification of the Sanctuarie.

20 And the Lord heard Hezekiáh, & healed the people.

21 And the children of Iſraél that were preſent at Ieruſalém, kept the feaſt of the vnleauened bread ſeuē dayes w̄ great ioye, and the Leuites, and the Priests praised the Lord, day by day, ſinging with lowde instruments vnto the Lord.

22 And Hezekiáh ſpake comfortably vnto all the Leuites that had good knowledge to ſing vnto the Lord: & they did eat in that feaſt ſeuē dayes, & offered peace offrings, & praised the Lord God of their fathers.

23 And the whole aſſembly toke counſel to kepe it other ſeuē dayes. So they kept it ſeuē dayes with ioye.

24 For Hezekiáh King of Iudáh had giuen to the Congregation a thousand bullockes, and ſeuē thousand ſhepe. And the princes had giuen to the Congregation a thousand bullockes, and ten thousand ſhepe: and many Priests were ſanctified.

25 And all the Congregation of Iudáh reioyced with the Priests and the Leuites, & all the Congregation that came out of Iſaél, and the ſtrangers that came out of the land of Iſraél, & that dwelt in Iudáh.

26 So there was great ioye in Ieruſalém: for ſince the time of Salomón the ſonne of Dauid King of Iſraél there was not the like thing in Ieruſalém.

27 Then the Priests and the Leuites aroſe, and bleſſed the people, and their voyce was heard, and their prayer came vp vnto heauen, to his holy habitation.

CHAP. XXXI.

1 The people deſtroye idolatrie. 2 Hezekiáh appointeth Priests & Leuites. 4 And prouideth for their liuing. 13 He ordereth ouerſeers to diſtribute to euery one his portion.

1 And whē all theſe thiſgs were finiſhed, all Iſraél that were founde in ſix cities of Iudáh, went out & brake the images, & cut downe the groues, & brake downe the high places, and the altars through out all Iudáh & Beniamín, in Ephraím alſo and Manaſſéh,

e Erē me end of the land to ſ other, Noren and South

d In ſuche fort and particiō, as God had appointed.

e He wil haue compaſſion on them, and preſerue them.

f Submit your ſelues to the Lord, and rebelle no more.

g God wil not ouerly preferre you, but through your repentance reſtore your brethren, which for their finnes he gaue into the handes of the enemies.

h Though the wicked mocke at the ſeruices of God, by whom he calleth the reuerent, Gen 29, 14, yet the worde ceaſeth not to fruſtifie him. h. o. o. c. t. e. t. of Gods. i. & i. He ſheweth the cauſe why ſome obey & ſome mock at Gods calling, to w. n. b. ca. u. ſ. his Spirit is with the one ſort & men. th. their heart, & the other are left to themſelues.

k Which declareth that we muſt put away thoſe things where with God is offended, beſore we can ſerue him aright.

l ſeing their owne negliēces (who ſhulde haue bene more prompt) & the readines of the people, Chap. 29, 16

m To w. n. of the lambe of the Paſſeouer

n He knew e. ſ. ſarck and ſincere of heart was more agreeable to God, then the obſeruation of theſe ceremonies, & therefore he prayed vnto God to pardon this faulte vnto the people, which did not offend of malice but of ignorance. o That is, did accept the as purified.

p Ebr. ſpake to the heart.

q This great liberalitie declared how Kings, princes & all that y. to whom God hath giuen where with ought to be more ready to beſtow it in ſeruing for the of Gods glory.

r According to that which is written Nū. 6, 23, whē they ſhulde diſaſſeſe the people.

s According to the commandemēt of the Lord, Deut 7, 25, 10th 7, 1. 2. mac 2, 40.

b That is, all they which came to the Palace.

Manasséh, vntil they had made an end: afterward all the childre of Israél returned euerie mā to his possession, into their owne cities.

2 And Hezekiáh appointed the courses of the Priests and Leuites by their turnes, euerie man according to his office, bothe Priests & Leuites, for the burnt offering & peace offerings, to minister & to giue thanks, and to praise in the gates of the courts of the Lord.

c That is, in y Temple where they assembled as in a tent

3 (And the Kings porcion was of his owne substance for the burnt offerings, euen for the burnt offrings of the morning & of the evening, and the burnt offerings for the Sabbaths, and for the new moones, & for the solemn feastes, * as it is written in the Law of the Lord)

2 Chron. 28. 1. & 9.

4 He commañded also the people that dwelt in Ierusalém, to giue a parte to the Priests, and Leuites, that they might be encouraged in the Law of the Lord.

d The tithes & first frutes for the maintenance of y Priests and Leuites

¶ And whé the commañdment was spred, the children of Israél broght abundance of first frutes, of corne, wine, & oyle, & homie, & of all the increase of the field, and the tithes of all things broght they abundantly.

e That their vioules might not be intangled with profusion of worldly things but y they might wholly & cheerfully serue the Lord

6 And the children of Israél & Iudáh that dwelt in y cities of Iudah, they also broght the tithes of bullocks and shepe, and the holy tithes w were cōsecrate vnto y Lord their God, & laid them on many heapes.

f Which they had dedicate to the Lord by a voice

7 In the third moneth they began to laye the fundacion of the heapes, and finished them in the seuent moneth.

g For the relief of the Priests, Leuites, widows, pupill s, fatherlesse, strangers & such as were in necessitie

8 ¶ And when Hezekiáh & the princes came, and sawe the heapes, they blessed the Lord and his people Israél.

h They praised the Lord, and prayed for all prosperitie to his people

9 And Hezekiáh questioned w the Priests and the Leuites concerning the heapes.

10 And Azariáh y chief Priest of the house of Zadók answered him, & said, Since the people begā to bring the offerings into the house of the Lord, we haue eaten & haue bene satisfied, & there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

i He sheweth that this plentiful liberalitie is expedient for y maintenance of the ministers, and that God therefore prospereth his people, & increaseth by his blessing that which is giue.

11 ¶ And Hezekiáh cōmāded to prepare chambers in the house of the Lord: and they prepared them,

12 And caried in the first frutes, and the tithes, & the dedicate things faithfully: & ouer the was Conaniáh the Leuite, y chief, and Shimeí his brother the seconde.

13 And Iehiél, and Azaziáh, & Náhath, & Afahél, & Ierimóth, and Izabád, and Eliél, and Ismachiáh, and Máhath, and Benaiáh were ouerseers by the appointment of Conaniáh, and Shimeí his brother, & by the cōmādemēt of Hezekiáh the King, and of Azariáh the chief of the house of God.

124 by the hand.

14 And Koré the sone of Imnáh the Leuite porter toward the East, was ouer the things y were willingly offered vnto God, to distribute the oblations of the Lord, & the holy things that were consecrate.

15 And at his hand were Edén, & Miniamín, & Isihúa, & Semaiah, Amariáh, and Shechaniáh, in the cities of the Priests, to distribute with fidelitie to their brethré by courses, bothe to the great and small,

16 Their daily porcion: beside their generacion being males & from thre yere olde and aboue, euen to all that entered into the house of the Lord to their office in th charge, according to their courses:

k Who had also a portion & allowance in this distribution.

17 Bothe to the generaciō of the Priests after the house of their fathers, & to the Leuites from twentie yere old & aboue, according to their charge in their courses:

18 And to the generacion of all their children, their wiues, & their sonnes and their daughters throughout all the Congregation: for by their fidelitie are they partakers of the holy things.

l Mean'g, that ether by the faithful distributions of the officers, euerie one had their parte in the things that were offered, or is that their wiues & childre were relieved, because the Leuites were faithful in their office, and so depended on them.

19 Also to the sonnes of Aatón, the Priests, which were in y fields & suburbs of their cities, in euerie citie the men that were appointed by names, shulde giue porcions to all the males of the Priests, and to all the generacion of the Leuites.

20 And thus did Hezekiáh throughout all Iudáh, and did wel, and vprightly, & truly before the Lord his God.

21 And in all the workes that he began for the seruice of the house of God, bothe in the Law and in the commañdemēt, to seke his God, he did it with all his heart, & prospered.

CHAP. XXXII.

1 Sannherib smadeth Iudáh. 2 Hezekiáh prepareth for the warre 3 He exhorteth the people to put their trust in the Lord 4 Sannherib blasphemeth God. 5 Hezekiáh prayeth 6 The Angel destroyeth the Assyrians, and the King is slaine 7 Hezekiáh is not thankfull toward the Lord. 8 His death.

1 After these things faithfully described, Sannherib King of Asshúr came and entered into Iudáh, and besieged the strong cities, & thought to winne them for him selfe.

2 King 18. 13. & as 30. 1. eccles. 48. 20. 1 E. r. bragg th. m. 77.

2 When Hezekiáh sawe that Sannherib was com: & that his purpose was to fight against Ierusalém,

1 Ebr. face

3 Then he took counsel with his princes and his nobles, to stoppe the water of the fountains without the citie: and they did helpe him.

4 So many of the people assembled them selues, and stopt all the fountains, and the riuier that ran through the middes of the countrey, saying, Why shulde the Kings of Asshúr come, and finde muche water?

He be war 5
fringed

a He made a
double wall
b Read 2 Sam
5:9
c Some read,
swords or
daggers.

He spake so
their heart.

d That is, the
power of man
e This declar-
eth that Eze-
kiáh did euer
put his trust in
God, and yet
made him selfe
strong and
ved, lawfull
meanes, lest he
shulde seeme
to tempt God;
3 Kin. 18, 17,
f While he be-
sieged La-
chish.

g Thus y wic-
ked put no dif-
ference betwe-
ne true reli-
gion & false,
God & idoles:
for Hezekiah
onely destroy-
ed idolatrie &
placed true re-
ligion thus y
Papists slander
the seruants of
God for when
they destroy
idolatrie, they
say that they
abolish reli-
gion
h This is his
blasphemie, y
he wil com-
pare the true
God to vile i-
doles
i When man
hath prosper-
ed, he swell-
eth in pride
and thinketh
him selfe able
to resist and
ouercome euē
God him selfe.
k Herein we
see that when y
wicked speake
euil of the ser-
uants of God,
they care not
to blaspheme
God him selfe,
for if they fea-
red God, they
woulde loue his
seruants.

And he toke courage, and buylt all the broken wall, and made vp the towres, & another wall without, & repared a Milló in the b citie of Daurd, and made many c dartes and shields.

And he set captaines of warre ouer the people and assembled them to him in the broad place of the gate of the citie, and

spake comfortably vnto them, saying,

Be strong and couragious: feare not, neither be afraid for the King of Asshur, neither for all the multitude that is with him: for there be mo with vs, then is with him.

With him is an arme of flesh, but with vs is the Lord our God for to helpe vs, and to fight our battels. Then the people were confirmed by the wordes of Hezekiah King of Iudáh.

After this, did Sanneherib King of Asshur send his seruants to Ierusalém (while he was against Lachish, and all his dominion with him) vnto Hezekiah King of Iudáh and vnto all Iudáh that were at Ierusalém, saying,

Thus saith Sanneherib the King of Asshur, Wherein do ye trust, that ye wil remaine in Ierusalém, during the siege?

Doeth not Hezekiah entice you to giue ouer your selues vnto death by famine & by thirst, saying, The Lord our God shal deliuer vs out of the hand of the King of Asshur?

Hath not y same Hezekiah take awaie his hie places and his altars and commāded Iudáh and Ierusalém, saying, Ye shal worship before one altar, and burne incense vpon it?

Knowe ye not what I and my fathers haue done vnto all the people of other countreies? Were the gods of the nations of other lands able to deliuer their land out of mine hand?

Who is he of all the gods of those nations (that my fathers haue destroyed) that colde deliuer his people out of mine hand? that your God shulde be able to deliuer you out of mine hand?

Now therefore let not Hezekiah deceiue you, nor seduce you after this sorte, neither beleue ye him: for none of all y gods of any nation or kingdome was able to deliuer his people out of mine hand and out of y hand of my fathers: how muche lesse shal your gods deliuer you out of mine hand?

And his seruantes spake yet more against the Lord God, & against his seruant Hezekiah.

He wrote also letters, blaspheming the Lord God of Israél and speaking against him, saying, As the gods of the nations of other countreies colde not deliuer their peo-

ple out of mine hand, so shal not the God of Hezekiah deliuer his people out of mine hand.

Then they cryed with a loude voyce in the Iewes speache vnto the people of Ierusalém that were on the wall, to feare the Lord and to astonish them, that they might take the citie.

Thus they spake against the God of Ierusalém, as against the gods of the people of the earth, euen the workes of mans hands,

But Hezekiah the King, and the Prophet Isaiáh the sonne of Amoz, prayed against this and cryed to heauen.

And the Lord sent an Angel which destroyed all the valiant men, and the princes and captaines of the hoste of the King of Asshur: so he returned with shame to his owne land. And when he was come into the house of his god, they that came forth of his owne bowels, slewe him there with the sworde.

So the Lord saved Hezekiah and the inhabitants of Ierusalém from the hand of Sanneherib King of Asshur, and from the hand of all other, and maintained the on euerie side.

And many broght offerings vnto the Lord to Ierusalém, and presents to Hezekiah King of Iudah, so that he was magnified in the sight of all nacions from thence forth.

In those dayes Hezekiah was sicke vnto the death, and prayed vnto the Lord, who spake vnto him, and gaue him a signe.

But Hezekiah did not rendre accordig to the rewarde bestowed vpon him: for his heart was lift vp, and wrath came vpon him, and vpon Iudáh and Ierusalém.

Notwithstanding Hezekiah humbled him selfe (after that his heart was lifted vp) he and the inhabitants of Ierusalém, and the wrath of the Lord came not vpon them in the daies of Hezekiah.

Hezekiah also had exceedig muche riches & honour, & he gate him treasures of siluer, & of golde, and of precious stones, & of swete odours, and of shields, and of all pleasant vessels:

And of store houses for the increase of wheat, and wine and oyle, and stalles for all beastes, and rowes for the stables.

And he made him cities, and had possession of shepe and oxen in abundance: for God had giuen him substance exceeding muche.

This same Hezekiah also stopped the vpper water springs of Gihon, and led the streight vnderneath toward y citie of Dauid Westward. so Hezekiah prospered in all his workes.

1 Their wordes are writtē
2 King 18, 17.

m Which wor-
re moued, made
de and authorize
by man
n This shew-
eth what is y
b. st refuge in
all troubles &
dangers.

o To the nom-
ber of an hun-
dred thouse-
score and five
thousand, as
2 King 19, 35
p Ebr. with shame
of face.
q Mcanig. Ad-
ramélech, and
Sarrezer his
tonnes.

r Or gouerned.

q Thus after
trouble, God
sendeth comfort
to all them y
patiently waite
on him, and cō-
fessyth their
trust in his
mercies

2. King 20, 1.

isa. 38, 1

r To confirme
his faith in
Gods promes,
who declared
so him by his
Prophet that
his life shoulde
be prolonged
fiftene yere
s He was lift-
red vp with y
pride of his va-
dour & trea-
sures & the-
wed them for an
offertion to
the ambassa-
dours of Baby-
lon.

u Or, ranges, and
partitions.
v Or, packets.

t Which also
was called Si-
loé, whereof
mention is ma-
de 1sa 36,
10h 9, 7.

u Here we see the cause, why the faithful are tempted, & as to trye whether they haue faith or no, and that they may see the preiudice of God, who suffreth them not to be overcome by tentations, but in their weaknes manifesteth strength.

31 But because of the ambassadours of the princes of Babel, which sent vnto him to enquire of the wondre that was done in the land, God left him to trye him, & to knowe all that was in his heart.
32 Concerning the rest of the actes of Hezekiah, and his goodnes, beholde, they are written in the vision of Ishaiah the Prophet, the sonne of Amoz, in the booke of the Kings of Iudah and Israél.
33 So Hezekiah slept with his fathers, and they buryed him in the highest sepulchre of the sonnes of Dauid: and all Iudah and the inhabitants of Ierusalém did him honour at his death. and Manasséh his sonne reigned in his stead.

CHAP. XXXIII.

1 Manasséh an idolater 9 He causeth Iudah to erre.
11 He is led away prisoner into Babylon. 12 He prayeth to the Lord, and is deliuered 14 He abolissheth idolatrie, 16 And setteth vp true religion 20 He dyeth and Amón his sonne succedeth, 24 Whome his owne seruants slay.

2. King. 21. 1.

Deut. 18. 9.

2 King. 18. 4.
Iere 32. 34

2. King 21. 5.

2 Read 2 King 16. 3.

2 King 8. 29.
Et 9. 1. 2 King 7. 10. Et 21. 7.

2 Sam. 7. 10.

b By the charge giue to Moses.

1 Manasséh was twelue yere olde, * whē he began to reigne, and he reigned fiue and fiftie yere in Ierusalém:
2 And he did euil in the sight of the Lord, like the abominacions of the heathen, * whome the Lord had cast out before the children of Israél.
3 For he went backe and buylt the hie places, * which Hezekiah his father had broken downe: * and he set vp altars for Baalim, and made groues, and worshiped all the hoste of the heauen, and serued them.
4 Also he buylt altars in the house of the Lord, whereof the Lord had said, * In Ierusalém shall my Name be for euer.
5 And he buylt altars for all the hoste of the heauē in the two courtes of the house of the Lord.
6 And he caused his sonnes to passe through yē fyre in the valley of Ben-hinnom: he gaue him selfe to witchcraft and to charming, and to sorcerie, and he vsed them that had familiar spirits, and soothsayers: he did verie much euil in yē sight of the Lord to angre him.
7 He put also the karued image, which he had made, in the house of God: whereof God had said to Dauid and to Salomón his sonne, * In this house & in Ierusalém, which I haue chosen before all the tribes of Israél, wil I put my Name for euer,
8 Nether wil I make the foote of Israél to remoue any more out of the land which I haue appointed for your fathers, so that they take hede, & do all that I haue commanded them, according to the Law and statutes and iudgements by the hand of Mosés.
9 So Manasséh made Iudah and the inhabitants of Ierusalém to erre, & to do worse then the heathen, whome the Lord had

destroyed before the children of Israél.
10 ¶ And the Lord spake to Manasséh & to his people, but they wolde not regarde.
11 Wherefore the Lord broght vpon them the captaines of the hoste of the King of Asshur, which toke Manasséh & put him in fetters, and bounde him in chaines, and carryed him to Babel.
12 And when he was in tribulaciō, he prayed to the Lord his God, and humbled him selfe greatly before yē God of his father,
13 And prayed vnto him, and God was entreated of him, and heard his prayer, and broght him againe to Ierusalém into his kingdome: the Manasséh knewe that the Lord was God.
14 Now after this he buylt a wall without the citie of Dauid, on the Westside of Gihon in the valley, eue at the entrie of the fish gate, & compassed about Ophél, and raised it very hie, and put captaines of warre in all the strong cities of Iudah.
15 And he toke away the strange gods and the image out of the house of the Lord, and all the altars that he had buylt in the mount of the house of the Lord, and in Ierusalém, and cast them out of the citie.
16 Also he prepared the altar of yē Lord, and sacrificed thereon peace offerings, and of thankes, and commanded Iudah to serue the Lord God of Israél.
17 Neuertheles the people did sacrifice still in the hie places, but vnto yē Lord their God.
18 ¶ Concerning the rest of the actes of Manasséh, and his prayer vnto his God, and the wordes of the Seers, that spake to him in the Name of the Lord God of Israél, beholde, they are written in the boke of the Kings of Israél.
19 And his prayer and how God was intreated of him, and all his sinne, and his trespassse, and the places wherein he buylt hie places, and set groues and images (before he was humbled) beholde, they are written in the boke of the Seers.
20 So Manasséh slept with his fathers, and they buryed him in his owne house: and Amón his sonne reigned in his stead.
21 ¶ Amón was two and twentie yere olde, when he began to reigne, and reigned two yere in Ierusalém.
22 But he did euil in the sight of the Lord, as did Manasséh his father. for Amón sacrificed to all the images, which Manasséh his father had made, and serued them,
23 And he humbled not him selfe before the Lord, as Manasséh his father had humbled him selfe: but this Amón trespassed more and more.
24 And his seruants * conspired against lum, and slewe him in his owne house.

c Meaning, by his Prophetes, but their hearts were not touched to beleue & repene without the preaching of the worde taketh no place.

d Thus afflicted giveth vnderstanding for he that hateth God in his prosperitie, now in his miserie he seeketh vnto him

e Read Chap. 33. 30.
f Read Chap. 27. 31.

g Which Salomon had caused to be made.

h Thus by ignorance they were deceiued thinking it not to kepe the altars, so that they worshiped God: but it is idolatrie to worship God anie otherwise then he hath appointed. Which albeit that it is not contained in the Hebrew, yet because it is here mentioned & is written in the Greke, we haue placed it in yē end of this boke.

k Because he had so horribly offended against yē Lord, they did not blyve him in yē citie, whiches of the Kings, but in the garden of the Kings house.

2. King. 21. 27

25 But the people of the land slewe all the that had conspired against King Amón: and the people of the land made Iosiah his sonne King in his stead.

CHAP. XXXIII.

1 Iosiah destroyeth the idoles, & And restoreth the Temple. 14 The booke of the Lawe is founde. 21 He sendeth to Huldáh the propheteesse for counsell. 27 God heareth his prayer. 31 He maketh a covenant with God.

2 King. 22. 1

Iosiah was eight yere olde whē he began to reigne, and he reigned in Ierusalem one and thirtie yere.

a He followed David in all points that he followed the Lord.

2 And he did vprightly in the sight of the Lord, and walked in the wayes of David his father, and bowed nether to the right hand nor to the left.

b When he was but thirte yere olde, he shewed him selfe zealous of Gods glorie, & at twētie yere olde he abolished idolatrie and restored true religion. Which sheweth that he wolde see the reformation of his owne cōs.

3 And in the eight yere of his reigne (when he was yet a childe) he began to seke after the God of David his father: and in the twelfth yere he began to purge Iudáh, and Ierusalem from the hie places, and the groues, and the kerued images, and molten images:

4 And they brake downe in his sight the altars of Baalím, and he caused to cut downe the images that were on hie vpon them: he brake also the groues, & the kerued images, and the molten images, and stampd them to poudre, and strowed it vpon the graues of them that had sacrificed vnto them.

d Read 2. King. 23. 16.

5 Also he burnt the bones of the Priests vpon their altars, and purged Iudáh and Ierusalem.

6 And in cities of Manasséh, & Ephráim, and Simeón, euen vnto Naphtalí, with their maules they brake all rounde about.

e This great zeale of this godlie King of holie Ghost teacheth for the as an example & paterne to other Kings & rulers, to seeke the what God requireth of them.

7 And when he had destroyed the altars and the groues, and had broken and stampd to poudre the images, and had cut downe all the idoles throughout all the land of Israél, he returned to Ierusalem.

2 King. 23. 3.

8 ¶ Then in the eightente yere of his reigne when he had purged the land and the Temple, he sent Shaphán the sonne of Azaliáh, and Maaseáh the gouernour of the citie, and Ioáh the sonne of Ioaház the recorder, to repara the house of the Lord his God.

10, the returned to Ierusalem, meaning, Shaphán, &c.

9 And when they came to Hilkiáh the hie Priest, they deliuered the money that was brought into the house of God, which the Leuites that kept the dore, had gathered at the hand of Manasséh, and Ephráim, & of all the residue of Israél, and of all Iudáh and Beniamín, and of the inhabitánts of Ierusalem.

10 And they put it in the hands of them that shulde do the worke & had the ouersight in the house of the Lord: and they gaue it to the workemen that wrought in the house of the Lord, to repara & amende the house.

11 Euen to the workemen & to the buylders gaue they it, to bye hewed stone and timber for couples & for beames of the houes, which the Kings of Iudáh had destroyed.

f For there were many porcions and pieces annexed to the Temple. g Meaning, they were in such a credit for their fidelitie, that they made none account of that which they receiued. 2. King. 22. 9.

12 And the men did the worke & faithfully, and the ouerscers of them were Iaháh and Obadiáh the Leuites, of the children of Merarí, and Zecharíah, and Meshulám, of the children of the Kohathites to set it forward: and of the Leuites all that colde skil of instruments of musike.

13 And they were ouer the bearers of burdes, and them that set forwarde all the workemen in euerie worke: and of the Leuites were scribes, & officers and porters.

14 ¶ And when they brought out the money that was brought into the house of the Lord, Hilkiáh the Priest founde the booke of the Lawe of the Lord giuen by the hád of Moses.

h Read 2. King. 22. 8.

15 Therefore Hilkiáh answered and said to Shaphán the chanceler, I haue founde the booke of the Lawe in the house of the Lord: and Hilkiáh gaue the booke to Shaphán.

16 And Shaphán caryed the booke to the King, and brought the King worde againe, saying, All that is committed to the hand of thy seruants, that do they.

i For the King was commanded to haue continually a copie of this booke, & to read therein day & night. Deut. 17. 18.

17 For they haue gathered the money that was founde in the house of the Lord, and haue deliuered it into the hands of the ouerscers, and to the hands of the workemen.

18 Also Shaphán the chanceler declared to the King, saying, Hilkiáh the Priest hath giuen me a booke, & Shaphán read it before the King.

19 And when the King had heard the wordes of the Lawe, he tare his clothes.

k For sorrow that the worde of God had bene so long suppressed, and the people kept in ignorance, considering alio the curtes contained therein against theire greuous.

20 And the King commanded Hilkiáh, and Ahikám the sonne of Shaphán, & Abdón the sonne of Micáh, & Shaphán the chanceler, and Asaiáh the Kings seruant, saying,

21 Go and enquire of the Lord for me, and for the rest in Israél and Iudáh, concerning the wordes of this booke that is founde: for great is the wrath of the Lord that is fallen vpon vs, because our fathers haue not kept the worde of the Lord, to do after all that is written in this booke.

22 Then Hilkiáh and they that the King had appointed, went to Huldáh the propheteesse the wife of Shallúm, the sonne of Tokháth, the sonne of Hasráh keeper of the wardrobe (and she dwelt in Ierusalem within the colledge) and they communed herewith her.

l Thus the godlie do not only lament their owne sinnes, but also that their fathers and predecessors haue offended God.

23 And she answered them, Thus saith the Lord God of Israél, Telle the man that sent you to me,

m Thus the Kings. n Read herof 2 King. 22. 15. o 1. King. 12. to the King.

24 Thus saith the Lord, Beholde, I wil bring euil vpon this place, and vpon the inhabitants thereof, *euē* all the curses, that are written in the boke which they haue red before the King of Iudáh:

25 Because they haue forsáké me, and burnt incēse vnto other gods, to angre me with all the workes of their *P* hands, therefore shal my wrath fall vpon this place, & shal not be quenched.

26 But to the King of Iudáh, who sent you to enquire of the Lord, so shal ye say vnto him, Thus saith the Lord God of Israél, The wordes which thou hast heard, *shal come to passe.*

27 But because thine heart did *not* melt, and thou didest humble thy self before God, whē thou heardest his wordes against this place and against the inhabitants thereof, and humbledst thy self before me and taicst thy clothes, and weptest before me, I haue also heard it, saith the Lord.

28 Beholde, I wil gather thee to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shal not see all the euil, which I wil bring vpon this *r* place, and vpon the inhabitants of the same. Thus they brought the King worde againe.

29 ¶ Then the King seat and gathered all the Elders of Iudah and Ierusalém.

30 And the King went vp into the house of the Lord, and all the men of Iudáh, and the inhabitants of Ierusalém, and the Priests and the Leuites, and all the people frō the greatest to the *s* smallest, and he red in their eares all the wordes of the boke of the couenant that was founde in the house of the Lord.

31 And the King stode by his pillar, and made a couenant before the Lord, to walke after the Lord, and to kepe his commādements, and his testimonies, and his statutes, with all his heart, and with all his soule, & *ÿ* he wolde accomplish the wordes of the couenant written in the same boke.

32 And he caused all that were founde in Ierusalém, and Beniamín to stand to it: & the inhabitants of Ierusalém did according to the couenant of God, *euē* the God of their fathers.

33 So Iosiah toke away all the abominations out of all the countreys that pertained to the children of Israél, and compelled all *r* that were found in Israél, to serue the Lord their God: so all his daies they turned not backe from the Lord God of their fathers.

CHAP. XXXV.

Iosiah kepeth the Paffeouer. 2 He setteth for the Gods seruice. 20 He fighteth against the King of Egypt, & dyeth. 24 The people be wayle him.

Moreouer *r* Iosiah kept a Paffeouer vnto the Lord in Ierusalém, & they

slawe the *a* Paffeouer in the fourtente day of the first moneth.

2 And he appointed the Priests to their charges, and encouraged them to the seruice of the house of the Lord,

3 And he said vnto *ÿ* Leuites, that *b* taught all Israél and were sanctified vnto *ÿ* Lord, Put the holy Arke in the house which Salomón the sonne of Daud King of Israél did buyld: it *shal* be no more a *c* burden vpon your shulders: serue now the Lord your God and his people Israél,

4 And prepare your selues by the houses of your fathers according to your courses, as *r* Daud the King of Israél hath written, & according to the writing of Salomón his sonne,

5 And stand in the Sanctuarie according to the diuisiō of the families of your brethren *o* the children of the people, and after the diuision of the familie of the Leuites:

6 So kil the Paffeouer, and sanctifie your selues, and *d* prepare your brethren that they may do according to the worde of the Lord by the hand of Mosés.

7 Iosiah also gaue to the *r* people shepe, lābes and kiddes, all for the Paffeouer, *euē* to all that were present, to the number of thirty thousand, & thre thousand bullockes: these were of the Kings substance.

8 And his princes offered willingly vnto the people, to the Priests & to the Leuites: Hilkiáh, and Zechariáh, and Iehiél, rulers of the house of God, gaue vnto *ÿ* Priests for the Paffeouer, *euē* two thousand and six hundred shepes, & thre hundred bullockes.

9 *c* Conaniáh also and Shemaáh and Nathanaél his brethren, and Hashabrah and Iehiél, & Iozabád, chief of the Leuites gaue vnto the Leuites for the Paffeouer, syue thousand shepes, & syue hundred bullockes.

10 Thus the seruice was prepared, and the Priests stode in their places, also the Leuites in their ordres according to the Kings commandement:

11 And they slawe the Paffeouer, & *ÿ* Priests sprinkled the blood with their hands, & the Leuites slayed them.

12 And they toke away *ÿ* burnt offering to giue it according to the diuisions of the families of the children of the people, to offer vnto the Lord, as it is written in the boke of Mosés, & so of *ÿ* bullockes.

13 And *r* they roasted the Paffeouer with fyre, according to the custome, but the sanctified things they sod in pottes, panns, and caulderns, & distributed them quickly to all the people.

14 Afterwarde also they prepared for the selues & for the Priests: for the Priests the fonnēs of Aarón were occupied in offering of burnt offerings, & the fat vntil night there, for the Leuites prepared for the selues, &

p This she speaketh in contempt of the idolaters, who contrarie to reason and nature maketh a god, which they haue made, and framed with their owne hands. *q* This declarereth what is the end of Gods threatnings, to call his to repentance, & to assure the vnrepentant of their destruction.

r It may appeare that very fewe were touched wth true repentance, seeing that God spared the for a time onely for the Kings sake.

s Forasmuch as neither vñg nor old colfe be excepted frō the curses co-gained therein, if they did transgress, he knewe it appertained to all & was his duetie to see it red to all sortes, that euery one might learne to obeye those punishments by seruing God aright.

t Because he had charge ouer all & must answer for euery one that perished, he thought it his duetie to see *ÿ* all th^{is} de make profession to receive the worde of God.

King 23, 21

a The Scripture vñg in sundrie places to call the lambe the Paffeouer, which was but the signe of *ÿ* Paffeouer, because in all sacraments the signes haue the names of the things which are signified. *b* So that the Leuites charge was not onely to minister in *ÿ* Temple, but also to instruct the people in the worde of God. *c* As it was before the Temple was buyld: it referreth your office onely now to teache the people, & to praise God. *Chro 23. 26. Or, the people.*

d Exhorte euery one to examine their selues, that they be not vnmet to eat of the Paffeouer *ÿ* the fonnēs of the people.

e So *ÿ* euery one, a part of all sortes gaue of that they had a liberal portio to the seruice of God.

f Meaning of *ÿ* labo, which was called the Paffeouer for onely *ÿ* Priests might sprinkle, and in necessitie the Leuites might kepe the sacrifice. *g* They referre to the people that was not expedient to be roasted, that euery one might offer a piece of fyre, and so haue his portion. *Exod 12. 8.*

for the Priests the sonnes of Aarón.

1. Chron. 23. 3.

h Meaning herby his Prophet, because he appointed the Psalms & prophesies & were to be sung

15 And the singers the sonnes of Asaph stode in their standing * according to the commandement of Dauid, and Asaph, and Hemán, and Jeduthún the Kings h Seer: and the porters at euerie gate, who might not departe from their seruice: therefore their brethren the Leuites prepared for them.

16 So all the seruice of the Lord was prepared the same day, to kepe the Passeouer, and to offer burnt offrings vpon the altar of the Lord, according to the commandement of King Iosiah.

17 And the childre of Israél that were present, kept the Passeouer the same time, and the feast of the vnleauened bread seuen dayes.

18 And there was no Passeouer kept like that, in Israél, from the dayes of Samuél the Prophet: nether did all y Kings of Israél kepe suche a Passeouer as Iosiah kept, and the Priests and the Leuites, & all Iudáh, and Israél that were present, and the inhabitants of Ierusalém.

h. Ebr. founde.

i Which was in the six and twentieth yere of his age

2. King. 23. 29 k Which was a cite of the Assyrians, and Iosiah fearing lest he passing through Iudáh, wolde haue taken his kingdome, made warre against him and consulted not the Lord
*Or, Emphrases.
h. Ebr. of my house.

19 This Passeouer was kept in the eightente yere of the reigne of Iosiah.

20 ¶ After all this, when Iosiah had prepared the Tēple, Nechó King of Egypt came vp to fight against k Carchemish by Peráth, and Iosiah went out against him.

21 But he sent messengers to him, saying, What haue I to do with thee, thou King of Iudáh? I come not against thee this day, but against the house of mineemie, and God commanded me to make haste: leaue of to come against God, which is with me, lest he destroye thee.

22 But Iosiah wolde not turne his face frō him, but i chāged his apparel to fight with him, and hearkened not vnto the wordes of Nechó, which were of the mouth of God, but came to fight in the valley of Megiddó.

23 And the shoters shot at King Iosiah: the King said to his seruants, Cary me away, for I am very sicke.

24 So his seruants toke him out of that charret, & put him in the seconde charret which he had, and when they had broght him to Ierusalém, he dyed, and was buried in the sepulchres of his fathers: and all Iudáh and Ierusalém m mourned for Iosiah.

m The people so much lamented y losse of this good King, that after whē there was anye great lamentation, this was spokē of as a proverbe, read Zach. 12. 11

n Which some thinke Ieremie made, when he lamenteth the state of the Church after this Kings death.

25 And Ieremiáh lamented Iosiah, and all singing men and singing women mourned for Iosiah in their lamentacions to this day, and made the same for an ordinance vnto Israél: and beholde, they be written in the n lamentacions.

26 Concerning the rest of the actes of Iosiah and his goodnes, doing as it was writē in the Law of the Lord,

27 And his dedes, first and last, beholde, they are written in the boke of the Kings of Israél and Iudáh.

CHAP. XXXVI.

1 After Iosiah, reigned Iehoaház, 4 After Iehoaház, Iehoiakim. 8 After him Iehoiachin. 11 After him, Zedekiah. 14. 17 In whose time all the people were caryed away to Babel for contemning the admonitions of the Prophetes. 22 And were restored againe the seuentieth yere after by King Cyrus

1 Then * the people of the land toke Iehoaház the sonne of Iosiah, and made him Kíng in his fathers stead in Ierusalém. 2 Iehoaház was thre and twentie yere olde when he began to reigne, and he reigned thre a months in Ierusalém.

2 King. 23. 30

3 And the King of Egypt toke him away at Ierusalém, and condemned the land in an b hundred talents of siluer, & a talent of golde.

a For thre moneths after y death of Iosiah came Necho to Ierusalem & so the plague began, which Huldáh & the Prophetes forewarned shulde come vpon Ierusalém

b To pay this as a yerely tribute.

4 ¶ And the King of Egypt made Eliakim his brother King ouer Iudáh and Ierusalém, and turned his name to Iehoiakim: and Nechó toke Iehoaház his brother, and caryed him to Egypt.

5 Iehoiakim was fyue and twentie yere olde when he began to reigne, and he reigned eleuen yere in Ierusalém, and did c euil in the sight of the Lord his God.

c Because he, and the people turned not to God by his first plague, he broght a newe vpon him, and at length rooted them out.

6 Against him came vp Nebuchadnezzár King of Babel, & bounde him with chaines to carye him to Babel.

7 Nebuchadnezzár also * caryed of y vessels of the house of the Lord to Babel, and 2. King. 24. 13 put them in his Temple at Babel.

8 Concerning the rest of the actes of Iehoiakim, and his abominaciōs which he did, & d that which was founde vpo him, beholde, they are written in the boke of the Kings of Israél and Iudáh, & Iehoiachin his sonne reigned in his steade.

d He meaneth superstitious markes which were founde vpon his bodie, when he was dead: w^{ch} thing declared how depely idolatrie was rooted in his heart, seeing he bare the markes in his flesh.

9 ¶ Iehoiachin was e eight yere olde when he began to reigne, and he reigned thre moneths and ten dayes in Ierusalém, and did euil in the sight of the Lord.

e That is, he began his reigne at eight yere olde, and reigned ten yeres when his father was a-live, and after his fathers death, which was the eightente yere of his age, he reigned alone thre moneths and ten dayes

10 And when the yere was out, King Nebuchadnezzár sent and broght him to Babel with the precious vessels of the house of the Lord, and he made Zedekiah his brother King ouer Iudáh and Ierusalém.

11 Zedekiah was one and twētie yere olde, whē he began to reigne, and reigned eleuē yere in Ierusalém.

f King 24. 19

12 * And he did euil in the sight of y Lord his God, and humbled not him self before Ieremiáh the Prophet at the commandement of the Lord,

13 But he rebelled moreover against Nebuchadnezzár, which had cause d him to sweare by God: and he hardened his necke & made his heart obstinate that he might not returne to the Lord God of Israél.

2 King 24. 19

14 All the chief of the Priests also and of the people trespassed wonderfully, according

¶ By the hād of his
By this phra- se meaneth of- ten times and diligently, as Iere 11,7 25,3, & 4,26, & 32, 11.

¶ Til God wolde no longer suffer their finnes, but muste nedes punish them
Whether they sūd, thinking to haue bene saued for the holines there- of

Which is not because God approach him which yet is the minister of his iustice, but because God wolde by his iuste iudgemēt punish this people for this King was led with ambi- tion and vaine glorie, where- unto were toy- ned furie and crueltie there- fore his worke was condēna- ble, notwithstanding it was iuste and holy on Gods parte, who vied this wicked instru- ment to decla- ge his iustice.

This prayer is not in the E- brewe, but is translated out of the Greke.

¶ Thou hast promised that repentance shal be the way for the to returne to thee
¶ He speaketh this in cōpa- rison of him selfe & those holy fathers which haue th. 11. cōmē- dation in the Scriptures, so that in respect of him selfe he calleth their finnes no- thing, but attri- buteth vnto them righte- ou soues

ding to all the abominacions of the hea- then, and polluted the house of the Lord which he had sanctified in Ierusalém.

15 Therefore the Lord God of their fa- thers sent to the by his messengers, ris- ing early and sending: for he had compas- sion on his people, and on his habitacion.

16 But they mocked the messengers of God and despised his wordes, and misused his Prophetes, vntil the wrath of the Lord a- rose against his people, and til there was no remedie.

17 For he broght vpon them the King of the Caldeans, who slewe their yong men with the sworde in the house of their Sā- tuaric, and spared nether yong man, nor virgine, ancient, nor aged. God gaue all into his hand,

18 And all the vessels of the house of God great & small, and the treasures of the house of the Lord, and the treasures of the King, and of his princes: all these caryed he to Babel.

19 And they burnt the house of God, and brake downe the wall of Ierusalém, and burnt all the palaces thereof with fyre, &

all the precious vessels thereof: to de- stroye all.

20 And they that were left by the sworde, caryed he away to Babel, and they were ser- uants to him and to his sonnes, vntil the kingdome of the Persians had rule,

21 To fulfil the worde of the Lord by the mouth of Ieremiáh, vntil the lād had her fill of her Sabbaths: for all the dayes that she lay desolate, she kept Sabbath, to fulfil seuentie yeres.

22 ¶ But in the first yere of Cyrus King of Persia (when the worde of the Lord, spoken by the mouth of Ieremiáh, was finished) the Lord stirred vp the spirit of Cyrus King of Persia, and he made a proclama- tion through all his kingdome, and also by writing, saying,

23 Thus sayth Cyrus King of Persia, All the kingdomes of the earth hath the Lord God of heauen giuen me, and he hath commanded me to buyld him an house in Ierusalém, that is in Iudáh. Who is among you of all his people, with whome the Lord his God let him go vp.

¶ Whē Cyrus King of Persia, had made the Babylonians subiect
¶ Who threat- ned the ven- geance of God, and 70 yeres captiuitie, whē he calleth the Sabbaths of rest of the lād, Iere 25, 11
1076. 25. 13.
6. 29. 10.
3. 4. 11. 1. 1.
m la tle first yere that he reigned ouer the Caldeans.
¶ God had se- prophecied a- boue an hun- dret yeres, before Cyrus was borne. Isa. 44. 28. that Ie- rusalém & the Temple shoulde be buylt agai- ne by Cyrus his anointed. so called, be- cause God e- sed his seruice for a time to deliuer his Church.

THE PRAYER OF MANASSÉH King of the Iewes.

Lord almighty, God of our fathers, Abram, Isaac and Iacob, and of their righteous sede, which hast made heauen and earth with all their ornament, which hast bound the sea by the worde of thy commandement, which hast shut vp the depe and sealed it by thy terrible and glorious Name, whome all do feare & tremble before thy power: for the maiestie of thy glorie can not be borne, & thine angrie threatening toward sinners is importable, but thy merciful promes is vnmeasurable & vnsearcheable. For thou art the moste high Lord, of great compassiō, long suffring & moste merciful, & repētest for mā's miseries. Thou, o Lord, accordig to thy great goodnes hast promised a repentance & forguenes to them that sinne against thee, & for thine infinite mercies hast appointed repentance vnto sinners that they may be saued. Thou therefore, o Lord, that art the God of the iuste, hast not appointed repentance to the iuste, as to Abram, and Isaac and Iacob, which haue not sinned against thee, but thou hast appointed repentance vnto me that am a sinner: for I haue sinned about the nōber of the sand of the sea. My transgressions,

o Lord, are multiplied: my transgres- sions are exceeding many: and I am not worthy to beholde & se the height of the heauēs for the multitude of mine vnrighteousnes. I am bowed downe with many yro bādes, that I cā not lift vp mine head, nether haue any release. For I haue prouoked thy wrath and done euil before thee. I did not thy wil, nether kept I thy com- mandements. I haue set vp abominacions & haue multiplied offenses. Now therefore I bowe the kne of mine heart, besechig thee of grace. I haue sinned, o Lord, I haue sinned, & I acknowledge my trasgressiōs: but I humbly besече thee, forgie me: o Lord, forgie me, & destroye me not with my transgressions. Be not angry with me for euer by reseruing euil for me, nether condemne me into the lower partes of the earth. For thou art the God, euen the God of them that repent: and in me thou wilt shewe all thy goodnes: for thou wilt saue me that am vnworthy, according to thy great mercie: therefore I wil praise thee for euer all the dayes of my life. for all the power of the heauens praise thee, & thine is the glorie for euer & euer, Amen.

Ff. 111.

THE ARGUMENT.

As the Lord is euer merciful vnto his Church, and doeth not punish them, but to the intent they shulde see their owne miseries, and be exercised vnder the crosse, that they might contemne the worlde and aspire vnto the heauens. so after that he had visited the Iewes and kept the newe in London, seuentie yeres in a strange countrey among infidels and idolaters, he remembered his tendre mercies and their infirmities, and therefore for his owne sake raised them vp a deliuerer, and moued lothe the heart of the chief ruler to pittie them, and also by him punished such, which had kept them in seruitude. Notwithstanding lest they shulde growe into a contempt of Gods great benefite, he kept them stil in exercise, and raiseth domestical enemies, which endeuour as muche as they can to hindre their moste worthwhile enterprises: yet by the exhortacion of the Prophetes they went forward by lile: and lile til their worke was finished. The autor of this booke was Ezra, who was Priest, and scribe of the Law, chap. 7. 6. he returned to Ierusalém the first yere of Darius, who succeded Cyrus, that is, more then fowrte yeres after the returne of the first vnder Zerubbabél, when the Temple was buylt. He broglt with him a great companie, and muche treasures, with letters to the Kings officers for all suche things as shulde be necessarie for the Temple: and at his coming he redressed that which was amisse, and set the things in good ordre.

C H A P. I.

*1 Cyrus sendeth againe the people that was in captiuitie.
2 And reioyces them their holy vessils.*

NOW* in the first yere of Cyrus King of Persia (the worde of the Lord, spoken by the mouth of Ieremiah, might be accomplished) the Lord stirred vp the spirit of Cyrus King of Persia, and he made a proclamation through all his kingdome, and also by writing, saying,

Thus saith Cyrus King of Persia, The Lord God of heauen hath giuen me all the kingdomes of the earth, and he hath commanded me to buyld him an house in Ierusalém, which is in Iudáh.

Who is he among you of all his people with whome his God let him go vp. to Ierusalém which is in Iudáh, and buyld the house of the Lord God of Israél: he is the God, which is in Ierusalém.

And euerie one that remaineth in anie place (where he soourneth) let the men of his place relieue him with siluer & with golde, and with substance, & with cattel, and with a willing offering, for the house of God that is in Ierusalém.

Then the chief fathers of Iudáh & Benjamin, & the Priests & Leuites rose vp, with all the whose spirit God had raised to go vp, to buyld the house of the Lord which is in Ierusalém.

And all they that were about the, strengthened their hands with vessils of siluer, with golde, with substance & with cattel, & with precious things, besides all that was willingly offred.

Also the King Cyrus broglt forth the vessils of the house of the Lord, which Nabuchadnezzár had takē out of Ierusalém, & had put the in his house of his god.

8 Even the did Cyrus King of Persia brig forth by the hand of Mithredath the treasurer, and counted the vnto Shehbazzár the prince of Iudáh.

9 And this is the number of them, thirtie basins of golde, a thousand basins of siluer, nine and twentie kniues,

10 Thirtie bowles of golde, & of siluer bowles of the second sort, foure hundredth and ten, & of other vessils, a thousand.

11 All the vessils of golde & siluer were fine thousand & foure hundredth. Shehbazzár broglt vp all with the of the captiuitie that came vp from Babel to Ierusalém.

C H A P. II.

The number of them that returned from the captiuitie.

THESE* also are the sonnes of the province, that went vp out of captiuitie (whome Nabuchadnezzár King of Babel had caried away vnto Babel) & returned to Ierusalém, & to Iudáh, euerie one vnto his citie,

1 Which came with Zerubbabél, to wit, Ieshúa, Nehemiáh, Seraráh, Reelaráh, Mordecái, Bilshán, Mispár, Biguái, Rehúm, Baanáh. The number of the men of the people of Israél was,

2 The sonnes of Parósh, two thousand, and hundredth, seuentie and two:

3 The sonnes of Shephatiáh, three hundredth seuentie and two:

4 The sonnes of Aráh, seuentie hundredth, and seuentie and five:

5 The sonnes of Pahráth Moáb, of the sonnes of Ieshúa & Ioáb, two thousand, eight hundredth and twelue:

6 The sonnes of Elám, a thousand, two hundredth, and foure and fiftie:

7 The sonnes of Zattu, nine hundredth, and foure and twentie:

8 The sonnes of Zaccái, seuen hundredth, and threescore:

9 The sonnes of Bani, six hundredth, and two and fourtie:

h So the Chaldeans called Zerubbabél, who was the chief gouernour, so that premienecē stil remained in the house of David. 1 Which serued to kill the beast that were offred in sacrifice. k With Iewes y had bene kept captiuos in Babylón.

1 Neh. 7. 6. 2. Esdr. 5. 7. a Meaning Iudaea, w was a province, y is, a countrey which was in subiection.

b Zerubbabél was chief captaine, Ieshúa the hie Priest, & Nehemiáh a man of great autoritie went not now but came after, 54 yeres. c This was not that Mordécái w was Esters kinsman d Meaning of the commune people 10r, if the duke of Moab.

1 Chro. 36. 2. 2. Ez. 2. 1. ser. 23. 12 & 29. 10 a After that he and Darius had donne Babylon b Who promised the deliuerance after the seuentie yeres were past, Ier. 25. 11, That is, moued him, and gaue him heart d For he was chief Monarche, and had manie nations vnder his dominion, which this heathen King could be to have receiued of the liuing God. e If any through power tie were not able to returne, the Kingdome was that he shulde be furnished w necessities. f Which they them selues shulde send toward the reparation of the Temple. g The Babylonians & Chaldeans gaue them, heit presents thus rather then the children of God shulde want for their necessities, he wolde stirre vp the heart of the very infidels to helpe them. 2 Kin 25. 13. 7 2 Chro 36. 7. 2er 27. 19. dan 1. 2.

- 21 The sonnes of Bebai, six hundred, and thre and twenty:
- 22 The sonnes of Azgad a thousand, two hundred, and two and twentie:
- 23 The sonnes of Adonikam, six hundred, thre score and six:
- 24 The sonnes of Biguai, two thousand, & six and fiftie:
- 25 The sonnes of Adin, foure hundred & foure and fiftie:
- 26 The sonnes of Atér of Hizkiáh, ninetie and eight:
- 27 The sonnes of Bezai, thre hundred, & thre and twentie:
- 28 The sonnes of Iorah, an hundred, and twelue:
- 29 The sonnes of Hasshum, two hundred and thre and twentie:
- 30 The sonnes of Gibbar, ninetie and fiue:
- 31 The sonnes of Beth-lehem, an hundred and thre and twenty:
- 32 The men of Netophah, six & fiftie:
- 33 The men of Anothoth, an hundred & eight & twentie:
- 34 The sonnes of Azmáueh, two & fourtie:
- 35 The sonnes of Kiriathaim, of Chephuiáh, & Beeroth, seuen hundred & thre and fourtie:
- 36 The sonnes of Haramah and Gaba, six hundred, and one and twentie:
- 37 The men of Michmas, an hundred, and two and twentie:
- 38 The sonnes of Beth-el & Ai, two hundred, and thre and twentie:
- 39 The sonnes of Nebó, two and fiftie:
- 40 The sonnes of Magbish, an hundred and six and fiftie:
- 41 The sonnes of the other Elam, a thousand, and two hundred, & foure & fiftie:
- 42 The sonnes of Harim, thre hundred & twentie:
- 43 The sonnes of Lod-hadid, & Onó, seue hundred, and fiue and twentie:
- 44 The sonnes of Iericho, thre hundred and fiue and fourtie:
- 45 The sonnes of Senah, thre thousand, six hundred and thirtie.
- 46 ¶ The Priests: of the sonnes of Iedaiáh of the house of Ieshua, nine hundred seuentie and thre:
- 47 The sonnes of Immér, a thousand and two and fiftie:
- 48 The sonnes of Pashur, a thousand, two hundred and seuen and fourtie:
- 49 The sonnes of Harim, a thousand and seuentene.
- 50 ¶ The Leuites: the sonnes of Ieshua, & Kadmiel of the sonnes of Hodaiáh, seuentie and foure.
- 51 ¶ The Singers: the sonnes of Asaph, an hundred and eight and twentie.
- 52 ¶ The Porters: the sonnes of Shallam, the sonnes of Atér, the sonnes

- of Talmón, the sonnes of Akkub, y sonnes of Haturá, the sonnes of Shobá: all were an hundred and nine ad thirtie.
- 53 ¶ The Nethinims: the sonnes of Zihá, y sonnes of Hasuphá, y sonnes of Tabbaoth,
- 54 The sonnes of Keros, y sonnes of Starhá, the sonnes of Padon,
- 55 The sonnes of Lebanah, the sonnes of Hagabán, the sonnes of Akkub,
- 56 The sonnes of Hagab, the sonnes of Shailai, the sonnes of Hanan,
- 57 The sonnes of Giddel, the sonnes of Gáhar, the sonnes of Reaiáh,
- 58 The sonnes of Rezin, the sonnes of Nekolai, the sonnes of Gazzam,
- 59 The sonnes of Vzza, the sonnes of Feseah, the sonnes of Besai,
- 60 The sonnes of Asah, the sonnes of Meshunim, the sonnes of Nephusim,
- 61 The sonnes of Bakbuk, the sonnes of Hakupá, the sonnes of Hahur,
- 62 The sonnes of Bazlith, the sonnes of Mehida, the sonnes of Haisha,
- 63 The sonnes of Barcos, the sonnes of Sifarai, the sonnes of Thamah,
- 64 The sonnes of Neziáh, the sonnes of Hatipai,
- 65 The sonnes of Salomons seruants: the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Percudá,
- 66 The sonnes of Iaaláh, the sonnes of Darkon, the sonnes of Giddel,
- 67 The sonnes of Shephatiah, the sonnes of Hattil, the sonnes of Pochereh Hazebai, the sonnes of Ami.
- 68 All the Nethinims, and the sonnes of Salomons seruants were thre hundred ninetie and two.
- 69 ¶ And these went vp from Telmelah, & from Telharshah, Chirub, Addan, & Immér, but they colde not disceine their fathers house and their sede, whether they were of Israél.
- 70 The sonnes of Delaiáh, the sonnes of Tobiah, the sonnes of Nekodá, six hundred and two and fiftie.
- 71 And of the sonnes of y Priests, y sonnes of Habaiáh the sonnes of Coz, the sonnes of Barzillai: which toke of y daughters of Barzillai the Giliadite to wife, and was called after their name.
- 72 These sought their writing of the genealogies, but they were not found: therefore were they put from the Priesthode.
- 73 And Tirshatha said vnto them, that they shulde not eat of the most holy thing, til there rose vp a Priest with Viim & Thummim.
- 74 The whole Congregation together was two and fourtie thousand, thre hundred and thre score,
- 75 Beside their seruants and their maidens: of whome were seuen thousand,

e Which were of the posterie of Hezekiah

f That is, in hebraic for sonnes of Beth-lehem, which is signified, where it is toyred with the names of places

h So called because that were reguents to the temple, to cut wood & beare water for the vic or the sacrifices, & came of the Gibeonites & were appointed to this vocation, 1o King 9.24

i Which came of them that Salomon had appointed for the worke of the temple.

g Before he had the declaration of the two tribes of Iuda & Benjamin, & now cometh to y tribe of Leui & begieth at y Priests.

¶ The Leuites

¶ The Singers

¶ The Porters

k Of him is made mention 2 Sam 17.27 & 19.31 & because y Priests he was had in contempt, these wolde haue changed their name by that it is now, & so by Gods iudgement lost to be the estimation of the world & the origin of their office ¶ This is a Chaldee name & signifieth he y harthe autoritie not others m Read Exo 28.30.

thre hundreth and seuen and thirtie : and among them were two hundreth singing men and singing womcn.

66 Their horses were seuen hundreth, & six and thirty. their mules, two hundreth and five and fourtie:

67 Their camels foure húdieth and five & thirtie: their asses, six thousand, seuen húdreth and twentie.

68 And certaine of the chief fathers, when they came to the house of the Lord, which was in Ierusalém, they offred willingly for the house of God, to set it vp vpon his fundacion.

69 Thei gaue after their habilitie vnto ý treasure of the worke, euen one and threescore thousand a drammes of golde, and five thousand o pieces of siluer and an hundreth Priests garments.

70 So the Priests & the Leuites, and a certeine of the people, and the singers, & the porters, and the Nethinims dwelt in their cities, and all Israél in their cities.

CHAP. III.

1 Thei buyld the altar of God & Thei offer to the Lord. 2 Thei prepare for the Tēple. 11 And sing vnto the Lord.

1 And when the seuent moneth was come, and the children of Israél were in their cities, the people assembled them selues as one man vnto Ierusalém.

2 Then stode vp Ieshúa the sonne of Iožadák, and his brethren the Priests, and Zerubbabél the sonne of Shealtiel, and his brethren, & buylded the altar of the God of Israél, to offer burnt offrings thereon, as it is written in the Law of Mosés the man of God,

3 And they set the altar vp vpon his bases (for feare was among them, because of the people of those countreies) therefore they offered burnt offrings there vnto the Lord, euen burnt offrings in the morning and at euen.

4 They kept also the feast of the Tabernacles, as it is written, and the burnt offering daily, by nomber according to the custome day by day,

5 And afterward the continual burnt offering, bothe in the new moneths and in all the feast dayes that were consecrate vnto the Lord, and in all the oblations willingly offred vnto the Lord.

6 From the first day of the seuent moneth began they to offer burnt offrings vnto the Lord: but the fundacion of the Temple of the Lord was not laied.

7 They gaue money also vnto the masons, and to the workemen, and meat and drinke, and oyle vnto them of Zidón and of Tyrus, to bring the cedre wood from Lebanon to the sea vnto Iaphó, according to the grant that they had of Cyrus King of Persia.

8 And in the seconde yere of their coming vnto the house of God in Ierusalém in the second moneth began Zerubbabél the sonne of Shealtiel, and Ieshúa the sonne of Iožadák, and the remnant of their brethren the Priests and the Leuites, & all they that were come out of the captiuitie vnto Ierusalém, and appointed the Leuites from twenty yere olde & aboue, to set forward the worke of the house of the Lord.

9 And Ieshúa stode with his sonnes, and his brethren, Kadmiél with his sonnes, & the sonnes of Iudáh together to set forward the workemen in the house of God, and the sonnes of Henadák with their sonnes, and their brethren the Leuites.

10 And when the buylders laied the fundacion of the Temple of the Lord, they appointed the Priests in their apparel with trumpets, and the Leuites the sonnes of Asáph with cymbales, to praise the Lord, after the ordinance of Dauid King of Israél.

11 Thus they sang when they gaue praise, and when they gaue thanks vnto the Lord, For he is good, for his mercie endureth for euer toward Israél. And all ý people shouted with a great shoute, whē they praised the Lord, because the fundacion of the house of the Lord was layed.

12 Many also of the Priests and the Leuites and the chief of the fathers, ancient men, which had seen the first house, when the fundacion of this house was layed before their eyes, wept with a loude voyce: and many shouted a loude for ioye,

13 So that the people colde not discern the founde of the shoute for ioye, from the noyce of the weping of the people: for the people shouted with a loude crye, and the noyce was heard farre of.

CHAP. IIII.

1 The buylding of the Temple is hindered & how. 11 Letters to Artaxerxes, and the answer.

1 But the aduersaries of Iudáh and Bésamín heard, that the children of the captiuitie buylded the Temple vnto the Lord God of Israél.

2 And they came to Zerubbabél, & to the chief fathers, and said vnto them, We wil buylde with you: for we seke the Lord your God as ye do: & we haue sacrificed vnto him since the time of Esár Haddón King of Asshúr which broght vs vp hither.

3 Then Zerubbabél, and Ieshúa, and the rest of the chief fathers of Israél, said vnto them, It is not for you, but for vs to buyld the house vnto our God: for we our selues together wil buyld it vnto the Lord God of Israél, as King Cyrus the King of Persia hath commanded vs.

4 Whe-

Which moneth concerned parte of April and parte of May, for in the meane season they had provided for things necessarie for the worke.

f They gaue them exhortations & encouraged euery man forward in the worke.

g Because thei sawe that it was nothing so glorious as that Temple, which Salomon had buylt, notwithstanding Aggeus comforteth them & prophecieth that it shalbe more beautiful than the first: meaning the spiritual Temple, & are the members of Christs bodie.

a Meaning, the inhabitants of Samaria, whom the King of Assyria had placed in the steade of ý ten tribes 2 King. 17. 24 & 19. 37. These professed God, but worshuped idoles also, and therefore were the greatest enemies to the true seruants of God b For thei perceived that their pretence was, to wit, to erect idolatrie in steade of true religion.

n Which moit to of our moncy 24. 26. l. 13. thil 4 d. c. stemming the french crowne at 6 thil 4 d. for the dramme is ý eight part of an ounce, & the ounce the eight part of a marke o Which are called mines, & contene a piece two markes so 5000 mines make 50000. frankes, which moit to of our many 69. 66. l. 13. thil 4 d. so that ý whole some was 94493 l. 26. thil. 8 d.

3. Esdr. 3. 47. a Called Tish 21, & answered to part of September & parte of October.

b Meaning, nephew: for he was the sonne of Pedaiáh read 1 Chro. 3. 19.

c In the place where Salomon had placed it.

Esdr. 3. 16.

d That is, after the feast of Tabernacles.

Esdr. 1. 1.

"Ebr made their hands weak.

e They bribed the gouernours vnder the King, to hinder their worke thus he that hate, can not abide, y God shulde be fully seru'd d He was also called Artaxerxes, which is a Persian name some thinke it was Cambes Cyrus sonne, or Darius, as v. r. s. e Call. d Artaxerxes, w signifieth in y Persia to gue, an excellent warrior.

f These were certaine people, which the Assyrians placed in Samaria in stead of the ten tribes g Some thinke it was Sannherib, but rather Salmanassar h To wit Euphrates, & he meaneth in respect of babil y they dwelt beynde it. i Which were a certaine people y ennyed the Iewes.

k Meaning, the gifts that are wonte to be giuen to Kings whē they passe by any country "Ebr. In the Child, we haue rased the sale of the palace.

4 Wherefore the people of y land discouraged the people of Iudāh, and troubled them in buylding, And they hyred counsellers against the, to hinder their deuice, all the dayes of Cyrus King of Persia, euē vntil the reigne of Darius King of Persia. 6 And in the reigne of d Ahashuerósh (in the beginning of his reigne) wrote ther an accusation against the inhabitants of Iudāh and Ierusalēm. 7 And in the dayes of e Artahshashtre, Mithredāth, Tabeél, & the rest of their companions w ore when it was peace vnto Artahshashtre King of Persia, & the writing of the letter was the Aramites writing, & the thing declared was in the language of the Aramites. 8 Rehúm the chancelour, and Shimshái the scribe wrote a lettre against Ierusalēm to Artahshashtre y King, in this sorte. 9 Then wrote Rehúm the chancelour, and Shimshái the scribe, & their companions f Dinaré, and Apharsathcaré, Tarpeiaé, Apharsaré, Archeuaie, Bablaie, Shushancharé, Dehaue, Elmaré, 10 And the rest of the people whome the great & noble s Asnappár broght ouer, & set in the cities of Samaria, and other that are beyonde the h Riuer and i Cheénerh. 11 ¶ This is the copie of the letter that they sent vnto King Artahshashtre, THY SERVA N T S the man beyonde the Riuer and Cheénerh, salute thee. 12 Be it knowen vnto the King that the Iewes, which came vp from thee to vs, are come vnto Ierusalēm (a citie rebellious & wicked) & buylde, & laye the fundacions of the walles, and haue ioyned the fundacions. 13 Be it knowen now vnto the King, that if this citie be buylt, & the fundaciō. of the walles layed, they wil not gae tolle, tribute, nor k custome: so shalt thou hinder the Kings tribute. 14 Now therefore because we haue bene broght vp in the Kings palace, it was not mete for vs to se the Kings dishonour: for this cause haue we sent and certified the King, 15 That one may searche in the boke of the Chronicles of thy fathers, and thou shalt finde in the boke of the Chronicles, and perceiue that this citie is rebellious and noysome vnto Kings and prouinces, and that they haue moued sedicion of olde tyme, for the which cause this citie was destroyed. 16 We certifie the King therefore, that if this citie be buylded, and the fundacion of the walles layed, by this meanes the portion beyonde the Riuer shal not be thine. 17 ¶ The King sent an answer vnto Rehúm

the chancelour, and Shimshái the scribe, and to the rest of their companions that dwelt in Samaria, and vnto the other beyonde the Riuer, i Shelám & m Cheéth. ¶ The letter which ye sent vnto vs, hath bene openly red before me, 19 And I haue commanded and they haue searched, and founde, that this citie of olde tyme hath made insurrection against Kings, and hath rebelled, and rebellion hath bene committed th. c. e. n. 20 There haue bene mightie Kings also ouer Ierusalēm, which haue ruled ouer all beyonde the Riuer, and tolle, tribute, and custome was giuen vnto them. 21 Make ye now a decree, that those men may cease, and that the citie be not buylt, til I haue giuen another commandement. 22 Take hede now that ye faile not to do this: why shulde damage growe to hurt the King? 23 When the copie of King Artahshashtres lettre was red before Rehúm & Shimshái the scribe, & their companions, they went vp in all the haste to Ierusalēm vnto the Iewes, and caused them to cease by force and power. 24 Then ceased the woike of the house of God, which was in Ierusalēm, and did stay vnto the secōde yere of Darius King of Persia.

CHAP. V.

1 Haggái & Zechariáh do prophesie. 3 The worke of the Temple goeth forward contrary to the minde of Tatnás. 6 His lettres to Darius.

1 THE *Haggái a Prophet & Zechariáh the sonne of Iddó a Prophet prophesied vnto the Iewes that were in Iudāh, & Ierusalēm, in the Name of the God of Israél, euen vnto them. 2 Then Zerubbabél the sonne of Shealtiel, & Ieshúa the sonne of Iozadak arose, and began to buylde the house of God at Ierusalēm, and with them were the Prophetes of God, which a helped them. 3 ¶ At the same time came to them Tatnái, which was captaine beyonde the Riuer, & Shether-boznái and their companions, & said thus vnto them, Who hath giuen you commandemēt to buylde this house, and to lay the fundacions of these walles? 4 b Then said we vnto them after this manner, What are the names of the men that buylde this buylding? 5 But the eye of their God was vpon the Elders of the Iewes, that they colde not cause them to cease, til the matter came to Darius: and then they answered by letters ther eunto. 6 The copie of the lettre, that Tatnái captaine beyond the Riuer, and Shether boznai and his companions Apharsethcaré, (which wer beyonde the Riuer) sent vnto King Darius. Cg. i.

l Some read for Shelám, salutation or greeting. m Called also Cheeenerh, as vers. 11.

n Not all together for the Prophetes exhorted the to continue, but they vied lesse diligē. e because of the troubles.

"Or, Haggai Hag. 1. 1. 3. Esar 6. 6.

a Which incourag. d the to go forward & accus'd the that they were more careful to buyld their owne houses, then zealous to buylde the temple of God. b That is, the menues asked this, as ver. 10.

c His fauour & the spirit of strength

7 They sent a lettre vnto him, wherein it was written thus, VNTO DARIUS the King, all peace.

^d Or, maris.

8 Be it known vnto the King, that we wēt into the prouince of Iudea, to the house of the great God, which is buylded with great stones, and beames are layed in the walles, and this woike is wroght spedely, and prospereth in their hands.

9 Then asked we those Elders, and said vnto them thus, Who hath giuen you commandement to buyld this house, and to laye the fundacion of these walles?

10 We asked their names also, y^e we might certifie thee, & that we might write the names of the men that were their rulers.

11 But they answered vs thus, & said, We are the seruants of y^e God of heauen & earth, & buyld the house that was buylt of olde & many yeres ago, which a^d great King of Israël^e buylded, & founded it.

^d To wis, Salmón.
^e King. 6, 3.
^f 1 Chr. 3, 2.
^g King. 34, 2.
^h 25, 9.

12 But after that our fathers had prouoked the God of heauen vnto wrath, he gaue them ouer into the hand of Nebuchadnezzár King of Babél the Caldean, and he destroyed this house, and caryed the people away captiue vnto Babél.

ⁱ Read Chap. 3, 1.

13 But in the first yere of Cyrus King of Babél, King Cyrus made a decree to buyld this house of God.

14 And the vessels of golde & siluer of the house of God, which Nebuchadnezzár took out of the Tēple, that was in Ierusalém, and broght them into the Temple of Babél, those did Cyrus the King take out of the Tēple of Babél, & they gaue them vnto one^f Sheshbazzár by his name, whome he had made captaine.

^f Read Chap. 2, 2.

15 And he said vnto him, Take these vessels and go thy way, & put them in the Temple that is in Ierusalém, and let the house of God be buylt in his place.

16 Then came the same Sheshbazzár and layed the fundacion of the house of God, which is in Ierusalém, and since that time euen vntil now, hath it bene in buylding, yet is it not finished.

17 Now therefore if it please the King, let there be searche made in the house of the Kings treasures, which is there in Babél, whether a decree hath bene made by King Cyrus, to buyld this house of God in Ierusalém, and let the King send his minie concerning this.

^g Meaning, in the Librarie, or places where laye the registers, or records of times.

CHAP. VI.

At the commandement of Darius King of Persia, after the Temple was buylded and dedicate, the children of Israël kept the feast of vnleavened bread.

^h Esdr. 6, 2.
ⁱ Ebr. house of books.
^j Wherein were the actes of the Kings of Medes and Persians.

1 Then King Darius gave commandement, and they made searche in the librarie of the treasures, which were there layed vp in Babél.

2 And there was founde in a² coffie (in the

palace that was in the prouince of the Medes) a volume, & therein was it thus writē, as a memorial,

3 IN THE FIRST yere of King Cyrus, King Cyrus made a decree for the house of God in Ierusalém, Let the house be buylt, euen the place where they offered sacrifices, & let the walles thereof be ioyned together: let the height thereof be thie score cubites, & the breadth thereof thre score cubites.

4 Thre^o orders of^o great stones, and one order of tymbre, and let the expences be giuen of the Kings house.

^o Or, rowes, or courses
^o Or, maris.

5 And also let them render y^e vessels of the house of God (of golde & siluer, w^h Nebuchadnezzár took out of the Tēple, which was in Ierusalém, and broght vnto Babél) and let^b him go vnto the Temple that is in Ierusalém to his place and put them in the house of God.

^b Meaning, Zerubbabel, to whome he giueth charge.

6 Therefore Tatnái captaine beyonde the Riuer, and Shethár Boznái, (& their companions Apharséaie, which are beyonde the Riuer) he ye farre^c from thence.

^c Meane, see with them, rather handit them.

7 Suffre ye the woike of this house of God, that the captaine of the Iewes & the Elders of the Iewes may buyld this house of God in his place.

8 For I haue giuen a commandement what ye shal do to the Elders of these Iewes for the buylding of this house of God, that of the reuenues of the King, which is of the tribute beyonde the Riuer, there be incessantly expences giuen vnto these me that they^d cease not.

^d For lacke of money.

9 And that which they shal haue nede of, let it be^e giuen vnto them day by day, whether it be yong bullockes, or rams, or lambs for the burnt offerings of the God of heauen, wheat, salt, wine, & oyle, according to the appointemēt of the Priests that are in Ierusalém, that there be no faute,

10 That they may haue to offer swete odours vnto the God of heauen, and pray for the Kings life, and for his sonnes.

11 And I haue made a decree, y^e whosoeuer shal alter this sentence, the wood shal be pulled downe from his house, and shal be set vp, & he shal be hanged thereon, & his house shal be made a dung hil for this.

12 And the God that hath caused his Name^e to dwel there, destroye all Kings and peopie that put to their hand to alter, and to destroye this house of God, which is in Ierusalém. I Darius haue made a decree, let it be done with spede.

^e Who hath appointed that place to haue his name called vpon there.

13 ¶ Then Tatnái the captaine beyonde the Riuer, & Shethár Boznái and their companions, according to that which Darius had sent, so they did spedely.

^f Esdr. 7, 2.

14 So the Elders of the Iewes buylded, and they prospered by the prophecyng of Haggaí

f Whome God fired vp to a fure th. in that he would giue their worke good successe.

g This is the twelth moneth, and conteineth parte of Februarie and parte of Marche. And the two and fortieth after their first retourne.

Nomb. 3. 6. & 8. 9.

h Which were of the heathen and forsaked their idolatrie to worship the true God. k Meaning, Darius who was King of Medes, Persis and Assyrians. l Ebr. to strengthen their bands.

m The Hebrewes write, that the names of the Kings of Persia were called by this name. n Pharaoh was a comūne name to the Kings of Egypt, and Cesar to the Emperours Roman. o Ezrá deduced his kindred, til he cometh to Aaron, to proue that he came of him. p He sheweth here what a scribe is, who had charge to write the Law & to expounde it, whom Marke calleth a scribe. q Mar. 12. 28. Mat and Luke call him a lawier, or doctor of the Law, Mat 22. 35. Luk 10. 39.

f Haggái the Prophet, and Zecharíah the sonne of Iddó, and they buylded and finished it, by the appointemēt of the God of Israél, and by the command ment of Cyrus and Darius, & Artahsháste King of Persia.

15 And this house was finished the third day of the moneth ^g Adar, which was the sixt yere of ^h the reign of King Darius.

16 ¶ And the children of Israél, the Priests, & the Leuites, and the residue of the children of the captiuitie kept the dedicacion of this house of God with ioye,

17 And offered at the dedicaciō of this house of God an hundred bullockes, two hundred rams, foure hundred lambes & twelue goates, for the sinne of all Israél, according to the number of the tribes of Israél.

18 And they set the Priests in their ordre, and the Leuites in their courses ouer the seruice of God in Ierusalém, as it is written in the ^{*} booke of Moisés.

19 And the children of the captiuitie kept the Paffeouer on the fourtente ^h day of the first moneth.

20 (For the Priests & the Leuites were purified all together) & they killed the Paffeouer for all the children of the captiuitie, & for their brethren the Priests, & for them selues.

21 So the children of Israél which were come againe out of captiuitie, and all suche as had ^h separated them selues vnto them, from the filthines of the heathen of the lād, to seeke ^h the Lord God of Israél, did eat,

22 And they kept the feast of vnteaueued bread seuen dayes with ioye: for the Lord had made them glad, and turned the heart of the King of ^h Asshúr vnto them, to encourage them in the worke of the house of God, ^h euen the God of Israél.

CHAP. VII.

¶ By the commādemēt of the King, Ezrá and his companions come to Ierusalem. 27 He giueth thākes to God.

Now after these things, in the reign of ^a Artahsháste King of Persia, was Ezrá the sonne of Seraiáh, the sonne of Azariáh, the sonne of Hilkíah,

2 The sonne of Shaliúm, the sonne of Zaddók, the sonne of Ahitúb,

3 The sonne of Amariáh, the sonne of Azariáh, the sonne of Meraióth,

4 The sonne of Zeraíah, the sonne of Vzzí, the sonne of Bukkí,

5 The sonne of Abisshúa, the sonne of Phinehás, the sonne of Eleazár, the sonne of ^b Aaron, the chief Priest.

6 This Ezrá came vp from Babel, and was a ^c scribe prompt in the Law of Moisés, which the Lord God of Israél had giuen, and the King gaue him all his request according to the hand of the Lord his

God which was vpon him.

7 And there went vp ^{certen} e of the children of Israél, and of the Priests, and the Leuites, and the sinners, and the porters, and the Nethinims vnto Ierusalém, in the seuent yere of King Artahsháste.

8 And he came to Ierusalém in the ^d first moneth, which was in the seuent yere ^e of the King.

9 For vpon the first ^{day} of the first moneth began he to go vp from Babel, and on the first ^{day} of the fifth moneth came he to Ierusalém, according to the good hand of his God ^{that} was vpon him.

10 For Ezrá had prepared his heart to seke the Law of the Lord, and to do it, & to teache the precepts & iudgements in Israél.

11 ¶ And this is the copie of the letter that King Artahsháste gaue vnto Ezrá the Priest & scribe, ^{euen} a writer of the wordes of his comandements of the Lord, and of his statutes ouer Israél.

12 ARTAHSHASHTE King of Kings to Ezrá ^h Priest & persite scribe of the Law of the God of heauen, and to ⁱ Cheéneth.

13 I haue giuen comandement, that euerie one, that is willing in my kingdome of the people of Israél, and of the Priests, and Leuites ^h to go to Ierusalém with thee, shal go.

14 Therefore art thou sent of the King and his seuen counsellers, to ^h enquire in Iudah and Ierusalém, according to the Law of thy God, which is in ^h thine hand,

15 And to carry the siluer and the golde, ^{wh} the King and ^{his} counsellers willingly offer vnto the God of Israél (whose habitacion is in Ierusalém)

16 And all the siluer and golde that thou canst finde in all the prouince of Babel, with the fre offering of the people, and that which the Priests offer willingly to ^h the house of their God which is in Ierusalém,

17 That thou maist bye speedely with this siluer, bullockes, rams, lambes, with their meat offerings and their drinke offerings: & thou shalt offer the ^h vpon the altar of the house of your God, which is in Ierusalém.

18 And whatsoever it pleaseth thee & thy brethren to do with the rest of the siluer, and golde, do ye it according to the wil of your ^h God.

19 And the vessels that are giuen thee for the seruice of the house of thy God, those deliuer thou before God in Ierusalém.

20 And the residue that shalbe nedeful for the house of thy God, which shalbe mere for thee to bestowe, thou shalt bestowe it out of the Kings treasure house,

21 And I King Artahsháste haue giuen comandement to all the treasurers which are beyonde ^h the Ruer, that whatsoever Ezrá the Priest and scribe

d That containe parte of Iulie and parte of Auguste. e Of King Darius.

f Some take this for the name of a people, some for time or continuance meaning ^h the King wished him long life.

g Which remained as yet in Babylon, & had not returned with Zerubbabél.

h To examine who liued according to the Law.

i Wherof thou art expert.

k As we knowe, my seruice is to Gods glorie.

l Which was the Ruer Euphrates, and they were beyonde it. m 18. sp. & of Babylon.

of the Law of γ God of heauē shal requi-
re of you, that it be done incontinently,

Elr Corin.

*m Read 1
King 7, 26, and
2 Chro 2, 10.*

21 Vnto an hundredth talents of siluer, vnto
an hundredth ^m measures of wheat, and vnto
an hundredth baths of wine, and vnto an
hundredth ^m baths of oyle, and salt with-
out writing.

*n This decla-
reth that the
feare of Gods
iudgements cau-
sed him to vse
this liberali-
tie, and not the
loue that he
bare to Gods
glorie or affec-
tion to his
people*

23 Whatsoeuer is by the commandement
of the God of heauen, let it be done sped-
ly for the house of the God of heauen: for
why shulde he be wrath ^a against the re-
almē of the King, and his children?

*o He gaue Ez-
rá ful autori-
tie to restore
all things ac-
cording to the
worde of God,
and to punish
thē that resi-
sted and wold
not obeye.*

24 And we certifie you, that vpon anie of
 γ Priests, Leuites, singers, porters, Nethi-
nims, or ministers in this house of God,
there shal no gouernour lay vpon them
tolle, tribute nor custome.

25 And thou Ezrá (after the wisdomē of thy
God, γ is in thine hand) ^o set iudges & ar-
biters, which may iudge all γ people that
is beyond the Riuer, *euen* all that knowe
the Law of thy God, & teache ye *them* that
knowe it not.

*p Thus Ezrá
gaue God thā-
kes for that he
gaue him so
good success
in his affaires
by reason of
the King.*

26 And whoeuer wil not do the Law of
thy God, and the Kings law, let him haue
iudgement without delay, whether it be
vnto death, or to banishment, or to confis-
cation of goods, or to imprisonment.

27 Blessed be the Lord God of our fathers,
which so hath put in the Kings heart, to
beautifie the house of the Lord that is in
Ierusalēm,

28 And hath enclined mercie towarde me,
before the King and his counsellers, and
before all the Kings mightie princes: and
I was comforted by the hand of the Lord
my God *which was vpon me*, and I gathe-
red the chief of Israēl to go vp with me.

CHAP. VIII.

*1 The number of them that returned to Ierusalēm with
Ezrá. 21 He causeth thē to fast. 24 He admonisheth
the Priests of their duetie. 31 What they did whē
they came to Ierusalēm.*

q. 5. 31.

1 These ^{*} are now the chief fathers of
thē, and the genealogie of them that
came vp with me from Babel, in the reig-
ne of King ^a Artahsháshte.

*a Read Chap.
7.*

2 Of the sonnes of Phimehás, Gershóm: of
the sonnes of Ithamár, Daniél: of the son-
nes of Dauid, Hartúsh:

3 Of the sonnes of Shechaniáh, of the son-
nes of Pharósh, Zechariáh, and with him
the counte of the males, an hundredth and
fiftie.

*o Or captain of 4
Mád.*

4 Of the sonnes of Pahath Moáb, Eliho-
enái, the sonne of Zerahiáh, and with him
two hundredth males.

5 Of the sonnes of Shechaniáh, the sonne
of Iahaziél, and with him thre hundredth
males.

6 And of the sonnes of Adin, Ebed the son-
ne of Ionathán, and with him fiftie males.

7 And of the sonnes of Elám, Ieshaiáh the

sonne of Athaliáh, and with him seuentie
males.

8 And of the sonnes of Shephatiáh, Zeba-
diáh the sonne of Michaél, and with him
foure score males.

9 Of the sonnes of Ioáb, Obadiáh the son-
ne of Iehiél, and with him two hundredth
and eighrene males.

10 And of the sonnes of Shelomíth the son-
ne of Iosiphiah, and with him an hūdreth
and thre score males.

11 And of the sonnes of Bebái, Zechariáh,
the sonne of Bebái, & with him eight and
twentie males.

12 And of the sonnes of Azgád, Iohanán
the sonne of Hakkatán, and with him an
hundredth and ten males.

13 And of the sonnes of Adonikám, *that we-
re the* ^b last, whose names are these: Eli-
phélet, Iehiél and Shemariáh, and with thē
thre score males.

*b That came
to go with
Ezrá.*

14 And of the sonnes of Biguái, Vthái, and
Zabbúd, and with them seuentie males.

15 And I gathered them to the ^c Riuer that
goeth toward Ahauá, and there abode we
thre dayes: than I vewed the people, and
the Priests, and founde there none of the
sonnes of Leuí.

*c To that pla-
ce of Euphra-
tes, where A-
hauá the riuer
c stretcheth into it.*

16 Therefore sent I to Eliézer, to Ariél, to
Shemeiáh, & to Elnathán, & to Iaríb, and
to Elnathán, and to Nathán, and to Ze-
chariáh, and to Meshullám the chief, and
to Ioaríb and to Elnathán, men of vnder-
standing,

17 And I gaue them commandement, to
Iddó the ^d chiefest at the place of Cae-
phiá, and I ^e tolde them the wordes that
they shulde speake to Iddó, and to his bre-
thren the Nethinims at the place of Ca-
siphíá, that they shulde cause the ministers
of the house of our God to come vnto vs.

*d He was the
chiefest that
taught there γ
Law of God
vnto the Le-
uites
e Elr put wordes
in their mouth.*

18 So by the good hand of our God *which
was vpon vs*, they brought vs a man of vnder-
standing of the sonnes of Mahalí the
sonne of Leuí, the sonne of Israél, and She-
rebiáh with his sonnes and his brethren,
euen eightene.

19 Also Hashabiáh, and with him Ieshaiáh
of the sonnes of Merari, with his brethren,
and their sonnes twentie.

20 And of the ^e Nethinims, whome Da-
uid had set, and the princes for the serui-
ce of the Leuites, two hundredth and twē-
tie of the Nethinims, which all were na-
med by name.

*e Read Chap.
2, 42
f He sheweth
that the end of
fasting is to
hūble the bo-
dy to the spi-
rit, which mu-
st procede of
the heart ly-
uely touched,
or els it is but
hypocritie*

21 And there at the Riuer, by Ahauá, I pro-
claimed a fast, that we might humble ^f our
selues before our God, and seke of him a
right waye for vs, and for our children, &
for all our substance.

22 For I was ^g ashamed to require of the
King an armie and horsemen, to helpe vs
against the enimie in the way, because we
had

*g He thought
it better to cō-
mit him selfe
to the prote-
ction of God,
then by se-
king these or-
dinarie mean-
es, to giue an
occasion to o-
thers to thin-
ke that he did
doute of Gods
power.*

had spoken to the King, saying, The hand of our God is vpon all them that seke him, in goodnes, but his power and his wrath is against all them that forsake him.

23 So we fasted, and besought our God for this and he was intreated of vs.

24 Then I separated twelue of the chief of the Priests, Sheiebiáh, and Hasbabiáh, and ten of their brethren with them,

25 And weighed the siluer & the golde, & the vessels, *euē* the offering of the house of our God, *which* the King and his counsellers, and his princes, and all Israél that were present had offered.

¶ Read 1 Kin 9:14

26 And I weighed vnto their hand six hundred and fifty ^b talents of siluer, and in siluer vessel, an hundred talents, and in golde, an hundred talents:

¶ Read Chap. 2:69

27 And twentie basins of golde, of a thousand ^c drammes, and two vessels of shining brassie very good, and precious as golde.

28 ¶ And I said vnto the, Ye are consecrate vnto the Lord, and the vessels *are* consecrate, and the golde and the siluer *are* freely offered vnto the Lord God of your fathers.

29 Watche ye, & kepe *them* vntil ye weigh them before the chief Priests and the Leuites, and the chief fathers of Israél in Ierusalém in the chambers of the house of the Lord.

30 So the Priests and the Leuites receiued the weight of the siluer and of the golde, and of the vessels to bring *them* to Ierusalém, vnto the house of our God.

31 ¶ Then we departed from the Riuer of Ahauá on the twelfth *day* of the first moneth, to go vnto Ierusalém, and the hand of our God was vpon vs, and deliuered vs from the hand of the enemy, and of suche as layed ^k waite by the way.

¶ This declared that their journey was full of danger, and yet God deliuered the according to their prayer

32 And we came to Ierusalém, and abode there thre dayes.

33 And on the fourte day was the siluer weighed, and the golde and the vessel in the house of our God by the hand of Meremóth the sonne of Uriáh the Priest, and with him was Eleazár the sonne of Phinchás, and with them was Iozabád the sonne of Ieshúa, and Noadiáh the sonne of Binnúti the ^l Leuites,

¶ This was a token of a good conscience & of his integrity, that he wolde haue witnesses of his fidelitie.

34 By number and by weight of euerie one, and all the weight was written at the same time.

35 Also the childre of the captiuitie, which were come out of captiuitie, offered burnt offerings vnto the God of Israél, twelue bullockes for all Israél, ninetie and six rams, seuentie and seuen lambes, and twelue he goats for sinne: all was a burnt offering of the Lord.

36 And they deliuered the Kings commif-

sion vnto the Kings officers, & to the captiues beyonde the Riuer: and they promoted the people, and the house of God.

CHAP. IX.

1 Ezrá complaineth on the people that had turned them selues from God, and married with the Gentiles. 5 He prayeth vnto God.

1 **W**HEN^a as these things were done, ³ *Esdr 9. 69.* the Leuites came to me, laying, The people of Israél, and the Priests and the Leuites are not ^a separated from the people of the lands (as touching their abominacions) *to wit,* of the Canaanites, the Hittites, the Perizzites, the Iebusites, the Ammonites, the Moabites, the Egyptians, and the Amoritcs.

^a From the time they came home vnder Zerubbabell vntil y coming of Ezri, they had a regenerate contrary to th. Lawe of God, and married where it was not lawful, Deu 7:3

2 For they haue taken their daughters to them selues, and to their sonnes, and they haue mixed the holy seed with the people of the lands, and the had of the ^b princes & rulers hathe bene chief in this trespass.

^b That is, the gouernors are the chief beginners hercof

3 But when I heard this saying, I rent my clothes and my garment, and pluckt of the heere of mine head, and of my beard, & fate downe ^c astonied.

^c As one doting when hee God wolde continue his benefites toward vs or els destroy this which he had begone Exod. 29. 39. nomb. 28. 3.

4 And there assembled vnto me all that feared the wordes of the God of Israél, because of the transgression of them of the captiuitie. And I fate downe astonied vntil the euening sacrifice.

5 And at the euenig sacrifice I arose vp from mine heuines, & when I had rent my clothes and my garment, I fel vpon my knees, and spred out mine hands vnto the Lord my God,

6 And said, O my God, I am cofounded & ashamed, to lift vp mine eyes vnto thee my God: for our iniquities are increased ouer ^d our head, & our trespass is growen vp vnto ^e the heauen.

^d That is, we are drowned in sinne

7 From the dayes of our fathers haue we bene in a great trespass vnto this day, & for our iniquities haue we, our Kings, and our Priests bene deliuered into the hand

^e They so excede that they can not growe greater.

of ^f Kings of the lands, vnto the sworde, in o captiuitie, into a spoyle, and into confusion of face, as *appeareth* this day.

^f In giuing vs a rebig place. it is a similitude take of th that remaine stil in a place, which since nailes to hang things vpon. Isa. 22. 24.

8 And now for a litle space grace hathe bene shewed from the Lord our God, in causing a remnant to escape, & in giuing vs a ^g nayle in his holy place, that our God may light our eyes, & giue vs a litle reuiving in our seruitude.

9 For *though* we were bódemen, yet our God hathe not forsaken vs in our bondage, but hathe enclined mercie vnto vs in the sight of the Kings of Persia, to giue vs life, and to erect the house of our God, and to redresse the desolate places thereof, and to giue vs a wall in Iudáh and in Ierusalém.

10 And now, our God, what shal we say after this: for we haue forsaken thy commandments.

Exod 23, 32.
Deu 34, 12, 15.
Deu 7, 23.

11 Which thou hast commanded by thy seruants the Prophetes, saying, * The lād whereunto ye go to possesse it, is an vn-cleane land, because of the filthines of the people of the lands, which by their abominaciōs, and by their vnclennes haue filled it from corner to corner.

Deut. 23, 5.

12 Now therefore shal ye not giue your daughters vnto their sonnes, nether shal ye take their daughters vnto your sonnes, nor seke their * peace nor wealth for euer, that ye may be strōg and eat the goodnes of the land, and leaue it for an inheritance to your sonnes for euer.

g Haft not vterly cōt vs downe and destroyed vs for our sinnes, Deu. 28, 13

13 And after all that is come vpon vs for our euil dedes, and for our great trespasses (seing that thou our God hast staid vs from being benethe s for our iniquities, & hast giuen vs suche deliuerance)

h He sheweth that God is iuste in punishing his people, & yet merciful in referring a returne to whome he sheweth fauour.

14 Shulde we returne to breake thy cōmandements, and ioyne in affinitie with the people of suche abominaciōs, woldest not thou be angrie toward vs til thou haddest cōsumed vs, so that there shulde be no remnant nor anie eskaping?

15 O Lord God of Israël, thou art iuste, for we haue bene h referued to escape, as appeareth this day: beholde, we are before thee in our trespass: therefore we cannot stand before thee because of it.

CHAP. X.

1 The people repent and turne, and put away their strange wiues.

2 Ezr. 2, 92.
a He confesed his sinnes and the sinnes of the people.

1 W Hiles Ezrá prayed thus, & confessed him selfe weping, and falling downe before y house of God, there assembled vnto him of Israël a very great Congregation of men and women & children: for the people wept with a great lamentacion.

b Meaning, that God wolde receive the to mercie

2 Then Shechaniah the sonne of Iehiel one of the sonnes of Elám, answered, and said to Ezrá, We haue trespassed against our God, and haue taken strange wiues of the people of the land, yet now there is b hope in Israël concerning this.

c Which are strangers and married contrary to the Law of God

3 Now therefore let vs make a couenant with our God, to put away c all the wiues (and suche as are borne of them) according to the counsel of the Lord, and of those that feare the commandements of our God, and let it be done according to the Law.

d Because God hath giuen thee autoritie, & learning to persuade y people hereto and to cōmande them.

4 Arise: for the matter d belongeth vnto thee: we also wil be with thee: be of comforte and do it.

5 ¶ Then arose Ezrá, and caused the chief Priests, the Leuites, & all Israël, to swear that they wolde do according to this worde. So they sware.

3 Ezr. 9, 8.

6 * And Ezrá rose vp from before the house of God, and went into the chambre of Lo-

han in the sonne of Eliashib: he went euen thither, but he did eat nether bread, nor dronke water: for he mourned, because of the trasgression of the of the captiuitie.

7 And they caused a proclamacion to go throughout Iudáh and Ierusalém, vnto all them of the captiuitie, that they shulde assemble them selues vnto Ierusalém.

*Ezr sonnes of the captiuitie.

8 And whosoeuer wolde not come within thre dayes according to the counsel of the princes and Elders, all his substance shulde be forfayt, & he shulde be separate from the Congregation of them of the captiuitie.

*Or, cōdemned.

9 ¶ Then all the men of Iudáh & Benjamin assembled them selues vnto Ierusalém within thre dayes, which was the twentieth day of the c mntē moneth, and all the people sate in the strete of the house of God, trembling for this matter, and for the f raine.

e Which continued part of Nouember & part of December

10 And Ezrá the Priest stode vp, and said vnto them, Ye haue transgressed, and haue taken strange wiues, to s increase the trespassse of Israël.

f For the season was giuen to raine, & so y wether was more sharpe & colde, and alio their conscience touched them

11 Now therefore h giue praise vnto the Lord God of your fathers, and do his wil and separate your selues from the people of the land, & from the strange wiues.

g Ye haue layed one sinne vpon another
h Read Iohs. 7, 29.

12 And all the Congregation answered, & said with a loude voyce, Se wil we do according to thy wordes vnto vs.

13 But the people are many, and it is a raynie wether, and we are not able to stand without, neither is it the woike of one day or two: for we are many that haue offended in this thing.

14 Let our rulers stand therefore i before all the Congregation, and let all them which haue taken strange wiues in our cities, come at the time appointed, and with them the Elders of euerie cite and the iudges thereof, til the fierce wrath of our God for this matter turne away from vs.

i Let them be appointed to examine this matter.

15 Then were appointed Ionathán the sonne of Afah-él, and Iahazrah the sonne of Tikuah ouer this matter, and Meshullám and Shabbethái the Leuites helped them.

16 And they of the captiuitie did so and k departed, euen Ezrá the Priest, & the mē that were chief fathers to the familie of their fathers by name, and sate downe in the first daye of the tēte moneth to examine the matter.

k They went to the chiefes to sit on this matter w was thre moneths in finishing.

17 And vntil the first day of y first moneth they were finishing the busines with all the men that had taken strange wiues,

18 And of the sonnes of the Priests there were men founde, that had taken strange wiues, to wnt, of the sonnes of Ieshúa, the sonne of Iozadák, & of his brethren, Maasetháh, A Eliézer, and Iarib and Gedaliáh.

l As a token that they wolde keepe promes & do it.

19 And they gaue l their hāds, that they wol-

- de put away their wiues, and they that had trespassed, gave a ráme for their trespass.
- 20 And of the sonnes of Immér, Honaní, and Zebadiáh.
 - 21 And of the sonnes of Hai ím, Maaseiáh, and Eliáh, and SHEMAIÁH, and Iehiél, and VZZIÁH.
 - 22 And of the sonnes of Pashúr, Elioenái, Maaseiáh, Ishmaél, Nethaneél, Iozabád, and Elafáh.
 - 23 And of the Leuites, Iozabád and Shimeí & Kelatáh, (which is Kelitáh) Pethahiah, Iudáh and Eliézer.
 - 24 And of the singers, Eliashib. And of the porters, Shallúm, and Telém, and Vrí.
 - 25 And of ^m Israél: of the sonnes of Parósh, Ramiah, and Iesiáh, and Malchiáh, and Miámín, and Elezár, and Malchiáh, and Benaiáh.
 - 26 And of the sonnes of Elám, Mattaniáh, Zechariáh, and Iehiél, and Abdí, and Ieremóth, and Eliáh.
 - 27 And of the sonnes of Zattu, Elioenái, Eliashib, Mattaniáh, and Ierimóth, & Zabád, and Azizá.
 - 28 And of the sonnes of Bebái, Iehohanán, Hananiah, Zabbái, Athlái.
 - 29 And of the sonnes of Baní, Meshullám, Mallúch, and Adaiáh, Iashúb, and Sncál, Ieramóth.
 - 30 And of the sonnes of ^r Paháth Moáb, Adná, & Chelál, Benaiáh, Maaseiah, Mattaniáh, Bezaleél, & Binnúí, and Manasséh.
 - 31 And of the sonnes of Harím, Eliézer, Ishuáh, Maíchiáh, SHEMAIÁH, Shimeón, Beniamín, Mallúch, Shamariah.
 - 32 Of the sonnes of Hashúm, Mattenái, Mattattáh, Zabád, Eliphélet, Ieremái, Manasséh, Shimeí.
 - 34 Of the sonnes of Baní, Maadáí, Amíám, and Vél,
 - 35 Banaiáh, Bediáh, Chellúh,
 - 36 Vaniah, Me:emóth, Eliashib,
 - 37 Mattaniáh, Mattenái, and Iasáu,
 - 38 And Banni & Bennúí, Shimeí,
 - 39 And Shelemtáh, & Nathan, & Adaiáh,
 - 40 Machnadebái, Shashái, Sharái,
 - 41 Azareél, and Shelemiáh, SHEMAIÁH,
 - 42 Shallúm, Amariáh, Ioseph.
 - 43 Of the sonnes of Nebó, Ieriel, Mattithiáh, Zabád, Zebiná, Iadaú, & Ioél, Benaiáh.
 - 44 All these had taken strange wiues: and among thé were womé that had ⁿ childrē.

en Meaning, of
y comune peo-
ple for befo-
re he spake of
the Priests &
Leuites.

n Which alio
were made il-
legitimate be-
cause the ma-
riage was not
lawful.

NEHEMIAH.

THE ARGUMENT.

God doeth in all ages and at all times set vp worthy persones for the commoditie and profite of this Church, as now within the compasse of seuentie yeres he raised vp diuers excellent men for the preservation of his people, after their returne from Babylon, as Zerubbabél, Ezra, and Nehemiáh. Whereof the first was their captaine, to bring them home, and provided that the Temple was buylded: the seconde reformed their maners and planted religion: & the thirde buylded vp the walles, deliuered the people from oppression, and provided that the Law of God was put in execution among them. He was a godlie man and in great autoritie with the King, so that the King fauoured him greatly, and gaue him moste ample letters for the accomplishment of all things which he colde desire. This boke is also called of the latins the seconde of Ezra, because he was the writer thereof.

CHAP. I.

- 1 Nehemiáh bewasleth the calamitie of Ierusalém.
- 5 He confesseth the sinnes of the people, & prayeth God for them



He wordes of Nehemiáh the sonne of Hachaliáh, in the moneth ^a Chisleú, in the twentieth yere, as I was in the palace of Shushán,

^a Which concerneth part of November & part of December, and was their ninth moneth.

^b A Iewe as I was.

- 2 Came Hanani, one of my ^b brethren, he & the men of Iudáh, and I asked them concerning the Iewes that were deliuered, which were of the residue of ^y captiuitie, and concerning Ierusalém.
- 3 And they said vnto me, The residue that are left of the captiuitie there in the cpro-

^c Meaning, in Iewe.

uincc, are in great affliction and in reproche, and the wall of Ierusalém is broken downe, & the gates thereof are burnt with fyre.

- 4 And when I heard these wordes, I fate downe and wept, and mourned certeine dayes, and I fasted and prayed befoie the God of heauen,
 - 5 And said, *O Lord God of heauen, the great and terrible God, that kepeth covenant and mercie for them that loue him, and observe his commandements,
 - 6 I pray thee, let thine eares be attent, and thine eyes open, to heare the prayer of thy sei uant, which I pray before thee daily, day & night for the children of Israél thy sei uants, & confesse the sinnes of the children of Israel, which we haue sinned
- Gg. iiii.

Dan. 9.4.

against thee, bothe I & my fathers house haue sinned:

7 We haue grievously sinned against thee, and haue not kept the commandments, nor the statutes, nor the iudgements, which thou commandedst thy seruant Moses.

Deut 30.4

8 I beseeche thee, remember the worde that thou commandedst thy seruant Moses, saying, Ye wil transgresse, and I wil scatter you abroade among the people.

9 But if ye turne vnto me, and kepe my commandments, and do them, though your scattering were to the vntermost parte of the heaue. yet wil I gather you from thence and wil bring you vnto the place that I haue chosen, to place my Name there.

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

11 O Lord, I beseeche thee, let thine eare now hearken to the prayer of thy seruant, and to the prayer of thy seruants, who desire to feare thy Name, and I pray thee, cause thy seruant to prosper this day, and giue him fauour in the presence of this man: for I was the Kings butler.

That is, to worship thee.

To wit, the King Artahastate.

CHAP. II.

1 After Nehemiah had obtained letters of Artaxerxes, he came to Ierusalem, and buylde the walles.

Which was first mouth of the yere & sitheth part of Marche & part of April Who is also called Darius read EZR 7.1.

Now in the moneth Nisan in the twetieth yere of King Artahastate, the wine stode before him, and I toke vp the wine, and gaue it vnto the King. now I was not before time sad in his presence.

2 And the King said vnto me, Why is thy countenance sad, seeing thou art not sicke? this is nothing, but sorowe of heart. Then was I fore afraid,

3 And I said to the King, God saue the King for euer: why shulde not my countenance be sad, when the citie & house of sepulchres of my fathers lieth waste & the gates thereof are deuoured with fyre?

4 And the King said vnto me, For what thing dost thou require? Then I prayed to the God of heauen,

I desired God in mine heart, to prosper mine enterprise.

And said vnto the King, If it please the King, and if thy seruant haue founde fauour in thy sight, I desire that thou woldest send me to Iudah vnto the citie of the sepulchres of my fathers, that I may buylde it.

5 And the King said vnto me, (the queene also sitting by him) How long shalt thy journey be? and when wilt thou come againe? So it pleased the King, and he sent me, and I set him a time.

Or, Ephraim.

6 After I said vnto the King, If it please thy King, let them giue me letters to the captaines beyonde the River, that they may conuaye me ouer, til I come into Iudah.

And letters vnto Asaph the keeper of the Kings park, that he may giue me timber to buylde the gates of the palace (which appertained to the walles) & for the walles of the citie, and for the house that I shal entre into. And the King gaue me according to the good hand of my God vpon me.

Or, paradise.

As God moued me to aske, & as he gaue me good success the. xiii.

7 Then came I to the captaines beyonde the Riuer, & gaue them the Kings letters. And the King had sent captaines of the armie and horsmen with me.

8 But Sanballat the Horonite, and Tobiah a seruant an Ammonite heard it, and it grieved thefore, that there was come a man which sought the wealth of the children of Israel.

These were great enemies to the Iewes & libbed all-wise bothe by force & subtiltie to ouer come them. & Tobiah because his wife was a Jewess, had aduertisement euer of their affaires and so wrought them great trouble.

9 So I came to Ierusalem, and was there thre dayes.

10 And I rose in the night, I, and a few men with me: for I tolde no man, what God had put in mine heart to do at Ierusalem, and there was not a beast with me, saue the beast whereon I rode.

11 And I went out by night by the gate of the valley, and came before the dragon well, and to the dung porte, and vewed the walles of Ierusalem, how they were broken downe, and the portes thereof deuoured with the fyre.

12 Then I went forthe vnto the gate of the fountaine, and to the Kings fish pool, & there was no iourne for the beast that was vnder me to passe.

Or, conduit.

13 Then went I vp in the night by the broke, & vewed the wall, and turned backe, and comming backe, I entred by the gate of the valley and returned.

14 And the rulers knew not whether I was gone, nor what I did, neither did I as yet tel it vnto the Iewes, nor to the Priests, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

That is, concerned of other nations, is though God had forsaken vs.

15 Afterward I said vnto them, Ye see the miserie that we are in, how Ierusalem lieth waste, and the gates thereof are burnt with fyre: come and let vs buylde the wall of Ierusalem, that we be no more for a reproche.

They were encouraged & gaue them felicitie to do well, & to traueil in this worthy enterprise.

16 Then I tolde them of the hand of my God, (which was good ouer me) and also of the Kings wordes that he had spoken vnto me. And they said, Let vs rise, & buylde. So they strengthened their hands to good.

These were thre chief gouerners vnder the King of Persia beyonde Euphrates: thus wicked when they wil burthen the children of God, euer lay creation vnto their charge, bothe because it maketh the more odious to the world, & also stretcheth hatred of priests most against them.

17 But when Sanballat the Horonite, & Tobiah the seruant an Ammonite, and Geshem the Arabian heard it, they mocked vs and despised vs, and said, What a thing is this that ye do? Wil ye rebell against the King?

18 Then answered I them, and said to the, The God of heauen, he wil prosper vs, &

k Neither ye are of the nobles of the children of God (to whome he hath appointed this office only) neither did anye of your predecessours euer feare God

a In Ebrewé, they sanctified it, that is, they finished it, and so dedicated it to the Lord by prayer, in desiring him so maintain it

b The rickle & mightie wolde not obey the, which were appointed officers in this worke, neither wolde they helpe thereto
Isa 22, 11.

e Vnto y place where the Duke was worre to sit in iudgement, who gouerned the countrey in their absence.
Or, of the apostles.

Or, mensur.

we his seruants wil liue vp and buylde: but as for you, ye haue no portion nor right, nor memorial in Ierusalém.

CHAP. III.

The number of them that buylded the walles.

Then arose Eliashib the hie Priest with his brethren the Priests, & they buylt the shepegate: they repaired it, & set vp the dores thereof: euen vnto the towre of Meish repaired they it, & vnto the towre of Hananel.

2 And next vnto him buylded the men of Iichó, and beside him Zaccúr the sonne of Imrí.

3 But the fish porte did the sonnes of Senaáh buylde, which also layed the beames thereof, and set on the dores thereof, the lockes thereof, and the barres thereof.

4 And next vnto the fortified Merimóth, the sonne of Vriah, the sonne of Hakkóz: and next vnto them fortified Meshullam, the sonne of Berechiáh, the sonne of Meshazabeél: and next vnto them fortified Zidók, the sonne of Baaná:

5 And next vnto them fortified the Tecoites. but the great man of them^b put not their neckes to the worke of their lords.

6 And the gate of the^a old fishpoole fortified Iehoiadá the sonne of Paseah, & Meshullám the sonne of Besodaiáh. they layed the beames thereof, and set on the dores thereof, and the lockes thereof, and the barres thereof.

7 Next vnto them also fortified Melatiáh the Gibeonite, & Iadón y Meronothite, men of Gibeón, and of Mizpáh, vnto the throne of the Duke, which was beyonde the Ruer.

8 Next vnto him fortified Vzzél the sonne of Harhohiáh^c of the golde smithes: next vnto him also fortified Hananiah, the sonne^d of Harakkahím, and they repaired Ierusalém vnto the broad wall.

9 Also next vnto them fortified Rephaiáh, the sonne of Hur, the ruler of the halfe parte of Ierusalém.

10 And next vnto him fortified Iedaiáh the sonne of Harumáph, euen ouer against his house: and next vnto him fortified Hattúsh, the sonne of Hasbabniáh.

11 Malchiáh the sonne of Harím, and Hashtub the sonne of Paháth Moáb fortified the seconde^e portion, & the towre of the fornaces.

12 Next vnto him also fortified Shallúm, the sonne of Halloésh, the ruler of the halfe parte of Ierusalém, he, & his daughters.

13 The valley gate fortified Hanúm, & the inhabitants of Zanuáh: they buylt it, and set on the dores thereof, y lockes thereof, & the barres thereof, euen a thousand cubites on the wall vnto the dung porte.

14 But the dung porte fortified Malchiáh, the sonne of Recháb, the ruler of y fourte parte of Beth haccárem: he buylt it, & set on the dores thereof, the lockes thereof, & the barres thereof.

15 But the gate of the fountaine fortified Shallún, the sonne of Col-hozéh, the ruler of y fourte parte of Mizpáh: he buylded it, and couered it, and set on the dores thereof, the lockes thereof, and the barres thereof, and the wall vnto the fishpoole of Sheláh by the Kings garden, and vnto the steppes that go downe from the cite of Dauid.

16 After him fortified Nehemiáh the sonne of Azbák, the ruler of the halfe parte of Beth-zúr, vntil the other side ouer against the sepulchres of Dauid, and to the fishpoole that was repaired, and vnto the house of the mightie.

17 After him fortified the Leuites, Rehúm the sonne of Baní, and next vnto him fortified Hashabah the ruler of the halfe parte of Kerláh in his quarter.

18 After him fortified their brethren: Bauái, the sonne of Henadád the ruler of the halfe parte of Kerláh:

19 And next vnto him fortified Ezer, the sonne of Ieshúa the ruler of Mizpáh, the other portion ouer against the going vp to the^d corner of the armour.

20 After him was earnest Barúch the sonne of Zaccái, & fortified another portion from the corner vnto the dore of the house of Eliashib the hie Priest.

21 After him fortified Merimóth, the sonne of Vriáh, the sonne of Hakkóz, another portion from the dore of the house of Eliashib, euen as long as the house of Eliashib extended.

22 After him also fortified the Priests, the men of^e the plaine.

23 After them fortified Beniamín, & Hashtub ouer against their house: after him fortified Azariáh, the sonne of Maafaiáh, the sonne of Ananiáh, by his house.

24 After him fortified Binnú, the sonne of Henadád another portio, from the house of Azariáh vnto the turning and vnto the corner.

25 Palál, the sonne of Vzaí, from ouer against the corner, and the high towre, that lyeth out from the Kings house, which is beside the courte of the prison. After him, Pedaiáh, the sonne of Parósh.

26 And the^f Nethinims they dwelt in the fortresse vnto the^g place ouer against the water gate, Eastward, & to the towre that lyeth out.

27 After him fortified y Tecoites another portion ouer against the great towre, that lyeth out, euen vnto the wall of the fortresse.

Or, 3/12.

d Where the weapons and armour of the cite laye

e Which dwells in y plaine countrey by Iorden & Ierichó.

f Read Ezra Chap 2, 43

Conspiracie of the wicked. Nehemiáh. The buylders with weapons 1224

28 Fró about the horsegate forthe fortified
 y Priests, euerie one ouer agais̄t his house.
 29 After them fortified Zadók the sonne of
 Immér ouer against his house: and after
 him fortified Shemariáh, the sonne of She-
 chaniáh the keeper of the Eastgate.
 30 After him fortified Hananiáh, the sonne
 of Shelemiáh, & Hanún, the sonne of Za-
 láph, the sixt, another portion: after him
 fortified Meshullám, the sonne of Bere-
 chiáh, ouer against his chamber.
 31 After him fortified Malchiáh the gold-
 smithes sonne, vntil the house of the Ne-
 thinims, & of the marchants ouer against
 the gate h Miphkád, and to the chamber
 in the corner.
 32 And betwene the chamber of the corner
 vnto the shepegate fortified the goldsmi-
 thes and the marchants.

CHAP. IIIII.

7 The buylding of Ierusalém is hindred, 15 But God
 breaketh their enterprise. 17 The Iewes buylde with
 one hand, and holde their weapons in the other.

1 **B**Vt when Sanballát heard that we
 buylded the wall, then was he wroth
 and sore grieued, and mocked the Iewes,
 2 And said before his brethien and the
 armie of Samaria, thus he said, What do
 these weake Iewes wil they fortifie the
 selues wil thei sacrifice wil thei finish it
 in a day wil they make the stones whole
 againe out of y heapes of dust, seing they
 are burnt
 3 And Tobíah the Ammonite was beside
 him, and said, Although they buylde, yet if
 a foxe go vp, he shal euen breake downe
 their stony wall.

4 Heare, o our God (for we are despised)
 and turne their shame vpon their owne
 head, and giue them vnto a pray d in the
 land of their captiuitie,

5 And couer not their iniquitie, neither let
 their sinne be put out in thy presence: for
 thei haue prouoked vs before the buylders.

6 So we buylt the wall, and all the wall was
 ioyned vnto the h halfe thereof, and the
 heart of the people was to worke.

7 ¶ But when Sanballát, and Tobíah, & the
 Arabians, and the Ammonites, & the Ash-
 dodims heard that the walles of Ierusalém
 were repared, (for the breaches begā to be
 stopped) then thei were verie wroth,

8 And conspired altogether to come and to
 fight against Ierusalém, & to hindei thē.

9 Then we prayed vnto our God, and set
 watchemen by them, day & night, because
 of them.

10 And Iudáh said, The strength of y bea-
 rers is weakened, and thei en muche earth,
 so that we are not able to buylde the wall.

11 Also our aduersaries had said, Thei shal
 not knowe, neither se, til we come into the
 middes of them and slaye them, and cause

the worke to cease.

12 But when the Iewes (which dwelt beside
 them) came, they tolde vs f ten times, & Fró
 all places whence ye shal returne, they wil
 be vpon vs.

13 Therefore set I in the lower places be-
 hind the wall vpon y toppes of the stones,
 & placed y people by their families, with
 their swordes, their speares & their bowes,

14 Then I beheld, and rose vp, & said vnto
 the princes, & to the rulers, & to the rest of
 the people, Be not afraid of them: h reme-
 mber the great Loid, & feareful, & fight
 for your brethren, your sonnes, and your
 daughters, your wiues, and your houses.

15 And when our enemies heard that it was
 knowne vnto vs, then God brought their
 counsel to nought, & we turned all againe
 to the wall, euerie one vnto his worke.

16 And fró that day, halfe of the yong men
 did the labour, and the other halfe parte
 of them helde the speares, and shields, &
 bowes, and habergins: and the rulers stode
 i behinde all the house of Iudáh.

17 They that buylded on the wall, and they
 that bare burdens, & they that laded, did
 the worke with one hand, & with the other
 helde the sworde.

18 For euerie one of the buylders had his
 sworde girde on his loynes, & so buylded:
 & he that blewe the trúpet, was beside me.

19 Then said I vnto the princes, and to the
 rulers, and to the rest of the people, The
 worke is great and large, and we are sepa-
 rated vpon the wall, one farre from ano-
 ther.

20 In what place therefore ye heare the sóud
 of the trumpet, k resorte ye thither vnto
 vs: our God shal fight for vs.

21 So we laboured in the worke, and halfe
 of them helde the speares, from the appea-
 ring of the morning, til the starres came
 forth.

22 And at the same time said I vnto the
 people, Let euerie one with his si ruant
 lodge within Ierusalém, that they may be
 a watche for vs in the night, and labour in
 the day.

23 So nether I, nor my brethren, nor my ser-
 uants, nor the mé of the warde, (which fol-
 lowed me) none of vs did put of our clo-
 thes, saue euerie one put them of l for wash-
 ing. CHAP. V.

1 The people are oppressed and in necessitie 6 Nehemiáh
 remedieth it 14 He take not the portion of others that
 had ruled before, lest he shoulde grieue the people.

1 **N**OW there was a great crye of the
 people, and of their wiues a against
 their brethren the Iewes.

2 For there were that said, We, our sónes &
 our daughters are many, therefore we take
 vp b corne, that we may eat and liue.

3 And there were that said, We must gage

f That is, of-
 ten times
 g Thei, which
 broght the ta-
 dig, said thus,
 What you lea-
 ue your wor-
 ke, & go ether
 to eat, or to
 rest, your ene-
 mies wil assa-
 le you.

h Who is euer
 at hand to de-
 liuer his out
 of danger, and
 therefore seig
 thei shulde
 fight for the
 maintenance of
 Gods glorie &
 for the prefer-
 ration of their
 owne liues &
 of theirs, he
 iacourageeth
 them to play
 the valiant mé.

i To oversee
 them & to in-
 courage them
 to their wor-
 ke.

k Meaning, to
 resist their e-
 nemies if neede
 required.

l That is, whē
 they purified
 them selues, or
 els when they
 washed their
 clothes.

a Against the
 rich, which
 oppressed thē.
 b This is the
 complaint of y
 people, shewing
 to what extre-
 mitie thei were
 brought vnto

g Meaning, the
 sixt of his son-
 nes.

h Which was
 the place of
 iudgement, or
 execution.

a Of his com-
 panions that
 dwelt in Sa-
 maria
 b Thus the
 wicked, that
 consider not y
 Gods power
 as euer in sea-
 dines for the
 defence of his,
 mocke thē as
 though thei we-
 re weake and
 feeble
 c This is the
 remedie that
 the childre of
 God haue a-
 gainst the de-
 sistō & threa-
 tnings of their
 enemies, to
 see to God by
 prayer.

d Let them be
 spoyled & led
 away captiue.

e Let thy pla-
 gues declare
 to the worlde
 f thei set them
 selues against
 thee, & agais̄t
 thy Church
 thus he pray-
 eth, onely h-
 ring respect to
 Gods glorie, &
 not for any pri-
 uate affliction,
 or grudge.

g Or, halfe
 bergh
 h Eyr make so
 say, meaning
 thei seig te.

our lands, & our vineyardes, & our houses and take vp corne for the famine.

c To pay our tribute to the King of the Perſiás, which was exacted yerely of vs
d By nature ſo riche is no better thē the poore

e We are not able to redeme thē, but for power are cōſtraynd to hier thē to others.

f You preſſe thē with furie and ſeke how to bring all things into your hands.

g Bothe becauſe they ſhuld be moued with pittie, ſeing how manie were by euill oppreſſion, and alſo becauſe the iudgement of others, w^{ch} ſhulde be as it were witneſſes of their dealing toward their brethre
h ſeing God hath once deliuerd thē fro the bondage of the heathen, ſhal we make them our ſlaues.

i Meaning, Niche nich
k Who by this occaſion wil blaſpheme the Name of God ſeing that our adūs are no better then thurs

l Which ye ſake of them for the loſe.

m I receiued not that porcion, and diet, which the gouernours, that were before me, exacted. wherein he declareth that he rather ſought ſwealch of the people, then his owne commoditie.

4 The e were alſo that ſaid, We haue borrowed money for the Kings tribute vpon our lands and our vineyardes.

5 And now our ſiſti is as ^d the fiſh of our brethre, & our ſonnes as their ſonnes: and lo, we bring into ſubiectiō our ſonnes, and our daughters, as ſeruāts, and there be of our daughters now in ſubiectiō, and there is no power ^e in our hands. for other mē haue our lāds & our vineyardes.

6 Then was I very angrie when I heard their crye and theſe wordes.

7 And I thought in my minde, and I rebuked the princes, and the rulers, and ſaid vnto them, You laie ^f burdens euerie one vpon his brethren: and I ſet a great ^g aſſemble againſt them,

8 And I ſaid vnto them, We (according to our abilitie) haue redemed our brethren the Iewes, which were ſolde vnto the heathen: and wil you ſell your brethren againe, or ſhal they be ^h ſolde vnto vs? Then helde they their peace, and colde not anſwere.

9 I ſaid alſo, That which ye do, is not good. Oght ye not to walke in the feare of our God, for the ^k reproche of the heathen our enemies?

10 For euen I, my brethren, and my ſeruāts do lend them money & corne: I pray you, let vs leaue of this burden.

11 Reſtore, I pray you, vnto them this day their lands, their vineyardes, their oliues, and their houſes, and *remēt* the hundredth parte of the ſiluer and of the corne, of the wine, & of the oyle ^l that ye exact of thē.

12 Then ſaid they, We wil reſtore it, and wil not require it of them: we wil do as thou haſt ſaid. Then I called the Priests, & cauſed them to ſweare, that they ſhulde do according to this promes.

13 So I ſhooke my lappe, & ſaid, So let God ſhake out euerie man that wil not performe this promes from his houſe, and from his labour: euen thus let him be ſhakē out, and emptied. And all the Congregation ſaid, Amen, and praifed the Lord. and the people did accoꝛding to this promes.

14 And fro the time that *the King* gaue me charge to be gouernour in the land of Iudāh ſiome the twentieth yere, euē vnto the two and thirtieth yere of King Artaliſhāſite, that is, twelue yere, I, and my brethre haue not eatē the ^m bread of ^y gouernour.

15 For the former gouernours that were before me, had bene chargeable vnto the people, and had taken of them bread and wine, beſides foure ⁿ ſackels of ſiluer: yea, and their ſeruants bare rule ouer the people: but ſo did not I, becauſe of the feare of God.

16 But rather I fortified ^a a porcion in the worke of this wall, and we bought no land, and all my ſeruants came thether together vnto the worke.

17 Moreouer there were at my table an hundred and ſiftie of the Iewes, and rulers, which came vnto vs from among the heathen that are about vs.

18 And there was prepared dailey an ox, & fix choſen ſhepe, & birdes were prepared for me, and ^c with ten dayes wine for all ^d in abundance. Yet for all this I required not the bread of the gouernour: for the bondage was gentle vnto this people.

19 Remember me, o my God, in goodnes, according to all that I haue done for this people.

CHAP. VI.

Nehemiáh answereth with great wiſdome, and zeale to his aduerſarie. 11 He is not diſcouraged by the falſe Prophetes.

1 And when Sanballat, and Tobiáh, & Géſhem the Arabian, and the reſt of our enemies heard that I had buyt ^f wall, & that there were no mo ^a breaches therein (thogh at that time I had not ſet vp the doores vpon the gates)

2 Thē ſent Sanballat and Géſhē vnto me, ſaying, Come thou that we may mete together in the villages in the plaine of Onō: and they thought to do me euil.

3 Therefore I ſent meſſengers vnto them, ſaying, I haue a great worke to do, & I can not come downe: ^b why ſhulde the worke ceaſe, whils I leaue it, and come downe to you?

4 Yet they ſent vnto me foure times after this ſorte And I answered them after the ſame maner.

5 Then ſent Sanballat his ſeruant after this ſorte vnto me the fiſt time, with an open letter in his hand,

6 Wherein was writē, It is reported among the heathen, and ^g Gaſhmū hath ſaid it, that thou and the Iewes thinke to rebell, for the which cauſe thou buyldſt the wall and thou wilt be their King according to theſe ^c wordes.

7 Thou haſt alſo ordeined ^d the Prophetes to preach of thee at Ieruſalēm, ſaying, There is a King in Iudāh: and now according to theſe wordes it ſhal come to the Kings eares: come now therefore, and let vs take counſel together.

8 Thē I ſent vnto him, ſaying, It is not done according to theſe wordes ^y thou ſayeſt. for thou ſaineſt them of thine owne heart.

9 For all theſe afraid vs, ſaying, Their hāds ſhal be weakenēd fro ^y worke, & it ſhal not be done now therefore ^z incourage ^y me.

10 ¶ And I came to the houſe of Schemiáh ^y ſōne of Delaiáh the ſonne of Mehetabele, & he was ^e ſhut vp, & he ſaid, Let vs come

o, once in ten dayes
p Where as at other times they had by meaſure, at this time they had more liberally.

a That is, that they were joined together, as Chap 4.6.

b Meaning, ^y if he ſhulde obey their request the worke, which God had appointed, ſhulde ceaſe. ſhewing hereby that we ſhulde not comit our ſelues to the hāds of the wicked

o, Géſhem

c As the ſame ſayth
d Thou haſt buyt, and ſet vp the Prophetes, to make thy ſelfe King and to be ſeigneour of Perſia: that ſubiectiō, which you ought vnto him

e As though he wolde be ſeruant to the intents that he might pray vnto God vnto greater libertie, and receiue ſome reuelation, which in him was but by power.

together into y^e house of God in the middes of the Tēple, and shut the dores of the Temple: for they wil come to slay thee: yea, in y^e night wil they come to kil thee.

f He doubted not but God was able to preserve him, & knewe that, if he had obeyed this counsel, he should haue discouraged all the people: thus God giveth power to his, to resist false prophetes though they seme to haue neuer so great probabilitye.

11 Then I said, f Shulde suche a man as I, see? Who is he, being as I am, that wolde go into the Temple to liue? I wil not go in.

12 And lo, I perceiued, that God had not sent him, but that he pronouced this prophete against me: for Tobiah and Sanballat had hyred him.

13 Therefore was he hyred, that I might be afrayed, and do thus, and sinne, and that they might haue an euill reporte that they might reproche me.

14 My God, remember thou Tobiah, and Sanballat according vnto these their workes, and Noadiah the w^o Propheteffe also, and the rest of the Prophetes that wolde haue put me in feare.

15 ¶ Notwithstanding the wall was finished on the fixe & twentieth day of Elul, in two and fiftie dayes.

16 And whē all our enemies heard thereof, euen all the heathen y^e were about vs, they were afrayed, & their courage failed the: for they knewe, y^e this worke was wrought by our God.

17 And in these dayes were there manie of the princes of Iudáh, whose k letters wēt vnto Tobiah, and those of Tobiah came vnto them.

18 For there were manie in Iudáh, that were sworne vnto him. for he was the sonne in law of Shechaniah, the sonne of Aráh: & his sonne Iehonathan had the daughter of Meshullam, the sonne of Berechiah.

19 Yea, they spake in his praise before me, & tolde him my wordes, & Tobiah sent letters to put me in feare.

CHAP. VII.

1 After the wall once buylded, u the watche appointed.

2 They that returned from the captiuitie are nombred.

3 Now* when the wall was buylded, & I had set vp the dores, and the porters, and the singers and the Leuites were appointed,

4 Then I commanded my brother Hanani and Hananiah the prince of the palace in Ierusalēm (for he was doubtles a faithful man, and feared God aboue manie)

5 And I said vnto them, Let not the gates of Ierusalēm be opened, vntil the heat of the sunne: and while a they stand by, let them shut the dores, and make them fast. and I appointed wardes of the inhabitants of Ierusalēm, euerie one in his ward, and euerie one ouer against his house.

6 Now the citie was large and great, but the people were fewe therein, and the houses were not buylded.

7 And my God put into mine heart, and I

gathered the princes, and the rulers, & the people, to counte their genealogies: and I founde a booke of the genealogie of them, *which came vp at the first, and founde written therein,

8 These are the b sonnes of y^e prouince that came vp from the captiuitie that was carryed away (whome Nebuchadnezzar King of Babel had carryed away) and they returned to Ierusalēm & to Iudáh, euerie one vnto his citie.

9 They which came with Zerubbabél, Ieshúa, Nehemiáh, Azariah, Raamiáh, Nahamani, Mordecái, Bilshan, Misperech, Biguái, Nehúm, Baanáh. This is the number of the men of the people of Israel.

10 The sonnes of Parósh, two thousand an hundredth seuentie and two.

11 The sonnes of Shephatiah, thre hundredth seuentie and two.

12 The sonnes of Aiah, six hundredth fiftie and two.

13 The sonnes of Pahath Moab of the sonnes of Ieshúa, & Ioab, two thousand, eight hundredth and eightene.

14 The sonnes of Elám, a thousand, two hundredth fiftie and foure.

15 The sonnes of Zattu, eight hundredth & fyue and fourtie.

16 The sonnes of Zacchái, seuen hundredth and thre score.

17 The sonnes of Binnúi, six hundredth and eight and fourtie.

18 The sonnes of Bebai, six hundredth and eight and twentie.

19 The sonnes of Azgad, two thousand, thre hundredth and two and twentie.

20 The sonnes of Adonikám, six hundredth thre score and seuen.

21 The sonnes of Biguái, two thousand thre score and seuen.

22 The sonnes of Adin, six hundredth, and fyue and fiftie.

23 The sonnes of Atér of Hizkiah, ninetie and eight.

24 The sonnes of Hashum, thre hundredth and eight and twentie.

25 The sonnes of Bezai, thre hundredth and foure and twentie.

26 The sonnes of Hariph, an hundredth and twelue.

27 The d sonnes of Gibeon, ninetie and fyue.

28 The men of Beth-léhem & Netopháh, an hundredth foure score and eight.

29 The men of Anathoth, an hundredth and eight and twentie.

30 The men of Beth-azmáuech, two and fourtie.

31 The men of Kiriath-iarim, Chephiráh and Beeróth, seuen hundredth, and thre and fourtie.

32 The men of Ramáh and Gaba, six hundredth

b That is, the inhabitants of Iudáh.

c Azariah in Ezrâ is called Seraiáh, and Raamiáh. See Iudáh, chap. 2.

d Or, si e captiue of Iuda

d That is, the inhabitants of Gibeon.

g Very grief caused him to pray against suche, which vnder the pretence of being the ministers of God, were aduersaries to his glorie, and went about to ouerthrow his Church, declaring also hereby that where there is one true minister of God, y^e deuil hathe a great sorte of hirings h Which was the fixt moneth an' concerned parte of August, and parte of Sept. i After that I had sent Sanballat his answer. k Thus the Church of God hathe euermore enemies within it selfe, which are more dangerous then the outward and professed enemies

Eccles. 49, 15.

l To wit, they that are mentioned, ver 2. "Ely holde the, meaning til the gates were put in.

- dreth and one and twentie.
- 31 The men of Michmás, an hundreth and two an twentie.
- 32 The men of Beth-él and Ai, an hundreth and thre and twentie.
- 33 The men of the other Nebó, two and fiftie.
- 34 The sonnes of the other Elám, a thousand, two hundreth and foure and fiftie.
- 35 The sonnes of Harím, thie hundreth & twentie.
- 36 The sonnes of Ierichó, thre hundreth and fyue and fourtie.
- 37 The sonnes of Lod-hadíd and Onó, seuen hundreth, and one and twentie.
- 38 The sonnes of Senaáh, thre thousand; nine hundreth and thirtie.
- 39 The Priests: the sonnes of Iedaíah of the house of Ieshúa, nine hundreth seuentie & thre.
- 40 The sonnes of Immér, a thousand and two and fiftie.
- 41 The sonnes of Pashúr, a thousand, two hundreth and seuen and fourtie.
- 42 The sonnes of Harím, a thousand and seuentene.
- 43 ¶ The Levites: the sonnes of Ieshúa of Kadmiél, and of the sonnes of Hoduáh, seuentie and foure.
- 44 ¶ The singers: the children of Asáph, an hundreth, and eight and fourtie.
- 45 The porters: the sonnes of Shallúm, the sonnes of Atér, the sonnes of Talmón, fyve sonnes of Akkúb, the sonnes of Hatitá, the sonnes of Shobái, an hundreth and eight and thirtie.
- 46 ¶ The Nethinims: the sonnes of Zihá, the sonnes of Hashuphá, the sonnes of Tabaóth,
- 47 The sonnes of Keiós, the sonnes of Siá, the sonnes of Padón,
- 48 The sonnes of Lebaná, the sonnes of Hagabá, the sonnes of Shalmái,
- 49 The sonnes of Hanán, the sonnes of Giddél, the sonnes of Gáhar,
- 50 The sonnes of Reziáh, the sonnes of Rezin, the sonnes of Nekodá,
- 51 The sonnes of Gazzám, the sonnes of Vzzá, the sonnes of Paséah,
- 52 The sonnes of Besái, the sonnes of Meuním, the sonnes of Nephisheím,
- 53 The sonnes of Bakkúb, the sonnes of Hakuphá, the sonnes of Harhúr,
- 54 The sonnes of Bazlíth, the sonnes of Mehídá, the sonnes of Harshá,
- 55 The sonnes of Barkós, the sonnes of Sifera, the sonnes of Támah,
- 56 The sonnes of Neziáh, the sonnes of Hatiphá,
- 57 The sonnes of Salomons seruants, the sonnes of Sotai, the sonnes of Sophéreth, the sonnes of Peridá,
- 58 The sonnes of Iaalá, the sonnes of Dar-

a For these were two cities of this name.

* Or, Hodaiab.

† Read Ezrá 2:68.

- kón, the sonnes of Giddél,
- 59 The sonnes of Shephatíah, the sonnes of Hattíl, the sonnes of Pochéreth of Zebaím, the sonnes of Amón.
- 60 All the Nethinims, and the sonnes of Salomons seruants were thre hundreth, ninetie and two.
- 61 ¶ And these came vp from Tel-meláh, Tel-hareshá, Cherúb, Addón, and Immér: but they colde not shew their fathers house, nor their sede, or if they were of Israél.
- 62 The sonnes of Delaiáh: the sonnes of Tobíah, the sonnes of Nekodá, six hundreth and two and fourtie.
- 63 And of the Priests: the sonnes of Habaráh, the sonnes of Hakkóz, the sonnes of Barzillái, which toke one of the daughters of Barzillái the Giliadite to wife, & was named after their name.
- 64 These sought their writing of the genealogies, but it was not founde: therefore they were put from the Priesthode.
- 65 And the Tirshátha said vnto the, that they shulde not eat of the most holy, till there rose vp a Priest with * Viím and Thammím.
- 66 All the Congregation together was two and fourtie thousand, thre hundreth and threscore,
- 67 Besides their seruants and their maids, which were seuen thousand, thre hundreth and seuen and thirtie: and they had two hundreth and fyue and fourtie singing men and singing women.
- 68 Their houses were seuen hundreth & six and thirtie, & their mules two hundreth and fyue and fourtie.
- 69 The camels foure hundreth and fyue & thirtie, & six thousand, seuen hundreth & twentie asses.
- 70 And certeine of the chief fathers gaue vnto the worke. The Tirshátha gaue to the treasure, a thousand drammes of golde, fiftie basins, fyue hundreth and thirtie Priests garments.
- 71 And some of the chief fathers gaue vnto the treasure of the worke, twentie thousand drammes of golde and two thousand and two hundreth pieces of siluer.
- 72 And the rest of the people gaue twentie thousand drammes of golde, & two thousand pieces of siluer, & thre score and seuen Priests garments.
- 73 And the Priests and Levites, & the porters and the singers and the rest of the people and the Nethinims, and all Israél dwelt in their cities: and when the seuent moneth came, the children of Israél were in their cities.

g Meaning Nehemiáh the Tirshatha in Chalac to gue signeth a butler Ezad 28, 30.

h Read Ezrá 2, 69

i Or, m, m, m.

l Which contained parte of September & parte of October.

C H A P. VIII.

2 Ezrá gathereth together the people, and readeth to the Hh iii.

the Law. 12 They reioyce in Israél for the knowled- ge of the worde of God. 13 They kepe the feaft of Ta- bernacles or boothes.

^a Ebr. ar one man.

² Read Ezrá 7.2.

^b Which had age and discre- tion to vnder- stand.

^c This decla- reth the great zeale, that the people had to heare y^e worde of God.

^d To the in- tent that his voyce might be the better heard.

1 And all the people assembled them selues together, in y^e streat that was befoie the watergate, and they spake vnto Ezrá the scribe, that he wolde bring the boke of the Law of Mosés, which the Lord had commanded to Israél.

2 And Ezrá the Priest broght the Law be- fore the Congregation bothe of men and women, and of all that colde heare and vnderstand it, in the first day of the se- uent moneth,

3 And he red therein in the streat that was before the watergate (from the morning vntil the midday) before men and wo- men, and of them that vnderstode it, and the eares of all the people hearkened vnto the boke of the Law.

4 And Ezrá the scribe stode vpon a pul- pit of wood, which he had made for the preaching, & beside him stode Mattithiáh, and Shéma, and Ananiáh, and Vriiáh, & Hilkiah, and Maaseiáh on his right hád, and on his left hand Pedaiáh, & Mishaél, and Malchiáh, and Hashúm, and Hashba- dána, Zechariáh, and Meshullám.

5 And Ezrá opened the boke before all the people: for he was aboue all the people: and when he opened it, all the people sto- de vp.

6 And Ezrá praised y^e Lord the great God, and all the people answered, Amen, Amé, with lifting vp their háds: & they bowed them selues, and worshipped the Lord with their faces toward the grounde.

7 Also Ieshúa, and Bani, and Sherebiáh, Ja- mín, Akkáb, Shabbethái, Hoduiáh, Maase- iáh, Kelitá, Azariáh, Lozabid, Hunán, Pe- laiáh, & the Leuites caused the people to vnderstand the Law, and the people stode in their place.

8 And they red in the boke of the Law of God distinctly and gaue the sense, & cau- sed them to vnderstand the reading.

9 Then Nehemiáh (which is Tirshátha) and Ezrá the Priest & scribe, and the Le- uites that instructed the people, said vnto all the people, This daye is holy vnto the Lord your God: mourne not, nether wepe: for all the people wept, whé they heard the wordes of the Law.

10 He said also vnto them, Go, and eat of the fat, & drinke the swete, and send parte vnto them, for whome none is prepared: for this daye is holy vnto our Lord: be ye not sory therefore: for the ioye of the Lord is your strength.

11 And the Leuites made silence through- out all the people, saying, Holde your pea- ce: for y^e daye is holy, be not sad therefore.

12 Then all the people went to eat and to

drinke, and to send away parte, & to make great ioye, because they had vnderstand the wordes that they had taught them.

13 And on the secóde day the chief fathers of all the people, the Priests and the Leui- tes were gathered vnto Ezrá the scribe, that he also might instruce them in the wordes of the Law.

14 And they founde writē in the Law, (that the Lord had commanded by Mosés) that the childre of Israél shulde dwell in boothes in the feaft of the seuent moneth,

15 And that they shulde cause it to be decla- red and proclaimed in all their citres, and in Ierusalém, saying, Go forthe vnto the mount, and bring oliuebranches, and pi- nebranches, and branches of myrtus, and palmebranches, and branches of thicke trees, to make boothes, as it is writen.

16 So the people went forthe and broght the & made them boothes, euerie one vpon the rofe of his house, and in their court, and in the courts of the house of God, & in the strete by the watergate, and in the strete of the gate of Ephráim.

17 And all the Cōgregation of them y^e we- re come againe out of the captiuitie, made boothes, & sate vnder the boothes: for sin- ce the time of Ieshúa the sonne of Nun vnto this day, had not the children of I- rael done so, & there was very great ioye.

18 And he red in the boke of the Law of God euerie day, from the first daye vnto the last daye. And they kept the feaft seuen dayes, & on the eight daye a solēne assem- blie, according vnto the maner.

CHAP. IX.

¹ The people repent, & forsake their strange wines. ⁵ The Leuites exhorie them to praise God, & ⁶ Declaring his wonders. ²⁶ And their ingratitude. ³⁰ And Gods great mercies toward them.

1 IN the fourt & twentieth day of this moneth the children of Israél were as- sembled with fasting, & with sackcloth, and earth vpon them.

2 (And they that were of the fede of I- rael were separated from all the Ilrāgers) & they stode and confesse d their sinnes and the iniquities of their fathers.

3 And they stode vp in their place and red in the boke of the Law of the Lord their God fourt times on the day, and they confessed and worshipped y^e Lord their God foue times.

4 Then stode vp vpon the staires of the Leuites Ieshúa, and Bani, Kadmiél, Sheba niáh, Bunní, Sherebiáh, Bani & Chenáni, & cryed with a loude voyce vnto the Lord their God.

5 And y^e Leuites said, ené Ieshúa & Kadmi- él, Bani, Hashabniáh, Sherebiáh, Hoduiáh, Shebaniáh & Pethahiáh, Stád vp, & prai- se y^e Lord your God for euer, & euer, & let them

^{Leui. 23. 34.}

^{Or, surely by Zacher, as Leu. 23. 40.}

^{h For their houses were made flat as boue, read Deu 22. 8.}

^{i Which was almost a thousand yeres.}

^{a Meaning, the seuent. 2. Esdr. 9. 40.}

^{h Ebr. strange children.}

^{b They made confession of their sinnes & vned praies.}

^h To conside- ring their of- fences against the Law. There- fore the Le- uites do not reprove them for mourning, but assure the of Gods mer- cies to almu- che as they are repentant.

ⁱ That is, re- member, the poore

^g Reioyce in the Lord, and he wil giue you strength.

- them praise thy glorious Name, ó God, w̄
excellerh about all thãksgiuwg & praise.
- 6 Thou art Lord alone: thou hast made hea-
uen, and the heauen of all heauens, with
all their hoste, the earth, and all thigs that
are therein, the seas, & all that are in thẽ,
and thou preseruest them all, and the hoste
of the heauen worshipeth thee.
- 7 Thou art, ó Lord, the God, that hast cho-
sen Abrám, & broghest him out of * Vr in
Caldea * and madest his name Abrahám,
- 8 And foundest his heart faithful before
thee, * and madest a couenant with him, to
giue vnto his sede the land of the Canaa-
nites, Hittites, Amorites, & Perizzites, &
Iebusites, and Gírgashites, and hast per-
formed thy wordes, because thou art iust.
- 9 * Thou hast also considered the affli-
ctiõ of our fathers in Egypt, and heard
their crye by the red Sea,
- 10 And shewed tokens and wonders vpon
Pharaóh, and on all his seruants, & on all
the people of his land: for thou knewest
that thei dealt proudly agãist thẽ: there-
fore thou madest thee a Name, as appea-
reth this day.
- 11 * For thou didest breake vp the Sea befo-
re them, and they went through the mid-
des of the Sea on drye lãd: and those that
pursued them, hast thou cast into the bot-
toms as a stone, in the mightie waters:
- 12 And * leddest thẽ in the daye with a pil-
ler of a cloude, & in the night with a pil-
ler of fyre to giue them light in the way
that they went.
- 13 * Thou camest downe also vpon mount
Sinái, and spakest vnto them from heauen,
& gauest them right iudgements, & true
lawes, ordinãces & good commandemets,
- 14 And declaredst vnto thẽ thine holy Sab-
bath, and commandedst them precepts, &
ordinances, and laws, by the hand of Mo-
sês thy seruant:
- 15 * And gauest them bread from heauen
for their hungre, * & broghest for the wa-
ter for them out of the rocke for their
thirst: & * promisedst them that they shulde
go in, & take possession of the land: for the
which thou haddest lift vp thine hand for
to giue them.
- 16 But they and our fathers behaued them
selues proudly and hardned their necke,
so that they hearkened not vnto thy com-
mandements,
- 17 But refused to obey, and wolde not re-
member thy maruelous workes that thou
hadest done for them, but hardened their
neckes and had in their heades to retur-
ne to their bondage by their rebellion:
but thou, ó God of mercies, gracious and
ful of compassiõ, of long suffring and
of great mercie, yet forsokest them not.
- 18 Morcouer when they made them a mol-
ten calfe (and said, This is thy god) & broght
thee vp out of the land of Egypt) & com-
mitted great blasphemies,
- 19 Yet thou for thy great mercies forsokest
them not in the wildernes: * the pillar of
the cloude departed not from them by
day to lead them the way, nether the pil-
ler of fyre by night, to shewe them light, &
the way whereby they shulde go.
- 20 Thou gauest also thy good Spirit to in-
struct them, & withheldest not thy
M A N from their mouth, and gauest them water
for their thirst.
- 21 Thou didest also sede thẽ fourtie yeres
in ȳ wildernes: they lacked nothig: * their
clothes waxed not olde, and their fete
swelled not.
- 22 And thou gauest them kingdomes and
people, and ^d scatteredst them into cor-
ners: so they possessed * the land of Sihõn
and the land of the King of Heshbõn, &
the land of Og King of Bashán.
- 23 And thou didest multiplie their childrẽ,
like the starres of the heauen, & broght-
est them into the lãd, whereof thou had-
dest spoken vnto their fathers, that they
shulde go, and possesse it.
- 24 So the children went in, and possessed
the land, and thou subduedst before them
the inhabitants of the land, *euen* the Ca-
naanites, and gauest them into their hãds,
with their Kings and the people of the
land, that they might do with them what
they wolde.
- 25 And they toke their strõg cities and the
fat land, and possessed houses, full of all
goods, cisternes digged out, vineyardes,
& oliues, and trees for fode in abundance,
and they did eat, and were filled, and be-
came fat, & lued in pleasure through thy
great goodnes.
- 26 Yet they were disobedient, and rebelled
agãist thee, & cast thy Law behinde their
backes & slewe thy Piophetes (which pro-
tested among them to turne them vnto
thee) and committed great blasphemies.
- 27 Therefore thou deliueredst them into
the hand of their enemies that vexed thẽ:
yet in the time of their afflictiõ, when
they cryed vnto thee, thou heardest them
from the heauen, and through thy great
mercies thou gauest them sauours, who
saued them out of the hand of their ad-
uersaries.
- 28 But when they had ^f rest, they returned
to do euil before thee: therefore ledest
thou them in the hand of their enemies,
so that they had the dominion ouer them,
yet when they conuerted and cryed vnto
thee, thou heardest them from heauen, and
deliueredst them according to thy great
mercies many times,
- 29 And protestedst among them that thou
Hhiiii.

Gen. 11, 31.
Gen. 17, 1.

Gen. 15, 10.

Exod. 1, 7.

Exod. 14, 22.

Exod. 13, 21.

Exod. 20, 1.

Exod. 16, 15.
Exod. 17, 6.

Deut. 1, 8.

Exod. 13, 22.
Num. 14, 14.
1. Cor. 10, 2.

Deut. 1, 4.

c Though the way was tedious & long.
d Meaning the heath'n whom he droue out
N 07. 25, 26.

e Taking heauen and earth to witness that God wolde de stroye thẽ, except they returned, as 2. Chro 24, 19.

f He declared how Gods mercies euer contended with the wickednes of the people, who euer in their prosperitie forgate God

might bring the againe vnto thy Law: but they behaued them selues proudly, and hearken'd not vnto thy commandements, but sinned against thy iudgements (* which a man shulde do and liue in them) and s pulled away the shuldre, and were stifnecked, and wolde not heare.

30 Yet thou didst forbear them many yeeres, and protestedst among them by thy Spirit, *euē* by the hand of thy Prophetes, but they wolde not heare: therefore gauest thou them into the hand of the people of the lands.

31 Yet for thy great mercies, thou hast not consumed them, nether forsaken them: for thou art a gracious and merciful God.

32 Now therefore our God, * thou great God, mightie and terrible, that keepst couenant and * mercie, let not all the affliction that hathe come vnto vs, seme a litle before thee, *that is*, to our Kings, to our princes, & to our Priestes, and to our Prophetes and to our fathers, & to all thy people since the time of the Kings of Asshur vnto this day.

33 Surely thou art iust in all that is come vpon vs: for thou * hast delt truely, but we haue done wickedly.

34 And our Kings and our princes, our Priestes and our fathers haue not done thy Law, nor regarded thy commandements nor thy protestatiōs, wherewith thou hast protested among them.

35 And they haue not serued thee in their kingdome, and in thy great goodnes that thou shewedst vnto them, and in the large and fat land which thou settest before them, and haue not conuerted from their euil workes.

36 Beholde, we are seruants this day, & the lād that thou gauest vnto our fathers, to eate the frute thereof, and the goodnes thereof, beholde, we are seruants therein.

37 And it yeldeth muche frute vnto y Kings whome thou hast set ouer vs, because of our sinnes: and they haue dominion ouer our bodies and ouer our cattel at their pleasure, and we are in great affliction.

38 Now because of all this we make a sure counā: and write it, and our princes, our Leuites and our Priestes seale vnto it.

CHAP. X.

2 The names of them that sealed the couenant betwene God and the people.

1 Now these that sealed were Nehemiah the Tirshatha the sonne of Hachabiah, and Zidkiah,

2 Seraiáh, Azariáh, Ieremíah,

3 Pashúr, Amariáh, Malchiáh,

4 Hattúsh, Shebaniáh, Mailúch,

5 Harím, Merimóth, Obadiáh,

6 Daniél, Ginnethón, Barúch,

7 Meshullám, Abiáh, Miamín,

8 Maaziáh, Bilgái, Shemaiáh: these are the Priestes.

9 ¶ And the Leuites: Ieshúa the sonne of Azaniáh, Binnúsi, of the sonnes of Henadád Kadmiél.

10 And their brethre, Shebaniáh, Hodiiáh, Kelitá, Pelaiáh, Hanán,

11 Michá, Rehób, Hashabiáh,

12 Zaccúr, Sherebiáh, Shebaniáh,

13 Hodiáh, Bani, Beninu.

14 ¶ The chief of the people were Parósh, Paháth Moáb, Elám, Zattu, Bani,

15 Bunní, Azgád, Bebái,

16 Adoniáh, Biguái, Adín,

17 Atér, Hizkiah, Azzúr,

18 Hodiáh, Haffnúm, Bezái,

19 Haríph, Anathóth, Nebái,

20 Magpiáh, Meshullám, Hezír,

21 Meshzabeél, Zadók, Iaddúa,

22 Pelatiáh, Hanán, Anaiáh,

23 Hoshéa, Hananiáh, Hashúb,

24 Hallohésh, Pilehá, Shobék,

25 Rehúm, Hashabnáh, Maaseiáh,

26 And Ahisáh, Hanán, Anán,

27 Mallúch, Harím, Baanáh.

28 And the rest of the people, the Priestes, the Leuites, the porters, the singers, the Nethinims, and all that were separated from the people of the lands vnto the Law of God, their wiues, their sonnes, and their daughters, all that coulde vnde stand.

29 The chief of them receiued it for their brethren, & they came to the curs and to the othe to walke in Gods Law, which was giuen by Mosés the seruant of God, to obserue and do all the commādements of the Lord our God and his iudgements and his statutes:

30 And that we wolde not giue our daughters to the people of the land, nether take their daughters for our sonnes.

31 And if the people of the land broght ware on the Sabbath or anye vitails to sell, that we wolde not take it of them on the Sabbath and on the holy dayes: * and that we wolde let the seuent yere be fre, and the debtes of euerie person.

32 And we made statutes for our selues to giue by the yere the third parte of a shekel for the seruice of the house of our God,

33 For the shewebread, and for the daiely offering, and for the daiely burnt offering, the Sabbaths, the newe moones, for the solemne feastes, and for the things that were sanctified, and for the sinne offerings to make an atonement for Israél, and for all the worke of the house of our God.

34 We cast also lottes for the offrig of the wood,

Lewi. 18. f. ezek. 20. 11. roma 10. 5. gal 3. 12. Which is a similitude taken of oxen, y shrinke at the yoke or burde, as Zach. 7. 11. h When thou didest admonish them by thy Prophetes Ebr. th. a. didst prolong vpon shē many yeeres.

Exod. 34. 6. Psal. 43. 2.

1 By whome we were led away into captiuitie, & haue bene appointed to be slaves, as Ester 3. 13 k He confesseth that all these things came to them in rely for their sinnes, but he appealeth frō Gods iustice to his mercies l That thou woldest destroy them, except thou woldest returne to thee.

m That is, to be the lords thereof.

n Thus by affliction they promise to keepe Gods commandments, wherunto they coulde not be brogh by Gods great benedictes.

o Or, haulers.

a Which subscribed to the people y promise.

Or, captain of Moab.

b Read Est 3. 43 c Which being idolaters forsake their wickednes & gaue the selues to serue God. d They made the othe in y name of the whole multitude. e Whereunto they gaue the selues, if they brake y Law, as Deut 28. 16.

f Which notwithstanding they brake none after, as Nehem 13. 22. Lew. 25. 4. deut 15. 1. Ebr. baad.

g This declareth wherfore they gaue this third part of the shekel, which was besides the halfe shekel, that they were bound to pay. Exod 30. 13.

Or, in the house of.

h By this rehearsal is met that there was no rite nor ceremonie in the Law, whereunto they did not binde themselves by covenant.

i Wherefore wher we laboured, or traueled, there the times were due vnto the Lord both by the Law and according to the other & commandment that we made

k We wil not leaue it destitute of that, y shall be necessarie for it.

a Because their enemies dwelt rounde about them, they provided that it might be replenished with men, and vied this policie, because there were fewe y offered them selves willingly.

b Which came of Pérez the sonne of Iudáh.

c Or, of a Shilonite.

wood, *euere* y Priests, the Leuites & y people to bring it into y house of our God, by the house of our fathers, yere at y times appointed, to burne it vpo the altar of the Lord our God, as it is written in the Law,

35 And to bring the first frutes of our land, and the first of all the frutes of all trees, yere by yere, into the house of the Lord,

36 And the firstborne of our sonnes, and of our cattel, as it is ^h written in the Law, and the firstborne of our bullockes and of our shepe, to bring it into the house of our God, vnto the Priests that minister in the house of our God,

37 And that we shulde bring the first frute of our dough, and our offings, & the frute of euerie tree, of wine and of oyle, vnto the Priests, to the chambers of the house of our God. and the tithes of our land vnto the Leuites, that the Leuites might haue the tithes in all the citie of our ⁱ trauail.

38 And the Priest, the sonne of Aaron shal be with the Leuites, when the Leuites take tithes, and the Leuites shal bring vp the tenth parte of the tithes vnto the house of our God, vnto the chambers of the treasure house.

39 For the children of Israél, and the children of Leui shal bring vp the offings of the corne, of the wine, & of the oyle, vnto the chambers: and there shall be the vessels of the Sanctuarie, and the Priests that minister, and the porters, and the singers, and ^k we wil not forsake the house of our God.

CHAP. XI.

1 Who dwelled in Ierusalem after it was buylded, 22 And who in the citie of Iudáh.

1 **A**Nd the rulers of the people dwelt in Ierusalem. the other people also cast lottes, ^a to bring one out of ten to dwel in Ierusalem the holy citie, and nine partes to be in the citie.

2 And the people thanked all the men that were willing to dwel in Ierusalem.

3 These now are the chief of the prouince, that dwelt in Ierusalem, but in y citie of Iudáh, euerie one dwelt in his owne possession in their citie of Israél, the Priests and the Leuites, and the Nethinims, & the sonnes of Salomons seruaunts.

4 And in Ierusalem dwelt *certeine* of the childre of Iudáh, & of the childre of Beniamin. Of the sonnes of Iudáh, Athariáh, the sonne of Vzriáh, the sonne of Zechariáh, the sonne of Amariáh, the sonne of Shephatiáh, the sonne of Mahaleél, of the sonnes of ^b Pérez,

5 And Maaseriáh the sonne of Barúch, the sonne of Col Hozéh, the sonne of Hazariáh, the sonne of Adariáh, the sonne of Ioariab, y sonne of Zechariáh, the sonne of ^c Shiloni.

6 All the sonnes of Pérez that dwelt at Ierusalem, were foure hundieth, thie score

and eight valiant men.

7 These also are the sonnes of Beniamin, Sallú, the sonne of Meshullám, the sonne of Ioéd, the sonne of Pedaiáh, the sonne of Kolaráh, the sonne of Maaseriáh, the sonne of Ithiél, the sonne of Ieshaiáh.

8 And after him Gabái, Sallái, nine hundredeth and twentie and eight.

9 And Ioéi the sonne of Zichi ⁱ was gouernour ouer them: and Iudáh, the sonne of Scruáli ⁱ was the seconde ouer the citie:

10 Of the Priests, Iedaiáh, the sonne of Ioaiab, Iachin.

11 Sciriáh, the sonne of Hilkiah, the sonne of Meshullám, the sonne of Zadók, the sonne of Maraióth, the sonne of Ahitúb ^c was chief of the house of God.

12 And their brethren ^d that did the worke in the Temple, were eight hundredeth, twentie and two: and Adariáh, the sonne of Ierohám, the sonne of Pelaiáh, the sonne of Amzi, the sonne of Zechariáh, the sonne of Pashú, the sonne of Malchiáh:

13 And his brethren, chief of the fathers, two hundredeth and two and fourtie: and Amassái the sonne of Azaiél, the sonne of Ahazái, the sonne of Meshlemóth, the sonne of Immér:

14 And their brethren valiant men, an hundredeth & eight & twentie: and their ouerfeer was Zabdiél the sonne of Hagedolim.

15 And of the Leuites Shemariáh, the sonne of Hashúb, the sonne of Azikám, the sonne of Hashabiáh, the sonne of Bunni.

16 And Shabbethái, and Iozabád of the chief of the Leuites were ouer the workes of the house of God without.

17 And Mattaniáh, the sonne of Michá, the sonne of Zabdi, the sonne of Asáph was the chief to ^e begin the thanksgiving & prayer: and Bakkukiáh the seconde of his brethren, and Abdá, the sonne of Shammúa, the sonne of Galál, the sonne of Ieduthin.

18 All the Leuites in the holy citie were two hundredeth foure score & foure.

19 And y porters Akkúb, Talmón & their brethren ^f that kept the gates were an hundredeth twentie & two.

20 And the residue of Israél, of y Priests, & of the Leuites dwelt in all the citie of Iudáh, euerie one in his inheritance.

21 And the Nethinims dwelt in the ^g forties, & Zihá, & Gispá was ouer the Nethinims.

22 And the ouerfeer of the Leuites in Ierusalem was Vzzi the sonne of Bani, the sonne of Ashabáh, the sonne of Mattaniáh, the sonne of Michá: of the sonnes of Asáph fingers were ouer the worke of the house of God.

23 For it was the Kings commandement concerning the, that faithful *pro. s. stou* shoulde be for the fingers euerie day.

c That is, was the hie Priest. d That serued and ministered in the Temple.

e Or, of one of the Levites.

f There is, he began the psalme, & was the chanter.

g Meaning, of the Temple

h Of them. & dwelt not in Ierusalem.

i Or, Opel.

- 24 And Pethahiáh, sonne of Meshezabéel, of the sonnes of Zérah, the sonne of Iudáh ^h was at the Kings hand in all matters concerning the people.
- 25 And in the villages in their lands, some of the children of Iudáh dwelt in Kiriáth-arbá, and in the villages thereof, and in Dibón, and in the villages thereof, and in Iekabzeél, and in the villages thereof,
- 26 And in Ieshúa, and in Moladáh, and in Beth-pálet,
- 27 And in Hazér shuál, and in Beer-sheba, and in the villages thereof,
- 28 And in Ziklág, and in Mechonáh, and in the villages thereof,
- 29 And in En-rimmón, & in Zareáh, and in Iarmúth,
- 30 Zanóah, Adullám, and in their villages, in Lachísh, and in the fields thereof, at Azekáh, & in the villages thereof: and they dwelt from Beer-sheba vnto the valley of Hinnóm.
- 31 And the sonnes of Bēiamín from Géba, in Michmásh, & Aiá, & Beth-él, & in the villages thereof,
- 32 Anathóth, Nob, Ananiáh,
- 33 Hazór, Ramáh, Gittáim,
- 34 Hadíd, Zeboím, Nebalát,
- 35 Lod & Onó, in the carpenters valley.
- 36 And of the Leuites were diuisions in Iudáh and in Beniamín.

CHAP. XII.

The Priests and Leuites, which came with Zerubbabél vnto Ierusalém, are nombred. 27 And the wall is dedicated.

- 1 These also are the Priests & the Leuites that ^a went vp with Zerubbabél, the sonne of Shealtiel, and Ieshúa: to wit, Seraiáh, Ieremiáh, Ezrá,
- 2 Amariáh, Mallúch, Hattúsh,
- 3 Shecaniáh, Rehum, Merimóth,
- 4 Iddó, Ginethó Abiáh,
- 5 Miamín, Maadiáh, Bilgáh,
- 6 Shemaiáh, & Ioiarib, Iedaiáh,
- 7 Sallú, Amók, Hilkíah, Iedaiáh: these were the ^b chief of the Priests, & of their brethren in the daies of Ieshúa.
- 8 And the Leuites, Ieshúa, Binnúí, Kadmiél, Sheicbiáh, Iudáh, Mattaniáh were ouer the thanksgiuings, he, & his brethren.
- 9 And Bakbukíah and Vnní, & their brethren were about them in the ^d watches.
- 10 And Ieshúa begate Ioiakím: Ioiakím also begate Eliafhib, & Eliafhib begate Ioiadá.
- 11 And Ioiadá begate Ionathan, & Ionathan begate Iaddúa.
- 12 And in the daies of Ioiakím were these, the chief fathers of the Priests: vnder ^e Seraiáh was Meraiáh, vnder Ieremiáh, Hannaniáh,
- 13 Vnder Ezrá, Meshullám, vnder Amariáh, Iehohanán,
- 14 Vnder Melicú, Ionathan, vnder Sheba-

- 15 Vnder Harím, Adná, vnder Meraióth, Helkái,
- 16 Vnder Iddó, Zechariáh, vnder Ginnithón, Meshullam,
- 17 Vnder ^f Abiáh, Zichrí, vnder Miniamín, & vnder Moadiah, Piltái,
- 18 Vnder Bilgáh, Shámúá, vnder Shemaiáh, Ichonathán,
- 19 Vnder Ioiarib, Mattenáí, vnder Iedaiáh, Vzzí,
- 20 Vnder Sallái, Kallái, vnder Amók, Eber,
- 21 Vnder Hilkíah, Hahabiáh, vnder Iedaiáh, Nethaneí.
- 22 In ^g daies of Eliafhib, Ioiadá, & Iohanán and Iaddúa were the chief fathers of the Leuites written, and the Priests in the reigne of Darius the Persian.
- 23 The sonnes of Leuí, the chief fathers were written in the booke of the Chronicle en vnto the daies of Iohanán the sonne of Eliafhib.
- 24 And the chief of the Leuites were Hahabiáh, Sheicbiáh, and Ieshúa the sonne of Kadmiél, & their brethren about them to giue praise and thanks, according to the ordinance of Dauid the man of God, warde ouer & against warde.
- 25 Mattaniáh and Bakbukíah, Obadiáh, Meshullám, Tamón and Akkúb were porters keeping the warde at the thresholdes of the gates.
- 26 These were in the daies of Ioiakím the sonne of Ieshúa, the sonne of Iozadak, & in the daies of Nehemiáh the captaine, & of Ezrá the Priest and scribe.
- 27 And in the dedication of the wall at Ierusalém they sought the Leuites out of all the places, to bring them to Ierusalém to keepe the dedication and gladnes, both with thanksgiuings and with songs, cymbales, viols and with harpes.
- 28 Then the ^h singers gathered them selues together both from the plaine countrey about Ierusalem, and from the villages of ⁱ Netophathí,
- 29 And from the house of Gilgál, and out of the countreis of Géba, and Azmaúeth: for the singers had buylt the villages rounde about Ierusalém.
- 30 And the Priests & Leuites were purified, and cleansed the people, and the gates, and the wall.
- 31 And ⁱ I bought vp the princes of Iudáh vpon the wall, & appointed two great companies to giue thanks, and the ^k one went on the right hand of the wall towarde the dung gate.
- 32 And after them went Hoshaiáh, & halfe of the princes of Iudáh,
- 33 And Azariáh, Ezrá and Meshullám,
- 34 Iudáh, Beniamín, and Shemaiáh, and Ieremiáh,
- 35 And of the Priests sonnes with trumpets, Zechariáh

h Was chief about the King for all his affaires

f Whereof was Zacharie Iohn Baptists father.

g That is, one after another, and euery one in his course.

a From Babylon to Ierusalém.

b Next in dignite to y^e Priests, and w^{ere} of the stocke of Aaron
c Had charge of them that sang the Psalmes
d They kept their wardes and watches according to their times, as Chro 23, 6

h Whiche were a certaine familie & had their possessions in y^e fields, Chro 254.

i Meaning, Netophath

k That is, next to Seraiáh, or rather of that order, which was called after the name of Seraiáh.

CHAP. XIII.

Zechariáh the sonne of Ionathán, the sonne of Shemaiáh, the sonne of Mattaniáh, the sonne of Michaiáh, the sonne of Zaccúr, the sonne of Afáph.

That is, the brethren of Zaccúr.

36 And his brethren, Shemaiáh, and Azaréel, Milalái, Gilalái, Maái, Nethaneél, & Iudáh, Hanáni, with musical instruments of Dauid the man of God: and Ezíá the scribe went before them.

Which was the going vp to the mount Zion, which is called the citie of Dauid

37 And to the gate of the fountaine, euen ouer against them went they vp by the staires of the citie of Dauid, at the going vp of the wall beyonde the house of Dauid, euen vnto the water gate Eastwarde.

38 And the seconde companie of them that gaue thanks, went on the other side, and I alter them, and the halfe of the people was vpon the wall, and vpon the towre of the furnaces euen vnto the broad wall.

39 And vpon the gate of Ephraim, and vpon the olde gate, and vpon the fishgate, and the towre of Hananeél, and the towre of Meáh, euen vnto the shepegate: and they stode in the gate of the warde.

40 So stode the two companies (of them that gaue thanks) in the house of God, & I and the halfe of the rulers with me.

41 The Priests also, Eliakím, Maaseiáh, Miniamin, Michaiáh, Elioenái, Zecnariáh, Hananiáh, with trumpets,

42 And Maaseiáh, and Shemaiáh, & Eleazar, and Vzzi, and Iehohanán, and Malchuiáh, and Elám, & Ezer: and the singers

Abbr. used to beare.

sang loude, hauing Izrahiah which was the ouer seer.

43 And the same day they offered great sacrifices and reioyced: for God had giuen them great ioye, so that bothe the women, and the children were ioyful: and the ioye of Ierusalém was heard farre of.

Which were chambers appointed by Hezeiáh to put in the tithes, and suche thinges, 2 Chro 31, 11, and now were repaired againe for the same vse.

44 Also at the same time were men appointed ouer the chambers of the store for the offerings (for the first frutes, and for the tithes) to gather in to the out of the fields of the citie, the porcions of the Law for the Priests and the Leuites: for Iudáh reioyced for the Priests & for the Leuites, that seued.

45 And bothe the singers and the Leuites kept the warde of their God, & the warde of the purification according to the commandement of Dauid, and Salomón his sonne.

2 Chro 35, 16

46 For in the dayes of Dauid and Afáph, of olde were chis f singers, and songs of praise and thanksgiuing vnto God.

47 And in the dayes of Zerubbabél, and in the dayes of Nehemiáh did all Israél giue porcions vnto the singers and porters, euerie day his porcion, and they gaue the holy things vnto the Leuites, and the Leuites gaue the holy things vnto the sonnes of Aaron:

That is, the tenth parte of the tithes.

The Law is red: They separate from them all strangers: Nehemiáh reproveth them that breake the Sabbath. An ordinance to serue God.

And on that day did they read in the booke of Moses, in the audieñce of the people, & it was founde writē therein, that the Ammonite, and the Moabite shulde not enter into the Congregation of God,

Deu. 23, 3

Because they met not the children of Israél w bread & with water, but hired Baalaám against the, that he shulde curse the: & our God turned the curse into a blessing.

Nomb. 22, 5

Now when they had heard the Law, they separated from Israél all those that were mixed.

That is, all such, which had ioyued in unlawful marriage, and also those, with whome God had forbidē them to haue societie

And before this had the Priest Eliashib the ouersight of the chamber of the house of our God, being kinsman to Tobíah:

That the separation was made: He was ioyued in societie with Iobaiáh the Ammonite, and enemye of the Iewes.

And he had made him a great chamber & there had the aforetime laid the offerings, the incense, and the vessels, and the tithes of corne, of wine, and of oyle (appointed for the Leuites, and the singers, & the porters) and the offerings of the Priests.

But in all this time was not I in Ierusalém: for in the two and thirtieth yere of Artahshaste King of Babél, came I vnto the King, and after certeine dayes I obtained of the King.

Called also Darius, Ezra 7, 1: Or, at the yeres end.

And when I was come to Ierusalém, I vnderstode that Eliashib had done for Tobíah, in that he had made him a chamber in the court of the house of God,

Thus we see to what inconuenienc the people fall into, when they are desirous of one that hath the fear of God, being that their chief gouernour was but awhile absent, and yett they fell into suche great absurdities as appeareth also, Lxx.

And it grieued me sore: therefore I cast forth all the vessels of the house of Tobíah out of the chamber.

And I commanded them to cleanse the chambers: and thether brought I againe the vessels of the house of God with the meat offering and the incense.

And I perceued that the porcions of the Leuites had not bene giuen, and that euerie one was fled to his lād, euen the Leuites & singers that executed the worke.

Thē reproued I the rulers & said, Why is the house of God forsakē? And I assem- bled them, and set them in their place.

Then brought all Iudáh the tithes of corne & of wine, & of oyle vnto the treasures.

And I made tresurers ouer the treasures, Shelemiáh the Priest, & Zadók the scribe, & of the Leuites, Pedaiáh, & vnder their hand Hanán the sonne of Zaccúr the sonne of Mattaniáh: for they were counted faithfull, and their office was to distribute vnto their brethren.

He protesteth that he did his duetie with a good conscience, yett he doeth not iudice him selfe herein, but desireth God to iudice him, and to be merciful vnto him for his owne goodnes sake, as verse 22

Remember me, o my God, herein, and wipe not out my kindenes that I haue shewed on the house of my God, and on the offices thereof.

In those daies saw I in Iudáh the, & I rode I. 11.

g I declared vnto the, that God wolde not suffer in the transgressours of his Law to be vnto justified.

h Was not this a great cause, why God plagued vs in times past meaning, that if they transgressed now in the same againe, their plague shulde be greater.

i About the time that the sunne went downe for the Sabbath lasted from the sunne going downe of the one day to the sunne setting of the other.

k Meaning, of the Temple that none, that was vncleane, shulde enter.

wine presses on the Sabbath, & that brought in sheaves, and which laded asses also with wine, grapes, and figges and all burdens, and brought them into Ierusalém vpon the Sabbath day: and I protested to them in the day that they solde vitayles.

16 There dwelt men of Tyrus also therein, which brought fish and all wares, and sold on the Sabbath vnto the children of Iudáh euen in Ierusalém.

17 Then reproued I the rulers of Iudáh, & said vnto them, What euil thing is this that ye do, and breake the Sabbath day?

18 Did not your fathers thus, and our God brought all this plague vpon vs, and vpon this citie: yet ye increase the wrath vpon Israël, in breaking the Sabbath?

19 And when the gates of Ierusalém began to be darke before the Sabbath, I commanded to shut the gates, and charged, that they shulde not be opened til after the Sabbath, and some of my seruants set I at the gates, that there shulde no burden be brought in on the Sabbath daye.

20 So the chapmen and marchants of all marchandise remained once or twice all night without Ierusalém.

21 And I protested among them, and said vnto them, Why tary ye all night about the wall? If ye do it once againe, I wil lay hands vpon you. Fro that time came they nomore on the Sabbath.

22 And I said vnto the Leuites that they shulde cleanse them selues, and that they shulde come and kepe the gates, to sanctifie the Sabbath day. Remember me, o my God, concerning this, and pardone me according to thy great mercie.

23 In those dayes also I sawe Iewes that married wiuues of Ashdód, of Ammón, and of Moab.

24 And their children spake halfe in the speache of Ashdód, & colde not speake in the Iewes language, and according to the language of the one people, & of the other people.

25 Then I reproued them, and cursed them, and smote certein of them, and pulled of their heere, & toke an orbe of them by God, Ye shal not giue your daughters vnto their sonnes, nether shal ye take of their daughteis vnto your sonnes, nor for your selues.

26 Did not Salomón the King of Israël sinne by these things: yet among manie nations was there no King like him: for he was beloued of his God, and God had made him King ouer Israël: yet strange women caused him to sinne.

27 Shal we then obey vnto you, to do all this great euil, and to transgresse against our God, euen to marry strange wiuues?

28 And one of the sonnes of Ioiadá the sonne of Eliahib the hie Priest was the sonne in law of Sanballát the Horonite: but I chased him from me.

29 Remember them, o my God, that defile the Priesthode, and the couenant of the Priesthode, and of the Leuites.

30 Then cleansed I them from all strangers, and appointed the wardes of the Priests & of the Leuites, euerie one in his office,

31 And for the offr.ing of the wood at times appointed, & for the first frutes. Remember me, o my God, in goodnes.

l Which was a cite of the Philistins, & they had married wiuues thereof, and so had corrupted their sp.ache, and religion.

m That is, I did excommunicate them, & drue the out of th. Cōgregation.

n King. 2. 7.

o King 11. 5.

p Punish the according to their fault, & euil example, which they haue giuen to the rest of thy people, contrary to their vocation.

q That is, to shewe iudicium vnto me.

ESTER.

THE ARGUMENT.

Because of the diuersitie of names, wherely they vsed to name their Kinge, and the supplication of yere, wherem the Ebrewes, and the Grecians do varie, diuers au'tors write diuersly as touching this Ahshuerish, but it smeth Daniél 6, 1. and 9, 1. that he was Darius King of the Medes, and sonne of Astyger, called also Ahshuerish, which was a name of honour, and signified great and chief, as the selfe id herein v described the great mercies of God toward his Church, who neuer faileth them in their greatest dangers, but when all hope of worldly helpe faileth, he euer sturreth vp some, by whome he sendeth comfort, and deliuerance. Herem also v described the ambicion, pride and cruelty of the wicked, when they come to honour, and their soltyes fall when they are at highest, and how God preferreth, and preferreth them which are zealous of his glorie, and haue a care and loue towards their bretheren.

CHAP. I.

King Ahasuerósh maketh a royal feast, 10 Wherunto the Quene Vashti wil not come, 19 For which cause she is diuorced. 20 The Kings decree touching the preeminence of man.

a Called also Darius, who was now the souereing Monarch, & had y^e gouernemet of the Médés, Persians and Chaldeans some thinke he was Darius Hyftaspis ionane, called also Artaxerxes b Daniel chap 6, 1 maketh mécion but of 3 six score, leauing out the number that is vnderfit, as the Scripture in diuers places voucheth c That is, hid rest, and quietnes Nehem. 1. 1.



In the dayes of a Ahasuerósh (this is Ahasuerósh that reigned, from India euen vnto Ethiopia, ouer an b hūdreth, and seuen and twentie prouinces)

In those dayes when the King Ahasuerósh c fate on his throne, which was in the palace of* Shushán,

In the thirde yere of his reigne, he made a feast vnto all his princes and his seruáts, euen the power of Persia and Media, and to the captaines and gouernours of the prouinces which were before him,

That he might shewe the riches & glorie of his kingdome, and the honour of his great maestie manie dayes, eueⁿ an hūdreth and foure score dayes.

And when these dayes were expired, the King made a feast to all the people that were found in the palace of Shushán, bothe vnto great and small, seuen dayes, in the courte of the garden of the Kings palace,

Vnder an hanging of white, grene, and blewe clothes, fastened with cordes of fine lincn and purple, in siluer rings, and pillars of marble: the d beddes were of golde, and of siluer vpon a pauement of porphyre, and marble and alabaister, and blewe coulour.

And they gaue them drinke in vessels of golde, and changed vessel after vessel, and royal wine in abundance according to the e power of the King.

And the drinking was by an ordre, none might f compel: for so the King had appointed vnto all the officers of his house, that they shulde do according to euerie mans pleasure.

The Quene Vashti made a feast also for the womē in the royal house of King Ahasuerósh.

g Which was the last day of the feast that the King made for y^e people, as verse 5.

Vpon the 8 seuent day when the King was mery with wine, he commanded Memucán, Bizthá, Haboná, Bigthá, and Abagthá, Zethár, and Carcás, the seuen eunuches (that stued in the presence of Kíng Ahasuerósh)

To bring Quene Vashti before the King with y^e crowne royal, that he might shewe the people and the princes her beautie: for she was faire to loke vpon.

But the Quene Vashti refused to come at the Kings worde, which he had giuen in charge to the eunuches: therefore the King was very angrie, and his wrath kindled in him.

h Ebr. which is in the had of the eunucher.

Then the King said to the wise men, that knewe the times (for so was the Kings maner towardes all that knewe the lawe and the iudgement:

i That had experience of things, as thei had learned by diligent marking in continuance of time

And the next vnto him was Catshená, Shethár, Admátha, Tarshush, Méres, Marsená & Memucán the seuen princes of Persia and Media, which sawe the Kings face, and sate the first in the kingdome)

k Which were his chief counsellers, that might haue all wates accessible to him.

What shal we do vnto y^e Quene Vashti according to the lawe, because she did not according to the worde of the King Ahasuerósh by the commission of the eunuches?

Then Memucán answered before the King and the princes, The Quene Vashti hath not onely done k euil against the King, but against all the princes, & against all the people that are in all the prouinces of King Ahasuerósh.

l By her disobedience she hath giuen an example to all women to do the like to their housbands

For the l acte of the Quene shal come a brode vnto all women, so that they shal despise their housbáds in their owne eies, and shal say, The King Ahasuerósh commanded Vashti the Quene to be broght in before him, but she came not.

m That is, her disobedience.

So shal the m princesses of Persia & Media this day say vnto all the Kings Princes, whē thei heare of the acte of the Quene, thus shal there be muche despitefulness and wrath.

n Meaning, y^e thei wolde take first occasiō hereof to do y^e like, & that y^e rest of womē wolde by continuance do y^e same.

If it please the King, let a royal decree procede from him, and let it be written among the statutes of Persia, and Media (and let it not be transgressed) that Vashti come a nomore before King Ahasuerósh, and let the King giue her royal estate vnto her companion that is better then she.

o Let her be diuorced & a nother made Quene.

And when the decree of the King which shalbe made, shalbe published throughout all his kingdome (thogh it be o great) all the women shal giue their housbáds honour, bothe great and small.

p For he had vnder him an hundreth twentie and seuen countreys.

And thus saying pleased the King & the princes, & the King did according to the worde of Memucán.

For he sent letters into all the prouinces of the King, into euerie prouince according to the writig thereof, & to euerie people after their language, that euerie man shulde p beare rule in his owne house, and that he shulde publish it in the language of that same people.

q That is, that y^e wife shulde be subiect to the housband and at his commandement.

CHAP. II.

After the Quene is put away, certeine yong mades are broght to the King 14 Estér pleaseth the King, & is made Quene. 22 Mordecás discloseth vnto the King those that wolde betray him.

After these things, when the wrath of a King Ahasuerósh was appeased, he remembred Vashti, & what she had do-

r That is, he called y^e matter againe into comunicatiō.

b By the fené wife men of his counfel.

ne, and what was decreed b againft her. 2 And the Kings feruants that miniftred vnto him, faid, Let them feke for the King beautiful yong virgins, 3 And let y King appoint officers through all the prouinces of his kingdome, and let thé gather all the beautiful yong virgins vnto the palace of Shufhán, into the houfe of the women, vnder the hand of Hegé the Kings eunuche, c keper of the women, to giue them their things d for purification.

c The abufe of thefe courtes was fo great, that they inuented manie meanes to fcrue the luftes of princes, and therefore, as they ordeined wicked liues that the King might haue whofe daughters he wolde, fo they had diuers houfes appointed, as one for them, whiles they were virgins, another, whé they were concubines, & for the Quenes another. d Read what this purification was, verfe 13. 2. Km. 24, 15.

4 And the maid that fhall please the King, let her reigne in the ftead of Vafhti. And this pleased the King, and he did fo.

5 ¶ In the citie of Shufhán, there was a certeine Iewe, whofe name was Mordecái the fonne of Iair, the fonne of Shimeí, the fonne of Kífh a man of Iemuní,

6 Which had bene caryed away from Ierufalém with the captiuitie that was caryed away with Iekoniáh King of Iudáh (whome Nebuchadneczzár King of Babél had caryed away)

7 And he nourifhed Hadaffáh, that is Eftér, his vnckles daughter: for she had nether father nor mother, and the maid was faire, and beautiful to loke on: & after the death of her father, and her mother, Mordecái toke her for his owne daughter.

8 And when the Kings commandement, & his decree was published, and manie maides were broght together to the palace of Shufhán, vnder the hád of Hegé, Eftér was broght alfo vnto the Kings houfe vnder y hand of Hegé the keper of the women.

9 And the maid pleased him, and she founde fauour in his fight: therefore he caufed her things for purification to be giuen her fpedely, and her flate, and fcuen comely maides to be giuen her out of the Kings houfe, and he gaue change to her and to her maides of the beft in the houfe of the women.

¶ Eftér perfons.

10 But Eftér fhewed not her people and her kindred: for Mordecái had charged her, that she fhulde not tel it.

e For though she was taken away by a cruel law, yet he ceaued not to haue a fatherlie care ouer her, and therefore did refort oft times to heare of her.

11 And Mordecái walked euerie day before the courte of the womens houfe, to knowe if Eftér did wel, and what fhulde be done with her.

12 And when the courfe of euerie maid came, to go into King Ahaftuerófh, after that she had bene twelue moneths according to the maner of the women (for fo were the dayes of their purifications accomplished, fix moneths with oyle of myrthe, & fix moneths with fwere odours and in the purifying of the women:

f What appa rel the asked of the eunuch, that was bounde to giue her.

13 And thus went the maides vnto the King) whatfoeuer she required, was giuen her, to go with her out of the womens houfe vnto the Kings houfe.

14 In the euening she went, and on the morrow she returned into the seconde houfe of the women vnder the hand of Shaafh-gáz the Kings eunuche, which kept the cöcubines: she came into the King nomore, except she pleased the King, & that she were called by name.

15 Now when the courfe of Eftér y daughter of Abiháil the vnckle of Mordecái (which had taken her as his owne daughter) came, y she fhulde go in to the King, she defired nothing, but what Hegé the Kings eunuche the keper of the women faid: and Eftér founde fauour in the fight of all them that looked vpon her.

¶ Or, Hegé.

16 ¶ So Eftér was takē vnto King Ahaftuerófh into his houfe royal in the tenth moneth, which is the month Tebéth, in the feuent yere of his reigne.

g Wherein he modified because the fight not apparcl to comend her beautie, but fode to y eunuchus appoint ment. h Which contained part of Decembar & part of Iannuarie.

17 And the King loued Eftér aboue all the women, and she founde grace and fauour in his fight more then all the virgins: fo that he fet the crowne of the kingdome vpon her head, & made her Quene in fteade of Vafhti.

18 Then the King made a great feaft vnto all his princes and his feruants which was the feaft of Eftér and gaue rest vnto the prouinces, and gaue giftes, according to the power of a King.

i That is, made for her sake. k He releafed their tribute. l That is, great & magnificent. m That is, at the marriage of Eftér, which was y seconde marriage of y King.

19 And when the virgins were gathered the feconde time, then Mordecái fate in the Kings gate.

20 Eftér had not yet fhewed her kindred nor her people, as Mordecái had charged her: for Eftér did after the worde of Mordecái, as when she was nourifhed with him.

21 ¶ In thofe daies when Mordecái fate in the Kings gate, two of the Kings eunuches, Bigtán and Téiefh, which kept the dore, were wroth, & fought to lay hand on the King Ahaftuerófh.

n Meaning, to kill him.

22 And the thing was knowé to Mordecái, and he tolde it vnto Quene Eftér, and Eftér certified the King thereof in Mordecái name: and when inquisició was made, it was founde fo: therefore thei were bothe hanged on a tre: and it was written in the boke of the Chronicles before the King.

o In the Chronicles of the Moes & Perfás, as Chap. 20, 2.

CHAP. III.

¶ Hamán, after he was exalted, obtained of the King, that all the Iewes fhulde be put to death, because Mordecái had not done hym worfhip as other had.

¶ After thefe things did King Ahaftuerófh promote Hamán the fonne of Hammedátha the Agagite, & exalted hi, and fet his feat aboue all the princes that were with him.

2 And all the Kings feruants that were at the Kings gate, bowed their knees, & reuerenced Hamán: for the King had fo comāded

a The Persiā
maner was to
knele downe
and reuerence
their Kings, &
suche as he ap
pointed in chief
authoritie, w
Mord. cáí wol
de not do to
this ambitious
& proude mā

b Thus we se
that there is
none so wic
ked, but the
haue their hat
ters to accu
se the godlie.

"Ebr. desired
in his eyes.

c Which an
swereth to
parte of Mar
che and parte
of April.

d To knowe
what moneth
and day shul
de be good to
enterpise this
thing, that it
might haue
good successe:
but God disa
pointed their
lottes & expe
ctation.

e Containing
parte of Februa
rie, & parte of
Marche.

f There be the
two arguments
which com
monly in wor
ldlings & the
wicked vse
toe to excuse
their contem
pt of their
lawes, & dimi
nishing of their
praise without
respect how
God is ther
pleased or dis
pleased.

Ebr. wigh
10) secret error.

"Ebr. the hands
of pester.

ded cōcerning him:but Mordecái bowed not the knee,nether did reuerence.

Then the Kings seruants which were at the Kings gate said vnto Mordecái, Why transgressist thou the Kings commandement?

And albeit they spake daiely vnto hí,yet he wolde not heare them: therefore they tolde Hamán, that they might shew Mordecáis matters wolde stand:for he had tolde them,that he was a Iewe.

And when Hamán sawe that Mordecái bowed not the knee vnto him,nor did reuerence vnto him,then Hamán was ful of wrath.

Now he thought it to litle to lay hands onely on Mordecái: & because they had shewed him the people of Mordecái, Hamán sought to destroye all the Iewes, that were throughout the whole kingdome of Ahashuerósh, euen y^e people of Mordecái.

In the first moneth (that is the moneth Nisán) in the twelfth yere of King Ahashuerósh, they cast Pur (that is a lot) before Hamán, from day to day, and fro moneth to moneth, vnto the twelfth moneth, that is the moneth Adár.

Then Hamán said vnto King Ahashuerósh, There is a people scatted, and dispersed among the people in all the prouinces of thy kingdome, and their lawes are diuers from all people, and they do not obserue the Kings lawes: therefore it is not the Kings profite to suffice them.

If it please the King, let it be written that they may be destroyed, & I wil paye ten thousand talents of siluer by the hánds of them that haue the charge of this busines to bring it into the Kings treasure.

Then the King toke his ring from his hand and gaue it vnto Hamán the sonne of Hammedátha the Agagite the Iewes aduersarie.

And the King said vnto Hamán, Let y^e siluer be thine, and the people to do with them as it pleaseth thee.

Then were the Kings scribes called on the thirtent day of the first month, and there was written (according to all that Hamán commanded) vnto the Kings officers, and to the captaines that were ouer euerie prouince, and to the rulers of euerie people & to euerie prouince, accordig to the writing thereof, & to euerie people according to their language: in the name of King Ahashuerósh was it written, and sealed with the Kings ring.

And the letters were sent by postes into all the Kings prouinces, to rote out, to kill and to destroye all the Iewes, bothe yong and olde, children and women, in one day vpon the thirtent day of the twelfth month, (which is the moneth Adar) and to

spoil them as a pray.

The contents of the writing was, that there shulde be giuen a comandmēt in all prouinces, & published vnto all people, that they shulde be ready against the same day.

And the postes compelled by the Kings comandement went forth, and the comandement was giue in the palace at Shushan: and the King and Hamán sate drinking, but the cite of Shushan was in perplexitie.

CHAP. IIIII.

Mordecáis gaueth the Quene knowledge of the cruel decree of the King against the Iewes so She wileth that they pray for her.

Now when Mordecái perceiued all that was done, Mordecái rent his clothes, and put on sackcloth, & ashes, and went out into the middes of the cite, & cryed with a great crye, and a bitter.

And he came eue before the Kings gate, but he might not entre within the Kings gate, being clothed with sackcloth.

And in euerie prouince, & place, whether the Kings charge and his commision came, there was great sorowe among the Iewes, and fasting, & weping and mournig, and many laye in sackcloth & in ashes.

Then Esters maides and her eunuches came and tolde it her: therefore the Quene was very heauy, and she sent raiment to clothe Mordecái, and to take away his sackcloth fro him, but he receiued it not.

Then called Estér Hatách one of y^e Kings eunuches, whome he had appointed to serue her, and gaue him a comandement vnto Mordecái, to knowe what it was, and why it was.

So Hatách wēt forth to Mordecái vnto the street of the cite, which was before the Kings gate.

And Mordecái tolde hí of all that which had come vnto him, and of the summe of the siluer that Hamán had promised to paye vnto the Kings treasures, because of the Iewes, so to destroye them.

Also he gaue him the copie of the writig & commision that was giuen at Shushán, to destroye thē that he might shewe it vnto Estér and declare it vnto her, and to charge her, that she shulde go in to the King, & make petition and supplication before him for her people.

So when Hatách came, he tolde Estér the wordes of Mordecái.

Then Estér said vnto Hatách, and commanded him, to say vnto Mordecái,

All the Kings seruants and the people of the Kings prouinces do knowe, that whosoever, man or woman, that cometh to the King into the inner court, which is not called, there is a lawe of his,

To wit, the Iewes, y^e were in Shushan

Because he wolde aduertise Estér of this cruel proclamation.

Ebr. sackcloth & ash were spread for many.

Ebr. had caused so stand before her.

Ebr. declared.

Or, contents.

that he shal dye ; except him to whom the King holdeth out the golden rod, that he may liue . Now I haue not bene called to come vnto the King these thirtie dayes.

12 And they certified Mordecái of Esters wordes.

13 And Mordecái said, that thei shulde answer Ester thus, Thinke not with thy self that thou shalt escape in the Kings house, more then all the Iewes.

14 For if thou holdest thy peace at this time, comfort and deliuerance shal appeare to the Iewes out of another place, but thou and thy fathers house shal perish:and who knoweth whether thou art come to thy kingdome for such a time?

15 Then Ester commaded to answer Mordecái,

16 Go, & assemble all the Iewes that are found in Shushán, & fast ye for me, & eat not, nor drinke in thie dayes, day nor night. I also and my maides wil fast likewise, and so wil I go in to the King, which is not according to the Law:and if I perish, I perish.

17 So Mordecái went his way, and did according to all that Ester had commanded him.

CHAP. V.

1 Ester entreteth in to the King, and biddeth him and Hamán to a feast. 11 Hamán prepareth a galous for Mordecái.

1 **A**ND on the third day Ester put on her royal apparel, and stode in the court of the Kings palace within, ouer against the Kings house:and the King sate vpon his royal throne in the Kings palace ouer against the gate of the house.

2 And when the King sawe Ester the Queene standing in the court, she found fauour in his sight: & the King helde out the goldē sceptre y was in his hād: so Ester drewe nere, and touched the toppe of the sceptre.

3 Then said the King vnto her, What wilt thou, Queene Ester? & what is thy request? it shalbe euengiuē thee to the halfe of the kingdome.

4 Then said Ester, If it please the King, let the King and Hamán come this day vnto the bāket, y I haue prepared for him.

5 And the King said, Cause Hamán to make hast that he maie do as Ester hathe said. So the King and Hamán came to the bāket that Ester had prepared.

6 And the King said vnto Ester at the banquet of wine, What is thy petition, that it may be giuen thee? and what is thy request? it shal euē be performed vnto the halfe of the kingdome.

7 Then answered Ester, and said, My petition and my request is,

8 If I haue founde fauour in the sight of

the King, and if it please the King to giue me my petition, and to performe my request, let the King and Hamán come to the banquet that I shal prepare for them, & I wil do tomorowe according to the Kings saying.

9 ¶ Then went Hamán for the same day ioyful & with a glad heart. But when Hamán sawe Mordecái in the Kings gate, that he stode not vp, nor moued for him, then was Hamán ful of indignacion at Mordecái.

10 Neuertheles Hamán refrained him self: and when he came home, he sent, and called for his friends, and Zéresh his wife.

11 And Hamán tolde them of the glorie of his riches, and the multitude of his children, and all the things wherein the King had promoted him, and how that he had set him aboute the princes and seruants of the King.

12 Hamán said moreouer, Yea, Ester the Queene did let no man come in with the King to the banquet that she had prepared, saue me: and tomorowe am I bidden vnto her also with the King.

13 But all this doeth nothing auaille me, as long as I se Mordecái the Iewe sitting at the Kings gate.

14 Then said Zéresh his wife and all his friends vnto him, Let them make a tre of fiftie cubites hie, and tomorowe speake thou vnto the King, that Mordecái may be hanged thereon: the shalt thou go ioyfully with the King vnto the banquet. And the thing pleased Hamán, and he caused to make the tre.

CHAP. VI.

1 The King turneth ouer the chronicles, and findeth the fidelitie of Mordecái, so And comandeth Haman, to cause Mordecái to be had in honour.

1 **T**HE same night the King slept not, & he commanded to bring the boke of the records & the chronicles: and thei were red before the King.

2 Then it was founde written that Mordecái had tolde of Bigtána, & Térersh two of the Kings eunuches, keepers of the dore, who sought to lay hands on the King Ahasuerósh.

3 The King said, What honour & dignitie hathe bene giuen to Mordecái for this? And the Kings seruants that ministered vnto him, said, There is nothing done for him.

4 And the King said, Who is in the court? (Now Hamán was come into the inner court of the Kings house, that he might speake vnto the King to hang Mordecái on the tre that he had prepared for him.)

5 And the Kings seruants said vnto him, Beholde, Hamán standeth in the court. And the King said, Let him come in.

e I wil declare what thing I demaunde.

f Thus he woked when thei are promoted, in stead of acknowledging their charge & humbling the selues, wauē ambitious disdainful and cruel.

g Meaning, y highest trust could be founde.

h Ester the Kings steps & proceeds

Chap. 2, 220

a For he thought it vnworthie his estate to receive a benefite, & not reward it.

b Thus while the wicked imagine the destruction of others, thei selues fall into the same pit.

hbr braithig b Thus Mordecái spake in confidence of that faith, & all Gods children ought to haue which is that God wil deliuer them, though all worldly meanes faile c For to deliuer Gods Church out of these present dangers.

d I wil put my life in danger & referre the successe to God, seig it is for his glorie & the deliuerance of his Church.

a To wit, after that the Iewes had begone to fast.

b Which was a signe y her coming was agreeable vnto him, as Chap. 4, 11

c Meaning hereby, y what soeuer she asked, should be granted, as Mar 6, 23.

d Because thei used to drinke excessively in their banquets, they called the bāket by the name of char, which was more in use or esteemed

c Meaning her-
reov, that the
King shulde
make himse
vnto him selfe,
as Ios. ph. li-
reby was
known to be
next to Pha-
raoh, Gen 41,
42.

- 6 And when Haman came in, the King said vnto him, What shalbe done vnto the mā, whome the King wil honour. The Haman thoght in his heart, To whome wolde the King do honou more then to me?
- 7 And Hamán answered the King, The man whome the King wolde honour,
- 8 Let the bring for him royal appa:el, which the King vs. th to weare, and the c horse that the King ydeth vpon, and that the crowne royal may be set vpon his head.
- 9 And let the rayment and the horse be deliueted by the hand of one of the Kings moſte noble princes, and let them apparel the man (whome the King wil honour) & caufe him to ride vpon the horse through the ſtreete of the citie, & proclaime before him, Thus shal it be done vnto the man, whome the King wil honour.
- 10 Then the King said to Hamán, Make haſte, take the rayment & the horse as thou haſt ſaid, & do ſo vnto Mordecái y Iewe, that ſitteth at the Kings gate: let nothing faile of all that thou haſt ſpoken.
- 11 So Hamán toke the rayment & the horse, and arayed Mordecái, and brought him on horse backe through the ſtreete of the citie, and proclaimed before him, Thus shal it be done to the man whome the King wil honour.
- 12 And Mordecái came againe to y Kings gate, but Hamán haſted home mourning and his head couered.
- 13 And Hamán tolde Zérefh his wife, & all his friends all that had befallen him. The ſaid his wiſe man, and Zérefh his wife vnto him, If Mordecái be of the ſide of the Iewes, before whome thou haſt begone to fall, thou ſhalt not preuaile againſt him, d but ſhalt ſurely fall before him.

d Thus God ſometime putteth in the mouthe of the very wicked, to ſpeake that thiſg, which he hathe decreed ſhal come to paſſe.

14 And while they were yet talking with him, came the Kings eunuches and haſted to bring Hamán vnto the báket that Eſtér had prepared.

CHAP. VII.

3 The queene biddeth the King & Hamán againe & prayeth for her ſelfe and her people 6 She accuſeth Hamán and he is hanged on the gallows, which he had prepared for Mordecái.

- 1 SO the King and Hamán came to banquet with the Queene Eſtér.
- 2 And the King ſaid againe vnto Eſtér on the ſeconde day at the banquet of a wine, What is thy peticion, Queene Eſtér, that it may be giue thee and what is thy request? It ſhalbe euen performed vnto the halfe of the kingdome.
- 3 And Eſtér the Queene answered, and ſaid, If I haue founde fauour in thy ſight, o King, and if it pleaſe the King, let my life be giuen me at my peticion, & my people at my request.
- 4 For we are ſolde, I, and my people, to be

a Read Chap. 34.

deſtroyed, to be ſlayne and to periſh: but if we were ſolde for ſeruants, & for hand-maidens, I wolde haue helde my tonguc: although the aduerſarie colde not b recõpenſe the Kings loſſe.

- 5 The King Ahaſhueróſh answered, & ſaid vnto y Queene Eſtér, Who is he? & where is he that p̄ſumeth to do thus?
- 6 And Eſtér ſaid, The aduerſarie and enemye is this wicked Hamán. Then Hamán was aſtrayed before the King & the Queene.
- 7 And the King aroſe from the banquet of wine in his wrath, & went into the palace garden: but Hamán ſtode vp, to make requeſt for hiſliſe to y Queene Eſtér: for he ſawe that there was a c miſchief prepared for him of the King.
- 8 And when the King came againe out of the palace garden, into the houſe where they dranke wine, Hamán was d fallen vpon the bed whereon Eſtér ſate: therefore the King ſaid, Wil he force y Queene alſo before me in the houſe? As the worde wēt out of the Kings mouthe, they e couered Hamans face.
- 9 And Harbonáh one of the eunuches, ſaid in the preſence of the King, Beholde, there ſtandeth yet the t̄re in Hamans houſe ſittie cubites hie, which Hamán had prepared for Mordecái, that ſpake f good for the King. Then the King ſaid, Hang him thereon.
- 10 So they hanged Hamán on the tre, that he had prepared for Mordecái: then was the Kings wrath pacified.

b Hamán colde not ſo muche profite y King by this his malice, as he ſhulde haue done him by y loſſe of the Iewes, & the tribute which he hath of them
c Ebr ſiſthi b̄n heart.

c His conſcience did accuſe him that as he had conſpired the death of innocents, ſo the vengeance of God might fall vpon him for the ſame
d He fel downe at the beddes ſete or couche, whereupon he ſate, and made requeſt for his liſe
e This was the maner of the Perſians, when one was out of the Kings fauour
f Which diſcovered the conſpiracie againſt y King, Chap. 22.

CHAP. VIII.

1 After the death of Hamán was Mordecái exalted, 14 Comfortable letters are ſent vnto the Iewes.

- 1 THE ſame day did King Ahaſhueróſh giue the houſe of Haman the aduerſarie of the Iewes vnto the Queene Eſtér. And Mordecái a came before the King: for Eſtér tolde what he was b vnto her.
- 2 And the King toke of his ring, which he had taken from Hamán, and gaue it vnto Mordecái: and Eſtér ſet Mordecái ouer the houſe of Hamán.
- 3 And Eſtér ſpake yet more before y King, and fell downe at his ſete weeping, and beſoght him that he wolde put away the c wickednes of Hamán the Agagite, and his deuſe that he had imagined againſt the Iewes.
- 4 And the King helde out the goldē d ſceptre toward Eſtér. Then aroſe Eſtér, and ſtode before the King,
- 5 And ſaid, If it pleaſe the King, and if I haue founde fauour in his ſight, and the thing be acceptable before the King, and I pleaſe him, let it be written, that the letters of the deuſe of Hamán the ſonne of Ammedátha the Agagite may be called againe, which he wrote to deſtroye y Iewes,

a That is, ſhe receiued into the Kings fauour and preſence
b That he was her vncler and had brought her vp

c Meaning, y he ſhulde aboliſh y wicked decrees, which he had made for the deſtruction of the Iewes
d Read Chap. 52.

that are in all the Kings prouinces.
 For how can I suffer and se the euil, that shal come vnto my people? Or how can I suffice and se the destruction of my kinred?
 7 And the King Ahashuerósh said vnto y^e Quene Ester, & to Mordecái the Iewe, Beholde, I haue giuen Ester the house of Hamán, whome they haue hanged vpon the tree, because he^r layed hand vpon the Iewes.

Or, went about to slay the King.

8 Write ye also for the Iewes, as it liketh you in the Kings name, and seale it with the Kings ring, (for the writings written in the Kings name, and sealed with the Kings ring, may no^t man reuoke)

This was y^e lawe of the Medes & Persians, as Dan 6. 15 notwithstanding the King reuoked the former decree gráted to Hamán, for Esters sake. f Which concerneth parte of May and parte of Iune.

9 Thē were the Kings scribes called at the same time, cuē in the third moneth, that is the moneth^r Siuán, on the thre & twētieth day thereof: and it was written, according to all as Mordecái commanded vnto the Iewes and to the prouinces, & captaines, and rulers of the princes, which were from India euen vnto Ethiopia, an hundredth & seuen and twentie prouinces, vnto euerie prouince, according to the^r writing thereof, and to euerie people after their speache, and to the Iewes, according to their writing, and according to their language.

g That is, in suche letters & language, as was vsed in euerie prouince.

10 And he wrote in the King Ahashuerósh name, and sealed it with the Kings ring: & he sent letters by postes on horsebacke & that rode on *beastes* of price, as dromedaries & coltes of mares.

Or, mules.

11 Wherein the King granted the Iewes (in what cities soeuer they were) to gather them selues together, & to stand for^h their life, & to roote out, to slay & to destroye all the power of the people & of the prouince that vexed them, *both* the children and women, and to spoyle their goods:

h That is, to defend them selues against all that wolde assaile them.

12 Vpon one day in all the prouinces of King Ahashuerósh, *euen* in the thirtent day of the twelst moneth, which is the moneth^r Adár.

i Which hath parte of February & part of Marche.

13 The copie of the writing *was*, how there shulde be a commandement giuen in all and euerie prouince, published among all the people, and that the Iewes shulde be readie against that day to^k auenge them selues on their enemies.

k The King gaue them libertie to kill all y^e did oppose them.

14 So the postes rode vpon *beastes* of price, & dromedaries, & wēt forthe with spede, to execute the Kings commandement, & the decreet was giuen at Shushán y^e palace.

15 And Mordecái went out from the King in royal apparel of blewe, and white, and with a great crowne of golde, and with a garment of fine linnen and purple, and the citie of Shushán reioyced and was glad.

l He showeth by these wordes that follow what this light was.

16 And vnto the Iewes was come light and ioye and gladnes, and honour.
 17 Also in all and euerie prouince, and in all and euerie citie and place, where the

Kings commādemēt & his decree came, there was ioye and gladnes among the Iewes, a feast and good day, and many of the people of the land became Iewes: for the feare of the Iewes fell vpon them.

m Corformed them selues to the Iewes religion.

CHAP. IX.

1 At the commandement of the King the Iewes put their aduersaries to death. 14 The ten sonnes of Hamán are hanged. 17 The Iewes kepe a feast in remembrance of their deliuerance.

1 **S**o in the twelst moneth, which is the moneth Adái, vpon the thirtent day of the same, when the Kings commādemēt and his decree drewe nere to be put in execution, in the day that the enemies of the Iewes hoped to haue power ouer them (but it^a turned contrary: for the Iewes had rule ouer them that hated them)

a This was by Gods great punitiōe, who turneth y^e ioye of the wicked into sorow, & the teares of the godlie into gladnes.

2 The Iewes gathered thē selues together into their cities throughout all the prouinces of the King Ahashuerósh, to laye hand on suche as sought their hurt, and no man colde withstande them: for the feare of them fell vpon all people.

3 And all the rulers of the prouinces, & the princes and the captaines, and the officers of the King^b exalted the Iewes: for the feare of Mordecái fell vpon them.

b Did the honour, & shewed the friendship.

4 For Mordecái was great in the Kings house, and the reporte of him went through all the prouinces: for this man Mordecái waxed greater and greater.

5 Thus the Iewes smote all their^c enemies with strokes of the sworde and slaughter, and destruction, and did what they wolde vnto those that hated them.

c Which had conspired their death by the permission of the wicked Hamán.

6 And at Shushán the palace slewe y^e Iewes and destroyed^d five hundredth men,

7 And Parshandátha, and Dalphón, and Aspátha,

8 And Poiátha, and Adaliá, and Aridátha,

9 And Parmáshta, and Arisái, and Aridái, and Vazéátha,

d Besides those thre hundredth y^e they slewe the seconde day, as ver. 15.

10 The ten sonnes of Hamán, the sonne of Ammedátha, the aduersarie of the Iewes slewe they: but they layed not their háds^e on the spoyle.

e Whereby they declared that this was Gods iust iudgement vpon y^e enemies of his Church, forasmuch as they sought their owne gaines, but to execute his vengeance.

11 On the same day came the number of those that were slayne, vnto the palace of Shushán before the King.

12 And the King said vnto the Quene Ester, The Iewes haue slayne in Shushán the palace and destroyed five hundredth men, and the ten sonnes of Hamán: what haue they done in the rest of the Kings prouinces? and what is thy petition, that it may be giuen thee? or what is thy request moreouer, that it may be p^rformed?

13 Then said Ester, If it please the King, let it be granted also to morrowe to the Iewes that are in Shushán, to do according^f vnto

f Thus the requir. h nor for diffin of vengeance, but v scale to f Gods iudgements. eueit adaró has c- umic)

g Read Chap. 8, 11

h Meaning of they latocades on none, f were not the enemies of God
i Meaning, in all places la- ting in Shu- fhan.

k As f Jewes do, eue to this day, calling it in the P. r. f. ans langu. Purim, that is the day of lots
l The Jewes gather hereof that Mordecái wrote this fto rie, but it fe- mers that he wrote but o- mely their let- ters, and de- crees that fol- lowe.

m He fetterh before our, is the vic of this feaft, which was or the re- membrance of Gods deliuerá ce, the mainte- nance of mu- tual fríedship, and relief of the poore.

n Read Chap 17.

o That is, 20. 15.

vnto this dayes decree, that they may hang vpon the tre Hamans ten sonnes.

14 And the King charged to do so, and the decree was giuen at Shushán, and they há- ged Hamans ten sonnes.

15 ¶ So the Iewes that were in Shushán, af- scmbled them felus vpon the fourtent day of the moneth Adár, and slewe thre húdred men in Shushan, but on the spoile they layed not their hand.

16 And the rest of the Iewes that were in the Kings prouinces assembled thē felus, and stode for s their liues, and had rest from their enemies, & slewe of them that hated them, h seuentie and fy ue thousand: but they layed not their hád on the spoile.

17 Thus they did on the i thirtente day of the moneth Adar, and restid the fourtete day thereof, and kept it a daye of fea- sting and ioye.

18 But the Iewes that were in Shushán, af- senbled them felus on the thirtete day, & on the fourtente thereof, & ther rested on the fiftente of the same, & kept it a day of fasting and ioye.

19 Therefore the Iewes of the villages that dwelt in the vnwalled townes, k kept the fourtente day of the moneth Adar with ioye and feasting, euen a ioyful day, and euerie one sent presents vnto his nei- ghbour.

20 ¶ And Mordecái wrote i these wordes, and sent letters vnto all the Iewes that were through all the prouinces of the King Ahashuerósh, bothe nere and farre,

21 Inioining them that they shulde kepe the fourtente day of the monerh Adár, and the fiftente day of the same, euerie yeie.

22 According to the dayes wherein the Te- wes rested from their enemies, and the moneth which was turned vnto them fto sorow to ioye, and from mourning into a ioyful day, to k. p. e. them the dayes of fea- sting, and ioye, and m to send pres. nts euerie man to his neighbour, and giftes to the poore.

23 And the Iewes promised to do as they had b. gonne, and as Mordecái had writen vnto them,

24 Because Haman the sonne of Hamme- dátha the Agagite all the I ewe adu. r. r. íe, had imagined aga nst the Jew. s, to de- stroye them, & had cast Pur (that is a lot) to consume and destroye them.

25 And whé o she came before the King, he

cómanded by letters, Let his wicked p de- uise (which he imagined against y Iewes) turne vpon his owne head, and let them hang him and his sonnes on the tre.

26 Therefore they called these dayes Pu- rím, by the name of Pur, and because of all the wordes of this lettre, and of that which they had sene besides this, & of that which had come vnto them.

27 The Iewes also ordeined, and promised for them and for their sede, and for all that ioined vnto them, that they wolde not faile to obserue those i two dayes euerie yeie, according to their writing, and ac- cording to their season,

28 And that these dayes shulde be remem- bred, and kept throughout euerie genera- tion and euerie familie, and euerie prou- ince, and euerie citie: euen these dayes of Purím shulde not faile among the Iewes, and the memorial of them shulde not pe- rish from their sede.

29 And y Quene Estéi the daughter of A- bibail & Mordecái the Iewe wrote with all autoritie (to cōfirme this letter of Pu- rím the seconde time)

30 And he sent letters vnto all the Iewes to the hundreth and seuen and twentie prouinces of the kingdome of Ahashue- rósh, with i wordes of peace and trueth,

31 To confirme these dayes of Purím ac- cording to their seasons, as Mordecái the Iewe and Estéi the Quene had appointed them, and as they had promised for them s felus and for their sede with s fasting and prayer.

32 And the decree of Estér confirmed the- se wordes of Purím, & was writen in the boke.

CHAP. X.

The estimation and autoritie of Mordecái.

1 A N. t. e. k. ng Anashuerósh layed a tribute vpon the land, and vpon the y. s. of the sea.

2 And all the actes of his power, and of his might, and the declaration of the dignitie of Mordecái, wherewith th. K. ng magni- fied him, are they not writen in th. boke of the Chronicles of the Kings of Media and P. r. ía.

3 For Mordecái the Iewe was the seconde vnto King Ahashu rósh, and great amóg the I ewe, and a accepted amóg the mul- titude of his brethren, who procured the welth of his people, & spake peaceably to all his sede.

P These are y wordes of the Kings comma- demt to dis- anull Hamans wicked enter- prise.

Or, s. r. a. f. g. r. e. s. s. q Meaning the fourtente, and the fiftete day of the moneth Adár.

O r strength, as effi. d. c. i. e.

r Which word letters decla- ring vnto the quene, and a. d. u. r. a. c. e. and putting them out of doute, and leare. s. l. e. r. / a. l. e. s. f That they wolde obser- ue this fest with fasting, & earnest praye, which in E- brewe is signi- fied by this word (takr cry.)

s These thre pointes are here set forth as commendable, and neces- sary for him, that is in au- toritie to ha- ue the fauour of the people to procure their welth, & so be gentle, and loyng to- ward them.

I O B.

THE ARGUMENT.

In this historie is set before our eyes the example of a singular patience. For this holy man Job was not onely extremely afflicted in outward things and in his body, but also in his minde, and conscience by the sharpe temptations of his wife, and chief friends: which by their vehemēt wordes, and subtil disputations brought him almoste to dispaire. for they set forthe God as a severē iudge, and mortal enemy vnto him, which had caste him of, therefore in vaine he shoulde seke vnto him for succour. These friends came vnto him vnder pretence of consolatiō, and yet they tormented him more then did all his affliction. Notwithstanding he did constantly resist them, and at length had good successe. In this storie we haue to marke that Job mainteineth a good cause, but handeleth it euil: agayne his aduersaries haue an euil matter, but they defend it crasiely. For Job helde that God did not alway punish men accordyng to their synnes, but that he had secret iudgements, whereof man knewe not the cause, and therefore man colde not reason agaynst God therein, but he shoulde be conuicted. Moreover he was assured that God had not reiected him, yet through his great torments, & affliction he brasteth forthe vnto manie inconueniēces bothe of wordes and sentences, and sheweth him selfe as a desperate man in manie things, and as one that wolde resist God: and this is his good cause which he doeth not handel wel. Agayne the aduersaries mainteine with manie goodlie argumēts, that God punisheth continually accordyng to the trespas, grounding vpon Gods providence, his iustice, and mans synnes, yet their inuention is euil: for they labour to bring Job into dispaire, and so they mainteine an euil cause. Ezechiel commendeth Job as a iuste man, Ezech. 14, 14, and James setteth out his patience for an example, Iam. 5, 11.

CHAP. I.

1 The holynes, riches, and care of Job for his children. 2 Satan hath permission to tempt him. 3 He tempteth him by taking away his substance, and his children. 4 His faith and patience.

a That is, of the countrey of Idumea, as Lam. 4, 21, or bordering thereupon. for the land was called by the name of Vz then the sonne of Sir, Genes. 36, 22 b Forasmuche as he was a Gentle and not a Iewe, & yet is pronounced vpright, and without hypocrisie, it declareth that among the heathen God hath his. c Hereby is declared, what is meant by an vpright, and iuste man d His childre and riches are declared, to commend his vertue in his prosperitie, & his packe, & confidēs whē God had takē them frō him. e Meaning, the Arabians, Chaldeans, Idumeans, &c. f That is, commāded them to be sanctified meaning, that they shoulde consider the fautes, that they had committed, & recoile them selues for the same g That is, he offered for euērie one of his children an offering of reconciliatiō, which declared his religiō toward God & the care that he had toward his children h In Ebrewe it is and bless. d God, which is some time taken for blaspheming and cursing, as here, and 1 King 21, 10 and 11, &c. i While the feast lasted k Meaning, the Angels which are called the sonnes of God, because they are willing to execute his wil l Because our infirmitie cā not comprehend God in his iusticie, he is set forthe vnto vs as 1 King, that our capacitie may be able to vnderstand that, which is spokē of him.



Here was a mā in the lād of a Vz called Job, and this mā was an vpright and iuste man, one that feared God, & eschewed euil.

And he had seue sonnes, and thre daughters.

His substance also was seuen thousand shepe, and thre thousand camels, and fyue hundred yoke of oxen, and fyue hundred she asses, and his familie was verie great, so that this man was the greatest of all the men of the East.

And his sonnes went and banketed in their houses, euērie one his day, and sent, & called their thre sisters to eat & to drinke with them.

And when the dayes of their banketting were gone about, Job sent, and sanctified the, and rose vp early in the morning, and offered burnt offrings according to the number of the all. For Job thought, It may be that my sonnes haue sinned, and blasphemed God in their hearts: thus did Job euērie day.

¶ Now on a day when the children of God came and stode before the Lord,

Satan came also among them.

Then the Lord said vnto Satan, Whēre comest thou? And Satan answered the Lord, saying, From compassing the earth to and fro, and from walking in it.

And the Lord said vnto Satan, Hast thou not considered my seruant Job, how none is like him in the earth, an vpright and iust man, one that feareth God, and escheweth euil?

The Satan answered the Lord, and said, Doeth Job feare God for nought?

Hast thou not made an hedge about him and about his house, and about all that he hathe on euērie side? thou hast blessed the worke of his hands, and his substance is encreased in the land.

But stretche out now thine hand and touche all that he hathe, to see if he wil not blaspheme thee to thy face.

Then the Lord said vnto Satan, Lo, all that he hathe is in thine hand, onely vpon him selfe shalt thou not stretch out thine had. So Satan departed from the presence of the Lord.

¶ And on a day, when his sonnes and his daughters were eating and drinking wine in their eldest brothers house,

There came a messenger vnto Job, and said, The oxen were plowing, and the asses feeding in their places,

And the Shabeans came violently, & toke them: yea, they haue slaine the seruant with the edge of the sworde: but I onely am escaped alone to tel thee.

And Job answered the Lord, saying, I have heard that thou art God, and now I see that thou hast spoken truly to thy seruant. I have heard that thou art God, but now I see that thou hast spoken truly to thy seruant. I have heard that thou art God, but now I see that thou hast spoken truly to thy seruant. I have heard that thou art God, but now I see that thou hast spoken truly to thy seruant.

This declareth that although Satan be aduersarie to God, yet he is compelled to obey him, and do him all homage, with out whose permission, & appointment he cā do nothing. This questiō is asked for our infirmitie: for God knewe whence he came. Herein is described the nature of Satan, which is euē ranging for his pray. P. 158 He feareth theenor for his owne sake, but for the comoditie that he receiueth by thee. Meaning, grace of God, which serued Job as a ramparte against all tentations. This significth that Satan is not able to touche vs, but it is God that must do it. f Satan noteth the vice, whereunto we are commonly subiect. that is, to hide their rebellion, and to be content with God in the time of prosperitie, which vice is disclosed in the time of their aduersitie. God giveth nor Satan power ouer man to gratifie him, but to declare of at he hath: no power ouer man, but that which God giveth him. u That is, went to execute that which God had permitted him to do. For els he can neuer go out of Gods possession. x That is, the Arabians.

v Which this was also done by y craft of Satán to tempt Iob the more greuously, not asmuche as he might be, that not ouely men were his enemies, but that God made war against him z This last plague declareth, that whe one plague is past which seemeth hard to be borne, God can send vs another farre more greuous, to trye his, & teache them obedience a Which came not of impacience, but declareth that the children of God are not insensible like blockes, but y in their patience they fele affliction, and grief of minde yet they kepe a meane hereín, and rebell not against God, as the wicked do.

Eccle. 5. 14. b That is, into the belly of y earth, which is the mother of all c Hereby he confesseth th r God is iuste, and good, all though his had be fore vpon him d But declared that God did althing according to iustice and equitie.

That is, the I Angels, as Chap. 1. 6 b Read Chap. 1. 13.

Ezek. 14. 14. l He proueth Iobs ii tigr tie by this that he ceased not to feare God whe his plagues were gr. uouly vpon him d That is, whe y haust ought against him, or whe thou walk not able to bring thy purpose to passe e Hereby he confesseth th r God is iuste, and good, all though his had be fore vpon him f Meaning his owne persone g Thus Satán ceaseth no further y parting th r God hie liueth into vna

16 And whiles he was yet speaking, another came, and said, The y fyre of God is fallen from the heauen, and hath burnt vp the shepe and the seruants, and deuoured them: but I onely am escaped alone, to tel thee.
17 And whiles he was yet speaking, another came, and said, The Caldeans set out three bindes, and fel vpon the camels, and haue taken them; and haue slaine the seruants with the edge of the sworde: but I onely am escaped alone to tel thee.
18 And whiles he was yet speaking, came another, & said, Thy z sonnes, & thy daughters were eating, & drinking wine in their eldest brothers house,
19 And beholde, there came a great winde from beyond the wildernes, and smote the foure corners of the house, which fel vpon the childre, and they are dead, and I onely am escaped alone to tel thee.
20 Then Iob arose, and a rent his garmēt, and shaued his head, and fel downe vpon the grounde, and worshipped,
21 And said, *Naked came I out of my mothers wombe, & naked shal I returne b whether: the Lord hathe giuen, and the Lord hathe taken it: c blessed be the Name of the Lord.

22 In all this did not Iob sinne, nor charge God d foolishly.

That is, into the belly of y earth, which is the mother of all c Hereby he confesseth th r God is iuste, and good, all though his had be fore vpon him d But declared that God did althing according to iustice and equitie.

CHAP. II.

6 Satán haths permission to affl t Iob. 9 His wife rebulseth him to forsake God. 11 His thr: friends vsite him.

And on a day the a children of God came and stode before the Lord, and b Satán came also among them, and itode before the Lord.
2 Then the Lord said vnto Satán, Whence comest thou? And Satán answered the Lord, and said, From cōpassing the earth to and fro, and from walking in it.
3 And the Lord said vnto Satán, Hast thou not considered my se, uant Iob, how none is like him in the earth? * an vpright and iuste man, one that feareth God, and eschueth euil? for yet he continueth in his vprightnes, c although thou mouedst me against him, to destroye d him without cause.
4 And Satán answered the Lord, and said, e Skin for skin, & all that euer a mā hath, wil he giue for his life.
5 But stierche now out thine hand, and touche his f bones and his flesh, to se if he wil not blaspheme thee to thy face.
6 Then the Lord said vnto Satán, Lo, he is in thine hand, but saue g his life.
7 ¶ So Satán departed from the presence of the Lord, and smote Iob with fore

h boyles, from the sole of his fote vnto his crowne.
8 And he toke a i potsharde to scrape him, and he sate downe among the ashes.
9 The said his k wife vnto him, Doeft thou continue yet in thine vprightnes? m BlaspHEME God, and dye.
10 But he said vnto her, Thou speakest like a foolish woman: what n shal we receiue good at the hand of God, and not receiue euil? In all this did not Iob sinne with his o lippes.
11 Now when Iobs thre p friends heard of all this euil that was come vpon him, they came euerie one from his owne place, to wit, Elipház the Temanite, and Bildád the Shuhite, and Zophár the Naamathite. for they were agreed together to come to lament with him, and to comfort him.
12 So whe they list vp their eyes a farre of, they knewe him not. therefore they list vp their voyces and wept, and euerie one of them rent his garmēt, & spinkled q dust vpon their heades toward the heauen.
13 So they sate by him vpon the grounde seuen dayes, and seuen nights, & none spake a worde vnto him: for they sawe, that the grief was very r great.

uous tentation of the faithful, when their faith is assailed, and when Satán goeth about to persuade them: that they trust in God in vayne m For death was appointed to the blasphemers, & so the ment that he shulde be soon ridde out of his peine n That is, to be patient in aduersitie, as we reioice, when he sendeth prosperitie, & so to acknowledge him to be bothe mercifull and iuste o He so bridled his affections, that his tōgue through impacience did not murmur against God p Which were men of auctoritie, wise and learned, and as the Septuagint write, Kings, and came to comfort him but when they saw how he was visited, they conceiued an euil opinion of him, as though he had bene but an hypocrite, and so iustly plagued of God for h s finnes q This was also a ceremonie, which they vsed in thosē countreis, as the renting of their clothes in signe of sorow &c. r And therefore thought that he wolde not haue hearkened to their counsel.

CHAP. III.

1 Iob complaineth and curseth the day of his birth. 11 He d. fireth to dye, as though death were the end of all māns miserie.

Afterward a Iob opened his mouth, and b cursed his day.
2 And Iob cryed out, and said,
3 Let the daye c perish, whereín I was borne, and the night when it was said, There is a manchilde conceived.
4 Let y day be darkenes, let not God d regarde it from aboue, nether let the light shine vpon it,
5 But let darkenes, & the e shadowe of death staine it: let the cloude remaine vpon it, & let them make it feareful as a bitter day.
6 Let darkenes possesse that night, let it not be ioined vnto the dayes of the yere, nor let it come into the count of the moneths.
7 Yea, desolate be that night, & let no ioye be in it.
8 Let them that curse the day, (beig f ready to renew their mourning) curse it.

and let it not haue the light of the sunne to separate it from the night. e That is, more obscure darknes, which maketh them afraid of death, that are in it f Which curse the day of their birth, let them lay that curse vpon this night.

h This sorow was moite ve hemēt, where with also God plagued the Egyptians, E. cō 9. 9 and threaten th to punish the rebellious people, Deut 28. 27 so that this tentation was moite greuous, for if Iob had measured Gods fauour by the vehemencie of his disease, he might haue thought y God had cast him of. i As desfiture of all other helpe and meanes, and wonderfully afflicted with the sorowe of his disease. k Satán vsith the same instrument against Iob, as he did against Adam. l Meaning, What gainest thou to serue God, seing he thus plagueth thee as though he were thine enemy? This is y moite griefe.

1 The seuen dayes ended, Chap. 2. 13 b Here Iob be groneth to fele his great imperfection in this battel betweene the Spirit and y flesh, Rom 7. 18, and after a maner yeldeth, yet in the end he getteth victoris, though he was in the meane time greatly wounded c Mē ought not to be weary of their life, & curse it, because of the infirmitie that it is sub. & vnto, but because they are giue to sinne and rebellion against God d Let it be put out of the number of dayes.

Let it be put out of the number of dayes.

g Let it be al-
was night, and
neuer se day
Lib the eye
ladder of the
morning.
h This & that
which follo
weth declarat
that when má
giach place
to his paitiós,
he is not able
to fly nor kepe
measure, but
nether he
adling into all
euil, except
God call him
backe
i The vehemē
cie of his af
flictions ma
de him to utter
thele wordes,
asthough death
wer the end
of all miseries
and as if there
were no life
after this, &
he speaketh
not as though it
were so, but
s mfirmities of
his flesh can
sed him to
braut out into
this error of
the wicked
k He noterh
the ambition
of the, which
for their plea
sure, as it we
re, change the
order of natu
re, and buyde
in mofte bare
places, becau
se they wolde
hereby make
their names
immortal
l That is, by
death & crue
ltye of the ty
rantes hathe
ceased
m All they
suffeine anie
kinde of cala
mitie and mi
serie in this
worlde which
he speaketh
after the iud
gement of the
flesh
n He sheweth
that the bene
fites of God
are not cofor
table, except the heart be ioyful, and the conscience quieted
o That
seerh not how to come out of his miseries, becau'e he depēdeth not on Gods
proudencc
p In my prosperitie I loke d' cur for a fall, as is come now
to pacē.
q The feare of troubles that shulde in fine, caused my prosperitie
to seme to me as nothing, and yet I am not exempted from trouble.

9 Let the starres of that twilight be dim
through darkenes of it: let it loke for
light, but haue none: nether let it
the dawning of the daye,
10 Because it shut not vp the dores of my
mothers wombe: nor hid sorowe from mine
eyes.
11 Why dyed I not in y birth or why dyed
I not, when I came out of the wombe?
12 Why did the knees preuent me and why
did I sucke the breaistes?
13 For so shulde I now haue lyen and bene
quiet, I shulde haue slept then, and bene
at rest,
14 With the Kings and counsellors of the
earth, which haue buylded them selues
desolate places:
15 Or with the princes that had golde, &
haue filled their houses with siluer.
16 Or why was I not hid, as an vntimely
birth, ether as infants, which haue not sene
the light?
17 The wicked haue there ceased from
their tyrānie, and there they that laboured
valiantly, are at rest.
18 The prisoners rest together, and heare
not the voyce of the oppressour.
19 There are small & great, and the seruāt
is fre from his master.
20 Wherefore is the light giuen to him
that is in miserie and a life vnto them that
haue heauy hearts?
21 Which long for death, & if it come not,
they wolde euen search it more thē trea
sures:
22 Which ioye for gladnes and reioyce,
when they can finde the graue.
23 Why is the light giuen to the mā whose way
is hid, & whome God hathe hedged in?
24 For my sighing cometh before I eat, and
my rorings are powred out like the water.
25 For the thing I feared, is come vpon
me, and the thing that I was afrayed of, is
come vnto me.
26 I had no peace, nether had I quietnes,
nether had I rest, yet trouble is come.

CHAP. IIII.

1 Iob is reprehended of impaciencie, 7 And vniustice,
17 And of the presumption of his owne righteousnes.

1 THE Elipház the Temanite answered,
and said,
2 If we assay to commune with thee, wilt
thou be grieved but a who can withholde
him self from speaking?
3 Beholde, thou hast taught manie, & hast
strengthened the weaite hands.
4 Thy wordes haue confirmed him that
was falling, & thou hast strengthened the
weake knees.

a Being thus
shine impacie
cie
b Thou haste
comforted o
thers in their
afflictions, and
canst not now
comfort thy
selfe.

But now it is come vpon thee, & thou art
griued: it toucheth thee, & thou art trou
bled.
6 Is not this thy feare, thy confidence,
thy pacience, and the vprihtnes of thy
wayes?
7 Remember, I pray thee: who ever perished
being an innocēt or where were the vp
right dest. oied?
8 As I haue sene, they that plowe iniqui
tie, and sowe wickednes, reape the sa
me.
9 With the blast of God they perish, and
with the breath of his nostrilles are they
consumed.
10 The roring of the lion, and the voice
of the lionesse, and the teeth of the lions
whelpes are broken.
11 The lion perisheth for lacke of praye,
and the lions whelpes are scatered a
brode.
12 But a thing was brought to me secretly,
and mine eare hathe receiued a litle the
reof.
13 In the thoughts of the visions of the
night, when slepe falleth on men,
14 Feare came vpon me, and dread which
made all my bones to rattle.
15 And the winde passed before me, & ma
de the heeres of my flesh to stand vp.
16 Then stode one, and I knewe not his face:
an image was before mine eyes, & in si
lence heard I a voyce, saye g,
17 Shal man be more iust then God or
shal a man be more pure then his maker?
18 Beholde, he founde no stedfastnes in
his seruants, & laied folie vpon his An
gels.
19 How muche more in them that dwel in
houses of clay, whose fundacion is in the
dust, which shalbe destroyed before the
moth?
20 They be destroyed from the morning
vnto the euening: they perish for euer,
without regarde.
21 Doeth not their dignitie go away with
them? do they not dye, and that without
a wisdom.

c This he con
cludeth that
Iob was but
an hypocrite
& had no true
feare nor trust
in God
d He conclu
deth that Iob
was rroued,
seing that God
hindeled him
so extremely,
which is the
argument that
the carnal
men make a
gainst the chil
dren of God
e They that
do euil, can
not but recei
ue iust
f He sheweth
that God need
eth no great
preparation
to destroy his
enemies for
he can do it
with the blast
of his mouthe.
g Though men
according to
their office do
not punish ty
rants (whome
for their cruel
tye he compar
eth to lions,
and their chil
dren to their
whelpes) yet
God bothe is
able, and his
iustice wil
punish them
h A thing that
I knewe not
before, was
declared vnto
me by visions
that is, that
whosoever
thinketh him
selfe iust, shal
be founde a
sinner, whē he
commeth be
fore God
i In these vi
sions which
God sheweth
to his creatu
res, there is e
uer a certein
feare ioynd,
that the auro
ritie thereof
might be had
in greater re
uerence
k When all
things were
quiet, or when
the feare was
som what a
swaged, as God appeared to Eliab 1 King 19. I He proueth that if God
did punish the innocent, the creature shulde be more iust then the Creator,
which were a blasphemie
m If God hide imperfection in his An
gels, when they are not mainteyned by his power, how muche more shal he
lay rely to mans charge, when he wolde iustifie him selfe against God?
n That is, in this mortal body, subiect to corruption, 2 Cor 5.1
o They fe death continually before their eyes, and daily approaching toward
them
p No man for all this doeth consider it
q That is, before
that any of them were so wise as to thinke on death.

CHAP. V.

1,2 Elipház sheweth the difference betwene the children
of God & the wicked. 3 The fall of the wicked & Gods
power who destroyeth the wicked and deliuereth his.
1 C All now, if anie wil answer thee, &
to which of the Sauntes wilt thou
turne?
2 Douteles b angre killeth the foolishe, and
enue slaweth the iudore.
against God in afflictions increaseth the paine, and vttereth mans folie.

a He willeth
Iob to cōsider
the example of
all the roat ha
ne luen or do
lme godly,
whether any
of the be like
vnto him in re
gug against
God as he
doeth
b Murruring

e That is, the sinner that hathe not the feare of God. d I was not moued w his asperitie, but knewe that God had cursed him & his e Though God sometime suffer the fathes to passe in this worlde, yet this is to suffer. f By publicke iudgemēt that shalbe condemned, and none shal pūe the g Though there be bur two or thre eares left in the hedges, yet these shalbe taken from him h That is, the earth is not f cause of barennes and mans miserie, but his owne sinne. i Which declareth that sinne is euer in our corrupt nature: for before sinne it was not subiect to penne & afflictio. k If I suffered as thou doest, I wolde seke vnto God l He counseleth Iob to hūble him selfe vnto God, to whome all creatures are subiect, and whose workes declare that man is inexcusable, except he glorifi: God in all his workes m He sheweth by particular exāples, what the workes of God are n In things plaine and cutt out that shewe them selues fooles in stead of wise men. o This declareth that God punisheth the worldly wise, as he threatened, Deu 28, 29 p That is, he that humbled him selfe before God q He cōpareth the sklader of the wicked to sharpe swordes r If the wicked be compelled at Gods wordes to stoppe their mouthes, muche more the y professe God. s He wil send trouble after trouble, that his children may not for one time, but continually trust in him: but they shal haue a comfortable issue, euen in their last, which is here called the scuent. t Where is their troubles, thou shalt haue occasion to reioyce v When we are in Gods fauour, all creatures shal serue vs x God shal fo blesse thee that thou shalt haue occasion to reioyce in all things, and not to be offended

I haue sene the foolish wel rooted, & suddenly I a cursed his habitation, saying, His children shalbe farre from saluatiō, and they shalbe destroyed in the gate, and none shal deliuer them. The hungrie shal eat vp his harvest: yea, they shal take it from among the thornes, and the thirstie shal drinke vp their sub stance. For miserie commeth not forthe of the dust, neither doeth affliction spring out of the earth. But man is borne vnto trouble, as the sparkes flye vpward. But I wolde inquire at God, and turne my talke vnto God: Which doeth great things and vnsearcheable, and maruelous things without number. He giueth raine vpon the earth, and powreth water vpon the stretes, And setteth vp on hie them that be lowe, that the sorowful may be exalted to saluation. He scatereth the deuises of the craftie: so that their hands can not accōplish that which they do enterprife. He taketh the wise in their craftines, & the counsel of the wicked is made foolish. They mete with daikenes in the day time, and grope at noone day, as in the night. But he saueth the poore frō the sworde, from their mouth, and from the hand of the violent man, So that the poore hath his hope, but iniquitie shal stop he month. Beholde, blessed is the man whome God correcteth: therefore refuse not thou the chastising of the Almighty. For he maketh the wounde, and bindeth it vp: he smureth, and his hāds make whole. He shal deliuer thee in six troubles, and in the seuent the euil shal not touche thee. In famine he shal deliuer thee frō death: and in battel from the power of the sworde. Thou shalt be hid from the scourge of y tongue, and thou shalt not be affraid of destruction when it cometh. But thou shalt laugh at destruction and death, & shalt not be afraid of the beast of the earth. For the stones of the field shalbe in league with thee, and the beastes of the field shal be at peace with thee. And thou shalt knowe, that peace shalbe in thy tabernacle, & thou shalt visite thine habitation, and shalt not sinne.

Thou shalt perceiue also, that thy sede shalbe great, & thy posteritie as the grasle of the earth. Thou shalt go to thy graue in a full age, as a ricke of corne cometh in due season into the barne. Lo, thus haue we inquired of it, and so it is: heare this and knowe it for thy self. For it wolde be now heauyer thē the sand of y sea: therefore my wordes are swallowed vp. For the arrowes of the Almighty are in me, y venime whereof doeth drinke vp my spirit, & the terrours of God fight agāst me. Doeth the wilde affe braye when he hath the grasle, or loweth the oxe when he hath the foddre? That which is vsfauery, shal it be eaten without salt? or is there any taste in the white of an egge? Suche things as my soule refused to touche, as were sorowes, are my meate. Oh that I might haue my desire, & that God wolde graunt me the thing that I long for! That is, that God wolde destroye me: that he wolde let his hād go, & cut me of. Then shulde I yet haue comfort, (though I buine with sorowe, let him not spare) because I haue not denyed the wordes of the Holie one. What power haue I that I shulde endure? or what is mine end, if I shulde prolong my life? Is my strength the strength of stones, or is my flesh of brass? Is it not so, that there is in me no helpe? and that strength is taken from me? He that is in miserie, ought to be comforted of his neighbour: but mē haue forsaken the feare of the Almighty. My brethren haue deceiued me as a blocke, & as the rising of the riuers they passe away. Which are blackish with yce, & wherein the snowe is hid. But in time they are dried vp with heat & are consumed: and when it is hote they faile out of their places,

Though the children of God haue noe alwaies this promise for comfort, yet God doeth recompence it other wise to their advantage. We haue learned these pointes by experience, that God punisheth not the innocent, that man can not compare to iustice, and that the affliction which is sent vnto the wicked, is for their good. CHAP. VI. Iob answereth, that his paine is more grievous then his fault. He wisheth death. He cōplaineth of his frōds. But Iob answered, and said, Oh that my grief were wel weighed, and my miseries were laied together in the balance. For it wolde be now heauyer thē the sand of y sea: therefore my wordes are swallowed vp. For the arrowes of the Almighty are in me, y venime whereof doeth drinke vp my spirit, & the terrours of God fight agāst me. Doeth the wilde affe braye when he hath the grasle, or loweth the oxe when he hath the foddre? That which is vsfauery, shal it be eaten without salt? or is there any taste in the white of an egge? Suche things as my soule refused to touche, as were sorowes, are my meate. Oh that I might haue my desire, & that God wolde graunt me the thing that I long for! That is, that God wolde destroye me: that he wolde let his hād go, & cut me of. Then shulde I yet haue comfort, (though I buine with sorowe, let him not spare) because I haue not denyed the wordes of the Holie one. What power haue I that I shulde endure? or what is mine end, if I shulde prolong my life? Is my strength the strength of stones, or is my flesh of brass? Is it not so, that there is in me no helpe? and that strength is taken from me? He that is in miserie, ought to be comforted of his neighbour: but mē haue forsaken the feare of the Almighty. My brethren haue deceiued me as a blocke, & as the rising of the riuers they passe away. Which are blackish with yce, & wherein the snowe is hid. But in time they are dried vp with heat & are consumed: and when it is hote they faile out of their places, friends which comfort vs not in miserie, & as the rising of the riuers they passe away, we neede waters, as it were water is hard to be had, & as the rising of the riuers they faile out of their places, we haue no acde, our trouthe with water.

Kk.iiii.

1 Thei that pas
se thereby to
go into y^e hote
countreies of
Arabia, thinke
to finde water
there, to quench
their thirst,
but they are
deceiued.
m That is, li-
ke to this bro-
ke, which de-
ceiueth them,
e hat thinke to
haue water
here in their
nede, as I lo-
ked for cofola-
tion at your
hands
n He tou-
cheth y^e wor-
delings, which
for no necessi-
tie wil giue
parte of their
goods, and
muche more
these men,
which wolde
not giue him
comfortable
wordes.
o Shewe me
wherein I ha-
ue erred, and I
wil confesse
my faute.
p He y^e hath
a good cofci-
ce, doeth not
shriake at the
sharpe wordes
or reasonings
of others, ex-
cept that be
able to persua-
de him by reason.
q Do you caull at my wordes, because I shulde
be shoght to speake foolishly, which am now in miserie?
r Consider whe-
ther I speake as one that is drunken to this impacientie through very sorowe,
as an hypocrite, as you condemne me.

18 Or thei departe from their way & course,
yea, they vanish and perish.
19 Thei that go to Temá, considered the,
& thei that go to Shebá, waited for them.
20 But they were confounded: when thei ho-
ped, thei came thether and were ashamed.
21 Surely now are ye like vnto it: ye haue
sene my feareful plague, and are afrayed.
22 Was it because I said, Bring vnto me: or
giue a rewards to me of your substance?
23 And deliuer me from the enemies hand,
or ransom me out of the hand of tyrants?
24 Teach me, & I wil holde my tongue: &
cause me to vnderstand, wherein I haue
erred.
25 Howstedfast are the wordes of righ-
teousnes: and what can any of you iustely
reproue?
26 Do ye imagine to reproue wordes, that
the talke of the afflicted shulde be as the
winde?
27 Ye make your wrath to fall vpon the fa-
therles, and digge a pit for your friend.
28 Now therefore be content to loke vpon
me: for I wil not lye before your face.
29 Turne, I pray you, let there be none mi-
quitie: returne, I say, & ye shal se yet my
righteousnes in that behalfe. Is there ini-
quitie in my tague: doeth not my mouthe
sele sorowes?
g Do you caull at my wordes, because I shulde
be shoght to speake foolishly, which am now in miserie?
r Consider whe-
ther I speake as one that is drunken to this impacientie through very sorowe,
as an hypocrite, as you condemne me.

CHAP. VII.

Iob sheweth the shortenes and miserie of mans life.

1 Is there not an appointed time to man
vpon earth: and are not his dayes as the
dayes of an hyreling.
2 As a seruant longeth for the shadowe, &
as an hyreling loketh for the end of his
worke,
3 So haue I had as an inheritance the bmo-
neths of vanitie, and peinesful nights ha-
ue bene appointed vnto me.
4 If I laied me downe, I said, When shal
I arise: and measurig the euening I am e-
uenful with tosing to and fro vnto the
dawning of the day.
5 My flesh is clothed with wormes & fil-
thines of the dust: my skin is rent, & be-
come horrible,
6 My dayes are swifter than the weauers stit-
tle, and they are spent without hope.
7 Remember that my life is but a winde, &
that mine eye shal not returne to se plea-
sure.
8 The eye that hath seene me, shal se me no-
more: thine eyes are vpon me, and I shal be
no longer.
9 As the cloude vanished, & goeth away,
so he that goeth downe to the graue, shal
come vp nomore.
10 He shal returne nomore to his house,

a Hatle not
an hyred ser-
uant some rest
and ease: then
in this my con-
tinual tormēt
I am worse
then an hyre-
ling.
b My sorowes
hath continued
from mo-
neth to mo-
neth, and I ha-
ue looked for
hope in vaine.
c This signi-
feth that his
disease was ra-
ze and moke
horrible
d Thus he spea-
keth in respect
of the breui-
tie of mans life,
which pas-
seth without
hope of retur-
ning: in considera-
tion whereof he
desireth God
so haue com-
passion on hi.
e If thou be-
holde me in
thine angre, I
shal not be a-
ble to stand in
thy presence.
f Shal nomore
enjoye this
mortal life.

nether shal his place knowe him any more.
11 Therefore I wil not spare my mouthe,
but wil speake in the trouble of my spirit,
& muse in the bitterness of my minde.
12 Am I a sea: or a whalesfish, that thou ke-
pest me in ward?
13 When I say, My couche shal relieue me,
& my bed shal bring comfort in my medi-
tation,
14 Then fearest thou me with dreames,
and astonishest me with visions.
15 Therefore my soule choseth rather to
be strangled, & to dye, then to be in my bo-
nes.
16 I abhorre it, I shal not liue alway: spare
me then, for my daies are but vani-
tie.
17 What is man, that thou doest magni-
fie him, and that thou settest thine heart
vpon him?
18 And doest visit him euerie morning, and
tryest him euerie moment?
19 How long wil it be yet thou departe fro
me: thou wilt not let me alone whiles I
may swallowe my spetle.
20 I haue sinned, what shal I do vnto thee?
O thou preseruer of men, why hast thou
set me as a marke against thee, so that I
am a burden vnto my self?
21 And why doest thou not pardone my tres-
pas: and take away mine iniquitie: for now
shal I slepe in the dust, and if thou sekest
me in the morning, I shal not be founde.

the perfection, that he colde bridel him selfe fro reasoning with God, because
he had tried his faith. o That is, I shal be dead;

CHAP. VIII.

Bildad sheweth that Iob is a sinner, because God pu-
nisheth the wicked, and preserveth the good.

1 Then answered Bildad the Shuhite,
and said,
2 How long wilt thou talke of these things?
& how long shal the wordes of thy mouthe
be as a mightie wind?
3 Doeth God peruert iudgement: or doeth
the almighty subuert iustice?
4 If thy sonnes haue sinned against him, &
he hath sent them into the place of their
iniquitie,
5 Yet if thou wilt early seke vnto God, &
pray to the Almighty,
6 If thou be pure and vp right, then surely
he wil awake vp vnto thee, & he wil make
the habitation of thy righteousness prospe-
rous.
7 And though thy beginning be small,
yet thy later end shal greatly increase.
8 Inquire therefore, I pray thee, of the
former age, and prepare thy selfe to sear-
che of their fathers.
9 (For we are but of yesterday, and are
igno-

g Seing I can
by nonother
meanes confort
my selfe, I wil
declare my
grief by wor-
des, and thus
he speaketh as
one ouercome
with grief of
minde
h Am not I a
poore wretched
what needest
thou then to
lay so muche
peine on me?
i So that I ca-
haue no rest,
night nor day.
k He speaketh
as one ouercome
with sorowes,
and not of iud-
gement, or of
the examina-
tion of his
faith.
l Seing my ter-
me of life is
so shorte, let
me haue some
rest and ease.
m Seing that
ma of him selfe
fe is so vile,
why doest
thou giue him
that honour
to contende a-
gainst him?
n Iob vieldeth
all handes of per-
suasion with
God, that he
might stay his
hand.
o After all te-
rations faith
braketh for-
the & lea-
deth
Iob to repen-
tance: yet it
was not in su-
perstition, but
in reason.

as all iniquitie, and he shal finde it true which he here saith.
f Meaning, that it is not ynough to haue the experience of our felices, but to be con-
sidered by the examples of them that went before vs.

ignorant: for our dayes vpon earth are but a shadow)

10 Shal not thei teache thee & tel thee, and vtter the wordes of their heart?

11 Can a s rush growe without myre? or can the grasse growe without water?

12 Thogh it were in grene & not cut downe, yet shal it wither before anie other herbe.

13 So are the paths of all that forget God, and the hypocrites hope shal perishe.

14 His confidence also shal be cut of, & his trust shalbe, as the house of a spyder.

15 He shal leane vpon his house, but it shal not stand: he shal holde him fast by it, yet shal it not endure.

16 The tree is grene before the sunne, and the branches spread ouer the garden thereof.

17 The rotes thereof are wrapped about the fountaine, & are folden about the house of stones.

18 If anie plucke it from his place, and it denie, saying, I haue not sene thee,

19 Beholde, it wil reioyce by this meanes, that it may growe in another molde.

20 Beholde, God wil not cast away an vpright man, nether wil he take the wicked by the hand,

21 Til he haue filled thy mouthe with laughter, and thy lippes with ioye.

22 They that hate thee, shalbe clothed with shame, & the dwelling of the wicked shal not remaine.

CHAP. IX.

1 Iob declareth the mightie power of God, and that mans righteousness is nothing.

Then Iob answered, and said, I knowe verely that it is so: for how shulde man compared vnto God, be iustified?

If he wolde dispute with him, he colde not answer him one thing of a thousand.

He is wise in heart, & mightie in strength: who hath bene scarce agaisnt him & hath prospered?

He remoueth the mountaines & they fele not when he ouerthroweth them in his wrath.

He remoueth the earth out of her place, that the pillars thereof do shake.

He commandeth the sunne, and it riseth not: he closeth vp the starres, as vnder a signet.

He him self alone spreadeth out the heauens, and walketh vpon the height of the sea.

He maketh the starres Arcturus, Orion, and Pleiades, and the climats of South.

He doeth great things, and vnsearchable: yea, meruelous things without number.

11 Lo, when he goeth by me, I see him not: & when he passeth by, I perceiue him not.

12 Beholde, when he taketh a pray, who can make him to restore it? who shal say vnto him, What doest thou?

13 God wil not withdrawe his angre & the moste mightie helpes do stoupe vnder him.

14 How muche lesse shal I answer him? or how shulde I finde out my wordes with him?

15 For thogh I were iuste, yet colde I not answer, but I wolde make supplicacion to my Iudge.

16 If I crye, and he answer me, yet wolde I not beleue, that he heard my voyce.

17 For he destroyeth me with a tempest, & woundeth me without cause.

18 He wil not suffer me to take my breath, but filleth me with bitternes.

19 If we speake of strength, beholde, he is strong: if we speake of iudgement, who shal bring me in to plaide?

20 If I wolde iustifie my self, mine owne mouth shal condemne me: if I wolde be perfite, he shal iudge me wicked.

21 Thogh I were perfite, yet I knowe not my soule: therefore abhorre I my lyfe.

22 This is one point: therefore I said, He destroyeth the perfite and the wicked.

23 If the scourge shulde sodenly slaie, shulde God laugh at the punishment of the innocent?

24 The earth is giuen into the hand of the wicked: he couereth the faces of the iudges thereof: if not, where is he? or who is he?

25 My daies haue bene more swift then a poste: they haue fled, & haue sene no good thing.

26 They are passed as with the moste swift shippes, and as the egle that flieth to the praye.

27 If I say, I wil forget my complaint, I wil cease from my wrath, & comfort me,

28 Then I am afayed of all my sorowes, knowing that thou wilt not iudge me innocent.

29 If I be wicked, why labour I thus in vaine?

30 If I wash my self with snowe water, and purge mine hands moste cleane,

31 Yet shalt thou plunge me in the pit, and mine owne clothes shal make me filthy.

32 For he is not a man as I am, that I shulde

Ll.i.

with according to his iustice, he wil destroye aswel them that are couied perfit, as them that are wicked. To wit, the wicked. This is spoken according to our apprehension, as thogh he wolde say, If God destroye but the wicked, as chap 5.3, why shulde he suffer the innocents to be so long tormented by them? That they can not se to do iustice. That can thewe the contrary. I thinke not to fall into these affectiōns, but my sorowes bring me to the multitude of infirmitie, & my conscience condemneth me. Why doeth not God destroye me at once: thus he speaketh according to the miserie of the flesh. Thogh I teme neuer to purge in mine owne eyes, yet all is but corruption before God. Whatsoener I wolde vie to couer my filthines with, shal disclose me so muche more.

g As a rush can not growe without moistnes, so can not the hypocrite, because he hath the not faith, which is moistened with Gods Spirit. h Which is to day, and to morowe swept away. i He copareth the iuste to a tree, which although it be remoued out of one place vnto another, yet flourisheth. so the affliction of the godlie turneth to their profire. k That is, so y there remaine nothing there to proue whether yre had growen there, or no. l To be planted in another place, where it may growe at pleasure.

m If thou be godlie, he wil giue thee occasion to reioyce, & if not, thine affliction shal increase.

n Iob here answereth to y point of Eliphaz and Bildads oracion, touching the iustice of God & his innocencie, confessing God to be iust in iustice, and man to be nothing in respect. o Of a thousand things, w God colde lay to his charge, ma can not answer him one. e He declareth what is the infirmitie of ma by y mightie and incomprehensible power that is in God, shewing what he colde do, if he wolde sit forthe his power. f These are y names of certeine starres, whereby he meaneth that all starres both knowne & vknowne are at his appointment.

e I am not able to comprehend his workes, which are commune and daily before mine eyes, muche lesse in those things, which are hid and secret. f He sheweth that whe God doeth execute his power, he doeth it wisely, for as much as none can controle him. g God wil not be appealed for ought that man can laie for him self for his iustification. h That is, all y reasons that men can laie to approue their cause. i How shulde I be able to answer him by eloquence: whereby he noteth his friends, that albeit they were eloquent in talke, yet they felt not in heart, that which they spake. k Meaning, in his owne opinion, signifyig that man wil sometime flatter him self to be righteous, which before God is abominacion. l Whiles I am in my pang, I can not but brag forthe into many incomeniences, although I know still that God is iust. m I am not able to sele my finnes so great, as I sele the weight of his plagues: & thus he speaketh to condemne his dulnes, and to iustifie God. n After he hath the accusid his owne weakenes, he contineth to iustifie God and his power. o If I wolde stande in mine owne defence, yet God hath iuste cause to condemne me, if he examine mine heart, & conscience. p If God punish according to his iustice, he wil destroye aswel them that are couied perfit, as them that are wicked. q To wit, the wicked. r This is spoken according to our apprehension, as thogh he wolde say, If God destroye but the wicked, as chap 5.3, why shulde he suffer the innocents to be so long tormented by them? That they can not se to do iustice. That can thewe the contrary. I thinke not to fall into these affectiōns, but my sorowes bring me to the multitude of infirmitie, & my conscience condemneth me. x Why doeth not God destroye me at once: thus he speaketh according to the miserie of the flesh. y Thogh I teme neuer to purge in mine owne eyes, yet all is but corruption before God. z Whatsoener I wolde vie to couer my filthines with, shal disclose me so muche more.

Which might make an access betwene God and me. speaking of impatience, & yet confessing God to be iust in punishing him. b Signifying Gods iudgements: kepe him in awe

answer him, if we come together to iudgement.

33 Nether is there any vmpire that might lair his hand vpon vs both.

34 Let him take his rod away frō me, & let not his feare astonish me:

35 Then wil I speake, & scare him not: b but because I am not so, I holde me still.

CHAP. X.

Iob is weary of his life, and setteth out his fragilitie before God. so he desireth him to stay his hand. 22 A description of death.

a I am more like to a dead man, then to one y liueth. b I wil make an ample declaration of my tormētts, accusing my self & not God. c He wolde not that God shulde procede against him by his secret iustice, but by the ordinarie means that he punisheth others. d Is it agreeable to thy iustice to do me wrong? e Wilt thou be without compassion? f Wilt thou gratifie y wicked & condēne me? g Doest thou thus of ignorance? h Art thou inconstant and changeable, as the times, to date a friend, to morrow an enemy? i By affliction thou kepest me as in a prison, & restraynest me from doing euil, neither can any fet me at libertie. k In these eight verses following he describeth the mercie of God in the wōderful creation of

MY soule is cut of a thogh I liue: I wil leaue my b complaint vpon my self, & wil speake in the bitternes of my soule

I wil say vnto God, c Condēne me not: shewe me, wherefore thou contendest with me.

3 Thinkest thou it d good to oppresse me, & to cast of the e labour of thine hands, and to fauour the f counsel of the wicked?

4 Hast thou s carnal eyes? or doest thou see as man seeth?

5 Are thy dayes as mans h dayes? or thy yeeres, as the time of man?

6 That thou inquest of mine iniquitie, & searchest out my sinne.

7 Thou knowest that I can not do i wickedly: for none can deliue me out of thine hand.

8 Thine k hands haue made me, and facioned me wholly rounde about, & wilt thou destroye me?

9 Remember, I pray thee, that thou hast made me as l the clay, and wilt thou bring me into dust againe?

10 Hast thou not powred me out as mylk? and turned me to cruds like cheese?

11 Thou hast clothed me with skinne and flesh, and ioyned me together with bones and sinewes.

12 Thou hast giuen me life, and m grace: & thy n visitacion hath preserued my spirit.

13 Thogh thou hast hid these things in thine heart, yet I knowe o y it is so with thee. If I haue sinned, then thou wilt straightly loke vnto me, and wilt not holde me giles of mine iniquitie.

15 If I haue done wickedly, wo vnto me: if I haue done righteously, I wil not p lift vp mine head, being ful of confusion, because I see mine affliction.

16 But let it increase: hunt thou me as a lyon: retorne & shewe thy self q maruelous vpon me.

n That is, thy fatherlie care & prouidence, whereby thou preseruest me, and without the which I shulde perish straight way

not threw him self rigorous against him. l As brittle as a pot of clay. m That is, reason and vnderstanding, and many other giftes whereby man excelleth all earthlie creatures. n That is, thy fatherlie care & prouidence, whereby thou preseruest me, and without the which I shulde perish straight way. o Thogh I be not fully able to comprehend these things, yet I must needs confesse them. p I wil alway walke in feare and humilitie, knowing that none is iuste before thee. q Iob being sore afflited in this battel betwene the flesh and the spirit, breatheth out into these acedious, wishing rather short dayes then long paine.

17 Thou renuest thy plagues against me, and thou increasest thy wrath against me: r changes and aimes of sorowes are against me.

18 Wherefore thē hast thou broght me out of the wombe? Oh that I had perished, and that none eye had sene me!

19 And that I were as I had not bene, but broght from the wombe to the graue.

20 Are not my dayes fewe? let him t cease, and leaue of frō me, that I may take a litle comfort,

21 Before I go and shal not t retorne, euent to the land of darkenes and shadowe of death:

22 Into a lād, I say, darke as darkenes it self, & into the shadow of death, where is none u order, but the light is there as darkenes.

CHAP. XI.

Iob is vniustly reprehended of Zophar. 7 God is incomprehensible. 14 He is merciful to the repentant. 18 Their assurance that liue godlie

1 Then answered Zophar the Naamathite, and said,

2 Shulde not the multitude of wordes be answered? or shulde a great a talker be iustified?

3 Shulde men holde their peace at thy lyes? and when thou mockest others, shal none make thee ashamed?

4 For thou hast said, b My doctrine is pure, and I am cleane in thine eyes.

5 But oh, that God wolde speake and open his lippes against thee!

6 That he might shewe thee the c secrets of wisdom, how y hast deserued double, according to right: knowe therefore that God hath forgotten thee for thine iniquitie.

7 Canst thou by searching finde out God? canst thou finde out the Almighty to his perfection?

8 The heauens are his, what canst thou do? d it is deeper then the hel, how canst thou knowe it?

9 The measure thereof is longer then the earth, and it is broader then the sea.

10 If he cut of and e shut vp, or gather together, who can turne him backe?

11 For he knoweth vaine men, and seeth iniquitie, & him that vnderstandeth nothing.

12 Yet vaine man wolde be wise, thogh man newe borne is like a wilde asse f colte.

13 If thou s p prepare thine heart, & stretch out thine hands toward him:

14 If iniquitie be in thine h hand, put it faire away, & let no wickednes dwell in thy tabernacle.

15 Then truly shalt thou lift vp thy i face without

r That is, diuersitie of distresses and in great roundness, showing that God hath infinite mercies to punish man. s He wisheth God wolde leaue of his affliction, considering his great miserie & the breuitie of his life. t He speaketh thus in y person of a sinner, that is overcome with passions & w the feeling of Gods iudgements, & therefore can not apprehend in y state the mercies of God & comfort of the resurrection. u No distinction betwene light and darkenes, but where all is vnto darkenes it self.

a Shulde he persuade by his great talker, that he is iust? b He chargeth Iob with this, that he shulde say, that the thing, which he spake, was true, and that he was without sinne in y sight of God. c Which is, not to stand in iustifying of thy self: the significatiō that man wil neuer be overcome, while he reasoneth with another, and therefore God must breake of the controuersie, and stop mans mouth. d That is, this perfection of God, & if man be not able to comprehend the height of the heauē, the depth of hel, the length of the earth, the breadth of the sea, which are but creatures: how can he attaine to the perfection of the Creator? e If God shulde turne the fate of things, and establish a newe order in nature, who coulde controule him? f That is, without vnderstanding so that whatsoeuer giftes he hath receiued, come of God and not of nature. g If thou repent, pray vnto Iob. h Renounce thine owne euil workes, and so that they offend not God, vnto whom thou hast charge. i He declarer what qualities of confidence and confidence in all things such as Iob had, which turne to God by true repentance.

without spot, and shalt be stable, & shalt not feare.

16 But thou shalt forget thy miserie, and remember it as waters that are past.

17 Thine age also shall appeare more cleare then the noone day: thou shalt shine and be as the morning.

18 And thou shalt be bolde, because there is hope: and thou shalt dig pittes, and shalt lye downe safely.

Louis 16. s.

19 *For when thou takest thy rest, none shall make thee afraied: yea, manie shall make sure vnto thee.

k He sheweth that contrarie things shal come vnto them that do not repent.

20 But the eyes ^k of the wicked shall faile, and their refuge shall perish, and their hope shall be sorowe of minde.

CHAP. XII.

1 Iob accuseth his friends of ignorance 7 He declareth the might, and power of God, 17 And how he changeth the course of things.

a Because you fele not that, & you speake, you thinke y^e whole staderth m wordes, and so flatter your selues as though none knewe anie thing, or colde knowe but you Prou. 14. 2.

b He reprobeth these his friends of two fautes: the one y^e they thought they had better knowledg the an dede they had, & y^e other that in stead of true consolatio they did deride, and despise their friend in his aduersitie c The which neighbour being a mocker, and a wicked man, thinketh that no man is in Gods fauour but he, because he hath all things that he desireth

d As the ricke esteeme not a light, or torne that goeth our, so is he despised that falleth from prosperitie to aduersitie e Ebr is whome God hath brought in with his hand. e He declareth to them that did dispute agais^t him, that their wisdom is comuⁿe to all, & suche as y^e very brute beasts do darre teache Or. 16. 11.

f He exhorteth them to be wise in iudgmg. and aswel to know the right vse why God hath giuen them eares, as he hath done a mouth I though men by age, and continuance of time attaine to wisdom, yet it is not comparable to Gods wisdom, nor able to comprehend his iudgements, wherein he answereth to that, which was alleaged, Chap. 38.

Then Iob answered, and said, In dede because that ye are the people onely, a wisdom must dye with you.

But I haue vnderstanding aswel as you, & am not inferior vnto you: yea, who knoweth not suche things?

*I am ^{bas} one mocked of his neighbour, who calleth vpon God, and he ^c heareth him: the iuste and the vpright is laughed to scoine.

d He that is ready to fall, is as a lampe despised in the opinion of the ricke.

The tabernacles of robbers do prosper, and they are in sauetie, that prouoke God, whome God hath enriched with his hand.

Aske now the beastes, e and they shall teache thee, and the foules of the heauen, and they shall tel thee:

Or speake to the earth, and it shall shewe thee: or the fishes of the sea, and they shall declare vnto thee.

Who is ignorant of all these, but that the hand of the Lord hath made these?

In whose hand is the soule of euerie liuing thing, and the breath of all mankinde.

Doeth not the eares ^f discern the wordes, and the mouth taste meat for it self?

Among the ^s ancient is wisdom, and in the length of dayes is vnderstanding.

With him ^{is} wisdom and strength: he hath counsel and vnderstanding.

Beholde, he wil breake downe, and it can not be buyt: he shutteth a man vp, and he can not be losed.

Beholde, he withholdeth the waters, and thei drye vp: but when he sendeth the out, they destroye the earth.

With him ^{is} strength and wisdom: he that is deceiued, and that ^h deceueth, are his.

He causeth the counsellers to go as spoiled, and maketh the iudges fooles.

He loseth ^k the collar of Kings, and girdeth their loines with a girdle.

He leadeth away the princes as a pray, & ouerthroweth the mightie.

He taketh away the speache from the ^l faithful counsellers, & taketh away the iudgement of the ancient.

He powreth contempt vpon princes and maketh the strength of the mightie weak.

He discovereth the depe places from their darkenes, & bringeth forth the shadowe of death to light.

He ^m increaseth the people, and destroyeth them: he enlargeth the nations, & bringeth them in againe.

He taketh away the hearts of them that are the chiefe ouer the people of the earth, and maketh them to wader in the wildeines out of the way.

They grope in the darke without light: & he maketh them to stagger like a drunken man:

CHAP. XIII.

1 Iob compareth his knowledge with the experience of his friends. 16 The penitents shall be saued, and the hypocrite condemned 20 He prayeth vnto God that he wolde not handle him rigorously.

L O, mine eye hath seene all this: mine eare hath heard, and vnderstand it.

I knowe also as muche as you knowe: I am not inferior vnto you.

But I wil speake to the Almighty, and I desire ^a to dispute with God.

For in dede ye forge lyes, and all you are ^b phisicians of no value.

Oh, that you wolde holde your tongue, that it might be imputed to you for wisdom!

Now heare my disputation, and giue eare to the arguments of my lippes.

Wil ye speake ^c wickedly for Gods defence, and talke deceitfully for his cause?

Wil ye accept his persone? or wil ye contend for God?

Is it wel y^e he shulde seke of you? wil you make a lye for him, as one lyeth for a man?

He wil surely reprob you, if ye do secretly accept anie persone.

Shal not his excellencie make you afraid? and his feare fall vpon you?

Your ^d memories may be copared vnto ashes, and your bodies to bodies of claye.

Holde your tongues in my presence, that I may speake, and let come vpon what wil.

Wherefore do I ^e take my flesh in my teth, and put my soule in mine hand?

Lo, though he slay me, yet wil I trust in him, and I wil reprove my wayes in his sight.

h He sheweth that there is nothing done in this worlde without Gods wil, and ordinance: for els he shulde not be almightie. i He taketh wisdom fro them k He abateth the honour of princes, and bringeth them into the subiectio of others. l He causeth that their wordes haue no credit, which is when he wil punish sone m In this discourse of Gods wonderful workes l^o sheweth that whatsoever is done in this worlde, bothe in y^e ordre and charge of things is by Gods wil and appointment: wherein he declareth that he thinketh wel of God, and is able to set forth his power in wordes as they that reasond agais^t were Chap. XIII a For although he knewe that God had a iustice, & was manifest in his ordinarie working, and another in his secret counsel, yet he wolde vtter his affection to God, because he was not able to vnderstand the cause why he did thus punish him b You do not wel applye your medicine to the disease. c He condemneth their scale & had not knowledg, neither regarded they to comfort him, but alwaie grated on Gods iustice, as though it was not euidently seene in Iob, except they had vnderstande the probation thereof d Your fame shal come to nothing e Is not this a manifest signe of mine affliction, and that I do not complaine without cause, seing y^e I am thus tormented as though I shulde care none owne flesh, & put my life in day?

fWhereby he declareth that he is not an hypocrite as thei charged him
g This is, cleared, and not cast of for my finnes, as you reason
h To proue y God doeth thus punish me for my finnes
i If I defend not my cause, euerie mā wil condemne me.
k He sheweth what these two chgs are
l His pags thus moue him to reason w God, not denying but that he had sinned: but he desired to vnderstand what were his great finnes y had deserued suche rigour, wherein he of fended, that he wolde knowe a cause of God why he did punish him
m Thou punishest me now for the fautes that I comitted in my youth.
n Thou makest me thy prisoner, and doest so presse me that I can not stirre had not fore
o Elv 1011

a Taking occasion of his aduersaries wordes, he describeth y state of māns life from his birth to his death
Chap 3.9.
psal 144.4.
b His meaning is, that seing that man is so fraile a creature, God shulde not handle him so extremely: wherein Iob sheweth y wickednes of the flesh, whē it is not subiect to the Spirit
Psal. 51.7.
c Vntil y time that thou hast appointed for him to dye, w he desireth, as the hyreling waiteth for y end of his labour to receyue his wages
d He speaketh not here as though he had not hope of y immortalitie, but as a mā in extreme paine, when reason is overcome by affections & torments.

16 He shal be my saluation also: for the hypocrite shal not come before him.
 17 Hearc diligently my wordes, and marke my talke.
 18 Beholde now: if I prepare me to iudgement, I knowe that I shal be iustified.
 19 Who is he, that wil pleade with me? for if I now holde my tongue, I dye.
 20 But do not these two things vnto me: the first wil I not hide my self from thee.
 21 Withdrawe thine hand from me, and let not thy feare make me afraied.
 22 Then call thou, and I wil answer: or let me speake, and answer thou me.
 23 How manie are mine iniquities and finnes? shewe me my rebellion, and my sinne.
 24 Wherefore hidest thou thy face, and takest me for thine enemy?
 25 Wilt thou breake a leafe driuen to and fro? and wilt thou pursue the drye stubble?
 26 For thou writest bitter things against me, and makest me to possesse the iniquities of my youth.
 27 Thou puttest my fete also in the stocks, and lokest narrowly vnto all my paths, and makest the printe thereof in the heeles of my fete.
 28 Suche one consumeth like a rotten thing, and as a garment that is motheaten.

CHAP. XIII.

Iob describeth the shortenes and miserie of the life of man. 14 Hope susteineth the godlie. 22 The condition of mans life.

1 **M**An is borne of woman, is of short continuance, and ful of trouble.
 2 He shooteth forth as a flowre, and is cut downe: he vanisheth also as a shadow, & continueth not.
 3 And yet thou openest thine eyes vpon such one, and causest me to entre into iudgement with thee.
 4 Who can bring a cleane thing out of filthines? there is not one.
 5 Are not his dayes determined? the nōber of his moneths are with thee. thou hast appointed his boundes, which he can not passe.
 6 Turne from him that he may cease vntil his desired day, as an hyreling.
 7 For there is hope of a tree, if it be cut downe, that it wil yet sproute, and the branches thereof wil not cease.
 8 Though y rote of it waxe olde in the earth & the stocke thereof be dead in y groude,
 9 Yet by the sent of water it wil bud, and bring forth the bowes like a plant.
 10 But man is sicke, and dyeth, & man perissheth, and where is he?
 11 As the waters passe from the sea, and as the flood decayeth and dryeth vp,
 12 So man slepeth and riseth nor: for he shal not wake againe, nor be raised from his

slepe til the heauen be nomore.
 13 Oh that thou woldest hide me in the graue, and kepe me secret, vntil thy wrath were past, and woldest giue me terme, and remember me.
 14 If a man dye, shal he liue againe? All the dayes of mine appointed time wil I waite, til my changing shal come.
 15 Thou shalt call me, and I shal answer thee: thou louest the worke of thine owne hands.
 16 But now thou nombrest my steps, and doest not delay my finnes.
 17 Mine iniquitie is sealed vp, as in a baggage, and thou addest vnto my wickednes.
 18 And surely as the mountaine that falleth, cometh to noght, and the rocke that is remoued from his place:
 19 As the water breaketh the stones, when thou ouerflowest the things which growe in the dust of the earth: so thou destroyest the hope of man.
 20 Thou preuailest alway against him, so that he passeth away: he changeth his face when thou castest him away.
 21 And he knoweth not if his sonnes shal be honorable, nether shal he vnderstand concerning thē, whether they shal be of lowe degre,
 22 But while his flesh is vpon him, he shal be sorowful, and while his soule is in him, it shal mourne.

CHAP. XV.

Eliphaz reprehendeth Iob, because he ascribeth wisdom, and purenes to him self. 16 He describeth the curse that falleth on the wicked, reckoning Iob to be one of the number.

1 **T**hen answered Eliphaz the Temanite, and said,
 2 Shal a wise man speake wordes of the winde, and fil his belly with the East winde?
 3 Shal he dispute with wordes not comely? or with talke that is not profitable?
 4 Surely thou hast cast of feare, and restrained prayer before God.
 5 For thy mouth declareth thine iniquitie, seing thou hast chosen the tongue of the crafty.
 6 Thine one mouth condemneth thee, and not I, and thy lippes testifie against thee.
 7 Art thou the first man, that was borne? and wast thou made before the hills?
 8 Hast thou heard the secret counsel of God, and doest thou restraine wisdom to thee?
 9 What knowest thou that we knowe not? and vnderstandest that is not in vs?
 10 With vs are bothe ancient and very aged men, farre older then thy father.
 11 Some the consolations of God & smile vnto thee: is this thing strange vnto thee?
 12 Why

e Hereby he declareth that the feare of Gods iudgement was the cause why he desired to dye
f That is, recalcemy peines and take me to mercie
g Meaning, vnto the day of the resurrection whē he shulde be changed, & renewed.
h Though I be afflicted in this life yet in the resurrection I shal fele thy mercies, and answer when thou callest me
Prou 5.21.
i Thou layest thē all together & suffrest none of my finnes y punished
k He murmureth through y impacificite of y flesh against God, as though he vied as great seruicite against him as against y hard rockes, or waters y ouerflowe so that hereby all the occasion of his hope is taken away
l Yet whiles he liueth, he shal be in paine & miserie.

a That is, vaine wordes, & without consolation?
b Meaning, matters that are of none importāce which are forgotten as soon as they are vttered, as the East winde drieth vp the moisture as soon as it falleth
c He chargeth Iob as though his talke caused me to cast of the feare of God & prayer.
d Thou speakest as do the mockers, and contemners of God
e That is, the most ancient, and so by reason the moste wife?
f Art thou onely wife?
g He accuseth Iobs pride, and ingratitude, y wil not be comforted by God, nor by their counsel.

h Why doest thou stand in thine owne conceite? *Ebr. in thy spirit.*
i His purpose is to proude, y Job as an vnjust man & an hypocrite is punished for his sinnes, like as he did before, Chap 4, 18
k Which hath the a desire to sinne as he y is thurste to drinke.
l Who by their wisdom so gouerned, y no stranger inuaded them, & so the land seemed to be giued to them alone.
m The cruel man is euer in danger of death, and is neuer quiet in conscience
n Out of that miserie where into he once falleth.
o God doeth not onely impouerish the wicked oft times: but euen in their prosperitie he punisheth the wicked a greedines euer more to gacher: which is as a beggerie
p He sheweth what weapons God vseth against y wicked which lift vp the selues against him, to wit, terror of conscience, & outward afflictions
q That is, he was so puffed vp with great prosperitie, & abundance of all things, that he forgate God: noting, y Job in his felicitie had not the true feare of God
r Though he buylde, & repare ruinous places to get him fame, yet God shal bring all to naught, and turne his great prosperitie into extreme miserie.
s Meaning, y his sumptuous buyldings shulde neuer come to perfection
t He standeth so in his owne conceite, that he wil giue no place to good counsell, therefore his owne pride shal bring him to destruction
u As one that gathereth grapes before they be ripe.
x Which were buylt or maintained by purling, and bribes.

Why doeth thine heart take thee away, and what do thine eyes meane,
 That thou answerest to God at thy pleasure, and bringest suche wordes out of thy mouth?
 What is man, that he shulde be cleane? and he that is borne of woman, that he shulde be iust?
 Beholde, he founde no stedfastnes in his Saintes: yea, the heauens are not cleane in his sight.
 How muche more man abominable, & filthy, which drinketh iniquitie like water?
 I wil tel thee: heare me, and I wil declare that which I haue seene:
 Which wise men haue tolde, as they haue heard of their fathers, and haue not kept it secret:
 To whome alone the land was giuen & no stranger passed through them.
 The wicked man is continually as one that trauelleth of childe, and the number of yeres is hid from the tyrant.
 A soule of feare is in his eares, & in his prosperitie y destroyer shal come vpon him.
 He beleueth not to returne out of darkenes: for he seeth the sworde before him.
 He wadareth to and fro for bread where he may: he knoweth that the day of darkenes is prepared at hand.
 Affliction and anguish shal make him afraid: they shal preuaile against him as a King ready to the battell.
 For he hath stretched out his hand against God, and made him self strong against the Almightye.
 Therefore God shal runne vpon him, euen vpon his necke, & against the moste thicke part of his shield.
 Because he hath covered his face with his fatnes, & hath collopes in his flacke.
 Though he dwel in desolate cities, and in houses which no man inhabiteth, but are become heapes,
 He shal not be riche, nether shal his substance continue, nether shal he prolong the perfection thereof in the earth.
 He shal neuer departe out of darkenes: y flame shal diue vpon his branches, & he shal go away with the breath of his mouth.
 He beleueth not that he crieth in vanitie: therefore vanitie shal be his change.
 His branche shal not be grene, but shal be cut of before his day.
 God shal destroy him as the vine her sower vpon a grape, and shal cast him of, as the oliue doeth her flowre.
 For the congregacion of the hypocrite shal be desolate, & fyre shal deuoure the houses of bribes.

For they conceiue mischief and bring forth the vanitie, & their bellie hath prepared deceite.
 Chap. xvi.
 Job moued by the importunacie of his friends, 7 Counsell in what extremitie he was, 19 And taketh God witness of his innocencie.
 But Job answered, and said,
 I haue oft times heard suche things: miserable comforters are ye all.
 Shal there be none end of wordes of wind? or what maketh thee bolde so to answer?
 I colde also speake as ye do: (but wolde God your soule were in my soules stead) I colde kepe you companie in speaking, and colde shake mine head at you,
 But I wolde strengthen you with my mouth, and the comfort of my lips shulde aswage your sorowe.
 Though I speake, my sorowe can not be aswaged: though I cease, what release haue I?
 But now she maketh me weary: O God, thou hast made all my congregacion desolate,
 And hast made me full of wrinkles which is a witness thereof, and my leannes riseth vp in me, testifying the same in my face.
 His wrath hath torne me, and he tetheth me, & gnaweth vpon me with his teeth: mine enemy hath sharpened his eies against me.
 They haue opened their mouthes vpon me, & smitten me on the cheke in reproche: they gather the selues together against me.
 God hath deliuered me to the vniust, and hath made me to turne out of the way by the hands of the wicked.
 I was in welth, but he hath brought me to night: he hath taken me by the necke, and beaten me, and set in me as a marke for him self.
 His archers compassed me round about: he cutteth my reins, & doeth not spare, and powreth my gall vpon the ground.
 He hath broken me with one breaking vpon another, and runneth vpon me like a gyant.
 I haue sowed a sackcloth vpon my skin, and haue abased mine horne vnto the dust.
 My face is withered with weeping, & the shadow of death is vpon mine eies,
 Though there be no wickednes in mine hands, and my prayer be pure.
 O earth, couer not thou my blood, and let my cying finde no place.
 For lo, now my witness is in the heauen, and my record is on hie.

And therefore all their vaine deuises shal turne to their owne destruction.
 a Which serueth for vaine ostentation and for no successe
 b For Eliphaz did reple against Jobs answer
 c I wolde you felt y which I do
 d That is, mocke at your miserie, as you do at mine
 e If this were in my power, yet wolde I comfort you, and not do as ye do to me
 f If they wolde say, Why doest thou not thin comfort thy selfe? he answereth, y the iudgements of God are more heauy, then he is able to aswage ether by wordes or silence.
 g Meaning, God
 h That is, destroyed most of my familie.
 i In token of sorowe and grief
 k That is, God by his wrath: and in this diuersitie of wordes & hie stile he expresseth how grieuous y had of God was vpon him.
 l That is, hath the handeled me moste contemptuously: for so smiting on the cheke signified, 1 King 22, 24 Mar 14, 65
 m Thei haue led me whither they wolde
 n His manifold afflictions.
 o I am wounded to y heart
 p Meaning, his glorie was brought lowe
 q Signifying, y he is not able to comprehend the cause of this his grieuous punishment
 r That is, vnfauned, and without hypocrisie
 s Let my sinne be knowne, if I be suche a sinner as thou
 t Though man con-

L.iii.

ne aduersaries accuse me, and let me finde no sauour demne me, yet God is witness of my cause

u Vñ painted words in stead of true consolation.

x Thus by his great torments he is caryed away, and brasteth out into passions, and speaketh vñ aduisedly, as though God shulde increas man more getly, seing he hathe but a short-time here to liue

Chap. XVII. a In stead of comfort, being now at death dore, he had but them, that mocked at hi, and discouragid him b I feild that they seke but to vex me the reasoneth with God as a mā beside him selfe to the iudice of his cause might be brought to light d And answer for thee? e That these mine afflictions are thy iudgements, though man know not the cause f He that flattereth a man, and ouely iudg to him nippy in his prosperitie, that not him, self ouely, but in his posteritie be punished. g God hathe made all the woilde to speake of me, because of mine afflictions. h That is, as a continual soude in their eares i To wit, whē they se ÿ godlie punished: but in the end they shal come to vnderstanding, and knowe what shal be the reward of the hypocrite. k That is, wil not be discouraged, considering that the godlie are punished as well as the wicked Iob speaketh so the thre, ÿ came to comfort him m That is, hane brought me forow in stead of comfort n Though I shulde hope to come from aduersitie to prosperitie as your discours pretdeth o I haue nomore hope in father, mother, sifter, or any worldly thing: for the dust and wormes shalbe to me in stead of them p All worldly hope, and prosperitie faile, which you say, are ouely signes of Gods fauour: but seing that these things perish, I see mine hope in God, and inight life euerlasting.

20 My friends u speake eloquently against me: but mine eye powreth out teares vnto God.

21 Oh that a man might x pleade with God, as man with his neighbour!

22 For the yeres accounted come, and I shal go the way, whence I shal not retuine.

CHAP. XVII.

1 Iob sayth that he consumeth away, and yet doeth peacefully abide it. 10 He reburrth his friends to repentance, 13 Shewing that he loketh but for death.

1 MY breath is corrupt: my daies are cut off, and the graue is ready for me.

2 There are none but a mockers with me, and mine eye continueth in b their bitternes.

3 c Laye downe now and put me in suretie for thee: who is he, that d wil touche mine hand?

4 For thou hast hid their heart from e vnderstanding: therefore shalt thou not see them vpon his.

5 f For the eyes of his children shal faile, that speaketh flaterie to his friends.

6 He hathe also made me a s byworde of the people, and I am as a tabret h before them.

7 Mine eye therefore is dim for grief, and all my strength is like a shadowe.

8 The righteous shal be astonied at i this, and the innocent shalbe moued against the hypocrite.

9 But the righteous wil holde his k waye, and he whose hands are pure, shal increase his strength.

10 All l you therefore turne you, and come now, and I shal not finde one wise among you.

11 My daies are past; mine enterprises are broken, and the thoughts of mine heart

12 Haue changed the m night for the day, and the light that approached, for darkenes.

13 Though I hope, n yet the graue shalbe mine house, and I shal make my bed in the darke.

14 I shal say to corruption, Thou art my o father, and to the worme, Thou art my mother and my sifter.

15 Where is then now mine hope p or who shal consider the thing, that I hoped for?

16 q They shal go downe into the bottome of the pit: surely it shal lye together in the dust.

CHAP. XVIII.

1 Bildad reburrth the peines of the vnfaisful and wicked.

1 THEN answered Bildad the Shuhite, & said,

2 When wil ye make an end of your wordes? cause vs to vnderstand, & the we wil speake.

3 Wherefore are we counted as beastes, & are vile in your sight?

4 Thou art as one that teareth his soule in his anger. Shal the d earth be forsaken for thy sake? or ÿ rocke remoued out of his place?

5 Yea, the light of the wicked shalbe e quenched & ÿ sparke of his fyre shal not shine.

6 The light shalbe darke in his dwelling, and his candel shalbe put out with him.

7 The steppes of his strength shalbe restrained, and his owne counsil shal cast him downe.

8 For he is taken in the net by his fete, & he f walketh vpon the snares.

9 The ganne shal take him by the heele, & the thefe shal come vpon him.

10 A snare is laid for him in the grounde, & a trappe for him in the way.

11 Fearfulness shal make him afraid on euery side, and shal driue him to his fete.

12 His strength shalbe s famine: & destruction shalbe readie at his side.

13 It shal deuoure the partes of his skinne, & the h first borne of death shal deuoure his strength.

14 His hope shalbe rote out of his dwelling, & shal cause him to go to the i King of feare.

15 Feare shal dwell in his house (because it is not k his) l and bimsone shalbe scattered vpon his habitation.

16 His rotes shalbe dried vp beneath, and aboue shal his branche be cut downe.

17 His remembrance shal perish from the earth, and he shal traue no name in the strete.

18 They shal driue him out of the m light vnto darkenes, and chase him out of the woilde.

19 He shal nether haue sonne nor nephewe among his people, nor any posteritie in his dwellings.

20 The posteritie shalbe astonied at his n day, & feare shal come vpon the ancient.

21 Surely such are the habitacions of the wicked, and this is the place of him that knoweth not God.

CHAP. XIX.

2 Iob reproueth his friends, 15 And reuerteth his miseries & grieuous peines 25 He assureth him selfe of the generall resurrection.

1 B Vt Iob answered, and said,

2 How long wil ye vex me soule, and torment me with wordes?

3 Ye haue now a ten times reproched me, & are not ashamed: ye are impudēt toward me.

4 And though I had in dede erred, mine errouz b remaineth with me.

5 But in dede if ye wil aduāce your felues against

a Which couce your felues like? as Chap 12:4

b Whome you take to be but beastes, as Chap 12:7.

c That is, like a mad man d Shal God change the ordre of nature for thy sake, by dealing w theee otherwise then he doeth with all men?

e When ÿ wicked is in his prosperitie, the God changeeth his state: & this is his ordinarie workig for their finnes f Meaning that the wicked are in continual danger.

g That which shulde nourish him, shalbe consumed by famine h That is, some strong and violent death shal consume his strength: or as ÿ Hebrew wordes signifyeth, his members or parts.

i That is, with me & great feare. k Meaning, not truly come by l Though all ÿ woilde wolde fauour hi, yet God wolde destroe him & his m He shal fall from prosperitie to aduersitie.

n When that shal be what came vnto hi.

o I haue nomore hope in father, mother, sifter, or any worldly thing: for the dust and wormes shalbe to me in stead of them

p All worldly hope, and prosperitie faile, which you say, are ouely signes of Gods fauour: but seing that these things perish, I see mine hope in God, and inight life euerlasting.

q They shal go downe into the bottome of the pit: surely it shal lye together in the dust.

r They shal go downe into the bottome of the pit: surely it shal lye together in the dust.

s I haue nomore hope in father, mother, sifter, or any worldly thing: for the dust and wormes shalbe to me in stead of them

t All worldly hope, and prosperitie faile, which you say, are ouely signes of Gods fauour: but seing that these things perish, I see mine hope in God, and inight life euerlasting.

u They shal go downe into the bottome of the pit: surely it shal lye together in the dust.

v They shal go downe into the bottome of the pit: surely it shal lye together in the dust.

w They shal go downe into the bottome of the pit: surely it shal lye together in the dust.

x They shal go downe into the bottome of the pit: surely it shal lye together in the dust.

y They shal go downe into the bottome of the pit: surely it shal lye together in the dust.

z They shal go downe into the bottome of the pit: surely it shal lye together in the dust.

aa They shal go downe into the bottome of the pit: surely it shal lye together in the dust.

ab They shal go downe into the bottome of the pit: surely it shal lye together in the dust.

ac They shal go downe into the bottome of the pit: surely it shal lye together in the dust.

ad They shal go downe into the bottome of the pit: surely it shal lye together in the dust.

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against me, & rebuke me for my reproche,
6 Knowenow, y God hathe ouerthrown me, & hathe compassed me with his net.
7 Beholde, I crye out of violence, but I haue none answer: I crye but there is no iudgement.
8 He hathe hedged vp my waye that I can not passe, and he hathe set darkenes in my paths.
9 He hathe spoiled me of mine honour, & taken the crowne away from mine head.
10 He hathe despoiled me on euery side & I am gone: & he hathe remoued mine hope like a tree.
11 And he hathe kindled his wrath against me, and counterth me as one of his enemies.
12 His sarmies came together, and made their way vpon me, & camped about my tabernacle.
13 He hathe remoued my brethren farre from me, and also mine acquaintance were strangers vnto me.
14 My neighbours haue forsaken me, and my familiars haue forgotten me.
15 They that dwell in mine house, and my maides toke me for a stranger: for I was a stranger in their sight.
16 I called my seruant, but he wolde not answer, though I prayed him with my mouth.
17 My breath was strange vnto my wife, though I prayed her for the childrens sake of mine owne body.
18 The wicked also despised me, & when I rose, they spake against me.
19 All my secret friends abhorred me, & they whome I loued, are turned against me.
20 My bone cleaueth to my skin & to my flesh, and I haue escaped with the skinne of my teth.
21 Haue pitie vpon me: haue pitie vpon me, (O ye my friends) for the had of God hathe touched me.
22 Why do ye persecute me, as God? and are not satisfied with my flesh?
23 Oh that my wordes were now written oh that they were written euen in a booke!
24 And grauen with Pan yron pene in lead, or in stone for euer.
25 For I am sure, that my Redemer liueth, and he shal stand the last on the earth.
26 And though after my skin wormes destroy this body, yet shal I see God in my flesh.
27 Whome I myself shal see, and mine eyes shal beholde, and no other for me, though my reins are consumed within me.
28 But ye said, Why is he persecuted? And there was a depe matter in me.
29 Be ye afraid of the sword: for y sword will be reuenged of wickednes, that ye may know that there is a iudgement.

CHAP. XX.

Zophar sheweth, that the wicked and the covetous shal persecut d of God for his sinnes, yet he declarerth that there was a deper con sideration: to wite, the trial of his faith & patience, and so to be an example for others t God wil be reuenged of this haste iudgement, whereby you condemne me.

have a short end, 22 Though for a time they flourish.
The answered Zophar. the Naamathite
1 And said,
2 Doubtles my thoughts cause me to answer, and therefore I make haste.
3 I haue heard the correction of my reproche: therefore y spirit of mine vnderstanding causeth me to answer.
4 Knowest thou not this of oldes & since God placed man vpon the earth?
5 That the reioycing of the wicked is shorte, & that the ioye of hypocrites is but a moment?
6 Though his excellencie mounte vp to the heauen, and his head reache vnto the cloudes,
7 Yet shal he perish for euer, like his dung, and they which haue sene him, shal say, Where is he?
8 He shal slee away as a dreame, & they shal not finde him, and shal passe away as a vision of the night.
9 So that the eye which had sene him, shal do so no more, and his place shal see him no more.
10 His children shal flatter the poore, and his hands shal restore his substance.
11 His bones are full of the sinne of his youth, & it shal lye downe with him in the dust.
12 While wickednes was swete in his mouth, & he hid it vnder his tongue,
13 And fauoured it, and wolde not forsake it, but kept it close in his mouth,
14 Then his meat in his bowels was turned: the gall of aspes was in the middes of hi.
15 He hathe deuoured substance, and he shal vomit it: for God shal drawe it out of his belly.
16 He shal sucke the gall of aspes, and the vipers tongue shal slaye him.
17 He shal not see the rivers, nor the floods & streames of hony and butter.
18 He shal restore y labour, & shal deuoure nomote: euen according to the substance shalbe his exchange, and he shal enioye it no more.
19 For he hathe vndone manie: he hathe forsaken the poore, & hathe spoiled houses which he buylded not.
20 Surely he shal fele no quietnes in his body, neither shal he recure of that which he desired.
21 There shal none of his meat be left: therefore none shal hope for his goods.
22 While he shalbe filled with his abundance, he shalbe in paine, & the hand of all the wicked shal assaile him.
23 He shalbe about to fill his belly, but God shal send vpo hi his fearece wrath, & shal cause to raine vpo him, euen vpo his meat
24 He shal flee from the yron weapons, and the bowe of stele shal strike him through

a He declared that two things moued him to speake to wit, because Iob sene to touch him, & because he thought he had know ledge sufficient to confute him
b His purpose is to prouoke Iob to be a wicked man, & an hypocrite, because God punished him, and changed his praise into aduersitee.
c Where as y facth, r through ambition & tyrannie oppressed the poore, the children through power tie & intierie shal like fauour at y poore. So that the things, which he hath taken away by violence, shal be restored againe by force
e Meaning, that he shal carry nothing away with him, but his sinne
f As poison y is swete in the mouth, & through destruction, when it cometh into y body so all vice at y first is pleasant, but afterward God turneth it to destruction
g He comparerth euil gotten goods to y vnum of alpes, which serper is moſte dangerous, noting that Iobs great riches were not truly come by, & therefore God did plague hi iustly for the same
h Though God giue to all other abundance of his blessings, yet he shal haue no parte thereof
i That is, these raueners & spoilers of y poore shal enioye their chiefe but for a time: for after God wil take it from them and cause the to make restitution, so y it shal be an exchange
k He shal leaue nothing to his posteritie.
l The wicked shal neuer be in rest: for one wicked man shal sicke to destroy another.
ll. iiii.

m Some read, vpon his flesh, alluding to Iob, whose flesh was scabbe

Some read. of y quiper
o All feare & sorow shal light vpon him, when he thinketh to escape
p That is, fyre fro heauen, or fyre of Gods wrath
q Meaning, y children of y wicked shal flowe away like riuers and be disperfed in diuers places.
r Thus God wil plague the wicked
f Agast God, thinking to exalte him selfe, and to escape Gods hand

Your diligent marking of my wordes shalbe to me a great consolation
b As though he wolde say, I do not talke with man, but with God, who wil not answer me, & therefore my minde must needs be troubled
c He chargeth them as though they were not able to cōprehēd this his feeling of Gods iudgement, & exhorteth the therefore to silence
d Iob proueth against his aduersaries that God punisheth not straight waies the wicked, but oft times giueth the long life, and prosperitie: so that we must not iudge God iuste or vniust by the things that appeare to our eye
e They haue store of children, lustie & helthful, & in these pointes he answereth to that which Zophar alledged before
f Not being tormented with long sickenes.
g They desire nothing more the to be except from all falsitie
h That they shulde beare to God: this Iob sheweth his aduersaries, y if they reason onely by y which is seene by commune experience, y wicked that hate Gods are better delt wth then they that loue him.
i It is not their owne, but God onely sendeth it vnto them, God kepe me from their prosperitie.

15 The arrowe is drawen out, and cometh forth of the body, and shineth of his gall, so feare cometh vpon him.
16 All darkenes shalbe hid in his secret places: the fyre that is not blowen, shal deuoure him, and that which remaineth in his tabernacle, shalbe destroyed.
17 The heauen shal declare his wickednes, and the earth shal rise vp against him.
18 The increase of his house shal go away: it shal flowe away in the day of his wrath.
19 This is the porcion of the wicked man from God, & the heritage that he shal haue of God for his wordes.

CHAP. XXI.

1 Iob declareth how the prosperitie of the wicked maketh them proude, 13 In so muche that they blasphemē God. 16 Their destruction is at hand 23 None ought to be iudged wicked for affliction, nether good for prosperitie.

1 **B**Ut Iob answered, and said,
2 Heare diligently my wordes, and this shalbe in stead of your consolations.
3 Suffre me, that I may speake, and when I haue spoken, mocke on.
4 Do I direct my talke to man? If it be wele so, how shulde not my spirit be troubled?
5 Marke me, and be abashed, and lay your hand vpon your mouth.
6 Euen when I remember, I am afraied, & feare taketh holde on my flesh.
7 Wherefore do the wicked liue, and waxe olde, and growe in welth?
8 Their sede is established in their sight with them, and their generacion before their eyes.
9 Their houses are peaceable without feare, and the rod of God is not vpon them.
10 Their bullocke gendreth, & faileth not: their cowe calueth, and casteth not her calfe.
11 They send forth their children like shepe, and their sonnes dance.
12 They take the tabret and harpe, and reioyce in the sounde of the organs.
13 They spend their daies in welth, and suddenly they go downe to the graue.
14 They say also vnto God, Depart fro vs: for we desire not the knowledge of thy waies.
15 Who is the Almighty, that we shulde serue him? and what profite shulde we haue, if we shulde pray vnto him?
16 Lo, their welth is not in their hand: therefore let the counsel of the wicked be farre from me.
17 How oft shal the candel of the wicked be put out? and their destruction come vpon them? he wil deuide their liues in his wrath.
18 They shal be as stubble before the winde, and as chaffe that the storme caryeth away.

19 God will lay vp the sorow of the father for his children: when he rewardeth him, he shal knowe it.
20 His eyes shal see his destruction, and he shal drinke of the wrath of y Almighty.
21 For what pleasure hathe he in his house after him, when the number of his months is cut of?
22 Shal any teache God knowledge, who iudgeth the hieft things?
23 One dyeth in his full strength, being in all ease and prosperitie.
24 His breasts are full of milke, and his bones runne full of marowe.
25 And another dyeth in the bitterness of his soule, and neuer eateth with pleasure.
26 They shal slepe bothe in the dust, and the wormes shal couer them.
27 Behold, I know your thoughts, and the enterpises, where with ye do me wrong.
28 For ye say, Where is the princes house? and where is the tabernacle of the wicked dwelling?
29 May ye not aske the that go by y way? and ye can not denie their signes.
30 But the wicked is kept vnto the day of destruction, & they shal be brought forth to the day of wrath.
31 Who shal declare his waie to his face? and who shal rewarde him for that he hath done?
32 Yet shal he be brought to the graue, and remaine in the heape.
33 The slimie valley shalbe swete vnto hi, and euerie man shal drawe after him, as before him there were innumerable.
34 How the comfort ye me in vaine, seig in your answers these remaine but lyes?

CHAP. XXII.

1 Eliphaz affirmeth that Iob is punished for his finnes. 6 He accuseth him of vnnecessaries, 13 And that he denied Gods providence. 21 He exhorteth him to repentance

1 **T**hen Eliphaz the Temanite answered, and said,
2 May a man be profitable vnto God, as he that is wise, may be profitable to himselfe?
3 Is it any thing vnto the Almighty, that thou art righteous? or is it profitable to him, that thou makest thy wayes vp-right?
4 Is it for feare of thee that he wil accuse thee? or go with thee in to iudgement?
5 Is not thy wickednes great, & thine iniquities innumerable?
6 For thou hast taken the pledge from thy brother for nought, and spoiled the clothes of the naked.
7 To suche as were weary, thou hast not giuen water to drinke, and hast withdrawn bread from the hungrie.

k When God recompenseth his wickednes he shal knowe y his prosperitie was but vaine
l Who sendeth to the wicked prosperitie, & punisheth the godlie
m Meaning, the wicked.
n To wit, the godlie
o As concerning their bodies: and this he speaketh according to y commune iudgement
p Thus they called Iobs house in derision, concluding y it was destroyed because he was wicked
q Which through long trauailing haue experience & tokens here of, to wit, that the wicked do prosper & the godlie lue in affliction
r Though the wicked flourish here, yet God wil punish hi in the last day.
s Though men do batter him, and none dare reprove him in this world, yet death is a tokē that God wil bring him to an account.
t He shal be glad to lie in a slimie pit, before colde not be content with a royal palace
u Saying, that the iust in this worlde haue prosperitie & y wicked aduersitate.

a Though man were iuste, yet God wolde haue no profite of this his iustice: and therefore when he punisheth him, he hathe no regard to his iustice, but to his sinne.
b Let y shaldest reprove or hurt him?
c Thou hast bene cruel and without charitie, & woldest do nothing for the poore, but for thine owne aduantage.

CHAP. XXIII.

d When thou wast in power and autoritie, thou didst not iustice, but wrong
 e Thou hast not onely not shewed pite, but oppressed them
 f That is, many folde afflictions
 g He accuseth Job of impie tie & contempt of God, as though he wolde say, if thou passe not for men, yet consider the height of Gods maiestie
 h That so muche the more by that excellent worke y maist feare God and reuerence him
 i He reproverth Job as though he denied Gods prouidence, and that he colde not se things that were done in this worlde
 k How God hath punished them from the beginning
 l He prouerth Gods prouidence by the punishment of the wicked, whom he taketh away before they can brig their wicked purposes to passe
 m He answereth to that, which Job had said Chap 21.7 that the wicked haue prosperie in this worlde: desiring that he might not be partaker of y like
 n The iust reioyce at the destruction of the wicked for two causes: first, because God sheweth him self iudger of the worlde, & by this meanes continueth his honour and glorie: secondly, because God sheweth that he hath care ouer his in that he punisheth their enemies.
 o That is, the state and preservation of y godlie is hid vnder Gods wings.
 p Meaning of the wicked q He exhortheth Job to repentance and to returne to God.
 r God wil restore vnto thee all thy substance
 s Which shalbe in abundance like dust
 t That is, the fauour of God.
 u God wil deliuer his when the wicked are destroyed rounde about them, as in the flood and in Sodom
 x God wil deliuer a whole countrey from peril, euen for the iuste mans sake.

8 But the mightie man d had the earth, and he that was in autoritie, dwelt in it.
 9 Thou hast cast out widowes emptie, and the armes of e the fatherles were broken.
 10 Therefore snares are rounde about thee, and feare shal sodenly trouble thee:
 11 Or daikenes that thou shuldest not feare, and f abudance of waters shal cour thec.
 12 Is not God on s hie in the heauen? & beholde the height of the h staires how hie they are.
 13 But thou saiest, How shulde God i knowe that he can iudge through the daike cloude?
 14 The cloudes hid him that he can not se, and he walketh in the circle of heauen.
 15 Hast thou marked the way of y worlde, k wherein wicked men haue walked?
 16 Which were l cut downe before the time, whose fundacion was as a riuier that ouerflowed:
 17 Which said vnto God, Departe from vs, and asked what the Almighty colde do for them.
 18 Yet he m filled their houses with good things: but let the counsel of the wicked be farre from me.
 19 The righteous shal se them, and shal reioyce, n and the innocent shal laugh them to scoine.
 20 Surely o our substance is hid: but the fyre hath deuoured the remnant of p them.
 21 Therefore acquaint thy self, I pray thee, q with him, and make peace: thereby thou shalt haue prosperitie.
 22 Receiue, I pray thee, the law of his mouth, and late vp his wordes in thine heart.
 23 If thou returne to the Almighty, thou shalt r be buyt vp, & thou shalt put iniquitie farre from thy tabernacle.
 24 Thou shalt lay vp golde for s dust, and the golde of Ophir, as the flints of the riuers.
 25 Yea, the Almighty shalbe thy defence, and thou shalt haue plentie of siluer.
 26 And thou shalt the delite in the Almighty, and lift vp thy face vnto God.
 27 Thou shalt make thy prayer vnto him, and he shal heare thee, and thou shalt rendie thy vowes.
 28 Thou shalt also decree a thing, & he shal establish it vnto thee, and the t light shal shine vpon thy waies.
 29 u When others are cast downe, then shalt thou say, I am lifted vp: and God shal saue the humble persone.
 30 The innocent shal deliuer the x yland, and it shalbe preferued by the purenes of thine hands.

2 Job affirmeth that he both knoweth and feareth the power and sentence of the Iudge, 10 And that he is not punished onely for his sinnes.

1 **B**Ut Job answered and said,
 2 Though my talke be this day in a bitterness, and my plague greater than my groning,
 3 Wolde God yet I knewe how to finde him, I wolde entre vnto his place.
 4 I wolde pleade the cause before him, and fil my mouth with arguments.
 5 I wolde knowe the wordes, that he wolde answer me, and wolde vnderstand what he wolde say vnto me.
 6 Wolde he b plead against me with his great power? No, but he wolde c put strength in me.
 7 d There the righteous might reason with him, so I shulde be deliuered for euer from my Iudge.
 8 e Beholde, if I go to the East, he is not there: if to the West, yet I can not perceiue him:
 9 If to the North where he worketh, yet I can not se him: he wil hide him self in the South, and I can not beholde him.
 10 But he knoweth my f way, and tryeth me, and I shal come forth like the golde.
 11 My fore hath followed his steppes: his way haue I kept, and haue not declined.
 12 Nether haue I departed from the commandement of his lippes, & I haue g esteemed the wordes of his mouth more than mine appointed fode.
 13 Yet he is in one minde, and who can h turne him? yea, he doeth what his minde desireth.
 14 For he wil performe that, which is decreed of me, and i many suche things are with him.
 15 Therefore I am troubled at his presence, & in considering it, I am afrayed of him.
 16 For God k hath softened mine heart, & the Almighty hath troubled me.
 17 For I am not cut of in l darkenes, but he hath hid the darkenes from my face.

a He sheweth the iuste cause of his coplaining, & as touching that Elphaz had exhorted him to returne to God, chap 22. 21, he declareth that he desireth nothing more: but it seemeth that God wolde not be foude of him
 b Ysing his absolute power & saying, Because I am God, I may do what I wil
 c Of his mercie he wolde giue me power to answer him
 d When he of his mercie hath giuen strength to mainteine their cause
 e Meaning, y if he consider Gods iustice, he is not able to coprehende his iudgements on what side or parte soeuer he turneth him self
 f God hath this preeminence aboue me that he knoweth my way: to wit, that I am innocent, and I am not able to iudge of his workes: he sheweth also his confidence, that God doeth visite him for his profite
 g His worde is more precious vnto me, then the meat wherewith the bodie is sustented
 h Job confesseth that at this present he felt not Gods fauour, and yet was assured, that he had appointed him to a good end
 i In many pointes man is not able to atteine to Gods iudgements
 k That I shulde not be without feare
 l He sheweth the cause of his feare, which is, that he being in trouble, seeth none end, nether yet knoweth the cause

CHAP. XXIII.

2 Job describeth the wickednes of men, and sheweth what curse belongeth to the wicked, 12 How all things are governed by Gods prouidence, 17 And the destruction of the wicked.

1 **H**ow shulde not the times a be hid from the Almighty, seeing that they which knowe him, se not his b daies?
 2 Some i remoue the land markes, that robbe the flockes and fede thereof.
 3 They lead away the asse of the fatherles: and take the widowes oxe to pledge.
 Mm i.
 b When he punisheth the wicked and rewardeth the good

a Thus Job speaketh in his passions and after the iudgement of the Iust: that is, y he seeth not the things that are done at times, nether y: he hath a peculiar care ouer all, because he punisheth vs: the wicked, nor reuengeth the good.

4 They make the poore to turne out of the way, fo that the poore of the earth hide them felues together.

5 Beholde, *others* as wilde affes in the wildernes, go forthe to their bufines, and^d rife early for a pray: the wildernes^e giueth him & his childen fode.

6 They reape^f his prouifio in the field, but thei gather the late^g vitage of the wicked.

7 Thei caufe the naked to lodge without garnēt, & without couering in the colde.

8 They are wet with the showies of the mountaines, h and thei imbrace the rocke for want of a couering.

9 They plucke the fatherlesⁱ frō the breast, and take the pledge^k of the poore.

10 They caufe him to go naked without clothing, and take the gleining from the hungrie.

11 Thei^l y make oyle^l betwene their walles, and treade their winepreffes, suffer thirft.

12 Mē^m crye out of the citie, & the foules of the flayneⁿ crye out: yet God doeth^o not charge them with follie.

13 Thefe are thei, that abhorre the^p light: thei knowe not the waies thereof, nor continue in the pathis thereof.

14 The murtherer rifeth early^q & killeth the poore and the nedie: and in the night he is as a thefe.

15 The eye also of the^r adulterer waiteth for the twilight, and faith, None eye fhall fe me, and difguifeth his face.

16 Thei digge through houfes in the darke, which they marked for them felues in the day: they knowe not the light.

17 But the morning^u quen to them as the shadow of death: if one knowe the^v, they are in the terroures of the shadowe of death.

18 He is fwift vpon the^w waters: their^x portion fhall be curfed in the earth: he wil not beholde the way of the vineyardes.

19 As the dnye grounde & heat cofume the fnowe waters, fo fhall the graue^y the finners.

20^u The pitiful man fhall forget him: the worme^z fhall fele his sweetenes: he fhall be no more remēbred, & the wicked fhall be broken like a te.

21 He^z doeth euil iatreat the baren, that doeth not beare, nether doeth he good to the widowe.

22 He draweth also^z y mightie by his power, & whē he rifeth vp, none is fure of life.

23 Thogh men giue him affurance to be in fauetie, yet his eyes are vpon their wayes.

24 Thei are exalted for a litle, but thei are gone, and are brought lowe as all^z others: thei are deftroyed, and cut of as the top of an eare of corne.

^e And for crueltie & opprefion dare not fhewe their faces
^d That is, fpare no diligēce.
^e He and his, liue by robbing and murdering
^f Meaning the poore man.
^g Signifying, that one wicked man wil not fpoile another, but for neceffitie.
^h The poore are driven by the wicked into rockes and holes, where thei can not liue drye for the rayne.
ⁱ That is, they fo pottle and pille y poore widowe, y she can not haue to fubfift her felf, that she may be able to giue her childē fucce.
^k That is, his garment, where with he fhould be couered or clad.
^l In fuche places, y are appointed for y purpose: meaning, y thofe that labour for y wicked, are pined for hungre.
^m For y great opprefion & extortion
ⁿ Crye out & call for vengeance.
^o God doeth not condemne y wicked, but femeth to pafte ouer it by his lōg filēce.
^p That is, Gods worde, becaufe they are reprobud there by
^q By thefe particular vices, & the licece thereunto, he wolde prouē y God punifeth not y wicked & rewardeth the iufte
^r He fteerh to the waters for his fuccour
^s They thinke that all the worlde is bent againft them, & dare not go by the dnye way.
^t As the dnye grounde is neuer ful with waters, fo wil thei neuer ceafe finning, til thei come to the graue.
^u Thogh God fuffere the wicked for a time, yet their end fhall be moſte vile deftrudion, & in this point Job cometh to him felf and fheweth his confidence
^x He fheweth why the wicked fhall not be famcated, becaufe he did not picke others
^y He declarh that after that the wicked haue deftroyed the weakē, thei wil do like to the ftronger, and therefore are iufely puencted by Gods iudgements.

25 But if it be not^z fo, where is he^z or who wil prouē me a lyer, & make my wordes of no value?

CHAP. XXV.

Bildād proueth that no man cleaue nor without finne before God.

1 Then answered Bildād the Shuhite, & faid,
 2 Power & feare^z is with him, that maketh peace in his hie places.
 3 Is there any number in his armies? & vpō whome^b fhall not his light arife?
 4 And how may a man^c be iuftified with God? or how can he be cleane, that is borne of woman?
 5 Beholde, he wil giue no light to the moone, d and the ftarres are vnclane in his fight.
 6 How muche more man, a worme, euē the fonne of man, which is but a worme?

CHAP. XXVI.

Job fheweth that man cannot helpe God, & proueth it by his meracles.

1 But Job answered, and faid,
 2 Whome helpeft thou^z him that hathe no power? faueit thou the arme that hathe no ftrengh?
 3 Whome counfeleſt thou^z him that hathe no wifdome? thou^b fheweft right wel as the thing is.
 4 To whome doeft y declare thefe wordes? or whoſe ſpirit^c cometh out of thee?
 5 The^d dead things are formed vnder the waters, and nere vnto them.
 6 The graue is^e naked before him, & there is no couering for^f deftrudion.
 7 He ſtretcheth out the^g North ouer the emptie place, and hangeth the earth vpon nothing.
 8 He bindeth the waters in his cloude, and the cloude is not broken vnder them.
 9 He holdeth backe the face of his throne: h and ſtreadeth his cloude vpon it.
 10 He hathe fet bondes about the waters, vntil theⁱ day and night come to an end.
 11 The^k pillars of heauen tremble and quake at his reprof.
 12 The ſea is calme by his power, & by his vnderftanding he ſmiteth y pride^l thereof.
 13 His Spirit hathe garniſhed the heauē, & his hand hathe foimed y crooked^m ſerpēt.
 14 Lo, thefe are parte of his wayes: but how litle a portion heare we of him, and who can vnderftand his feareful power?
 15 Not that heaue hadhe pillars to vpholde it, but he ſpeaketh by a ſimilitude, as thogh he wolde ſay, The heauen it ſelf is not able to abide his reproche
 16 Which is a figure of ftarres facioned like a ſerpent, becaufe of the crookednes
 17 If thefe fewe things, which we ſe daily with our eyes, declare his great power and prouidence, how muche more wolde they appeare, if we were able to comprehend all his workes?

CHAP. XXVII.

The conſtancie and perfimes of Job. 13 The rewardes of the wicked and of the tyrants.

1 Moreouer Job proceded and continued his parable, ſaying,

^z That is, that contrary to your reaſoning no man can giue a perſite reaſon of Gods iudgements, let me be reprobud.
 Chap. XXV.
 a His purpoſe is to prouē, y about God trye and afflicte the iufte, yet ſone after he ſendeth profperitie, & becauſe he did not ſo to Job, he concludeth that he is wicked
 b Who can cōſide hum frō his preſence?
 c That is, be iufte in reſpect of God?
 d If God ſhew his power, the moone & ftarres cā not haue that light, whis giuen the, muche leſſe cā man haue any excellēcie, but of God
 Chap. XXVI.
 a Thou cōcludeth nothing: for nether y helpeſt me, y am deftitute of all helpe, nether yet ſpeaketh ſufficiently on Gods behalfe, who hathe no nede of thy defence
 b But y doest not applie it to y purpoſe
 c That is, moueth thee to ſpeake thiſt?
 d Job beginneth to declare the force of Gods power & prouidence in the mines and metals in the depe places of the earth
 e There is nothing hid in y bottom of the earth, but he ſeeth it
 f Meaning, the graue wherein thiſt putrefie.
 g He cauſeth y whole heauen to turne about y North pole.
 h That is, he hideth y heauens, which are called his throne
 i So lōg as thiſt ſpeaketh by a ſimilitude, as thogh he wolde ſay, The heauen it ſelf is not able to abide his reproche
 l Which is a figure of ftarres facioned like a ſerpent, becaufe of the crookednes
 m If theſe fewe things, which we ſe daily with our eyes, declare his great power and prouidence, how muche more wolde they appeare, if we were able to comprehend all his workes?

a He hath so fore afflicted me, that me can nor iudge of mine vprightnes: for thus iudge onely by outward signes
b Howsoeuer men iudge of me; yet wil I not speake contrary to that, which I haue said, and to do wickedly in betraying the truth
c Which condemn me as a wicked mā, because I had of God in vprōme d I wil not cōfesse that God doeth thus punish me for my sinnes
e Of my life past
f What aduantage hath the distembler to gaine neuer so much, seeing he shal lose his owne soule?
g That is, what God referueth to him self, & whereof he giveth not the knowledge to all
h That is, these secret iudgements of God, and yet do not vnderstand them
i Why main teine you this error?
k Thus wil God orde the wicked, & punish him euen vnto his posteritie
l None shal lament him
m Which breedeth in another mans possession or garment, but is some shaken out
n He meaneth that the wicked tyrants shal not haue a quiet death, nor be buried honorably
o His purpose is to declare that man may attaine in this worlde to diuers secrets of nature, but mā is neuer able to comprehend the wisdome of God.
p There is nothing but it is cōpased within certene limites, & hath an end, but Gods wisdom e Meanly him that dwelleth thereby.

2 The liuing God hath taken away my iudgement: for the Almighty hath put my soule in bitternes.
 3 Yet so long as my breath is in me, and the Spirit of God in my nostrils,
 4 My lips surely shall speake no wickednes, and my tongue shall vtter no deceit.
 5 God forbid, that I should iustifie you: vntill I dye, I wil neuer take away mine innocencie from my self.
 6 I wil kepe my righteousnes, and wil not forsake it: mine heart shall not reprove me for my euill dayes.
 7 Mine enemies shall be as the wicked, & he that riseth against me, as the vnrighteous.
 8 For what hope hath the hypocrite when he hath heaped vp riches, if God take away his soule?
 9 Wil God heare his crye, when trouble cometh vpon him?
 10 Wil he set his delite on the Almighty? wil he call vpon God at all times?
 11 I wil teach you what is in the hand of God, & I wil not conceale that which is with the Almighty.
 12 Beholde, all ye your selues haue sene it: why then do you thus vanish in vanitie?
 13 This is the portion of a wicked man with God, & the heritage of tyrants, which they shall receiue of the Almighty.
 14 If his children be in great number, the sword shall destroy them, and his posteritie shall not be satisfied with bread.
 15 His remnant shall be buried in death, & his widowes shall not wepe.
 16 Though he should heape vp siluer as the dust, and prepare raiment as the clay,
 17 He may prepare it, but the ruste shall put it on, and the innocēt shall deuide the siluer.
 18 He buyldeth his house as the mothe, and as a lodge that the watchman maketh.
 19 When the riche man slepeth, he shall not be gathered to his fathers: they opened their eyes, and he was gone.
 20 Terrours shall take him as waters, and a tempest shall carie him away by night.
 21 The East wind shall take him away, & he shall departe: and it shall hurle him out of his place.
 22 And God shall cast vpon him & not spare, though he wolde faine see out of his hand.
 23 Euerie man shall clap their hands at him, and hisse at him out of their place.

CHAP. XXVIII.

Iob sheweth that the wisdome of God is vnsearchable.

The siluer surely hath his vaine, & the golde his place, where they take it.
 Yron is taken out of the dust, and brasle is molten out of the stone.
 God putteth an end to darknes, & he tryeth the perfectio of all things: he setteth a bōde of darkenes, & of the shadow of death.
 4 The flood breaketh out against the inhabitant, and the waters forgotten of the fote, being higher than the mā, are gone away.

5 Out of the same earth cometh bread, & vnder it, as it were fyre is turned vp.
 6 The stones thereof are a place of sapphirs, and the dust of it is golde.
 7 There is a path which no foule hath known, nether hath the kites eye sene it.
 8 The lions whelps haue not walked it, nor the lion passed thereby.
 9 He putteth his hand vpon the rocks, & ouerthroweth the mountains by their rootes.
 10 He breaketh riuers in the rocks, and his eye seeth euery precious thing.
 11 He bindeth the floods, that they do not ouerflowe, & the thing that is hid, bringeth he to light.
 12 But where is wisdome founde, & where is the place of vnderstanding?
 13 Man knoweth not the price thereof: for it is not found in the land of the liuing.
 14 The depth saith, It is not in me: the sea also saith, It is not with me.
 15 Golde shall not be giuen for it, nether shall siluer be weighed for the price thereof.
 16 It shall not be valued with the wedge of golde of Ophir, nor with the precious onix, nor the saphir.
 17 The golde nor the cristall shall be equal vnto it, nor the exchange shall be for plate of fine golde.
 18 No mention shall be made of coral, nor of the gabaris: for wisdome is more precious then perles.
 19 The Topaz of Ethiopia shall not be equal vnto it, nether shall it be valued with the wedge of pure golde.
 20 Whence then cometh wisdome? and where is the place of vnderstanding?
 21 Seing it is hid from the eyes of all the liuing, & is hid from the soules of the heauens?
 22 Destruction and death say, We haue heard the same thereof with our eares.
 23 But God vnderstandeth the way thereof, and he knoweth the place thereof.
 24 For he beholdeth the ends of the worlde, & seeth all that is vnder heauen,
 25 To make the weight of the windes, & to weigh the waters by measure.
 26 When he made a decree for the raine, & a way for the lightening of the thunders,
 27 Then did he se it, and counted it: he prepared it and also considered it.
 28 And vnto man he said, Beholde, the feare of the Lord is wisdome, and to departe from euil is vnderstanding.

CHAP. XXIX.

Iob complaineth of the prosperitie of the time past.

SO Iob proceeded and continued his psalme, saying,
 Oh that I were as in times past, when God preferred me!

d Which a mā can not wade through
e That is, cornes; and vnderneath is brimstone or cole, which easily concealeth fyre.
f He alludeth to the mines and secrets of nature, which are vnder the earth, wherunto nether soules nor beastes can eere.
g After that he hath declared the wisdome of God in the secrets of nature, he describeth his power.
h Though Gods power, & wisdome may be vnderstand in earthly things, yet his heauenlie wisdome can not be attained vnto.
i It is to hie a thing for man to attaine vnto in this worlde.
k It can nether be bought for golde, nor precious stones, but is onely the gift of God.
l Which is thought to be a kinde of precious stone.
m Meaning, that there is no natural meanes, whereby man might attaine to the heauenlie wisdome: which he meaneth by the soules, that sit in he.
n He maketh God onely the author of this wisdome, and the gauer thereof.
o He declareth that mā hath so much of this heauenlie wisdome as he sheweth by feare of God, and departing from euil.

^a When I felt ³ his fauour
^b I was free from afflictio.
^c That is, seemed by euident tokens to be more present with me
^d By these similitudes he declareth the great prosperitie, that he was in, so that he had none occasion to be such a sinner as they accused him.
^e Being ashamed of their lightnes, and afraid of my grauitie.
^f Acknowledging my wil-dome
^g All that heard me, praised me
^h Testifying I did good iustice
ⁱ Because his aduersaries did so much charge him with wickednes, he is compelled to rendre a couite of his life
^k That is, I did succour him y^e was in destresse, and so he had cause to praise me
^l I delited to do iustice as others did, to weare costly apparel.
^m That is, at home in my bed without all trouble, and vnquietnes.
ⁿ My felicitie doeth increate
^o That is, was pleasant vnto them
^p As the drye grounde thirsteth for the raine.
^q That is, they thought it not to be a rest, or the thought nor I wold cōdescēd vnto the
^r They were afraid to offend me, and cause me to be angry
^s I had them at commandment
^t That is, mine estate is changed, & where as before the ancient men were glad to do me reuerence, the yong men now contemne me.

When his light shined vpon mine head:
 & when by his light I walked through the darkenes,
 As I was in the dayes of my youth: when Gods prouidēce was vpon my tabernacle:
 When the Almighty was yet with me, & my children rounde about me:
 When I washed my paths with butter, and when the rocke powred me out riuers of oyle:
 When I went out to the gate, euen to the iudgemēt seat, and when I caused them to prepare my seat in the strete.
 The yong men sawe me, and hid them selues, and the aged arose, and stode vpon.
 The princes stayed talke, and laied their hand on their mouth.
 The voyce of princes was hid, and their tongue cleaued to y^e roofof their mouth.
 And when the care heard me, it blessed me: and when the eye sawe me, it gaue witness to me.
 For I deliuered the poore that cryed, and the fatherles, and him that had none to helpe him.
 The blessing of him that was ready to perish, came vpon me, and I caused the widowes heart to reioyce.
 I put on iustice, and it couered me: my iudgement was as a robe, and a crowne.
 I was the eyes to the blinde, and I was the fete to the lame.
 I was a father vnto the poore, and when I knewe not the cause, I sought it out diligently.
 I brake also the chawes of the vnrighteous man, and pluckt the praye out of his tethe.
 Then I said, I shal dye in my nest, and I shal multiplie my dayes as the sande.
 For my roote is spread out by the water, and the dewe shal lye vpon my branche.
 My glorie shal renew toward me, and my bowe shal be restored in mine hand.
 Vnto me men gaue eare, and waited, and helde their tongue at my counsel.
 After my wordes they replied not, & my talke dropped vpon them.
 And they waited for me, as for the raine, and they opened their mouth as for the latter raine.
 If I laughed on them, they beleued it not: nether did they cause the light of my countenance to fall.
 I appointed out their way, and did sit as chief, and dwelt as a King in the armie, and like him that comforteth y^e mourners.

CHAP. XXX.

Iob complaineth that he is contemned of the moste contemptible. 11. 21. Because of his aduersitie and affliction. 23. Death is the house of all flesh.

BVt now they that are yonger then I, mocke me: yea, they whose fathers I

haue refused to set with the dogges of my flockes.
 For where to shulde the strength of their hands haue serued me, beinge aged & perished in them?
 For pouertie and famine they were solitarie, fleeing into the wildernes, which is darke, desolate and waste.
 They cut vpon nettels by the bushes, and the iuniper rootes was their meat.
 They were chased forthe from among men: they showed at them, as at a thefe.
 Therefore they dwelt in the clefts of riuers, in the holes of the earth and rockes.
 They roared among the bushes, and vnder the thittels they gathered them selues.
 They were the children of fooles and the children of villaines, which were more vile then the earth.
 And now am I their song, & I am their talke.
 They abhorre me, and flee farre from me, and spare not to spit in my face.
 Because that God hathe losed my corde and humbled me, & they haue losed the bridel before me.
 The youth rise vpon at my right hand: they haue pusht my fete, and haue trode on me as on the paths of their destruction.
 They haue destroyed my paths: they toke pleasure at my calamitie, they had none helpe.
 They came as a great breache of waters, and vnder this calamitie they come on heapes.
 Feare is turned vpon me: and they pursue my soule as the winde, and mine health passeth away as a cloude.
 Therefore my soule is now powred out vpon me, and the dayes of affliction haue taken holde on me.
 It perceth my bones in the night, and my sinewes take no rest.
 For the great vehemencie is my garrēt chaged, which compasseth me about as the colar of my coate.
 He hathe cast me into the myre, and I am become like ashes and dust.
 When I crye vnto thee, y^e doest not heare me, nether regardest me, when I stand vpon.
 Thou turnest thy self cruelly against me, and art enemie vnto me with the strength of thine hand.
 Thou takest me vpon and causest me to ride vpon the winde, and makest my strength to faile.
 Surely I know that thou wilt bring me to death, and to the house appointed for all the liuing.
 Doubtes none can stretche his hand vnto the graue, though they crye in his destruction.
 Did not I wepe with him y^e was in trouble?

^b Meaning, to be my shepherdes, or to kepe my dogges.
^c That is, their fathers dyed for famine before they came to age.
^d Or, malice.
^e Iob sheweth that these that mocked him in his afflictio, were like to their fathers, wicked, and fewde fellows, such as he hege deserueth.
^f They make songs of me, & mocke at my miserie.
^g God hathe takē fro me y^e force, credit & autoritie, where-with I kept them in subiection.
^h He said that the yong men who they saw him, hid them selues, as chap. 29. 8. and now in his miserie they were impudent and licentious
ⁱ That is, they fought by all means how they might destroye me
^j They nede none to helpe them.
^k By my calamitie they roke an occasio against me
^l My life faileth me, and I am as halfe dead
^m Meaning, sorowe.
ⁿ That is, God hath bragged me into contempt.
^o He speaketh not thus to accuse God, but to declare the vehemencie of his affliction, whereby he was cryed beside himself.
^p He compasseth his afflictions to a rest, or whirle winde
^q Or, wiffling, or Law
^r None can deliuer me thence though they lament at my death.

ble was not my soule in heauines for the poore?
 ¶ In Read of 26 cōforting they mocked at me. f Not deliting in anie worldly thing, no not so muche, as in the vie of the sunne. r Lamenting the that were in affliction, & mouing others to pitie them. u I am like y wilde beastes chat desire mo ste solitarie places x With the heat of affliction.

26 Yet when I loked for good, & euil came vnto me: and when I waited for light, there came darkenes.
 27 My bowels did boyle without rest: for the dayes of affliction are come vpon me.
 28 I wēt mourning & without sunne: I stode vp in the congregacion & and cryed.
 29 I am a brother to the dragons, and a companion to the ostriches.
 30 My skinne is blacke vpon me, and my bones are burnt with heat.
 31 Therefore mine harp is turned to mourning, and mine organs into the voyce of them that wepe.

CHAP. XXXI.

Iob reciteth the innocencie of his living, and number of his vertues, which declareth what ought to be the life of the iustful.

a I kept mine eyes from all wanton lokes. b Wolde not God then hate punished me?

I Made a couenant with mine eyes: why the shulde I thinke on a maid?
 2 For what porcion shulde I haue of God from aboue? and what inheritance of the Almighty from on hie?

c Iob declarereth that the feare of God was a bridel to stay him from all wickednes.

3 Is not destruction to the wicked & strange punishment to the workers of iniquitie?
 4 Doeth not he beholde my wayes and tell all my steppes?
 5 If I haue walked in vanitie, or if my fote hath made haste to deceit,

d He sheweth wherein his vprightnes standeth: that is, in as muche as he was blameles before men, & sinned not against the second table.

6 Let God weigh me in the iuste balance, and he shal knowe mine vprightnes.
 7 If my step hathe turned out of the way, or mine heart hathe walked after mine eye, or if anie blot hathe cleaued to mine hands,

e That is, hathe accomplished the lust of mine eye.

8 Let me sowe, & let another eat: yea, let my plants be rooted out.
 9 If mine heart hathe bene deceiued by a woman, or if I haue land wayte at the dore of my neighbour,

f According to the curse of the Law, Deu. 28.33

10 Let my wife grind vnto another ma, and let other men bowe downe vpon her.
 11 For this is a wickednes, and iniquitie to be condemned.

g Lether be made a flauie h He sheweth that albeit mā neglect the punishment of adulterie, yet the wrath of God wil neuer cease til suche be destroyed

12 Yea, this is a fyre that shal deuoure to destruction, and which shal roote out all mine increase,
 13 If I did contemne the iudgement of my seruant, and of my maid, when they did contend with me.

i When they thoght them selues euil in created by me k If I had oppressed others, how shulde I haue escaped Gods iudgement? l He was moued to shewe pitie vnto seruants, because they were Gods creatures as he was m By long waiting for her request

14 What then shal I do when God standeth vpon, and when he shal visite me, what shal I answer?
 15 He that hathe made me in the wombe, hathe he not made him? hathe not he alone facioned vs in the wombe?

16 If I restrained the poore of their desire, or haue caused the eyes of the widowe to faile,
 17 Or haue eaten my morsels alone, & the fatherles hathe not eaten thereof,

(For from my youth he hathe growē vp with me as with a father, & from my mothers wombe I haue bene a guide vnto her)

19 If I haue sene anie perish for want of clothing, or any poore without couering,
 20 If his loines haue not blessed me, because he was warmed w the fleece of my shepe,
 21 If I haue lift vpon mine hand against the fatherles, when I sawe that I might helpe him in the gate,

n He nourished y fatherles & maintened the widowes cause.

22 Let mine arme fall from my shulder, & mine arme be broken from the bone.
 23 For Gods punishment was a fearful vnto me, and I colde not be deliuered from his highnes.

o To oppress him & do him iniurie.

24 If I made golde mine hope, or haue said to the wedge of golde, Thou art my confidence,
 25 If I reioyced because my substance was great, or because mine hand had gotten muche,

p Let me rott in pieces q I refrained not from sinning for feare of men, but because I feared God r If I was proude of my worldlye prosperitie & felicitie, which is ment by the shining of the sunne & brightenes of the moone s If mine owne dongs delited me t By putting confidence in any thing, but in him alone u My seruants moued me to be reuedged of mine enemies, yet did I neuer wish him hurt. x And not confessed it freely: whereby it is euidēt that he iustified himselfe before men and not before God y That is, I reuerenced the moste weak & contemued & was afrayed to offend them z I suffered the to speake euil of me and wēt not out of my house to reuege it.

26 If I did beholde the sunne, when it shined, or the moone, walking in her brightenes,
 27 If mine heart did flatter me in secret, or if my mouth did kisse mine hand,
 28 (This also had bene an iniquitie to be condemned: for I had denied the God aboue)
 29 If I reioyced at his destruction that hated me, or was moued to ioye when euil came vpon him,

30 Nether haue I suffred my mouth to sinne, by wishing a curse vnto his soule.
 31 Did not the men of my tabernacle say, Who shal giue vs of his flesh? we can not be satisfied.
 32 The stranger did not lodge in the sere, but I opened my dores vnto him, that wēt by the way.

33 If I haue hid my sinne, as Adam, concealing mine iniquitie in my bosom,
 34 Thogh I colde haue made afrayed a great multitude, yet the most contemtable of the families did feare me: so I kept silence, and went not out of the dore.
 35 Oh that I had some to heare me! beholde my signe that the Almighty wil witnes for me: thogh mine aduersarie shulde write a boke against me,

36 Wolde not I take it vpon my shulder, & binde it as a crowne vnto me?
 37 I wil tel him the number of my goings, and go vnto him as to a prince.
 38 If my land crye against me, or the furrowes thereof complaine together,
 39 If I haue eaten the frutes thereof without filuer: or if I haue griued the soules of the masters thereof,
 40 Let thistles growe in stead of wheat, & cokle in the stead of barley.

THE WORDES OF IOB ARE ENDED

Mm.iii.

CHAP. XXXII.

1 Elihu reprooeth them of folly. 8 Age maketh not a man wise, but the Spirit of God.

1 SO these three men ceased to answer Iob, because he esteemed him selfe iust.

^a Ebr. was iust in his owne eyes

^a Which came of Buz / ^b sonnē of Nabōr A- ^c brahams brother ^b Or, as the Chaldee para- ^c phrast re- ^d deth, Abram ^c By making him selfe innocēt, and by charging God of rigour ^d That is, the three mēcioned before.

2 The wrath of Elihu the sonne of Barachel the Buzite, of the familie of Ram, was kindled: his wrath, I say, was kindled against Iob, because he iustified him selfe more then God.

3 Also his anger was kindled against his three friends, because they colde not finde an answer, and yet condemned Iob.

4 (Now Elihu had waited til Iob had spoken: for they were more ancient in yeres then he)

5 So when Elihu sawe, that there was none answer in the mouth of the thre men, his wrath was kindled.

6 Therefore Elihu the sonne of Barachel, the Buzite answered, and said, I am yong in yeres, and ye are ancient: therefore I doubted, and was afrayed to shewe you mine opinion.

^a Meaning, the ancient, which haue experience

7 For I said, The dayes shal speake, and the multitude of yeres shal teache wisdom.

^f It is a special gift of God that man hath the vnderstanding, and cometh nether of nature nor by age:

8 Surely there is a spirit in man, but the inspiration of the Almighty giueth vnderstanding.

9 Great men are not alway wise, nether do the aged all way vnderstand iudgement.

10 Therefore I say, Heare me, and I wil shewe also mine opinion.

11 Beholde, I did waite vpon your wordes & hearkened vnto your knowledge, whiles you sought out reasons.

^a To proue Iobs afflictio came for his finnes.

12 Yea, when I had considered you, lo, there was none of you that reprobued Iob, nor answered his wordes:

^b And flatter your selues, as though you had ouercome him

13 Left ye shulde say, We haue founde wisdom: for God hath cast him downe, & no man.

14 Yet hath he not directed his wordes to me, nether wil I answer him by your wordes.

ⁱ To wit, Iob k He vseth almost the like arguments, but without railing, and reproches.

15 Then they fearing, answered nomore, but left of their talke.

16 When I had waited (for they spake not, but stode stil and answered nomore)

17 Then answered I in my turne, & I shewed mine opinion.

ⁱ I haue conceiued in my minde great sore of reasons.

18 For I am full of matter, & the spirit within me compelleth me.

19 Beholde, my bellie is as the wine, which hath no vent, & like the newe bottels that bratt.

^m I wil nether haue regarde to riches, credit nor autoritie, but wil speake the veritie.

20 Therefore wil I speake, that I may take breath: I wil open my lippes, and wil answer.

21 I wil not now accept the persone of mā, nether wil I giue titles to man.

22 For I may not giue titles, lest my Maker shulde take me away sodenly.

ⁿ The Ebrew worde signifieth to change the name, as to call a foole a wife man: meaning that he wolde not close the truth to flatter men

CHAP. XXXIII.

1 Elihu accuseth Iob of ignorance. 14 He sheweth that God hath diuers meanes to instruit man and to drawe him from sinne. 19. 29 He afflicteth man and sodenly deliuereth him. 26 Man being deliuered, giueth thanks to God.

1 W Herefore, Iob, I pray thee, heare my talke and hearken vnto all my wordes.

2 Beholde now, I haue opened my mouth: my tongue hath spoken in my mouth.

3 My wordes are in the vprightenes of mine heart, and my lippes shal speake pure knowledge.

4 The Spirit of God hath made me, & the breath of the Almighty hath giuen me life.

5 If thou canst giue me answer, prepare thy selfe & stand before me.

6 Beholde, I am according to thy wish in Gods stead: I am also formed of the clay.

7 Beholde, my terrour shal not feare thee, nether shal mine hand be heauy vpon thee.

8 Douteles thou hast spoken in mine eares, and I haue heard the voyce of thy wordes.

9 I am cleane, without sinne: I am innocent, and there is none iniquitie in me.

10 Lo, he hath founde occasions against me, and counted me for hisemie.

11 He hath put my fere in the stockes, and loketh narrowly vnto all my paths.

12 Beholde, in this hast thou not done right: I wil answer thee, y God is greater than mā.

13 Why doest thou strue against him: for he doeth not giue account of all his matters.

14 For God speaketh once or twise, & one seeth it not.

15 In dreames & visions of the night, when slepe falleth vpon men, and they slepe vpon their beddes,

16 Then he openeth the eares of me, euen by their corrections, which he had sealed,

17 That he might cause man to turne away from his enterprife, and that he might hide the pride of man,

18 And kepe backe his soule from the pit, & his life shulde not passe by the sworde.

19 He is also stricken wrth sorow vpon his bed, and the grief of his bones is sore,

20 So that his life causeth him to abhorre bread, and his soule daintie meat.

21 His flesh faileth that it cannot be sene, & his bones which were not sene, clatter.

22 So his soule draweth to the graue, & his life to the buriers.

23 If there be a messenger with him, or an interpreter, one of a thousand to declare vnto man his righteoufnes,

24 Then wil he haue mercie vpon him, chosen out of a thousand, & is able to declare the great mercies of God vnto sinners: & wherein mans righteoufnes standeth, which is through the iustice of Iesus Christ & faith therein

Chap XXXIII. ^a I confesse the power of God, & am one of lus therefore thou oughtest to heare me ^b Because Iob had witheld to dispute his cause with God, Chap 16, 21, so that he might do it without feare, Elihu sayth, he wil reason in Gods stead, whome he needeth not to feare, because he is a man made of the same matter that he is. ^c I wil not handle thee so roughly, as the se others haue done ^d He repeateh Iobs wordes, whereby he protesteth his innocencie in diuers places, but specially in the 13, 16 & 30 Chap ^e The cause of his iudgements is not alway declared to man ^f Iough God by sonarie examples of lus iudgements speake vnto man, yet the reason thereof is not knowne: yea & though God shalde speake, yet he is not vnderstand ^g God, saith he, speaketh commonly, ether by visions to teache vs the cause of his iudgements, or els by afflictions, or by his messenger ^h That is, determined to: send vpon the. ⁱ He sheweth for what end God sendeth afflictions: to beat downe mans pride, & to turne fro euil ^k That is, his painful & miserable life. ^l To them that shal burie him: ^m A man sent of God to declare his will. ⁿ A singular man, & as one chosen out of a thousand, & is able to declare the great mercies of God vnto sinners: & wherein mans righteoufnes standeth, which is through the iustice of Iesus Christ & faith therein ^o He sheweth that it is a sure token of Gods mercie towards sinners, when he causeth his wordes to be preached vnto the

p That is, the minister that by the preaching of the worde pronouce vnto him y forguene of his finnes. q He shal see Gods fauour and reioyce: declarig hereby, wherein standeth the true ioy of the faithful: and y God wil restore hie to health of body, which is a token of his blessing r God wil forgive his finnes and accept hie as iuste s That is, done wickedly t But my sinne hath bene the cause of Gods wrach toward me. u God wil forgive the penitent sinner x Meaning, oft times, euen as oft as a sinner doeth repent y If thou doute of any thing, or se occasion to speake against it. z That is, to shewe thee, wherein mans iustificatiõ consisteth.

and wil saie, p Deliuere him, that he go not downe into the pit: for I haue receiued a reconciliatiõ. 25 The shal his flesh be as fresh as a childs, & shal returne as in y daies of his youth. 26 He shal pray vnto God, and he wil be fauourable vnto him, and he shal se his face with ioy: for he wil readre vnto man his r righteousnes. 27 He loketh vpon me, and if one say, I haue sinned, and s perueied righteousness, and it did not profit me, 28 He wil deliuer his soule from going into the pit, and his life shal se the light. 29 Lo, all these things wil God worke x twise or thrise with a man, 30 That he may turne backe his soule fro the pit, to be illuminate in the light of the liuing. 31 Marke wel, o Iob, & heare me: kepe silence, and I wil speake. 32 If there be y matter, answer me, & speake: for I desire to iustifie thee. 33 If thou hast not, heare me: holde thy tongue, and I wil teache thee wisdom.

15 All flesh shal perish together, and man shal returne vnto dust. 16 And if y hast vnderstanding, heare this & hearken to the voyce of my wordes. 17 Shal he that hateth iudgement, m gouerne? & wilt thou iudge him wicked that is moeste iust? 18 Wilt thou say vnto a King, Thou art n wicked? or to princes, Ye are vngodlie? 19 How muche lesse to him that accepteth not the persones of princes, & regardeth not the riche, more then the poore? for they be all the worke of his hands. 20 They shal dye sodenly, o and the people shal be troubled at midnight, p & they shal passe forthe and take away the mightie without hand. 21 For his eyes are vpon the wayes of man, and he seeth all his goings. 22 There is no darkenes nor shadowe of death, that the workers of iniquitie might be hid therein. 23 For he wil not lay on man so muche, that he shulde e entre into iuggemēt with God. 24 He shal breake the mightie without s feking, and shal set vp other in their steade. 25 Therefore shal he declare their s workes: he shal turne the t night, and they shal be destroyed. 26 He striketh them as wicked men in the places of the u seers, 27 Because they haue turned backe from him, and wolde not consider all his waies: 28 So that they haue caused the voyce of the poore to x come vnto him, and he hath heard the crye of the afflicted. 29 And when he giueth quietnes, who can make trouble? and when he hideth his face, who can beholde him, whether it be vpon nacions, or vpon a man onely? 30 Because the y hypocrite doeth reigne, & because the people are snared. 31 Surely it apperteineth vnto God z to say, I haue pardoned, I wil not destroye. 32 a But if I se not, teache thou me: if I haue done wickedly, I wil do no more. 33 Wil he performe the thing through b thee? for thou haste reprobud c it, because that thou hast chosē, and not I. now speake what thou knowest. 34 Let men of vnderstanding tel me, and let a wise man hearken vnto me. 35 Iob hath not spoken of knowledge, neither were his wordes according to wisdom. 36 I desire that Iob may be d tryed, vnto the end touching the answers for wicked men. 37 For he e addeth rebellion vnto his sinne: he clappeth his hāds among vs, & multiplieth his wordes against God.

m If God were not iust, how colde he gouerne the worlde? n If man of nature feare to speake euil of such as haue power, the more ought they to be afraid to speake euil of God o When they loke not for it p The messengers or visitation that God shal send q God doeth not afflict man aboute measure, so that he shulde haue occasion to cōtend with hie r For all his creatures are at hand to serue him, so that he needeth not to seke for any other armie s Make them manifest that they are wicked t Declare the things that were hid u Meaning, openly, in the sight of all men x By their reueltion & extortion y Whent rārs sit in the throne of iustice & vnder pretence of executing iustice are but hypocrites & oppresse the people, it is a signe that God hath the drawen backe as countenance and fauour from that place z Onely it belongeth to God to moderate his corrections, & not vnto man. a Thus Elihu speaketh in y persone of God, as it were mockig Iob because he wolde be wiser then God b Wil God viche thy counsel in doing his workes? c Thus he speaketh in y persone of God, as though Iob shulde chuse & refuse afflictio at his pleasure d That he may speake as muche as he can, that we may answer him & all the wicked that shal vse suche arguments e He standeth stubbly in the maintenance of his cause.

CHAP. XXXIII.

1 Elihu chargeth Iob, that he called him selfe righteous. 12 He sheweth that God is iust in his iudgements. 24 God destroyeth the mightie. 30 By him the hypocrite reuergeth.

a Which are esteemed wise of the worlde. b See vs examine the matter vprightly c That is, hath afflicted me without measure d Shulde I say, I am wicked, being an innocent e I am forer punished, then my sinne deserueth f Which is compelled to receiue the reproche & scoroges of many for his foolish wordes. g Meaning, that Iob was like to the wicked, because he seemed not to glorifie God, & submitt him selfe to his iudgements. h He wasteth Iobs wordes, who said that Gods childre are oft times punished in this worlde, & the wicked go free i That is, liue godly, as Gen 5.22 k Chap 36.23. l To destroye him m The breath of life, which he gaue man

1 MOREouer Elihu answered, and said, 2 Heare my wordes, ye a wise men, and hearkē vnto me, ye that haue knowledge. 3 For the eare tryeth the wordes, as y mouth tasteth meat. 4 Let vs seke b iudgement among vs, & let vs knowe among our selues what is good. 5 For Iob hathē said, I am righteous, and God hathē taken c away my iudgement. 6 Shulde I lye in my d right? my wounde of the arowe is e grieuous without my sinne. 7 What mā is like Iob, that drinketh f scornfulnes like water? 8 Which goeth in the g companie of them that worke iniquitie, & walketh with wicked men? 9 For he hathē said, h It profiteth a mā nothing that he shulde walke with God. 10 Therefore hearken vnto me, ye men of wisdom, God forbid y wickednes shulde be in God, and iniquitie in the Almighty. 11 For he wil rendre vnto man according to his worke, & cause euerie one to finde according to his way. 12 And certainly God wil not do wickedly, neither wil the Almighty peruert iudgement. 13 Whome i hathē appointed ouer y earth beside him self, or who hathē placed the whole worlde? 14 If k he set his heart vpon man, and gather vnto him self his spirit and his breath,

26 He striketh them as wicked men in the places of the u seers, 27 Because they haue turned backe from him, and wolde not consider all his waies: 28 So that they haue caused the voyce of the poore to x come vnto him, and he hath heard the crye of the afflicted. 29 And when he giueth quietnes, who can make trouble? and when he hideth his face, who can beholde him, whether it be vpon nacions, or vpon a man onely? 30 Because the y hypocrite doeth reigne, & because the people are snared. 31 Surely it apperteineth vnto God z to say, I haue pardoned, I wil not destroye. 32 a But if I se not, teache thou me: if I haue done wickedly, I wil do no more. 33 Wil he performe the thing through b thee? for thou haste reprobud c it, because that thou hast chosē, and not I. now speake what thou knowest. 34 Let men of vnderstanding tel me, and let a wise man hearken vnto me. 35 Iob hath not spoken of knowledge, neither were his wordes according to wisdom. 36 I desire that Iob may be d tryed, vnto the end touching the answers for wicked men. 37 For he e addeth rebellion vnto his sinne: he clappeth his hāds among vs, & multiplieth his wordes against God.

12 He sheweth that God is iust in his iudgements. 24 God destroyeth the mightie. 30 By him the hypocrite reuergeth.

CHAP. XXXV.

Neither doeth godlines profite, or ungodlines hurt God, but man. 13 The wicked crye vnto God and are not heard.

1 ELihú spake more ouer, and said, 2 Thikest thou this right, that thou hast said, I am a more righteous then God?

3 For thou hast said, What profiteth it thee and what auaieth it me, to purge me from my sinne?

4 Therefore wil I answer thee, and thy companions with thee.

5 Loke vnto the heauen, and se and beholde the cloudes which are hier then thou.

6 If thou sinnest, what doest thou against him, yea, when thy sinnes be many, what doest thou vnto him?

7 If thou be righteous, what giuest thou vnto him? or what receiueth he at thine hand?

8 Thy wickednes may hurt a man as thou art: thy rigteousnes may profite the sonne of man.

9 They cause many that are oppressed, to crye, which crye out for the violence of the mightie.

10 But none saith, Where is God that made me, which giueth songs in the night?

11 Which teacheth vs more thē the beastes of the earth, and giueth vs more wisdomē then the foules of the heauen.

12 Then they crye because of the violence of the wicked, but he answereth not.

13 Surely God wil not heare vanitie, nether wil the Almighty regarde it.

14 Although thou sayest to God, Thou wilt not regardē it, yet iudgement is before him: tust thou in him.

15 But now because his angre hathe not visited, nor called to couēt the euil with great extremitie,

16 Therefore Iob openeth his mouth in vaine, and multiplieth wordes without knowledge.

CHAP. XXXVI.

1 ELihú sheweth the power of God, 6 And his iustice, 9 And wherefore he punisheth. 13 The propertie of the wicked.

1 ELihú also proceded and said, 2 Suffere me a litle, & I wil instruct thee: for I haue yet to speake on Gods behalfe.

3 I wil fetchē a my knowledge a farre of, & wil attribute righteousness vnto my Maker.

4 For truely my wordes shal not be false, & he that is perfect in knowledge, speaketh with thee.

5 Beholde, the mightie God casteth away none that is mightie & valiant of courage.

6 He maimeineth not the wicked, but he giueth iudgement to the afflicted.

7 He withdraweth not his eies from the righteous, but they are with Kings in the

throne, where he placeth them for euer: thus they are exalted.

8 And if they be bound in fetters & eyed with the cordes of affliction,

9 Then wil he shewe them their worke and their sinnes, because they haue bene proude.

10 He openeth also their eare to discipline, and commandeth them that they returne from iniquitie.

11 If they obey and serue him, they shal end their dayes in prosperitie, & their yerer in pleasures.

12 But if they wil not obey, they shal passe by the sworde, & perish without knowledge.

13 But the hypocrites of heart increase the wrath: for they call not when he bindeth them.

14 Their soule dyeth in youth, & their life among the whoremongers.

15 He deliuereth the poore in his affliction, and openeth their eare in trouble.

16 Euen so wolde he haue taken thee out of the streight place into a broad place & not shut vp beneth: and that which resteth vpon thy table, had bene ful of fat.

17 But thou art ful of the iudgement of the wicked, though iudgement and equitie mainteine all things.

18 For Gods wrath is, lest he shulde take thee away in thine abundance: for no multitude of giftes can deliuet thee.

19 Wil he regarde thy riches? he regardeth not golde, nor all them that excell in strength.

20 Be not careful in the night, how he destroieth the people out of their place.

21 Take thou hede: loke not to iniquitie: for thou hast chusen it rather then affliction.

22 Beholde, God exalteth by his power: what teacher is like him?

23 Who hathe appointed to him his way? or who can say, Thou hast done wickedly?

24 Remember that thou magnifie his worke, which men beholde.

25 All men se it, and men beholde it a farre of.

26 Beholde, God is excellent, & we knowe him not, nether can the number of his yerer be searched out.

27 When he restraineth the droppes of water, the raine powreth downe by the vapour thereof,

28 Which raine the cloudes do droppe & let fall abundantly vpon man.

29 Who can knowe the diuisions of the cloudes & the thunders of his tabernacle?

30 Beholde he spreadeth his light vpon it, and couereth the bottome of the sea.

a Iob neuer spake these wordes: but because he maineined his innocencie, it seemed as though he wolde say, that God tormented him without iust cause. b Suche as are in the like error c If thou canst not controle the cloudes, wilt thou presume to instruct God? d Nether doeth thy sinne hurt God, nor thy iustice profite hi: for he wil be glorified without thee e The wicked may hurt man and cause him to crye, who if he sought to God, which sendeth comfort, shulde be deliuered f Because they pray not in faith as feling Gods mercies g God is iust, howsoeuer y iudget of hi. h For if he did punish thee, as thou deseruest, thou shuldest not be able to open thy mouth. Chap XXXVI. a He sheweth that when we speake of God we must lift our spirits more high, then our natural sense is able to reache b Thou shalt perceiue that I am a faithful instructor, & that I speake to thee in the name of God c Strong and constant, & of vnderstanding: for these are gifts of God, & he loueth them in man: but for a similitude as God punished now Iob, it is a figure that these are not in hi. d Therefore he wil not pre-serue the wicked: but to the humble & afflicted heart he wil shewe grace e He preferreth the godlie to honour.

f He wil moue their heartes to file their sinnes y they may come to him by repentance as he did Manasseh Ise 1. 19. g That is, in their follie or obstination, & so shalbe cause of their owne destruction. h Which are maliciously bett against God and flatter the felues in their vices i When they are in affliction they seke not to God for succour, as Afa. 2. Chro 16. 12. reuel 16. 11 k They dye of some vile death and that before they come to age l It thou hadst bene obedient to God, he wolde haue brought thee to libertie & wealth m Thou art al together after the maner of the wicked: for thou doest mur-mure against y iustice of God. n God doeth punish thee, lest thou shuldest forget God in thy wealth and so perish o Be not thou curious in seeking the cause of Gods iudgements, when he destroyeth any. p And so murmur against God through impacience q The workes of God are so manifest, that a man may se the a farre of and knowe God by the same r Our infirmitie hindereth vs so, that we can not attaine to the perfecte knowledge of God s That is, the raine cometh of those droppes of water, which he keepeth in y cloudes t Meaning of the cloudes, & he calleth y Tabernacle of God u Vpon the cloudes. x That men can not come to y knowledge of y springs of life, & so.

y He sheweth that the raine hache double vic:the one y it declareth Gods iudgements, when it doeth ouerflowe any places, & y other that it maketh y lad fruteful z That is, one cloude to dash agais another. a The colde vapour sheweth him: that is, the cloude of the hore exhalaciõ, which being taken in y colde cloude moueth vp towards the place where y fyre is, and so angre is engendred: y is, noise and thunder claps
Chap XXXVII
a At the maruelling of the thunder, and lightnings: whereby he declareth that the faithful are liuely touched with the maestic of God, whẽ they beholde his workes:
b That is, the thunder, whereby he speaketh to men to waken their dulnes and to bring them to the consideration of his workes
c Meaning, the raines and thunders
d So y nether sinale raine nor great, snowe nor anie thing els cometh without Gods appointment
e By raines & thunders God causeth men to kepe them selues within their houses
f In Ebrewe it is called y scattering wnde, because it drieth away the cloude & purgeth the ayre.
g That is, is frozen vp and dried
h Gather the vapours, and moue to & fro to water the earth
i That is, the cloude y hath lightening in it
k Raine, colde, heat, tempestes and suche like are sent of God, ether to punish m̃, or to profite y earth, orto declare his fauour toward m̃, as Chap 36, 31.
l That is, the lightning to breake forth to the cloude:
m Which is some time changed into raine; or snowe, or haile or suche like
n Why thy clothes shulde kepe thee warme; when the South wnde bloweth, rather then when anie other wnde bloweth?
o For their clearnes
p That is, ouer ignorance: signifying that Iob was so presumptuous that he wold controle the workes of God.

31 For thereby he iudgeth y the people, and giueth meat abundantly.
32 He couereth the light with the cloudes, and commandeth them to go z agais it.
33 His companion sheweth him thereof, and there is angre in rising vp.

CHAP. XXXVII.

2 Elisha proueth that the vnsearchable wisdoms of God is manifest by his workes, 4 As by the thunders, 6 The snowe, 9 The whirle winde, 11 And the vauge.

AT this also mine heart is a astonied, & is moued out of his place.

2 Hear the b founde of his voyce, and the noyse that goeth out of his mouth.

3 He directeth it vnder the whole heauen, and his light vnto the ends of the wouide.

4 After it a noyse foundeth: he thundreth with the voyce of his maiette, and he wil not stay e them when his voyce is heard.

5 God thundreth maruelously w his voyce: he worketh great things, which we knowe not.

6 For he saith to the snowe, Be thou vpon y earth: d likewise to the smale raine and to the great raine of his power.

7 With the force thereof he e shutteth vp euery man, that all men may knowe his worke.

8 Then the beafts go into the denne, and remaine in their places.

9 The whirle wide cometh out of y South, and the colde from the f North winde.

10 At the breath of God the frost is giuen, & the breadth of the waters is made narrowe.

11 He maketh also the cloudes to h labour, to water the earth, & scattereth the cloude of i his light.

12 And it is turned about by his gouernem̃t, that they may do whatsoeuer he commandeth them vpon the whole worlde:

13 Whether it be for h punishment, or for his land, or of mercie, he causeth it to come.

14 Hearken vnto this, o Iob: stand and consider the wonderous workes of God.

15 Didest thou knowe when God disposed them? and caused the l light of his cloude to shine?

16 Hast thou knowen the m varietie of the cloude, & the wonderous workes of him, that is perfite in knowledge?

17 Or how thy clothes are n warme, when he maketh the earth quiet through the South winde?

18 Hast thou stretched out y heauens, which are strong, & as a molten o glasse?

19 Tel vs what we shal say vnto him: for we can not dispose our matter because of p darkenes.

20 Shal it be q tolde him when I speake: or shal ma speake when he shalbe r destroyed?
21 And now men se not the light, f which shineth in the cloudes, but the winde passeth and clenseth them.

22 The t brightnes cometh out of y North: the praise thereof is to God, which is terrible.

23 It is the Almighty: we ca not finde him out: he is excellent in power & iudgement, & abundant in iustice: he u afflicteth not.

24 Let men therefore feare him: for he wil not regarde any that are wise in their owne conceit.

CHAP. XXXVIII.

God speaketh to Iob, and declareth the weakenes of man in the consideration of his creatures, by whose excellencie the power, iustice and prouidence of the Creator is knowne.

T hen answered the Lord vnto Iob out of the a whirle winde, & said,

2 Who is this that b darkeneth the counsel by wordes without knowledge?

3 Gird vp now thy loynes like a man: I c wil demande of thee and declare thou vnto me.

4 Where wast thou when I layed the d fundacions of the earth? declare, if thou hast vnderstanding,

5 Who hath layed the measures thereof, if thou knowest, or who hath stretched the line ouer it:

6 Where vpon are the fundacions thereof set: or who layed the corner stone thereof?

7 When the starres of the morning e praised me together, and all the f children of God reioycd:

8 Or who hath shut vp the sea with dores, when it yssued and came forth e out of the wombe:

9 When I made the cloudes as a couering thereof, and darknes as the s swadeling bandes thereof:

10 When I established my commandement vpon it, and set barres and dores,

11 And said, Hetherto shalt thou come, but no farther, and here h shal it staye thy proude waues.

12 Hast thou commanded the i morning since thy dayes? hast thou caused the morning to knowe his place?

13 That it might take holde of the corners of the earth, and that the wicked might be k shaken out of it?

14 It is turned as clay to facion, l & all stand vp as a garment.

15 And from the wicked their light shalbe taken away, and the lie arme shalbe broken.

q Hathe God nede that anie shulde tel him when ma murmureth agais him?
r If God wolde destroye a man, shulde he repine?
s The cloude stoppeth the shining of y sunne, that ma ca not se it til the winde haue chafed away y cloude: and if man be not able to attein to the knowledge of these things, how muche lesse of Gods iudgements?
t In Ebrewe, golde: meaning faire wether and cleare as golde
u Meaning, without cause.
Chap XXXVIII.
a That his wordes might haue greater maestic, and y Iob might knowe with whom he had to do.
b Which by seeking out the secret counsell of God by mans reason, maketh it more obscure & sheweth his owne folie
c Because he had wished to dispute with God, Chap. 13.
d God reafoneth with him to declare his rashnes.
e Seig he coulde not iudge of those things, w were done so long before he was borne, he was not able to comprehend all Gods workes: muche lesse the secretes causes of his iudgements.
f The starres and dumme creatures are said to praise God, because his power, wisdom and goodness is manifest & knowen therein.
g Meaning, the Angels.
h As though y great sea were but as a litle babe in the hands of God so turne to & fro
i That is, Gods decree and commandement, as verse 10.
j To wix to rise, since thou wast borne?
k Who hauing in the night bene giuen to wickednes, can not abide the light but hide them selues
l The earth which seemed in the night to haue no forme, by the rising of the sunne is as it were created a newe, and all things therein clad with newe beautie.

16 Hast thou entred into the bottomes of the sea? or hast thou walked to seke out the depth?

m. If thou art not able to seke out the depth of the sea, how muche lesse art thou able to comprehend the counsel of God?

17 Haue the gates of death bene opened vnto thee? or hast thou sene the gates of the shadow of death?

n. That through rest appoint the way and thence.

18 Hast thou perceiued the breadth of the earth? tel if thou knowest all this.

19 Where is the way where light dwelleth? and where is the place of darkenes,

20 That thou shuldest receiue it in the boundes thereof, and that thou shuldest knowe the paths to the house thereof?

21 Knewest thou it, because thou wast then borne, & because the number of thy daies is great?

o. To punish mine enemies such them, as Exod. 9. 18. 10. 10. 11.

22 Hast thou entred into the treasures of the snowe? or hast thou sene the treasures of the hayle,

23 Which I haue hid against the time of trouble, against the day of warre & battell?

24 By what way is the light parted, which scattereth the East winde vpon the earth?

25 Who hath decider the spowtes for the raine? or the way for the lightening of the thunders,

p. The yce covereth it, as though it were paved with stone.

26 To cause it to raine on the earth where no man is, & in the wildernes where there is no man?

27 To fulfil the wilde & waste place, & to cause the bud of the herbe to sprig forth?

q. Which starres arise when the sunne is in Taurus, which is the spring time, & bring soures

28 Who is the father of the raine? or who hath begotten the droppes of the dewe?

29 Out of whose wombe came the yce? who hath ingedred the frost of the heauen?

r. Which starre bringeth in winter.

30 The waters are hid as with a stone: and the face of the depth is frozen.

s. Certaine starres so called: some thinke they were the twelve signes.

31 Canst thou restraime the swete influences of the Pleiades? or loose the bands of Orion?

t. The North starre & those that are about him.

32 Canst thou bring forth the Mazzaroth in their time? canst thou also guide Arcturus with his sonnes?

u. Canst thou cause the heauilie bodies to haue aue power over the earthlie bodies?

33 Knowest thou the course of heauen, or canst thou set the rule thereof in the earth?

x. In the secret partes of man. That is, the clouds, where in the water is conceined as in bottles.

34 Canst thou list vp thy voyce to the cloudes that the abundance of water may couer thee?

35 Canst thou sende the lightnings that they may walke, & say vnto thee, Lo, here we are?

y. For which God doeth not open the earth cometh to this incument mee.

36 Who hath put wisdom in the iuines? or who hath giuen the heart vnderstanding?

37 Who can number cloudes by wisdom? or who can cause to cease the bottles of heauen,

38 When the earth groweth into hardenes, and the clottes are fast together?

CHAP. XXXIX.

The bountie and providence of God, which extendeth euen to the yong rauen. giueth man ful occasion to put his confidence in God. 37 Job confesseth & humbly himself.

Wilt thou hunt the praye for the lyon? or fill the appetite of the yong lyons whelpes,

z. After he had declared Gods workes in the heuens, he sheweth his maraculous prouidence in earth, and the brute beasts.

When they couche in their places, & remaine in the covert to lye in waite?

3 Who preparerth for the rauen his meat, when his byrdes crye vnto God, wandring for lacke of meat?

b. Read Psal. 147. 9.

4 Knowest thou the time when the wilde goates bring forth the yong? or doest thou marke when the hindes do calue?

c. He chiefly maketh mention of wilde goates & hindes, because they bring forth their yong with moche difficulty.

5 Canst thou number the months that they fulfil? or knowest thou the time when they bring forth?

6 They bowe them selues: they bruise their yong and cast out their sorowes.

d. That is, how long they go with yong?

7 Let their yong waxe fat, and growe vp with corne: they go forth and returne not vnto them.

e. They bring forth with great difficulty.

8 Who hath set the wilde asse at libertie? or who hath loosened the bondes of the wilde asse?

9 It is I which haue made the wildernes his house, and the salt places his dwellings.

f. That is, the bare ground where no good fruites growe.

10 He derideth the multitude of the citie: he heareth not the crye of the driuer.

11 He seeketh out the mountaine for his pasture, & searcherh after euery grene thig.

12 Will the vnicorne serue thee? or will he tary by thy crybbe?

g. Is it possible to make the vnicorne tame? signifying that if man can not rule a creature, that it is muche more impossible for he shulde appoynt the wisdom of God, whereby the gouerneth all the world.

13 Canst thou binde the vnicorne with his band to labour in the furrowe? or will he plowe the vallis after thee?

14 Wilt thou trust in him, because his strength is great, and cast of thy labour vnto him?

15 Wilt thou beleue him, that he wil bring home thy sede, and gather it vnto thy barn?

16 Hast thou giuen the pleasant wings vnto the peccoakes? or wings & fethers vnto the ostriche?

17 Which leaueth his egges in the earth & maketh them hote in the dust,

h. They write of the ostrich couereth her egges in sand, and because the countrey is hote and the sunne she kepeth them warme, they are hatched.

18 And forgetteth that the fore might scatter them, or that the wilde beast might breake them.

19 He sheweth him self cruel vnto his yong ones, as they were not his, and is without feare, as if he trauailed in vaine.

20 For God hath deprived him of wisdom, & hath giuen him no parte of vnderstanding.

i. If he shulde take care for them.

21 When time is, he mounteth on hys: he mocketh the horse and his rider.

k. That is, to haue a care, & natural affect on toward his yong.

22 Hast thou giuen the horse strength? or couered his necke with neyng?

23 Hast thou made him afraid as the gras-hoper? his strong neyng is feareful.

l. When the yong ostrich is grown vp, he out runneth the horse. That is, giue him courage which is meant by saying and shaking his mane, for with his breath couereth his necke.

24 He diggeth in the valley, & reioyceth in his strength: he goeth forth to mete the harness man.

25 He mocketh at feare, & is not afraid, & turneth not backe from the sworde,

m. He beatech his horse.

26 Though the quier rattle against him, the glittering

glittering speare and the shield.
 27 He swalloweth the grounde for fear-
 cenes and rage, and he beleueth not that it
 is the noyse of the trumpeter.
 28 He saith among the trumpets, Ha, ha:
 he smelleth the battel a farre of, and the
 noyse of the captaines, and the shouting.
 29 Shal the hauke flie by thy wisdom, *stret-*
ching out his wyngs toward the South?
 30 Doeth the egle mount vp at thy coman-
 dement, or make his nest on hye?
 31 She abideth and remaineth in the rocke,
 euen vpon the top of the rocke, and the
 tower.
 32 From thence she spieth for meat, and her
 eyes beholde a farre of.
 33 His yong ones also sucke vp blood: and
 where the slaine are, there is she.
 34 Moreouer the Lord spake vnto Job, and
 said,
 35 Is this the way for a man
 that wil learne to striue with the
 Almighty? he that reprooueth God, let him
 answer to it.
 36 ¶ Then Job answered the Lord, saying,
 Beholde, I am vile: what shal I answer
 thee? I wil lay mine hand vpon my mouth.
 37 Once haue I spoken, but I wil answer no
 more, yea twise, but I wil procede no far-
 ther.

o He so rid-
 deth f groude
 that it seemeth
 nothing vnder
 him

¶ That is, whē
 colde cometh,
 to flie into the
 warme coun-
 treys.

q Is this the
 way for a man
 that wil lear-
 ne to striue w
 God? which
 thing he repro-
 ueth in Job
 r Whereby he
 sheweth that
 he repented, &
 desired pardon
 for his fautes.

13 His bones are like stauces of brasse, and
 his small bones like stauces of yron.
 14 He is the chief of the wayes of God:
 he that made him, wil make his sworde to
 approche vnto him.
 15 Surely the mountaines bring him forthe
 grasse, where all the beasts of the field
 playe.
 16 Lyeth he vnder the trees in the couert of
 the rede and fennes?
 17 Can the trees couer him with their sha-
 dowe? or can the willowes of the riuer co-
 passe him about?
 18 Beholde, he spoileth the riuer, and ha-
 steth not: he trusteth that he can draw vp
 Iordē into his mouth.
 19 He taketh it with his eyes, and thrusteth
 his nose through whatsoeuer meeteth him.
 20 ¶ Canst thou draw out Leviathan with
 an hooke, and with a line which thou shalt
 cast downe vnto his tongue?
 21 Canst thou cast an hooke into his nose?
 canst thou perce his iawes with an angle?
 22 Wil he make maner prayers vnto thee,
 or speake thee fauie?
 23 Wil he make a couenant with thee, and
 wilt thou take him as a seruant for euer?
 24 Wilt thou play with him as with a bird?
 or wilt thou binde him for thy maides?
 25 Shal the companions banket with him?
 shal they deuide him among the mar-
 chants?
 26 Canst thou fill the basket with his skin-
 ne? or the fishpauer with his head?
 27 Laye thine hand vpon him: remember
 the battel, and do no more so.
 28 Beholde, his hope is in vaine: for shal
 not one perish euen at the sight of him?

h He is one
 of the chiefest
 workes of God
 among y beasts.
 i Though man
 dare not come
 nere him, yet
 God can kil
 him.

k He drinketh
 at leasure, and
 feareth no bo-
 dy

l Meaning, the
 whale.

m Because he
 feareth lest
 thou shouldest
 take him

n To do thy
 busines, & be
 at thy coman-
 dement?

CHAP. XL.

2 How weak mans power is, being compared to the
 workes of God: 10 Whose power appeareth in the
 creation, and gouernung of the great beasts.

Chap. 39.

1 A Gainc the Lord answered Job out of
 the whirlewinde, and said,
 2 Gird vp, now thy loynes like a man: I wil
 demāde of thee, & declare thou vnto me.
 3 Wilt thou disanul my iudgement? or wilt
 thou condemne me, that thou mayest be
 iustified?
 4 Or hast thou an arme like God? or doest
 thou thunder with a voyce like him?
 5 Decke thy self now with maiestie and
 excellencie, & araye thy self with beautie
 and glorie.
 6 Cast abroad the indignacion of thy
 wrath, and beholde euery one that is
 proude, and abase him.
 7 Loke on euery one that is arrogant, and
 bring him low: and destruy the wicked in
 their place.
 8 Hide them in the dust together, & binde
 their faces in a secret place.
 9 Then wil I confesse vnto thee also, that
 thy right hand can saue thee.
 10 ¶ Beholde now Behemōth, (whome I
 made with thee) which eateth grasse
 as an oxe.
 11 Beholde now, his strength is in his loimes,
 and his force is in the nauil of his belly.
 12 When he taketh pleasure, his taile is like
 a cedre: y sinewes of his stones are wrapt
 together.

a Signifying
 that they that
 iustifie them
 selues, condē-
 ne God as in-
 iust
 b Meaning, y
 these were p-
 pre vnto God,
 and belonged
 to no man
 c Cause them
 to dye if thou
 canst
 d Prouing he-
 rebey y who-
 soeuer attribu-
 teth to him
 self power, &
 abilitie to sa-
 ue him self,
 maketh him
 self God
 e This beast is
 thought to be
 the eliphāt, or
 some other, w
 is vnkownen
 f Whome I
 made as well as
 thee.
 g This comē-
 deth the pro-
 uidence of God
 toward mā: for
 if he were gi-
 uen to deuou-
 re as a liō, no-
 thing were a-
 ble, to resist
 him or contrē
 him.

o If thou ou-
 ce consider the
 danger, thou
 wilt not medle
 with him.

p To wit, that
 trusteth to sa-
 ke him:

CHAP. XLI.

1 By the greatnes of the monstre Leviathan God sheweth
 his greatnes, and his power, which nothing can resist.

1 None is so feare that dare stirre him
 vpon. Who is he then that can stand
 before me?
 2 Who hathe preuented me that I shulde
 make an end? All vnder heauen is mine.
 3 I wil not kepe silence concerning his
 partes, nor his power, nor his comely pro-
 portion.
 4 Who can discouer the face of his gar-
 ment? or who shal come to him with a dou-
 ble bridel?
 5 Who shal open the dores of his face?
 his teeth are feareful round about.
 6 The maiestie of his scales is like strong
 shields, and are sure sealed.
 7 One is set to another, that no winde can
 come betwene them.
 8 One is ioyned to another: they sticke to-
 gether, that they can not be sondred.
 9 His niesings make the light to shine, &
 his eyes are like y eye lids of the morning.
 10 Out of his mouth go lampes, and spar-

a If none dare
 stand against
 a hale, which
 is but a crea-
 ture, who is
 able to copare
 with God the
 Creator?

b Who hathe
 taught me to
 accomplish my
 worke?

c The partes,
 and members
 of the whale.

d That is, who
 dare pul of his
 skinne?

e Who dare
 put a bridel
 in his mouth?

f Who dare
 loke in his
 mouth?

g That is, ea-
 teth out lar-
 ues of fyre.

kes of fyre leape out.

11 Out of his nostrelles cometh out smoke, as out of a boyling pot or caldron.

12 His breath maketh the coles burne: for a flame goeth out of his mouth.

13 In his necke remaineth strength, & labour is rejected before his face.

14 The members of his bodie are ioyned: they are strong in them selues, and can not be moued.

15 His heart is as strong as a stone, and as hard as the nether millstone.

16 The mightie are afraid of his maiestic, and for feare they faint in them selues.

17 When the sworde doeth touche him, he wil not rise vp, nor for the speare, dart nor habergeon.

18 He esteemeth yron as strawe, and brasse as rotten wood.

19 The archer can not make him flee: the stones of the sling are turned into stubble vnto him.

20 The dartes are counted as straw: and he laugheth at the shaking of the speare.

21 Sharpe stones are vnder him, and he spreadeth sharpe things vpon the myre.

22 He maketh the depth to boyle like a pot, and maketh the sea like a pot of oyntment.

23 He maketh a path to shine after him: one wolde thinke the depth as an hore head.

24 In the earth there is none like him: he is made without feare.

25 He beholdeth all his things: he is a King ouer all the children of pride.

CHAP. XLII.

The repentance of Iob. He prayeth for his friends. His goods are restored double vnto him. His childrens age and death.

1 Then Iob answered the Lord, and said,

2 I knowe that thou canst do all things, and that there is no thought hid from thee.

3 Who is he that hideth counsell without knowledge: therefore haue I spokē that I vnderstode not, euen things to wonderful for me, and which I knewe not.

4 Heare, I beseeche thee, and I wil speake: I wil demaunde of thee, and declare thou vnto me.

5 I haue heard of thee by the hearing of

the eare, but now mine eye seeth thee.

6 Therefore I abhorre my selfe, and repent in dust and ashes.

7 ¶ Now after that the Lord had spoken these wordes vnto Iob, the Lord also said vnto Elipház the Temanite, My wrath is kindled against thee, and against thy two friends, for ye haue not spokē of me y thing that is right, like my seruant Iob.

8 Therefore take vnto you now seuen bullockes, and seuen rams, and go to my seruant Iob, & offer vp for your selues a burnt offering, and my seruant Iob shal pray for you: for I wil accept him, lest I shulde put you to shame, because ye haue not spokē of me the thing, which is right, like my seruant Iob.

9 So Elipház the Temanite, and Bildád the Shuhite, and Zophár the Naamathite went, and did according as the Lord had said vnto them, and the Lord accepted Iob.

10 ¶ Then the Lord turned the captiuitie of Iob, when he prayed for his friends: also the Lord gaue Iob twise so muche as he had before.

11 Then came vnto him all his brethré, and all his sisters, and all they that had bene of his acquaintance before, and did eat bread with him in his house, and had compassion of him, and comforted him for all the euil, that the Lord had brought vpon him, and euerie man gaue him a piece of money, & euerie one an earring of golde.

12 So the Lord blessed the last dayes of Iob more then the first: for he had fourethene thousand sheepe, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

13 He had also seuen sonnes, and thre daughters.

14 And he called the name of one Iemimah, and the name of the second Keziáh, and the name of the thirde Kerenhappúch.

15 In all the land were no women founde so faire as the daughters of Iob, and their father gaue them inheritance among their bréthren.

16 And after this liued Iob an hundreth and fourtie yeres, and sawe his sonnes, and his sonnes sonnes, euen foure generacions.

17 So Iob dyed, being olde, & ful of dayes.

THE

His working is painful or hard vnto him

His skinne is so hard, that he lieth with as great ease on the stones as in the myre. k Echer he maketh f sea to seeme as it boyled by his wallowing, or els he spouteth water in such abundance, as it wolde seeme that the sea boyled.

That is, a white froth, & shining streame before him. m He despieth all other beasts, & monsters, & is the proudest of all others.

Chap XLII. a No thought so secret, but thou dost see it, nor any thing that I shake, but thou canst bring it to passe. b Is there any hurt? for this God laid rohis charge. Chap. 31.

c I could be in paine, and that I speake I will not what. d He sheweth that he will be Gods scholar, so learne of him.

e I knewe thee onely before by hearesay: but now I haue caused me to see what I say to thee, that I may relige my self ouer thee.

f You take his hand an euil cause, in y you condemed him by his outward afflictions and not comforted him w my merces.

g Who had a good cause, but handled it euil.

h When you haue reconciled your selues to him for the fautes that you haue committed against him, he shal pray for you, & I wil heare him. i He deliuered him out of the affliction wherein he was.

k That is, all his kindred, read; Chap. 19, 13.

l Dr, Lamb, or money so manred.

m God made him twise so riche in cattel as he was afore, & gaue him as manie children, as he had taken from him.

n That is, of long life, or beautiful as f day.

o As pleasant as cassia, or swete spice.

p That is, the home of beautie.

THE PSALMES of Dauid.

THE ARGUMENT.

This booke of Psalmes is set forth vnto vs by the holie Gost to be esteemed as a moste precious treasure, wherein all things are contened that appertene to true felicitie: aswel in this life present as in the life to come. For the riches of true knowledge, and heauenlie wisdom are here set open for vs, to take thereof moste abundantly. If we wolde knowe the great, and his maiestie of God, here we may se the brightnes thereof shine moste clearely. If we wolde seke his incomprehensible wisdom, here is the schole of the same profession. If we wolde comprehend his inestimable bounty, and approche nere therunto, and fil your hands with that treasure, here we may haue a moste liuely, and comfortable taste thereof. If we wolde knowe wherein standeth our saluation, and how to attaine to life euerlasting, here is Christ our onely redemer, and mediator moste evidently described. The riche man may learue the true vse of his riches. The poore man may fynde ful contentation. He that wil reioyce, shal knowe the true ioe, and how to kepe measure therern. They that are afflicted and oppressed, shal se wherein standeth their comforte, and how they ought to praise God when he sendeth them deliuerance. The wicked and the persecuters of the children of God shal se how the hand of God is euer against them: and though he suffer them to prosper for a while, yet he bridleth them, in somuche as they can not touche an heere of ones head, except he permit them, and how in the end their destruction is moste miserable. Briefly, here we haue moste present remedies against all tentations, and troubles of minde and conscience, so that being wel practised herein, we may be assured against all dangers in this life, liue in the true feare, and loue of God, and at length attene to that incorruptible crowne of glorie, which is laud xj for all them that loue the soveraign of our Lord Iesus Christ.

* Or, Praises, according to Hebrewes: and were chiefly inditine to praise, and giue thanks to God for his beuities. These are called the Psalmes, or Songs of Dauid because the moste parte were made by him.

PSALME I.

Whether it was Esdras, or anse other that gathered the Psalmes into a booke, it semeth he did set this Psalm first in manner of a preface, to exhorte all godlie men to studie, and meditate the heauenlie wisdom. For the effect hereof is, 1 That they be blessed, which giue them selues wholly all their life to the holy Scriptures. 4 And that the wicked contemners of God, though they seme for a while happy, yet at length shal come to miserable destruction.

a When a man hath the giue once place to euil counsel, or to his owne concupiscence, he beginneth to forget himself in his sin, & so falleth in to contempt of God, which contempt is called the seat of the scorners. Deut. 6. 6. iosh. 1. 8. pro. 6. 30. b In the holie Scriptures. iere. 17. 8. c Gods children are so mouened vnder with his grace, y whatsoeuer cometh vnto them, teendeth to their saluation. d Though the wicked seme to beare the swinge in this worlde, yet the Lord drmeth them downe that they shal not rise nor stand in the companie of the righteous. e But terrible, when they sele Gods wrath. f Doeth approue and prosper, like as got to knowe, is to reprove and reiect.



Blessed is the man that doeth not walke in the counsel of the wicked, nor stand in the way of sinners, nor sit in the seat of the scornful:

But his delite is in the Law of the Lord, & in his Law doeth he meditate day and night. For he shal be like a tre planted by the riuers of waters, that wil bring forth the her frute in due season: whose leafe shal not fade: so whatsoeuer he shal do, shal prosper. The wicked are not so, but as the chaffe, which the winde driueth away. Therefore the wicked shal not stand in the Iudgement, nor sinners in the assemble of the righteous. For the Lord knoweth the way of the righteous, and the way of the wicked shal perish.

PSAL. II.

The Prophet Dauid reioyceth that notwithstanding his enemies rage, yet God wil continue his kingdome for

euere & aduance it euen to the end of the worlde, so And therefore exhorteth Kings and rulers, that they wolde humbly submit them selues vnder Gods yoke, because it is in vaine to resiste God. Herein is figured Christs kingdome.

Why do the heathen rage, & the people murmur in vaine? The Kings of the earth band them selues, and the princes are assembled together against the Lord, and against his Christ. Let vs breake their bands, and cast their cords from vs. But he that dwelleth in the heauen shal laugh: the Lord shal haue the in derisio. Then shal he speake vnto them in his wrath, & vex them in his sore displeasure, saying, Euen I haue set my King vpon Zion mine holie mountaine. I wil declare the decree: that is, the Lord hath said vnto me, Thou art my Sonne: this day haue I begotten thee. Aske of me, & I shal giue thee the heathen for thine inheritance, and the endes of the earth for thy possession. Thou shalt crush them with a sceptre of yron, & breake them in peeces like a potters vessel. Be wise now therefore, ye Kings: be learned ye Iudges of the earth. Serue the Lord in feare, and reioyce in trembling. Kisse the Sonne, lest he be angrie, and ye perish in the waie, when his wrath shal

The conspi- rance of Gen tiles, y murmu ring of the Ie- wes, & power of Kings can not preuaile against Christ. Act. 4. 25. Or, anointed.

b Thus the wicked say, y they wil cast of the yoke of God & of his Christ. Prou. 1. 26.

c Gods pla- gues wil de- clare that in resisting his Christ, they fought against him.

d To shewe that my voca- tion to the kingdome is of God. Act. 13. 23.

ebr. 1. 5.

e That is to say, as tou- ching mans knowledge, be- cause it was y first time that Dauid apper- red to be ele- cted of God. So is it appli- ed to Christ in his first com- ming & mani- festatio to the worlde.

f Not onely y Iewes but the Gentiles also.

g He exhor- tet all rulers to repent in ti- me.

h In signe of homage. i When the wicked shal say, Peace & rest, seming yet to be but in the mid way of their purposes, then shal destruction suddenly come. 2. Thes. 2. 15.

suddenly burne. blessed are all that trust in him.

PSAL. III.

1 David driue forth of his kingdome, was greatly tormētēd in munde for his finnes agāst God: 4 And therefore calleth vpon God, & waxeth bolde through his promises agāst the great railings and errors of his enemies, yea, agāst death itself, which he sawe present before his eyes. 7 Finally he reioyceth for the good successe, that God gaue him, and all the Church.

A Psalm of David, when he fled from his sonne Absalom.

a This was a token of his stable faith, that for all his troubles he had his recourse to God. b Selah here signifieth a lifting vp of the voyce, to cause vs to consider the sentence, as a thing of great importance.

Lord, how are mine aduersaries increased: how manie rise agāst me?

2 Manie saye to my soule, There is no helpe for him in God. b Selah.

3 But thou Lord art a buckler for me: my glorie, and the lifter vp of mine head.

4 I did call vnto the Lord with my voyce, and he heard me out of his holie mountaine. Selah.

5 He laied me downe & slept, and rose vp againe: for the Lord susteined me.

6 I will not be afrayed for ten thousand of the people, that shulde beset me round about.

7 O Lord, arise: helpe me, my God: for thou hast smitten all mine enemies vpon the cheke bone: thou hast broken the teeth of the wicked.

8 Saluatiō belongeth vnto the Lord, & thy blessing is vpon thy people. Selah.

PSAL. IIII.

1 When Saül persecuted him, he called vpon God, trusting in his promes, and therefore boldly reprooueth his enemies, who wilfully resisted his dominion, 7: And finally preferreth the fauour of God before all worldlie treasures.

To him that excelleth on Neginōth. A Psalm of David.

1 Hear me when I call, b O God of my righteousness: thou hast set me at libertie, when I was in distres: haue mercie vpon me and hearken vnto my praye.

2 O ye dōnnes of men, how long will ye turne my glorie into shame, e louing vāntie and seeking lyes? Selah.

3 For be ye sure that the Lord hath chosen to him self f a godlie man: the Lord will heare when I call vnto him.

4 Tremble, and sinne not: examine your owne heart vpon your bed, and be h still. Selah.

5 Offer the sacrifices of righteousness, and trust in the Lord.

6 Manie saye, Who wil shew vs anie good? but Lord, lift vp the light of thy countenance vpon vs.

7 Thou hast giuen me more ioye of heart, than they haue had, when their wheat and their wine did abunde.

8 I wil laye me downe, & also slepe in peace.

a Among the that were appointed to sing the Psalmes, I and to play on the instruments, one was appointed chief to set the tune, & to begin: who had the charge, because he was moste excellent, and he began this Psalm on the instrument called Neginōth, or in a same sort called. b Thou art my defender of my iust cause. c Bothe of mind and body. d Ye that thinke your selues noble in this world. e Though your enterprises please you neuer so muche, yet God will bring them to nought. f A King shall walke in this vocation. g For feare of Gods iudgement. h Cease your rage. i Serue God purely and not with outward ceremonies. k The multitude shall worldlie walch, but David setteth his felicitie in Gods fauour.

ce: for thou, Lord, I onely makest me dwell in laeticie.

PSAL. V.

1 David oppressed with the crueltie of his enemies, and fearing greater dangers, calleth to God for succour, shewing how requisite it is that God shulde punish the malice of his aduersaries. 7 After being assured of prosperous success, he conceiveth comfort. 12 Concluding that when God shall deliuer him, others also shall be partakers of the same mercies.

To him that excelleth vpon Neginōth. A Psalm of David.

1 Hear my wordes, O Lord: vnderstand my meditation.

2 Hearken vnto the voyce of my crye, my King & my God: for vnto thee do I praie.

3 Heare my voice in the morning, O Lord: for in the morning will I direct me vnto thee, and I wil wait.

4 For thou art not a God that loueth wickednes: nether shall euil dwell with thee.

5 The foolish shall not stand in thy sight: for thou hatest all them that worke iniquitie.

6 Thou shalt destroy them that speake lyes: the Lord wil abhorre the bloodie man and deceitful.

7 But I wil come into thine house in the multitude of thy mercie: & in thy feare wil I worship towards thine holie Temple.

8 Lead me, O Lord, in thy righteoufnes, f because of mine enemies: make thy waye plaine before my face.

9 For no costancie is in their mouth: within, they are very corruption: their throte is an open sepulchre, & they flatter with their tongue.

10 Destroye them, O God: let them fall from their counsels: cast them out for the multitude of their iniquities, because they haue rebelled agāst thee.

11 And let all them that trust in thee, reioyce & triumphe for euer, f couer thou them: and let them, that loue thy Name, reioyce in thee.

12 For thou Lord wilt blesse the righteous, & with fauour wilt compass him, as with a shield.

PSAL. VI.

1 When David by his finnes had prouoked Gods wrath, and now felt mortally his hand agāst him, but also conceiued the horrors of death euerlasting, he desireth forgiveness, 6 Bewailing that if God take him awaie in his indignation, he shoulde lacke occasion to praise him: as he was wont to do, when he was among men. 9 Then suddenly feeling Gods mercie, he sharply rebuketh his enemies which rejoyced in his affliction.

To him that excelleth on Neginōth vpon the eight tune, A Psalm of David.

1 O Lord, rebuke me not in thine angre, nether chastise me in thy wrath.

1 This word in Ebrew may be referred to God, as it is here translated, or to David, signifying that he shoulde dwell as ioyfully alone, as if he had manie about him, because the Lord is with him.

10r, a musical instrument of tune.

a That is, my vehement prayer and secret complaints & sighings.

b With pacience & trust til I be heard. c Seing that God of nature hateth wickednes he must needs punish the wicked & saue the godlie.

d Which rine moite ragily after their carnal affection. e I. Depest of his tentations he purteth his ful confidence in God. f Because art iust, therefore lead me out of the dangers of mine enemies.

Roms. 7. 13.

10r, canst thou erre.

g Let their deuises come to nought.

h Thy fauour towards me shall confirme the faith of all others.

10r, giue good success.

i So that he shall be safe fro all dangers.

Ier. 10. 24.

a Though I desire destruction on, yet let thy mercie pittie my frailtie.

2 Haue mercie vpon me, δ Lord, for I am weake: δ Lord heale me, for my ^bbo-
nes are vexed.
3 ^c My soule is also fore troubled: but Lord how long wilt thou delay?
4 Returne, δ Lord: deliuer my soule: saue me for thy mercies sake.
5 For in ^d death there is no remembrance of thee: in the graue who shal praise thee?
6 I fainted in my mournig: I cause my bed euery night to swimme, & watter my couche with my teares.
7 ^e Mine eye is dimmed for despite, & funke in because of all mine enemies.
8 ^e Awaie from me all ye workers of iniquitie: for the Lord hathe heard the voyce of my weping.
9 The Lord hathe heard my petition. the Lord wil receiue my prayer.
10 All mine enemies shal be confunded & fore vexed: thei shal be turned backe, and put to shame ^f suddenly.

^b For my whole strength is abated.
^c His conscience is also troubled with the feare of Gods iudgement

^d He lamenteth that occasion shoulde be taken from him to praise God in the Congregation

^e Or, mine eye is eaten as it were with a worme
^e God tendereth comfort and b.ildnes in affliction, that we may triumphe ouer our enemies.

^f When the wicked thinke that the godlie shal perish, God deliuereth them suddenly and destroyeth their enemies.

^{Or}, hands of sinne
^{Or}, accusatiō.
2 Sam. 16. 7.

^a He desireth God to deliuer him from the rage of cruel Saul
^b Wherewith Chush chazegeth me
^c If I reuerenced not Saul for affinities sake & preserved his life,
1 Sam 26, 8.

^d Let me not onely dye, but be dishonored for suer.

^e In promising me δ kigdome

^f Not onely for mine, but for thy Churche sake
^g As touching my behauiour toward Saul & mine enemies

P S A L. VII.

¹ Being falsly accused by Chush one of Sauls kinsmen, he calleth to God to be his defender. ² To whom he commendeth his innocencie. ³ First shewing that his conscience did not accuse him of any euil toward Saul. ¹⁰ Next that it touched Gods glorie to award sentence against the wicked. ¹² And so entering into the consideration of Gods mercies and promises, he waxeth bolde and derideth the vaine enterprises of his enemies. ¹⁶ Threatening that it shal fall on their owne necke that which they haue purposed for others.

^{Or} Shigaion of Dauid, which he sang vnto the Lord, concerning the ^{Or} wordes of ^{Or} Chush the sonne of Lemm.

1 **O** Lord my God, in thee I put me trust: saue me from all that persecute me, and deliuer me.
2 Left ^a he deuoure my soule like a lion, and teare it in pieces, while there is none to helpe.
3 **O** Lord my God, if I haue done ^b this thing: if there be ^c any wickednes in mine hands,
4 ^c If I haue rewarded euil vnto him that had peace with me, (yea I haue deliuered him that vexed me without cause)
5 Then let the enemy persecute my soule & take it: yea, let him treade my life downe vpon the earth, and lay mine ^d honour in the dust. Selah.
6 Arise, δ Lord, in thy wrath, and lift vp thy selfe against the rage of mine enemies, and awake for me according to the ^e iudgement that thou hast appointed.
7 So shal the Congregation of the people compasse thee about: for their sakes therefore ^f I returne on him.
8 The Lord shal iudge the people: iudge thou me, δ Lord, according to my ^g righteoufnes, and according to mine innocen-

^c that is in me.
9 Oh let the malice of the wicked come to an end: but guide thou the iust: for the righteous God tryeth the ^h hearts and reines.
10 My defence is in God, who preferueth the vpright in heart.
11 God iudgeth the righteous, & him that contemneth God, euerie day.
12 Except ^k he turne, he hathe whet his sworde: he hathe bent his bowe and made it readie.
13 He hathe also prepared him deadly weapons: he wil ordeine his arrowes for them that persecute me.
14 * Beholde, he shal trauail with wickednes: for he hathe conceiued mischief, but he shal bring forth a lye.
15 He hathe made a pit and digged it, and is fallen into the pit that he made.
16 His mischief shal returne vpon his owne head, and his crueltie shal fall vpon his owne pate.
17 I wil praise the Lord according to his ^l righteoufnes, and wil sing praise to the Name of the Lord moste high.

^h Though they pretend a iuste cause against me, yet God shal iudge their hypocricie

^k He doeth continually call δ wicked to repentance by some figures of his iudgements

^l Except Saul turne his minde, I dye for he hath bothe men and weapons to destroy me. Thus could derig his great daunt, he magnifyth Gods grace
Isa. 59. 4.
Job. 15. 31.

^m In keeping faithfully his promises w me

P S A L. VIII.

¹ The Prophet considering the excellent liberalitie and fatherlie prouidence of God towards man, whom he made, & it were a god ouer all his workes, doeth not onely giue great thankes, but is astonished with the admiration of the same, as one nothing able to compass such great mercies.

To him that excelleth on ^{Or} Gittith. A Psalm of ^{Or} Dauid.

1 **O** Lord our Lord, how excellent is thy Name in all the worlde! which hast set thy glorie about the heauens.
2 Out of the ^a mouth of babes and sucklings hast thou ordeined strength, because of thine enemies, that thou mightest ^b still the enemy and the auenger.
3 When I beholde thine heauens, ^c euen the workes of thy fingers, the moone and the starres which thou hast ordeined,
4 What is ^b man, say I, that thou art mindful of him, and the sonne of ma, that thou visitest him?
5 For thou hast made him a litle lower than ^c God, and crowned him with glorie and worship.
6 Thou hast made him to haue dominion in the workes of thine hands. thou hast put all things vnder his fete.
7 All ^d shepe and oxen: yea, and the bestes of the field:
8 The foules of the aire, and the fish of the sea, & that which passeth through the paths of the seas.
9 **O** Lord our Lord, how excellent is thy Name in all the worlde!

^{Or}, kinde of instrument, or snare.

^{Or}, noble & maruelous.

^a Though the wicked wolde hide Gods practices, yet δ very babes are sufficient witnesses of the same
^{Or}, established.
^{Or}, confuade.

^b It had bene sufficient for him to haue set forth his glorie by the heauens, though he had not come so low as to man, which is but dust
^c Touching his first creation.

^d By the temporal gifts of mans creation he is led to consider the benefites which he hathe by his regeneration through Christ

P S A L. IX.

¹ After he had giuen thankes to God for the sundrie
Nn. 1111.

Victories that he had sent him against his enemies, and also proued by manifold experience how ready God was at hand in all his troubles. 14 He being now likewise in danger of new enemies, desireth God to helpe him according to his wante. 17 And to destroy the malicious arrogancie of his aduersaries.

To him that excelleth vpon Muth Labben. A Psalm of David.

1 I Wil praise the Lord with my whole heart: I wil speake of all thy maruerous workes.

2 I wil be glad, and reioyce in thee: I wil sing praise to thy Name, o moste high,

3 For that mine enemies are turned backe: they shal fall, and perish at thy presence:

4 For thou hast maintained my right & my cause: thou art set in the throne, and iudget right.

5 Thou hast rebuked the heathen: thou hast destroyed the wicked: thou hast put out their name for euer and euer.

6 O enemy, destructions are come to a perpetual end, and thou hast destroyed the cities: their memorial is perished with them.

7 But the Lord shal sit for euer: he hath prepared his throne for iudgement.

8 For he shal iudge the worlde in righteousness, & shal iudge the people with equitie.

9 The Lord also wil be a refuge for the poore, a refuge in due time, euen in affliction.

10 And they that knowe thy Name, wil trust in thee: for thou, Lord, hast not failed: they that seke thee.

11 Sing praises to the Lord, which dwelleth in Zion: shewe the people his workes.

12 For when he maketh inquisition for blood, he remembereth it, & forgetteth not the complaint of the poore.

13 Haue mercie vpon me, o Lord: consider my trouble, which I suffer of them that hate me, thou that liftest me vp from the gates of death:

14 That I maie shewe all thy praises within the gates of the daughter of Zion, & reioyce in thy saluacion.

15 The heathen are sunken downe in the pit, that they made in the net that they hid, is their fote taken.

16 The Lord is knowe by executing iudgement: the wicked is snared in the worke of his owne hands. Higgaion. Selah.

17 The wicked shal turne into hel, & all nations that forget God:

18 For the poore shal not be alwaie forgotten: the hope of the afflicted shal not perish for euer.

19 Vp Lord: let not man preuaile: let the heathen be iudged in thy sight.

20 Put them in feare, o Lord, that the heathen maie know that they are but men. Selah.

PSAL. X.

He complaineth of the fraude, rapine, tyrannie, and all kindes of wrong, which worldly men vse, assigning the cause thereof, that wicked men, being as it were drunken with worldly prosperitie, and therefore setting aparte all feare and reuerence towards God, thinke they may do all things without controuersie. 15 Therefore he calleth vpon God to send some remedie against these desperat euils. 16 And at length comforteth him selfe with hope of deliuerance.

1 Why standest thou farre of, o Lord, & hidest thee in due time, euen in affliction?

2 The wicked with pride doeth persecute the poore: let them be taken in the crafts that they haue imagined.

3 For the wicked hath made boast of his owne hearts desire, and the couetous blesseth him selfe: he contemneth the Lord.

4 The wicked is so proude that he seeketh not for God: he thinketh alwaies, There is no God.

5 His waies alwaie prosper: thy iudgements are hid about his sight: therefore defieth he all his enemies.

6 He saeth in his heart, I shal neuer be moued, nor be in danger.

7 His mouth is ful of cursing and disceite and fraude: vnder his tongue is mischief & iniquities.

8 He lieth in waite in the villages: in the secret places doeth he murder the innocent: his eyes are bent against the poore.

9 He lieth in wait secretly, euen as a lyon in his denne: he lieth in waite to spoile the poore: he doeth spoile the poore, when he draweth him into his net.

10 He croucheth & boweth: therefore heapes of the poore do fall by his might.

11 He hath said in his heart, God hath forgotten, he hideth awaie his face, & wil neuer see.

12 Arise, o Lord God: lift vp thine hand: forget not the poore.

13 Wherefore doeth the wicked contemne God? he saeth in his heart, Thou wilt not regard me.

14 Yet thou hast seene it: for thou beholdest mischief and wrong, that thou maiest take it into thine hands: the poore comitteth him selfe vnto thee: for thou art the helper of the fatherles.

15 Breake thou the arme of the wicked and malicious: searche his wickednes, & thou shalt finde none.

16 The Lord is King for euer and euer: the heathen are destroyed for the of his land.

17 Lord, thou hast heard the desire of the poore: thou preparest their heart: thou dost thine eare to them,

18 To iudge the fatherles and poore, that earthly man cause to feare no more.

^a Or, kinde of instrument, or instrument, or for the death of Labbin or Goliath. a God is not praised, except the whole glory be giuen to him alone.

^b Howsoeuer enemy seme for a time to preuaile, yet God preferreth the iust.

^c A derision of enemy, that mandereth nothing, but destruction: but the Lord wil deliuer his, & bring him into iudgement. ^d Or, right as Judge.

^e Our miseries are meanes to cause vs to see Gods present care ouer vs.

^f Though God reuengeth not suddenly the wrong done to his, yet he suffereth not the wicked vnpunished.

^g In the open assemblie of the Church for God overthroweth the wicked in their enterprises.

^h The mercie of God toward his sinners must be declared, & the fall of the wicked must alwaies be considered.

ⁱ Omnia in uerbo: God promisseth not to helpe vs before we haue felt the croffe.

^k Which they cannot learne without feare of thy iudgement.

^a So soon as we enter into affliction, we thinke God shulde helpe vs, but that is not alwaies his due time. ^b The wicked man reioyceth in his owne lust, he boastereth when he hath that he wolde: he braggeth of his wit & wealth, & blesseth himselfe, and thus blasphemeth the Lord.

^c Or, suffereth at. ^d Or, not be moued because he wil neuer be euil.

^e The euil shal not touch me, Isa 28, 15. or els he speaketh thus because he neuer felt euil. ^f He sheweth that wicked haue many meanes to hide their euelties, and therefore ought more to be feared.

^g By the hypocritie of them that haue auerted the poore are deuoured.

^h He calleth to God for helpe, because wickednes is so farre overgrown, & God must now helpe or neuer. ⁱ Therefore must nedes punish this their blasphemy.

^j To iudge betwene the right and the wrong.

^k For he hath viterly destroyed him.

^l The hypocrites, or such as liue not after Gods law, shal be destroyed.

^m God helpeth when man helpe ceaseth. ⁿ Or, destroy no more man vpon the earth.

The iudgment of the wicked. Pſalmes. All men are vniuft. 237 79/1224

PSAL. XI.

1 This pſalme containeth two partes . In the firſt Dauid ſheweth how harde afflites of tentacions he ſuſtained, & in how great anguiſh of minde he was , when Saül did perſecute him. 4 Then next he reioyeth that God ſet him ſuccour in his neceſſitie, declaring his iuſtice aſwel in gouerning the good, and the wicked men, as the whole worlde.

To him that excelleth. A Pſal. of Dauid.

IN the Lord put I my truſt: how ſay ye then to my ſoule, ^a Flee to your mountaine as a birde?

2 For lo, the wicked bend their bowe, and make readie their arrowes vpon the ſtring, that they may ſecretly ſhoote at thee, which are vpright in heart.

3 For the ^b fundaciõs are caſt downe: what liathe the ^c righteous dome?

4 The Lord is in his holie palace: ^d Lords throne is in the heauen: his eyes ^d wil conſider: his eye lids wil trye the children of men.

5 The Lord wil trye the righteous: but the wicked & him that loueth iniquitie, doeth his ſoule hate.

6 Vpon the wicked he ſhal raine ſnares, ^e fyre, and brimſtone, & ſto:mie temptit: *this is the ^f porcion of their cup.*

7 For the righteous Lord loueth righteousnes: his countenance doeth beholde ^g iuſt.

PSAL. XII.

The Prophet lamenting the miſerable eſtate of the people, and the decay of all good order, deſireth God ſpeedily to ſend ſuccour to his children. 7 The comforting him ſelf and others with the aſſurance of Gods helpe, he commendeth the conſtant veritie that God obſerueth in keeping his promiſes.

To him that excelleth vpon the eight tune. A Pſ. of Dauid.

HElpe Lord, for there is not ^a a godlie man left: for the faithful are failed from among the children of men.

2 They ſpeake decentfully euerie one with his neighbour, ^b flattering with their lippes, and ſpeake with a double heart.

3 The Lord cut of all flattering lippes, & the tongue that ſpeaketh proude things:

4 Which haue ſaid, ^c With our tongue wil we preuaile: our lippes are our owne: who is lord ouer vs?

5 Now for the oppreſſion of the nedie, & for the ſighes of the poore, I wil vp ſaith the Lord, and wil ^e ſet at libertie him, whom the wicked hathe ſnared.

6 The wordes of the Lord are pure wordes, as ^f ſiluer, tryed in a fornace of earth, fined ſeuẽ ſolde.

7 Thou wilt kepe ^g them, O Lord: thou wilt preferue him from this generaciõ for euer.

8 The wicked walke on euerie ſide: when they are exalted, ^h it is a ſhame for the ſonnes of men.

PSAL. XIII.

Dauid as it were overcome with ſundrie and newe

afflictions, fleeth to God as his onelie refuge. 3 And ſo at the length being encouraged through Gods promiſes, he conceiuethe moſte ſure confidence againſt the extreme horrors of death.

To him that excelleth. A Pſalme of Dauid.

How long wilt thou forget me, O Lord, for euer? how long wilt thou hyde thy face from me?

2 How long ſhal I take ^b counſel within my ſelf, *having wearines daiely in mine heart?* how long ſhal mine enemy be exalted a boue me?

3 Beholde, & heare me, O Lord my God: lighten mine eyes, that I ſlepe not in death:

4 Leſt mine enemy ſaie, I haue ^c preuailed againſt him: & they that afflict me, reioyce when I ſlide.

5 But I truſt in thy ^d mercie: mine heart ſhal reioyce in thy ſaluacion: I wil ſing to the Lord, becauſe he hathe ^e delt louingly with me.

PSAL. XIII.

He deſcribeth the peruerſe nature of men; which were ſo grown to licentiousnes, that God was brought to utter contempt. 7 For the which thing although he was greatly grieued, yet being perſuaded that God wolde ſend ſome preſent remedie, he comforteth him ſelf & others.

To him that excelleth. A Pſalme of Dauid.

The fool hath ſaid in his heart, ^a There is no God: they haue ^b corrupted, and done an abominable worke: there is none that doeth good.

2 The Lord looked downe from heauen vpon the children of men, to ſee if there were anie that wolde vnderſtand, and ſeke God.

3 All are gone out of the way: they are all corrupt: there is none that doeth good, no not one.

4 Do not all ^c workers of iniquitie knowe that they eat vp my people, as they eat bread? they call not vpon the Lord.

5 There they ſhal be taken with feare, becauſe God is in the generacion of the iuſt.

6 You haue made ^e a mocke at the counſel of the poore, becauſe the Lord is his truſt.

7 Oh giue ſaluacion vnto ^f Iſraël out of Zión: when the Lord turneth the captiuitie of his people, then Iaakõb ſhal reioyce, and Iſraël ſhal be glad.

PSAL. XV.

This Pſalme teacheth on what conditiõ God did chuſe the Iewes for his peculiar people, and wherefore he placed his Temple among them, which was to the intent that they by liuing vprightly and godly, might witneſſe that they were his ſpecial and holie people.

A Pſalme of Dauid.

Lord, who ſhal dwell in thy Tabernacle? who ſhal reſt in thine holie Mountayne?

^a This is the wicked counſel of his enemies to him & his coparions, to driue him from the hope of Gods pines

^b All hope of ſuccour is taken aſide
^c Yet am I innocent and my cauſe good.
^d Though all things in earth be out of order, yet God wil execute judgement from heauen

^e As in the deſtruction of Sodõm and Gomorrah
^f Which they ſhal drinke euen to the aregs, Ezek 33:3.

^g Which dare detende the trueth, & ſhew mercie to the oppreſſed
^h He meaneth ⁱ flatterers of the court, & hurt him more with their tongues than with their weapons

ⁱ They thinke the felues able to perſuade whatſoener they take in hand
^j The Lord is moued with the complaints of his, & deliuereth in the end from all dangers.

^k Becauſe the Lordes worde and promes is true & vchãgeable, he wil performe it & preferue the poore from this wicked generacion
^l That is, thine, though he were but one man
^m For theſe ſimples & godlie and mainteine the wicked.

^a He declarerh ^b his afflictions laſted a long time, & ^c his faith fauted not
^d Chãging my purpoſe as the ſickemã doeth his place.

^e Which might turne to Gods diſhonour, if he did not defend his.
^f The mercie of God is the cauſe of our ſaluacion
^g Both by the benefices paſt and by others to come.

Pſal 13.
^a He ſheweth that the cauſe of all wickednes is to forget God
^b There is nothing but diſorder & wickednes among them

^c Dauid here maketh comparison betwene the faithful and the reprobate; but S Paul ſpeaketh the ſame of all men naturally, Rom 3:10
^d Where they thinke themſelues moſte ſure

^e You mocke them that put their truſt in God

^f He prayeth for the whole Church, whom he is aſſured God wil deliuer: for none but he onely can do it.

First God requereth vprightnes of life, next dole wel to others, and thirdly truth and simplicitie in our wordes.

He that flattereth not the vngodlie in their wickednes.

To the hinderance of his neighbour.

Thar is, shal not be cast forth of the Church as hypocrites.

Or, a covetise cane.

He sheweth that we can not call vpon God, except we trust in hi

Though we ca not enriche God, yet we must bestowe Gods gifts to the vse of his children

As grief of conscience & miserable destruction.

He wolde rather by our wardes professio nor in heart nor in mouth cofess to their idolatries

Wherewith my porcion is measured

God teacheth me continually by secret inspiracio

The faithfull are sure to persevere to the end

That is, I rejoyce boche in bodie & in soule

This is chiefly ment of Christ, by whose resurrection all his members have immortalitie

Where God fauoreth, there is persefelicite.

My righte cause.

2 He that walketh vprightly and worketh righteousnes, and speaketh the truth in his heart.

3 He that sclandreth not with his tongue, nor doeth euil to his neighbour, nor receiue a false reporte against his neighbour.

4 In whose eyes a vile persone is cōtemned, but he honoreth them that feare the Lord: he that sweareth to his owne hunderance and changeth not.

5 He that giueth not his money vnto vsurie, nor taketh rewarde against the innocent: he that doeth these things, shall neuer be moued.

PSAL. XVI.

1 David prayeth to God for succour not for his workes, but for his faiths sake, 4 Protesting that he hateth all idolatrie, taking God onelie for his comfort and felicitie. 8 Who suffreth his to lacke nothing.

Michtam of David.

1 P Reserue me, o God: for in thee do I trust.

2 O my soule, thou hast said vnto the Lord, Thou art my Lord: my welding extendeth not to thee,

3 But to the Saints that are in the earth, and to the excellent: all my delite is in them.

4 The sorowes of them, that offer to another god, shal be multiplied: their offerings of blood wil I not offer, nether make mencion of their names with my lippes.

5 The Lord is the porcion of mine inheritance and of my cup: thou shalt mainteine my lot.

6 The lines are fallen vnto me in pleasant places: yea, I haue a faire heritage.

7 I wil praise the Lord, who hath giuen me counsel: my reins also teache me in the nights.

8 I haue set the Lord alwayes before me: for he is at my right hand: therefore I shall not slide.

9 Wherefore mine heart is glad and my tongue reioyce: my flesh also doeth rest in hope.

10 For thou wilt not leaue my soule in the graue: nether wilt thou suffer thine holie one to se corruption.

11 Thou wilt shewe me the path of life: in thy presence is the fulnes of ioye: and at thy right hand there are pleasures for euermore.

PSAL. XVII.

1 Here he complaineth to God of the cruel pride and arrogancie of his enemies, who wronged him, and the rest of his enemies, who wronged him, and the rest of his enemies, who wronged him.

The prayer of David.

1 H Eare the right, o Lord, consider my crye: hearken vnto my prayer of lips

vnfained.

2 Let my sentence come forth from thy presence, & let thine eyes beholde equitie.

3 Thou hast proued & visited mine heart in the night: thou hast tryed me, & foundest nothing: for I was purposed that my mouth shulde not offend.

4 Concerning the workes of men, by the wordes of thy lippes I kept me from the paths of the cruel man.

5 Stay my steps in thy paths, that my fete do not slide.

6 I haue called vpon thee: surely thou wilt heare me, o God: incline thine care to me, & hearken vnto my wordes.

7 Shewe thy maruelous mercies, thou that art the Sauour of them that trust in thee, from suche as resist thy right hand.

8 Kepe me as the apple of the eye: hide me vnder the shadow of thy wings,

9 From the wicked that oppresse me, from mine enemies, which compass me rounde about for my soule.

10 They are inclosed in their owne fatt, and they haue spoken proudly with their mouth.

11 They haue compassed vs now in our steps: they haue set their eyes to bring downe to the grounde:

12 Like as a lyon that is greedie of praye, & as it were a lyons whelp loking in secret places.

13 Vp Lord, disappoint him: cast him downe: deliuer my soule from the wicked with thy sworde,

14 Fiō men by thine hand, o Lord, from men of the worlde, who haue their porcion in this life, whose belies thou fillest with thine hid treasure: their childre haue ynough, and leaue the rest of their substance for their children.

15 But I wil beholde thy face in righteoufnes, & when I awake, I shall be satisfied with thine image.

PSAL. XVIII.

1 This Psalme is the first beginning of his gratulacion, and thankesgiving in the entring into his kingdome, wherein he extollet & praiseth moste highly the maruelous mercies and grace of God, who hath thus preserved and defended him. 32 Also he setteth furthe the image of Christs kingdome, that the faithfull may be assured that Christ shal alwayes conquer & ouercome by the unspeakable power of his Father, though all the whole worlde shulde strue thereagainst.

1 To him that excelleth. A Psalme of David the seruant of the Lord, which spake vnto the Lord the wordes of this songe (in the day that the Lord deliuered him from the hand of all his enemies, & from the hand of Saül) and said,

1 I Wil loue thee deely, o Lord my strength.

2 The Lord is my rocke, and my fortress, and

The vengeance that I shall shewe against mine enemies.

When thy Spirit examined my conscience

I was innocent towards mine enemy bothe in dede and thought.

Though the wicked prouoked me to do euil for euil, yet thy worde kept me backe

He was assured that God would not refuse his request

For all rebell against thee, & trouble thy Church.

For their crueltie can not be satisfied but with my death

They are puffed vp with pride, as the stomake that is chafed with fat

Stop his rage

Or, which is thy sworde

By thine heauenlie power

And whose tyrannie hath he ligendured

And sele not the smart that Gods children oft times do

This is y ful felicitie, comforting against all afflictions, to haue the face of God & fauorable countenance opened vnto vs

And am deliuered out of my great troubles

Sam. 22, 1. He vseth this denegatio of names, to shewe y as the wicked haue many meanes to hurt, so God hath many waies to helpe

and he that deliuereth me, my God & my strength: in him wil I trust, my shield, the horne also of my saluaciō, & my refuge.

b For none can obtrude their requests of God, & soyne not his glorie with their petition
c He speaketh of the dangers and malice of his enemies, from the which God had deliuered him
d Or, considerantes.

3 I wil call vpon the Lord, which is worthy to be praised: so shal I be safe from mine enemies.

4 The sorowes of death compassed me, and the floods of wickednes made me afraied.

5 The sorowes of the graue haue cōpassed me about: the snares of death ouertoke me.

6 But in my trouble did I call vpon the Lord, and cryed vnto my God: he heard my voyce out of his Temple, and my crye did come before him, *euē* into his eares.

d A description of the wrath of God against his enemies after he had heard his prayers
e He sheweth how horrible Gods iudgements shal be to the wicked
f Darknes signifieth the wrath of God, as the bright light signifieth Gods fauour
g This is described at large Psal 104
h As a King angry with y people, wil not stiew him self vnto them
i Hundred, lightnes, and haile
k His lightnings

7 Then the earth trembled, and quaked: the fundacions also of the mountaines moued and shoke, because he was angry.

8 Smoke went out at his nostrils, and a consuming fyre out of his mouth: coles were kindled therat.

9 He bowed the heauens also and came downe, and darkened vnder his fete.

10 And he rode vpon Cherub and did flie, and he came flying vpon the wings of the winde.

11 He made darkenes his secret place, & his pavilion rounde about him, *euē* darkenes of waters, and cloudes of the aire.

12 At the brightnes of his presence his cloudes passed, haile stones & coles of fyre.

13 The Lord also thundered in the heauen, and the Highest gaue his voyce, haile stones and coles of fyre.

14 Then he sent out his arrowes & scattered them, and he increased lightninges and destroyed them.

15 And the chanelles of waters were sene, and the fundacions of the worlde were discovered at thy rebuking, O Lord, at the blasting of the breath of thy nostrils.

16 He hath sent downe from aboue and taken me: he hath drawn me out of many waters.

17 He hath deliuered me from my strong enemy, and from them which hate me: for they were to strong for me.

18 They preuented me in the daye of my calamitie: but the Lord was my stay.

19 He broght me forth also into a large place: he deliuered me because he fauoured me.

20 The Lord rewarded me according to my righteousnes: according to the purenes of mine hands he recompensed me:

21 Because I kept the wayes of the Lord, & did not wickedly against my God.

22 For all his Lawes were before me, and I did not cast away his commandements from me.

23 I was vpright also with him, & haue kept me from my wickednes.

l That is, the depe bottoms were sene, whē the red sea was divided
m Out of fundric, and great dangers
n Thou, Saule
o Therefore God sent me succour
p The cause of Gods deliuerance is his onelie fauour & loue to vs
q Dauid was sure of his righteous cause and good behauiour toward Saul & his enemies, & therefore was assured of Gods fauour & deliuerance.
r For all his dangers he exercised him self in the Law of God
s In other game place to their wicked venturations, nor so mine owne afflictions.

24 Therefore y Lord rewarded me according to my righteousnes, & according to the purenes of mine hands in his sight.

25 With the godlie thou wilt shewe thy self godlie: with the vpright mā thou wilt shewe thy self vpright.

26 With the pure thou wilt shewe thy self pure, & with the frowarde thou wilt shewe thy self froward.

27 Thus thou wilt saue the poore people, & wilt cast downe the proude lokes.

28 Surely thou wilt light my candel: the Lord my God will lighten my darkenes.

29 For by thee I haue broken through an hoste, and by my God I haue leaped ouer a wall.

30 The waye of God is vncorrupt: the worde of the Lord is tryed in the fyre: he is a shield to all that trust in him.

31 For who is God besides the Lord? and who is mightie saue our God?

32 God girdeth me with strength, and maketh my waye vpright.

33 He maketh my fete like hindes fete, and setteth me vpon mine high places.

34 He teacheth mine hands to fight: so that a bowe of brasse is broken with mine armes.

35 Thou hast also giue me y shield of thy saluacion, and thy right hand hath stayed me, and thy louing kindenes hath caused me to increase.

36 Thou hast enlarged my steppes vnder me, and mine heles haue not slied.

37 I haue pursued mine enemies, and taken them, and haue not turned againe til they had consumed them.

38 I haue wounded the, that they were not able to rise: they are fallen vnder my fete.

39 For thou hast girded me with strength to battel them; that rose against me, thou hast subdued vnder me.

40 And thou hast giuen me the neckes of mine enemies, that I might destroye them that hate me.

41 They cryed, but there was none to saue them, *euē* vnto the Lord, but he answered them not.

42 Then I did beate them smale as the dust before the winde: I did tread them flat as the claye in the stretes.

43 Thou hast deliuered me from the contentions of the people: thou hast made me the head of the heathen: a people, whom I haue not knowne, shal serue me.

44 As sone as they heare, they shal obey me: the strangers shal be in subiection to me.

45 Strangers shal shrinke away, & feare in their priuie chambers.

46 Let the Lord liue, and blessed be my strength, and the God of my saluacion be exalted.

r Here he speaketh of God according to our capacity, who sheweth mercie to his & punisheth the wicked, as is said 109, Leuit 26, 21.

u When their sone is come to the ful measure

x He attributeth it to God that he hath the victorie in y field, & also destroyed the cities of his enemies.

y Be the dangers neuer so mane or great, yet Gods promes must take effect

z He giueth good success to all mine enterprises

a As towres and fortes, whē he took out of the hands of Gods enemies.

b To defend me frō dangers

c He attributeth the beginning, continuance & increase in wēlding onely to Gods fauour

d Dauid declarereth that he did nothing besides his vocation, but was stirred vp by Gods Spirit to execute his iudgements

e Thou hast giue the into mine hands to be slaine

f That that reuice & crye of the afflicted, God wil also reuice them, whē they crye for helpe: for the cause of feare cause those hypoocrites to crye

g Which dwell round about me

h The kingdom of Christ is Dauids kingdom prehered: who by y preaching of his worde bringeth all to his subiection.

i Or, iye: signifying a subiection constrained & not voluntarie

k Feare shal cause them to be afrated & come forth of their secret holes & holden to safe parables

47 It is God that giueth me power to auēge me, and subdueth the people vnder me.

48 O my deliuerer from mine enemies, euen thou hast set me vp from them, that rose against me: thou hast deliuered me from the ¹ cruel man.

49 Therefore ^m I wil praise thee, o Lord, among the nations, and wil sing vnto thy Name.

50 Great deliuerances giueth he vnto his King, & sheweth mercie to his anointed, euen to Dauid, and to his ^a fede for euer.

PSAL. XIX.

To the intent he might moue the faithful to a deeper consideration of Gods glorie, he setteth before their eyes the moste exquisite workmanship of the heauens with their proportions, and ornaments: ³ And afterward calleth the to the Law, wherein God hath reueiled him self more familiarly to his chosen people. The which peculiar grace by commending the Law he setteth forth the more at large.

To him that excelleth. A Psalm of Dauid.

THe ^a heauens declare the glorie of God, and the firmament sheweth the worke of his hands.

² Daie vnto daie vttereth the same, and night vnto night teacheth knowledge.

³ There is no speache nor ^c language, where their voyce is not heard.

⁴ Their ^d line is gone forth through all the earth, and their wordes into the ends of the worlde: in them hath he set a tabernacle for the sunne.

⁵ Which commeth forth as a bridegrome out of his ^e chambre, and reioyceth like a mightie man to runne his race.

⁶ His going out is from the end of the heauen, and his compass is vnto the ends of the same, & none is hid from the heate thereof.

⁷ The ^f Law of the Lord is perfite, conuerting the soule: the testimonie of the Lord is sure, and giueth wisdom vnto the simple.

⁸ The statutes of the Lord are right and reioyce the heart: the commandement of the Lord is pure, and giueth light vnto the eyes.

⁹ The feare of the Lord is cleane, and indureth for euer: the iudgements of the Lord are ^g truth: they are righteous ^h all together,

¹⁰ And more to be ⁱ desired then golde, yea, then muche fine golde: sweter also the honie and the honie combe.

¹¹ Moreouer by them is thy seruant made circumspect, & in keeping of them there is great ^k reward.

¹² Who can vnderstand his ^l fautes: cleanse me from secret *fautes*.

¹³ Kepe thy seruant also from ^m presumption, For God accepteth our indeuour, though it be farre vnperfite. I thinke there is no reward of duette, but of Grace: for where sinne is, there death is the reward.

ⁿ Which are done purposely and of malice.

teous finnes: let them not reigne ouer me: so shal I be vpright, and made cleane from muche wickednes.

14 Let the wordes of my mouth, and the ^o meditation of mine heart be acceptable in thy sight, o Lord, my strength, and my remeder.

PSAL. XX.

A prayer of the people vnto God, that it wolde please him to heare their King & rescue his sacrifice, which he offred before he went to battel against the Ammonites.

To him that excelleth. A Psalm of Dauid.

THe ^a Lord heare thee in the daye of trouble: the ^b Name of the God of Iaakob defende thee:

² Send thee helpe from the Sanctuarie, and strengthen thee out of Zion.

³ Let him remember all thine offrings, and ^c turne thy burnt offrings into ashes. Selah:

⁴ And grante thee according to thine heart, and fulfil all thy purpose:

⁵ That we may reioyce in thy ^d saluacion, and set vp the banner in the Name of our God, when the Lord shal performe all thy petitions.

⁶ Now ^e know I that the Lord wil helpe his anointed, and wil heare him from his ^f Sanctuarie, by the mightie helpe of his right hand.

⁷ Some trust in chariots, and some in horses: but we wil remember the Name of the Lord our God.

⁸ They are broght downe and fallen, but we are risen, and stande vpright.

⁹ Saue Lord: ^h let the King heare vs in the day that we call.

PSAL. XXI.

Dauid in the persone of the people praeseth God for the victorie, attributing it to God, and not to the strength of man. Wherein the holie Ghost directeth the faithful to Christ, who is the perfection of this kingdome.

To him that excelleth. A Psalm of Dauid.

THe King shal ^a reioyce in thy strength, o Lord: yea, how greatly shal he reioyce in thy saluacion!

² Thou hast giuen him his hearts desire, & hast not denied him the request of his lips. Selah.

³ For thou ^b didest preuent him with liberal blessings, & didest set a crowne of pure golde vpon his head.

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

⁵ His glorie is great in thy saluacion: dignitie and honour hast thou layed vpon him.

⁶ For thou hast set him as ^d blessings for euer: thou hast made him glad with the roye of thy countenance.

⁷ Because the King trusteth in the Lord, and in the mercie of the most High, he shal not slide.

⁸ His hand shal finde out all thine ene-

ⁿ If thou suppress my wicked affections by thine holie Spirit. ^o That I may obey thee in thought, worde and dede.

^a Hereby Kings are also admonished to call to God in their affaires. ^b The vertuous power & grace of God.

^c In token that these are acceptable vnto him.

^d Granted to the King, in whole wealth our felicitie standeth.

^e The Church feeleth that God hath heard their petition.

^f As by the visible Sanctuarie Gods familiaritie appeared toward his people, so by the heauenlie is ment his power & maiestie.

^g The worldlings that put not their onely trust in God.

^h Let the King be able to deliuer vs by thy strength, when we see vnto him for succour.

^a Whē he shal overcome his enemies and so be assured of his vocacion.

^b Thou declaredst thy liberal fauour toward him before he prayed.

^c Dauid did not onely obteine life, but also assurance that his posteritie shoulde reigne for euer.

^d Thou hast made him thy blessings to others, & a perpetual example of thy fauour for euer.

^e Here he describeth the power of Christs kingdome against the enemies thereof.

That is, Saul, who of malice persecuted him. This propheticke apperaineth to the kingdom of Christ, and vocation of the Gentiles, as Rom. 15. 9. This did not properly apperaine to Salomon, but to Iesus Christ.

^a He reprocheth vnto mā his ingratitude, seeing heauen is which are dumme creatures, set forth the Gods glorie.

^b The continual successe of the daye & the night is sufficient to declare Gods power and goodnes.

^c The heauens are a scholemaster to all nations, be they neuer so barbarous.

^d The heauens are as a line of great capital letters to shewe vnto vs Gods glorie.

^e Or, vaile. The manner was that the bride and bridegrome shuld stand vnder a vaile together, & after come forth the great solemnitie and reioycing of y assemblye.

^f Though the creatures can see, yet this ought to be sufficient to lead vs vnto him.

^g So that all mā's inuention and intentions are lies.

^h Euerie one without exception.

ⁱ Except Gods worde be esteemed about all worldlie things, it is contained.

^k For God accepteth our indeuour, though it be farre vnperfite.

^l I thinke there is no reward of duette, but of Grace: for where sinne is, there death is the reward.

^m Which are done purposely and of malice.

mies, and thy right hand shal finde out the that hate thee.

9 Thou shalt make them like a fyrie ouen in time of thine angre : the Lord shal destroy them in his f wrath, and the fyer shal deuoure them.

10 Their frute shalt thou destroy from the earth, and their sede from the children of men.

11 For they e intended euil against thee, and imaged mischief, but they shal not preuaile.

12 Therefore shalt thou put them h aparte, & the strings of thy bowe shalt thou make ready against their faces.

13 Be thou exalted, o Lord, in thy strenght: so wil we sing and praise thy power.

PSAL. XXII.

Dauid complained because he was broght into suche extremities that he was past all hope, but after he had rehearsed the sorowes & griefs, wherewith he was vexed, he recouereth him self fro the bottomles pit of temptations and groweth in hope. And here vnder his owne persone he setteth forthe the figure of Christ, whome he did foresee by the Spirit of prophecie, that he shoulde maruelously & strangely be deserted, & abased, before his Father shoulde raise & exalte him againe

To him that excelleth vpon Auēie: h Hafshā-hai. A Psalme of Dauid.

MY God, my God, why hast thou forsaken me, & at so farre from mine health, and from the wordes of my roaring?

O my God, I crye by daie, but thou hearest not, & by night, but haue no audiēce.

But thou art holie, and doest inhabite the praises of Israēl.

Our fathers trusted in thee: they trusted, and thou didest deliuer them.

They called vpon thee, and were deliuered: they trusted in thee, and were not confounded.

But I am a worme, & not a man: a shame of men, and the contēpt of the people.

All they that see me, haue me in derision: they make a mowe & nod the head, saying,

He trusted in the Lord, let him deliuer him: let him saue him, seig he loueth him.

But y didest drawe me out of the wombe: thou gauest me hope, euen at my mothers breasts.

I was cast vpon thee, euen from the wombe: thou art my God from my mothers belly.

Be not farre from me, because trouble is nere: for there is none to helpe me.

Manye yong bulles haue compassed me: mightie bulles of Bashān haue closed me about.

They gape vpon me with their mouthes, as a ramping and roaring lion.

I am like water powred out, and all He meaneth, that his enemies were so fat, proude and cruel, that they were rather beasts then men. Before, he spake of the occulcie of his enemies, and now he declareth the inwarde griefs of y minde, so that Christ was tormented, both in soule and bodie.

my bones are out of ioynt: mine heart is like waxe: it is molten in the middes of my bowels.

My strenght is dried vp like a potsheard, and my tongue cleueth to my iawes, and y haft broght me into the dust of death.

For dogges haue compassed me, & the assemblie of the wicked haue inclosed me: they k perced mine hands and my fete.

I maie tel all my bones: yet thei beholde, and loke vpon me.

They parte my garments among them, and cast lottes vpon my vesture.

But be not thou faile of, o Lord, my strenght: hasten to helpe me.

Deliuere my soule from the power of the dog: desolate soule from the power of the dog.

Saue me from the lions mouth, and answer me in sauing me from the hornes of the vnicornes.

I wil declare thy Name vnto my brethren: in the middes of the Congregaciō wil I praise thee, saying,

Praise the Lord, ye that feare him: magnifie ye him, all the sede of Iaakob, & feare ye him, all the sede of Israēl.

For he hathe not despised nor abhorred y affliction of the poore: nether hathe he hid his face from him, but when he called vnto him, he heard.

My praise shalbe of thee in the great Congregation: my P vows wil I performe before them that feare him.

The poore shal eat and be satisfied: thei that seke after the Lord, shal praise him: your heart shal liue for euer.

All the ends of the worlde shal remember them selues, and turne to the Lord: and all the kinreds of the nations shal worship before thee.

For the kingdome is the Lords, and he ruleth among the nations.

All they that be fat in the earth, shal eat and worship: all they that go downe into the dust, shal bowe before him, euen he that can not quicken his owne soule.

Thei sede shal serue him: it shalbe counted vnto the Lord for a generation.

Thei shal come, & shal declare his righteousnes vnto a people that shal be borne, because he hathe done it.

PSAL. XXIII.

Because the Prophet had proued the great mercies of God at diuerse times, and so sundrie maners, he gathereth a certeine assurance, fully perswading him self that God wil continue the verie same goodnes towards him for euer.

A Psalme of Dauid.

The Lord is my shepherd, I shal not want.

He maketh me to rest in grene pasture, & leadeth me by the still waters.

He brestoreth my soule, & leadeth me in Oo.iii.

f This teacheth vs patiently to endure the crosse til God destroye the aduersarie

g Thei saied as it were their nexts to make Gods power to giue place to their wicked euertripes

h As a marke to shote at i Mauteine chy Church against thine aduersaries. y we may haue ample occasio to praise thy Name.

Or, she hinde of the morning & she is the name of some certaine song

a Here appeareth that horrible confict, which he sustained betwene his faith & desperation

b Being tormented with extreme anguish

c Or, cease us. e He meaneth the place of praising, euen the Tabernacle: or els it is so called, because he gaue y people continually occasio to praise him d And seming moste miserable of all creatures, & was mee of Christ And herein appeareth the vspeakable loue of God toward man, that he wold thus abase his Sonne for our sakes

Matt 27.43. e Euen fro my birth thou hast giuen me occasion to trust in thee f For except Gods prouidence preserve y infants, they shoulde perish

g thousand times in the mothers wombe h He meaneth, that his enemies were so fat, proude and cruel, that they were rather beasts then men

i Thou hast freed me to be without all hope of life.

k Thus Dauid complaineth as though he were nailed by his enemies both hands & fete: but this was accomplished in Christ

l My life is solitarie, left alone & forsaken of all, Psal. 35.17. & 25.16. m Christ is deliuered w amore mightie deliuerance by ouercomming death, then if he had not tasted death at all

Ebr. 2.12.

n He promisseth to exhort the Church y thei by his example might praise y Lord o The poore afflicted are comforted by this exaple of Dauid, or Christ. p Which were sacrifices of thankesgiving, which they offered by Gods commandement when they were deliuered out of any great danger.

q He doeth allude still to the sacrifice r Though y poore be first named, as ver 26, yet y weiches are not separated fro the grace of Christs kingdome.

s In whome there is no hope that he shal recouer life: so nether poore nor riche, quicke nor dead shalbe rescued from his kingdome

t Meaning the posteritie, w the Lord keepeth as a sede to the Church to continue his praise among men

u That is, God hathe fulfilled his promes.

ezek. 34.23. ioh 10.11

1 pet 2.25. a He hathe care ouer me & ministrerth vnto me all things b He comforterth or refresheth me

c Plaine, or
d freight waxes.
d Though he
were in danger
of death, as
shepe that wil
dretch in the
darke valley
without his
shepherd.
e Albeit his
enemies fought
to destroy him,
yet God deli-
uereth him, &
dealeth moſte
liberally with
him in despite
of them
f As was the
maner of gre-
at feastes.
g He setteth
not his felicitie
in the plea-
ſures of this
worlde, but in
the feare & ſer-
uice of God.

Deu. 10. 14.
Job. 28. 25.
1 Cor. 10. 27.
a He noteth
two things: the
one that the
earth to mane
iudgement ſe-
meth aboute
the waters: &
next, that God
miraculouſly
preferreth the
earth, that is
not drown-
ed with the
waters, which
naturally are
about it
b Though cir-
cuſiſion ſepa-
rate the carnal
ſede of Iaa-
kób from the
Gẽtills, yet he
ſeeketh God,
is the true Iaa-
kób & the ver-
ue Iſraelite
c David deſi-
reth the buy-
ding vpon the
Tẽple, where-
in the glorie
of God ſhalde
appare, and
vnder the ſig-
no of this Tẽ-
ple he alſo
prayeth for
ſpirituall Tẽ-
ple, which is
eternall, becau-
ſe of the pro-
mes which was
made to the
Tẽple: as is writ-
te, Pſal 132. 14.

a I put not
my truſt in
manie worldlie
thing
b That thou
wilt take a-
waie mine ene-
mies, which
are thy rods.

the paths of righteouſnes for his Na-
mes ſake.
4 Yea, though I ſhulde walke through the
valley of the ſhadow of death, I wil feare
no euil: for thou art with me: thy rod and
thy ſtaffe, they comfort me.
5 Thou doeſt prepare a table before me
in the ſight of mine aduerſaries: thou doeſt
anoint mine head with oyle, and my
cup runneth ouer.
6 Douteles kindenes, & mercie ſhal follow
me all the dayes of my life, and I ſhal re-
maine a long ſeaſon in the houſe of the
Lord.

PSAL. XXIII.

*Albeit the Lord God hath made and gouerneth all the
worlde, yet towards his choſen people his gracious good-
nes doeth moſte abundantly appeare, in that among the
he wil haue his dwelling place. Which though it was ap-
pointed among the children of Abraham, yet onely they
do entre aright into the Sanctuary, which are the true
worſhipers of God, purged from the ſinful ſilth of
the worlde. Finally he magnifieth Gods grace for the
buyding of the Temple, to the end he might ſtirre vp
all the faithfull to the true ſeruice of God.*

A Pſalme of David.

1 The earth is the Lords, and all that
therein is: the worlde and they that
dwell therein.
2 For he hath founded it vpon the ſeaſ:
and eſtabliſhed it vpon the floods.
3 Who ſhal aſcende into the mountaine of
the Lord? and who ſhal ſtand in his holie
place?
4 Euen he that hath innocẽt hãds, & a pure
heart: which hath not liſt vp his minde
vnto vanitie, nor ſworne deceitfully.
5 He ſhal receiue a bleſſing frõ the Lord, &
righteousnes frõ the God of his ſaluaciõ.
6 This is the generation of them that
ſeke him, of them that ſeke thy face, this is
Iaakób. Sclah.
7 Lift vp your heades ye gates, and be ye
liſt vp ye euerlaſting dores, and the King
of glorie ſhal come in.
8 Who is this King of glorie? the Lord,
ſtrong and mightie, euen the Lord mightie
in battel.
9 Lift vp your heades, ye gates, and liſt vp
your ſelues, ye euerlaſting dores, & the King
of glorie ſhal come in.
10 Who is this King of glorie? the Lord of
hoſtes, he is the King of glorie. Sclah.

PSAL. XXV.

*The Prophet touched with the conſideration of his ſin-
nes, and alſo grieued with the cruel malice of his ene-
mies, Prayeth to God moſte ſeruently to haue his
ſinnes forgiven. Specially ſuche as he had commiſ-
ſed in his youth He becometh euerie verſe according to
the Hebrew letters two or three excepts.*

A Pſalme of David.

Vnto thee, O Lord, liſt I vp my
ſoule.
2 My God, I truſt in thee: let me not be

confounded: let not mine enemies reioyce
ouer me.

3 * So all that hope in thee, ſhal not be aſha-
med: but let them be confounded, that tráſ-
grefſe without cauſe.
4 * Shew me thy waies, O Lord, & teache
me thy paths.
5 Lead me forth in thy trueth, and teache
me: for thou art the God of my ſaluacion:
in thee do I truſt all the daie.
6 Remember, O Lord, thy tender mercies,
and thy louing kindenes: for they haue be-
ne for euer.
7 Remember not the ſinnes of my youth,
nor my rebellions, but according to thy
kindenes remember thou me, euen for thy
goodnes ſake, O Lord.
8 Gracious and righteous is the Lord: there-
fore wil he teache ſinners in the waie.
9 Them that be meke, wil he guide in iud-
gement; and teache the humble his waie.
10 All the paths of the Lord are mercie &
trueth vnto ſuch as kepe his couenant and
his teſtimonies.
11 For thy Names ſake, O Lord, be merci-
ful vnto mine iniquitie, for it is great.
12 What man is he that feareth the Lord?
him wil he teache the waie that he ſhal
take.
13 His ſoule ſhal dwell at eaſe, and his ſede
ſhal inherite the land.
14 The ſecret of the Lord is reueiled to
them, that feare him: and his counſail to
giue them vnderſtanding.
15 Mine eyes are euer toward the Lord: for
he wil bring my ſete out of the net.
16 Turne thy face vnto me, and haue mer-
cie vpon me: for I am deſolate and poore.
17 The ſorrowes of mine heart are enlarg-
ed: drawe me out of my troubles.
18 Loke vpon mine affliction & my trauel,
and forgieue all my ſinnes.
19 Beholde mine enemies, for they are ma-
ny, and they hate me with cruel hatred.
20 Kepe my ſoule, & deliuer me: let me not
be confounded, for I truſt in thee.
21 Let mine vprightnes and equitie pre-
ſerue me: for mine hope is in thee.
22 Deliuer Iſrael, O God, out of all his trou-
bles.

PSAL. XXVI.

*David oppreſſed with many iniuries, finding no helpe
in the worlde, calleth for aide from God: & aſſured of
his integritie toward Saül, deſireth God to be his iudge,
& to defend his innocencie & finally he maketh mentiõ
of his ſacrifice, which he wil offer for his deliverance,
& deſireth to be in the companie of the faithfull in the Cõ-
gregaciõ of God, whẽ he was baniſhed by Saül, promi-
ſing integritie of life, & open praifes & thankſgiving.*

A Pſalme of David.

Iudge me, O Lord, for I haue walked in
mine innocencie: my truſt hath bene
alſo in the Lord: therefore ſhal I not ſlide.
2 Proue me, O Lord, and trye me: examine
my

Iſa. 28. 26.
Rome 10. 11.
c Reueine me in
the faith of thy
promes, that I
ſwerne not on
any ſide.
d Conſtantly,
and againſt all
tentations
e He confeſ-
ſeth his mani-
foulde ſinnes
were the cauſe
of that his en-
emies did
thus perſe-
cute hi, deſiring
that the cauſe
of the euil
may be taken
away, to the
intent, that
effe may cea-
ſe
f That is, call
them to repen-
tance:
g He wil go-
uerne & conſole
them that are
truelly humbled
for their ſin-
nes
h And for no-
one other re-
ſpect:
i Meaning, the
number is ve-
ry ſmall
k He wil di-
rect ſuch
his Spirit to
followe the
right waie
l He ſhal prof-
per bothe in
ſpirituall and
corporal things
m His counſel
contained in
his worde,
whereby he de-
clareth that he
is the protector
of the faith-
full
n My grief is
increaſed be-
cauſe of mine
enemies cruel-
tie
o The greater
that his tribu-
tions were, &
the more that
his enemies
increaſed, the
more nere felt
he Gods helpe
p For as mu-
che as I haue
behaued my
ſelfe vpright-
ly toward mi-
ne enemies,
let them kno-
we that thou
art the defen-
der of my iuſt
cauſe.
2 He ſeeth to
God to be the
Iudge of his
iuſt cauſe, ſeig
there is no e-
quitie among
men.

b My very affections & inward motions; of the heart c He sheweth what stayed him, y he did not recopence euil for euil d He declareth that they can not walke in simplicitie before God, that deliue in the companie of y vngodlie e I wil serue thee w a pure affection, and with the godlie char sacrificie vnto thee. f Destroye me not in y ouerthrowe of the wicked. g Whose cruel hands do execute the malicious deuises of their hearts h I am preferred from mine enemies by y power of God, and therefore wil praise him openly.

my b reines, and mine heart. For thy c louing kundenes is before mine eyes: therefore haue I walked in thy truth. I haue not d hanted with vaine perfones, nether kept copanie with the dissemblers. I haue hated the assemblie of the euil, & haue not companied with the wicked. I wil e wash mine hands in innocencie, & Lord, and compasse thine altar, That I maie declare with the voice of thankesgiuing, and set forthe all thy wonderous workes. O Lord, I haue loued the habitation of thine house, and the place whete thine honour dwelleth. Gather not my soule with the sinners, nor my life with the bloodie men: In whose hands is wickednes, and their right hand is ful of bribes. But I wil walke in mine innocencie: redeme me therefore, and be merciful vnto me. My fote standeth in h vprightnes: I wil praise thee, o Lord, in the Congregacions.

PSAL. XXVII.

Dauid maketh this psalme being deliuered from great perils, as appeareth by the praises and thankesgiuing annexed: 6 Wherin we may see the constant faith of Dauid against the assaults of all his enemies. 7 And also the end wherefore he desireth to liue and to be deliue red, onely to worship God in his Congregation.

A Psalme of Dauid.

a Because he was assured of good successe in all his dangers, and that his saluation was surely laid vp i God, he feared not the tyrante of his enemies b That God wil deliuer me, & giue my faith y victorie c The iofie of countrie, wife & all worldly commodities greue me not in respect of this one thig, that I may not praise thy Name in the mid des of the Congregation

The Lord is my a light and my saluation, whome shal I feare: the Lord is the strength of my life, of whome shal I be afraid? When the wicked, euen mine enemies and my fogs came vpon me to eat vp my flesh they stumbled and fel. Though an hoste pitched against me, mine heart shulde not be afraid: though warre be raised against me, I wil trust in b this. c One thing haue I desired of the Lord, that I wil require, euen that I may dwel in the house of the Lord all the dayes of my life, to beholde the beautie of the Lord, & to visite his Temple. For in the time of trouble he shal hide me in his Tabernacie: in the secret place of his pavilion shal he hide me, & set me vp vpon a rocke. d And now shal he lift vp mine head aboue mine enemies round about me: therefore wil I offer in his Tabernacle sacrifices of ioye: I wil sing and praise the Lord.

d Dauid assured him selfe by the Spirit of prophetic that he shulde overcome his enemies and serue God in his Tabernacle.

Hearken vnto my voice, o Lord, when I crye: haue mercie also vpon me and heare me. When thou saide st, e Seke ye my face, mine heart answered vnto thee, O Lord, I wil seke thy face. Hide not therefore thy face from me, nor cast thy seruant awaie in displeasure: thou hast bene my succour: leaue me not, ne-

e He grounded vpo Gods promes & sheweth that he is most willing to obey his commandment.

ther forsake me, o God of my saluation. Though my father and my mother shulde forsake me, yet the Lord wil gather me vp. Teache me thy waie, o Lord, and leade me in a right path, because of mine enemies. Giue me not vnto the lust of mine aduersaries: for there are false witnesses rise vp against me, & suche as speake cruelly. I shulde haue faunted, except I had beleued to see the goodnes of the b Lord in the land of the liuing. Hope in the Lord: be strong, & he shal comfort thine heart, & trust in the Lord.

PSAL. XXVIII.

Being in great feare & heavines of heart to see God dishonored by the wicked, he desireth to be rid of them, & cryeth for vengeance against them. & at length assureth him selfe, that God hath heard his prayer. 9 Vnto whose trust he commendeth all the faithfull.

A Psalme of Dauid.

Vnto thee, o Lord, do I crye: o my strength, be not deafe toward me, lett, if thou answer me not, I be alike them that go downe into the pit. Hear the voice of my petitions, when I crye vnto thee, when I holde vp mine hands toward thine b holy Oracle. c Drawe me not awaie with the wicked, and with the workers of iniquitte: which speake friendly to their neighbours, when malice is in their hearts. d Reward them according to their dedes, and according to the wickednes of their inuentions: recompense them after the worke of their hands: reder them their rewarde. For they regard not the workes of y Lord, nor the operation of his hands: therefore e breake them downe, & buylde the not vp. f Praised be the Lord, for he hath heard the voice of my petitions. The Lord is my strength and my shield: mine heart trusted in him, and I was helped: therefore mine heart shal reioyce, & with my song wil I praise him. The Lord is g their strength, and he is the strength of the deliuerances of his appointed. Saue thy people, and blesse thine inberitance: fede them also, & exalt the for euer.

PSAL. XXXI.

The Prophet exhorteth the princes and rulers of the worlde, which for the most parte thinke there is no God. 3 At the least to feare him for the thunders & tempestes, for feare whereof all creatures tremble. 11 And though thereby God threateneth sinners yet is he atwaies merciful to his, & moueth the thereby to praise his Name.

A Psalme of Dauid.

Giue vnto the Lord, ye a sonnes of the Omightie: giue vnto the Lord glorie and strength.

f He magnifeth Gods loue towards his, which farre passeth the most tender loue of parents towards their children g But ether pacifie their wrath, or breddel their rage.

h In this present life before I dye, as Isa. 38, 17 i He exhorted him self to depede on y Lord, seeing he neuer failed in his promises.

a He counteth him selfe as a dead man, til God shew his fauour toward him, and grate him his petition

b He vied this outward meanes to helpe y weaknes of his faith: for in y place was the Arke, and there God promised to shewe the tokens of his fauour.

c Destroy not the good with the bad.

d He thus prayeth in respect of Gods glorie, & not for his owne cause, being assured, that God wolde punish the persecuters of his Church.

e Let them be utterly destroyed, as Mal. 1, 4

f Because he felt the assurace of Gods helpe in his heart, his mouthe was opened to sing his praises

g Meaning, his soldiers, who were as meanes, by whome God declared his power.

a He exhorted y proude tyrants to humble the selues vnder Gods hand and not to be inferiour to brute beasts & dome creatures

b The thunder clappes, that are heard out of y^e cloudes, ought to make the wicked to tremble for feare of Gods anger.

c That is, the thunderbolte breaketh the moſte ſtrong trees, and ſhal men thinke their power to be able to reſiſt God?

d Called alſo Hermon.

e It cauſeth y^e lightnings to ſhote & glyde.

f In places moſt deſolate, where as ſometimes there is no preſence of God.

g For feare maketh them to caſt their caltices.

h Maketh the trees bare, or perceeth y^e moſt ſecret places.

i Though y^e wicked are nothing moued wth theſe things, yet y^e faithful praiſe God.

k To moderate y^e rage of the tempeſt & waters, that they deſtroy not all.

a After that Abſalom had polluted it wth moſte ſilkie fornication.

b He condemneth them of great ingratitude, which do not praiſe God for his benefices.

c Restored fro y^e rebellion of Abſalom.

d Meaning y^e he eſcaped death moſte narrowly.

e The worde ſignifieth the y^e haue receiued mercie & ſhew mercie li berally vnto others.

f Before his Tabernacle.

Psal. 145. 8.

Psal. 145. 7.

1. cor. 4. 17.

g I put to mul- tiple confidence in my quiet ſate, as Ier 31. 25. 2. chr. 32. 24.

h I thought y^e hadest eſtabli- shed me in Zion moſte ſurely.

i After that y^e hadest withdrawn thine helpe, I felt my miſerie.

k David meaneth that the dead are not profitable to the Congregation of the Lord here in earth: therefore he wolde liue to praiſe his Name, which is the end of mans creation.

2 Giue vnto the Lord glorie due vnto his Name: w^{ch} ſh^{al} the Lord in the glorious Sanctuarie.

3 The voice of the Lord is vpon the waters: the God of glorie maketh it to thunder: the Lord is vpon the great waters.

4 The voice of the Lord is mighty: the voice of the Lord is glorious.

5 The voice of the Lord breaketh the cedres: yea, the Lord breaketh the cedres of Lebanon.

6 He maketh the also to leape like a calfe: Lebanon also and Shirion like a yong vnicorne.

7 The voice of the Lord deuideth the flames of fyre.

8 The voice of the Lord maketh the wilderness to tremble: the Lord maketh the wilderness of Kadeth to tremble.

9 The voice of the Lord maketh the hinds to calue, & discouereth the forests: therefore in his Temple doeth euery man ſpeake of his glorie.

10 The Lord sitteth vpon the flood, and the Lord doeth remaine King for euer.

11 The Lord shal giue strenght vnto his people: y^e Lord shal blesse his people wth peace.

P S A L. XXX.

When David was deliuered from great danger, he rendered thanks to God, exhorting others to do the like, and to learne by his example, that God is rather merciful then seuer and rigorous towards his children, & And also that the fall from prosperitie to aduersitie is sudden. This done he returneth to prayer, promising to praise God for euer.

A Psalm of or song of the dedication of the house of David.

1 I Wil magnifie thee, o Lord: b^e for thou hast exalted me, and hast not made my foes to reioyce ouer me.

2 O Lord my God, I cryed vnto thee, and thou hast restored me.

3 O Lord, thou hast broght vp my soule out of the graue: thou hast reuiued me fro them that go downe into the pit.

4 Sing praises vnto the Lord, ye his Saints, and giue thanks before the remembrance of his Holines.

5 For he endureth but a while in his angrer: but in his fauour is life: weping maie abide at euening, but ioye cometh in the morning.

6 And in my prosperitie I said, I shal neuer be moued.

7 For thou Lord of thy goodnes hadest made my mountaine to stand strong: but y^e didest hide thy face, and I was troubled.

8 Then cryed I vnto thee, o Lord, and prayed to my Lord.

9 What profit is there in my blood, whē I go downe to y^e pit: shal the dust giue thanks vnto thee, or shal it declare thy truth?

10 Heare, o Lord, and haue mercie vpon me: Lord, be thou mine helper.

11 Thou hast turned my mourning into ioye: thou hast loosed my sacke & girded me with gladnes.

12 Therefore shal my tongue praise thee and not cease: o Lord my God, I wil giue thanks vnto thee for euer.

P S A L. XXXI.

David deliuered from some great danger, first rehearseth what meditation he had by the power of faith, when death was before his eyes, his enemy being ready to take him. Then he affirmeth that the fauour of God is alwayes readie to those that feare him. Finally he exhorteth all the faithful to trust in God and to loue him, because he preferueth and strengtheneth them, as they may see by his example.

To him that excelleth. A Psalm of David.

1 IN thee, o Lord, haue I put my trust: let me neuer be confounded: deliuer me in thy righteousness.

2 Bowe downe thine eare to me: make haste to deliuer me: be vnto me a strong rock, & an house of defence to saue me.

3 For thou art my rocke and my fortress: therefore for thy Names sake direct me & guide me.

4 Drawe me out of the net, that they haue laied priuily for me: for thou art my strength.

5 Into thine hand I commende my spirit: for thou hast redeemed me, o Lord God of truth.

6 I haue hated them that giue them selues to deceitful vanities: for I trust in the Lord.

7 I wil be glad and reioyce in thy mercie: for thou hast sene my trouble: thou hast known my soule in aduersities,

8 And thou hast not shut me vp in the hand of y^e enemy, but hast set my feet at large.

9 Haue mercie vpon me, o Lord: for I am in trouble: mine eye, my soule & my bellie are consumed with grief.

10 For my life is wasted with heauines, and my yeres with mourning: my strength faileth for my peine, & my bones are consumed.

11 I was as reproche among all mine enemies, but specially among my neighbours: and a feare to mine acquaintance, who seeing me in the strete, fled from me.

12 I am forgotten, as a dead man out of minde: I am like a broken vessel.

13 For I haue heard the railing of great men: feare was on euery side, while they conspired together against me, & consulted to take my life.

14 But I trusted in thee, o Lord: I said, Thou art my God.

15 My times are in thine hand: deliuer me from the hand of mine enemies, and from them that persecute me.

i Because thou hast preferred me, y^e my tongue shulde praise thee, I wil not be vnmindful of my duetie.

a For the God declareth him self wth me, whē he preferueth his according as he hath promised.

b Preserve me from the craftie counsels & subtil practises of mine enemies.

c He desireth God not onely to take care for him in his life, but that his soule may be saued after this life.

d This affligg^o ought to be in all Gods children, to haue whatsoeuer thing is not grounded vpo a sure trust in God, as deceitful and vaine.

e Laiges significeth comfort: as Aratnes is row and perik.

f Meaning, that his sorrow and torment had continued a great while.

g Mine enemies had drawen all me to their parte against me, eue my chief friends.

h They were afraid to shew me any token of friendshipp.

i They were in autoritie, condemned me as a wicked doer.

k I had this reſtimonie of conscience, y^e thou woldest defend mine innocencie.

l Whatsoeuer changes come, thou gouernest them by thy providence.

m Let death destroy them to the intent they may hurt no more
n The treasures of Gods mercie are alwaies laied vp in store for his childre, albeit at all times they do not enioye them
o This is, in a place where they shall haue gely comfort, & be hid safely from the enemies pride
p Meaning, there was no cure so strong to preserve his, as the defence of Gods fauour.
q And so by my rashnes & foolishitie deserued to haue bene forsaken
r Be constant in your vocation, and God wil confirme you with his vnicolne strength
s Concerning the fre remission of finnes, which is the chiefest part of our faith
t To be iustified by faith, is to haue our finnes freely remitted, and to be repared
u Between hope and despaire
v Nether by silence nor crying should I easely signify, th before the siner be reconciled to God, he feelth a perpetual torment
w He sheweth that as Gods mercie is the onely cause of forgiveness of finnes, so the meanes thereof are repentance and confession, which procede of faith
x When needefull causeth him to seke to thee for helpe, Isa 55.6.
y To wit, the waters and greyt dangers
z Dauid promyseth to make the rest of Gods childre partakers of his benefices, which he felt, & that he wil diligently loke and take care to direct them in the waie of saluation. If men can rule brute beastes, thinke they, that God wil not bridle and tame their rage

16 Make thy face to shine vpon thy seruāt, & saue me through thy mercie.
17 Let me not be confounded, o Lord: for I haue called vpon thee: let the wicked be put to confusion, & to silence in thy graue.
18 Let the lying lippes be made dumme, which cruelly, proudly & spitefully speake against the righteous.
19 How great is thy goodnes, which thou hast laied vp for them, that feare thee! & done to them, that trust in thee, euen before the sonnes of men!
20 Thou doest hide them: priuely in thy presence from the pride of men: thou kepest them secretly in thy Tabernacle from the strife of tongues.
21 Blessed be the Lord: for he hath shewed his maruolous kindenes toward me in a strong citie.
22 Though I said in mine haste, I am cast out of thy sight, yet ye heardst the voyce of my prayer, when I cryed vnto thee.
23 Loue ye the Lord all his Saints: for the Lord preferueth the faithful, and rewardeth abundantly the proude doer.
24 All ye that trust in the Lord, be strong, and he shall establish your heart.

PSAL. XXXII.

1 David punished with grieuous sicknes for his finnes, counteth them blessed, to whome God doeth not impute their transgressions. And after that he had confessed his finnes and obtayned pardon, 6 He exhorteth the wicked men to lue godly. 11 And the good to reioyce.
2 A Psalme of David to giue instruction.
3 Blessed is he whose wickednes is forgiven, & whose sinne is couered.
4 Blessed is the man, vnto whome the Lord imputeth not iniquitie, & in whose spirit there is no guile.
5 When I helde my tongue, my bones consumed, or when I roared all the day, (For thine had is heauie vpon me, daie & night: & my moisture is turned into the drought of summer. Sélah)
6 The Lord acknowledged my sinne vnto thee, nether hid I mine iniquitie: for I thought, I wil confesse against my self my wickednes vnto the Lord, and thou forgavest the punishment of my sinne. Sélah.
7 Therefore shall euerie one, that is godlie, make his prayer vnto thee in a time, when thou maiest be founde: surely in the flood of great waters: they shall not come nere him.
8 Thou art my secret place: thou preferuest me from trouble: thou compassist me about with ioyful deliuerance. Sélah.
9 I wil instruct thee, & teache thee in the way, that thou shalt go, & I wil guide thee with mine eye.
10 Be ye not like an horse, or like a mule, which vnderstand not: whose mouthes & that he wil diligently loke and take care to direct them in the waie of saluation. If men can rule brute beastes, thinke they, that God wil not bridle and tame their rage

thou doest binde with bit and bridel, lest they come nere thee.
10 Many sorowes shall come to the wicked: but he, that trusteth in the Lord, mercie shall compass him.
11 Be glad ye righteous, & reioyce in the Lord, and be ioyful all ye, that are vpright in heart.

PSAL. XXXIII.

1 He exhorteth good men to praise God for that he hath not onely created all things, and by his prouidence governeth the same, but also is fasthful in his promises, 10 He vnderstandeth mans heart, and scattereth the counsel of the wicked, 16 So that no man can be preserved by any creature or mans strength but they, that put their confidence in his mercie, shall be preserved from all aduersities.
2 Reioyce in the Lord, o ye righteous: for it becometh vpright men to be thankfull.
3 Praise the Lord with harpe: sing vnto him with viole & instrument of ten strings
4 Sing vnto him a new song: sing cherefully with a loude voyce.
5 For the worde of the Lord is righteous, and all his workes are faithfull.
6 He loueth righteousnes & iudgement: the earth is full of the goodnes of the Lord.
7 By the worde of the Lord were the heauens made, and all the hoste of them by the breath of his mouth.
8 He gathereth the waters of the sea together as vpon an heape, and laiech vp the depths in his treasures.
9 Let all the earth feare the Lord: let all that dwell in the worlde, feare him.
10 For he spake, & it was done: he commanded, and it stode.
11 The Lord breaketh the counsel of the heathen, & bringeth to nought the deuises of the people.
12 The counsel of the Lord shall stand for euer, & the thoughts of his heart through out all ages.
13 Blessed is that nation, whose God is the Lord: euen the people, that he hath chosen for his inheritance.
14 The Lord loketh downe from heauen, & beholdeth all the children of men.
15 From the habitation of his dwelling he beholdeth all them, that dwell in the earth.
16 He facioneth their hearts euerie one, & vnderstandeth all their workes.
17 The King is not saued by the multitude of an hoste, nether is the mightie man deliuered by great strength.
18 A horse is a vaine helpe, and shall not deliuer any by his great strength.
19 Beholde, the eye of the Lord is vpon them that feare him, & vpon them, that trust in his mercie,
19 If Kings and the mightie of the worlde can not be saued by worldlie meanes, but onely by Gods prouidence, what haue others to trust in, that haue not like meanes? God sheweth that toward his mercie, which man by no meanes is able to compass.

He sheweth that peace & joy of conscience in the holie God is the fruit of faith.

It is the duetic of the godlie to set forth the praises of God for his mercie & power shewed toward the world
To sing on instruments was a parte of the ceremonious seruice of the Temple, which doeth no more appertene vnto vs, then the sacrifices, censuring & lighs
That is counsel or commandement in gouerning the worlde
That is, the effect & execution
How soeuer the worlde ouergeth of Gods workes, yet he doeth all things according to iustice & mercie
By the creation of the heauens & beautiful ornaments, with the gathering also of the waters he sheweth the power of God, that all creatures might feare him
Or, not created
No counsel can prevail against God, but he defeateth it & it shall haue euil success
He sheweth that all our felicitie consisteth in this, that the Lord is our God.
He proueth that all things are gouerned by Gods prouidence & not by fortune
There ore he knoweth their wicked enterprises

19 To deliuer their ſoules from death, and to preferue them in famine.

20 Our ſoule waiteth for the Lord: for he is our helpe and our ſhield.

21 Surely our heart ſhal reioyce in him, becauſe we truſted in his holie Name.

22 Let thy mercie, O Lord, be vpon vs, as we truſt in thee.

PSAL. XXXIII.

After Dauid had eſcaped Achifh, according as it is written in the 1. Sam 27.11, whome in this title he calleth Ahimelech (which was a general name to all the Kings of the Philiftims) he praiſeth God for his deliuerance. 3 Prouoking all others by his example to truſt in God: 13 feare & ſerue him: 14 Who defendeth the godlie with his Angels, 15 And utterly deſtroyeth the wicked in their finnes.

A Pſalme of Dauid, when he changed his behaviour before Ahimelech, who drone him a waie, & he departed.

I Wil alwaie giue thanks vnto the Lord: his praiſe ſhal be in my mouth continually.

My ſoule ſhal glotie in the Lord: the humble ſhal heare it, and be glad.

Praife ye the Lord with me, and let vs magnifie his Name together.

I fought the Lord, and he heard me: yea, he deliuered me out of all my feare.

They ſhal loke vnto him, and ruine to him: and their faces ſhal not be aſhamed, ſaying,

This poore man cryed, & the Lord heard him, and ſaued him out of all his troubles.

The Angel of the Lord pitcheth route about them, that feare him, and deliuereth them.

Taſte ye & ſe, how gracious the Lord is: bleſſed is the man that truſteth in him.

Feare the Lord, ye his Saints: for nothing wanteth to them that feare him.

The Lyons do lacke and ſuffer hungrer, but they, which ſeke the Lord, ſhal want nothing that is good.

Come children, hearken vnto me: I wil teache you the feare of the Lord.

What man is he, that deſireth life, and loueth long daies for to ſee good?

Kepe thy tongue from euil, and thy lippes, that they ſpeake no guile.

Eſchew euil and do good: ſeke peace & followe after it.

The eyes of the Lord are vpon the righteous, & his cares are open vnto their cye.

But the face of the Lord is againſt them that do euil, to cut of their remembrance from the earth.

The righteous cye, and the Lord heareth them, and deliuereth them out of all their troubles.

The Lord is nere vnto them that are of a contrite heart, and wil ſaue ſuche as be afflicted in ſpirit.

Great are the troubles of the righteous: & gathered them ſelues together: the ab-

but Lord deliuereth him out of the all.

He kepeth all his bones: not one of them is broken.

But malice ſhal ſlay the wicked: & they that hate the righteous, ſhal periſh.

The Lord redemeth the ſoules of his ſeruants: & none, but truſt in him, ſhal periſh.

PSAL. XXXV.

So long as Saül was enimie to Dauid, all that had any autoritie vnder him to flatter their King (as in the courſe of the worlde) did alſo moſte cruelly perſecute Dauid againſt whome he praueth God to pleaue & to auenge his cauſe, 2 That they may be taken in their nets & ſnares, which they laied for him, that his innocencie may be declared. 27 And that the innocents, which taketh parte with him, may reioyce & praiſe the Name of the Lord, that thus deliuereth his ſeruants. 28 And ſo he promiſeth to ſpeake for the iuſtice of the Lord, & ſo magnifie his Name all the dayes of his liſe.

A Pſalme of Dauid.

Leade thou my cauſe, O Lord, with them that ſtrive with me: fight thou againſt them, that fight againſt me.

Lai hand vpon the ſhield and buckler, and ſtand vp for mine helpe.

Bring out alſo the ſpeare and ſtoppe the waie againſt them, that perſecute me: ſaue me vnto my ſoule, I am thy ſaluacion.

Let the be confounded & put to ſhame, that ſeke after my ſoule: let them be turned backe, and brought to confuſion, that imagine mine hurt.

Let them be as chaſſe before the winde, and let the Angel of the Lord ſcater them.

Let their waie be darke & ſlipperie: & let the Angel of the Lord perſecute them.

For without cauſe they haue hid the pit and their net for me: without cauſe haue they digged a pit for my ſoule.

Let deſtruction come vpon him at vnwares, & let his net, that he hath laied priuely, take him: let him fall into the ſame deſtruction.

The my ſoule ſhal be ioyful in the Lord: it ſhal reioyce in his ſaluacion.

All my bones ſhal ſaie, Lord, who is like vnto thee, which deliuereth the poore from him, that is to ſtrong for him! yea, the poore and him that is in miſerie, from him that ſpoileth him!

Cruel wittneſſes did iſe vp: they asked of me things that I knewe not.

They rewarded me euil for good, to haue ſpoiled my ſoule.

Yet when they were ſicke, I was clothed with a ſacke: I humbled my ſoule with faſting: and my prayer was turned vpon my boſome.

I behaued my ſelfe as to my friend, or as to my brother: I humbled my ſelfe, mourning as one that bewailed his mother.

But in mine aduerſitie they reioyced, & gathered them ſelues together: the ab-

And as Chriſt ſaith, all the heres of his head Their wicked entreprizes ſhal turne to their owne deſtruction For when they ſeme to be ouercome with great dangers & death it ſelfe, then God ſheweth him ſelfe their redeemer

PSAL XXXV He deſireth God to vnderſtake his cauſe againſt them that did perſecute him and ſcander him b Albeit God can with his breath deſtroy all his enemies, yet his holie Goſt attributeth vnto him theſe outward weapons to aſſure vs of his preſent power c Aſſure me againſt theſe tentations, that thou art his author of my ſaluacion

d Smite them with the ſpirit of giddines that their entreprizes may be fooliſh, & they receive juſt reward, e Shewing that we may not call God to be a reuenger, but onely for his glorie, & when our cauſe is juſt

f When he promiſeth to him ſelte peace

g Which he prepared againſt the children of God. h He attributeth his deliuerance onely to God, praifing him therefore bothe in ſoule & body i That wolde not ſuffre me to purge my ſelfe

k So haue taken from me all comfort & brought me in to diſpaire

l I prayed for them with inward affection, as I wolde haue done for my ſelfe. m declared mine affection with bowing downe mine head n When they ſaw me ready to ſlip and as one that halred for miſerie

n Thus he ſpeaketh in his name of the whole Church, which onely depend on Gods providence:

a He promiſeth neuer to become vniuerſal of Gods great benefite for his deliuerance b They are beaten downe with the experience of their owne euils c Which I conceiued for the dangers wherein I was d They ſhal be bold to ſee to thee for ſuccour, when they ſhal ſee thy mercies towards me e Though Gods power be ſufficient to gouerne vs, yet for mans inſirmities he appointeth his Angels to watch ouer vs f The godlie by their patient obedience ſee more then they, which raine & ſpoile, g If they abide, the laſt day. h That is, the true religio & worſhip of God i. Pat. 3. 10. k Seing all me naturally deſire felicitie, he wondereth why they caſt them ſelues willingly into miſerie l The angre of God doeth not onely deſtroy the wicked, but alſo abolith their name for euer

l When they ſeme to be followed vpon afflictions, the God is at hand to deliuer them:

o With their railing wordes
o The worde significth cakes meaning that the proud courtiers at their deinty feasts scoff, raile, and conspire his death

p In token of contempt and mocking
Or, clesier of the earth meaning him selfe others in their miserie.

q These reioyced as though they had now sene Dauid overthrowen.
r It is the iustice of God to giue to the oppressers afflictio & tormēt, & to y^e ouprelled, aide and relief. 2. Theſ. 1. 6.

s Because we haue that, w^e we fought for, seing he is destroyed.

t That is, at once, were they neuer so maieor mightie.

u This praise shal alwaies be verified against them, y^e perfecte the faithful.

x That at least fauour my right, though they be not able to helpe me.

y He exhortheth y^e Church to praise God for the deuiance of his seruants, & for the destructio of his aduersaries.

a T^e se evidently by his dedes, that sinne puffeth forward y^e reprobate fro wickednes, albeit he go a-bour to couer his impietie.
b Though all other detest his vile sinne, yet he himself seeth it not.

c The reprobate mocke at holosome doctrine and put not difference betwene good and euil.

d By describing at large the nature of the reprobate,

iects assembled them selues against me, & I knewe not: they care me & ceased not,
16 With the false scoffers at bankets, gnashing their teeth against me.

17 Lord, how long wilt thou beholde this? deliuer my soule from their tumulte, euen my desolate soule from the lions.

18 So wil I giue thee thanks in a great Congregation: I wil praise thee among muche people.

19 Let not them that are mine enemies, vnjustly reioyce ouer me, nether let them winke with the eye, that hate me without a cause.

20 For they speake not as friends: but they imagine deceitful wordes against the quiet of the land.

21 And they gaped on me with their mouthes, saying, Aha, aha, our eye hath sene.

22 Thou hast sene it, o Lord: kepe not silēce: be not farre from me, o Lord.

23 Arise and wake to my iudgement, euen to my cause, my God, and my Lord.

24 Iudge me, o Lord my God, according to thy righteousnes, and let them not reioyce ouer me.

25 Let them not saye in their hearts, O our soule reioyce: nether let them saye, We haue deuoured him.

26 Let them be confounded, and put to shame together, that reioyce at mine hurt: let them be clothed with confusion and shame, that lift vp them selues against me.

27 But let the be ioyful & glad, that loue my righteousnes: yea, let them saye alwaies, Let the Lord be magnified, which loueth the prosperitie of his seruant.

28 And my tongue shal vtter thy righteousnes, & thy praise euerie day.

PSAL. XXXVI.

1 The Prophet grieuouly vexed by the wicked, doeth complaine of their malicious wickednes. 6 Then he turneth to consider the vnspēakable goodnes of God towards all creatures. 9 But specially towards his children, that by the faith thereof he may be comforted & assured of his deliuerance by the ordinarie course of Gods worke. 13 Who in the end destroyeth the wicked & saucth the iuste.

To him that excelleth. A Psalm of Dauid, the seruant of the Lord.

1 Wickednes faueth to y^e wicked mā, euen in mine heart, that there is no feare of God before his eyes.

2 For he b flattereth him self in his owne eyes, while his iniquitie is found worlith to be hated.

3 The wordes of his mouthe are iniquitie and c deceit: he hath left of to vnderstand & to do good.

4 He d imagineth mischief vpon his bed: he setteth him selfe vpon a ware, that is not good & doeth not abhorre euil.

bc admonisheth the godlie to beware of these vices.

5 Thy mercie, o Lord, reacheth vnto the heauens, and thy faithfulness vnto the cloudes.

6 Thy righteousnes is like the mightie mountaines: thy iudgements are like a great deepe: thou, Lord, doest saue man and beast.

7 How excellent is thy mercie, o God! therefore the children of men trust vnder the shadowe of thy wings.

8 They shal be satisfied with the fatnes of thine house, & thou shalt giue them drinke out of the ruer of thy pleasures.

9 For with thee is the well of life, & in thy light shal we see light.

10 Extend thy louing kindenes vnto them that knowe thee, and thy righteousnes vnto them that are vp right in heart.

11 Let not the sote of pride come against me, and let not the hand of the wicked moue me.

12 There they are fallen that worke iniquitie: they are cast downe, and shal not be able to rise.

PSAL. XXXVII.

1 This Psalm contemeth exhortation & consolation for the weake, that are grieued at the prosperitie of the wicked, & the affliction of the godlie. 7 For how prosperously soeuer the wicked do liue for the time, he doeth affirme their felicitie to be vaine and transitorie, because they are not in the fauour of God, but in the end they are destroyed as his enemies. 11 And how miserably that the righteous semeth to liue in the worlde, yet his end is peace, & he is in the fauour of God, he is deliuered from the wicked & preserved.

A Psalm of Dauid.

1 Freate not thy self because of the wicked men, nether be enuious for the euil doers.

2 For they shal soone be cut downe like grasse, and shal wither as the grene herbe.

3 Trust thou in the Lord & do good: dwell in the land, & thou shalt be fed assuredly.

4 And delite thy self in the Lord, and he shal giue thee thine hearts desire.

5 Commit thy waye vnto the Lord, and trust in him, and he shal bring it to passe.

6 And he shal bring forth the thy righteousnes as the light, & thy iudgement as the noone daye.

7 Waite patiently vpon the Lord & hope in him: fret not thy self for him which prospereth in his waye: nor for the mā that bringeth his enterprises to passe.

8 Cease from engre, & leaue of wrath: fret not thy selfe, & also to do euil.

9 For euil doers shalbe cut of, and they that waite vpon the Lord, they shal inherite the land.

10 Therefore yet a litle while, and the

God wil cleare our cause and restore vs to our right. f When God susteek the wicked to prosper, it semeth to the flesh that he fauoreth their doings. g Meaning, except he moderate his afflictions, he shalbe led to do as they do. h He correcteth the impatience of our nature, which can not abide till the fulnes of Gods time be come.

c Though wickednes semeth to ouerboe all the worlde, yet by thine heauenlie prouidence thou generest heauen & earth.

Dir. the misteris of God: for whatsoeuer is excellent, is thus called.

f The depth of thy prouidence gouerneth all things, and disposeth the, albeit the wicked seme to ouerwhelme the worlde.

g Only Gous children haue ynough of all things: both concerning this life & the life to come.

h He sheweth who are Gods children, to wit. the y^e know him, and lead their liues vp-rightly.

k Let not the proude aduance him self against me, nether y^e power of the wicked drive me away.

l That is, in their pride wherein they flatter them selues.

a He admonisheth vs nether to vex our selues for the prosperous estate of y^e wicked, nether to desire to be like the to make our state the better.

b For Gods iudgement curteth downe their state in a moment.

c To trust in God, and do according to his wil, are sure tokens, that his prouidence wil neuer faile vs.

d Be not led by thine owne wisdom, but obey God, and he wil finish his worke in thee.

e As the hope of y^e dailight causeth vs not to be offended with the darknesses of the night: so ought we patiently to trust that

Math 5.3.
 i The godlie are assured of the power and craft of the wicked shal not prevail against them, but fall on their owne neckes, & therefore ought patiently to abide Gods time, & in the meane while bewaile their sinnes, & offer vp their reares as a sacrifice of their obedience
 k For they are daily fed as wth Manna fro heaven, & haue sufficient when y^e wicked haue neuer ynough, but euer hūgre
 l God knoweth what dangers hang ouer his, & by what meanes to deuier them
 m For God will giue them cōfētēd mindes, & that w^{ch} shal be necessarie
 n They shal vanish away suddenly, for they are fed for the date of slaughter
 o God so furnissheth him with his blessing, that he is able to helpe others
 p God prospereth the faithful, because they walke in his waies with an vpright cōscience
 q When God doth exercise his faith & diuers tentations
 r Though the iust man dye, yet Gods blessings are extended to his posteritie, and eough God suffer some iust man to lacke temporal benefites, yet he recōpēseth him with spiritual treasures
 s They shal continually be preferred vnder Gods wings, and haue at least inward rest
 t These three pointes are required of the faithful, that their talke be godlie, y^e Gods Law be in their heart, & that their life be vpright
 u Though it be sometime so expedient both for Gods glorie & the iust mans

wicked shal not *appeare*, and thou shalt looke after his place, and he shal not be *founde*.
 11 But * meeke men shal possesse the earth, and shal haue their delite in the multitude of peace.
 12 The wicked practiseth against the iust, and gnasheth his teeth against him.
 13 But the Lord shal laugh him to scorne: for he seeth, that his daye is coming.
 14 The wicked haue drawne their sword, and haue bent their bowe, to cast downe the poore and nedie, and to slay suche as be of vpright conuersation.
 15 But their sworde shal entre into their owne heart, & their bowes shal be broken.
 16 A small thing vnto the iust man is better, than great riches to the wicked and mightie.
 17 For the armes of the wicked shal be broken: but the Lord vpholdeth the iust men.
 18 The Lord knoweth y^e dayes of vpright men, and their inheritance shal be perpetual.
 19 They shal not be cōfounded in the perillous time, and in the dayes of famine they shal haue m^{uch} ynough.
 20 But the wicked shal perish, and the enemies of the Lord shalbe consumed as the fat of lambes: euen with the smoke shal they consume awaye.
 21 The wicked boroweth and payeth not againe: but the righteous is merciful, and giueth.
 22 For suche as be blessed of God, shal inherit the land, & they that be cursed of him, shalbe cut of.
 23 The paths of man are directed by the Lord: for he loueth his waye.
 24 Though he fall, he shal not be cast off: for the Lord putteth vnder his hand.
 25 I haue bene yong and am olde: yet I saw neuer the righteous forsaken, nor his sede begging bread.
 26 But he is euer merciful and lendeth, and his sede enjoyeth the blessing.
 27 Flee from euil and do good, and dwell for euer.
 28 For the Lord loueth iudgement, & forsaketh not his Saints: they shalbe preferred for euermore: but the sede of the wicked shalbe cut of.
 29 The righteous mē shal inherit the land, and dwell therein for euer.
 30 The mouth of the righteous wil speake of wisdom, and his tongue wil talke of iudgement.
 31 For the Law of his God is in his heart, & his steppes shal not slide.
 32 The wicked watcheth the righteous, and seeketh to slay him.
 33 But y^e Lord wil not leaue him in his hād, nor condemne him, when he is iudged.

34 Waite thou on the Lord, and kepe his waye, & he shal exalt thee, that thou shalt inherit the lād: when the wicked men shal perish, thou shalt se.
 35 I haue sene the wicked strong, & spreading him self like a grene baye tre.
 36 Yet he passed away, and to, he was gone, and I sought him, but he colde not be founde.
 37 Marke the vpright man, and beholde the iust: for the end of that man is peace.
 38 But the transgressours shalbe destroyed together, and the end of the wicked shalbe cut of.
 39 But the saluation of the righteous mē shalbe of the Lord: he shalbe their strength in the time of trouble.
 40 For the Lord shal helpe them, and deliuer them: he shal deliuer them from the wicked, and shal saue them, because they trust in him.

PSAL. XXXVIII.

Dauid lying sicke of some greuous disease, acknowledgeth him self to be chastised of the Lord for his sinnes, & therefore praieth God to turne away his wrath. He vttereth the greatnes of his grief by maner wordes & circumstances, as wounded with the arrowes of Gods ire, for saken of his friends, euil intreated of his enemies. But in the end with firme confidence he commendeth his cause to God, & hopeth for speedie helpe at his hand.

A Psalm of Dauid for a remembrance.
 O Lord, rebuke me not in thine angre, nether chastise me in thy wrath.
 For thine arrowes haue light vpon me, and thine hand lyeth vpon me.
 There is nothing founde in my flesh, because of thine angre: nether is there rest in my bones because of my sinne.
 For mine iniquities are gone ouer mine head, & as a weightie burden they are to heaue for me.
 My woundes are putrified, and corrupt because of my foolishnes.
 I am bowed, and croked very fore: I go mourning all the daye.
 For my reines are ful of burning, & there is nothing founde in my flesh.
 I am weakened and sore broken: I sorrowe for the verie grief of mine heart.
 Lord, I powre my whole desire before thee, and my sighing is not hid from thee.
 Mine heart panteth: my strength faileth me, and the light of mine eyes, euen they are not mine owne.
 My louers and nay friends stand aside from my plague, and my kinsmen stand a farre of.
 They also, that like after my life, laye snares, and they that go about to do me euil, talke wicked things and imagine deceite continually.

x So that the prosperitie of the wicked is but as a cloude, which vanissheth away in a moment.
 y He exhorteth the faithful to marke diligently the exaples bothe of Gods mercies, & also of his iudgements.
 z He sheweth that y^e patient hope of the godlie is neuer in vaine, but in the end hathe good success, though for a time God proueth them by sundrie tentations.

a To put him self & others in minde of Gods chastisement for sinne.
 b He desireth not to be expelled fro Gods rod, but that he wolde so moderate his hand, that he might be able to beare it.
 c Thy sickness, where-with thou hast visited me.
 d Dauid acknowledgeth God to be iust in his punishments because his sins had deserued muche more.
 e He cōfesseth his sins, Gods iustice, & maketh prayer his refuge.
 f That rather gaue place to mine owne suffes, then to the wil of God.
 g Or, blacke, as thou hast said figured & signified with sickness.
 h This exaple warneth vs neuer to despair, be the torment neuer so great but alwayes to crue vnto God with sure trust for deliuerance.
 i Ebr. Euen as thou art, or, as thou art, meaninge that he was destitute of all helpe & counsell.
 k My sight faileth me for verie sorrowe.
 l Partely for teare, and partely for pride they denie all durtie and frendshipp.

though it be sometime so expedient both for Gods glorie & the iust mans

k For I can haue no audie- ce before me, and therefore patiently waite for the helpe of God.

l These 15, if they se y thou succour me not in time, they wil mocke & triumph, as though thou hadst forsaken me

m I am without hope to recouer my strength n Is my greatest miserie they most reioyce

o He had rather haue the hatred of all y worlde, the to faile in anie parte of his dutie to Godward

p Which are the autor of my saluation: & this declarer that he prayed w sure hope of deliuerance.

13 But I as k a deafe man heard not, and am as a dumme man, which openeth not his mouth.

14 Thus am I as a man, that heareth not, & in whose mouth are no reprofes.

15 For on thee, o Lord, do I waite: thou wilt heare me, my Lord, my God.

16 For I said, Heare me, lest they reioyce ouer me: for i when my foete slippeth, they extoll them selues against me.

17 Surely I am ready to m halte, and my sorrow is euer before me.

18 When I declare my peine, & am forie for my sinne,

19 Then mine a enemies are aliue & are mightie, and they that hate me wrongfully are manie.

20 They also, that rewarde euil for good, are mine aduersaries, because I followe o goodnes.

21 Forfaike me not, o Lord: be not thou farre from me, my God.

22 Hasten thee to helpe me, o my Lord, my p saluation.

PSAL. XXXIX.

1 David uttereth with what great grief & bitterness of minde he was drisen to these ourageous complaints of his infirmities 2 For he confesseth that when he had determined silence, that he brast forth yet into wordes that he wolde not, through the greatness of his grief 3 Then he rehearseth certeine requestes which came vnto him, & And maxeth with shew maue prayers. but all di serue a misde wonderfully troubled, that is maze plasme: y appeare how he asid frum magnitey against death and disperation.

To the excellent musician a Jeduthun. A Ps. lme of David.

I Thought, b I wil take hede to my I wares, that I sinne not with my togue: I wil kepe my mouth bridled, while the wick d is in my sight.

2 I was dumme and spake nothing: I kept silence euen from good, c and my sorow was more stirred.

3 Mine heart was hote within me, and while I was musing, the fyre kindled, & d I spake with my tongue, saying,

4 Lord, let me know mine end, & the measure of my dayes, what it is: let me know how long I haue to liue.

5 Beholde, thou hast made my dayes as an hand breadth, and mine age as nothing in respect of thee: surely euerie man in his best state is altogether e vanitie. Selah.

6 Douteles man walketh in a shadowe, and disquieteth him self in vaine: he heapeth vp riches, & ca not tel who shal gather the.

7 And now Lord, what waite I for i mine hope is euen in thee.

8 Deliuere me from all my transgressions, and make me not a rebuke vnto the f foolish.

9 I shulde haue bene dumme, and not haue

opened my mouth, because s thou didst it.

10 Take thy plague away from me: for I am consumed by the stroke of thine had.

11 When thou with rebukes doest chastise man for iniquite, thou as a moth h makest his i beaurie to consume: surely euerie ma is vanitie. Selah.

12 Heare my praier, o Lord, & hearken vnto my crye: kepe not silence at my teares, for I am a stranger with thee, & a sojourner as all my fathers.

13 Stay thine angre from me, that I maie recouer my strength, k before I go hence & be not.

away all that is desired in this worlde k For his sorow caused him to thinke that God wolde destroy him vtterly: whereby we se how hard it is for the vertie santes to kepe a measure in their wordes, when death & despayre assaile them.

PSAL. XL.

1 David deliuered from great danger, doeth magnifie and praise the grace of God for his deliuerance, & commendeth his prouidence towards all mankynde. 2 Then doeth he promise to geue him self wholly to Gods seruise, & so declarer how God is truly worshipped. 14 Afterward he giueth thanks & praiseth God, & hauing complained of his enemies, with good courage he calleth for aide and succour.

To him that excellith. A Psalme of David. I Waited a patiently for the Lord, & he inclined vnto me, and heard my crye.

2 He broght me also out of the b horrible pit, out of the myrie claie, and set my fete vpon the rocke, and ordered my goings.

3 And he hath put in my mouth c a new song of praise vnto our God: manie shal se it and feare, and shal trust in the Lord.

4 Blessed is the man, that maketh the Lord his trust, and regardeth d not the proude, nor fuche as turne aside to lies.

5 e O Lord my God, thou hast made thy wonderful woikes so manie, that none can counte in ordre to thee thy thoghts toward vs: I wolde declare, & speake of them, but they are mo then I am able to expresse.

6 Sacrifice and offring thou didest not desire: (for f mine eares hast thou prepared) burnt offring and un offring hast thou not required.

7 g Then said I, Lo, I come: for in the rolle of the boke it is writen of me,

8 I desired to do thy good wil, o my God: yea, thy Law is within mine heart.

9 I haue declared thy righteousnes in the h great Congregation: lo, I wil not refrain my lippes: o Lord, thou knowest.

10 I haue not hid thy righteousnes within mine heart, but I haue declared thy i truth and thy saluation: I haue not concealed thy mercie and thy truth from the great Congregation.

seruice g When thou hadst opened mine eares & heart, I was readie to obey thee, being assured that I was writen in the boke of thine clef for this end h In the Church assembled to y Sanctuary i David here nobly degree of our saluatio: Gods mercie, whereby he pitreth vs: his righteousness, which signifi th his continual protection, and his truth, whereby appeareth his constant fauour, so that herof proceedeth our saluation.

g Seing my troubles came of thy prouidē ce, I ought to haue endured the patiently h Though thine open plaques light noe curmore vpon them, yet thy secret curffe continually fretteth them

i The worde significth all y the desirerh, as health, force, strength, beaurie, and in whatioeuer he hath desire, so that the rod of God taketh away all that is desired in this worlde k For his sorow caused him to thinke that God wolde destroy him vtterly: whereby we se how hard it is for the vertie santes to kepe a measure in their wordes, when death & despayre assaile them.

a Though God differd his helpe, yet he patiently abode, til he was heard b He hath deliuered me fro moite great dangers

c That is, a special occasio to praise him: for Gods benefices are so manie occasio for vs to praise his Name

d To follow their example, which he must neder do, that trusteth not onely in the Lord

e David goerh from one kide of Gods fauour to the contemplation of his prouidē ce ouer all, & con fesseth that his counsels toward vs are farre aboute our capacities: we ca not so much as tel thim in ordre

f Thou hast opened mine eares to vnder stand the spiri tual meaning of the sacrifices and here David este meth the ceremonies of the Law nothing in respect of the spiri tual

a This was one of y chief, singers, 1 Chr 16. 41.

b Albeit he had appointed with him self patiently to haue taryed Gods leasure, yet the vehemencie of his peine caused him to breake his purpose

c Though whē the wicked ruled, he thought to haue kept silence, yet his zeale caused him to change his minde

d He confesseth that he grudged against God, considering the greatness of his sorowes, & the shortnes of his life

e Yet David offended in y that he reasoned of God, as though that he were to luerre towarde his weak creature.

f Make me not a mockig stocke to the wicked, or wrap me not vp w the wicked, when they are put to shame

11 Withdraw not thou thy tendre mercie from me, o Lord: let thy mercie and thy trueth alway preferue me.

12 For innumerable troubles haue compassed me: my sinnes haue taken suche holde vpon me, that I am not able to loke vp: yea, they are mo in number then the heeres of mine head: therefore mine heart hath failed me.

13 Let it please thee, o Lord, to deliuer me: make haste, o Lord, to helpe me.

14 Let them be confounded & put to shame together, y^e feke my soule to destroye it: let them be driue backward and put to rebuke, that desire mine hurt.

15 Let them be destroyed for a rewarde of their shame, w^h saye vnto me, Aha, aha.

16 Let all the, that seke thee, reioyce and be glad in thee: & let the, that loue thy saluation, saye alway, The Lord be praised.

17 Thogh I be poore and needy, the Lord thinketh on me: thou art mine helper & my deliuerer: my God, make no taying.

PSAL. XII.

1 David being grievously afflicted, blesteth them, that pite his case. 9 And complaneth of the treason of his owne friends & familiars, as came to passe in Iudas. Iohn 13, 18 After he feling the great merues of God gently chastising him, & not suffering his enemies to triumph against him, 13 Giueth moite heartie thanks vnto God.

To him that excelleth. A Psalme of David.

1 Blessed is he that iudgeth wisely of the poore: the Lord shal deliuer him in the time of trouble.

2 The Lord wil kepe him, & preferue him aliu: he shal be blessed vpon the earth, & thou wilt not deliuer him vnto the wil of his enemies.

3 The Lord wil strengthen him vpon the bed of sorowe: thou hast turned all his bed in his sickenes.

4 Therefore I said, Lord haue mercie vpon me: heale my soule, for I haue sinned against thee.

5 Mine enemies speake euil of me, saying, When shal he dye, and his name perish?

6 And if he cometo se me, he speaketh lies, but his heart heapeth iniquitie within hi, & when he cometh forth, he telleth it.

7 All they that hate me, whisper together against me: euen against me do they imagine mine hurt.

8 A mischief is light vpon him, & he that lieth, shal no more rise.

9 Yea, my familiar friend, whome I trusted, which did eat of my bread, hath lifted vp the heele against me.

10 Therefore, o Lord, haue mercie vpon me, & raise me vp: so I shal rewarde them.

11 By this I know that thou fauorist me, because mine enemy doeth not triumph against me.

12 And as for me, thou vpholdest me in

mine integritie, and doest set me before thy face for euer.

13 Blessed be the Lord God of Israel worlde without end. So be it, euen so be it.

PSAL. XLIII.

1 The Prophet grievously complaneth, that being letted by his persecutors he coulde not be present in the Congregation of Gods people, protesting that although he was separated in bodie fro them yet his heart was thitherwarde affectioned. And last of all he sheweth, that he was not so farre overcome with these sorowes & thights, but that he continually put his confidence in the Lord

To him that excelleth. A Plaine to giue instruction, & omitted to the sonnes of Korah.

1 As the hart braeth for the riuers of water, so breatheth my soule after thee, o God.

2 My soule thirsteth for God, euen for the liuing God: when shal I come and appeare before the presence of God?

3 My teares haue bene my meat daie and night, while they daely say vnto me, Where is thy God?

4 When I remebred these things, I powdered out my verie heart, because I had gone with the multitude, & led them into the House of God with the voice of singing, & praise, as a multitude y^e kepeth a feast.

5 Why art thou cast downe, my soule, and vnquiet within me? waite on God: for I wil yet giue him thanks for the helpe of his presence.

6 My God, my soule is cast downe within me, because I remember thee, from the land of Iordén, and Hermonim, and si om the mount Mizár.

7 One is depe calleth another depe by y^e noise of thy water spoutes: all thy waues and thy floods are gone ouer me.

8 The Lord wil grante his louing kindness in the daie, and in the night shal I sing of hi, euen a praier vnto y^e God of my life.

9 I wil saie vnto God, which is my rocke, Why hast thou forgotten me? why go I mourning, when the enemy oppresth me?

10 My bones are cut a sunder, while mine enemies reproche me, saying daely vnto me, Where is thy God?

11 Why art thou cast downe, my soule? & why art thou disquieted within me? waite on God: for I wil yet giue him thanks: he is my present helpe, and my God.

PSAL. XLIIII.

1 He praieeth to be deliuered from them which conspire against him, that he might ioyfully praise God in his holie Congregation

1 Iudge me, o God, & defend my cause against the vnmerciful people: deliuer me from the deceitful and wicked man.

2 For thou art the God of my strength: why hast thou put me awaie: why go I so mourning, when the enemy oppresth me.

3 Send thy light and thy trueth: let them lead me: let the bring me vnto thine holy Mountaine and to thy Tabernacles.

To wit, thy fauour, which appeareth by the performance of thy promises.

1 Shewing manifest signes of thy Fatherly providence. k By this repetition he sheweth y^e faithfull to praise God

Psalm XLIIII. a As a treasure to be kept of the, which were of the number of the Deuities

b By these similitudes of thirst & panting he sheweth his seruente desire to serue God in his pleasure

c As others take pleasure in eating & drinking, so he was altogether giuen to weeping

d That is, how I led y^e people to serue thee in thy Tabernacle, & now seeing my contrarie estate, I dye for sorrow

e Thogh he sustained grievous afflictions of the flesh to cast hi inrodes paire, yet his faith grounde on Gods accustomed mercies, getteth the victorie

f That is, when I remember thee in this land of my banishment among y^e mountaines

g Afflictions came so thick vpon me, that I felt my self as ouerwhelmed: whereby he sheweth there is no end of our miserie, til God be pacified, & send remedie

h He assureth him selfe of Gods helpe in time to come

i That is, I am moste grievously tormented

k This repetition doeth declare y^e David did not once me at once: to teache vs to be constant for as much as God wil certainly deliuer his

Psalm XLIIII. a He desireth God to vnder take his cause against the enemies, but chiefly that he wolde restore him to the Tabernacle

b That is, the cruel company of mine enemies.

Psalm XLIIII. a He desireth God to vnder take his cause against the enemies, but chiefly that he wolde restore him to the Tabernacle

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d That is, how I led y^e people to serue thee in thy Tabernacle, & now seeing my contrarie estate, I dye for sorrow

e Thogh he sustained grievous afflictions of the flesh to cast hi inrodes paire, yet his faith grounde on Gods accustomed mercies, getteth the victorie

k. As touching the iudgement of the flesh, I was vterly destitute of all counsell. yet faith inwardly moued mine heart to praye. He desireth that Gods mercie maye contend for him against the rage of his enemies. m Let the same shame, and confusion light vpon them, w^h they intended to haue brought vpon me. n As the faithful alwayes praise God for his benefices: for the wicked mocke Gods children in their afflictions

a. Not condemning him as accursed, w^h home God doeth visit, knowing that there are diuers causes, why God layeth his hand vpon vs: yea, & afterwarde he restoreth vs. b When for sorrow & grief of minde he casteth him self vpon his bed. c Thou hast restored him in his sick bed & set him somefort. d That is, ease me, and can not haue their cruel hate quenched, but with my shameful death. e For pretending to comfort me, he conspireth my death in his heart, & braggeth thereof. f The enemies thought by his sharpe punishments y^e God was become his mortal enemy. g Ebr The man of my peace. h As David felt this falsehood, and as it was chiefly accomplished in Christ, Iohn 13, 18, so shal his members continually, proude the same. h Meaning, either in prosperitie of life, or in y^e true feare of God against all temptations

4 He promiſeth to offer a ſole-
ne ſacrifice of
thankeſgiving
in token of his
great deliue-
rance

e Whereby he
admoniſheth
f faithful not
to relent, but
conſtantly to
waite on the
Lord, though
their troubles
be ſog & great

a This pſalme
ſemeth to haue
bene made by
ſome excellēt
Prophet for y
yle of the peo-
ple, when the
Church was in
extreme miſe-
ric, ether at
their retourne
fro n Babylon,
or vnder Aſti-
ochus, or in
ſuche like af-
ſiſtion
b That is, the
Canaanites
c To wit, our
fathers
d Of Canaan
e That is, our
fathers
f Gods fre
mercie & loue
is y onelic iou
raine & begin-
ning of the
Church, Deu
4:37

g Because y
att our King,
therefore deli-
uer thy people
from their mi-
ſerie

h Because theſe
& their forefa-
thers made bo-
the one Church
that applie y
to theſe, which
before theſe
theſe did attri-
bute to their
fathers

i As theſe con-
ſeſſed before, y
their ſtrength
came of God,
ſo now theſe
knowledge y
this affliction
came by his
juſt iudgement
m, at their
pleaſure

Rom 8, 36.
k knowing
God to be au-
tor of this ca-
lamitie, they
murmure not,
but ſeke re-
medie at his
hands, who
wounded theſe.

l As ſclaves ſe
are ſolde for a
low price, ne-
ther lokeſt y
for him that
offreth moſte,
but takeſt the
firſt chapman
m I dare not liſe
vp mine head
for ſhame
n Meaning, the
proude and
cruel ty rant.

4 Then wil I go vnto the altar of God,
euen vnto the God of my ioy & gladnes:
and vpon the harpe wil I giue thanks vn
to thee, o God, my God.

5 Why art thou caſt downe, my ſoule: and
why art thou diſquieted within me? waite
on God: for I wil yet giue him thanks,
be is my preſent helpe, and my God.

P S A L. XLIIII.

The faithful remember the great mercie of God toward
his people. 9 After, theſe complaine, becauſe thei ſeie
no more. 17 Alſo theſe alledge the couenant made with
Abraham, for the keeping whereof thei ſhewe what grie-
uous thingſ thei ſuffered. 23 Finally they praie vnto God
as to conuene their affliction, ſaying the ſame redow-
deth to the contempt of his honour.

To him that excelleth. A Pſalme to giue in-
ſtruction, committed to the ſonnes of Korah.

WE haue heard with our eares, o
God: our fathers haue tolde vs the
workes, that thou haſt done in their daies,
in the olde time:

2 How thou haſt driuen out the heathen
with thine hand, and planted them: how
thou haſt deſtroyed the people, and cau-
ſed them to growe.

3 For thei inherited not the land by their
owne ſword, nether did their owne arme
ſaue them: but thy right hand, & thine ar-
me and the light of thy countenance, be-
cauſe thou didſt fauour them.

4 Thou art my King, o God: ſaid helpe
vnto Iaakob.

5 Through thee haue we thruſt backe our
aduerſaries: by thy Name haue we troade
downe them that roſe vp againſt vs.

6 For I do not truſt in my bowe, nether can
my ſworde ſaue me.

7 But thou haſt ſaued vs from our aduerſa-
ries, & haſt put the to confuſion y hate vs.

8 Therefore wil we praie God continually,
& wil confeſſe thy Name for euer. Selah.

9 But now thou art faire of, and putteſt vs
to confuſion, & goeſt not forthe with our
armies.

10 Thou makeſt vs to turne backe from the
aduerſarie, and thei, which hate vs, ſpoile
them ſelues.

11 Thou giueſt vs as k as ſhepe to be eaten, &
doeſt ſcater vs among the nations.

12 Thou ſelleſt thy people without gaine,
and doeſt not increaſe their price.

13 Thou makeſt vs a reproche to our neigh-
bours, a teſte and a laughing ſtocke to theſe
that are round about vs.

14 Thou makeſt vs a prouerbe among the
nations, & a nodding of the head among
the people.

15 My confuſion is dailey before me, and
the ſhame of my face haſt thou covered me,

16 For the voice of the ſclanderer and rebu-
ker, for the enemie and auenger.

17 All this is come vpon vs, yet do we not
forget thee, nether deale we faiſely con-
cerning thy couenant.

18 Our heart is not turned backe: nether
our ſteppes gone out of thy paths,

19 Albeit thou haſt ſmiten vs downe into
the place of dragons, and covered vs with
the ſhadowe of death.

20 If we haue forgottē y Name of our God,
& holden vp our hands to a ſtrange god,

21 Shal not God ſearche this out? for he
knoweth the ſecrets of the heart.

22 Surely for thy ſake are we ſlaine cōtinu-
ally, & are counted as ſhepe for y ſlaughter.

23 Vp, why ſleepeſt thou, o Lord: awake, be
not farre of for euer.

24 Wherefore hideſt thou thy face? & for-
getteſt our miſerie and our affliction?

25 For our ſoule is beaten downe vnto the
duſt: our belly cleueth vnto the grounde.

26 Riſe vp for our ſuccour, and redeme vs
for thy mercies ſake.

P S A L. XLV.

The maiſtie of Salomon, his honour, ſtrength, beautilie
riches & power are praieſed, & alſo his marriage with
the Egyptian being an heathen woman is bleſſed, ſo
if that ſhe can renounce her people & the loue of her coun-
trei and giue her ſelfe wholly to her houſband. Un-
der the which figure the wonderful maiſtie & ſweetneſſe
of the kingdome of Chriſt and the Church his ſpouſe
now taken of the Geniſes is deſcribed.

To him that excelleth on a Shophannim a ſong
of loue to giue inſtruction, committed to
the ſonnes of Korah.

My heart wil vtter forthe a good
matter: I wil intreat in my workes of
the King: my tongue is as the penne of a
ſwift writer.

2 Thou art fairer thē the childre of men:
grace is powred in thy lippes, becauſe God
hathe bleſſed thee for euer.

3 Girde thy ſworde vpon thy thigh, o moſte
mightie, to wit, thy worſhip & thy glorie,

4 And proſper with thy glorie: ride vpon
the worde of trueth and of mekenes & of
righteouſnes: ſo thy right hand ſhal tea-
che thee terrible things.

5 Thine arrowes are ſhaiepe to perce the heart
of the Kings enemies: therefore the people
ſhal fall vnder thee.

6 Thy throne, o God, is for euer and euer:
the ſcepter of thy kingdome is a ſcepter
of righteouſnes.

7 Thou loueſt righteouſnes, and hateſt wic-
kednes, becauſe God, euen thy God hathe
anoined thee with the oile of gladnes
about thy ſhelues.

8 All thy garments ſmell of myrrhe and a-
loes, and caſia, when thou comeſt out of the
vorie palaces, & where thei haue made
thee glad.

9 Kings daughters were among thine hono-
r.

Pp. iiii.

f Hathe eſtabliſhed thy kingdome as the figure of Chriſt, which is the pea-
ce & toyce of the Church g In the which palace the people made the
toyful to ſe them giue thanks & reioyce for thee.

o Thei beaſe
not of their
vertues, but de-
clare that thei
reſt vpon God
in the mudder
of their affli-
ctions: who pu-
niſhed not now
their finnes,
but by hard af-
ſictions called
them to the
conſideration
of the heauen-
lic ioyes
p Or, whater
meaneth the
bottomles fear
of reuenge
here we ſe the
power of faith,
which can be
ouercome by no
perils

q Thei ſhewe
that thei ho-
nored God a-
right becauſe
thei truſted
in him alone.
r Thei take
God to wites
y thei were vp
right to him-
ward

r The faithful
make theiſe
coſort, that y
wicked puniſh
them not for
their finnes,
but for Gods
cauſe, Matt 5,
10 Pet 4:14-
f There is no
hope of reco-
uerie, except
thou put to
thine hande
& riſe vs vp.
t Which is y
onelic & ſuffi-
cient ranſome
to deliuer bo-
the bodie and
ſoule from all
kide of ſclau-
erie & miſerie.

Pſal. XLV.
a This was a
certeine tune
or an inſtrument
b Of that per-
ſone loue that
ought to be be-
twene y hou-
ſband & the
wife.

c Salomōs be-
autilie and elo-
quence to w
his fauour with
his people, and
his power to
ouercome his
enemies, is he-
re deſcribed
d He alludeth
to them y ride
in chariots in
their triumpheſ,
ſhewing y the
queter ſtate of
a kingdome ſh
deth i trueth,
mekenes & iu-
ſtice, not in
worldlic pō-
re and vanitie.
e Under this
figure of this
kingdome of
juſtice is ſet
forthe y euer-
laſting king-
dome of Chriſt

h Though he had many Kings daughters among his wives, yet he loved Pharaohs daughter best i Under the figure of Pharaohs daughter he sheweth y^e Church must cast of all carnal affections to obey Christ onely.

k He signifieth that diuers of them, that be riche, shal be benefactors to the Church, albeit they giue not perfite obedience to y^e Gospel

l There is nothing fained, nor hypocritical, but she is glorious bothe within & without: and howbeit y^e Church hath not at all times this outward glorie, the fault is to be imputed onely to their owne ingratitude

m They shal haue greater graces then their fathers

n He signifieth the great compass of Christs kingdome, w^{ch} shal be sufficient to curie all his membres

o This must onely be referred to Christ and not to Samson.

a Which was either a musical instrument or a solemne tune, vnto the w^{ch} this psalme was sung.

b In all manner of troubles God sheweth his speedie mercie and power in defending his

c That is, we will not be overcome with feare

d Though the afflictions rage neuer so muche, yet the riuers of Gods mercies bring sufficient comfort to his

e The riuers of Shiloah, w^{ch} passed through Ierusalem: meaning though y^e defence seme neuer so feeble, yet if God haue appoynted it, it is sufficient.

f Alwaies when neede requireth "Ebr gau hu voice" g They are assured that God can and wil defend his Church from all dangers and enemies.

rable *wines*: vpon thy right hand did stand the *h* Quene in a vesture of golde of Ophir.

10 Harken, o daughter, and consider, and incline thine eare: forget also thine owne people and thy fathers house.

11 So shal the King haue pleasure in thy beauty: for he is thy Lord, and reuerence thou him.

12 And the *h* daughter of Tyrus with the riche of the people shal do homage before thy face with presents.

13 The Kings daughter is all glorious within: her clothing is of broyered golde.

14 She shal be brought vnto the King in iument of needle worke: the virgins that follow after her, & her companions shal be brought vnto thee.

15 With ioye and gladnes shal they be brought, and shal enter into the Kings palace.

16 In steade of thy fathers shal thy *m* children be: y^e shalt make the princes through all the earth.

17 I wil make thy *o* Name to be remembered through all generations: therefore shal y^e people giue thanks vnto thee worlde without end.

PSAL. XLVI.

A song of triumph or thanksgiving for the deliuerance of Ierusalem, after Sennacherib with his armie was driue awaie, or some other like sudden and maruelous deliuerance by the mightie hand of God. & Whereby the Prophet commending this great benefite, doeth exhor-te the faithful to giue them selues wholly into the hand of God, douing nothing but that vnder his protection they shal be safe against all the assaults of their enemies, because this is his delite to asswage the rage of the wicked, when they are moste busie against the iust.

To him that excelleth vpon *a* Alamoth a song committed to the sonnes of Korah.

1 God is our hope and strength, & helpe in troubles, readie to be founde.

2 Therefore wil not we feare, though the earth be moued, and though the mountaines fall into the middes of the sea.

3 Though the waters thereof rage & be troubled & the mountaines shake at the surges of the same. Selah,

4 Yet there is *a* Riuer, whose streames shal make glad y^e Citie of God: euen y^e Sanctuarie of the Tabernacles of the moste High.

5 God is in the middes of it: therefore shal it not be moued: God shal helpe it euerie early.

6 When the nations raged, & the kingdomes were moued, God thundred, & the earth melted.

7 The Lord of hostes is with vs: the God of Iakob is our refuge. Selah.

8 Come, & beholde the workes of y^e Lord,

what desolations he hath made in the earth.

9 He maketh warres to cease vnto the ends of the worlde: he breaketh the bowe and cutteth the speare, & burneth the chariots with fyre.

10 Be still and knowe that I am God: I wil be exalted among the heathen, & I wil be exalted in the earth.

11 The Lord of hostes is with vs: the God of Iakob is our refuge. Selah.

PSAL. XLVII.

The Prophet exhorteth all people to the worship of the true and euerliuing God, commending the mercie of God toward the posteritie of Iakob. & And after prophecieth of the kingdome of Christ in this time of the Gospel.

To him that excelleth. A Psalme committed to the sonnes of Korah.

1 All people clap your hands: sing a loude vnto God with a ioyful voice.

2 For the Lord is high, & terrible: a great King ouer all the earth.

3 He hath subdued the people vnder vs, and the nations vnder our fete.

4 He hath chosen our inheritance for vs: euen the glorie of Iakob whome he loued. Selah.

5 God is gone vp with triumph, euen the Lord, with the sounde of the trumpet.

6 Sing praises to God, sing praises: sing praises vnto our King, sing praises.

7 For God is the King of all the earth: sing praises euerie one that hath vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon his holie throne.

9 The princes of the people are gathered vnto the people of the God of Abraham: for the shields of the worlde belong to God: he is greatly to be exalted.

triumph of Christ and his glorious ascension into the heauens. e He requirereth that vnderstanding be ioynd with singing, lest the Name of God be profaned with vaine crying f He praiseth Gods highnes, for that he ioyntly the great princes of the worlde, whom he calleth shields to the seloship of his Church.

PSAL. XLVIII.

A notable deliuerance of Ierusalem from the hand of many Kings is mentioned, for the which thanks are giuen to God, and the state of that citie is praised, that hath the God so presently at all times readie to defend the. The Psalme seemeth to be made in the time of Abaz, Iosaphas, Asa or Ezéchiah: for in their times chiefly was the citie by foren princes assailed.

A song or Psalme committed to the sonnes of Korah.

1 Great is the Lord, and greatly to be praised, in the Citie of our God, euen vpon his holie Mountaine.

2 Mount Ziön, lying Northward, is faire in situation: it is the ioye of the whole earth, and the citie of the great King.

3 In the palaces thereof God is knowne for

voice followeth The Psalme of the song: the contrary shew his wonders through all the worlde, yet he wil be chiefly praised in his Church c Because the word of saluation came thence to all them that shulde beleue.

h To wit, how oft he hath destroyed his enemies & deliuered his people.

i He warneth the Church to cease their crueltie: for els they shal fele that God is strong for them, against whome they fight.

a Here is figured Christ, vnto whome all his shulde giue willing obedience, & who wolde shew himselfe terrible to the wicked

b He hath made y^e lawes, who were the keepers of the Law and Prophets, schoolmasters to the Gentiles, that they shulde with gladnes obey them

c God hath chosen vs about all other nations to enioye a moste glorious inheritance

d He doeth asside vnto the trumpets, that were blowne at solemne festes: but he doeth further signifie the

a Some put this difference betwene a song and Psalme, saying that it is called a song, whe there is no instrument, but the voice: and the psalme, the contrary The song of the Psalme is whe the instruments beginne, & the

b Albeit God

The vaine trust of the wicked. Psalmes. The iust shal triumph 195/224

d Except God were y^e defence thereof, neither situation nor munition coulde preuaile
 e Thei conspired & went against Gods People
 f The enemies were afraid at the sight of y^e Citie
 g That is, of Calicia, or of y^e sea called Mediterranean
 h To wit, of our fathers, so haue we profited, for God hath performed his promises
 i In all places where thy Name shalbe heard of, me shal praise thee,
 whē thei heare of thy maruelous workes
 k Let Ierusalem & y^e cities of Iuda reioyce for thy iust iudgements against thine enemies
 l For in this outward defence & strength Gods blessings did also appeare: but y^e chief is to be referred to Gods fauour and secret defence, who neuer leaueth his.

ad refuge.
 4 For lo, the Kings were e gathered, & wēt together.
 5 When thei sawe f it, thei marueiled: thei were astonied, & suddenly driuen backe.
 6 Feare came there vpon them, & sorowe, as vpon a woman in trauaile.
 7 As with an East winde thou breakest the shippes s of Tarshish, so were they destroyed.
 8 As we haue h heard, so haue we sene in the Citie of the Lord of hostes, in the Citie of our God: God wil stablish it for euer. Sélah.
 9 We waite for thy louīg kindness, ô God, in the middes of thy Temple.
 10 O God, accordiag vnto thy Name, so is thy praise vnto the i worldes end: thy right hand is full of righteousnes.
 11 Let k mount Zion reioyce, & the daughters of Iudáh be glad, because of thy iudgements.
 12 i Compassse about Ziön, and go rounde about it, & tel the towies thereof.
 13 Maikē wel the wall thereof: beholde her towies, that ye maie tel your posteritie.
 14 For this God is our God for euer & euer: he shal be our guide vnto the death.

PSAL. XLIX.

The holie Ghost calleth all men to the consideration of mans life, & shewing them not to be moste blessed, that are moste wealthy, & therefore not to be feared: but contrary wise he listeth vpon our mindes to consider how all things are ruled by Gods providence: 14 Who as he inuigeth these worldlye misers to euerlasting torments, 15 So doeth he preserve his & wil reward the in the day of the resurrection, 2 Thess 1, 6.

To him that exccelleth. A psalme committed to the sonnes of Korah.

1 Heare a this, all ye people: giue care,
 2 Hail ye that dwell in the woilde,
 3 As wel lowe as he, bothe riche & poore.
 4 My mouth shal speake of wisdomē, and the meditation of mine heart is of knowlledge.
 5 I wil incline mine eare to a parable, and vtter my graue matter vpon the harpe.
 6 Wherefore shulde I b feare in the euil daies, when iniquitie shal compassse me about, as at mine heles?
 7 They trust in their e goods, & boast them selues in the multitude of their riches.
 8 Yet a man can by no meanes redeme his brother: he cannot giue his ransome to God,
 9 (So d precious is the redemption of their soules, e and the continuance for euer)
 10 That he may liue stil for euer, & not se the graue.
 11 For he seeth that wisemen f dye, & also that the ignorant and foolish perish, and leaue their riches for s others.
 12 Tet they thinke, their houses, & their habitacions shal continue for euer, euen from
 13 That is, not to their children, but to strangers Yet the wicked profit not by these examples, but still dreame an immortalitie in earth.

generation to generacion, and call their lands by their names.
 12 But man shal not continue in honour: he is like the h beasts that dye.
 13 This their waie vttereth their foolishnes: yet their posteritie i delite in their talke. Sélah.
 14 k Like shepe thei lie in graue: i death deuoureth the, & the righteous shal haue dominacion ouer them in the m morning: for their beautie shal consume, when they shal go from their house to graue.
 15 But God shal deliuer my soule from the power of the graue: for he wil receiue me. Sélah.
 16 Benot thou afraid when one is made riche, & when the glorie of his house is increased.
 17 *For he shal take nothing awaie when he dyeth, nether shal his pompe descend after him.
 18 For while he liued, he reioyced himself: and m men wil praise thee, when thou makest muche of thy self.
 19 n He shal enter into the generacion of his fathers, o & they shal not liue for euer.
 20 Man is in honour, and p vnderstandeth not: he is like to beasts that perish.

PSAL. L.

1 Because the Church is atwaie full of hypocrites, & which do imagine that God wilbe worshiped with outward ceremonies onely, without the heart: and especially the Iewes were of this opinion, because of their figures and ceremonies of the Law, thinking that their sacrifices were sufficient, 21 Therefore the Prophet doeth reprove this grosse error, & pronounceth the Name of God to be blasphemed, where holines is set in ceremonies. 23 For he declareth the worship of God to be spiritual, whereof are two principal partes, inuocation, & thanksgiuing.

A Psalm of a Asaph.

1 THE God of gods, euen y^e Lord hath spoken and called the b earth frō the rising vp of y^e sunne vnto the going downe thereof.
 2 Out of Ziön, which is the c perfection of beautie, hath the God shined.
 3 Our God shal come and shal not kepe silence: d a fyre shal deuoure before him, & a mightie tempest shal be moued rounde about him.
 4 He shal call the heauen aboue, and e the earth to iudge his people.
 5 Gather my f Saints together vnto me, those that make a counsaunt with me with s sacrifice.
 6 And the heauens shal declare his righteousness: for God is Iudge himself. Sélah.
 7 Heare, ô my people, & I wil speake: heare, ô Israël, and I wil testifie vnto thee: for I am God, euen thy God.

f God in respect of his ele, calleth the whole bodie holie. Saints & his people. g Which shulde knowe that sacrifices are seales of the couenaunt betwene God and his people, and not set religion therein

Or, labour that their name may be famous in earth.
 h As touching y^e death of the bodie
 i They speake & do the same thing y^e their fathers did
 k As these are gathered into y^e tolde, so shal thei be brought to the graue
 l Because they haue no parte of life euertlasting
 m Christs coming is as the morning, when the elect shal reigne with Christ their head ouer the wicked
 n Or, because he hath receiued me
 o Job 27, 19.

1 Tim. 6, 7.
 p For he blessed his soule.
 m The haters praise the y^e liue in delicates & pleasures
 n Or, his soule
 o And not passe the terme appointed for life
 p Bothe thei & their fathers shal liue here but a while & at length dye for euer
 q He condemneth mans ingratitude, who hauig receiued excellent giftes of God, abusethe them like a beast to his owne condemnation

PSAL. L.
 a Who was e-ther the author, or a chief singer, to whom it was committed
 b To plead against his dissembling people before heauen and earth.
 c Because God had chosen it to haue his Name there called vpon, and also his image shined there in y^e doctrine of y^e Law.
 d As when God gaue his Law in mount Sinai, he appeared terrible with thunder and tempest, so wil he appeare terrible to make a count for the keeping thereof
 e As witness against the hypocrites.

h For 1 passe 8 Not for sacrific- ses, except y true vse be there, which is to confirme your faith in my promises. i Though he did delire in sa erifice, yet had he no nede of mans helpe thereunto k Though mans life for the in- firmities there- of hath nede of fode, yet God, whose life quickneth all the worlde, hath no nede of such me- ans l Shew thy selfe un- derful of Gods benefices by than- ksgiving m Why doest thou faine to be of any people and talkest of my couenant, being thou art but an hypo- crite? n And to live according to my worde o He sheweth what are the frutes of them that contemne Gods word p He noteth the crueltie of hypocrites, & spare not in their talke or iudgement their owne mothers sonne q I wil write all thy wicked dedes in a role and make thee to read & acknowledge the whether thou wilt or no r Under the is contained faith and in- uocation. s As God hath appointed. t That is, de- glasse my selfe to be his Sa- uour.

I wil not reprove thee for thy sacrifices, or thy burnt offerings, that haue not bene continually before me. I wil take no bullocke out of thine house, nor goates out of thy foldes. For all the beasts of the forest are mine, and the beasts on a thousand mountaines. I knowe all the foules on the mountaines: & the wilde beasts of the field are mine. If I be hungrie, I wil not tel thee: for the worlde is mine, and all that therein is. Wil I eat the flesh of bulles? or drinke the blood of goates? Offre vnto God praise, & I paie thy vowes vnto the moste High, And call vpon me in the daie of trouble: so wil I deliuer thee, & thou shalt glorifie me. But vnto the wicked said God, What hast thou to do to declare mine ordinances, that thou shuldest take my couenant in thy mouth, Seing thou hatest to be reformed, and hast cast my wordes behinde thee? For whē thou seest a thefe, thou runnest with him, and thou art partaker with the adulterers. Thou giuest thy mouth to euil, & with thy tongue thou forgett deceite. Thou sittest, and speakest against thy brother, and scanderest thy mothers sonne. These things hast thou done, & I helde my tongue: therefore thou thoughtest that I was like thee: but I wil reprove thee, and I set them in order before thee. Oh consider this, ye that forget God, lest I teare you in pieces, & there be none that can deliuer you. He that offereth praise, shall glorifie me: and to him, that disposeth his waie aright, wil I shewe the saluacion of God.

PSAL. LI.

When David was rebuked by the Prophet Nathan, for his great offences, he did not onely acknowledge the same to God with protestation of his natural corruptio and enquitie, but also left a memoriall ree of to his posteritie. Therefore first he desireth God to forgive his finnes, to And to renew in him his holie Spirit, 13 Which promes that he wil not be unkindful of those great graces. 18 Finally fearing lest God wolde punish the whole Church for his fault, he requreth that he wolde rather increase his graces towards the same.

To him that excelleth. A psalme of David, when the Prophet Nathan came vnto him, after he had gone in to Bathsheba.

HAue mercie vpon me, o God, according to thy louing kindenes: according to the multitude of thy compassions put awaie mine iniquities. Wash me throughly from mine iniqui-

tie, and cleanse me from my sinne. For I knowe mine iniquities, & my sinne is euil before me. Against thee, against thee onely haue I sinned, & done euil in thy sight, that thou maiest be iuste when thou speakest, and pure when thou iudget. Beholde, I was borne in iniquitie, and in sinne hath my mother conceued me. Beholde, thou louest trueth in y inward affections: therefore hast thou taught me wisdom in the secret of mine heart. Purge me with hyssope, and I shall be cleane: wash me, & I shall be whiter then snow. Make me to heare ioye and gladnes, that the bones, which thou hast broken, maie reioyce. Hide thy face from my finnes, and put awaie all mine iniquities. Create in me a cleane heart, o God, & renew a right spirit within me. Cast me not awaie from thy presence, and take not thine holie Spirit from me. Restore to me the ioye of thy saluacion, and stablish me with thy fre Spirit. Then shall I teache thy wayes vnto the wicked, and sinners shall be conuerted vnto thee. Deliuer me from blood, o God, which art the God of my saluacion, and my tongue shall sing ioyfully of thy righteousnes. Open thou my lippes, o Lord, and my mouth shall shewe forthe thy praise. For thou desirest no sacrifice, though I wolde giue it: thou delitest not in burnt offering. The sacrifices of God are a contrite spirit: a contrite & a broken heart, o God, thou wilt not despise. Be fauourable vnto Zion for thy good pleasure: buylde the wallis of Ierusalem. Then shalt thou accept the sacrifices of a righteousnes, euen the burnt offering and oblation: then shall they offer calues vpon thine altar.

PSAL. LII.

David describeth the arrogant tyrannie of his aduersarye Doeg, who by false surmises caused Abimelech with the rest of the Priests to be slayne. David propheseth his destruction, and encourageth the faithful to put their confidence in God, whose iudgements are moste sharpe against his aduersaries. And finally he rendereth thanks to God for his deliuerance in this psalme which he set forthe the kingdome of Antichrist.

To him that excelleth. A psalme of David to giue instruction. When Doeg the Edomite came & shewed Saul, & said to him, David is come to the house of Abimelech.

WHy boastest thou thy selfe in thy wickednes, o man of power: the ioying kindnes of God indureth daily. Thy

My confidence accuseth me, so that I can haue no rest, till I be reconciled. When thou giueth sentence against sinners, they must needs confesse thee to be iust and them selues sinners. He confesseth that God, who loueth purenes of heart, maketh iustly destroy man, who of nature is a sinner, much more him, whom he had instructed in his heauelie wisdom. Leuit. 14. 6. He meaneth Gods comfortable mercies towards repentant sinners. By y bones he vnderstandeth all strength of soule and bodie, which by cares and mourning are consumed. He confesseth y when Gods Spirit is colde in vs, to haue it againe renewed is as a new creation. Which maie assure me that I am drawen out of y sclauerie of sinne. He promiseth to endeavour that others by his example may turne to God. From the murder of Yriah, and the others that were slaine w him, 2 Sam. 11. 17. By giuing me occasion to praise thee, when thou shalt forgie my finnes. Which is a wounding of y heart, proceeding of faith, which seeketh vnto God for mercie. He praeth for the whole Church, because through his sinne it was in danger of Goats iudgement. That is, iust & lawfull, applied to their right end, is the exercise of faith & repentance. O Doeg, & hast credit w the cyrie Saul, & hast power to murder the Saints of God.

To reprove him because he had committed so horrible finnes, and lien in the same without repentance more the a whole yere. b As his finnes were manifold & great, so he requreth that God wolde giue him the feeling of his excellent and abundant mercies. c My finnes sicke so fast in me, that I haue nede of some singular kinde of washing.

b Thy malice moueth thee by craftie flatteries & lies to accuse and destroye the innocents
 *Eor. righteous for
 c Though God forbear for a time, yet at length he wil recompense thy falsheode.
 d Albeit thou seme to be neuer so sure sciled.
 e For the eyes of y reprobate are shut vp at Gods iudgements.
 f With ioyful reuerence, seigly he raketh their parte against the wicked.
 *Or, waite vpon thy grace and promise.
 Psal. LIII.
 a Which was an instrumēt or kinde of note
 b Where as no regarde is had of honestie or dithouctie, of verue nor of vice, there the Prophet pronounceth that the people haue no God.
 c Whereby he cōlemneth all knowledge & vnderstanding, y rendeth not to seke God.
 Rom. 2. 10.
 d Dauid pronouiceth Gods vengeance against cruel gouerners, who hauing charge to defende and preserve Gods people, do moste cruelly detourne them.
 e When they thoght there was none occasion to feare, she sudden vengeance of God lighted vpon the
 f Be the enemies power neuer so great, nor y dagger so feareful, yet God deliureth his in due time.
 Psal. LIII.
 1 Sam. 27. 17.
 a He declareth that when all means do faile, God wil deliuer, euen as it were by miracle the that call vnto him with an vpright conscience.

Thy tongue imagineth mischief, and is like a sharpe razor, y cutteth deceitfully.
 Thou doest loue euil more the good, and lies, more the to speake y truth. Selah.
 Thou louest all wordes that maye destroye, & deceitful tonguel
 So shal God destroye thee for euer: he shal take thee and plucke thee out of thy tabernacle, & rote thee out of the land of the liuing. Selah.
 The righteous also shal se it, and feare, and shal laugh at him, saying,
 Beholde the man that toke not God for his strength, but trusted vnto the multitude of his riches, & put his strength in his malice.
 But I shal be like a grene oliuie tre in the house of God: for I trusted in the mercie of God for euer and euer.
 I wil alway praise thee, for that thou hast done this, & I wil hope in thy Name, because it is good before thy Saints.

PSAL. LIII.

He describeth the crooked nature, & The cruelte, & And punishment of the wicked, when they luke not for it. & And desireth the deliuerance of the godlie, that they maye reioyce together.

To him that excelleth on Mahalath. A Psalme of Dauid to giue instruction.

The foole hathe said in his heart, There is no God. they haue corrupted and done abominable wickednes: there is none that doeth good.
 God looked downe from heauen vpon the children of men, to se if there were anie that wolde vnderstand, and seke God.
 Euerie one is gone backe: they are altogether corrupt: there is none that doeth good, no not one.
 Do not the workers of iniquitie knowe y they eat vp my people as they eat bread: they call not vpon God.
 There they were afraid for feare, where no feare was: for God hathe scatered the bones of him that besieged thee: thou hast put them to confusion, because God hathe cast them of.
 Oh giue saluacion vnto Israel out of Zion: when God turneth the captiuitie of his people, then Iaakob shal reioyce, & Israel shal be glad.

PSAL. LIII.

Dauid broght into great danger by the reason of the Ziphims, & Calleth vpon the Name of God to destroye his enemies, & Promising sacrifice and fre offerings for so great deliuerance.

To him that excelleth on Neginoth. A Psalme of Dauid, to giue instruction. When the Ziphims came & said vnto Saul, Is not Dauid hid among v?

Sau me, o God, by thy Name, and by thy power iudge me.
 O God, heare my prayer: hearken vnto

the wordes of my mouth.
 For strangers are risen vp against me, & tyrants seke my soule: they haue not set God before them. Selah.
 Beholde, God is mine helper: the Lord is with them that vpholde my soule.
 He shal reward euil vnto mine enemies: oh cut them of in thy truth!
 Then I wil sacrifice frely vnto thee: I wil praise thy Name, o Lord, because it is good
 For he hathe deliuered me out of all trouble, and mine eye hathe sene my desire vpon mine enemies.

PSAL. LV.

Dauid being in great heaunes & distresse cōplaineth of the cruelte of Saul, & the falsheode of his familiar acquaintance, & Uttering moste ardent affections to moue the Lord to pitie him. & After being assured of deliuerance, he setteth forth the grace of God as though he had already obtained his request.

To him that excelleth on Neginoth. A Psalme of Dauid to giue instruction.

Hear my prayer, o God, & hide not thy self from my supplication.
 Hearke vnto me, & answer me: I mourne in my prayer, and make a noise,
 For the voyce of the enemy, & for the vexation of the wicked, because they haue broght iniquitie vpon me, & furiously hate me.
 Mine heart trembleth within me, and the terrors of death are fallen vpon me.
 Feare and trembling are come vpon me, & an horrible feare hathe couered me.
 And I said, Oh that I had wings like a dooue: then wold I flie away and rest.
 Beholde, I wolde take my slight farre of, & lodge in the wilderness. Selah.
 He wolde make haste for my deliuerance from the stormie winde and tempest.
 Destroye, o Lord, and deuide their tongues: for I haue sene cruelte and strife in the citie.
 Daye and night they go about it vpon the walles thereof: bothe iniquitie and mischief are in the middes of it.
 Wickednes is in y middes thereof: deceit & guile departe not from her stretes.
 Surely mine enemy did not diffame me: for I colde haue borne it. nether did mine aduersarie exalt him self against me: for I wolde haue hid me from him.
 But it was thou, o man, euen my companion, my guide and my familiar:
 Which delised in consulting together, and went into the House of God as companions.
 Let death seafe vpon them: let them go downe quicke into the graue: for wickednes is in their dwellings, euen in the middes of them.
 But I wil call vnto God, & the Lord wil saue me.
 Euening and morning, & at noone wil

To wit, the Ziphims.
 Saul and his armie, which werelike cruel beastes & colde not be satifed: but by his death.
 Be they neuer so fewe, as he was with Ionathán.
 According to thy faithful promes for my defence.
 For hypocrites seke God for feare, or vpon condition.
 We may lawfully reioyce for Gods iudgements against the wicked, if our affection be pure.
 The earnestnes of his prayer declareth the vehemencie of his grief, in so muche as he is compelled to burst out into cries.
 For y threatnings of Saul & his adherents.
 They haue diffamed me as a wicked person: or, they haue imagined my destruction.
 There was no parte of hi that was not affronted with extreme feare.
 Feare had driue hi to so great distress, that he withed to be hid in some wilderness, & to be banished from that kingdome, w God had promised that he shulde enioye.
 From y cruel rage & tyranie of Saul.
 As in the confusion of Babylon, when the wicked conspired against God.
 All laws & good ordres are broken, & onelie vice & dissolution reigne vnder Saul.
 If mine open enemy had sought mine hurt, I colde better haue auoyded him.
 Which was not onely ioyned to me in friendship & consuetudine, but also in religious.
 As Korah, Dathan & Abiram.

m Which signi-
feth a feruent
minde & sure
truste to obte-
ne his petitiō,
which thing
made him ear-
nest at all ti-
mes in prayer
n Eue the An-
gels of God
fought on my
side agāst mi-
ne enemies, 2
King. 6. 16
o But their pe-
perous estate
fil cōtūmeth
p I did not p-
uoke him, but
was at peace
with him, yet
he made warre
re agāst me.

q Or, gift: to wit,
which shew wol-
dest that God
shuld give thee
r Though for
their bettering
& trial he suf-
fereth to dip
for a time
s Though they
sometime liue
lōger, yet their
life is curst
of God, vnquiet
& worie then
sure death

a Being chafed
by the furie of
his enemies in-
to a strage cou-
erte, he was as
a dumme doone,
not seeking re-
uengence
b He sheweth
that it is ether
now time, or
neuer, y God
helpe him: for
all y worlde
is agāst him
& readie to
deuoure him
c He staeth
his conscience
vpō Gods pro-
mes, though he
se not present
helpe
d All my con-
fessels haue euil
successe & tur-
me to mine ow-
ne sorowe
e As all the
worlde agāst
one man, & can
not be faciat,
except they
haue my life
f They thinke
not onely to
escape punish-
ment, but y mo-
re wicked cher-
are, the more
impudent they
waxe
g If God kepe
the teares of
his Saints in
store, muche
more wil he
remember their
blood to aue-
ge it: & though
c) rants burne
the bones, yet
can they not
but the teares
& blood out of
Gods registre.

I praye, & make anoise, & he wil heare
my voyce.

18 He hath deliuered my soule in peace frō
the battel, that was agāst me: for manie
were with me.

19 God shal heare and afflict them, euen he
that reigneth of olde, Sélah. because they
o haue no changes, therefore they feare not
God.

20 He p layed his hand vpon suche, as be
at peace with him, and he brake his co-
uenant.

21 The wordes of his mouth were softer thē
butter, yet warre was in his heart: his wor-
des were more gentle then oyle, yet they
were swordes.

22 Cast thy burden vpon the Lord, and
he shal nourish thee: he wil not suffer the
righteous to fall for euer.

23 And thou, o God, shalt bring thē downe
into the pit of corruptiō: the bloodie, &
deceitful men shal not liue halfe their
dayes: but I wil trust in thee.

PSAL. LVII.

David being broght to Achish the King of Gath, 2 Sa-
m. 21. 12, complaseth of his enemies, demandeth suc-
cour. 3 Putteth his trust in God & in his promises.
12 And promyseth to performe his vovves which he had
take vpo him, whereof this was the effect to praise God
in his Church.

To him that excelleth. A Psalm of David
on Michiam, concerning the dumme doone
in a farre countrie, when the Philistims toke
him in Gath.

1 BE merciful vnto me, o God, for mā
wolde swallow me vp: he fighteth cō-
tinually and vexeth me.

2 Mine enemies wolde daely swallow me
vp: for manie fight agāst me, o thou
moiste High.

3 When I was afraid, I trusted in thee.

4 I wil reioyce in God, bec use of his wor-
de, I trust in God, & wil not feare what
flesh can do vnto me.

5 Mine owne wordes grieue me daily: all
their thoughts are agāst me to do me hurt.

6 They gather together, and kepe them
selues close: ther make my steeppes, becau-
se they waite for my soule.

7 They thinke they shal escape by iniqui-
tie: o God, cast these people downe in thine
angre.

8 Thou hast counted my wandrings: put
my teares into thy bottel: are they not
in thy registre?

9 When I crye, then mine enemies shal
turne backe: this I know, for God is with
me.

10 I wil reioyce in God because of his worde:
in the Lord wil I reioyce because of his
worde.

11 In God do I trust: I wil not be afraid
what man can do vnto me.

12 Thy vovves are vpon me, o God: I wil
rende praifes vnto thee.

13 For thou hast deliuered my soule from
death, and also my fete from falling, that I
maye walke before God in the light
of the liuing.

PSAL. LVIII.

David being in the desert of Ziph, where the inhabitāts
did betraye him, & at length in the same cause with
Saul, 2 Callethe moste earnestly vnto God with ful cō-
fidence, that he wil performe his promises & take his
cause in hād: 5 Also that he wil shew his glorie in
the heauens and the earth agāst his cruel enemies.
5 Therefore doeth he rende laude & praise.

To him that excelleth. 2 Destroie not. A Psalm
of David on Michiam. 2 When he fled
from Saul in the cause.

1 HAUC mercie vpon me, o God, haue
mercies vpo me: for my soule trusteth
in thee, and in the shadow of thy wings
wil I trust, til these afflictions ouer-
passe.

2 I wil call vnto the moiste high God, euen
to the God, that performeth his promises
toward me.

3 He wil send from heauen, and saue me
from the reprofe of him that wolde swal-
low me. Sélah. God wil send his mercie,
and his trueth.

4 My soule is among lions: I lie among the
childre of men, that are set on fyre: whose
teeth are speares and arrows, and their
tongue a sharpe sworde.

5 Exalte thy self, o God, about the heauē,
& let thy glorie be vpon all the earth.

6 They haue layed a net for my steeppes:
my soule is pressed downe: they haue
digged a pit before me, & are fallen into
the middes of it Sélah.

7 Mine heart is prepared, o God, mine
heart is prepared: I wil sing & giue praise.

8 Awake my tongue, awake viole & har-
pe: I wil awake early.

9 I wil praise thee, o Lord, among the peo-
ple, and I wil sing vnto thee among the
nations.

10 For thy mercie is great vnto the heauē,
and thy trueth vnto the cloudes.

11 Exalt thy self, o God, about the heauens,
and let thy glorie be vpon all the earth.

PSAL. LVIII.

He describeth the malice of his enemies, the flatterers of
Saul, who bothe secretly & openly sght his destruction,
frō whome he appealeth to Gods iudgement, 10 Shew-
eng that the iuste shal reioyce when they se the punish-
ment of the wicked to the glorie of God.

To him that excelleth. Destroie not. A Psalm
of David on Michiam.

1 IS it true? o Congregation, speake ye
Iustly: o sonnes of men, iudge ye
vp rightly?

2 Yea, rather ye imagine mischief in your
heart: your hands execute cruelie vpo
the earth.

h Haue recei-
ued y which I
required, I am
bōnde to paye
my vovves of
thākegiuing,
as I promised
i As mendeuol
of his great
mercies, & gi-
uing him thā-
kes for y same
k That is, in
this life and
light of the
sunne.

a This was e-
ther the begin-
ning of a cer-
taine song, or
the wordes, w
David vttered,
whē he had
his affliction
1. 5 am 24. 40
Or, dūel muste
safely
b He cōpareth
the afflictions,
& God lyeth
vpon his child-
ren, to a stor-
me, that com-
meth & goeth.
c Who leaueth
not his workes
begō vnperfē-
d He wolde
rather deliuer
me by a muta-
cle, then that I
shuld be ouer-
come
e He meaneth
their calūnies
& falsē repor-
tes
f Suffer me
not to be de-
stroyed to the
contempt of
thy Name
g For verie
feare, being the
great dangers
on all sides
h That is,
wholly bē to
give thee prat-
ise for my deli-
uerance
i He sheweth
y bothe his
heart shal praie
to God and his
tongue shal cō-
fesse him, and
also y he wil
vie other me-
anes to prouoke
him self for-
warde to the
same
k Thy mercies
do not onely
appertene to
the Iewes, but
also to the
Gentiles

a Ye counsellers
of Saul, who
vnder pretēce
of consulting
tois cōmūne
with conspi-
re me: deuen
bing an inno-
cent
b Ye are not
adham: do ex-
ecute y cruel-
tie publikly:
& ye haue ma-
gined in your
hearts

e That is, enemies to the people of God euen fro their birth
d They passe in malice, and subtiltie the craftie serpent, & colde prietie him selfe by stoppig his eare from the inchanter
e Take away all occasiōs & meanes, wherby they hurt
f Considering Gods diuine power he sheweth that God in a moment can destroye their force, whereof they bragge.
g As flesh is take rawe out of y pot before the water seeth: so he desireth God to destroye their enterprises before they begin to passe
h With a pure affection
i Their punishment & slaughter shall be so great
k Seing God gouerneth all by his prouidence, he must needs put difference betwene the godlie, and the wicked.
l Read psalme 19. 11.
m Though his enemies were euen at hand to destroye him, yet he assured him self that God had wayes vntoough in his hand to deliuer him
n For I am innocent to the wardes, & haue not offended them
o Seing it apperaineth to Gods iudgements to punish y wicked, he desireth God to execute his vengeance on y reprobate, who maliciously persecute his Church
p He copareth their crueltie to hungrie dogs shewing that they are neuer wearie in doiug euil
q They boast openly of their wicked deuites, and crie out as if a sworde for their rather feare God, not as if ashamed of men.

3 The wicked are strangers from the world: euen from the belly haue they erred, & speake lies.
 4 Their poison is euen like the poison of a serpent: like the deafe adder that stoppeth his eare.
 5 Which heareth not the voyce of the inchanter, though he be moste expert in charming.
 6 Breake their teeth, o God, in their mouthes: breake the iawes of the yong lions, o Lord.
 7 Let them melt like the waters, let the passe away: when he shooteth his arrowes, let them be as broken.
 8 Let him consume like a snaille that melteth, & like y vntimelie frute of a woman, that hath not sene the sunne.
 9 As a rawe flesh before your pottes fele the fyre of thornes: so let him carrie them away as with a whirle winde in his wrath.
 10 The righteous shal reioyce when he seeth the vengeance: he shal wash his fete in the blood of the wicked.
 11 And men shal say, Verely there is frute for the righteous: doubtles there is a God that iudgeth in the earth.

PSAL. LIX.

David being in great danger of Saul, who sent to slay him in his bed, prayeth vnto God: 3 Declareth his innocencie, & their furie. 5 Desiring God to destroye all those that sime of malicious wickednes 11 Whome though he kept aliue for a time to exercise his people, yet in the end he wil consume the in his wrath. 13 That he maye be knowne to be the God of Iacob to the end of the worlde. 16 For this he singeth praises to God, assured of his mercies.

To him that excelleth. Destroye not. A Psalm of Daudon Michtam. * When Saul sent & they did wathe the house to kil him.
 1 O My God, deliuer me from mine enemies: defend me from them that rise vp against me.
 2 Deliuer me from the wicked doers, and saue me from the bloodie men.
 3 For lo, they haue layed waite for my soule: the mightie men are gathered against me, not for mine offense, nor for my sinne, o Lord.
 4 They runne and prepare them selues without a faute on my parte: arise therefore to assit me, and beholde.
 5 Euen thou, o Lord God of hostes, o God of Israel awake to visite all the heathen, & be not merciful vnto all that transgressie maliciously. Selah.
 6 They go to and fro in the euening: they barcke like dogs, and go about the citie.
 7 Beholde, they brag in their talke, and swordes are in their lippes: for Who, say they, doeth heare?
 8 But thou, o Lord, shalt haue them in derision, and thou shalt laugh at all the heathen:

9 He is strong: but I wil waite vpon thee: for God is my defence.
 10 My merciful God wil preuent me: God wil let me se my desire vpon mine enemies.
 11 Slay the not, lest my people forget it: but scater them abroad by thy power, & put them downe, o Lord our shield,
 12 For the sinne of their mouth, & the wordes of their lippes: and let them be taken in their pride, euen for their periuic and lies, that they speake.
 13 Consume them in thy wrath: consume them that they be no more: and let them know that God ruleth in Iacob, euen vnto the ends of the worlde. Selah.
 14 And in the euening they shal go to and fro, & barcke like dogs, & go about the citie.
 15 They shal runne here and there for meat: & surely they shal not be satisfied, though they tarien all night.
 16 But I wil sing of thy power, & wil praifethy mercie in the mornig: for thou hast bene my defence and refuge in the day of my trouble.
 17 Vnto thee, o my Strength, wil I sing: for God is my defence, and my merciful God.

PSAL. LIX.

David being now King ouer Iudah and hauing had manie victories, sheweth by euident signes, that God elected him King, assuring the people that God wil prosper the if they approve the same 11 After he praierth vnto God to finish that that he hath begonne
 To him that excelleth vpon Shushan Eduth, or Michtam. A Psalm of David to teache
 * When he fought against Aram Ncharim, and against Aram Zobab, whē Iacob returned and slew twelue thousand Edomites in the salt valler.
 1 O God, thou hast cast vs out, thou hast scatered vs, thou hast bene angry, turne againe vnto vs.
 2 Thou hast made the land to tremble, and hast made it to gape: heale the breaches thereof, for it is shaken.
 3 Thou hast shewed thy people heauie things: thou hast made vs to drinke the wine of giddines.
 4 But now thou hast giuen a banner to the that feare thee, that it maie be displayed because of thy trueth. Selah.
 5 That thy beloued may be deliuered, help with thy right hand and heare me.
 6 God hath spoken in his holines: therefore I wil reioyce: I shal deuide Shechem, & measure the valley of Succoth.
 7 Gilead shalbe mine, and Manasse shalbe mine: Ephraim also shalbe the strength

g Though Saul haue neuer so great power, yet I knowe y thou doest bid del him: therefore wil I patiently hope on thee
 h He wil not faile to succour me, where he needeth requereth.
 i Altogether, but by litle & litle, that the people seing oftentimes thy iudgments may be misericoful of thee.
 k That in their miserie & shame they may be as glailis and examples of Gods vengeance.
 l When thy time shal come, and when they haue sufficiently serued for an example of thy vengeance vnto other
 m He mocketh at their vaine enterprises, being assured y that shal not bring their purpose to passe.
 n Which didest vse the policie of a weakē wo
 o Confessing him selfe to be voidē of all vertue and strength, he attributeth the whole to God.

These were certeine songs after the note whereof this psalme was sung.
 2 Sam. 11.
 1 chro 18. 2.
 Or, Syria, called Mesopotamia
 h Called also Sophene & Radesch by Euphrates
 c For when Saul was not able to resist y enemye y people fled hecker & thenceforth they colde not be safe in their owne houses
 d As clef w an earth quake
 e Thou hast handled thy people sharply in taking from them seafe and iudgement, in that they aided Saul the wicked King, and pursued him, to whome God had giuen the strength
 f In making me King, thou hast performed thy promise, which seemed to haue lost the force as if it were spoken by an oracle, that I shal possesse these places, which Saul had left to his children
 g It is so certeine, that I shal possesse these places, which Saul had left to his children
 h For it was strong and wel peopled.

Q. iii.

rustle of the realme. f In making me King, thou hast performed thy promise, which seemed to haue lost the force as if it were spoken by an oracle, that I shal possesse these places, which Saul had left to his children h For it was strong and wel peopled.

i David meaneth, that in this tribe his kinglydome shall be established, Gen 49.10 k In most vile subiection. l For y will dissemble, and faune as though y were ft glad. m He was assured that God wolde giue hi strong cities of his enemies wherein they thought the felnes sure.

of mine head: Iudáh is my lawgiuer. 8 Moáb shall be my wash por: ouer Edóm wil I cast out my shoe: Palestina shew thy self ioyful for me. 9 Who wil lead me into the strong citie? who wil bring me vnto Edóm? 10 Wilt not thou, ó God, which hadest cast vs of, & didest not go forthe, ó God, with our armies? 11 Giue vs helpe against trouble: for vaine is the helpe of man. 12 Through God we shall do valiantly: for he shall treade downe our enemies.

PSAL. LXI.

Whether that he were in danger of the Ammonites, or being pursued of Absalom, here he cryeth to be heard & deliuered, 7 And confirmed in his kingdome. 8 He promiseth perpetual praises

To him that excelleth on Xginóith. A Psalme of Dauid.

1 HEARE my crye, ó God: giue eare vnto my praier.

a From y place, where I was banished, being driuen out of the Citie & Temple by my soune Absalom. b Vnto the w without thy helpe I ca not attaine. c There is nothing y doeth more strengthe our faith, then the remembrance of Gods iudicour in times past d This chiefly is referred to Christ, who liueth eternally not onely in him self, but also in his members e For the stabilitie of my kingdome shall I in thy mercie & truth.

2 From the ends of the earth wil I crye vnto thee: whé mine heart is opprest, bring me vpó the rocke that is higher then I. 3 For thou hast bene mine hope, & a strong tower against the enemy.

4 I wil dwell in thy Tabernacle for euer, & my trust shall be vnder the couering of thy wings. Sélah.

5 For thou, ó God, hast heard my desires: thou hast giue an heritage vnto those that feare thy Name.

6 Thou shalt giue the King a long life: his yeres shall be as manie ages.

7 He shall dwell before God for euer: prepare mercie & faithfulness that they may preserve him.

8 So wil I alway sing praise vnto thy Name in performing dailey my vowes.

PSAL. LXII

This Psalme partly containeth meditatio, whereby Dauid encourage him self to trust in God against the assaults of satians. And because our mindes are easily drawe from God by the allurements of the worlde, he sharply reproveth this vanitie, to the intent he might cleave fast to the Lord.

To the excellent musician * Ieduthún. A Psalme of Dauid.

1 YET my soule kepeth silence vnto God: of him cometh my saluacion.

2 Yet he is my strength and my saluacion, & my defence: therefore I shall not muche be moued.

3 How long wil ye imagine mischief against a man? ye shall be all slaine: ye shall be as a bowed wall, or as a wall shaken.

4 Yet they consulte to cast him downe fró his dignitie: their delite is in lies, therblefse with their mouthes, but curse with their hearts. Sélah.

5 Yet my soule kepe thou filce vnto God:

2 Cero 16. 47. a Though Siria tempted him to murmure against God, yet he bridled his affections, & resting vpon Gods promes, beareth his crosse patiently b It appeareth by the oft repetition of this worde, that y Prophet abode manifolde tentations, but by resting on God & by patience he ouercame them all c He meaneth him self, being the man whom God had appointed to y kingdome d Though ye seme to be in honour, yet God wil suddenly destroye you. e Dauid was greatly moued with these troubles: therefore he stirreth vp him self to trust in God.

for mine hope is in him.

6 Yet is he my strength, & my saluacion, & my defence: therefore I shall not be moued.

7 In God is my saluacion and my glorie, y rocke of my strength: in God is my trust.

8 Trust in him alway, ye people: s powre out your hearts before him, for God is our hope. Sélah.

9 Yet the children of men are vanitie, the chief me are lies: to lay the vpon a balance thei are altogether lighter the vanitie.

10 Trust not in oppression nor in roberie: be not vaine: if riches increase, set not your heart thereon.

11 God spake once or twise, I haue heard it, that power belongeth vnto God,

12 And to thee, ó Lord, mercie: for thou rewardest euerie one accordig to his worke.

PSAL. LXIII.

Dauid, after he had bene in great danger by Saúl in the desert of Ziph, made this psalme. 3 Wherein he giueth thanks to God for his wonderful deliuerance, in whose mercies he trusted, euen in the maddes of his miseries. 9 Prophecying the destruction of Gods enemies: 11 And contrariwise happines to all them that trust in the Lord.

A Psalme of Dauid. When he was in the wilderness of Iudáh.

1 O God, thou art my God, early wil I feele thee: my soule thirsteth for thee: my flesh longeth greatly after thee in a baren and drye land without water.

2 Thus I beholde thee as in the Sanctuarie, when I beholde thy power & thy glorie.

3 For thy louing kindenes is better then life: therefore my lippes shall praise thee.

4 Thus wil I magnifie thee all my life, and lift vp mine hands in thy Name.

5 My soule shall be satisfied, as with marrow and fatnes, and my mouth shall praise thee with ioyful lippes,

6 When I remember thee on my bed, & when I thinke vpon thee in the night watches.

7 Because thou hast bene mine helper, therefore vnder the shadow of thy wings wil I reioyce.

8 My soule cleaueth vnto thee: for thy right hand vpholdeth me.

9 Therefore they that seke my soule to destroy it, they shall go into the lowest partes of the earth.

10 They shall cast him downe with the edge of the sword, & thei shall be a portio for foxes.

11 But the King shall reioyce in God, and all that sweare by him shall reioyce in him: for the mouth of them that speake lies, shall be stopped.

PSAL. LXIII.

Dauid praierh against the furie and false reportes of his enemies. 7 He declareth their punishments & destruction. 10 To the comfort of the iust and the glorie of God.

f These vehement & often repetitious were necessarie to strengthen his faith against y horrible assaults of Satán g He admonisheth vs of our wicked nature, which rather hide our sorow, & bite on the bridle, then vnto our grief to God to obtaine remedie. h Giue your felnes wholly to God by putting away all things y are contrary to his Lawe i He hathe plauely borne witness of his power, loy none needeth to doubt thereof. k So that the wicked shall see thy power, & the godlii thy mercie.

a To wit, of Ziph, 1 Sam 23. 14. b Though he was bothe hungry & in great distress, yet he made God his sufficiencye & aboute all meate & drinke. c In this miserie I exercise my self in the contemplation of thy power & glorie, as if I were in thy Sanctuarie d The remembrance of tny fauour is more sweete vnto me then all the pleasures and denyes of the worlde

e He assureth him selfe by the Spirit of God to haue y gift of constancie. f He prophecieth of the destruction of Saúl, & the thei take his parte; whose bodies shall not be buried, but be adoured with wilde beastes. g All y sweare by God aright, or professe him, shall reioyce in this worthe King.

a In that he calleth to God
w his voice, it is a signe that his prairer was vehement, & y his life was in danger
b That is, fro their secret malice:
c To wit, their outward violence.
d False reportes & scalders

e To be without feare of God & reuerence of man, is a signe of reprobation
f The more y the wicked fe Gods childre in miserie, the more bolde, & impudent are they in oppressing them
g There is no way so secret & subtil to do hurt, w then went not for his destruccion.
h To se Gods heaue iudgements against them, and how he hathe caught them in their owne snares.
i When they shal consider that he wil be fauourable to the, as he was to his seruant Dauid.

a These giue & daily new occasion to thy Church to praise thee
b Not onely the Iewes, but also the Gentiles in y kingdom of Christe
c He imputeth it to his sins & to the sins of y people, that God, who was accustomed to assiste them, withdraweth his succour from them
d Thou wilt declare thy selfe to be y praiser of thy Church in destroying thine enemies, as y didest in y red Sea
e As of all barbarous nations and farre of
f He sheweth y there is no parte nor creature in y worlde, w is not gouerned by Gods power & prouidence

To him that excelleth. A Psalme of Dauid.

1 H Eare my voice, o God, in my prairer: 2 I preferue my life from feare of the enemye.

3 Hide me from the conspiracie of the wicked, and from the rage of the workers of iniquitie.

4 Which haue whet their tongue like a sworde, and shot for their arrowes bitter wordes:

5 To shote at the vpright in secret: they shote at him suddenly, and feare not.

6 They encourage them selues in a wicked purpose: they comune together to laie snares priuely, and saie, Who shal se them?

7 They haue fought out iniquities, and haue accomplished that which they fought out, euen euerie one his secret thoughts, and the depth of his heart.

8 But God wil shote an arrow at them suddenly: their strokes shal be at once.

9 They shal cause their owne tongue to fall vpon them: and whosoever shal se them, shal flee awaie.

10 And all men shal se it, and declare the worke of God, and they shal vnderstand, what he hathe wrought.

11 But the righteous shal be glad in the Lord, & trust in him: and all that are vpright of heart, shal reioyce.

PSAL. LXXV.

A praise and thanksgiving vnto God by the faithful, who are signified by Zion, 4 For the chusing, preservation and gouernance of them, 9 And for the plentiful blessings powred forth vpon all the earth, but specially vnto his Church

To him that excelleth. A Psalme or song of Dauid.

1 O God, a praise waiteth for thee in Zion, & vnto thee shal the vowe be performed.

2 Because thou hearest the prairer, vnto thee shal all flesh come.

3 Wicked dedes c haue preuailed against me: but thou wilt be merciful vnto our trasgressions.

4 Blessed is he, whome thou chusest and causest to come to thee: he shal dwell in thy courts, and we shal be satisfied with the pleasures of thine House, euen of thine holie Temple.

5 O God of our saluacion, thou wilt answer vs with feareful signes in thy righteousnes, o thou the hope of all the ends of the earth, and of them that are farre of in the sea.

6 He stablisheth y mountaines by his power: and is girded about with strength.

7 He appeareth the noise of the seas and the noise of the waues thereof, and the tumultes of the people.

8 They also, that dwell in the vttermost partes of the earth, shal be afraid of thy signes:

thou shalt make" the East and the West to reioyce.

9 Thou s visitest the earth, and waterest it: thou makest it very riche: the Riuier of God is ful of water: thou prepairst them corne: for so thou appointest it.

10 Thou waterest abundantly the fountaynes thereof: thou causest the raiues to descend into y valleis thereof: thou makest it soft with showres, & blestest the bud thereof.

11 Thou crownest the yere with thy goodnes, and thy steps drop fatnes.

12 They drop vpon y pastures of the wildernes: & the hills shal be copassid w gladnes.

13 The pastures are clad with shepe: y valleis also shal be couered with corne: therefore they showte for ioye, and sing.

PSAL. LXXVI.

1 He prouoketh all men to praise the Lord and to consider his works. 6 He setteth forth the power of God to affray the rebels, 10 And sheweth how God hath adiuered Israel from great bondage and afflictions. 13 He promiseth to giue sacrifice. 16 And prouoketh all men to heare what God hath done for him and to praise his Name.

To him that excelleth. A song, or Psalme.

1 Reioyce in God, a all ye inhabitants of the earth.

2 Sing forthe the glorie of his Name: make his praise glorious.

3 Saie vnto God, How terrible art thou in thy workes: though the greatnes of thy power shal thine enemies be in subiection vnto thee.

4 All the worlde shal worship thee, & sing vnto thee, euen sing of thy Name. Selah.

5 Come and beholde the workes of God: he is terrible in his doing toward the sonnes of men.

6 He hathe ruined the Sea into drye land: they passe through the riuier on fote: there did we reioyce in him.

7 He ruleth the worlde with his power: his cies beholde the nations: the rebellious shal not exalt them selues. Selah.

8 Praise our God, ye people, and make the voice of his praise to be heard.

9 Which holdeth our soules in life, and suffereth not our fete to slippe.

10 For thou, o God, hast proued vs, thou hast tryed vs as siluer is tryed.

11 Thou hast broght vs into the snare, & laied a snare vpon our loins.

12 Thou hast caused men to ride ouer our heades: we wet into fyre & into water, but y broghtest vs out into a wealthie place.

13 I wil go into thine House with burnt offerings, & wil paie thee my vowe,

14 Which my lippes haue promised, & my mouth hathe spoken in mine affliction.

15 I wil offer vnto thee the burnt offerings of

Qg iiii.

dangers h The duette of the faithful is here described, which are used vnto vniuersal to rendre God praise for his benefites.

Ebr The going forth of the morning & of the evening
g To wit, with raine.
h That is, Shiloh, or, y raine

i Thou hast appointed y earth to bring forth the fode to man
k By this description he sheweth that all the ordre of nature is a testimonie of Gods louetowarde vs, who causeth all creatures to serue our necessitie.

l That is, the diuine creatures shal not onely reioyce for a time for Gods benefices, but shal continually sing.

a He prophesiech y all nations shal come to the knowledge of God, who then was onely knowne in Iuda
b As y faithful shal obey God willingly: so y infidels for feare shal dissemble the felues to be subiect
c He toucheth y foolish dulnes of man, who is colde in the consideration of Gods workes.
d His prouidence is wonderful in maintaining their estate

e He proueth that God wil extend his grace also to the Gentiles, because he punisheth among them such as wil not obey his calling
f He signifieth some special benefite, y God had shewed to his Church of y Iewes in deliuering the from some great danger: whereof or of y like he promiseth that y Gentiles shal be partakers.

g The condition of y Church is here described, w is to be led by Gods prouidence into troubles, to be subiect vnder tyrants, & to enter into manifold

g The condition of y Church is here described, w is to be led by Gods prouidence into troubles, to be subiect vnder tyrants, & to enter into manifold

It is not y-
nough to haue
receiued Gods
benefites & to
be mundeful
thereof, but al
fo we are boū
de to make o-
thers to profit
thereby & gra
se God
& If I delite in
wickednes,
God wil not
heare me: but
if I confesse it,
he wil receiue
me

fat iams with incēse: I wil prepare bulloc-
kes and goates. Sélah.

16 Come & hearken, all ye that feare God,
& I wil tel you what he hathe done to my
soule.

17 I called vnto him with my mouth, and
he was exalted with my tongue.

18 If I regarde wickednes in mine heart,
the Lord wil not heare me.

19 But God hathe heard me, & considered
the voice of my praier.

20 Praised be God, which hathe not put
backe my praier, nor his mercie from me.

PSAL. LXVII.

2 A praier of the Church to obtaine the fauour of God
& to be lightened with his countenance, 2 To the end
that his waie & iudgements maie be knowne through-
out the earth 7 And finally is declared the kingdome
of God, which shoulde be vniuersally erected at the com-
ming of Christ.

2 That is, mo-
ue our neartes
w his holy Spa-
rit, y we maie
fele his fauour
towards vs
b That bothe
Iewes & Géti-
les maie know
Gods counaie
made w them.
c By these oft
repetitions he
sheweth, y the
people can ne-
uer reioyce suf-
ficiently, & give
shātes for the
great benefites
that thei shal
receiue vnder
the kingdome
of Christ
d He sheweth
y where God
faouoreth, there
shalbe abundā-
ce of all other
things
e Whe thei fe-
le his great be-
nefitēs bothe
spiritual & cor-
poral towards
them.

3 To him that excelleth on Neginóth. A Psal-
or song.

God be merciful vnto vs, and blesse
vs, & cause his face to shine among
vs. Sélah.

2 That they maie know thy waie vpon
earth, & thy sauing health among all na-
tions.

3 Let the people praise thee, O God: let all
the people praise thee.

4 Let the people be glad and reioyce: for
thou shalt iudge y people righteously, &
gouerne the nations vpon the earth. Sélah.

5 Let the people praise thee, O God: let all
the people praise thee.

6 Thei shal y earth bring forth the her increa-
se, & God, euen our God shal blesse vs.

7 God shal blesse vs, and all the ends of the
earth shal feare him.

PSAL. LXVIII.

3 In this psalme Dauid setteth forth as in a glasse the
wonderful mercies of God towards his pe. p. e. 5 Who
by all meanes & moſte ſtrange ſortes declared him self
to them. 15 And therefore Gods Church by reason of his
promises, graces and victories doeth excel without com-
pariſon all worldlie things. 34 He exhorteſt therefore
all men to praise God for ever.

2 The Prophet
sheweth that
alber God ſuf-
fereth y wicked
tyrants to oppre-
ſe his Church
for a time, yet
at length he wil
be reuenged of
them
b He sheweth
y that whe God
declareth his
power againſt
y wicked, that
is for the co-
moditie & ſal-
uation of his
Church, w pra-
ſe him there-
fore
c Iah & Ieho-
uah are the na-
mes of God, w
do ſignifie his
eſſence & ma-
ieſtie incorpre-
hēſible, ſo that
herby is decla-
red, y all idols
are but vanitie,
& that y God
of Iſraēl, is
only true
God.

4 To him that excelleth. A psalme or song of
Dauid.

God wil arise, & his enemies shalbe
ſcattered: thei also that hate him, shal
ſee before him.

2 As the ſmoke vaniſheth, ſo ſhalt y drie
them awaie: & as waxe melketh befoie the
ſyre, ſo ſhalt y wicked periſh at the preſence
of God.

3 But the righteous ſhalbe glad, & reioy-
ce before God: yea, thei ſhal leape for
ioye.

4 Sing vnto God, & ſing praises vnto his
Name: exalt him, that rideth vpon the
heavens, in his Name Iah, & reioyce be-
fore him.

5 He is a Father of the fatherles, and a Iud-
ge of the widowes, euen God in his holie

habitation.

6 God maketh the ſolitarie to dwell in fa-
milies, & deliuereth them that were pri-
ſoners in ſtockes: but the rebellious ſhal
dwell in a drye land.

7 O God, when thou wenteſt forth the be-
fore thy people: when thou wenteſt through
the wildernes, (Sélah)

8 The earth ſhoke, and the heauē s dropped
at the preſence of this God: euen Sināi was
moued at the preſence of God, euen the
God of Iſraēl.

9 Thou, O God, ſendeſt a gracious raine vpon
thyne inheritance, & thou diſteſt reſreſh
it when it was wearie.

10 Thy Congregation dwelled therein: for
thou, O God, haſt of thy goodnes prepa-
red it for the poore.

11 The Lord gaue matter to the women
to tel of the great armie.

12 Kings of the armies did flee: thei did flee
& the that remained in the houſe, deu-
ided the ſpoile.

13 Though ye haue lien among pots, yet ſhal
ye be as the wings of a dooue that is cou-
red with ſiluer, and whoſe fetters are like
yelowe golde.

14 When the Almighty ſcatered Kings
in it, it was white as the ſnow in Zalmōn.

15 The mountaine of God is like the mo-
untaine of Baſhān: it is an high Mountai-
ne, as mount Baſhān.

16 Why leape ye, ye high mountaines, as
for this Mountaine, God delireth to dwell
in it: yea, the Lord wil dwell in it for e-
uer.

17 The charets of God are twentie thou-
ſand thouſand Angels, and the Lord is a-
mong them, as in the Sanctuarie of Sināi.

18 Thou art gone vp on high: thou haſt oled
captiuitie captiue, and receiued giftes for
men: yea, euen the rebellious haſt thou led,
that the Lord God might dwell there.

19 Praised be the Lord, euen the God of our
ſaluacion, which ladeth vs dailely with be-
nefites. Sélah.

20 This is our God, euen the God that ſa-
ueth vs: and to the Lord God belong the
p iſſues of death.

21 Surely God wil wound the head of his
enemies, & the heerie pate of him that
walketh in his finnes.

22 The Lord hathe ſaid, I wil bring my peo-
ple againe from Baſhān: I wil bring them
againe from the depths of the Sea:

23 That thy foore maie be dipped in blood,
& the tongue of thy dogges in the blood of
the enemies, euen in it.

24 Thei haue ſene, O God, thy goings, the
goings of my God, & my King, which art
Church once frō Og of Baſhān, & other tyrants, & frō the dangers of y red Sea:
ſo wil he ſil do as oft as neceſſitie requirerh. 2 That is, in y blood of that
great ſlaughter, where dogges ſhal lap blood. 3 That is, how y which are
chief King, goeth out with thy people to warre, and giueth them the victorie.

d He giueth
childe to the,
y be childles,
and increaſeth
their families.
e Which is ba-
ren of Gods
blessings, & he-
fore thei had
abuſed
f He teacheth
y Gods fauour
peculiarly be-
longeth to his
Church, as ap-
peareth by
their wonder-
ful deliuerāce
out of Egvpt
g God bleſſed
the land of Ca-
naan becauſe
he had choſen
that place for
his Church
h The ſacion
then was that
women ſang
ſongs after the
victorie, as Mi-
riām, Deborah
Judith and o-
thers
i The pray-
was to great
y not onely the
ſoldiers, but
wome alſo had
parte thereof
k Though God
ſuffer his
Church for a
time to lie in
blacke darke-
nes, yet he wil
reſtore it and
make it moſte
ſhining & white.
l In y land of
Ganaan, where
his Church
was
m Zion the
Church of God
doeth excell
all worldlie
things, not as
pope & ourwar-
de ſhewe, but
by the inwar-
de grace of
God, & there
remaineth be-
cauſe of his
dwelling there.
n Why braſſe
ye of your
ſtrength & bea-
re againſt this
Mountaine of
God?
o As God ouer-
cam the ene-
mies of his
Church, ſo
thei priſoners,
and made the
tribunars: ſo
Christ, & is
God manife-
ſted in Beth,
ſubdued Sarā
& ſinne vnder
vs, & gaue vnto
his Church
moſte liberal
giftes of his
ſpirit, Eph. 4.
p In moſte ex-
treme dangers
God hathe in-
finite waies to
deliuer his
q As he deli-
uered his
Church once frō
Og of Baſhān, &
other tyrants, &
frō the dangers
of y red Sea:
ſo wil he ſil do
as oft as neceſſi-
tie requirerh.
r That is, in y
blood of that
great ſlaughter,
where dogges
ſhal lap blood.
s That is, how
y which are
chief King, goeth
out with thy
people to warre,
and giueth them
the victorie.

The number of his enemies. Psalmes. Comfort is only in God. 229

in the Sanctuarie.

¹ He describeth the order of the people, whoe they went to the Temple to give thanks for the victorie

² Which come of y^e Patriarke Iakob

³ Benjamin is called litle, because he was y^e youngest sonne of Iakob

⁴ Who was some chief ruler of the tribe.

⁵ Declare out of thine holie palace thy power for the defence of thy Church Ierusalem.

⁶ He desireth that the pride of the mightie may be destroyed, & accustomed to grurnish their shooes wth silue: & therefore for their glicering pompe thought the felues aboute all men

⁷ He propheticly the Gentiles shal come to y^e true knowledge & worship of God

⁸ By his terrible thunders he wil make him self to be knowne y^e God of all y^e worlde

⁹ In shewing feareful iudgements against thine enemies for the saluation of thy people

¹⁰ He alludeth to y^e Tabernacle w^{ch} was deuided into three partes.

25 The fingers went before, the plaiers of instruments after: in the middes were the maides playing with timbrels.

26 Praise ye God in the assemblies, & the Lord, ye that are of the fountaine ^u of Israel.

27 There was ^x litle Benjamin with their ruler, & the princes of Iudah with their assemblie, the princes of Zebulun, & the princes of Naphtali.

28 Thy God hath appointed thy strength: stablish, o God, that, which ^y hast wrought in vs,

29 Out of thy Temple vpon Ierusalem: & Kings shal bring presents vnto thee.

30 Destroye the companie of the spearmen, & multitude of the mightie bulles with the calues of the people, that tread vnder fete pieces of siluer: scatter the people that delite in warre.

31 Then shal y^e princes come out ^b of Egypt: Ethiopia shal haite to sturch her hãds vnto God.

32 Sing vnto God, o ye kingdomes of the earth: sing praise vnto the Lord, (Sélah)

33 To him that rideth vpon the moste high heauens, which were from the beginning: beholde he wil send out by his ^c voyce a mightie founde.

34 Ascribe the power to God: for his maiestie is vpon Israel, & his strength is in the cloudes.

35 O God, thou art ^d terrible out of thine holie ^e places: the God of Israel is he that giueth strength and power vnto the people: praised be God.

PSAL. LXXIX.

¹ The complaints, prayers, seruent & gale & great anguish of David is set for the us a figure of Christ & all his mébert: ²¹ The malicious crueltie of the enemies, ²² And their punishments also, ²⁶ Where Iudas & such traitors are accused. ³⁰ He gathereth courage in his affliction & offereth praises vnto God, ³² Which are more acceptable then all sacrifices: where of all the afflicted maie take comfort. ³⁵ Finally he doeth pronoke all creatures to praises, prophesying of the kingdome of Christ, & the preseruacion of the Church, where all the faithfull, ³⁷ And their side shal dwell for euer.

To him that excelleth vpon ^a Shohannim. A Psalme of David.

1 **S**AUE me, o God: for the ^b waters are sentied euen to my soule.

2 I sticke fast in the depe myre, where no ^c staie is: Lam come into depe waters, and the streames runne ouer me.

3 I am wearie of crying: my throte is drye: mine ^d eyes faile, whiles I waite for my God.

4 They that hate me without a cause, are mo then the heertes of mine head: thei that wolde destroye me, and are mine enemies ^e falsely, are mightie, so that I restored that which I ^f toke not.

5 O God, thou knowest my ^g foolishnes, & my fautes are not hid from thee.

6 Let not them that trust in thee, o Lord God of hostes, be ashamed for ^h me: let not those that seke thee, be confounded through me, o God of Israel.

7 For thy sake haue I suffied reprove: shame hath covered my face.

8 I am become a stranger vnto my brethre, euen an aliant vnto my mothers sonnes.

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

10 I ^k wept and my soule fasted, but that was to my reprove.

11 I put on a sacke also: and I became a prouerbe vnto them.

12 They that ^l sate in the gate, spake of me, and the drunkards sang of me.

13 But Lord, ^m make my praier vnto thee in an acceptable time, euen in the multitude of thy mercie: o God, heare me in the truth of thy saluation.

14 Deliuer me out of the myre, that I sinke not: let me be deliuered from thé that hate me, and out of the ⁿ depe waters.

15 Let not ^y waterflood drowne me, nether let the depe swallowe me vp: and let not the pit shut her mouth vpon me.

16 Heare me, o Lord, for thy louing kindness is good: tune vnto me according to the multitude of thy tendre mercies.

17 And ^o hide not thy face from thy seruãt, for I am in trouble: make hast & heare me.

18 Drawe nere vnto my soule & redeme it: deliuer me because of mine enemies.

19 Thou hast knowen my reprove and my shame, & my dishonour: all mine ^p aduersaries are before thee.

20 Rebuke hath broken mine heart, and I am ful of heauines, and ^q I loked for some to haue pitie on me, but there was none: and for comforters, but I founde none.

21 For thei gaue me gall in my meat, and in my thirst thei gaue me vinegre to drinke.

22 Let their ^r table be a snare before them, and their prosperitie their ruine.

23 Let their eyes be blinded that thei se not: and make their ^s loynes alwaie to tremble.

24 Powre out thine angrie vpon them, & let thy wrathful displeasur take them.

25 Let their ^t habitacion be voide, & let none dwell in their tentes.

26 For thei persecute him, whome thou hast smiten: and they adde vnto the sorowe of them, whome thou hast wounded.

27 Lay ^u iniquitie vpon their iniquitie, & let them not come into thy righteoufnes.

28 Let them be put out of the ^v boke of life,

^g Though I be gillie to thee warde, yet am I innocet towarde them

^h Let not mine euil increatie of the enemies be an occasiõ, y^e the faithful fall frõ thee.

ⁱ When I sawe thine enemies pretend thy Name onely in mouth, and in their life denie the same, thine holie Spirit thrust me forwarde, to reprove the & defend thy glorie.

^k My zeale moued me to lamet & praier for my saluation

^l The more he sought to winne them to God, the more thei were against him both poore and riche

^m Knowing that albeit I suffer now trouble, yet y^e hast a time, where in y^e hast appointed my deliuerance.

ⁿ He sheweth a liuelie faith, in that y^e he as sureth hi self, y^e God is fauorable to hi, whẽ he semeth to be angrie: & at hand, when he semeth to be farre of

^o Not that he feared y^e God, y^e old not heare him, but y^e care made him to thinke that God differred long

^p Thou seekest y^e I am beset as a shepe among manie wolues.

^q He sheweth y^e it is in vaine to put o trust in men in our great necessities, but y^e our comfort onely dependeth of God: for man rather increaseth o sorowes, then diminisheth them.

^r He desireth God to execute his iudgements against the reprobate, y^e can not by anie means be turned.

^s Take bothe iudgement and power frõ the.

^t Punish not onely them,

^u By their continuance and increasing in their finnes let it be knowne that they be of the reprobate

but their posteritie, which shal be like vnto them

^a Of Shohannim read Psal. 45

^b David signifieth by the waters, in what great dangers he was, out of

^c which God did deliuer hi

^d No firmitie or stables to settle my fete

^e Though his senses failed him, yet his faith was constant & encouraged him still to praie

^f Comdemning me gillies.

^g Thei iudged me pore innocent as a thief and gaue my goods to others as though I had stolen them.

There is no
fact...
G... more effe
ment... than
thanksgiuig
for his beno-
ces.
For as he de-
liuered his ser-
uants... so
will he do all y
are in desires,
and call vpon
him.
Vnder the te-
poral promes
of the land of
Canaan he co-
prehēdeth the
promes of life
euertlasting to
the faithful &
their posteritie

Psal. LXX.
Which might
put him in re-
membrance of
his deliuerance
Psal. 40. 1. 4.
He teacheth
vs to be ear-
nest in praier,
though God se-
me to say: for
at his time he
will heare vs.
He was af-
fured that the
more thei ra-
ged, the nerer
thei were to
destruction &
he the nerer to
his deliuerance
Hereby we
are taught not
to mocke at o-
thers in their
miserie, lest y
same fall on
o owne necks.
Because he
had felt Gods
helpe before,
he groundeth
on experience
and boldly se-
keth vnto him
for succour

Psal. LXXI.
Psal. 113.
The praier
to God wth full
assurance of
faith, y he wil
deliuer him
from his aduer-
saries
By declaring
thy self true
of promes
Thou hast in
finite meanes,
& all creatures
are at thy com-
mandement,
therefore shew
some signe,
whereby I
shalbe deliue-
red.
That is, fro
Absolom, Ahi-
othophel & that
conspiracie.
He strengthe-
neth his faith
by th^e experi-
ence of Gods
benefites, who
did not onely
preferre him
in his mothers
belly, but roke
him thence, &
erect since ha-
the preserved
him.

nether let them be written with the righ-
teous.
29 When I am poore & in heauines, thine
helpe, O God, shal exalt me.
30 I wil praise the Name of God with a
song, & magnifie him with thanksgiuig.
31 This also shal please the Lord better the
a y yong bullocke, that hath horns and
hoofes.
32 The humble shal se this, & thei that seke
God, shalbe glad, & your heart shal liue.
33 For the Lord heareth the poore, and des-
piseh not his prisoners.
34 Let heauen & earth praise him: the seas
and all that moueth in them.

35 For God wil saue Zion, and buyld the
cities of Iudah, that men maie dwell there
and haue it in possession.
36 The sede also of his seruants shal inhe-
rit it: and thei that loue his Name, shal
dwell therein.

PSAL. LXX.

He praierh to be right speedily deliuered. 2 He desireth
the shame of his enemies. 4 And the ioyful comfort of
all those that seke the Lord.

To him that excelleth. A Psalm of David
to put in remembrance.

O God, haste thee to deliuer me: make
haste to helpe me, O Lord.
Let them be confounded & put to sha-
me, that seke my soule: let them be turned
backward and put to rebuke, that desire
mine hurt.
Let the be turned backe for a reward of
their shame, which said, Aha, aha.
But let all those that seke thee, be ioyful &
glad in thee, and let all that loue thy salua-
tion, saie alwaies, God be praised.
Now I am poore and needie: O God, ma-
ke haste to me: thou art mine helper, and
my deliuerer: O Lord, make no tarying.

PSAL. LXXI.

He praierh in faith, established by the worde of the
promes. 3 And confirmed by the worke of God
from his youth. 10 He complauneth of the crueltie of his
enemies. 17 And desireth God to continue his graces
towards him. 22 Promising to be mindesul and than-
keful for the same.

In the Lord, O Lord, I trust: let me neuer
be ashamed.
Rescue me and deliuer me in thy righte-
ousnes: incline thine eare vnto me and
saue me.
Be thou my strong rocke, wherunto I
maie alwaies resorte: thou hast giue com-
mandement to saue me: for thou art my
rocke, and my fortresse.
Deliuer me, O my God, out of the hand
of the wicked: out of the hand of the cuil
and cruel man.
For thou art mine hope, O Lord God, euen
my trust from my youth.
Vpon thee haue I bene staid from the
wombe: thou art he that toke me out of

my mothers bowels: my praise shal be al-
waies of thee.

I am become as it were a fountaine vnto
manie: but thou art my sure trust.
Let my mouth be filled with thy praise, &
with thy glorie euerie daie.
Cast me not of in the time of age: for-
sake me not when my strength faileth.
For mine enemies speake of me, & they
that laie waite for my soule, take their co-
unsel together,
Saying, h God hath forsaken him: pur-
sue and take him, for their is none to deli-
uer him.
Go not farre fro me, O God: O my God,
haste thee to helpe me.
Let them be confounded and consumed
that are against my soule: let them be co-
uered with reprove & confusion, that seke
mine hurt.
But I wil waite continually, & wil prai-
se thee more and more.
My mouth shal daily rehearse thy righte-
ousnes, and thy saluacion: for I knowe
not the number.

I wil go forward in the strength of
the Lord God, and wil make mention of
thy righteousness, euen of thine onely.

O God, thou hast taught me from my
youth euen vntil now: therefore wil I tel of
thy wonderous workes,
yea, euen vnto mine olde age and graie
head, O God: forsake me not, vntil I haue
declared thine arme vnto this generation,
& thy power to all them, that shal come.
And thy righteousness, O God, I wil ex-
alt on high: for thou hast done great things:
O God, who is like vnto thee!
Which hast shewed me great troubles
and aduersities, but thou wilt reuere
and reuiue me, and wilt come againe, and
take me vp from the depth of the earth.
Thou wilt increase mine honour, & re-
turne and comfort me.
Therefore wil I praise thee for thy faith-
fulnes, O God, vpon instrument and viole:
vnto thee wil I sing vpon the harpe, O Ho-
lie one of Israel.
My lippes wil reioyce when I sing vnto
thee, and my soule, which thou hast deli-
uered.
My tongue also shal talke of thy righte-
ousnes daily: for they are confounded &
brought vnto shame, that seke mine hurt:

PSAL. LXXII.

He praierh for the prosperitie of the kingdom of
Salomon, who was the figure of Christ. 4 Vnto whom
shal be righteousness peace and felicitie. 10 Vnto whom
all Kings and all nations shal do homage. 17 Whose
name and power shal endure for euer. & in whom all
nations shal be blessed.

and therefore he promiseth to delite in nothing, but wher
glorified.

All world
de wondereth
at me because
of my miseri-
es, as well thei
in autoritie, as
the common pe-
ple, yet being
assured of thy
fauour I reman-
ed steadfast.
Thou that
didst helpe me
in my youth,
when I had
more strength,
helpe me now
so muche the
more in mine
olde age & we
akenes
Thus the vic-
ked boethe blas-
pheme God &
triumph against
his Saints, as
though he had
forsake them,
if he suffer the
to fall into
their hands
In calling him
his God, he
purteeth backe
false repor-
tes of the ad-
uersaries, that
said, God had
forsaken him.
Because thy
benefites tow-
ard me are in-
numerable, I
can not bur co-
ntinually me-
ditate & reche-
arse them
I wil reman-
e steadfast, be-
ing vpholden
with y power
of God.
He desireth
y he hath
begonne, he
wolde so con-
tinue his bene-
fices, y his li-
beralitie maie
haue perite
praise
Thy iust per-
formance of thy
promes
His faith
breaketh
through all
tentations, &
by this excla-
mation he prai-
seeth y power
of God
As he confes-
seth that God
is the onelic
author of his
deliuerance: so
he acknowl-
edgeth that rhe-
solutions were
sent vnto him
by Gods pro-
vidence
He essesteth
y his long pa-
tience was well
recompensed,
when God per-
formed his
promes
For there is
no true prai-
sing of God,
except it come
fro the heart:
God maie be
glorified

a Copied by David as thou chusing ſeigne of his ſonne Salomon
 b Endue the King with the Spirit of wiſdomme & iuſtice that he reigne not as do the worldelie tyrants
 c To wit, to his poſteritie
 d Whē iuſtice reigneth, euen ſpaces moſte barren ſhal be entriched with thy bleſſings
 e He ſheweth wherefore the ſworde is committed to Kings: to wit, to defend the innocēt and ſuppreſſe the wicked
 f The people ſhal embrace thy true religion, whē thou gūeſt a King, that ruleth according to thy worde
 g As this is true in all godlie Kings: ſo is it chiefly verified in Chriſt, who ſ his heauenlie dewe maketh his Church euer to flouriſh
 h That is fro the red Sea to the ſea called Syriacum, and fro Euphrates forward: meaning Chriſt's kingdome ſhulde be large & vniuerſal
 i Of Cilicia & of all other countries beyōd the ſea, which he meaneth by the yles
 k That is, of Arabia yriche countries, wherof Shebā was a parte bordering vpon Ethiopia
 l Though tyrants paſſe not to ſhed blood, yet this godlie King ſhal preferre his ſubiect from all kinde of wrong
 m God will be the proſper his liſe, & alſo make the people moſte willing to obeye him
 n Vnder ſuche a King ſhal be moſte great plenty, bothe of frute & alſo of the increaſe of mankinde
 o They ſhal praie to God for his continuance, & know that God doeth proſper them for his ſake
 p He confeſſeth that excepe God miraculoſly preferre his people, that neither the King nor the kingdome can continue.
 q Concerning his ſonne Salomon.

¶ A Pſalme of Salomon.
 GIVE thy iudgements to the King, O God, and thy righteousnes to the Kings ſonne.
 Then ſhal he iudge thy people in righteousnes, and thy poore with equitie.
 The mountaines and the hills ſhal bring peace to the people by iuſtice.
 He ſhal iudge the poore of the people: he ſhal ſaue the children of the needie, and ſhal ſubdue the oppreſſor.
 They ſhal feare thee as long as the ſunne and moone endureth, from generation to generation.
 He ſhal come downe like the raine vpon the mowen graſſe, & as the ſhowres that water the earth.
 In his daies ſhal the righteous flouriſh, & abundance of peace ſhal be ſo long as the moone endureth.
 His dominion ſhal be alſo from ſea to ſea, and from the Riuer vnto the ends of the land.
 They that dwell in the wildernes, ſhal knele before him, and his enemies ſhal like the duſt.
 The Kings of Tarſhiſh & of the yles ſhal bring preſentes: the Kings of Shebā and Sebā ſhal bring giſtes.
 Yea, all Kings ſhal worſhip him: all nations ſhal ſerue him.
 For he ſhal deliuer the poore when he cryeth: the needie alſo, and him that hath no helper.
 He ſhal be merciful to the poore and needie, and ſhal preferre the ſoules of the poore.
 He ſhal redeme their ſoules from deceit and violence, and deare ſhal their blood be in his ſight.
 Yea, he ſhal liue, and vnto him ſhal they giue of the golde of Shebā: they ſhal alſo praye for him continually, and daily bleſſe him.
 An handful of corne ſhal be ſowen in the earth, euen in the top of the mountaines, and the frute thereof ſhal ſhake like the trees of Lebanón: and the children ſhal flouriſh out of the citie like the graſſe of the earth.
 His name ſhal be for euer: his name ſhal indure as long as the ſunne: all nations ſhal bleſſe him, and be bleſſed in him.
 Blessed be the Lord God, euen the God of Iſraél, which onely doeth wonderful things.
 And bleſſed be his glorious Name for euer: and let all the earth be filled with his glorie. So be it, euen ſo be it.
 HERE END THE 9 PRAIERS OF DAVID, THE SONNE OF Iſhái.

PSAL. LXXIII.
 The Prophet teacheth by his example that neither the worldlie proſperitie of the ungodlie. 14 Nor yet the affliction of the good ought to diſcourage Gods children: but rather ought to moue vs to conſider our Fathers providence, and to cauſe vs to reuerence Gods iudgements, 19 For aſmuch as the wicked vaniſh away. 24 And the godlie enter into liſe euerlaſting. 28 In hope whereof he reſigneth him ſelf into Gods hands.
 ¶ A Pſalme committed to Aſaph.
 Yet God is good to Iſraél: euen, to the pure in heart.
 As for me, my ſete were almoſt gone: my ſteps had welneie ſlup.
 For I ſieated at the fooliſh, when I ſawe the proſperitie of the wicked.
 For there are no bands in their death, but they are luſtie & ſtrong.
 They are not in trouble as other men, neither are they plagued with other men.
 Therefore pride is as a chaine vnto the, & crueltie couereth them as a garment.
 Their eyes ſtand out for fatnes: they haue more then heart can wiſh.
 They are licentious, and ſpeake wickedly of their oppreſſion: they talke preſumptuouſly.
 They ſet their mouth againſt heauen, & their tongue walketh through the earth.
 Therefore his people turne hither: for waters of a full cup are wrung out to them.
 And they ſay, How doeth God know it: or is there knowledge in y moſte High?
 Lo, theſe are the wicked, yet proſper they alway, & increaſe in riches.
 Certainly I haue clenſed mine heart in vaine, and waſhed mine hands in innocencie.
 For daily haue I bene puniſhed, and chaſtened euerie morning.
 If I ſay, & I wil iudge thus, behold the generaciō of thy children: I haue reſpiced.
 The thought I to knowe this, but it was to painful for me,
 Vntil I went into the Sanctuarie of God: then vnderſtoode I their end.
 Surely thou haſt ſet them in ſlipperie places, and caſteſt them downe into deſolation.
 How ſuddenly are they deſtroyed, perriſhed & horribly conſumed,
 As a dreame when one awaketh: O Lord, when thou raiſeſt vs vp, thou ſhalt make their image deſpiſed.
 Certainly mine heart was vexed, & I was pricked in my reins:
 So fooliſh was I and ignorant: I was a beaſt before thee.
 Yet I was alway with thee: thou haſt

a As it were betwene hope & deſpaire he bravereth forth into this affliction, being aſſured of Gods olde cōtinuance his fauour toward ſuche as were godlie in dede, and not hypocritica
 b The wicked in this liſe liue in this liſe liue as if they were in death like prifoners that is by ſicckeness, & in death theſe meſſenger.
 c They glorie in their pride as ſome do in their chaumes: & in crueltie, as ſome do in apparel
 d They paſſe the diſcret of the beaſt
 e They blaſpheme God & feare not his power, & ſtate vpon me, becauſe they eſteeme theſe felices aboute all others
 f Not onely ſ reprobate, but alſo ſ people of God often times fall backe, being proud of the wicked, and are overwhelmed with ſorrowes, than king of God conſidereth not aright the ſtate of the godlie.
 g Thus ſ ſteth mouth euen godlie to diſpute with God touching their poore eſtate & the proſperitie of the wicked.
 h If I giue place to this wicked thought, I ſhulde againſt thy providence, being diſpoſed all things moſte wiſely, and preferreſt thy children in their greater dangers
 i Vntil I entered into thy ſchole & learned by thy worde & holie Spirit, thou ordecreſt all things moſte wiſely & iuſtly.
 k When thou openeſt our eyes to conſider thy heauenlie felicitie, we conſerne all their vaine pompe
 l For the more that mā goeth about by his owne reaſon to ſeke out Gods iudgements, the more doeth he declare him ſelf a beaſt
 m By faith I was aſſured that thy providence did watche alwayes ouer me to preferre me

holden me by my right hand.
24 Thou wilt guide me by thy counfel, & afterwarde receiue me to glorie.

n He fought neither helpe nor confort of any faue of God onely
o He teacheth vs to demie our felues, to haue God our whole sufficiency, & onely contentment
p That is, forsake thee to seke others
q Though all the worlde shrinke from God, yet he promisseth to trust in him and to magnifie his awakes.

25 Whome haue I in heauen but thee? and I haue desired none in the earth with thee.
26 My flesh faileth and mine heart also: but God is the strength of mine heart, and my portion for euer.
27 For lo, they that withdrawe them selues from thee, shal perish: thou destroyest all them that go a whoring from thee.
28 As for me, it is good for me to drawe nere to God: therefore I haue put my trust in the Lord God, that I may declare all thy workes.

PSAL. LXXIII.

1 The faithful complains of the destruction of the Church & true religion. *2* Under the name of Zion, and the Temple destroyed: *11* And trusting in the might & fre mercies of God, *20* By his couenant. *21* They require helpe & succour for the glorie of Gods holie Name, for the saluacion of his poore afflicted seruants. *23* And the confusion of his proude enemies.

¶ A Psalm to giue instruction, committed to Asaph.

O God, why hast thou put vs away for euer? why is thy wrath kindled against the shepe of thy pasture?

a The Church of God being oppressed by the tyrannie either of the Babylonians, or of Antiochus, prayeth to God by whose had this yoke was laied vpon them for their finnes
b Which in the rursace y haue measured out for thy self as with a line or rod
c Of these
e They haue destroyed thy true religion & spread their banners in signe of defiance.
ed He cometh to destroy the Temple for the cause of the matter, the excellent workmanship & beautie thereof notwithstanding the enemies did destroye.
e They encouraged one another to cruelty, y not onely Gods people might be destroyed, but also his religion vtterly in all places suppressed.
f They lamēt y they haue no Prophet among them to shewe them how long their miseries shal endure.
g They soyne their deliuerance with Gods glorie & power, knowing that the punishment of the enemy shal be their deliuerance.
h Meaning, in the fight of all the worlde.

2 Thinke vpon thy Congregation, which thou hast possessed of olde, & on the rod of thine inheritance, which thou hast redeemed, & on this mount Zion, wherein thou hast dwelt.

3 Lift vp thy strokes, that thou maiest for euer destroye euerie enemy that doeth euil to the Sanctuarie.

4 Thine aduersaries roare in the middes of thy Congregation, & set vp their banners for signes.

5 He that lifted the axes vpon the thicke trees, was renoumed, as one, that brought a thing to perfection:

6 But now they breake downe the carued worke thereof with axes and hammers.

7 They haue cast thy Sanctuarie into the fyre, & rased it to the ground, and haue defiled the dwelling place of thy Name.

8 They said in their hearts, Let vs destroye them altogether: they haue burnt all the Synagogues of God in the land.

9 We se not our signes: there is not one Prophet more, nor any with vs that knoweth how long.

10 O God, how long shal the aduersarie reproche thee? shal the enemy blaspheme thy Name for euer?

11 Why withdrawest thou thine hand, euen thy right hand? drawe it out of thy bosome, & consume them.

12 Euen God is my King of olde, working saluacion in the middes of the earth.

13 Thou didest diuide the Sea by thy power:

thou brakest the heades of the dragons in the waters.

14 Thou brakest the head of Liuiathan in pieces, and gauest him to be meat for the people in wildernes.

15 Thou brakest vp the fountaine and riuier: thou dryedst vp mightie riuers.

16 The daye is thine, and the night is thine: thou hast prepared the light and the sunne.

17 Thou hast set all the borders of the earth: thou hast made somer and winter.

18 Remember this, that the enemy hathe reproched the Lord, and the foolish people hathe blasphemed thy Name.

19 Giue not the soule of thy turtle dooue vnto the beast, & forget not the Congregation of thy poore for euer.

20 Consider thy couenant: for the darke places of the earth are ful of the habitacions of the cruel.

21 Oh let not the oppressed returne ashamed, but let the poore & nedie praise thy Name.

22 Arise, o God: mainteine thine owne cause: remember thy dailie reproche by the foolish man.

23 Forget not the voyce of thine enemies: for the tumulte of them, that rise against thee, ascendeth continually.

PSAL. LXXV.

1 The faithful do praise the Name of the Lord, which shal come to iudge at the tyme appointed, when the wicked shalbe put to confusion, and drinke of the cup of his wrath. *10* Their proude shalbe abated, & the righteous shalbe exalted to honour.

¶ To him that excelleth. Destroye not. A Psalm or song committed to Asaph.

We wil praise thee, o God, we wil praise thee, for thy Name is nere: therefore they wil declare thy wondrous workes.

2 When I shal take a conuenient time, I wil iudge righteously.

3 The earth and all the inhabitants thereof are dissolued: but I wil establish the pillars of it. Selah.

4 I said vnto the foolish, Be not so foolish, and to the wicked, Lift not vp the horne.

5 Lift not vp your home on high, nether speake with a stiffe necke.

6 For to come to preferment is nether from the East, nor from the West, nor from the South,

7 But God is the iudge: he maketh low and he maketh hie.

8 For in the hand of the Lord is a cup, and the wine is red: it is ful mixt, and he poureth out of the same: surely all the wicked of the earth shal wring out & drinke the driegs thereof.

To wit, Pharaohs armie.

Which was a great monster of the sea, or whale, meaning Pharaoh

His instruction diuinity receiue the meat reiecteth the bodie

Seeing that God by his prouidence gouerneth & disposeth all things, he gathereth he wil take care chiefly for his children

He meaneth the Church of God, which is exposed as a pray to the wicked. That is all places where thy worde shineth not, there reigneth tyrannie & ambitio

He sheweth that God can not suffer his Church to be oppressed, except he lose his owne right. Or, increaseth more and more.

Read Psalm 57.1
b He declareth how faithful shal euer haue iust occasio to praise God, for as muche as in their nede they shal fele his power at hand to helpe them.
c When I se my time (saith God) to helpe your miseries, I wil come & fer all things in good order
d I knowe all things be brought to ruine, yet I can restore & preferme them.
e The Prophet waraeth y we knowed that they wolde not set them selues against Gods people, being y God at his time destroyeth them that rule wickedly
f Gods wrath is compared to a cup of strong & delicate wine, wherewith

9 But

the wicked are made so dronke, that by drinking til they come to the verted drigs, they are vtterly destroyed.

9 But I wil declare for euer, and sing praises vnto the God of Iaakób.
 10 All the hornes of the wicked also wil I breake: but the hornes of the righteous shalbe exalted.

PSAL. LXXVI.

This Psalm setteth forth the power of God & care for the defence of his people in Ierusalém, in the destruction of the arme of Saneherib: 11 And exhorteth the faithful to be thankfull for the same.

To him that excelleth on Neginóth. A Psalm or song committed to Asaph.

1 God is a knowen in Iudáh: his Name is great in Israél.
 2 For in b Shalém is his Tabernacle, and his dwelling in Zión.
 3 There brake he the arrowes of the bowe, the shield and the sworde and the battel. Sélah.
 4 Thou art more bright and puissant, then the mountaines of pray.
 5 The stoute harted are spoiled: they haue slept their slepe, & all the men of strength haue not d founde their hands.
 6 At thy rebuke, ó God of Iaakób, bothe the chariot and horse are cast a slepe.
 7 Thou, euen thou art to be feared: and who shal stand in thy e sight, when thou art angrie!
 8 Thou didest cause thy iudgement to be heard from heauen: therefore the earth feared and was stil,
 9 When thou, ó God, arose to iudgement, to f helpe all the meke of the earth. Sélah.
 10 Surely the rage of man shal turne to thy praise: the remnant of the rage shalt thou reffraine.
 11 Vowe & performe vnto the Lord your God, all ye that be h rounde about him: let the bring presents vnto him that oght to be feared.
 12 He shal a cut of the spirit of princes: he is terrible to the Kings of the earth.

PSAL. LXXVII.

The Prophet in the name of the Church rehearseth the greatnes of his affliction, and his grievous temptations, 6 Whereby he was druen to this end to consider his former conuersation, 11 And the continual course of Gods workes in the preseruatiõ of his seruants, & so he confirmeth his faith against these temptations.

For the excellent musician * Ieduthún. A Psalm committed to Asaph.

1 My a voyce came to God, when I heard me.
 2 In the day of my trouble I fought y Lord: my sore ranne & ceased not in the night: my soule refused comfort.
 3 I did thinke vpon God, and was b troubled: I prayed, and my spirit was ful of anguish. Sélah.

4 Thou kepest mine eies e waking: I was astonied and colde not speake.
 5 Then I considered the daies of olde, and the yeres of ancient time.
 6 I called to remembrance my d song in the night: I comuned with mine owne heart, and my spirit searched e diligently.
 7 Wil the Lord absent him self for euer: & wil he shewe no more fauour?
 8 Is his f mercie cleane gone for euer: doerth his promes faile for euer more?
 9 Hathe God forgotten to be merciful: hath he shut vp his tender mercies in displeasure: Sélah.
 10 And I said, This is my s death: yet I remebred the yeres of the right had of the most High.
 11 I remembred the workes of the Lord: certainly I remebred thy wonders of olde.
 12 I did also meditate all thy workes, & did deuise of thine Actes, saying,
 13 Thy waie, ó God, is h in the Sanctuarie: who is so great a God as our God!
 14 Thou art the God that doest wonders: thou hast declared thy power among the people.
 15 Thou hast redeemed thy people w thine at me, euen the sonnes of Iaakób and Ioseph. Sélah.
 16 The waters sawe thee, ó God: the waters sawe thee, and were afraied: yea, the depths trembled.
 17 The cloudes powred out water: the heauens gaue a l founde: yea, thine arrowes went abroad.
 18 The voice of thy thundre was round about: the lightenings lightened the worlde: the earth trembled and shoke.
 19 Thy waie is in the Sea, and thy paths in the great waters, and thy fotesteps are not m knowen.
 20 Thou didest leade thy people like shepe by the hand of Mosés and Aarón.

PSAL. LXXVIII.

He sheweth how God of his mercie chose his Church of the posteritie of Abraham, & Reprocheth the Stubburne rebellion of their fathers, that the children might not onely vnderstand, 11 That God of his fre mercie made his couenant with their anctours, 17 But also seing them so maliciõus and peruerse, might be ashamed and so turne wholly to God. In this Psalm the holie Ghost hath comprehended as it were, the summe of all Gods benefites, to the intent the ignorant and grosse people might see in fewe wordes the effect of the whole histories of the Bible.

A Psalm to giue a instruction committed to Asaph.

1 H Eare my b doctrine, ó my people: incline your eares vnto the wordes of my mouth.
 2 I wil open my mouth in a parable: I wil declare high sentences of olde.

g The godlie that better prosper by their innocent simplicitie, then the wicked that by all their craft, & subteltye.

h He declareth y Gods power is euertely tened in preseruing his people and destroying his enemies
 b Which afterward was called Ierusalém
 c He compareth the kingdome ful of extortio & rapine to y mountaines y are ful of rauening beastes
 d God hath takē their spirits & strength from them, as thogh their hands were cut of.

e God w a looke is able to destroy all y power & aduantage of y enemies, were they neuer so manie or mightie
 f To reuenge y wrongs done to thy Church
 g For the end thal shewe y y enemy was able to bring nothing to passe also y shal bridle their rage, y they shal not compass their purpose.
 h To wit, the Leuites y dwel about the Tabernacle, or y people, among whome he doeth dwell

i The Ebrewe worde signifieth, to vintage, or gather grapes: meaning that he thal make the counsels and entreprises of wicked tyrants foolish and vaine

1 Chro 16, 41. psal. 39, & 62
 2 The Prophet teacheth vs by his exámple to flee vnto God for helpe in our necessities
 3 O r, mine hand was stretched out
 b He sheweth y we must patiently abieue, although God deliuer vs not out of our troubles at y first try.

e Meaning that his sorowes were as watch men y kept his eyes fro sleping
 d Of thanksgiving, w I was accustomed to sing in my psalterie
 e Bothe y causes why I was chastened, and when my sorowes shulde haue an end
 f As if he shulde saie, It is impossible: wherby he exhorteth him selfe to patience.

g Thogh I first doubted of my life, yet considering that God had his yeres, y is, change of times, & was accustomed also to list vp them, whome he hath beaten, I toke heart againe
 h That is, in heauen, wherunto we must asced by faith, if we wil knowe y waies of God

i He condemneth all y worship andie thig saue y onely true God, who se glorie appeareth through the worlde
 k He declarerth, wherin y power of God was declared, when he deliuered y Israelites through the red Sea
 l That is, thunders & lightened.

m For when y badest broghe our thy people, the water returned to her course & y enemies that thoght to haue followed the, colde not passe through, Exod 14, 19.

a Read psalme 32
 b The Prophet vnder the name of a teacher callerth y people his, & the doctrine his, as Paul calleth y Gospel his, whercof he was but y preacher as Rom 2, 16 & 16, 25.

Which were the people of God.

By the testimony & Law he mauneth y Law written, which they were commaunded to teache their children, D-u 6.7.

e He sheweth wherein y children shal be like their fathers, that is, in mauntyng Gods pure religion

f He sheweth wherein y vic of this doctrine standeth in faith, in y meditation of Gods benifites & in obedience

g Though these fathers were the fide of Abraham & the chosen people, yet he the which by their rebellions, prouocation, falschode & hypocrisie, that the children ought not to followe their exiples.

h By Ephraim he meaneth also the rest of the tribes, because they were more in number whose punishment declareth that they were vnfaithful to God, and by their multitude and autoritie had corrupted all others

i He prometh that not onely the posteritie, but also their forefathers were wicked and rebellious to God

Exod. 14.21. Exod. 14.24. Exod. 17.8.

num 20.11. psal. 105.41. 1 Cor. 10.4.

Wisd. 11.4. k Their wicked malice coulde be overcome by no benefites, which were great & manie

l Then to require more the is necessarie, & to separate Gods power from his wil, is to tempt God *Numb 11.1 m Thus when we give place to sinne, we are moued to doute of Gods power, except he will alwayes be ready to serue our lust. *Exod 17.8 numb 20.11 psal. 105.41 1 cor 10.4 *Numb 11.1 n That is, in his Fatherlie prouidence, whereby he careth for his and prouideth sufficiently.

3 Which we haue heard and knowen, and our fathers haue tolde vs.

4 We wil not hide them from their children, but to the generacion to come we wil shewe the praises of the Lord, his power also, and his wonderful workes that he hath done:

5 How he established a testimonie in Iaakob, and ordeined a Law in Israel, which he commanded our fathers, that they shulde teache their children:

6 That the posteritie might knowe it, and the children, which shulde be borne, shulde stand vp, & declare it to their children:

7 That they might set their hope on God, and not forget the workes of God but kepe his commandmentes:

8 And not to be as their fathers, a disobedient and rebellious generacion: a generacion that set not their heart aright, and whose spirit was not faithful vnto God.

9 The children of Ephraim being armed & shooting with the bowe, turned backe in the day of battel.

10 They kept not the couenant of God, but refused to walke in his Law,

11 And forgate his Actes, and his wonderful workes that he had shewed them.

12 He did maruelous things in the sight of their fathers in the land of Egypt: euen in the field of Zóan.

13 He deuided the Sea, and led them through: he made also the waters to stand as an heape.

14 In the daie time also he led them with a cloude, and all the night with a light of fyer.

15 He claue the rockes in the wildernes, and gaue them drinke as of the great depths.

16 He broght floods also out of the stonie rocke, so that he made the waters to descend like the riuers.

17 Yet they sinned stil against him, and prouoked the Higheest in the wildernes,

18 And tempted God in their heartes in requiring meat for their lust.

19 They spake against God also, saying, Can God prepare a table in the wildernes?

20 Beholde, he smote the rocke, that the water gushed out, and the streames ouerflowed: can he giue bread also, or prepare flesh for his people?

21 Therefore the Lord heard and was angrie, and the fyer was kindled in Iaakob, and also wrath came vpon Israel,

22 Because they beleued not in God, and trusted not in his helpe.

23 Yet he had commanded the cloudes aboute, and had opened the dores of heauen,

24 And had rained downe man vpon the for to eat, and had giuen them of the wheat of heauen.

25 Man did eat the bread of Angels: he sent them meat ynough.

26 He caused the Eastwinde to passe in the heauen, and through his power he broght in the Southwinde.

27 He rained flesh also vpon them as dust, and feathered foule as the sand of the sea.

28 And he made it fall in y middes of their campe, euen round about their habitations.

29 So they did eat and were wel filled: for he gaue them their desire.

30 They were not turned from their lust, but the meat was yet in their mouthes,

31 When the wrath of God came euen vpon them, and flew the strongest of them, and smote downe the chosen men in Israel.

32 For all this, they sinned stil, and belued not his wonderous workes.

33 Therefore their daies did he consume in vanitie, and their yeres hastily.

34 And when he slewe them, they sought him & they returned, & sought God early.

35 And they remembered that God was their strength, & the moste high God their redemer.

36 But they flattered him with their mouth and dissembled with him with their tongue.

37 For their heart was not vpriight with him: nether were they faithful in his couenant.

38 Yet he being merciful forgave their iniquitie, and destroyed them not, but oft times called backe his angrie, and did not stirre vp all his wrath.

39 For he remembered that they were flesh: yea, a winde that passeth and commeth not againe.

40 How oft did they prouoke him in the wildernes, & grieue him in the desert?

41 Yea, they returned, and temored God, and limited the Holie one of Israel.

42 They remembered not his hand, nor the daie when he deliuered them from the enemy,

43 Nor him that set his signes in Egypt, & his wonders in the field of Zóan,

44 And turned their riuers into blood, and their floods, that they coulde not drinke.

45 He sent a swarme of flies among them, which deuoured them, & frogs, which destroyed them.

o So that they had y, which was necessarie & sufficient but their lust made them to conuert that which they knewe God had deuised them.

1 Cor 10.5. p God vsed y meanes of the winde to teach them, that all euils were at his commandment, & that no distance of place could let his working.

q Suche is the nature of concupiscence, y the more it hat e, y more it lutteth. r Inough other were not spared, yet chiefly they trusted, & trusted to their strength against God. s Thus sinne by continuance maiceth men insensible, so y by no piteous rhet can be amended. t Sacae was their hypocrisie, that they sought vnto God for feare of punishment, though in their heart they loued him not. u Whosoever commeth not from the pure fountaine of y heart, is hypocrisie. x Because he wolde euer haue some remanent of a Church to praise his Name in earth, he suffred not to ouercome his mercie.

y That is, they tempted him oft times. z As they all do y measure the power of God by their capacite.

a The forgetfulness of Gods benefites is the rote of rebellion & all vice

b This worde significeth a confused mixture of flesch and venemous

wormes Some take it for all sortes of serpents, some for all wilde beastes.

e He repeateth not here all miracles that God did in Egypt, but certaintie & might be sufficient to convince the people of malice & ingratitude. d So called, either of the effect: that is, of punishing the wicked, or els because they were wicked spirits, whom God permitted to vex men. e The firstborne are so called, as Gen. 49. f That is, Egypt: for it was called Mizraim or Egypt of Mizraim, that was the soune of Ham. g That is, they had none occasion to feare, for as much as God destroyed their enemies and deliuered them safely. h Meaning Canaan, & God had consecrate to him selfe, & appointed to his people. Ios. 11. 1. i Nothing more displeaseth God in children, then when they continue in wickednes, which their fathers had be- come. k By seruing God otherwise then he had appointed. l For their ingratitude he suffered Philistines to take the Arke, & was the signe of his presence, & among them. m The Arke is called his power & beautie, because ther: by he defended his people, & beautifullly appeared unto them. n They were suddenly destroyed. 1 Sam. 4. 10. o They had no marriage songs. p Euen they were shame before or taken prisoners of their enemies, & so were forbidden. q Because they were drunken in their sinnes, ther: fig. I Gods patience to be a sleeping as though they were drunk: there fore he awaking them at first, will awake and take sudden vengeance. r Signifying that he spared not altogether the Israelites, though he punished their enemies.

46 He gaue also their frutes vnto the caterpillar, and their labour vnto the grasshopper. 47 He destroyed their vines with haile, & their wilde figgetrees with the hailestone. 48 He gaue their cattel also to the haile, and their flockes to the thunderboltes. 49 He cast vpon them the fiercenes of his angre, indignation and wrath, and vexation by the sending out of euil Angels. 50 He made awaie to his angre: he spared not their soule from death, but gaue their life to the pestilence, 51 And smote all the firstborne in Egypt, euen the beginning of their strength in the tabernacles of Ham. 52 But he made his people to go out like shepe, and led them in the wildernes like a flocke. 53 Yea, he caried them out safely, and they feared not, and the Sea covered their enemies. 54 And he brought them vnto the borders of his Sanctuarie: euen to this Mountaine, which his right hand purchased. 55 He cast out the heathen also before the, and cauld them to fall to the lot of his inheritance, and made the tribes of Israel to dwell in their tabernacles. 56 Yet they tempted, and prouoked the most high God, and kept not his testimonies, 57 But turned backe and delisted fafully like a heifer: as they turned like a heiferlike bowe. 58 And they prouoked him to angre with their high places, & moued him to wrath with their giants images. 59 God heard this and was wroth, & greatly abhorred Israel, 60 So that he forsoke the habitation of Sniilo, eue the Tabernacle where he dwelt among men, 61 And deliuered his power in to captiuitie, and his beautie into the enenues hand. 62 And he gaue vp his people to the sword, and was angrie with his inheritance. 63 The first deuoured their chosen men, and their maides were not praised. 64 Their Priests fell by the sword, & their widowes lamented not. 65 But the Lord awaked as one out of slepe, and as a strong man that after his wine cryeth out, 66 And smote his enemies in the hinder part, and put them to a perpetual shame. 67 Yet he refused the tabernacle of Joseph, and chose not the tribe of Ephraim: 68 But chose the tribe of Iudah, & mount

Zion which he loued. 69 And he buylt his Sanctuarie as an high palace, like the earth, which he stablished for euer. 70 He chose David also his seruant, & toke him from the shepfoldes. 71 Euen from behinde the ewes withyong broght he him to fede his people in Iakob, and his inheritance in Israel. 72 So he fed them according to the simplicitie of his heart, and guided them by the discretion of his hands.

PSAL. LXXXIX.

The Israelites complaine to God for the great calamities and oppression that they suffered by Gods enemies. And confessing their finnes, flee to Gods mercies with full hope of deliurance. 10 Because their calamities were sained with the contempt of his Name. 13 For the which they promise to be thankfull.

A Psalm committed to Asaph. O God, the heathen are come into thine inheritance: thine holie Temple haue they defiled, & made Ierusalem the apes of stones. The dead bodies of thy seruants haue they giuen to be meat vnto foules of the heauen: and the flesh of thy Sanctes vnto the beastes of the earth. Their blood haue they shed like waters round about Ierusalem, and there was none to burie them. We are a reproche to our neighbours, euen a scorn and derision vnto them that are round about vs. Lord, how long wilt thou be angrie for euer: shall thy gelouise burne like fyer? Powre out thy wrath vpon the heathen that haue not knowen thee, and vpon the kingdomes that haue not called vpon thy Name. For they haue deuoured Iakob and made his dwelling place desolate. Remember not against vs the former iniquities, but make haste & let thy tender mercies preuent vs: for we are in great miserie. Helpe vs, O God of our saluacion, for the glorie of thy Name, and deliuer vs, and be merciful vnto our sinnes for thy names sake. Wherefore shulde the heathen saie, Where is their God? let him be known among the heathen in our fight by the vengeance of the blood of thy seruants that is shed. Let the sighing of the prisoners come before thee: according to thy mightie arme preserue the children of death. And render to our neighbours suen folde into their bowels: their reproche, wherewith they haue reproched thee, O Lord. So we thy people, and shepe of thy

f By buylding the Temple & establishing the kingdom, he declarereth that the signes of his fauour were among the. h He sheweth wherena Kings charge & deturb to wit, so prouide faithfully for his people, to guide them by counsel, & defend them by power.

a The people crye vnto God against the barous tyrane of the Babylonians, who spoiled Gods inheritance, polluted his Temple, destroyed his religion & murdered his people. b The Prophet sheweth to what extremities God suffereth sometime his Church to fall, & exercise their faith before he set to his hand to deliuer them. c Their friends & kinfolkes durst not burie them for feare of the enemies. d Wherof some came of Abraham, but were degenerate: & others were open enemies to thy religion, but they bothe laughed at our miseries. e Wilt thou vtterly consume vs for our finnes, before thou take vs to mercie? Iere 10. 25. f Which we & our fathers haue committed. g And state not till we haue repencened: so our sinnes. h Seig we haue none other Sauour neither can we helpe our selues, and al so by our saluacion thy Name in al be praised, therefore, O Lord, helpe vs. i Who though in respect of God they were iustly punished for their sinnes, yer in consideration of their cause, we were vniuilly murdered.

Which were captives among their enemies, & colde loke for nothing but death.

I We ought to desire no bene Steof God, but on this condition to praise his Name. Isa. 43.21.

pasture shal praise thee for euer: and from generation to generation we wil set forthe thy praise.

PSAL. LXXX.

A lamentable prayer to God to helpe the miseries of his Church, & Desiring him to consider their first estate, when his fauour shined towards them, so the intent that he might finish that worke which he had begonne.

To him that excelleth on Shoshannim & duth.
A Psalm committed to Asaph.

a This psalme was made as a prayer for to desire God to be mercifull to the tentribes
b Moue their hearts y they may returne to worship God
c Ioyne thy whole people & all thy tribes together againe.
d The faithfull feare Gods angre, when they perceiue that their prayers are not forthwith heard
e Our neighbours haue continual strife & warre againt vs
f Because that repentance onely commeth of God, the moste iustly & oft times call to God for it as a meane, whereby they shalbe saued.
g Seeing that of thy mercie thou hast made vs a moste deare possessio so thee, & we through our finnes are made open for wilde beastes
h To wite, Enphrates.
i That is, as weel they hate our religion as they hate our persones.
k They gaue not place to uentatio, knowing that albeithere were no helpe in earth, yet God was able to succour them fro heauen
l So y no power can preuaile againt it, & as a young bud thou risest vp againe as out of the burnt ashes, and not with the sword of the enemy.
m Onely when thou art angry, and not with the sword of the enemy.
n That is, vpon this vine, or people, whome thou hast planted with thy right hand, that they shulde be as one man or one bodie.

Hear, O thou Shepherd of Israel, thou that ledest Ioseph like shepe: shew thy brightnes, thou that sittest betwene the Cherubims.

Before Ephraim and Beniamin and Manassih stirre vp thy strength, and come to helpe vs.

Turne vs againe, O God, and cause thy face to shine that we maie be saued.

O Lord God of hostes, how long wilt thou be angrie against the prayer of thy people?

Thou hast fed the with the bread of teares, and giuen them teares to drinke with greafe measure.

Thou hast made vs a strife vnto our neighbours, and our enemies laugh at vs among them selues.

Turne vs againe, O God of hostes: cause thy face to shine, and we shalbe saued.

Thou hast broght a vine out of Egypt: thou hast cast out the heathen, and planted it.

Thou madest rourme for it, and didest cause it to take roote, and it filled the land.

The mountaines were couered with the shadow of it, and the boughs thereof were like the goodlie cedres.

She stretched out her branches vnto the Sea, and her boughes vnto the Riuer.

Why hast thou broken downe her hedges, so that all they, which passe by the waie, haue plucked her?

The wilde bore out of the wood hath destroyed it, and the wilde beastes of the field haue eaten it vp.

Returne we beseeche thee, O God of hostes: loke downe from heauen and beholde and visit this vine,

And the vineyarde, that thy right hand hath planted, and the yong vine, which thou madest strong for thy self.

It is burnt with fyer and cut downe: and they perish at the rebuke of thy countenance.

Let thine hand be vpon y man of thy right hand, and vpon the sonne of man, whome thou madest strong for thine owne self.

So wil not we go backe from thee: reuiue thou vs, and we shal call vpon thy Name.

Turne vs againe, O Lord God of hostes: cause thy face to shine and we shalbe saued.

PSAL. LXXXI.

An exhortatio to praise God both in heart & voice for his benefites, & And to worship him onely. God condemneth their ingratitude, & And sheweth what great benefites they haue lost through their owne malice.

To him that excelleth vpon a Gittuth. A psalme committed to Asaph.

Sing ioyfully vnto God our strength: Sing loude vnto the God of Iacob.

Take the song and bring forth the timbrel, the pleasant harpe with the viole.

Blowe the trumpet in the newmoone, euen in the time appointed, at our feasting daie.

For this is a statute for Israel, & a Law of the God of Iacob.

He set this in Ioseph for a testimonie, when he came out of the land of Egypt, where I heard a language, that I vnderstode not.

I haue withdrawen his shulder from the burden, & his hands haue left the pottes.

Thou calledst in affliction and I deliuered thee, and answered thee in the secret of the thunder: I proued thee at the waters of Meribah. Selah.

Hear, O my people, and I wil protest vnto thee: O Israel, if thou wilt hearken vnto me,

Let there be no strange god in thee, neither worship thou anie strange god.

For I am the Lord thy God, w brought thee out of the land of Egypt: open thy mouth wide and I wil fill it.

But my people wolde not heare my voice, and Israel wolde none of me.

So I gaue them vp vnto the hardenes of their heart, & they haue walked in their owne counsels.

Oh that my people had hearkened vnto me, & Israel had walked in my waies.

I wolde sone haue humbled their enemies, and turned mine hand against their aduersaries.

The haters of the Lord shulde haue bene subiect vnto him, and their time shulde haue endured for euer.

And God wolde haue fed them with the fat of wheat, and with honie out of the rocke wold I haue sufficed thee.

*abundance as he powreth them out. k God by his worde callen all, but his secret election appointeth, who shal heare with fruit
l If their finnes had not letted m If the Israelites had not broken uenant with God, he wolde haue giuen them victorie againt their enemies.
n That is, with moste fine wheat and abundance of honie.*

PSAL. LXXXII.

The Prophet declaring God to be present among the Iudges and Magistrates. 2 Reproueth their parcialitie.

o For none call vpo God, but such as are raised vp, as it were, from death to life & regenerate by holie spirit.
a An instrument of musike brought from Gith
b It seemeth y this psal was appointed for solene feastes & assemblies of the people, to whom for a time these ceremonies were ordered, but now vnder the Gospell are abolished
c Vnder this feast heccepted headeth all other soleme daies
d That is, Israel: for Iosephs familie was counted the chief before that Iudah was preferred.
e God speaketh in y person of the people, because he was their leader.
f If they were neuer able to giue sufficient thanks to God for this deliuerance fro corporal bondage, how much more are we indetted to him for our spiritual deliuerance from the tyrannie of Sat & sinne?
g By a strange & wonderful faction.
h Or, consensio, Exod. 17.16.
i He condemneth all assemblies, where y people are not attentive to heare Gods voice, & to giue obedience to the same
k God accuseth their incredulitie, because they opened not their mouthes to receiue Gods benefites in such abundance as he powreth them out.
l If their finnes had not letted
m If the Israelites had not broken uenant with God, he wolde haue giuen them victorie againt their enemies.
n That is, with moste fine wheat and abundance of honie.

a The Prophet sheweth that if princes and iudges do not their duetic, God, whose autoritie is above them, will take vengeance on them. b For theues and murderers finde fauour in iudgement, when the cause of the godlie can not be heard. c Not onely when they crye for helpe, but when their cause requireth aide & support. d That is, all things are out of ordre, either by their tyrannie or careles negligence. e No title of honour shal excuse you, but you shalbe subiect to Gods iudgement, and recde a compt as well as other men. f Therefore no tyrant shal plucke thy right & autoritie fro thee.

Psal LXXXIII
a This Psalme seemeth to haue bene composed, as a forme of prayer against the dangers that the Church was in in the daies of Iosaphat. b He calleth them Gods enemies, which are enemies to his Church. c The elect of God are his secret ones: for he hideth them in the secret of his tabernacle, & preserveth them fro all dangers. d They were not content to take the Church as prisoner, but sought verily to destroy it. e By all secret meanes. f They thought to haue subuerted thy counsel, wherein the perpetuall of the Church was established.

g The wickednes of the Ammonites & Moabites is described, in y they prouoked these other nations against the Israelites their brethren. h By these examples, they were confirmed that God wolde not suffer his people to be utterly destroyed, Iudg 7.21 and 4.15. i Troden vnder fetters myre. iud 7.25 8.21. k That is, iudges: for where the Church is, there dwelleth he among them.

litie. 3 And exhorteth them to do iustice. 4 But seeing none amendment, 5 He desireth God to undertake the matter & execute iustice him self.

A Psalme committed to Asaph.

God standeth in the assemble of gods: he iudgeth among gods.

How long wil ye iudge vniustly, and accept the persones of the wicked? Selah.

Do right to the poore and fatherles: do iustice to the poore and nedie.

Deliuere the poore and nedie: saue them from the hand of the wicked.

They knowe not & vnderstand nothing: they walke in darknes, albeit all the foundations of the earth be moued.

I haue said, Ye are gods, and ye all are children of the most High.

But ye shal dye as a man, & ye princes, shal fall like others.

O God, arise, therefore iudge thou the earth: for thou shalt inherite all nations.

PSAL. LXXXIII.

The people of Israel praise vnto the Lord to deliuer them from their enemies both at home and farre of, which imagined nothing but their destruction. 9 And they desire that all such wicked people maie, according as God was accustomed, be stricken with the stormie tempest of Gods wrath, 10 That they maie knowe that the Lord is moste high vpon the earth.

A 2^d or Psalme committed to Asaph.

Kepe not thou silence, O God: be not still and cease not, O God.

For lo, thine enemies make a tumult: & they hate thee, haue lifted vp the head.

They haue taken craftie counsel against thy people, and haue consulted against thy secret ones.

They haue said, Come and let vs cut them off from being a nation: and let the name of Israel be no more in remembrance.

For they haue consulted together in heart, & haue made a league against thee:

The tabernacles of Edom, & the Ishmaelites, Moab and the Agarims:

Gebal and Ammon, and Amalech, the Philistims with the inhabitants of Tyrus:

Ashur also is ioyned with them: they haue bene an arme to the children of Lot. Selah.

Do thou to them as vnto the Midianites: as to Siserah & as to Iabin at the riuier of Kishon.

They perished at Endor, & were done for the earth.

Make them, euen their princes like Orsh and like Zeeb: yea, all their princes like Zebah and like Zalmuna.

Which haue said, Let vs take for our possession the habitations of God.

h By these examples, they were confirmed that God wolde not suffer his people to be utterly destroyed, Iudg 7.21 and 4.15. i Troden vnder fetters myre. iud 7.25 8.21. k That is, iudges: for where the Church is, there dwelleth he among them.

13 O my God, make them like vnto a whele, & as the stubble before the winde.

14 As the fyre burneth the forest, and as the flame setteth the mountaines on fyre:

15 So persecute them with thy tempest, and make them asiaied with thy storme.

16 Fill their faces with shame, that they maie seeke thy Name, O Lord.

17 Let them be confounded and troubled for euer: yea, let them be put to shame and perish,

18 That they maie knowe that thou, which art called Iehouah, art alone, euen the moste High ouer all the earth.

PSAL. LXXXIII.

1 David druen forthe of his country, 2 Desireth moste ardently to come agayne to the Tabernacle of the Lord & the assemble of the Saints to praise God, 4 Pronouncing them blessed that maie so do. 6 Then he praifeth the courage of the people, that passe through the wilderness to assemble them silues in Zion. 10 Finally with praise of this matter & confidence of Gods goodnes be enaeth the Psalme.

To him that excelleth vpon Gittith. A Psalme committed to the sonnes of Korah.

O Lord of hostes, how amiable are thy Tabernacles!

2 My soule longeth, yea, & fainteth for the courtes of the Lord: for mine heart and my flesh reioyce in the liuing God.

3 Yea, the sparowe hath foude her an house, and the swallowe a nest for her, where she maie lay her yong: euen by thine altars, O Lord of hostes, my King and my God.

4 Blessed are they that dwell in thine house: they wil euer praise thee. Selah.

5 Blessed is the man, whose strength is in thee, & in whose heart are thy waies.

6 They going through the vale of Baca, make welles therein: the raine also couereth the pooles.

7 They go from strength to strength, till euery one appeare before God in Zion.

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

9 Beholde, O God, our shield, & loke vpon the face of thine Anointed.

10 For a daie in thy courtes is better than a thousand other where: I had rather be a dorckeper in the House of my God, then to dwell in the tabernacles of wickednes.

11 For the Lord God is the sunne & shield vnto vs: the Lord wil giue grace & glorie, & no good thing wil he withhold from them that walke vprightly.

12 O Lord of hostes, blessed is the man that trusteth in thee.

PSAL. LXXXV.

1 Because God withdrew: not his rods from his Church after their returne from Babylon, first they put him in minde of their deliuerance, to the intent that he shalde not leaue the worke of his grace vnpersuade. Next they

1 Because the reprobate could by no meanes be amended, he praicheth them maie utterly be destroyed, be vnsable & led with all windes. 2 That is, be compelled by thy plagues to confesse thy power. 3 Though they beleue not, yet they maie proue by experience, that it is in vaine to resist against thy counsel in establishing thy Church.

a David complained y he can not haue access to the Church of God to make profession of his faith & to profit in religion. b For none but the priests coulde enter in to the Sanctuary, & the rest of the people into the courtes. c So that the poore birdes haue more libertie then I. d Who trusteth nothing in himself, but in thee onely, & learneth of thee to rule his life. e That is, of mulberietrees which was a barren place: so that they which passed through, maie dig pits for water: signifying y no les can hinder them that are fully bent to come to Christs Church, neither yet that God wil euer faile them. f They are neuer weare, but increase in strenght & courage til they come to Gods House. g That is, for Christs sake, whose figure I represent. h He wolde wish to lme but one daie rather in Gods Church, then a thousand among y worldings. i But wil from time to time increase his blessings towards his more and more.

a Thei confesse that Gods mercie was the cause of their deliuerance, because he loued the land, which he had chosen.
 b Thou hast buried them, that thei shal not come into iudgement
 c Not onely in withdrawing thy rod, but in forgiving our sinnes, & in touching o hearts to confesse them.
 d As in times past thei had felt Gods mercies: so now being oppressed by the long continuance of euils, thei pray vnto God, that according to his nature he wolde be merciful vnto the.
 e He confesseth that our saluation cometh onely of Gods mercie
 f He wil send all prosperitie to his Church, when he hath sufficiently corrected the also by his punishments the faithfull shal learne to beware that thei returne not to like offences.
 g Though for a time God thus exercise them with his rods, yet vnder the kingdom of Christ thei shal haue peace & iustice shal then flourish & haue free course & passage in euery place.

complaints of their long afflictions: & thirdly they reioyce in hope of felicitie promised. 9 For their deliuerance was a figure of Christs kingdome, vnder the which shulde be perfitte felicitie.

To him that excelleth. A Psalm committed to the sonnes of Korah.

1 Lord, thou hast bene a fauourable vnto thy land: thou hast brought againe the captiuitie of Iakob.
 2 Thou hast forgotten the iniquitie of thy people, and covered all their sinnes. Selah.
 3 Thou hast withdrawen all thine angre, & hast tuined backe from the fiercenes of thy wrath.
 4 Turne vs, o God of our saluacion, & release thine angre towards vs.
 5 Wilt thou be angrie with vs for euer? wilt thou prolong thy wrath from one generation to another?
 6 Wilt thou not turne againe and quicken vs, that thy people maie reioyce in thee?
 7 Shewe vs thy mercie, o Lord, and grante vs thy saluacion.
 8 I wil hearken what the Lord God wil saie: for he wil speake peace vnto his people, & to his Saints, that they turne not againe to folie.
 9 Surely his saluacion is nere to them that feare him, that glorie maie dwell in our land.
 10 Mercie and truet h shal mete: righteoufnes and peace shal kisse one another.
 11 Truet h shal bud out of the earth, and righteoufnes shal lke downe fro heauen.
 12 Yea, the Lord shal giue good things, and our land shal giue her increase.
 13 Righteoufnes shal go before him, and shal set her steps in the waie.

PSAL. LXXXVI.

David fore afflicted & forsaken of all, prayeth feruently for deliuerance: sometimes rehearsing his miseries, sometimes the mercies receiued. 11 Desiring also to be instructed of the Lord, that he maie feare him and glorifie his Name. 14 He complaineth also of his aduersaries, & requirerh to be deliuered from them.

A prayer of David.

1 Incline a thine care, o Lord, and heare me: for I am poore and nedie.
 2 Preserue thou my soule, for I am merciful: may God, saue thou thy seruant, that trusteth in thee.
 3 Be merciful vnto me, o Lord: for I cry vpon thee continually.
 4 Reioyce the soule of thy seruant: for vnto thee, o Lord, do I lift vp my soule.
 5 For thou, Lord, art good and merciful, & of great kindenes vnto all them, that call vpon thee.
 6 Giue care, Lord, vnto my prayer, & hearken to the voyce of my supplicacion.
 7 In the daye of my trouble I wil call vpon thee: for thou hearest me.

e By crying and calling continually, he sheweth how we maie not be wearie, though God grante not for the wish our request, but that we must earnestly, and often call vpon him.

8 Among the gods there is none like thee, o Lord, and there is none that can do like thy workes.

9 All nations, whome thou hast made, shal come and worship before thee, o Lord, and shal glorifie thy Name.

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

11 Teache me thy waie, o Lord, and I wil walke in thy truet h: knit mine heart vnto thee, that I maie feare thy Name.

12 I wil praise thee, o Lord my God, with all mine heart: yea, I wil glorifie thy Name for euer.

13 For great is thy mercie towards me, and thou hast deliuered my soule from the lowest graue.

14 O God, the proude are risen against me, and the assemblies of violent men haue sought my soule, and haue not set thee before them.

15 But thou, o Lord, art a pitiful God and merciful, flowe to angre and great in kindenes and truet h.

16 Turne vnto me, and haue mercie vpon me: giue thy strength vnto thy seruant, & saue the sonne of thine handmaid.

17 Shewe a token of thy goodnes towards me, that they which hate me, maie se it, & be ashamed, because thou, o Lord, hast holpen me and comforted me.

PSAL. LXXXVII.

The holie Ghost promiset h that the condition of the Church, which was in miserie after the captiuitie of Babylon, shulde be restored to great excellencie. 4 So that there shulde be nothing more comfortable then to be nombred among the members thereof.

A Psalm or song committed to the sonnes of Korah.

1 God laied his fundacions among the holie mountaines.
 2 The Lord loueth gates of Zion about all the habitacions of Iakob.
 3 Glorious things are spoken of thee, o Citie of God. Selah.
 4 I wil make mention of Rahab and Babel among them that knowe me: beholde Palestina & Tyrus with Ethiopia, there is he borne.
 5 And of Zion it shalbe said, Manie are borne in her; and he, euen the most High shal stablish her.
 6 The Lord shal count, when he writeth the people, He was borne there. Selah.
 7 Aswel the fingers as the players on instruments shal praise thee: all my springs are in thee.

e Out of all quarters they shal come into the Church and be counted as citizens f When he calleth by his worde them into the Church, whom he had elected and written in his booke g The Prophet seereth his whole affections and comfort in the Church

PSAL. LXXXVIII.

A grievous complaint of the faithful, sore afflicted

f He eodenth all idoles, forasmuche as they can do no workes to declare that they are gods. g This proueth David praied in the name of Christ Messias, of whole kingdome he doerh here propheticke coñfesseth him self ignorant til God hadde taught him, and his heart variable & seperat fro God, til God toyne it to his & coñfirme it in his obediēce
 h That is, from moſte great danger of death: out of the which none, but onely the mightie hand of God, colde deliuer him
 k He sheweth that there can be no moderation nor equitie, where proude tyrants reigne & that the lacke of Gods feare is as a priuiledge to all vice and crueltie
 l He boasteth not of his owne verues, but coñfesseth that God of his fre goodnes hath euer bene merciful vnto him & giuen him power against his enemies, as to one of his owne householders

Psal LXXXVII
 a God did chuse that place among the hills to establish Jerusalem & his Temple
 b Though thy glorious estate do not yet appeare, yet waite w pacience & God wil accomplish his promes
 c That is, Egypt & these other countries shal come to knowledge of God.
 d It shalbe said of him, he is regenerate & come to the Church, he is as one that was borne in the Church.

e Out of all quarters they shal come into the Church and be counted as citizens f When he calleth by his worde them into the Church, whom he had elected and written in his booke g The Prophet seereth his whole affections and comfort in the Church

by sickness, persecutions & aduersitie: 7 Being as it were left of God without any consolation 13 Ter he calleth on God by faith & striueth against desperation. 18 Complaining him self to be forsaken of all earthly helpe.

1 King 4.31. psal. 53. a That is, to humble It was y beginning of a song, by the tune whereof this Psalme was sung b Though many crye in their sorowes, yet they crye not earnestly to God for remedie as he did: whome he confessed to be y autor of his saluation. c For he that is dead, is free from all cares & busines of this life: & thus he saith because he was vnprofitable for all matters concernig mans life, and as it were cut of fro this worlde d That is, fro thy providence & care, as is ment accordig to y iudgement of the flesh e The stormes of thy wrath haue ouerwhelmed me f He attributeth y losse & displeasure of his friends to Gods proudesse, whereby he partly punisheth and partly crieth his. g I see none end of my sorowes h Mine eyes & face declare my sorowes i He sheweth y time is more couenient for God to helpe, when he call vnto him in their dangers then to tary til they be dead & then raise the vp againe k That is, in y graue, where onely the bodie lieth without all sense and remembrance l I am euer in great dangers & sorowes, as though my life shulde vterly be cut of euery moment. m Ebr. were in danger.

A song or Psalme of* Heman the Exrahite to giue instruction, committed to the sonnes of Korah for him that excelleth vpon Alamath a Leannath.

Lord God of my saluaciō, I crye day and night b before thee.

Let my prayer enter into thy presence: incline thine eare vnto my crye.

For my soule is filled with euils, and my life draweth nere to the graue.

I am counted among them that go downe vnto the pit, and am as a man without strength:

c Fre amōg the dead, like the slaine lying in the graue, whome thou remembrest no more, and they are cut of from thine d hand.

Thou hast laied me in the lowest pit, in darkenes, & in the depe.

Thine indignation lieth vpon me, and thou hast vexed me with all thy e waues. Sélah.

Thou hast put away mine f acquaintan- ce farre frō me, & made me to be abhorred of them: s I am shut vp, and can not get forthe.

h Mine eye is sorowful through mine affliction: Lord, I call daiely vpon thee: I stretche out mine hands vnto thee.

Wilt thou shewe i a miracle to y dead? or shal the dead rise & praise thee? Sélah.

Shal thy louing kindenes be declared in the graue? or thy faithfulness in destruction?

Shal thy wonderous workes be knowne in the darke? and thy righteousnes in the land k of obliuion?

But vnto thee haue I cryed, o Lord, and early shal my prayer come before thee.

Lord, why doest thou reiect my soule, & hidest thy face from me?

I am afflicted and at the point of death: l from my youth I suffer thy terrors, doubting of my life.

Thine indignations go ouer me, & thy feare hathe cut me of.

They came round about me daiely like water, & compassed me together.

My louers and friends hast thou put away from me, and mine acquaintance hid them selues.

PSAL. LXXXIX.

2 With manie wordes doeth the Prophet praise the goodnes of God, 33 For his testament & couenant, that he had made betwene him and his elect by Iesus Christ the sonne of Daud: 38 Then doeth he complaine of the great ruine, and desolation of the kingdome of Daud, so that to the outwarde appearance the promes was

brokē 46 Finally he prayeth to be deliuered frō his afflictions, making mention of the shortnes of mans life, & confirming him self by Gods promises.

A Psalme to giue instruction, of Ethan the Exrahite.

I Wil a sing the mercies of the Lord for euer: with my mouth wil I declare thy truth from generacion to generacion.

For I b said, Mercie shalbe set vp for euer: thy truth shalt thou c stablish in the v. rie heauens.

d I haue made a couenāt with my chosē: I haue sworne to Daud my seruant,

Thy sede wil I stablish for euer, and set vp thy throne from generacion to generacion. Sélah.

O Lord, euen the e heauens shal praise thy wonderous worke: yea, thy trueth in the f Congregation of the Saints.

For who is equal to the Lord in the heauen! & who is like the Lord among the s sonnes of the gods!

God is verie terrible in the assemblie of the h Saints, and to be reuerenced about all, that are about him.

O Lord God of hostes, who is like vnto thee, which art a mightie Lord, and thy truth is about thee!

i Thou rulest the raging of the sea: when the waues thereof arise, thou stillest them.

Thou hast beaten downe Rahab as a mā slaine: thou hast scattered thine enemies with thy mightie arme.

The heauens are thine; the earth also is thine: thou hast laied the fundacion of the worlde, and all that therein is.

Thou hast created the North and the South: k Tabōr and Hermōn shal reioyce in thy Name.

Thou hast a mightie arme: strong is thine hand, & high is thy right hand.

l Righteousnes & equitie are the stablishment of thy throne: mercie ad trueth go before thy face.

m Blessed is the people, that can n reioyce in thee: they shal walke in the light of thy o countenance, o Lord.

They shal reioyce continually in thy Name, and in thy righteousness shal they exalt them selues.

For thou art the o glorie of their strength, and by thy fauour our hornes shalbe exalted.

For our p shield apperteineth to the Lord, and our King to the Holie one of Israēl.

Thou spakest the in a vision vnto q thine Holie one, and saidest, I haue laied helpe vpon one that is r mightie: I haue exalted one chosen out of the people.

their conscience that God is their Father n They shalbe preferred by thy Fatherlie providence o In that they are preferred and continue they ought to giue the praise and glorie onely to thee p In that our King hathe power to defend vs, it is the gift of God q To Samuēl and to others, to assure that Daud was thy chosen one r Whome I haue borne chosen and giuen him strength to execute his office, as vers 21

a Though terrible confusio of thigs might cause them to despaire of Gods fauour: yet the manie folde exāples of his mercies cause them to trust in God, though to them inuicible the sawe none occasion b As he that surely beleeued in heart c As thine inuicible heauen is not subiect to any alteration & change: so shal y trueth of thy promes be vacuāgeable. d The Prophet sheweth what was y promes of God, wherō he grounded his faith e The Angels shal praise thy power & faithfulness in deliuering thy Church f That is, in y heauens g Meaning, y Angels h If the Angels be before Gods iusticie, what earthly creature by opposing the Church, dare set him selfe against God? i For as he deliuered the Church by y red Sea, & by destroying Rahab, that is, y Egyptians: so wil he estone deliuer us, when the dangers be great k Tabōr is a mountaine Westwarde frō Ierusalem, & Hermōn Eastward: so the Prophet signifyeth y all partes & places of the worlde shal obey Gods power for the deliuerance of his Church l For hereby he iudgeth the world & sheweth him selfe merciful Father & faithful promisor vnto his m Felicitie in that they are preferred and continue they ought to giue the praise and glorie onely to thee n In that our King hathe power to defend vs, it is the gift of God o To Samuēl and to others, to assure that Daud was thy chosen one p Whome I haue borne chosen and giuen him strength to execute his office, as vers 21

20 I haue founde Dauid my seruant : with mine holie oyle haue I anointed him.
 21 Therefore mine hand shalbe established with him, and mine arme shal strengthen him.
 22 The enimie shal not oppresse him, neither shal the wicked hurt him.
 23 But I wil destroye his foes before his face, and plague them that hate him.
 24 My trueth also and my mercie shalbe with him, and in my Name shal his horne be exalted.
 25 I wil set his hand also in the sea, and his right hand in the floods.
 26 He shal crye vnto me, Thou art my Father, my God and the rocke of my saluacion.
 27 Also I wil make him my first borne, higher then the Kings of the earth.
 28 My mercie wil I kepe for him for euermore, and my couenāt shal stand fast with him.
 29 His sede also wil I make to endure for euer, and his throne as the dayes of heauē.
 30 But if his children forsake my Lawe, and walke not in my iudgements:
 31 If they breake my statutes, and kepe not my commandements:
 32 Then wil I visit their transgression with the rod, and their iniquitie with strokes.
 33 Yet my louing kindenes wil I not take from him, nether wil I falsifie my trueth.
 34 My couenant wil I not breake, nor alter the thing that is gone out of my lippes.
 35 I haue sworne once by mine holines, that I wil not faile Dauid, saying,
 36 His sede shal endure for euer, and his throne shalbe as the sunne before me.
 37 He shalbe established for euermore as the moone, & as a faithful witnes in the heauen. Sélah.
 38 But thou hast reiected and abhorred, thou hast bene angrie with thine Anointed.
 39 Thou hast broken the couenant of thy seruant, & profaned his crowne, casting it on the grounde.
 40 Thou hast broken downe all his walles: thou hast layed his fortresses in ruine.
 41 All that go by the way, spoile him: he is a rebuke vnto his neighbours.
 42 Thou hast set vp the right hand of his enemies, and made all his aduersaries to reioyce.
 43 Thou hast also turned the edge of his sworde, and hast not made him to stand in the battel.
 44 Thou hast caused his dignitie to decay, and cast his throne to the grounde.
 45 The dayes of his youth hast thou shortened, and coucred him with shame. Sélah.

46 Lord, how long wilt thou hide thy self, for euer? shal thy wrath burne like fyre?
 47 Remember of what time I am: wherefore shuldest thou creat in vaine all the children of men?
 48 What man liueth, & shal not se death? shal he deliuer his soule from the hand of the graue? Sélah.
 49 Lord, where are thy former mercies, which thou swarest vnto Dauid in thy trueth?
 50 Remember, O Lord, the rebuke of thy seruants, which I beare in my bosome of all the mightie people.
 51 For thine enemies haue reproched thee, O Lord, because they haue reproched the footsteps of thine Anointed.
 52 Praised be the Lord for euermore. So be it, euen so be it.

PSAL. XC.

Moses in his prayer setteth before vs the eternal fauour of God toward vs. Who are nether admonished by the breuitie of their life. Nor by his plagues: to be thankful. Therefore Moses praeseth God to renewe their hearts & continue his mercies toward them. & their posteritie for euer.

A prayer of Moses, the man of God.
 1 Lord, thou hast bene our habitacion from generacion to generacion.
 2 Before the mountaines were made, and before thou hadest formed the earth, & the worlde, euen from euerlasting to euerlasting thou art our God.
 3 Thou turnest man to destructio: againe thou failest, Returne, ye sonnes of Adam.
 4 For a thousand yeres in thy sight are as yesterdaie when it is past, and as a watche in the night.
 5 Thou hast ouerflowed them: they are as a slepe: in the morning he groweth like the grasse:
 6 In the morning it flourisheth and groweth, but in the euening it is cut downe and withereth.
 7 For we are consumed by thine angrie, and by thy wrath are we troubled.
 8 Thou hast set our iniquities before thee, and our secret finnes in the light of thy countenance.
 9 For all our dayes are past in thine angrie: we haue spent our yeres as a thoght.
 10 The time of our life is thre score yeres & ten, and if they be of strength, foure score yeres: yet their strength is but labour and sorowe. for it is cut of quickly, and we slee away.
 11 Who knoweth the power of thy wrath? for according to thy feare is thine angrie.
 12 Teache vs so to number our dayes, that we maie applie our hearts vnto wisdom.
 13 Returne (O Lord, how long?) and be pacified toward thy seruants.

The Prophet in toyng prayer & his complaint, sheweth his faith neuer failed
 Seeing mans life is short, & hath created man to bestowe thy benefites vpon him, except thou haste to helpe, death wil preuent thee
 He meaneth Gods enemies did not onely sclander him behinde his backe: but also mocked him to his face, & as it were cast their iniuries in his bosome
 So he calleth the that persecute Church.
 They laugh at vs, & pacie ly waite for thy comming of thy Christ.
 Thus the Scripture vieth to call the Prophetes.
 Thou hast bene as an house and defence vnto vs in all our troubles & trauailes now this foure hundred yeres
 Thou hast chosen vs to be thy people before fundacions of the worlde were layed.
 Moses by lamenting the frailtie & shortnes of mans life moueth God to pittie
 Though man thinke his life long, & is in dede moste short, yea, thogh it were a thousand yeres: yet Gods sight it is as nothing, and as the watche that lasteth but thre houres.
 Thou takest the away suddenly as with a flood
 Thou callest vs by thy rods to consider the shortnes of our life, & for our sinnesthon abridge our daies
 Our daies are not onely short, but miserable, forasmuch as our finnes daily prouoke thy wrath
 If mans life for the feare, which feare the onely knowe. Which is by considering the shortnes of our life & by meditating the heauelie toyces meaning, wilt thou be angrie? Our sake comfort in thy seruants.

f Thogh there shalbe euermore re enemies against Gods kingdome, yet he promisseth to ouercome them
 I wil mercifully performe my promyses to him, notwithstanding his infirmities & offences
 His power, glorie & state
 He shal ensoye the land round about
 His excellēt dignitie shal appere herein that he shal be named the sonne of God, & his first borne, wherem he is a figure of Christ
 Thogh for sinnes of the people & state of this kingdome decayed: yet God reserved still a roote, til he had accomplished this promes in Christ
 Sam. 7. 14.
 Thogh the faithful answer nothin all point to their profission, yet God wil not breake his couenant with them
 For God in promising hath the respect to his mercie and not to mans power in performing
 Ely if I lie vnto Dauid: which is a manner of vber
 As long as sunne & moone endure, they shalbe witnesses to me of this promes
 Because of horrible confusion of things, the Prophet complaineth to God as thogh he sawe not the performance of his promes. And thus discharging his cares on God, he resisteth doute & impacience
 By this he meaneth his horrible dispacion and scattering of kingdome, which was vnder Ieroboam: or elses, which came thence that

by Spirit of propheticie Erian speaketh of those great misfortune afterwarde to passe at the captiuitie of Babylon. f He kindeme failed before it came to perfection or was ripe.

i Meaning, according to the commune state of life
 k If mans life for the feare, which feare the onely knowe. Which is by considering the shortnes of our life & by meditating the heauelie toyces meaning, wilt thou be angrie? Our sake comfort in thy seruants.
 14 Fil

n Euen thy mercie, & is thy chiefest worke
o As Gods promises appertained aswel to their posteritie, as to the, so Moses praeth for the posteritie
p Meaning y it was obscured, whē he ceased to do good to his Church
q For except y guide vs w thine holie Spirit, our enterprises cā haue no good success.
a He y maketh God his defence & trust, shal perceiue his protection to be a moste sure safegarde
b Beig assured of this protection he praeth vnto the Lord.
c That is, Gods helpe is moste readie for vs, whether Satā assaile vs secretly, w he calleth a snare: or openly, which is here ment by the pestilence
d That is, his faithful kepig of promes to helpe thee in thy necessitie
e The care y God hath oner his, is moste sufficient to defende them from all dangers
f The godlie shal haue some experience of Gods iudgements against y wicked euen in this life, but fully they shal see it at y day, whē all things shal be reuelied
g God hath not appointed euery mā one Angel, but manie to be ministers of his prouidence to kepe his & defend them in their vocation, & is the waye to walkein without tempting God.
h Thou shalt not onely be preserved frō all euil, but overcome it whether it be secret or open
i To assure the faithful of Gods protection, he bringeth in God to confirme this same.

14 Fil vs with thy mercie in the morning: so shal we reioyce and be glad all our dayes.
 15 Comfort vs according to the dayes that thou hast afflicted vs, & according to the yeres that we haue sene euil.
 16 Let thy worke be sene toward thy seruants, & thy glorie vpon their childrē.
 17 And let the beautie of y Lord our God be vpon vs, and direct thou the worke of our hands vpon vs, euen direct the worke of our hands.

PSAL. XCI.

Here is described in what assurance he liueth that putteth his whole trust in God, & committeth him self wholly to his protection in all temptations. 14 A promes of God to those that loue him, know him and trust in him, so deliuer them, & giue them immortal glorie.

WHoso dwelleth in the secrect of the moste High, shal abide in the shadowe of the Almighty.
 2 I wil say vnto the Lord, O mine hope, and my fortres: he is my God, in him wil I trust.
 3 Surely he wil deliuer thee frō the snare of the hunter, and from the noisome pestilence.
 4 He wil couer thee vnder his wings, and thou shalt be sure vnder his feathers: his trueth shal be thy shield and buckler.
 5 Thou shalt not be afraid of the feare of the night, nor of the arrowe that flieth by daye:
 6 Nor of the pestilence that walketh in the darknes: nor of the plague that destroyeth at noone daye.
 7 A thousand shal fall at thy side, and ten thousand at thy right hand, but it shal not come nere thee.
 8 Douteles with thine eyes shalt thou behold, and see the rewarde of the wicked.
 9 For thou hast said, The Lord is mine hope: thou hast set the moste high for thy refuge.
 10 There shal none euil come vnto thee, nether shal anie plague come nere thy tabernacle.
 11 For he shal giue his Angels charge ouer thee to kepe thee in all thy waies.
 12 They shal beare thee in their hands, that thou hurt not thy fote against a stone.
 13 Thou shalt walke vpon the liō and aspre: the yong lion and the dragon shalt thou tread vnder fete.
 14 Because he hath loued me, therefore wil I deliuer him: I wil exalt him because he hath knowen my Name.
 15 He shal call vpō me, & I wil heare him: I wil be with him in trouble: I wil deliuer him, and glorifie him.

16 With long life wil I satisfie him, and shewe him my saluacion.

PSAL. XCII.

This psalme was made to be sung on the Sabbath, to stirre up the people to acknowledge God and to praise him in his workes: the Prophet reioyceth therein. 6 But the wicked is not able to consider that the vngodlie, whē he is moste flourishing, shal moste spedely perish. 12 In the end is described the felicitie of the iust, planted in the house of God to praise the Lord.

IT is a good thing to praise the Lord, and to sing vnto thy Name, o moste High,
 2 To declare thy louing kindenes in the morning, and thy trueth in the night,
 3 Vpon an instrument of ten strings, and vpon the viole with the song vpon the harpe.
 4 For thou, Lord, hast made me glad by thy workes, & I wil reioyce in the workes of thine hands.
 5 O Lord, how glorious are thy workes! thy thoughts are verie depe.
 6 An vnwise man knoweth it not, and a foole doeth not vnderstand this,
 7 (When the wicked growe as the grasse, and all the workers of wickednes do flourish) that they shal be destroyed for euer.
 8 But thou, o Lord, art moste high for euer more.
 9 For lo, thine enemies, o Lord: for lo, thine enemies shal perish: all the workers of iniquitie shal be destroyed.
 10 But thou shalt exalt mine horne, like the vnicornes, & I shal be anointed with fish oile.
 11 Mine eie also shal see my desire against mine enemies: and mine eares shal heare my wish against the wicked, that rise vp against me.
 12 The righteous shal flourish like a palme tre, & shal growe like a cedre in Lebanon.
 13 Suche as be planted in the House of the Lord, shal flourish in y courts of our God.
 14 They shal stil bring forth the frute in their age: they shal be fat and flourishing,
 15 To declare that the Lord my rocke is righteous, and that none iniquitie is in him.

PSAL. XCIII.

He praiseth the power of God in the creation of the worlde, & beatech downe all people which lift them vp against his maiestie. And prouoketh to consider his promises.

The Lord reigneth, & is clothed with maiestie: the Lord is clothed, & girded with power: the worlde also shal be established, that it can not be moued.
 2 Thy throne is established of olde: thou art from euerlasting.
 3 The floods haue lifted vp, o Lord: the floods haue lifted vp their voice: the

k For he is contented with that life, that God giueth for by death y flourish of this life is recompensed y immortalite.
l Which teacheth that the vse of y Sabbath shal be i praising God, and not onely in ceasing frō worke
m For Gods mercie & fidelitie in his promises toward his, binde the to praise him continually bothe daie & night
n These instruments were the permitted, but at Christs coming abolished
o He sheweth what is y vse of the Sabbath daie to wit, to meditate Gods workes.
p That is, the wicked consider not Gods workes, nor his iudgements against them, & therefore moste iustly perish
q Thy iudgements are moste constant against the wicked and passe our reach
r Thou wilt strengthen the w all power, & blese them w all felicitie.
s Though the faithful seme to wither and be cut downe by the wicked: yet they shal growe againe and flourish in the Church of God, as the cedres do in mount Lebanon.
t The childrē of God shal haue a power aboue nature, & their age shal bring forth the moste fresh frutes
u As God by his power and wildome hath made and governeth the worlde: so muste be our defence against all enemies & dangers.
v Where thou sitest & governeest y worlde
w Gods power appeareth in ruling the furious waters.

floods lift vp their waues.

- 4 The waues of the sea are maruelous through the noise of manie waters, yet the Lord on high is more magheie.
- 5 Thy testimonies are verie sure: holines becommeth thine House, & Lord, for euer.

PSAL. XCIII.

He praieth vnto God against the Violence and arrogancie of tyrants, 10 Warning them of Gods iudgements 12 Then doeth he comfort the afflicted by the good issue of their afflictions, as he felt in him self, & did see in others, & by the name of the wicked, 23 Whome the Lord wil destroye.

1 O Lord God the aduenger, & God the aduenger, shewe thy self clearly.

2 Exalt thy self, & Iudge of the worlde, & render a rewarde to the proude.

3 Lord, how long shal the wicked, how long shal the wicked triumph?

4 They prate & speake fiercely: all the workers of iniquitie vante themselves.

5 They smite downe thy people, & Lord, and trouble thine heritage.

6 They slaie the widow and the stranger, and murther the fatherles.

7 Yet they saie, The Lord shal not see: neither wil the God of Iakob regarde it.

8 Vnderstand ye vnwise among the people: and ye fooles, when wil ye be wise?

9 He that planted the eare, shal he not heare? or he that formed the eye, shal he not see?

10 Or he that chasticeth the nations, shal he not correcte? he that teacheth man knowledge, shal he not knowe?

11 The Lord knoweth the thoughts of man, that they are vanitie.

12 Blessed is the man, whome thou chasticest, & Lord, and teachest him in thy Law,

13 That thou maiest giue him rest from the dayes of euil, whiles the pit is digged for the wicked.

14 Surely & Lord wil not faile his people, neither wil he forsake his inheritance.

15 For iudgement shal returne to iustice, and all the vpriight in heart shal followe after it.

16 Who wil rise vp with me against the wicked? or who wil take my parte against the workers of iniquitie?

17 If the Lord had not holpen me, my soule had almost dwelt in silence.

18 When I said, My foot slideth, thy mercie, & Lord, staid me.

19 In the multitude of my thoughts in mine heart, thy comfortes haue reioyced my soule.

20 Hathe the throne of iniquitie solost with thee; which forgeth wrong for a law?

21 Thei gather them together against the soule of the righteous, and condemne the innocent blood.

22 But the Lord is my refuge, and my God is the rocke of mine hope.

23 And he wil recompense the their wickednes, and destroie them in their owne mallice: yea, & Lord our God shal destroie the.

PSAL. XCV.

An earnest exhortation to praise God 4 For the government of the worlde, and the election of his Church, 8 An admonition not to followe the rebellion of the old fathers, that tempted God in the wilderness: 11 For the which they might not enter into the land of promes.

1 Come, let vs reioice vnto the Lord: let vs sing aloude vnto the rocke of our saluacion.

2 Let vs come before his face with praise: let vs sing loude vnto him with psalme s.

3 For the Lord is a great God, and a great King aboute all gods.

4 In whose had are y depe places of y earth, & the heights of the mountaines are his:

5 To whome the sea belongeth: for he made it, and his hands formed the drye land.

6 Come, let vs worship and fall downe, & knele before the Lord our maker.

7 For he is our God, and we are the people of his pasture, & the shepe of his hand: to daie, if ye wil heare his voice,

8 Harden not your heart, as in Meribah, & as in the daie of Massah in the wilderness.

9 Where your fathers tempted me, proued me, though they had sene my worke.

10 Fortie yeres haue I contended with this generacion, & said, Thei ate a people that erre in heart, for they haue not knowne my waies.

11 Wherefore I sware in my wrath, saying, Surely they shal not enter into my rest.

PSAL. XCVI.

An exhortation vnto the Jewes and Gentiles to praise God for his mercie. And this specially ought to be referred to the kingdome of Christ.

1 Sing vnto the Lord a newe song: sing vnto the Lord, all the earth.

2 Sing vnto the Lord, & praise his Name: declare his saluacion from daie to daie.

3 Declare his glorie among all nations, and his wonders among all people.

4 For the Lord is great and muche to be praised: he is to be feared aboute all gods.

5 For all the gods of the people are idoles: but the Lord made the heauens.

6 Strength & glorie are before him: power and beautie are in his Sanctuarie.

7 Giue vnto the Lord, ye families of y people: giue vnto the Lord glorie & power.

8 Giue vnto the Lord the glorie of his Name: bring an offering, and entre into

o It is a great token of Gods iudgemēt, whē the purpose of the wicked is broken, but moste when they are destroyed in their owne malice.

Psal. XCV
a He sheweth Gods seruice handeth not in dead ceremonies, but chiefly in the sacrifice of praise & thanksgiving.

b Euen Angels (who in respect of men are thought as gods) are nothing in his sight: much lesse the idoles, & mans braue imagines.

c All things are gouerned by his providence.

d By these three wordes he significeth one thing: meaning y they make wholly giue them selues to serue God.

e That is, the focke whome he gouerneth with his owne hand.

f By the contēting of Gods worde.

g They were without judgement & reason.

h That is, into the land of Canaan, where he promised them rest.

i Or, vanities.

Besides Gods power & wisdom in creating, and gouerning, his great mercie also appeareth in y he hath giuen his people his worde and counsaile.

Whose office it is to take vengeance on the wicked.
b Shewe by effect y thou art Iudge of the worlde to punish y wicked.
c That is, brag of their crueltie & oppression, or, cheme them selues none alltogether.
d Seeing the Church was thus, so sore oppressed, it ought not to seeme strange to vs, if we be it so now, & therefore we muste call to God to take our cause in hand.

e He sheweth that they are desperat in mallice, forasmuch as they feared not God, but gaue the felmes wholly to downkedly.

f He sheweth that it is impossible, but God shal de heare, se & vnderstand their wickednes.

g If God punish whole nations for their sin, it is more folle for anie one man, or els asene to thinke that God wil spare the.

h God hath care ouer his and chasticeth them for their welch, y they shulde not perill for guet with the wicked.

i Whē I thought there was no way but death in my trouble & distress I neuer founde thy present helpe. Though the wicked iudges pretend iustice in oppressing the Church, yet they haue not that anxtious of God.

By offering vp your selues wholly vnto God, declare that you worship him only.

his courtes.

g He propheseth that the Gentils shalbe partakers of the Iewes of Gods promes h He shal regenerate them anew with his Spirit, and restore them to the image of God i If the insensible creatures shal haue cause to reioyce, when God appeareth, much more we, from whome he hath taken milidition & sinne.

- 9 Worship the Lord in the glorious Sanctuary: tremble before him all the earth.
- 10 Saie among the nations, The Lord reigneth: surely the worlde shalbe stable, and not moue, & he shal iudge the people in righteoufnes.
- 11 Let the heauens reioyce, & let the earth be glad: let the sea roare, and all that therein is.
- 12 Let the field be ioyful, and all that is in it: let all the trees of the wood then reioyce
- 13 Before the Lord, for he commeth, for he commeth to iudge the earth: he wil iudge the worlde with righteoufnes, & the people in his trueth.

PSAL. XCVII.

The Prophet exhorteth all to reioyce for the coming of the kingdom of Christ. Dreadful to the rebels & idolaters. And ioyful to the iust, whome he exhorteth to innocencie, & to reioycing and thankesgiuing.

g He sheweth where God reigneth, there is all felicitie and spiriual ioye b For the Gospel shal norbe only preached in Iudea, but through all yles & countreis c He is thus described to kepe his enemies in feare, which commonly contemne Gods power d Thus feare bringeth not the wicked to true obediēce, but maketh them to runne awaie from God e He signifiseth Gods iudgements are in a readines to destroy the idolaters. f Let all that which is esteemed in y worlde, fall downe before him g The Iewes shal haue occasion to reioyce y the Gentiles are made partakers of them of Gods fauour h He requereth two things of his childre: the one y thei detest vice, the other y thei put their trust in God for their deliuerance, i Though Gods deliuerance appeare not suddenly, yet it is sowne and laied vp in store for them k Be unaneful of his benefites and onely trust in his defence.

- 1 The Lord reigneth: let the earth reioyce: let the multitude of the yles be glad.
- 2 Cloudes and darkenes are round about him: righteoufnes and iudgement are the fundatō of his throne.
- 3 There shal go a fyer before him, and burne vp his enemies round about.
- 4 His lightnings gaue light vnto y worlde: the earth sawe it and was afraid.
- 5 The mountaines melted like waxe at the presence of the Lord, at the presence of the Lord of the whole earth.
- 6 The heauens declare his righteoufnes, and all the people se his glorie.
- 7 Confounded be all they that serue graven images, & that glorie in idoles: worship him all ye gods.
- 8 Ziō heard of it, and was glad: and the daughters of Iudāh reioyced, because of thy iudgements, O Lord.
- 9 For thou, Lord, art moſte high aboue all the earth: thou art muche exalted aboue all gods.
- 10 Ye that loue the Lord, hate euil: he preſerueth the ſoules of his Saints: he wil deliuer them from the hand of the wicked.
- 11 Light is sowne for the righteous, and ioye for the vpright in heart.
- 12 Reioyce ye righteous in the Lord, and giue thanks for his holie remembrance.

PSAL. XCVIII.

An earnest exhortation to all creatures to praise the Lord for his power, mercie and fidelitie in his promes by Christ. By whome he hath communicated his saluacion to all nations.

A Psalme.

- 1 Sing vnto the Lord a new song: for he hath done maruelous things: his right hand, and his holie arme haue gotten him the victorie.
- 2 The Lord declared his saluation: his righteoufnes hathe he reueiled in fight of the nations.
- 3 He hath remembered his mercie and his trueth toward the house of Iſraēl: all the ends of the earth haue ſene the saluation of our God.
- 4 All the earth, sing ye loude vnto y Lord: crye out and reioyce, and sing praises.
- 5 Sing praise to the Lord vpon the harpe, euen vpon the harpe with a ſinging voice.
- 6 With shalmes and ſounde of trumpets sing loude before the Lord the King.
- 7 Let the sea roare, and all that therein is, the wolde, and they that dwell therein.
- 8 Let the floods clap their hands, & let the mountaines reioyce together:
- 9 Before the Lord: for he is come to iudge the earth: with righteoufnes shal he iudge the worlde, and the people with equitie.

PSAL. XCIX.

He commendeth the power, equitie and excellencie of the kingdom of God by Christ ouer the Iewes and Gentiles. And prouoketh them to magnifie the same & to serue the Lord, following the example of the ancient Fathers. Moyses, Aaron, Samuel, who calling vpon God, were heard in their prayers

a That is, some song newly made in token of their wonderful deliuerance by Christ. b He pſermeth his Church miraculouſly. c For the deliuerance of his Church. d God was moued by none other meanes to gather his Church of the Iewes and Gentiles, but because he wolde performe his promes e By this repetition & earnest exhortation to gae praises with instruments, & also of the diuine creatures, he signifiseth y the worlde is neuer able to praise God ſufficiently for their deliuerance.

- 1 The Lord reigneth, let the people tremble: he sitteth betweene Cherubims, let the earth be moued.
- 2 The Lord is great in Ziō, & he is high aboue all the people.
- 3 They shal praise thy great and feareful Name (for it is holie)
- 4 And the Kings power, that loueth iudgement: for thou hast prepared equitie: thou hast executed iudgement & iustice in Iacob.
- 5 Exalt the Lord our God, and fall downe before his foreſtole: for he is holie.
- 6 Moſes & Aaron were among his Priests, and Samuel among ſuche as call vpon his Name: these called vpon the Lord, & he heard them.
- 7 He spake vnto the in the cloudie pillar: shei kept his testimonies, & the Lawe that he gaue them.
- 8 Thou heardest them, O Lord our God: thou wast a fauourable God vnto them, though y didest take vengeance for their inuentions.
- 9 Exalt the Lord our God, and fall downe before his holie Mountaine: for the Lord our God is holie.

a When God deliuereth his Church, all y enemies that haue cause to tremble b Though the wicked rage against God, yet the godlie shal praise his Name, & mightie power c That is, before his Temple or Arke, where he promised to heare, when they worshipped him, as now he promiseth his spiriual presēce, whereſoner his Church is assembled d Vnder these thre he comprehendeth y whole people of Iſraēl, with whome God made his promes e For the more liberally y God dealeth with his people, the more doeth he punish them that abuse his benefites.

PSAL. C.

He exhorteth all to serue the Lord, who hath chosen vs & preserved vs. And to entre into his assemblies to praise his Name.

A psalme of praise.

1 Sing a ye loude vnto the Lord, all the
2 Scarth.
 Serue the Lord with gladnes: come befo-
3 re him with ioyfulness.
 Knowe ye that euen the Lord is God: he
 hath ^b made vs, & not we our selues: we
 are his people, and the shepe of his pa-
 sture.
4 Enter into his gates with praise, & into
 his courtes with reioycing: praise him
 and blesse his Name.
5 For the Lord is good: his mercie is deu-
 lasting, and his trueth is from generacion
 to generacion.

a He prophiecieth of Gods benefite in calling the Gentiles, shalbe so great: that at thei that haue wonderful occasio to praise his mercie & reioyce
 b He chiefly meaneth, touching the spiri- tual regenera- tion, whereby we are his shepe and peo- ple
 c He sheweth that God wil not be wor- shiped, but by that meanes, which he hath appointed.
 d He declareth that we ought neuer to be wearie in praising him, seeing his mercies toward vs last for euer.

PSAL. CI.

David describeth what gouernement he wil obserue in his house and kingdome: He wil punish and correct, by rooting forth the wicked, & And cherishing the good- lie persons.

A Psalme of David.

1 Wil I sing mercie and iudgement: vnto
 thee, O Lord, wil I sing.
2 I wil do wisely in the perfite waie: til
 y^e comest to me: I wil walke in y^e vpright-
 nes of mine heart in the middes of mine
 house.
3 I wil set no wicked thing before mine
 eyes: I hate the worke of them that fall
 away: it shal not cleaue vnto me.
4 A froward heart shal depart from me: I
 wil knowe none euil.
5 Him, that priuely ^d slandereth his neigh-
 bour, wil I destroy: he that hath a proude
 loke and high heart, I can not suffer.
6 Mine eyes shalbe vnto the ^e faithful of the
 land, that they maie dwell with me: he
 that walketh in a perfit waie, he shal ser-
 ue me.
7 There shal no deceitful persone dwell
 within mine house: he that telleth lies, shal
 not remaine in my sight.
8 Betimes wil I destroy all the wicked of
 the land, that I maie cut of all the wor-
 kers of iniquitie from the Citie of the
 Lord.

a David confi- dereth what maner of King he wolde be, whē God shulde place him in the throne, promising openly, that he wolde be merciful and iust
 b Though as yet y^e differeth to place me in the kingly dig- nite, yet wil I geue my self to wisdom & vprightnes: being a private man
 c He sheweth that magistra- tes do not their dueties, except they be enemies to all vice
 d In punishing so punish the- se vices, which are most pernicious in the that are about Kings, he de- clarerh, that he wil punish all
 e He sheweth what is y^e true waie of the sword: to punish the wicked and to mainteine the good.
 f Magistrates must immediatly punish vice, lest it growe to farther incon- uenience and if heathen Magistrates are bounde to do this, how muche more shal that haue the charge of the Church of God?

PSAL. CII.

It seemeth that this prayer was appointed to the faithful to praise in the captiuitie of Babylon. 16 A consolation for the building of the Church: 18 Wherof followeth the praise of God to be published vnto all posteritie. 22 The commendation of the Gentiles. 23 And the stabilitie of the Church.

1 A prayer of the afflicted, when he shalbe
 in distress, and pouerth forth his meditation
 before the Lord.

a Wherby, is signified, that wher we be in neuer so great miseri- wy, yett here is euer place left for praies.

1 O Lord, heare my praier, and let my
 crye come vnto thee.
2 Hide not thy face from me in the time of
 my trouble: incline thine eares vnto me:
 when I call, make haste to heare me.
3 For my daies are consumed like smoke,
 and my bones are burnt like an herth.
4 Mine heart is smitten and withereth like
 graffe, because I forgate ^d to eat my bread.
5 For the voice of my groning my bones
 do cleaue to my skin.
6 I am like a pellicane of the wildernes: I
 am like an owle of the deserts.
7 I wathe and am as a sparowe alone vpon
 the house toppe.
8 Mine enemies reuile me daiely, & they
 y^e rage agaist me, haue ^f sworne agaist me.
9 Surely I haue eaten ashes as bread, and
 mingled my drinke with weping,
10 Because of thine ^h indignation and thy
 wrath: for thou hast heaued me vpon, and cast
 me downe.
11 My daies are like a shadowe that fadeth,
 and I am withered like graffe.
12 But thou, O Lord, doest ⁱ remaine for e-
 uer, and thy remembrance from generaciō
 to generacion.
13 Thou wilt arise & haue mercie vpon Zi-
 on: for the time to haue mercie thereon,
 for the ^k appointed time is come.
14 For thy seruants delite in the stones the-
 reof, and haue pitie on the dust thereof.
15 Then the heathen shal feare the Name
 of the Lord, & all the Kings of the earth
 thy glorie,
16 Whē the Lord shal buylde vpon Ziōn, &
 shal appeare ^m in his glorie,
17 And shal turne vnto the praier of the
 desolate, and not despise their praier.
18 This shalbe writen for the generacion
 to come: & the people, which shalbe ⁿ crea-
 red, shal praise the Lord.
19 For he hath looked downe from the height
 of his Sanctuarie: out of the heauen, did
 the Lord beholde the earth,
20 That he might heare the mourning of
 the prisoner, and deliuer the ^o children of
 death:
21 That they maie declare the Name of the
 Lord in Ziōn, and his praise in Ieru-
 salēm,
22 When the people shalbe gathered to-
 gether, and the kingdomes to serue the
 Lord.
23 He ^q abated my strength in the waie, &
 shortened my daies.
24 And I said, O my God, take me not
 away

b He declarerh that in our praier we must liuely feele that, which we desire and rediably beleue to obtene
 c These excessiue kindes of speache shew how muche y^e affliction of y^e Church ought to wounde the heartes of the goodlie.
 d My seruants were to greue, that I passed not for mine ordinarie tode
 e Euer mourning, and sol- rarie, calling our feareful cryes
 f Haue conspi- red my death.
 g I haue not risen out of my mourning to take my res- tition.
 h He sheweth that the afflic- tions did not onely thus moue him, but chiefly the feeling of Gods displea- sare
 i How soener we be fraile: yet thy pro- mes is sure & the remembra- ce thereof shal confirme vs for euer
 k That is, the sancte yerres, which by the prophet Iere- mie y^e daies appointed, Ier. 29, 12
 l The more y^e the Church is in miserie and desolation, the more ought the faithful to loue and praise it
 m That is, when he shal haue drawn his Church out of the darkenes of death
 n The deliue- rance of the Church is a most excellēt benefite: & there- fore he com- pareth it to a newe creations for in their ba- nishment the bodie of the Church seemed to haue bene dead, which by deliue- rance was as it were created anewe.
 o Who now in their bani- themēt colde loke for nothing but death.
 p He sheweth that Gods Na- me is neuer more praised, then when religion flourisheth, and the Church in- creaseth: which thing is chiefly accomplished vnder the kingdome of Christ.
 q The Church lament that shee not the time of Christ, which was promised, but haue but fewe yerres and short daies.

away in the middes of my daies: thy yeres endure from generacion to generacion.

¶ If heauen & earth perish, muche more man shal perish but the Church by reason of Gods promes endureth for euer. ¶ Seing y^e hast chosen thy Church out of the worlde, & ioyned it to thee, it can not but continue for euer: for y^e art euerlasting.

- 25 Thou hast aforetime laied the fundation of the earth, and the heauens are y^e worke of thine hands.
- 26 ¶ Thei shal perish, but thou shalt endure: euen thei all shal waxe olde as doeth a garment: as a vesture shalt thou change them, and thei shalbe changed.
- 27 But thou art the same, and thy yeres shal not faile.
- 28 The children of thy seruants shal continue, and their seide shal stand fast in thy sight.

PSAL. CIII.

¶ He prouoketh all to praise the Lord, which hath pardoned is finnes, deliuered him from destruction, and giuen him sufficient of all good things. ¶ Then he addeth the tender mercies of God, which he sheweth like a moste tender Father towards his children. ¶ The frailtie of mans life. ¶ An exhortation to man and Angels to praise the Lord.

¶ A Psalme of Dauid.

¶ He waketh his dulnes to praise God, the way y^e both vnderstanding & affectiōs, minde & heart are to liue to serue the his praise. ¶ This is the beginning and chiefest of all benefites: remission of sinne. ¶ For before y^e we haue remission of our finnes, we are as dead mē in the graue. ¶ As the egle, whether beake ouergroweth, sucketh blood, and so is roused in strength, euen so God miraculously giueth strength to his Church aboue all mā's expectation. ¶ As to his chief minister & next to his people. ¶ He sheweth first his seuerie iudgement, but so soone as the sinner is humbled, he receiueth him to mercie. ¶ We haue p^{er}u^e by continual experience, y^e his mercie hath euer preuailed against our offences. ¶ As great as the worlde is, so ful is it of signes of Gods mercies toward his faithful, when he hath removed their finnes. ¶ He declareth that mā hath nothing in him selfe to moue God to mercie, but onely the confession of his iniquities & miserie.

- 1 My soule, praise y^e the Lord, & all that is within me, praise his holie Name.
- 2 My soule, praise thou the Lord, and forget not all his benefites.
- 3 Which forgoueth all thine iniquitie, & healeth all thine infirmities.
- 4 Which redemeth thy life from y^e graue, and crowneth thee with mercie and compassions.
- 5 Which satisfieth thy mouth with good things: and thy youth is renewed like the egles.
- 6 The Lord executeth righteousnes and iudgement to all that are oppressed.
- 7 He made his waies known vnto Moyses, & his works vnto the children of Israël.
- 8 The Lord is ful of compassion and mercie, slowe to angie and of great kindenes.
- 9 He wil not alwaie chide, nether kepe his angre for euer.
- 10 He hath not dealt with vs after our finnes, nor rewarded vs according to our iniquities.
- 11 For as high as the heauen is aboue the earth, so great is his mercie toward them that feare him.
- 12 As farre as the East is from the West: so farre hath he removed our finnes from vs.
- 13 As a father hath compassiō on his children, so hath the Lord compassion on them that feare him.
- 14 For he knoweth whereof we be made: he remembereth that we are but dust.
- 15 The daies of mā are as grasse: as a flower of the field, so flourisheth he.
- 16 For the winde goeth ouer it, and it is gone, and the place thereof shal knowe it no more.
- 17 But the louing kindenes of the Lord endureth for euer & euer vpon them that feare him, and his rightcousnes vpon childrens children,

dureth for euer & euer vpon them that feare him, and his rightcousnes vpon childrens children,

- 18 Vnto them that kepe his couenant, and thinke vpon his commandements to do them.
- 19 The Lord hath prepared his throne in heauen, and his kingdome ruleth ouer all.
- 20 Praise the Lord, ye his Angels, that excel in strength, that do his commandement in obeying the voice of his worde.
- 21 Praise the Lord, all ye his hostes, ye his seruants that do his pleasure.
- 22 Praise the Lord, all ye his workes, in all places of his dominion: my soule, praise thou the Lord.

PSAL. CIII.

¶ An excellent Psalme to praise God for the creation of the worlde & the gouernance of the same by his maruelous prouidence. ¶ Herein the Prophet praiseth against the wicked, who are occasions that God dimmished his blessings.

- 1 My soule, praise thou y^e Lord: o Lord my God, thou art exceeding great, y^e art clothed with glorie & honour.
- 2 Which couereth him self with light as with a garment, & spreadeth the heauens like a curtaine.
- 3 Which laucth the beames of his chambers in the waters, and maketh the cloudes his chariot, and walketh vpon the wings of the winde.
- 4 Which maketh the spirits his messengers, & a flaming fyre his ministers.
- 5 He fet the earth vpon her fundacions, so y^e it shal neuer moue.
- 6 Thou coueredst it with y^e deepe as with a garment: the waters wolde stand aboue the mountaines.
- 7 But at thy rebuke thei flee: at the voice of thy thunder thei haste awate.
- 8 And the mountaines ascend, & the vallis descend to the place which thou hast established for them.
- 9 But thou hast set them a bonde, which thei shal not passe: thei shal not returne to couer the earth.
- 10 He sendeth the springs into the vallis, which runne betwene the mountaines.
- 11 Thei shal giue drinke to all the beastes of the field, and the wilde asses shal quenche their thirst.
- 12 By these springs shal the foules of the heauen dwell, and sing among the braches.
- 13 He watereth the mountaines from his chambers, & the earth is filled with the frute of thy workes.
- 14 He causeth grasse to growe for the cattel, and herbe for the vse of man, that he maie bring forth the bread out of the earth,
- 15 And wine that maketh glad the heart of man, & oyle to make the face to shine,

¶ His iuste & faithful kepig of his promes. ¶ To whome he giueth grace to feare hi, & to obey his worde. ¶ In that that we, which naturally are slowe to praise God, exhort the Angels, & willigly do it, we hurte vpon our selues to consider our duerie, & awake out of our sluggishnes.

¶ The Prophet sheweth that we neede not to enter into the heauens to seeke God, for asmuch as all the ordre of nature, with y^e proprietie and placing of the clements, are moste lively mirrours to se his maiestie in b As the Prophet here sheweth y^e all visible powers are readie to serue God: so the Apostle to y^e Ebr 1, 7 beholderth in this glasse, how y^e verie Angels alio are obedient to his comandement c Thou makest the sea to be an ornament vnto y^e earth d If by thy power y^e diddest not bridle the rage of y^e waters, it were not possible, but the whole worlde shulde be destroyed: e If God prouide for y^e verie beastes, much more wil he extend his prouident care to man. f There is no part of the worlde so barren, where moste euident signes of Gods blessings appeare not g From the cloudes. h He deserueth Gods prouident care ouer man, who doeth not onely prouide necessarie things for him, as herbes & other meate but also things to reioyce and comforte him, as wine & oyle or unntments.

*Or, deer, vnto
& such like.*
 1 As to separate
 the night from
 the day, & to
 more daies, mo-
 neiths & yeres
 k That is . by
 his course, e-
 ther farre or
 nere, it noteth
 sommer, winter
 and other
 seasons.
 l That is, they
 onely finde
 meat accordig
 to Gods prou-
 idence, who
 careth eue for
 the brute beas-
 tes.
 m To wit, whe
 the daie spring-
 geth . for the
 light is as it
 were a shield
 to defend man
 against the ty-
 rannie and fier-
 cenes of beas-
 tes
 n He confes-
 seth that no
 tongue is able
 to expresse
 Gods workes,
 nor miade to
 comprehend
 them.
 o Or, What
 o God is a
 moste nour-
 shing Father,
 who prouideth
 for all creatu-
 res their dailie
 fode
 p As by thy
 presence all
 things haue
 life: so, if thou
 withdrawe
 thy blessings,
 they shall perill
 q As y death
 of creatures
 sheweth y we
 are nothing of
 our selues: so
 their genera-
 tion declareth
 y we receiue
 all things of
 our Creator
 r Gods mercif-
 ful face giveth
 strength to y
 earth, but his
 seuerer counte-
 nance burneth
 y mountaines
 s Who infect y
 worlde, & so
 cause God y
 he can not re-
 loyce in his
 workes
 P sal CV
 a Forasmuch
 as the Israeli-
 tes were excep-
 ted fro the com-
 mune condem-
 nation of the
 worlde, and
 were elected
 to be Gods
 people, y Pro-
 phet willet
 them to shewe
 them selues
 mindeful . by
 thanksgiuing.
 b By y strength
 & face, he mea-
 neth y Arke
 where God de-
 clared his
 power and his
 presence.

& bread that strengtheneth mans heart.
 16 The high trees are satisfied, *euē* the ce-
 dies of Lebanón, which he hath planted,
 17 That the birdes maie make their nestes
 there: the storke dwelleth in the fire trees.
 18 The high mountaines are for the goates:
 the rockes are a refuge for the conies.
 19 He appointed the moone for certein
 seasons: the sunne knoweth his going
 downe.
 20 Thou makest darkenes, and it is night,
 wherein all the beastes of the forest crepe
 forthe.
 21 The lions roare after their praie, and se-
 ke their meate at God.
 22 When the sunne riseth, they retire, and
 couche in their dennes.
 23 Then goeth man forthe to his worke,
 and to his labour vntil the euening.
 24 O Lord, how manifolde are thy wor-
 kes! in wisdom hast thou made them all:
 the earth is full of thy riches.
 25 So is this sea great & wide: for therein are
 things creeping innumerable, bothe small
 beastes and great.
 26 There go y shippes, yea, that Liuiathán,
 whome thou hast made to plaie therein.
 27 All these waite vpon thee, that thou
 maiest giue them fode in due season.
 28 Thou giuest it to them, & they gather it:
 thou openest thine hand, & they are filled
 with good things.
 29 But if thou hide thy face, they are trou-
 bled: if thou take away their breath, they
 dye and returne to their dust.
 30 Againe if thou send forthe thy spirit,
 they are created, and thou renewest the face
 of the earth.
 31 Glorie be to the Lord for euer: let the
 Lord reioyce in his workes.
 32 He loketh on the earth and it trembleth:
 he toucheth y mountaines, & they smoke.
 33 I wil sing vnto the Lord all my life: I wil
 praise my God, while I liue.
 34 Let my wordes be acceptable vnto him:
 I wil reioyce in the Lord.
 35 Let the sinners be consumed out of the
 earth, & the wicked til there be no more: ó
 my soule, praise thou the Lord. Praise ye
 the Lord.

PSAL. CV.

*He praiseth the singular grace of God, who hath of all
 the people of the worlde chosen a peculiar people to him-
 self, and hauing chosen them, neuer ceaseth to do them
 good, euē for his promises sake.*
 Praise y Lord, & call vpon his Name:
 1 declare his workes amog the people.
 2 Sing vnto him, sing praise vnto him, &
 talke of all his wonderous workes.
 3 Reioyce in his holie Name: let the heart
 of them that seke the Lord, reioyce.
 4 Seke the Lord & his strength: seke his
 face continually.

5 Remembre his maruelous workes, that
 he hath done, his wonders and the iud-
 gements of his mouth,
 6 Ye sede of Abraham his seruant, ye chil-
 dren of Iakób, which are his elcct.
 7 He is the Lord our God: his iudgements
 are through all the earth.
 8 He hath alwaie remembred his couenant
 & promes, that he made to a thousand ge-
 neracions,
 9 *Euē* that which he made with Abraham
 and his othe vnto Izhák:
 10 And since hath confirmed it to Iakób
 for a law, & to Iſaél for an cuerlasting
 couenant,
 11 Saying, Vnto thee wil I giue the land
 of Canaan, the lot of your inheritance.
 12 Albeit they were fewe in number, yea, ve-
 rie fewe & strangers in the land,
 13 And walked about from nacion to nació,
 from one kingdome to another people,
 14 Yet suffred he no man to do them wrong,
 but reprobued Kings for their sakes, saying,
 15 Touche not mine anointed, and do my
 Prophetes no harme.
 16 Moreouer he called a famine vpon the
 land, & vterly brake the staf of bread.
 17 But he sent a man before them: Ioséph
 was solde for a slaue.
 18 They helde his fete in the stockes, & he
 was laied in yrons,
 19 Vntil his appointed time came. & the
 counsel of the Lord had tryed him.
 20 The King sent and losed him: *euē* the
 Ruler of the people deliuered him.
 21 He made him Lord of his house, and ru-
 ler of all his substance,
 22 That he shulde binde his princes vn-
 to his wil, & teache his Ancients wisdom.
 23 Then Iſraél came to Egypt, and Iakób
 was a stranger in the land of Ham.
 24 And he increased his people exceedingly,
 and made them stronger then their op-
 pressers.
 25 He turned their heart to hate his peo-
 ple, and to deale craftely with his seruants.
 26 Then sent he Mosés his seruant, & Aa-
 rón whome he had chosen.
 27 They shewed among them the message
 of his signes, and wonders in the land of
 Ham.
 28 He sent darkenes, and made it darke: and
 they were not disobedient vnto his com-
 mission.
 29 He turned their waters into blood, and
 slewe their fish.
 30 Their land broght forthe frogs, *euē* in
 their Kings chambers.
 31 He spake, & there came swarmes of flies
 & lice in all their quarters.
 32 He gaue them hail for raine, & fla-
 mes of fyre in their land.
 33 He smote their vines also and their fig-

c Which he
 hath wrought
 in the deliue-
 rance of his
 people
 d Because his
 power was
 thereby as line
 ly declared, as
 if he shulde
 haue declared
 it by mouth.
 e The promes
 which God
 made to Abra-
 hám to be his
 God, and the
 God of his se-
 de after him,
 he renued and
 repered it a-
 gaine to his se-
 de after him
 f He sheweth
 y they shulde
 not enioye the
 lād of Canaan
 by any other
 meanes, but by
 reason of his
 couenā made
 with their fa-
 thers
 g That is, the
 King of Egypt
 and the King
 of Gerár, Gea-
 12, 17, & 20, 3.
 h Those who-
 me I haue san-
 ctified to be
 my people.
 i Meaning the
 olde fathers,
 to whome God
 sheweth him
 self plainly,
 and who were
 setters forthe
 of his worde.
 k Eſther by
 sending scar-
 scete, or by ta-
 king away y
 strength & non-
 rishment the-
 reof
 l So long he
 suffred aduer-
 sities, as God
 had appointed,
 and til he had
 tryed sufficiēt-
 ly his pacieñ-
 ce.
 m That y ve-
 rie princes of
 the countrey
 shulde be at
 Ioséphs comma-
 demēt & lear-
 ne wisdom at
 him
 n So it is in
 God, eſter to
 moue y heares
 of the wicked
 to loue or to
 hate Gods
 children.
 o Meanly, Mo-
 ses and Aaron.
 P sal CV.
 p So that this
 vermine came
 not by fortu-
 ne, but as God
 had appointed,
 & his Prophet
 Mosés spake
 q It was strāge
 to se raine in
 Egypt, muche
 more it was
 feared to se
 haile.

trees, and brake downe the trees in their coastes.

r He sheweth y all creatures are armed against mā, whē God is his enemy: as at his comandement the grasshoppers destroyed the land.

Exod. 12, 29. f When their enemies felt Gods plagues, his childre by his prouidence were exēpted

e For Gods plagues caused them rather to departe v the Israelites then v their liues.

u Not for necessity, but for satisfying of their lust

x Which he confirmeth to the posteritie, in whome after a sorte the dead liue and enioye the promises

y When the Egyptians lamented & were destroyed

z This is the end, why God perseuereth his Church, because they shulde worship, and call vp in him in this worlde.

34 r He spake, and the grasshoppers came, & caterpillers innumerable,

35 And did eat vp all the grasse in their lād, and deuoured the frute of their grounde.

36 *He smote also all the first borne in their land, *euē* the beginning of all their strength.

37 He broght them forthe also with siluer and golde, and there was f none feble among their tribes.

38 Egypr was t glad at their departing: for the feare of them had fallen vpon them.

39 He spred a cloude to be a couering, and fyre to giue light in the night.

40 They u asked, and he broght quailes, & he filled them with the bread of heauen.

41 He opened the rocke, and the waters flowed out, *and* ran in the drye places like a riuer.

42 For he remembered his holie x promises to Abraham his seruant,

43 And he broght forthe his people with y ioye, & his chosen with gladnes,

44 And gaue them the lands of the heathē, and they toke the labours of the people in possession,

45 That they might z kepe his statutes, and obserue his Lawes. Praise ye the Lord.

PSAL. CVI.

1 The people dispersed Under Antiochus do magnifie the goodnes of God among the iuste and repentāt: 4 Desiring to be broght againe into the land by Gods mercifull visitation 8 And after the manifeste marvels of God wrought in their deliuerance forthe of Egypt, and the great ingratitude of the people rehearsed. 47 They do pray & desire to be gathered from among the heathē to the intent they may praise the Name of the God of Israel

Praise ye the Lord.

1 Praise a ye y Lord because he is good, for his mercie endureth for euer.

2 Who can expresse the noble actes of the Lord, or shewe forthe all his praise?

3 Blessed are they that b kepe iudgement, and do righteousnes at all times.

4 Remember me, o Lord, with the c fauour of thy people: visit me with thy saluacion,

5 That I may se the felicitie of thy chosen, and reioyce in the ioye of thy people, and glorie with thine inheritance.

6 We haue d sinned with our fathers: we haue committed iniquitie, *and* done wickedly.

7 Our fathers vnderstode not thy wōders in Egypt, nether remembered they y multitude of thy mercies, but rebelled at the Sea, *euē* at the red Sea.

8 Neuertheles he e saued them for his Names sake, that he might make his power to be knowne.

e The Prophet exhorreth the people to praise God for his benefites past, y thereby their mindes maie be strenghtened against all present troubles & despaire

h He sheweth that it is not ynough to praye God with mouth, except y whole heart agre therunto, and all our life be thereunto framed.

i Let y good will that thou bearest to thy people, extend vnto me, that thereby I maie be receiued in to the number of thine

d By earnest confession as wel of their owne, as of their fathers finnes, they shew that they had hope that God according to his promises wolde piete them. e The inestimable goodnes of God appeareth in this, that he wolde change the ordre of nature, rather then his people shulde not be deliuered, although they were wicked.

9 And he rebuked the red Sea, and it was dryed vp, and he led them in the depe, as in the wildernes.

10 And he saued them frō the aduersaries hand, and deliuered them from the hand of the enemye.

11 *And the waters covered their oppressers: not one of them was left.

12 Then f beleued they his wordes, & sang praise vnto him.

13 But incontinently they forgate his wordes: they waited not for his s counsell,

14 But lusted with concupiscēce in the wildernes, & tempted God in the desert.

15 Then he gaue them their desire: but he sent h leannes into their soule.

16 They eniued Mosēs also in the tentes, & Aaron the holie one of the Lord.

17 Therefore the earth opened and i swallowed vp Dathan, and covered the companie of Abiram.

18 And the fyre was kindled in their assembly: the flame burnt vp the wicked.

19 They made a calfe in Horēb, & worshipped the molten image.

20 Thus they turned their k glorie into the similitude of a bullocke, that eateth grasse.

21 They forgate God their Sauour, which had done great things in Egypt,

22 Wonderful workes in the land of Ham, and fearful things by the red Sea.

23 Therefore he minded to destroye them, had l not Mosēs his chosen stand in the breach before hī to turne away his wrath, lest he shulde destroye them.

24 Also they contemned that m pleasant land, & beleued not is worde,

25 But murmured in their tentes, & hearkened not vnto the voyce of the Lord.

26 Therefore n he lifted vp his hād against them, to destroye them in the wildernes,

27 And to destroye their sede among the nacions, and to scater them throughout the countreis.

28 They ioyned them selues also vnto o Baal-peor, & did eat the offrings of the p dead.

29 Thus they q prouoked him vnto angre, with their owne inuentions, and the plague brake in vpon them.

30 But r Phinehas stode vp, and executed iudgement, and the plague was staied.

31 *And it was s imputed vnto him for righteousnes frō generacion to generaciō for euer.

32 They angred him also at the waters of *Meribāh, so that t Mosēs was punished for their sakes,

33 Because they vexed his spirit, so that he spake vnadvisedly with his lippes.

34 Nether destroyed they the people, as y Lord had commanded them,

Exod. 14, 27. f The wonderful workes of God caused the to beleue

g They wolde preēt his wisdom and prouidence

h The abundance that God gaue the, profited not, but made the pise away, because God curied it.

i By y greatnes of the punishments the hainous offence maie be considered: for they that rise against Gods ministers, rebel against him.

k He sheweth y all idolaters renounce God to be their glorie, when in stead of him they worship anie creature, muche more wood, stone, metal or calles.

l If Mosēs by his intercessiō had not obtained Gods fauour against their rebellious

m Tharsis, Canaan, w was as it were an earnest penie of y heauenlie inheritance

n That is, he saue. Some also it meaneth to punish.

o Which was y idole of the Moabites

p Sacrifices of fred to y dead idoles

q Signifying, y whatsoever man inuenerth of him self to serue God by, is detestable & prouoketh his angre

r When all other neglected Gods glorie, he in his zeale killed y adulterers & prouented Gods wrath

s Nom. 25, 12. f This acte declared his liuelle faith, & for his faithes sake was accepted

t Nom. 20, 2. p sal. 95, 8. e If so notable a Prophet of God escape not punishment though others prouoked him to sinne, how muche more shal they be fabricat to Gods iudgement, in such cause as these had

u such cause as these had

v such cause as these had

w such cause as these had

x such cause as these had

y such cause as these had

z such cause as these had

aa such cause as these had

ab such cause as these had

35 But were mingled among the heathen, & learned their workes,
 36 And serued their idoles, which were their ruine.
 37 Yea, they offered their ^a sonnes, and their daughters vnto diuels,
 38 And shed innocent blood, *euē* the blood of their sonnes, and of their daughters, whome they offered vnto the idols of Canaan, and the land was defiled with blood.
 39 Thus were they steined with their owne workes, and went ^x a whoring with their owne inuentions.

^a He sheweth how monstrous a thing idolatry is, w^{ch} can winne vs to things abhorring to nature, where as Gods worde can not obtaine moſte ſmale things.

^x Then true chaffitie is to cleaue wholly & onely vnto God.

40 Therefore was the wrath of the Lord kindled against his people, & he abhorred his owne inheritance.
 41 And he gauē them into the hand of the heathen: and they that hated them, were lords ouer them.

^y The Prophet sheweth y^e neither by menaces, nor p^{ro}misses we can come to God, except we be all together newly reformed, & y^e his mercie ouerduer and hide our malice.

42 Their enemies also oppressed them, and they were humbled vnder their hand.
 43 Manie ^y a time did he deliuer them, but they prouoked him by their counsels: therefore they were brought downe by their iniquitie.

^z Not y^e God is changeable in him self, but that then he seemeth to repent, whē he altereth his punishment, & forgiveth vs a Gather thy Church, w^{ch} is dispersed, and g^oue vs confidence vnder the croſſe, that w^{ch} one consent we may all praise abee.

44 Yet he sawe when they were in affliction, and he heard their crye.
 45 And he remembred his couenāt toward them, and ^z repēted according to the multitude of his mercies,
 46 And gauē them fauour in the sight of all them, that led them captiues.
 47 Saue vs, o Lord our God, and ^a gather vs from among the heathen, that we maie praise thine holie Name, and glorie in thy praise.

48 Blessed be the Lord God of Israēl for euer & euer, and let all the people say, So be it. Praise ye the Lord.

PSAL. CVII.

The Prophet exhorteth all those that are redeemed by the Lord, & gathered vnto him to giue thanks; 9 For his mercifull providence of God governing all things at his good pleasure, 20 Sending good & euil, prosperitie and aduersitee to bring men vnto him 42 Therefore as the righteous thereat reioyce, so shall the wicked haue their mouthes stopped.

Praise ^a the Lord, because he is good: for his mercie *endureth* for euer.
 3 Let them, ^b which haue bene redeemed of the Lord, shewe how he hath deliuered them from the hand of the oppresser,
 3 And gathered them out of the lāds, from the East and from the West, from the North and from the South.
 4 *When they wandered in the desert & wilderness out of the way, and founde no citie to dwell in,*
 5 *Bothe hungrie & thirstie, their soule fainted in them.*

^a This notable sentence was in the beginning vsed, as the note or tenour of the song, & was oftentimes repeated.
^b As this was true in y^e Jewes, so is there none of Gods elect, y^e fele not his helpe in their necessitie
^c Or, from the sea: meaning the red Sea, which is on the South parte of the land
^d It sheweth that there is none affliction so greivous, out of the which God wil not deliuer vs, and also exhorteth them, that are deliuered, to be thankful, of so great a benefite.

trouble, and he deliuered them from their distress,
 7 And led the forthe by the right way, that they might go to a citie of habitacion.

8 Let them *therefore* cōfesse before the Lord his louing kindenes, & his wonderful workes before the sonnes of men.
 9 For he satisfied the thirstie soule, and filled the hungrie soule with goodnes.
 10 They, that dwell in darkenes and in the shadowe of death, being bounde in miserie and yron,

^d Then y^e true way to obey God, is to followe his expresse cōmandement: also hereby all are exhorted to descēde into the selues, forasmuch as none are punished, but for their sinnes
^e He sheweth that the cause why God doeth punish vs extremely, is because we cā be brought vnto him by none other means.
^f When there seemeth to mis iudgement no recoverie, but all things are brought to despair, the God chiefly sheweth his mightie power
^g They y^e haue no feare of God, by his sharp rods are brought to call vpon him and so finde mercie
^h By healing the he declareth his good will toward them
ⁱ Meaning, their diseases, w^{ch} had almost brought the to the graue & corruption
^k Praise and confession of Gods benefites are the true sacrifices of the godlie
^l He sheweth by y^e sea what care God hath the ouer man, for in that he deliuereth the from the great dangers of the sea, he deliuereth them, as it were, from a thousand deaths
^m Their feare & danger is so great
ⁿ When their arre & meanes faile the, they are compelled to cōfesse that onely Gods pitie doeth preserve them
^o Though before euerie drop seemed to fight one against another, yet at his cōmandement they are as still, as though they were frozen.

11 Because they ^d rebelled against the wordes of the Lord, and despised the counsel of the moste High,
 12 When he humbled their heart with heauines, *then* they fell downe and there was no helper.
 13 Then they ^e cryed vnto the Lord in their trouble, and he deliuered them from their distress.

14 He brought them out of darkenes, and out of the shadowe of death, and brake their bands a sunder.

15 Let them *therefore* confesse before the Lord his louing kindenes, & his wonderful workes before the sonnes of men.

16 For he hath broken y^e gates of braſſe, and braſt the barres of yron a sunder.

17 ^z Fooles by reason of their transgression & because of their iniquities are afflicted.

18 Their soule abhorreth all meat, & they are brought to deaths dore.

19 Then they crye vnto the Lord in their trouble, & he deliuereth them from their distress.

20 ^h He sendeth his worde and healeth them, and deliuereth them from their ignaues.

21 Let them *therefore* confesse before the Lord his louing kindenes, & his wonderful workes before the sonnes of men,

22 And let them offer sacrifices of ^k praise, and declare his workes with reioycing.

23 They that go downe to the ^l sea in shippes, & occupie by the great waters,

24 They see the workes of the Lord, & his wonders in the depe.

25 For he commandeth and raiseth the stormie winde, and it listeth vp the waues thereof.

26 They mounte vp to the heauē, & descēd to the depe, so that their soule ^m melteth for trouble.

27 They are tossed to and fro, and stagger like a drunken man, and all their ⁿ cunning is gone.

28 Then they crye vnto the Lord in their trouble, and he bringeth them out of their distress.

29 He turneth the storme to calme, so that the waues thereof are still.

30 When they are ^o quieted, they are glad, & he

he

he bringeth them vnto the haue, where they wolde be.

31 Let the therefore confesse before the Lord his louing kindenes, and his wonderful workes before the sonnes of men.

This great benefite ought not onely to be considered particularly, but magnified in all places & assemblies. Or, false.

32 And let them exalt him in the congregation of the people, and praise him in the assemblie of the Elders.

33 He turneth the floods into a wildernes, and the springs of waters into drienes, 34 And a fruteful land into barrennes for the wickednes of them that dwell therein.

For the loue he beareth to his Church he changeth the ordre of nature for their commoditie

35 Againe he turneth the wildernes into pooles of water, & the drye land into water springs.

Continual increase & prolific.

36 And there he placeth the hungrie, and they buyld a cite to dwell in,

37 And sowe the fields, & plant vineyardes, which bring forth the fruteful increase.

38 For he blesseth them, and they multiplie exceedingly, and he diminisheth not their cattel.

As God by his prouidence doeth exalte men, so doeth he also humble them by afflictions to knowe them selues. For their wickednes and tyrannie he causeth the people & subiects to contene them. They, whose faith is lightened by Gods Spirit, shall reioyce to see Gods iudgements against the wicked & godlie.

39 Againe men are diminished, and brought lowe by opprefion, euil and sorowe.

40 He powreth contempt vpon princes, and causeth them to erre in desert places out of the way.

41 Yet he raiseth vp the poore out of miserie, and maketh him families like a flocke of shepe.

42 The righteous shall see it, and reioyce, and all iniquitie shall stop her mouth.

43 Who is wise that he maie obserue these things: for they shall vnderstand the louing kindenes of the Lord.

PSAL. CVIII.

This Psalm is composed of two other Psalmes before, the seven and sixtieth. The matter here contained is, 1 That Dauid giueth him self with heart and voyce to praise the Lord, 2 And assureth him self of the promises of God concerning his kingdome ouer Israel, and his power against other nations: 3 Who though he seeme to forsake vs for a time, yet he shall in the end cast downe our enemies.

A song or Psalm of Dauid.

God, mine heart is prepared, so is my tongue: I wil sing & giue praise.

This earnest affection declareth that he is free from hypocrisy, and suggestion. He hath his heart set on God, because chiefly hee seeketh for the glory of God.

1 Awake viole & harpe: I wil awake early.

2 I wil praise thee, O Lord, among the people, and I wil sing vnto thee among the nations.

3 For thy mercie is great about the heauens, and thy truth vnto the cloudes.

4 Exalt thy self, O God, about the heauens, and let thy glorie be vpon all the earth,

5 That thy beloued maie be deliuered: 6 Help with thy right hand and heare me.

7 God hath spoken in his holines: therefore I wil reioyce, I shall diuide Shechem and measure the valley of Succoth.

Let all the world see thy iudgements, in that that thou art God ouer all, & so confesse that thou art glorious. God by his benefites maketh vs partakers of his mercies, he admoniseth vs to be earnest in praier to desire him to continue and flourish his graces. As he hath spoken to Samuel concerning me, so wil he shewe him self constant, and holie in his promises, so that these nations following shall be subiect vnto me.

8 Let the iniquitie of his fathers be had in remembrance with the Lord: and let not the sinne of his mother be done auaie.

8 Gilead shall be mine, and Manasse shall be mine: Ephraim also shall be the strength of mine head: Iuda is my Lawgiuer.

9 Moab shall be my washpot: ouer Edom will I cast out my shoe: vpon Palestina will I triumph.

10 Who will leade me into the strong citie? who will bring me vnto Edom?

11 Wilt not thou, O God, which haddest forsaken vs, & didest not go forthe, O God, with our armies?

12 Giue vs helpe against trouble: for vaine is the helpe of man.

13 Though God we shall do valiantly: for he shall tread downe our enemies.

Psalm 60, 8.

From the sixte verse of this psalme vnto the last read the exposition in the thre score psalme, and like verbe.

PSAL. CIX.

Dauid being falsly accused by flatterers vnto Saül, praierth God to helpe him and to destroy his enemies. And vnder this he speaketh of Iudas the traitor vnto Iesus Christ, and of all the like enemies of the children of God. 27 And desireth so to be deliuered, that his enemies may knowe the worke to be of Gods. 30 Them doeth he promise to giue praises vnto God.

To him that excelleth. A Psalm of Dauid.

1 Holde not thy tongue, O God of my praise.

2 For the mouth of the wicked, and the mouth full of deceit are opened vpon me: thei haue spoken to me with a lying tongue.

3 Thei compassed me about also with wordes of hatred, and fought against me without a cause.

4 For my friendship thei were mine aduersaries, but I gaue my self to praier.

5 And they haue rewarded me euil for good, and hatred for my friendship.

6 Set thou the wicked ouer him, and let his aduersarie stand at his right hand.

7 When he shall be iudged, let him be condemned, and let his praier be turned into sinne.

8 Let his daies be fewe, and let another take his charge.

9 Let his children be fatherles, & his wife a widowe.

10 Let his children be vagabunds & begge and seke bread, comming out of their places destroyed.

11 Let the extortioner catche all the hate, and let the strangers spoile his labour.

12 Let there be none to extend mercie vnto him: nether let there be anie to shewe mercie vpon his fatherles children.

13 Let his posteritie be destroyed, & in the generation following let their name be put out.

14 Let the iniquitie of his fathers be had in remembrance with the Lord: and let not the sinne of his mother be done auaie.

Though all the worlde condemne me, yet thou wilt approue mine innocencie, & that is a sufficient praise to me.

To declare I had none other refuge, but thee, in whome my confidence was at rest.

Whether it were Dauid or Saül, or some familiar friend he had betrayed him, he praierth not of private affliction, but moued by Gods Spirit.

God would take vengeance vpon him. As to the end all things turne to their profite: so to the reprobate euen those things, which are good, turne to their damnation.

This was chiefly accomplished in Iudas, Act 1. 20. He declarerth that the curse of God lieth vpon the extortioners: who thinking to enrich their children by their vnlawful gotten goods, are

Thus punisherth the parents of their wicked children.

T.iii. by Gods iudgement deprived of all the Lord to the third, and fourth generation the wickednes in their wicked children.

15 But let them alway be before the Lord, that he maie cut of their memorial from the earth.

16 Because he remembred not to shewe mercie, but persecuted the afflicted and poore man, and the sorowful hearted to slaye him.

17 As he loued cursing, so shal it come vnto him, & as he loued not blessing, so shal it be farre from him.

18 As he clothed him self with cursing like a raiment, so shal it come into his bowels like water, and like oyle into his bones.

19 Let it be vnto him as a garment to couer him, and for a girdle, wherewith he shalbe alwaie girded.

20 Let this be the rewarde of mine aduersarie from the Lord, and of them, that speake euil against my soule.

21 But thou, O Lord my God, deale with me according vnto thy Name: deliuer me, (for thy mercie is good)

22 Because I am poore and nedie, and mine heart is wounded within me.

23 I departe like shadowe that declineth, and am shaken of as the grasshopper.

24 My knees are weake through fasting, & my flesh hath lost all fatnes.

25 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.

26 Helpe me, O Lord my God: saue me according to thy mercie.

27 And they shal knowe, that this is thine hand, & that thou, Lord, hast done it.

28 Though they curse, yet thou wilt blesse: they shal arise and be confounded, but thy seruant shal reioyce.

29 Let mine aduersaries be clothed with shame, and let them couer the selues with their confusion, as with a cloke.

30 I wil giue thanks vnto the Lord greatly with my mouth, and praise him among the multitude.

31 For he wil stand at the right hand of the poore, to saue him from them, that wolde condemne his soule.

PSAL. CX.

David prophesieth of the power and everlasting kingdom giuē to Christ. And of the Priesthood, which should put an end to the Priesthood of Levi.

A Psalm of David.

The Lord said vnto my Lord, Sit thou at my right hand, until I make thine enemies thy foetstole.

The Lord shal send the rod of thy power out of Zion: be thou ruler in the middes of thine enemies.

Thy people shal come willingly at the time of assembling: thine armie is holie

beautie: the youth of thy wombe shalbe as the morning dewe.

The Lord sware and wil not repent, Thou art a Priest for euer after the ordre of Melchi-zédek.

The Lord, that is at thy right hand, shal wounde Kings in the daie of his wrath.

He shalbe Iudge among the heathen: he shal fill all with dead bodie, and smite the head ouer great countreis.

He shal drinke of the brooke in y waie: therefore shal he lift vp his head.

PSAL. CXI.

He giueth thanks to the Lord for his merciful workes toward his Church, and declareth wherein true wisdom and right knowledge consisteth.

Praise ye the Lord.

I wil praise the Lord with my whole heart in the assemblie and Congregation of the iust.

The workes of the Lord are great, and ought to be fought out of all them that loue them.

His worke is beautiful and glorious, and his righteousnes endureth for euer.

He hath made his wonderful workes to be had in remembrance: the Lord is merciful and full of compasion.

He hath giuen a portion vnto the that feare him: he wil euer be mindeful of his couenant.

He hath shewed to his people the power of his workes in giuing vnto them the herita ge of the heathen.

The workes of his hands are truth and iudgement: all his statutes are true.

They are established for euer & euer, and are done in truth and equitie.

He sent redemption vnto his people: he hath commanded his couenant for euer: holie and feareful is his Name.

The beginning of wisdom is the feare of the Lord: all they that obserue them, haue good vnderstanding: his praise endureth for euer.

They only are wise, that feare God: and none haue vnderstanding, but they that obey his worde.

PSAL. CXII.

He praiseth the felicitie of the that feare God, and condemneth the cursed state of the contemners of God.

Praise ye the Lord.

Blessed is the man, that feareth the Lord, & deliteth greatly in his commandements.

His sede shalbe mightie vpon earth: the generacion of the righteous shalbe blessed.

Riches and treasures shalbe in his house, and his righteousness endureth for euer.

Vnto the righteous ariseth light in darkness: he is merciful and full of compasion and righteous.

The faithful in all their aduersities knowe that all shal ge wal with them: for God wil be merciful and iust.

A good

h He sheweth God accu- some to pla- gue them after a strange sort, & shewes them felices cruel toward other. i Thus gueth the Lord to enerie man the thing, wherein he delieth, & the reprobate can not accuse God of wrong, when they are giuen vp to their lusts and reprobate min- des.

k For being destitute of mans helpe, he fully trusted in the Lord, that he wolde deliuer him. l As he is not merciful, gracious and long suffering, so shewe they self inoffen- sive. m Meaning, he hath no state nor ab- sence in this worlde. n For hunger, that came of sorow, he was leane, and his natural moy- sture failed hi. o The more grieuous & se- uer afflicted him, the more earnest & in- stant was he in prayer. p They shal gaine nothing by cursing me. q Not onely in confessing it secretly in my self, but also in declaring it before all the congregation. r Hereby he sheweth he had not so do- & them, that were of little power, but of the iudges and princes of the world.

s Thus Christ in the two & twentie of Maie gueth the interpreta- tion hereof, & sheweth he shal not properly be applied vnto David, but to him self. t And these he shal stretch through all the worlde: & this power chiefly standeth in the preaching of his worde. c By thy worde thy people shalbe assembled into thy Church, whose increase shalbe so abundant & wonderful, as the drops of the dewe.

d As Melchi- zédek & figure of Christ was bothe King & Priest: so the office can not be accomplish- ed in any King, same onely in Christ. e Chro. 26. 21. f No power shalbe able to resist him. g Under this similitude of a captaine, that is to grede to destroy his enemies, that he wil not scarce drinke by the waie, he shew- eth how God wil destroy his enemies.

a The Prophet declareth that he wil praise God bothe pri- uely & openly, & that from his heart, as he consecrated hi selfe wholly & onely vnto God. b He sheweth Gods workes are a faith- full cause, wherefore we shoulde praise him, but chiefly his benefites toward his Church. c God hath giuen to his people all that was necessarie for this, & wil do likewise for his covenants sake, and in this sense the Hebrew worde is take. Prou. 30. 8 & 31. 15. d As God promised to take the care of his Church: so in effect doeth he declare him- selfe iust and true in his go- uernement of the same.

a He meaneth that reverent feare, which is in children of God, which causeth them to desire onely the worde of God. b The godlie shal haue abun- dance & contentment, be- cause their hearts is satisfi- ed in God.

d He sheweth what is frute of mercie: to lend freely & not for gaine, & so to measure his doings, that he maie be able to helpe where nede requircth, and not to bestowe all on hi selfe. The godlie pincbe not niggardely, but distribute liberally, as the necessitie of poore requircth, & as his power is able. His power & prosperous estate

g The blessings of God vpon his children shal cause the wicked to dye for saue

- 5 A good man is merciful and lendeth, and wil measure his affaires by iudgement.
- 6 Surely he shal neuer be moued: but the righteous shalbe had in euerlasting remembrance.
- 7 He wil not be afraid of euil tidings: for his heart is fixed, & beleueth in the Lord.
- 8 His heart is stablished: therefore he wil not feare, vntil he se his desire vpon his enemies.
- 9 He hath distributed and giuen to the poore: his righteousness remaineth for euer: his house shalbe exalted with glorie.
- 10 The wicked shal se it and be angrie: he shal gnash with his teeth, and consume awaie: the desire of the wicked shal perish.

PSAL. CXIII.

1 An exhortation to praise the Lord for his providence. 7 In that that contrarie to the course of nature he worketh in his Church.

¶ Praise ye the Lord.

a By this office repetition he stirreth vp our colde dulnes to praise God, seeing his workes are so wonderful, & that we are created for the same cause

b If Gods glorie shine through all the world, & therefore of all ought to be praised, what great commendation were it to his people, among whom chiefly it shineth, if they shulde not carockly extoll his Name?

c By preferring the poore to high honour, and giuing the barre childie, he sheweth God worketh not onely in his Church by ordinarie meanes, but also by miracles

Exod. 14. 21

a That is, fro the that were of a strange language

b The whole people were witnesses of his holie matie, in adopting them, and of his mightie power in deliuering them. c Seeing that these dead creatures felt Gods power, & after a sorte sawe it, muche more his people ought to consider it & glorifie him for the same

- 1 Praise, O ye seruants of the Lord, praise the Name of the Lord.
- 2 Blessed be the Name of the Lord from hence forth and for euer.
- 3 The Lords Name is praised from the rising of the sunne vnto the going downe of the same.
- 4 The Lord is high aboue all nations, & his glorie aboue the heauens.
- 5 Who is like vnto the Lord our God, that hathe his dwelling on high!
- 6 Who abaseth him self to beholde things in the heauen and in the earth.
- 7 He raiseth the needie out of the dust, & lifteth vp the poore out of the dung,
- 8 That he maie set him with the princes, euen with the princes of his people.
- 9 He maketh the baren woman to dwell with a familie, & a ioyful mother of children. Praise ye the Lord.

PSAL. CXIII.

1 How the Israelites were deliuered forthe of Egypt, & of the wonderful miracles, that God wrought at that time which put vs in remembrance of Gods great mercie toward his Church, who, when the course of nature faileth, preserueth his miraculously

- 1 When Israel went out of Egypt, & the house of Iaakob from the barbarous people,
- 2 Iudáh was his sanctification, & Israel his dominion.
- 3 The Sea sawe it and fled: Iordén was turned backe.
- 4 The mountaines leaped like rams, & the hilles as lambs.
- 5 What ailed thee, O Sea, that thou fleddest? O Iordén, why wast thou turned backe?

- 6 Ye mountaines, why leaped ye like rams, and ye hilles as lambs?
- 7 The earth trembled at the presence of the Lord, at the presence of the God of Iaakob.
- 8 Which turneth the rocke into water-pool, & the flint into a fountaine of water.

PSAL. CXV.

1 A prayer of the faithful oppressed by idolatrous tyrants against whom they desire that God would succour them, & Trusting moste constantly that God wil preserue them in this their nede, seeing that he hath adopted and receiued them to his fauour, is Promising finally that they wil not be vnthankful of so great a benefite, if it woulde please God to heare their prayer, & deliuer them by his omnipotent power.

1 Not vnto vs, O Lord, not vnto vs, but vnto thy Name giue the glorie, for thy louing mercie and for thy truthes sake.

- 2 Wherefore shal the heathen saie, Where is now their God?
- 3 But our God is in heauen: he doeth what soeuer he wil.
- 4 Their idoles are siluer and golde, euen the worke of mens hands.
- 5 They haue a mouth and speake not: they haue eyes and se not.
- 6 They haue eares and heare not: they haue noses and smell not.
- 7 They haue hands and touche not: they haue fete and walke not: neither make they a sounde with their throte.
- 8 They that make them are like vnto them: so are all that trust in them.
- 9 O Israel, trust thou in the Lord: for he is their helpe and their shield.
- 10 O house of Aarón, trust ye in the Lord: for he is their helpe and their shield.
- 11 Ye that feare the Lord, trust in the Lord: for he is their helper and their shield.
- 12 The Lord hathe bene mindfull of vs: he wil blesse, he wil blesse the house of Israel, he wil blesse the house of Aarón.
- 13 He wil blesse them that feare the Lord, bothe smal and great.
- 14 The Lord wil encrease his graces toward you, euen toward you and toward your children.
- 15 Ye are blessed of the Lord, which made the heauen and the earth.
- 16 The heauens, euen the heauens are the Lords: but he hath giuen the earth to the sonnes of men.
- 17 The dead praise not the Lord, neither anie that go downe into the place of silence.
- 18 But we wil praise the Lord from hence forth and for euer. Praise ye the Lord.

Te. iiii.

thing but to shewe his fatherlie care toward men. 1 Though the dead see forthe Gods glorie, yet he meaneth here, that they praise hi not in his Church and Congregation.

d Oght them his people to be insensible, when they see his power & matie? e That is, caused miraculously water to come out of the rocke in moite abundance, Exod. 17. 6.

a Because God promised to deliuer them, not for their sakes, but for his Name, Isa 48. 11, therefore they gioune their praise vpon this promise

b Whe' the wicked se God accomplisheth not his pines, as they imagine, they thinke there is no God.

c No impediments can let his worke, but he vseth euen the impediments to serue his will

d Seeing that neither the matter, nor the forme can commend the idoles, it followeth there is nothing, why they shulde be esteemed

e He sheweth what great vantage it is to aske helpe of the, which not onely haue no helpe in them, but lacke sense and reason.

f As muche without sense, as blockes & stones

g For they were appointed by God as instructors & teachers of faith and religion for others to followe

h That is, he wil continue his graces toward his people

i And therefore doeth his gouerne & continue all things therein

k And they declare ynough his sufficiency, so that the world serueth hi nothing

PSAL. CXVI.

1 David being in great danger of Saül in the desert of Maon, perceiving the great and insupportable love of God to ward him, magnifieth such great mercies. 13 And protesteth that he wil be thankfull for the same.

1 I loue y Lord, because he hath heard my voice and my prayers.

2 For he hath inclined his care vnto me, when I did call vpon him in my daies.

3 When the snares of death compassed me, and the griefs of the graue caught me: where I founde trouble and sorowe,

4 Then I called vpon the Name of the Lord, saying, I beseeche thee, O Lord, deliuer my soule.

5 The Lord is merciful & righteous, and our God is full of compassion.

6 The Lord preserueth the simple: I was in miserie and he saued me.

7 Returne vnto thy rest, O my soule: for y Lord hath bene beneficial vnto thee,

8 Because thou hast deliuered my soule from death, mine eyes from teares, & my feete from falling.

9 I shall walke before the Lord in the land of the liuing.

10 I beleued, therefore did I speake: for I was sore troubled.

11 I said in my feare, All men are liars.

12 What shall I render vnto the Lord for all his benefites toward me?

13 I wil take the cup of saluacion, and call vpon the Name of the Lord.

14 I wil paie my vowes vnto y Lord, euen now in the presence of all his people.

15 Precious in the sight of the Lord is the death of his Saints.

16 Beholde, Lord: for I am thy seruant, I am thy seruant, & the sonne of thine handmaid: thou hast broken my bonds.

17 I wil offer to thee a sacrifice of praise, & wil call vpon the Name of the Lord.

18 I wil paie my vowes vnto the Lord, euen now in the presence of all his people,

19 In the courtes of the Lords house, euen in the maddes of thee, O Ierusalém. Praise ye the Lord.

PSAL. CXVII.

1 He exhorteth the Gentiles to praise God, because he hath accomplished all that he promised to the Lawes, the promises of life euertlasting by Iesus Christ.

1 All nations, praise ye the Lord: all ye people, praise him.

2 For his louing kindenes is great toward vs, and the truth of the Lord endureth for euer. Praise ye the Lord.

PSAL. CXVIII.

1 David reuelled of Saül and of the people, as the time appointed obtained the kingdome. 4 For the which he biddeeth all them, that feare the Lord, to be thankfull. And vnder his persone in all this was Christ liuely set forth, who should be of his people rescued.

1 Praise ye y Lord, because he is good: for his mercie endureth for euer.

2 Let Israël now saie, That his mercie endureth for euer

3 Let the house of Aaron now saie, That his mercie endureth for euer.

4 Let them, that feare the Lord, now saie, That his mercie endureth for euer.

5 I called vpon the Lord in trouble, and the Lord heard me, and set me at large.

6 The Lord is with me: therefore I wil not feare what man can do vnto me.

7 The Lord is with me among them that helpe me: therefore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lord, then to haue confidence in man.

9 It is better to trust in the Lord, then to haue confidence in princes.

10 All nations haue compassed me: but in the Name of the Lord shall I destitute them.

11 Thei haue compassed me, yea, they haue compassed me: but in the Name of the Lord I shall destitute them.

12 Thei came about me like bees, but they were quenched as a fyre of thornes: for in the Name of the Lord I shall destitute them.

13 Thou hast thrust sore at me, that I might fall. but the Lord hath holpen me.

14 The Lord is my strength and song: for he hath bene my deliuerance.

15 The voice of ioye and deliuerance shall be in the tabernacles of the righteous, saying, The right hand of the Lord hath done valiantly.

16 The right hand of the Lord is exalted: the right hand of the Lord hath done valiantly.

17 I shall not dye, but liue, and declare the workes of the Lord.

18 The Lord hath chastened me sore, but he hath not deliuered me to death.

19 Open ye vnto me the gates of righteousness, that I maye go in to the, & praise the Lord.

20 This is the gate of the Lord: the righteous shall entre into it.

21 I wil praise thee: for thou hast heard me, and hast bene my deliuerance.

22 The stone, which the buylders refused, is the head of the corner.

23 This was the Lords doing, & it is maruelous in our eyes.

24 This is the daie, which the Lord hath made: let vs reioyce and be glad in it.

25 O Lord, I praie thee, saue now: O Lord, I praie thee now giue prosperitie.

a Because God by creating Dauid King, shewed his mercie toward his afflicted Church, y Prophet doeth not onely hi self thanke God, but exhorteth all y people to do the same. b We are here taught, that y more y troubles oppresse vs, the more ought we to be instant in prayer. c Being exalted to this estate, he assured himselfe to haue ma enen to be his enemy. Yet he doubted not, but God wolde mainte ne him because he had placed him. d He sheweth y he had trusted in vaine, if he had put his confidence in man, to haue bene preferred to y kingdome, & therefore he put his trust in God & obtayned. e He noteth Saül his chief enemy. f In y he was deliuered, it came not of himselfe, nor of y power of man, but onely of Gods fauour: therefore he wil praise hi. g He smiteth bothe to reare graces him self, & to cause others to do y same, because y in his person the Church was restored. h So that all, y are bothe farre & nere, maye see his mightie power. i He willeth the dores of y Tabernacle to be opened, y he maye declare his thankfull minde. Ihu 28.26. Mat. 21.41. Act. 4.11. Rom. 9.33. 1. Pet. 2.6. k Though Saül and the chief powers refused me to be King, yet God hath preferred me aboue them all. l Where God hath shewed chiefly his mercie by appointing me King, and deliuering his Church. m The people praie for the prosperitie of Dauids kingdome, who was the figure of Christ.

a He granteth y no pleasure is so great, as to see Gods helpe in our necessitie, neither that any thing more stirreth vp our loue toward him.

b That is, in euery time to see helpe. w was when he was in distress. c He sheweth forth the frutes of his loue in calling vpon him, & in asking him to be swift & merciful, & to helpe them y are destitute of aide & couel.

d Which was waquered before, now rest vpon the Lord: for he hath bene beneficial towards thee.

e The Lord wil preserue me, & saue my life. f I felt all the se things, and therefore was moued by faith to confesse the.

g In my great distress I thought God wolde not regard me, & is but lies and vauntie, yet I ouercame this temptation, and felt y feruarie h In the Lawe thei vsed to make a baket, when thei gaue solene thanks to God, and to take the cup & drinke in signe of thanksgiving.

i I perceiue y God hath a care ouer his, so that he bothe disposeth their death and taketh an account. k I wil thanke him for his benefites: for that is a iuste payment, to confesse that we owe all to God.

1. Pet. 2.6.

a That is, the most certaine & euertlasting testimonies of his Fatherlie grace.

n Which are the priests and haue the charge thereof, as Nomb 6,23 o Because he hath restored vs from darkenes to light, w^{ch} offer sacrifices and priuies vnto him

Psal CXXIX
a Here they are not called blessed, which thinke themselues wise in their owne iudgement, nor which imagine to themselues a certeine holines, but they whose conuersion is without hypocrisie
b For they are ruled by Gods Spirit and embrace no doctrine but his.
c David acknowledgeth his imperfecti on, desiring God to reforme it that his life maie be conformable to Gods worde
d For true religion consisteth in seruing God without hypocrisie.
e That is, thy precepts, w^{ch} certeine persite righteousness.
f He refuseth not to be tryed by tentations, but he feareth to faile, if God succor not his infirmities in time.
g Because youth is most giuen to licentiousnes, he chiefly warneth them to frame their liues betime to Gods worde
h If Gods worde be grauen in / heartes, we shalbe more able to resist the assaults of Satan: and therefore the Prophet desireth God to instruct him dailey more & more therein
i The Prophet doeth not boast of his vertues, but setteth forth an exaple for others to followe
k Gods worde & leaue worldelic vanities
l He sheweth that we can not serue him aright, except he open our eyes and myndes
m Seing mans life in this worlde is but a passage, what shoulde become of him, if thy worde were not his guide?

- 26 Blessed be he, that cometh in the Name of the Lord: we haue blessed you out of the house of the Lord.
- 27 The Lord is mightie, and hath giuen vs o light: binde the sacrifice with cordes vnto the hornes of the altar.
- 28 Thou art my God, and I wil praise thee, euen my God: therefore I wil exalt thee.
- 29 Praise ye the Lord, because he is good: for his mercie endureth for euer.

PSAL. CXIX.

1 The Prophet exhorteth the children of God to frame their liues according to his holie worde. 123 Also he sheweth wherein the true seruice of God standeth, that is, w^{ch} we serue him according to his worde, & not after our owne fantasies.

A L E P H.

- 1 Blessed are those that are vpriight in their waie, & walke in the Lawe of y^e Lord.
- 2 Blessed are they that kepe his testimonies, & seke him with their whole heart.
- 3 Surely they worke none iniquitie, that walke in his waies.
- 4 Thou hast commanded to kepe thy precepts diligently.
- 5 O that my waies were directed to kepe thy statutes.
- 6 Then shoulde I not be confounded, when I haue respect vnto all thy commandements.
- 7 I wil praise thee with an vpriight heart, when I shal learne the iudgements of thy righteousness.
- 8 I wil kepe thy statutes: forsake me not ouerlong.

B E T H.

- 9 Wherewith shal a yong man redresse his waie? in taking hede thereto according to thy worde.
- 10 With my whole heart haue I sought thee: let me not wander from thy commandements.
- 11 I haue hid thy promes in mine heart, that I might not sinne against thee.
- 12 Blessed art thou, o Lord: teache me thy statutes.
- 13 With my lippes haue I declared all the iudgements of thy mouth.
- 14 I haue had as great delite in the waie of thy testimonies, as in all riches.
- 15 I wil meditate in thy precepts, and consider thy waies.
- 16 I wil delite in thy statutes, & I wil not forget thy worde.

G I M E L.

- 17 Be beneficial vnto thy seruant, that I maie liue and kepe thy worde.
- 18 Open mine eyes, that I maie see the wonders of thy Law.
- 19 I am a stranger vpon earth: hide not worldelic vanities
a He sheweth that we ought not to desire to liue but to serue God, and that we can not serue him aright, except he open our eyes and myndes
b Seing mans life in this worlde is but a passage, what shoulde become of him, if thy worde were not his guide?

- thy commandements from me.
- 20 Mine heart breaketh for y^e desire to thy iudgements alwaie.
- 21 Thou hast destroyed the proude: cursed are they that do erre from thy commandements.
- 22 Remoue from me shame and contempt: for I haue kept thy testimonies.
- 23 Princes also did sit, & spake against me: but thy seruant did meditate in thy statutes.
- 24 Also thy testimonies are my delite, & my counsellers.

D A L E T H.

- 25 My soule cleaueth to the dust: quicken me according to thy worde.
- 26 I haue declared my waies, and thou heardst me: teache me thy statutes.
- 27 Make me to vnderstand the waie of thy precepts, and I wil meditate in thy wondrous workes.
- 28 My soule melteth for heauines: raise me vp according vnto thy worde.
- 29 Take from me the waie of lying, and grant me graciously thy Law.
- 30 I haue chosin the waie of trueth, & thy iudgements haue I laied before me.
- 31 I haue cleaued to thy testimonies, o Lord: confounde me not.
- 32 I wil runne the waie of thy commandements, when y^e shalt enlarge mine heart.

H E.

- 33 Teache me, o Lord, the waie of thy statutes, and I wil kepe it vnto the end.
- 34 Giue me vnderstanding, and I wil kepe thy Law: yea, I wil kepe it with my whole heart.
- 35 Direct me in the path of thy commandements: for therein is my delite.
- 36 Incline mine heart vnto thy testimonies, and not to couetousnes.
- 37 Turne awaie mine eyes from regarding vanitie, & quicken me in thy waie.
- 38 Stablish thy promes to thy seruant, because he feareth thee.
- 39 Take awaie my rebuke that I feare: for thy iudgements are good.
- 40 Beholde, I desire thy commandements: quicken me in thy righteousness,

V A V.

- 41 And let thy louing kindenes come vnto me, o Lord, & thy saluacion according to thy promes.
- 42 So shal I make answer vnto my blasphemers: for I trust in thy worde.
- 43 And take not the worde of trueth vtterly out of my mouth: for I wait for thy iudgements.
- 44 So shal I alwaie kepe thy Lawe for euer and euer.
- 45 And I wil walke at libertie: for I seke self to be able to confute the slanderers of his aduersaries
c They that simply walke after Gods worde, haue no lets to intangle them, that do contrary, are euer in nets and snares.

e In all ages
f He haue plagued all such, maliciously & contemptuously depair from thy truth
g When the powers of the worlde gaue false sentence against me, thy worde was a guide & counseler to teache me what to do, & to comfort me. That is, it is almost broghe to the graue, & without thy worde I can not liue
h I haue confessed mine offences, and now depend wholly on thee
i If God did not mainteine vs by his worde, o life woulde drop awaie like water.
k Instruct me in thy worde, whereby my minde maie be purged fro vanitie & taught to obey thy wil
l By this he sheweth y^e we can neither choise good, cleaue to Gods word, nor runne forwarde in his waie, except he make o heartes large to receiue his grace, & willig to obey.
m He sheweth that he ca not followe on to y^e end, except God teache him oft times and lead him forwarde
n Not onely in outward conuersion, but also inward affection
o Hereby meaning all other vices, because y^e couetousnes is the rote of all euil
p Meaning, all his senses
q Let me not fall to thy dishonour, but let mine heart stil delite in thy gracious worde
r Giue me strength to continue in thy worde euen to the end
s He sheweth y^e Gods mercie and loue is the first cause of our saluacion.
t By trusting in Gods worde he assurich his The, that simply walke after Gods worde, haue no lets to intangle them, where as they

thy precepts.

d He sheweth of the children of God of he not to suffer their Fathers glorie to be obscured by the vaine pompe of princes.

46 I wil speake also of thy testimonies before Kings, and wil not be ashamed.
47 And my delite shalbe in thy commandements, which I haue loued.
48 Mine hands also wil I lift vp vnto thy commandements, which I haue loued, and I wil meditate in thy statutes.

Z A I N.

a Though he fele Gods had stil to lie vpon him, yet he reuolth on his promes & comforterth him self therein.

b Meaning the wicked, & contemne Gods worde, & tread his religio vnder foote.

c That is, the exaples, whereby thou declarest thy self to be iudge of the worlde.

d That is, a vehement zeale to thy glorie, & indignacion against the wicked.

e In the course of this life and sorrowful exile. **f** Eue when other slepe.

g That is, all these benefites. **a** I am persuaded y to kepe thy Law is an heritage and great gaue for me.

b He sheweth y none can imbrace y worde of God, except he consider his owne imperfections and waies.

c They haue gone about to drawe we into their copanie.

d Not onely in mutual cofent, but also with aide & succour.

e For y knowledge of Gods worde is a singular token of his fauour.

a Haung proved by experience that God was true in his promes, he desireth that he wolde increafe in hi knowledge and iudgement.

b So Ieremie saith, y before the Lord touched him, he was like a calfe vntamed: so that the vse of Gods rods, is to call vs home to God.

c Their heart is indurate & hardened, puffd vp with prosperitie & vaine estimation of them selues.

49 Remembre the promes made to thy seruāt, wherein thou hast caused me to trust.

50 It is my comfort in my trouble: for thy promes hath quickened me.

51 The proude haue had me exceedingly in derision: yet haue I not declined from thy Law.

52 I remembered thy iudgements of olde, O Lord, and haue bene comforted.

53 Feare is come vpon me for the wicked, that forsake thy Law.

54 Thy statutes haue bene my songs in the house of my pilgrimage.

55 I haue remembered thy Name, O Lord, in the night, and haue kept thy Law.

56 This I had because I kept thy precepts.

C H E T H.

57 O Lord, that art my porcion, I haue determined to kepe thy wordes.

58 I made my supplication in thy presence with my whole heart: be merciful vnto me according to thy promes.

59 I haue considered my waies, & turned my fete into thy testimonies.

60 I made haste and delayed not to kepe thy commandements.

61 The bands of the wicked haue robbed me: but I haue not forgotten thy Law.

62 At midnight wil I rise to giue thanks vnto thee, because of thy righteous iudgements.

63 I am companion of all them that feare thee, and kepe thy precepts.

64 The earth, O Lord, is ful of thy mercie: teache me thy statutes.

T E T H.

65 O Lord, thou hast delt graciously with thy seruāt according vnto thy worde.

66 Teache me good iudgement and knowledge: for I haue beleued thy commandements.

67 Before I was afflicted, I went astrait: but now I kepe thy worde.

68 Thou art good and gracious: teache me thy statutes.

69 The proude haue imagined a lie against me: but I wil kepe thy precepts with my whole heart.

70 Their heart is fat as greafe: but my delite is in thy Law.

71 It is good for me that I haue bene afflicted, that I maie learne thy statutes.

72 The Law of thy mouth is better vnto me, then thousands of golde and siluer.

I O D.

73 Thine hands haue made me and facioned me: giue me vnderstanding therefore, that I maie learne thy commandements.

74 So thei feare thee, seing me shal reioyce, because I haue trusted in thy worde.

75 I knowe, O Lord, that thy iudgements are right, and that thou hast afflicted me iustly.

76 I praise thee that thy mercie maie comfort me according to thy promes vnto thy seruāt.

77 Let thy tender mercies come vnto me, that I maie liue: for thy Law is my delite.

78 Let the proude be ashamed: for thei haue dealt wickedly and falsely with me: but I meditate in thy precepts.

79 Let suche as feare thee turne vnto me, and thei that knowe thy testimonies.

80 Let mine heart be vpriight in thy statutes, that I be not ashamed.

C A P H.

81 My soule fainteth for thy saluacion: yet I waite for thy worde.

82 Mine eyes faile for thy promes, saying, When wilt thou comfort me?

83 For I am like a bottel in the smoke: yet do I not forget thy statutes.

84 How manie are the daies of thy seruāt? when wilt thou execute iudgement on the that persecute me?

85 The proude haue digged pittes for me, which is not after thy Law.

86 All thy commandements are true: they persecute me falsely: helpe me.

87 They had almost consumed me vpon the earth: but I forsoke not thy precepts.

88 Quicken me according to thy louing kindenes. so shal I kepe the testimonie of thy mouth.

L A M E D.

89 O Lord, thy worde endureth for euer in heauen.

90 Thy trueth is from generacion to generacion: thou hast laied the fundacion of the earth, and it abideth.

91 Thei continue euen to this daie by thine ordinances: for all are thy seruants.

92 Except thy Law had bene my delite, I shulde now haue perished in mine affliction.

93 I wil neuer forget thy precepts: for by them thou hast quickened me.

94 I am thine, saue me: for I haue fought thy precepts.

95 The wicked haue waited for me to destroye me: but I wil consider thy testimonies.

96 I haue sent an end of all perfection: but thy commandement is exceeding large.

a Because God leaueh not his worke, that he hath begon, he desireth a newe grace is, y he wolde continue his mercies.

b When God sheweth his grace towarde me, he testifieth to others that he faileth nor them that trust in him.

c He declareth, y when he fele nor Gods mercies, he was at dead.

d That is, be comforted by mine exaple.

e He sheweth that there can be no true feare of God without the knowledge of his worde.

a Though my strenght faile me, yet my soule groweth and sigheth, resting stil in thy worde.

b Like a skynbottel or bladder that is parched in the smoke.

c How long wilt y afflict thy seruāt?

d They haue not onely oppressed me violently, but also craftely cōspired against me.

e He assureth him self, that God wil deliuer his & destroye suche as vnjustly persecute them.

f Finding no helpe in earth, he lifeth vp his eyes to heauen.

a Because none shulde esteeme Gods wordes according to the changes of things in this worlde, he sheweth that it abideth in heauen & therefore is immutable.

b Seing the earth and all creatures remaine in that estate, wherin y hast created them, muche more thy trueth remaineth constant & vchangeable.

c He proueth by effect, y he is Gous child, because he seeketh to vnderstand his worde.

d There is no thing so perfit as earth, but it hath an end: onely Gods worde lasteth for euer.

MEM.

a He ſheweth
ſ we can not
loue Gods
worde .except
we exerciſe
our ſelues the-
rein and prac-
tiſe it
b Whoſoener
doeth ſubmit
him ſelf onely
to Gods
worde, ſhal not
onely be ſafe
agauiſt practiſes
of his ene-
mies, but alſo
learne more
wiſdome, the
they ſe profeſſe
it, & are me
of experience.
c So then of
our ſelues we
ca do nothing,
but whe God
doeth inwardly
inſtruce vs
w his Spirit,
we ſele his
graces ſweter
then honie
a Of our ſel-
ues we are but
darkenes, and
can not ſe, ex-
cept we be li-
ghtened with
Gods worde
b So all the
faithful ought
to binde them
ſelues to God
by a ſolemne
oath and pro-
miſes, to ſtir vp
their zeale to
embrace Gods
worde
c That is, my
prayers & tha-
keſgiving, w ſa-
crifice hieſa
callerth ſe cal-
ues of the
Mppes Chap
14 verſ 3
d That is, I am
in continual
danger of my
life
e I eſtmed no
wordlie things,
but made thy
worde mine in-
heritance
a Whoſoener
wil embrace
Gods worde
aright, muſt
abhorre all ſu-
erſtiſes & imagi-
nations bothe
of him ſelf &
of others
b And hnder
me not to kepe
the Law of ſ
Lord
c He deſireth
Gods continual
aſſiſtance leſt
he ſhoulde ſaine
in this race, w
he had begon
d The craftie
practiſes of the
mar contemne
thy Law, ſhal
be brought to
nought
e Which mee
eaſt thy peo-
ple, as droſſe
doeth ſe me-
tal
f Thy iudge-
ments do not
nely teache me
obediencie, but
cauſe me to feare,
coſidering mine
owne weak-
neſſe, which feare
cauſeth repentance.

97 Oh how loue I thy Law! a it is my me-
ditation continually.
98 By thy commandements thou haſt ma-
de me wiſer then mine enemies: for they
are euer with me.
99 I haue had more b vnderſtanding then
all my teachers: for thy teſtimonies are my
meditation.
100 I vnderſtode more then the ancient,
becauſe I kept thy precepts.
101 I haue retained my feete from euerie
euil way, that I might kepe thy worde.
102 I haue not declined fro thy iudgements:
for c thou dideſt teache me.
103 How ſwete are thy promiſes vnto my
mouth: yea, more then honie vnto my
mouth.
104 By thy precepts I haue gotten vnder-
ſtanding: therefore I hate all the wayes of
falſehode.

N V N.

105 Thy worde is a a lanterne vnto my fe-
te, and a light vnto my path.
106 I haue b ſworne and wil performe it, y
I wil kepe thy righteous iudgements.
107 I am verie ſore afflicted: o Lord, quic-
ken me according to thy worde.
108 O Lord, I beſeche thee accept the c fre-
offrings of my mouth, and teache me thy
iudgements.
109 My d ſoule is continually in mine had:
yet do I not forget thy Law.
110 The wicked haue layed a ſnare for me:
but I ſwaued not from thy precepts.
111 Thy teſtimonies haue I take as an e he-
ritage for euer. for they are the ioye of mine
heart.
112 I haue applied mine heart to fulfil thy
ſtatutes alwaie, euen vnto the end.

S A M E C H.

113 I hate a vaine inuentions: but thy Law
do I loue.
114 Thou art my refuge and ſhield, and I
truſt in thy worde.
115 b Auaie from me, ye wicked: for I wil
kepe the commandements of my God.
116 Sta bliſh me according to thy promes,
that I maye liue, and diſapoint me not of
mine hope.
117 c Staie thou me, and I ſhal be ſafe, and I
wil delite continually in thy ſtatutes.
118 Thou haſt troden downe all them that
departe from thy ſtatutes: for their d deceit
is vaine.
119 Thou haſt taken away all the wicked of
the earth like e droſſe: therefore I loue thy
teſtimonies.
120 My fleſh f trembleth for feare of thee,
and I am afraid of thy iudgements.

A I N.

121 I haue executed iudgement and iuſtice:

leau me not to mine oppreſſours.
122 a Answer for thy ſeruant in that, which
is good, and let not the proude oppreſſe
me.
123 Mine eyes haue failed in waiting for thy
ſaluacion, and for thy iuſte promes.
124 Deale with thy b ſeruant according to
thy mercie, & teache me thy ſtatutes.
125 I am thy ſeruant: grante me there fore
vnderſtanding, that I maie knowe thy te-
ſtimonies.
126 It is c time for the Lord to worke: for
they haue deſtroyed thy Law.
127 Therefore loue I thy commande-
ments aboue golde, yea, aboue moſte ſi-
ne golde.
128 Therefore I eſtme all thy precepts mo-
re iuſte, and hate all falſe d wates.

P E.

129 Thy teſtimonies are a wonderful: the-
reſore doeth my ſoule kepe them.
130 The entrance into thy b wordes ſhew-
eth light, and giueth vnderſtanding to the
ſimple.
131 I opened my mouth & c panted, becauſe
I loued thy commandements.
132 Loke vpo me and be merciful vnto me,
as thou vſeſt to do vnto thoſe that loue
thy Name.
133 Direct my ſteppes in thy worde, and
let none iniquitie haue dominion ouer
me.
134 Deliuer me from the oppreſſion of me,
and I wil kepe thy precepts.
135 Shewe the light of thy countenance
vpon thy ſeruant, and teache me thy ſta-
tutes.
136 Mine eyes gush d out with riuers of
water, becauſe they kepe not thy Law.

T S A D D I.

137 Righteous art thou, o Lord, and iuſte
are thy iudgements.
138 Thou haſt commanded a iuſtice by thy
teſtimonies and trueth eſpecially.
139 * My zeale hath euen conſumed me,
becauſe mine enemies haue forgotten thy
wordes.
140 Thy worde is proued b moſte pure,
and thy ſeruant loueth it.
141 I am c ſmale and deſpiſed. yet do I not
forget thy precepts.
142 Thy righteousnes is an euerlaſting ri-
ghteousnes, and thy Law is trueth.
143 Trouble and anguiſſe are come vp-
on me: yet are thy commandements my
delite.
144 The righteousnes of thy teſtimonies is
euerlaſting: grante me vnderſtanding, &
I ſhal d liue.

K O P H,

145 I haue a cryed with my whole heart: he-
are me, o Lord, & I wil kepe thy ſtatutes.
146 I called vpon thee: ſaue me. and I wil
Vu.ii.

a Put thy ſelf
betwene mine
enemies & me,
as if thou were
my pledge.
b He boaſteth
not that he is
Gods ſeruant,
but herby put-
teth God in
minde, that as
he made him
his by his gra-
ce, ſo he wolde
continue his fa-
uour toward
him
c The Prophet
ſheweth y whe
the wicked
haue broghe
all things to
confuſion, and
Gods worde
to vtter con-
tempt, then is
it Gods time
to helpe & ſid
remedie
d That is,
whatſoever diſ-
ſenteth fro the
pursue of thy
worde
e Contemning
high & ſecret
myſteries, ſo y
I am moued w
admiration &
reuerence
f The ſimple
idiotes, y ſub-
mit the ſelues
to God, haue
their eyes ope-
ned, and their
minds illumina-
ted ſo ſone
as they begin
to read Gods
worde.
g My zeale
toward thy
worde was ſo
great
h He ſheweth
what ought to
be the zeale of
Gods childre,
when they ſe
his worde con-
temned
i We can not
confeſſe God
to be righteous,
except we liue
vprightly and
truelly, as he
hath comman-
ded
k Pſal 69. 10.
l 1. pet 2. 1.
m Golde hath
neede to be fi-
ned, but thy
worde is per-
fection in it ſelf.
n This is the
true trial, to
praiſe God in
aduerſitie
o So that the
life of man
without the
knowledge of
God is death
p He ſheweth
that all his af-
fections & who-
le heart were
bent to God
ward for to
haue helpe in
his dangers.

kepe thy testimonies.

147 I preuēted the morning light, & cryed: for I waited on thy worde.

148 Mine eyes ^b preuent the *night* watches to meditate in thy worde.

149 Hear me voice according to thy louing kindenes: ^o Lord, quicken me according to thy ^o iudgement.

150 They drawe nere, that followe after ^c malice, and are farre from thy Law.

151 Thou art nere, ^o Lord: for all thy commandements are true.

152 I haue knowen long since ^d by thy testimonies, that thou hast established them for euer.

R E S H.

153 Beholde mine afflictioⁿ, and deliuer me: for I haue not forgotten thy Law.

154 Pleade my cause, and deliuer me: quicken me according vnto thy ^a worde.

155 Saluacion is farre from the wicked, because they seke not thy statutes.

156 Great are thy tender mercies, ^o Lord: quicken me according to thy ^b iudgements.

157 My persecutours and mine oppressours are manie: yet do I not swarue from thy testimonies.

158 I sawe the transgressours & was ^c grieved, because they kept not thy worde.

159 Consider, ^o Lord, how I ^d loue thy precepts: quicken me according to thy louing kindenes.

160 The ^e beginning of thy worde is truth, and all the iudgements of thy righteousness endure for euer.

S C H I N.

161 Princes haue ^a persecuted me without cause, but mine heart stode in awe of thy wordes.

162 I reioyce at thy worde, as one that findeth a great spoile.

163 I hate falfshode and abhorre it, but thy Lawe do I loue.

164 ^b Seuen times a daie do I praise thee, because of thy righteous iudgements.

165 They, ^c that loue thy Law, shal haue great prosperitie, and they shal haue none hurt.

166 Lord, I haue ^d trusted in thy saluacion, and haue done thy commandements.

167 My soule hathe kept thy testimonies: for I loue them exceedingly.

168 I haue kept thy precepts and thy testimonies: ^e for all my waies are before thee.

T A V.

169 Let my complaint come before thee, ^o Lord, and giue me vnderstanding, ^a according vnto thy worde.

170 Let my supplicatioⁿ come before thee, and deliuer me according to thy promises.

171 My lippes shal ^b speake praise, when thou hast ^c taught me thy statutes.

172 My tongue shal intreate of thy worde: for all thy commandements are righteous.

173 Let thine had helpe me: for I haue chosen thy precepts.

174 I haue longed for thy saluacioⁿ, ^o Lord, and thy Law is my delite.

175 Let my soule liue, & it shal praise thee, and thy ^d iudgements shal helpe me.

176 I haue ^e gone astraye like a lost shepe: seke thy seruant, for I do not forget thy commandements.

P S A L. C X X.

1 The prayer of Dauid being vexed by the false reportes of Sauls flatterers. 5 And therefore he lamenteth his long abode among those infidels. 7 Who were giuen to all kinde of wickednes and contention.

A song of ^a degrees.

1 I Called vnto the Lord in my ^b trouble, and he heard me.

2 Deliuer my soule, ^o Lord, fro^m lying lippes, and from a deceitful tongue.

3 What doeth thy ^c deceitful tongue bring vnto thee? or what doeth it auaille thee?

4 It is as the ^d sharpe arrowes of a mightie man, and as the coles of iuniper.

5 Wo is to me that I remaine in ^e Méshch, & dwell in the tentes of ^f Kedár.

6 My soule hathe to long dwelt with him that hateth peace.

7 I seke ^g peace, and when I speake thereof, they are bent to warre.

nothing so sharpe to perce, nor so hote to set on fyre as a seldous tongue. These were people of Arabia, which came of Iaphet, Gen 10.2 f That is, of the Ilmuclites g He declareth what he meaneth by Méshch, and Kedár: to wit, the Israelites which had degenerate from their godlie fathere and hated and contended against the faithful.

P S A L. C X X I.

1 This Psalmte teacheth that the faithful ought onely to luke for helpe at God, 7 Who onely doeth maineine, preserue and prosper his Church

A song of ^a degrees.

1 I Will lift mine eyes ^a vnto the mountaines, from whence mine helpe shal come.

2 Mine helpe commeth from the Lord, which hathe made the ^a heauen and the earth.

3 He wil not suffer thy fote to slippe: for he that kepeth thee, wil not ^b slumber.

4 Beholde, he that kepeth Israél, wil nether slumber nor slepe.

5 The Lord is thy keper: the Lord is thy shadowe at thy right hand.

6 The sunne shal not ^c smite thee by daie, nor the moone by night.

7 The Lord shal preserue thee from all euil: he shal kepe thy soule.

8 The Lord shal preserue thy ^d going out, and thy comming in from hence forth and for euer.

P S A L. C X X I I.

1 Dauid reioyceth in the name of the faithful, that God hathe

^b The worde signifeth to poure forthe continually. ^c All his praier, & desire is, to profit in ^f worde of God.

^d That is, thy prouident care ouer me, and wherewith ^f wilt iudge mine enemies ^e Beig chased to and fro by mine enemies, and hauing no place to rest in.

^a That is, of lifting vp the quene & rising in singing ^b Albeit the children of God ought to reioyce, when they suffer for righteousnes sake, yet it is a great grief to the flesh to heare euil for well doing ^c He assured him self that God wolde, turne their craft to their owne destruction ^d He sheweth that there is

^f Or, alone the mountaines; meaning, that there is nothing so high in this worlde, whereto he can trust, but onely in God ^a He accuseth mans ingratitude, w^{ch} can not depend on Gods power ^b He sheweth that Gods prouidence nor onely watcheth ouer his Church in general, but also ouer euerie member thereof. ^c Nether heare nor colde, nor any incōmoditie shal be able to destroye Gods Church: albeit for a tyme they maie molest it. ^d Wharsoeuer thou doest enterprise, shal haue good issue.

^b He was more earnest in ^f studie of Gods worde, then they, that kept the watche, were in their charge. ^o Or, custome

^e He sheweth the nature of the wicked to be to persecute against their conscience ^d His faith is grounded vpon Gods worde, that he wolde euer be at had when his children be oppressed.

^a For without Gods promises there is no hope of deliuerance

^b According to thy promises made in the Law, w^{ch} because the wicked lacke, they can haue no hope of saluacion

^c My zeale consumed me, w^{ch} I sawe their malice & contempt of thy glorie ^d It is a sure signe of our adoption, w^{ch} we loue the Law of God. ^e Since ^f first promised, euen to the end all thy sayings are true

^a The threatenings & persecutiōs of princes coulde not cause me to shrinke to confesse thee, who me I more feare then men

^b That is, oft & sondrie times

^c For their conscience assureth them, that they please thee, whereas they, that loue not thee, haue the contrarie ^d He sheweth ^f we must first haue faith, before we can worke & please God. ^e I had no respect of me, but set thee alwaies before mine eyes, as ^f in dge of my doings.

^a As thou hast promised, to be the schoolmaster vnto all them, ^f depnd vpon thee.

bathe accomplished his promises, and placed his Arke in Zion. For the which he giueth thanks. And praeseth for the prosperitie of the Church.

A song of degrees, or Psalme of David.

a He reioyceth
 b God had appointed a place, where Arke shulde sit
 c remains
 d Which were wonte to wander to and fro, as the Arke remoued.
 e By artificial toyning & beautie of the houses, he meaneth y cōcord, & loue y was betwene the citizens.
 f All the tribes according to Gods enuement shal come and praye there
 g In whose house God placed y throne of iustice, and made it a figure of Christs kingdome
 h The fauour of God piper thee bothe within and without
 i Not onely for mine owne sake, but for all y faithful

I Reioyced, when they said to me, We wil go into the house of the Lord. Our feet shal stand in thy gates, o Ierusalēm.

Ierusalēm is buylded as a citie, that is compact together in it self:

Whereunto the tribes, euen the tribes of the Lord go vp according to the testimonie to Israēl, to praise the Name of the Lord.

For there are thrones set for iudgement, euen the thrones of the house of Dauid.

Praie for the peace of Ierusalēm: let the prosper that loue thee.

Peace be within thy walles, & prosperitie within thy palaces.

For my brethren and neighbours sake I wil wish thee now prosperitie.

Because of the House of the Lord our God, I wil procure thy welth.

PSAL. CXXXII.

A praier of the faithful, which were afflicted ether in Babylon or under Antiochus by the wicked worldlings and contemners of God.

A song of degrees.

Lift vp mine eyes to thee, that dwelt in the heauens.

Beholde, as the eyes of seruants loke vnto the hand of their masters, and as the eyes of a maiden vnto the hād of her maistres: so our eyes waste vpon the Lord our God vntil he haue mercie vpon vs.

Haue mercie vpon vs, o Lord, haue mercie vpon vs: for we haue suffred to muche contempt.

Our soule is filled to ful of the mocking of the welthe, & of the despitefulness of the proude.

PSAL. CXXXIII.

The people of God, escaping a great peril, do acknowledge them selues to be deliuered, not by their owne force, but by the power of God. They declare the greatness of the peril, and praise the Name of God.

A song of degrees or Psalme of David.

If the Lord had not bene on our side, (maie Israēl now say)

If the Lord had not bene on our side, when men rose vp against vs,

They had then swallowed vs vp quicke, when their wrath was kindled against vs.

Then the waters had drowned vs, and the streame had gone ouer our soule:

Then had the swelling waters gone ouer our soule.

Praised be the Lord, which hathe not giuen vs as a praye vnto their teeth.

Our soule is escaped, euen as a birde out of the snare of the fowlers: the snare

For the wicked did not onely furiously rage against the faithful, but craftely imagined to destroy them.

a He compareth y condition of y godlie to seruants that are destitute of all helpe, assuring that whē all other helpes faile, God is euer at hand and like himself
 b He declarereth that whē y faithful are so ful, y they can no more endure the oppressions, and scorning of y wicked, there is alwaie helpe aboue, if whungrie desires they call for it

a He sheweth that God was readie to helpe as neede, & that there was no other waie to be sauēd, but by his onely meanes.
 b So vnablen were we to resist
 c He vseth mooste propre similitudes to expresse the great danger of y Church was in, & out of y God miraculously deliuered them.

is broken and we are deliuered.

Our helpe is in the Name of the Lord, which hathe made heauen and earth.

PSAL. CXXXV.

He describeth the assurance of the faithful in their afflictions, and desireth their welth, and the destruction of the wicked.

A song of degrees.

They that trust in the Lord, shal be as mount Zion, which can not be removed, but remaineth for euer.

As the mountaines are about Ierusalēm: so is the Lord about his people from hence forth and for euer.

For the boud of the wicked shal not rest on the lot of the righteous, lest the righteous put forth their hand vnto wickednes.

Do wel, o Lord, vnto those that be good and true in their hearts.

But these that turne aside by their crooked waies, them shal the Lord leade with the workers of iniquitie: but peace shal be vpon Israēl.

PSAL. CXXXVI.

This psalme was made after the returne of the people from Babylon, and sheweth that the meane of their deliuerance was wonderful after the seruente yeres of captiuitie forespoken by Ieremie chap 25, 12. & 29, 10.

A song of degrees or Psalme of David.

When the Lord brought againe the captiuitie of Zion, we were like them that dreame.

Then was our mouth filled with laughter, and our tongue with ioye: then said they among the heathē, The Lord hathe done great things for them.

The Lord hathe done great things for vs, whereof we reioyce.

O Lord, bring againe our captiuitie, as the riuers in the South.

They that sowe in teares, shal reape in ioye.

They went weping and caried precious sēde: but they shal returne with ioye and bring their sheaues.

ly thinkfull
 d It is no more impossible to God people, then to cause the riuers to runne in the wilderness and
 e That is, sēde which was scarce & deere: meaning, that they which trusted in Gods promes to returne, had their desire

PSAL. CXXXVII.

He sheweth that the whole estate of the worlde, bothe domestical and political standeth by Gods mere prouidence and blessing. And that to haue children wel nurtured is an especial grace and gift of God.

A song of degrees or Psalme of Salomōn.

Except the Lord buylde the house, ether labour in vaine that buylde it: except the Lord kepe the citie, the keeper watcheth in vaine.

It is in vaine for you to rise early, & to lye downe late, & eat y bread of sorow: but he wil surely gūe rest to his beloued.

Beholde, children are the inheritance of the Lord, and the frute of the wombe his

Vu iii.

eaten with grief of minde
 e Not exempting them from labour, but making their labours comfortable, and as it were a rest.

a Though the worlde be subiect to mutations, yet the people of God shal stand sure & be defended by Gods prouidence.
 b Though God suffer his to be vnder y crosse, lest they shulde embrace wickednes, yet this crosse shal not so rest vpon the, that it shulde driue the fro hope.
 c He desireth God to purge his Church from hypocrites & such as haue no scale of the truth.

a Their desire was as a thing incredible, and therefore toke away all excuse of ingratitude
 b He sheweth how y godlie ought to reioyce, when God gathereth his Church or deliuereth it
 c If the inuides confesses Gods wonderful werke, the faithful can neuer shewe the felices sufficient to deliuer his barren places.

a That is, gouerne & dispose all things pertaining to y familie
 b The publike estate of y common welch
 c Which warre, & warde, & are also magistrats, & iudges of y citie
 d Eueler that, y is gotten by hard labour, or

rewarde.

4 As are the arrowes in the hand of the strong man : so are the children of youth.
5 Blessed is the man, that hathe his quiuer full of them: for they shall not be ashamed, when they speake with their enemies in the gate.

PSAL. CXXVIII.

1 He sheweth that blessednes appertaineth not to all vniuersally, but to them onely that feare the Lord, and walke in his wayes.

A song of degrees.

1 Blessed is euerie one that feareth the Lord and walketh in his wayes.
2 When thou eatest the labours of thine hands, thou shalt be blessed, and it shall be wel with thee.

3 Thy wife shall be as the fruteful vine on the sides of thine house, and thy children like the oliue plants round about thy table.

4 Lo, surely thus shall the man be blessed, that feareth the Lord.

5 The Lord out of Zión shall blesse thee and thou shalt see the welth of Ierusalém all the dayes of thy life.

6 Yea, thou shalt see thy childrens children, and peace vpon Israël.

PSAL. CXXIX.

1 He admonisheth the Church to reioyce though it be afflicted. 4 For by the righteous Lord it shall be deliuered. 6 And the enemies for all their glorious shewes, shall suddenly be destroyed.

A song of degrees.

1 They haue often times afflicted me from my youth (may Israël now say)

2 They haue often times afflicted me from my youth: but they colde not preuaile against me.

3 The plowers plowed vpon my backe, and made long sorrowes.

4 But the righteous Lord hathe cut the cordes of the wicked.

5 They that hate Zión, shall be all ashamed and turned backwarde.

6 They shall be as grassse on the house toppes, which withereth afore it cometh forth.

7 Whereof the mower filleth not his hand, nether the glammer his lap:

8 Nether they, which go by, say, The blessing of the Lord be vpon you, or, We blesse you in the Name of the Lord.

PSAL. CXXX.

1 The people of God from their bottomles miseries do cry vnto God, and are heard. 3 They confesse their sinnes and flee vnto Gods mercie.

A song of degrees.

1 Out of the deepe places haue I called vnto thee, O Lord.

2 Lord, heare my voyce: let thine eares attend to the voice of my praier.

tend to the voice of my praier.

3 If thou, O Lord, straitly markest iniquities, O Lord, who shall stand?

4 But mercie is with thee, that thou maicst be feared.

5 I haue waited on the Lord: my soule hath waited, and I haue trusted in his worde.

6 My soule waiteth on the Lord more then the mornig watche watcheth for the morning.

7 Let Israël waite on the Lord: for with the Lord is mercie, and with him is great redemption.

8 And he shall redeme Israël from all his iniquities.

PSAL. CXXXI.

1 Dauid charged with ambition and greedie desire to reigne, protesteth his humilitie & modestie before God, and teacheth all men, what they shoulde do.

A song of degrees or Psalm of Dauid.

1 Lord, mine heart is not hawtie, nether are mine eyes loftie, nether haue I walked in great matters and hid from me.

2 Surely I haue behaued my self, like one waiaed from his mother, and kept silence: I am in my self as one that is waiaed.

3 Let Israël waite on the Lord from hence forth and for euer.

PSAL. CXXXII.

1 The faithful, growding on Gods promises made vnto Dauid, desire that he wolde establish the same, both as touching his posteritie and the buylding of the Temple, to praise there as was forespoken, Deut. 12.5.

A song of degrees.

1 Lord, remember Dauid with all his affliction.

2 Who swore vnto the Lord, & vowed vnto the mightie God of Iakób, saying,

3 I wil not enter into the tabernacle of mine house, nor come vpon my pallet or bed,

4 Nor suffer mine eyes to slepe, nor mine eye lids to slumber,

5 Vntil I finde out a place for the Lord, an habitation for the mightie God of Iakób.

6 Lo, we heard of it in Ephráthah, & soude it in the fields of the forest.

7 We wil entre into his Tabernacles, and worship before his foretote.

8 Arise, O Lord, to come into thy rest, thou, and the Arke of thy strength.

9 Let thy Priests be clothed with righteousness, and let thy Saintes reioyce.

10 For thy seruant Dauids sake refuse not the face of thine Anointed.

11 The Lord hathe sworne in trueth vnto Dauid, and he wil not shrinke from it,

was barren as a forest & compassed about onely with hilles.

12, Ierusalém, because that afterward his Arke shulde remove to none other place.

f Let the effect of thy grace bothe appeare in the Priests & in the people. g As thou first madest promises to Dauid, so continue it to his posteritie, that whatsoever they shall aske for their people, it may be granted.

f That is, indued with strength & vertues from God: for these are signes of Gods blessings, & not of nobles. g Suche children shall be able to stop their aduersaries mouthes, when their godlie life is maliciously accused before iudges.

a God approoveth not our life, except it be reformed, according to his worde. b The worlde esteemeth them happy, which live in welth, and ydleness: but the holie God approoveth them best, which live of the meane part of their labours. c Because Gods fauour appeareth in none outward thing more then in increase of children, he promiseth to enriche the faithful with this gift. d Because of the spiritual blessing, which God hathe made to his Church, these temporal things shall be granted. e For except God blessed his Church publicly, thus private blessing were nothing.

a The Church now afflicted ought to remember, how her condition hathe ever bene such from the beginning: to be molested most grievously by wicked: yet in time it hath ever bene deliuered. b Because God is righteous, he can not but plague his aduersaries, and deliuer his, as oxen out of the floue. c The enemies which lift themselves most high, and as it were, approche nere to the sunne, are consumed with the heate of Gods wrath, because they are not grounded in godlie humilitie. d That is, which shall perih and none shall passe for the. e Being in great distress and sorrow.

b He declareth that we can not be iust before God, but by forgiveness of sinnes. c Because of nature you are merciful: therefore the faithful reuerence thee. d He sheweth to whom the mercie of God doeth appertaine: to Israël, that is to the Church, & not to the reprobate.

a He setteth forth his great humilitie, as an example to all rulers and gouerners. b Which passe the measure & limites of his vocation. c He was volde of ambitio & wicked desires.

a That is, with how great diligence he came to the Kings dome, & how great zeale & care he went about to build the Temple. b Because the chief charge of the King was to set forth Gods glorie, he sheweth, which he colde take no rest, nether wolde go about any worldelike thing, were it neuer so necessary, before he had executed his office. c That is, the Arke, which was a signe of Gods presence. d The comune brute was that which Arke shulde remaine in Ephráthah: which is, in Beth-lehem, a plentiful place, but after we perceived, which was the worst place it in Ierusalém, which

saiyng, Of the frute of thy bodie wil I set vpon thy throne.

h Because this can not be accomplished but in Christ. it fol loweth that s pmes was s ritual

- 12 If thy sonnes kepe my couenant, and my testimonies, that I shal teache them, their sonnes also shal sit vpon thy throne for euer.
13 For the Lord hathe chose Zión, & loued to dwell in it, saying,
14 This is my rest for euer: here wil I dwell, for I haue a delight therein.
15 I wil surely blesse her vitailles, & wil satisfie her poore with bread,
16 And wil clothe her Priests with saluacion, and her Saintes shal showte for ioye.
17 There wil I make the home of Daud to bud: for I haue ordeined a light for mine Anointed.
18 His enemies wil I clothe with shame, but on him his crowne shal flourish.

PSAL. CXXXIII.

This psalme containeth the commendacion of brotherlie amitie among the seruants of God. A song of degrees or Plalm of Daud.

a Because the greatest parte were againe Daud, though some faouored him, yet when he was establi shed King, at length they joy ned all together like brethren: & there fore he sheweth by these similitudes the commoditie of brotherlie loue

- 1 Beholde, how good and how comelie a thing it is, brethren to dwell euen together.
2 It is like to the precious ointment vpon the head, that runneth downe vpon the beard, euen vnto Aarons beard, which wet downe on the border of his garments:
3 And as the dewe of Hermon, which falleth vpon the mountaines of Zión: for there the Lord appointed the blessing & life for euer.

b The ornament was a figure of the graces, which come fro Christ the head vnto his Church c By Hermon & Zión he meaneth the plentifull countrey about Ierusalem d Where there is suche concord

PSAL. CXXXIII.

He exhorteth the Leuites, watching in the Temple, to praise the Lord. A song of degrees.

a Ye are Leuites & chiefly appointed to this office b For their charge was not onely to kepe the Temple, but to praise there & to giue God thanks c And therefore he hath all power, blesse thee with his Fatherlie loue declared in Zión Thus the Leuites vsed to praise the Lord, and blesse the people

- 1 Beholde, praise ye the Lord, all ye seruants of the Lord, ye that by night stand in the House of the Lord.
2 Lift vp your hands to the Sanctuarie, & praise the Lord.
3 The Lord, that hathe made heauen and earth, blisse thee out of Zión.

PSAL. CXXXV.

He exhorteth all the faithfull, of what estate so euer they be, to praise God for his maruelous workes, especially for his graces toward his people, wherein he hathe declared his maiestie. To the confusion of all idolaters and their idoles. Praise ye the Lord.

a Ye Leuites are in his Sanctuarie b Meaning the people: for the people and Leuites had their courtes, which were places of the Temple service.

- 1 Praise the Name of the Lord: ye seruants of the Lord, praise him.
2 Ye stand in the House of the Lord, & in the courtes of the House of our God,
3 Praise ye the Lord: for the Lord is good: sing praises vnto his Name: for it is a comelie thing.

melie thing.

- 4 For the Lord hathe chosen Izaakob to him selfe, and Israél for his chief treasure.
5 For I knowe that the Lord is great, and that our Lord is aboue all gods.
6 Whatsoeuer pleased the Lord, that did he in heauen and in earth, in the sea, & in all the depths.
7 He bringeth vp the cloudes from the ends of the earth, and maketh the lightnings with the raine: he draweth forth the winde out of his treasures.
8 He smote the first borne of Egypt both of man and beast.
9 He hathe sent tokens and wonders into the middes of thee, o Egypt, vpon Pharaoh, and vpon all his seruants.

c That is, hath frely loued the posteritie of Abraham.

d He toyneeth Gods power with his wil, to the intent that we shalde not separate them: & hereby he wil lete Gods people to depend on his power, & he confirmeth by examples. Ier. 10. 12. exord. 12. 18.

He smote manie nacions, & slewe mighty Kings:

Nom 31. 5. & 24. 38.

- 11 Sihon King of the Amorites, and Og King of Basan, and all the kingdomes of Canaan:
12 And gaue their land for an inheritance, euen an inheritance vnto Israél his people.
13 Thy Name, o Lord, endureth for euer: o Lord, thy remembrance is from generation to generation.

e He sheweth what frute the godlie coeuenant of Gods power. whereby this se how he destroyeth his enemies: & deliuereth his people.

For the Lord wil iudge his people, and be pacified towards his seruants.

f That is, gouerne & defende his people. g By shewing what punishment God appointeth for heathen idolaters, he warneth his people to beware the like offence, seeing y idoles haue neither power nor life, & y their deliriance came not by idoles, but by y mightie power of God read psal 115 vers. 4.

- 14 The idoles of the heathen are siluer & golde, euen the worke of mens hands.
15 They haue a mouth, & speake not: they haue eyes and see not.
16 They haue eares and heare not, nether is there anie breath in their mouth.
17 They that make them, are like vnto them: so are all that trust in them.
18 Praise the Lord, ye house of Israél: praise the Lord, ye house of Aarón.
19 Praise the Lord, ye house of Leui: ye that feare the Lord, praise the Lord.
20 Praised be the Lord out of Zión, which dwelleth in Ierusalem. Praise ye the Lord.

PSAL. CXXXVI.

A moste earnest exhortation to giue thanks vnto God for the creation and gouernance of all things: whub standeth in confessing that he giueth vs all of his mere liberalitie.

- 1 Praise ye the Lord, because he is good: for his mercie endureth for euer.
2 Praise ye the God of gods: for his mercie endureth for euer.
3 Praise ye the Lord of lords: for his mercie endureth for euer.
4 Which onelie doth great wonders: for his mercie endureth for euer:
5 Which by his wisdom made the heauens: for his mercie endureth for euer:
6 Which hathe stretched out the earth

a By this repetition he sheweth that least of Gods benefices bide vs to thankes giue: but chiefly his mercie, & is principally declared towards his Church.

b This was a comūne kinde of thakeſgūig, & the whole people vsed, when they had receiued anie benefite of God, as 2 Chr 7.6 & 20.21: meaning y^e God was not onely mercifull to their fathers, but also contemned y^e fameto their posterite
c Gods mercifull prouidence toward mā appeareth in all his creatures, but chiefly in that that he deliuered his Church from y^e thraldome of their enemies
d In doig such a worke as was neuer done before, nor that anie other colde do
e Where for y^e space of fortie yeres he shewed infinite and moſte strange wonders
f Declaring thereby that no power nor autoritie was ſo dere vnto him, as the loue of his Church.

vpon the waters: for his **b** mercie endureth for euer:

7 Which made great lights: for his mercie endureth for euer:

8 As the sunne to rule the daie: for his mercie endureth for euer:

9 The moone and the starres to gouerne the night: for his mercie endureth for euer:

10 Which smote Egypt with their fit ft borne (for his mercie endureth for euer)

11 And broght out Israël from among them (for his mercie endureth for euer)

12 With a mightie hand and **d** stretched out arme: for his mercie endureth for euer:

13 Which diuided the red Sea in two partes: for his mercie endureth for euer:

14 And made Israël to passe through the middes of it: for his mercie endureth for euer:

15 And ouerthrewe Pharaóh and his hoste in the red Sea: for his mercie endureth for euer:

16 Which led his people through the **e** wilderness: for his mercie endureth for euer:

17 Which smote great Kings: for his mercie endureth for euer:

18 And slewe mightie Kings: for his mercie endureth for euer:

19 As Sihón King of the Amorites: for his mercie endureth for euer:

20 And Og the King of Bashán: for his mercie endureth for euer:

21 And gaue their land for an heritage: for his mercie endureth for euer:

22 Euen an heritage vnto Israël his seruant: for his mercie endureth for euer:

23 Which remembered vs in our **e** base estate: for his mercie endureth for euer:

24 And hath rescued vs from our oppression: for his mercie endureth for euer:

25 Which giueth foode to all **b** flesh: for his mercie endureth for euer.

26 Praise ye the God of heauen: for his mercie endureth for euer.

PSAL. CXXXVII.

The people of God in their banishment seing Gods true religion decaye, liued in great anguish and sorowe of heart: the which grief the Chaldeans did so liule pittie, that they rather increased the same daily with tauntes reproches and blasphemies against God. Wherefore the Israelites desire God, first to punish the Edomites, who prouoked the Babylomans against them, and moued by the Spirit of God, prophesie the destruction of Babylon, wheretoes were handled so tyrannously.

By the riuers of Babél we **a** fate, and there we wept, when we remembered Zión.

We hanged our harpes vp^o the willowes in the middes **b** thereof.

Then thei that led vs captiues, **c** required of vs songs and mirth, when we had han-

c The Babylomans spake thus in mocking vs, as though by our silence we shoulde sigulie that we hoped no more in God.

ged vp our harpes, saying, Sing vs one of the songs of Zión.

4 How shal we sing, said we, a song of the Lord in a strange land?

5 If I forget thee, **d** Ierusalém, let my right hand forget to play.

6 If I do not remembre thee, let my tongue cleave to the roſe of my mouth: yea, if I preferre not Ierusalém to my **e** chief ioye.

7 Remember the children of **f** Edóm, **d** Lord, in the **e** daie of Ierusalém, which said, Rase it, rase it to the fundacion thereof.

8 O daughter of Babél, worthie to be destroyed, blessed shal he **e** y^e rewardeth thee, as thou hast serued vs.

9 **b** Blessed shal he be that taketh & dasheth thy children against the stones.

espired with y^e Babyloniás against their brethren & kinnsfolke
d He alludeth to Iſaías propheticke chap 13, & 16 vers promising good success to Cyrus and Darius, whose ambition moued to fight against Babylón: but God vsed them as his rods to punish his enemies.

PSAL. CXXXVIII.

David with great courage praiseth the goodnes of God toward him, the which is so great. That it is knowne to forren princes, who shal praise the Lord together with him. And he is assured to haue like comfort of God in the time following, as he hath had heretofore.

¶ A Psalme of David.

I Wil praise thee with my whole heart: **a** Ieuen before the **a** gods wil I praise thee.

2 I wil worship toward thine holie **b** Temple and praise thy Name, because of thy louing kindenes and for thy trueth: for thou hast magnified thy Name about all things by thy worde.

3 When I called, then thou heardest me, & hast **c** increased strength in my soule.

4 All the **d** Kings of the earth shal praise thee, **d** Lord: for they haue heard the wordes of thy mouth.

5 And thei shal sing of the waies of the Lord, because the glorie of the Lord is great.

6 For the Lord is high: yet he beholdeth the lowely, but the proude he knoweth **e** a faire of.

7 Thogh I walke in the middes of trouble, yet wil: thou reuiue me: thou wilt stretch forth thine hand vpon the wrath of mine enemies, and thy right hand shal saue me.

8 The Lord wil **f** performe his worke toward me: **d** Lord, thy mercie endureth for euer: forsake not the wokes of thine hands.

PSAL. CXXXIX.

David to cleanse his heart from all hypocrisie sheweth that there is nothing so hid, which God seeth not.

Which he confirmeth by the creation of man. After declaring his zeale and feare of God, he protesteth to be enemy to all them that contemne God.

¶ To him that excelleth. A Psalme of David.

d Albeit the faithful are troubled with their particular griefs, yet the comūne sorrowe of the Church is moſte grieuous vnto them, & are ſu. he as they can not but remember and lament
e The decaye of Gods religion in their courtes was ſo grieuous, that no ioye colde make them glad, except it were restored.
f According as Ezekiel 25.15. & Ieremie 49. 7 vers prophesied: & Abdias vers 10 sheweth that the Edomites, who came of Esau, who thou didest visit Ierusalém
h He alludeth to Iſaías propheticke chap 13, & 16 vers promising good success to Cyrus and Darius, whose ambition moued to fight against Babylón: but God vsed them as his rods to punish his enemies.

a Euen in the presence of Angels & of thei, y^e haue autoritie among me.
b Bothe y^e Temple & ceremonial seruice at Christs coming were abolished: so that now God wil be worshipped onely in spirit and trueth
c Thou hast strengthened me against mine outward & inward enemies.
d All y^e worlde shal confesse y^e thou hast wonderfully preserved me, & performed thy promises
e Distance of place can not hinder God to shewe mercie to his, and to iudge the wicked, though they thinke y^e he is farre of
f Thogh mine enemies rage neuer so much, yet the Lord, who hath begun his worke in me, wil continue his grace to y^e end.

g In our greatest affliction & seruic, when we looked for nothing lesse then to haue had anie succour.
h Seing y^e God prouideth, not for the beastes: muche more hath he care ouer his.
i Being that all ages haue had most plaine testimonies of Gods benefites.

a That is, we abode a long time: & albeit y^e the countrey was pleasant, yet colde it not state our rears, nor turne vs fro the true seruice of our God.
b To wit, of that countrey by our silence we shoulde sigulie that we hoped no more in God.

O Lord, thou hast tryed me and knowe me.
 Thou knowest my sitting & my rising: thou vnderstandest my thought a farre off.
 Thou hast compassed my paths, and my lying downe, and art accustomed to all my waies.
 For there is not a worde in my tongue, but lo, thou knowest it wholly, O Lord.
 Thou holdest me strait behinde and before, and laiest thine hand vpon me.
 Thy knowledge is to wonderfull for me: it is so high that I can not attaine vnto it.
 Whether shal I go from thy Spirit? or whether shal I flee from thy presence?
 If I ascend into heauen, thou art there: if I lie downe in hel, thou art there.
 Let me take the wings of the morning, & dwell in the vttermost partes of the sea:
 Yet thether shal thine hand leaue me, & thy right hand holde me.
 If I saie, Yet the darkenes shal hide me, euen the night shal be light about me.
 Yea, the darkenes hideth not from thee: but the night shineth as the day: y darke and light are bothe alike.
 For thou hast possessed my reins: y hast couered me in my mothers wombe.
 I wil praise thee, for I am fearfully & wonderously made: maruelous are thy workes, and my soule knoweth it wel.
 My bones are not hid from thee, though I was made in a secret place, & facioned beneth in the earth.
 Thine eyes did see me, when I was without forme: for in thy booke were all things written, which in continuance were facioned, when there was none of them before.
 How vnder therefore are thy thoughts vnto me, O God! how great is y summe of the!
 If I shulde counte them, thei are mo then the sand: whē I wake, I am stil with thee.
 Oh that thou woldest slay, O God, y wicked and bloodie men, to whom I saie, Depart ye from me:
 Which speake wickedly of thee, & beig thine enemies are lifted vp in vaine.
 Do not I hate them, O Lord, that hate thee? and do not I earnestly contend with those that rise vp against thee?
 I hate them with an vnfaigned hatred, as they were mine vtter enemies.
 Trye me, O God, and knowe mine heart: proue me and knowe my thoughts,
 And consider if there be any waie of wickednes in me, and lead me in the waie for euer.

PSAL. CXL.
 David complaineth of the cruelty, falsehood & iniuries of his enemies, & against the which he prayeth vnto the Lord and assureth himself of his helpe and succour.

Wherefore he prouoketh the iust to praise the Lord, & to assure them selues of his tuition.
Tomm that excelleth. A psalme of Dauid.
Deliuer me, O Lord, from the euil man: preferue me from the cruel man:
 Which imagine euil things in their heart, & make waie continually.
 Thei haue sharpened their tongues like a serpent: adders poyson is vnder their lip-pes. Sélah.
 Kepe me, O Lord, from the hands of the wicked: preferue me from the cruel man, which purposeth to cause my steppes to slide.
 The proude haue laid a snare for me & spred a net with cordes in my pathwaie, & set gennes for me. Sélah.
 Therefore I sud vnto the Lord, Thou art my God: heare, O Lord, the voice of my prayers.
 O Lord God the strength of my saluacion, thou hast couered mine head in the daie of battel.
 Let not y wicked haue his desire, O Lord: for he forme not his wicked thought, lest thei be proude. Sélah.
 As for the chief of them, that compassed me about, let the mischief of their owne lippes come vpon them.
 Let coles fall vpon them: let him cast them into the fyre, & into the depe pittes, that thei rise not.
 For y backbiters shal not be established vpon the earth: euil shal hunt the cruel man to destruction.
 I knowe that the Lord wil auenge the afflicted, & iudge the poore.
 Surely the righteous shal praise thy Name, & the iust shal dwell in thy presence.

PSAL. CXLI.
 David being grievously persecuted vnder Saül, only fleeth vnto God to haue succour. Desiring him to bridle his affections, & as he may patiently abide til God take vengeance of his enemies.

A Psalm of Dauid.
O Lord, I call vpō thee: haste thee vnto me: heare my voyce, when I crye vnto thee.
 Let my praier be directed in thy sight as incense, & the lifting vp of mine hands as an euening sacrifice.
 Set a watche, O Lord, before my mouth, & kepe the dore of my lippes.
 Incline not mine heart to euil, that I shulde commit wicked workes with men that worke iniquitie: and let me not eat of their delicates.
 Let the righteous smite me: for that is a benefite: & let him reprove me, & it shal be a precious oyle, that shal not breake mine head: for within a while I shal euen praise in their miseries.
 When their iudges shal be cast downe in I shal see the wicked so sharply handled, that I shal for pittie

Which persecuteth me of malice & without cause
That is, by their false accusations and lies thei kille y hatred of the wicked against me
He sheweth what weapons y wicked vse, when power & force faile the. He declareth what is y remedie of the godlie, when thei are oppressed by the worldelings
He calleth to God with liuelie faith, being assured of his mercies, because he had before time puen, that God helped him euer in his dangers
For it is in Gods hand to ouerthrowe y counsels & enterprises of y wicked
It seemeth y he alludeth to Saül.
To wit, God: for Dauid saw y thei were reprobat & that there was no hope of repentance in them
Gods plagus shal light vpon him in such sort, y he shal not escape
That is, shal be defended & preferred by thy Fatherlie prouidence & care
PSAL. CXLI.
He sheweth y there is none other refuge in o necessitates, but only to flee vnto God for comfort of soule
He meaneth his earnest zeale & lecture, whē he vsed in praier: alluding to the sacrifices, which were by Gods commandement of fred in y olde Law
He desireth God to kepe his thoughts & waies euer from thinking or executing vengeance
Let not their prosperitie allure me to be wicked as thei are
He colde abide all corrections, that came of a louing heart
By patience praise for them.
 XX.1.

The people, which followed their wicked rulers in persecuting y^e Prophet, ſhal repent & turne to God, when they ſe their wicked rulers puniſhed
h Here appeareth y^e Dauid was miracu- lously delin- eared out of ma- nre deaths, as 2 Cor 1,9 i Into Gods nettes, whereby he catcheth y^e wicked I their owne malice k So that none of the escape.

ſtonie places, thei ſhal ſ heare my woies, for thei are ſwete.

7 **O**ur bones lie ſcattered at the h graues mouth, as he that heweth wood or diggeth in the earth.

8 **B**ut mine eyes loke vnto thee, o Lord God: in thee is my truſt: leaue not my ſoule deſtitute.

9 **K**epe me from the ſnare, which thei haue laied for me, and from the gennes of the workers of iniquitie.

10 **L**et the wicked fall into his nettes k to- gether, whiles I eſcape.

PSAL. CXLII.

The Prophet neſher aſtoned with feare, nor caried a- waie with angre, nor forced by deſperation, wolde kee Saül, but with a quiet minde directed his earneſt pray- er to God, who did preſerue him.

¶ **A** Pſalme of Dauid, to giue inſtruction, & a prayer, when he was in the caue.

I Cryed vnto the Lord with my voyce: With my voyce I praied vnto y^e Lord.

2 **I** powred out my meditacion before him, & declared mine afflictio in his preſence.

3 **T**hough my ſpirit was in perplexitie in me, yet thou kneweſt my path: in y^e waie, wherein I walked, haue thei priuely laied a ſnare for me.

4 **I** looked vpon my right hand, & behelde, but there was none that wolde knowe me: all refuge failed me, & none cared for my ſoule.

5 **T**hen cryed I vnto thee, o Lord, & ſaid, Thou art mine hope, & my porcion in y^e land of the liuing.

6 **H**earken vnto my crye, for I am brought verie lowe: deliuer me from my perfec- ters, for thei are to ſtrong for me.

7 **B**ring my ſoule out of c priſo, that I maie praife thy Name: then ſhal the righteous d come about me, when thou art benefi- cial vnto me.

PSAL. CXLIII.

An earneſt prayer for remiſſion of finnes, acknowleg- ing that the enemies did thus cruelly perſecute him by Gods iuſt iudgement. s He deſireth to be reſtored to grace, 10 To be governed by his holie Spirit, that he maie ſpende the remnant of his life in the true feare & ſeruaice of God.

¶ **A** Pſalme of Dauid.

Hear me praye, o Lord, & hearken vnto my ſupplicacion: answer me in thy a trueth & in thy b righteousnes.

(And entre not into iudgement with thy ſeruant: for in thy c ſight ſhal none that li- ueth, be iuſtified)

For the enemy hath perſecuted my ſou- le: he hath ſmiten my life downe to the earth: he hath laied me in the darkenes, as thei that haue bene dead d long ago:

4 **A**nd my ſpirit was in perplexitie in me, & mine e heart within me was amaſed.

g That is, as y^e had promiſed to be faithfull in thy promes to all that truſt in thee
b That is, according to thy 2 ſee goodnes, whereby thou deſeſt ſhine.
c He knewe y^e his afflictions were Gods meſ- ſengers to call him to repen- tance for his finnes, though toward his e- nemies he was innocent, & y^e In Gods ſight all men are ſinners d He acknowledgeth that God is the onelie & true phiſician to heale him: & that he was able to raiſe him to life, though he were dead long ago, & turned to aſhes e So that onely by faith, & by the grace of Gods Spirit he was vpholden.

5 **Y**et do I remember the time ſpaſt: I medi- tate in all thy workes. yea, I do meditate in the workes of thine hands.

6 **I** ſtretch for the mine hands vnto thee: my ſoule deſireth after thee, as the thirſtie land. Selah.

7 **H**ear me ſpedely, o Lord, for my ſpirit fealeth: hide not thy face from me, els I ſhal be like vnto them that go downe into the pit.

8 **L**et me heare thy louing kindenes in the e morning, for in thee is my truſt: h ſhewe me the waie, that I ſhulde walke in, for I liſt vp my ſoule vnto thee.

9 **D**eliuer me, o Lord, from mine enemies: for I hid me with thee.

10 **T**eache me to k do thy wil, for thou art my God: let thy good Spirit lead me vnto the land of l righteousnes.

11 **Q**uicken me, o Lord, for thy Names ſake, & for thy righteousnes bring my ſoule out of trouble.

12 **A**nd for thy mercie m ſlay mine enemies, and deſtroye all them that oppreſſe my ſoule: for I am thy n ſeruant.

PSAL. CXLIIII.

He praiſeth the Lord with great affection and humili- tie for his kingdome veſtured, and for his victories ob- tained, s Demanding helpe and the deſtruction of the wicked, 9 Promiſing to acknowledge the ſame with ſonges of praife, 11 And declareth wherein the felicitie of a me people conſiſteth

¶ **A** Pſalme of Dauid.

Bleſſed be the Lord my ſtrength, w^h teacheth mine hands to fight, & my fingers to battel.

2 **H**e is my goodnes & my fortres, my tower & my deliuerer, my ſhield, and in him I truſt, which ſubdueth my b people vnder me.

3 **L**ord, what is man that thou c regardeſt him! or the ſonne of man that thou thin- keſt vpon him!

4 **M**an is like to vanitie: his daies are like a ſhadowe, that vaniſheth.

5 **B**owe thine heauens, o Lord, and come downe: touche the mountaines & thei ſhal ſmoke.

6 **C**aſt forthe the lightning and ſcatter them: ſhote out thine arrows, and conſu- me them.

7 **S**end thine hand from aboue: deliuer me, and take me out of the great f waters, and ſiome the hand of ſtrangers,

8 **W**hoſe mouth talketh vanitie, and their right hand is a right hand s of falſehode.

9 **I** wil ſing a h newe ſong vnto thee, o God, & ſing vnto thee vpon a viole, & an in- ſtrument of ten ſtrings.

10 **I**t is he that giueth deliuerance vnto nor of ſpeeches, he ſheweth that all the letters in the worlde can not hinder Gods power, which he approbated by faith f That is, deliuer me from y^e tumultes of them that ſhulde be my people, but are corrupt in their iudgement & enterpriſes, as though thei were ſtrangers. g For though thei ſhake hands, yet thei kepe not promes h That is, a rare & excellent ſong, as thy great benefices deſerue.

f To wit, thy great benefices of olde, & the manifold ex- amples of thy fauour toward thine
g That is, ſpe- dely & in due ſeaſon
h Let thine ho- lie Spirit coun- ſel me how to come forth of theſe great ca- res & troubles
i I hid my ſelf vnder the ſha- dow of thy wigs, y^e I might be deſeſed by thy power
k He coſeſſeth that bothe the knowledge & obedience of Gods wil com- meth by y^e Spi- rit of God, who teacheth vs by his worde, gi- ueth vnderſtan- ding by his Spi- rit, & frameth our hearts by his grace to o- bey him.
l That is, iuſtly & aright for ſo lone as we decline from Gods wil, we fall into error m Which ſhal be a ſigne of thy Fatherlie kindenes toward me
n Reliquing my ſelf wholly vnto thee, and truſting in thy protection.

PSAL. CXLIIII
a Who of a poore ſhep- herd hath made me a valiant warrior and mightie conquerour
b By my deli- uerance vn to me: for the Prophet ſaie not ſaiſſie him ſelf with any worde.
c He coſeſſeth that neither by his owne auto- ritie, power nor policie his king- dome was quiet, but by the ſecret grace of God
d To giue vnto God iuſt praife is to confeſſe our felues to be vnworthe of ſo excellen- t benefices. & y^e he beſtoweth them vpon vs of his free mer- cie.
e He deſireth God to con- tinue his graces & to ſend hel- pe for the pre- ſent neceſſities.
f By theſe ma- ners of ſpeeches, he ſheweth that all the letters in the worlde can not hinder Gods power, which he approbated by faith
g That is, deliuer me from y^e tumultes of them that ſhulde be my people, but are corrupt in their iudgement & enterpriſes, as though thei were ſtrangers.
h For though thei ſhake hands, yet thei kepe not promes
i That is, a rare & excellent ſong, as thy great benefices deſerue.

I Thogh wicked Kings be called Gods seruants, as Cyrus, Isa 45. 1. forasmuche as he vserth the to execute his iudgements yet Daud because of Gods pnes, and they, that rule godly, are pperly so called, because they serue not their owne affections, but for the Gods glorie. **k** He desireth God to continue his benefites toward his people, counting the procreacio of children and their good educatio among y chiefest of Gods benefites

l That the 4eric corners of our houses may be ful of store for the great abundance of thy blessings **m** He attributeth not onely the great commodities, but euen the least also to Gods fauour **n** And if God gve not to all his children all these blessings, yet he recompenseth them with better things

- Kings,** & rescueth Daud his seruât fro the hurtful sworde.
- 11** Rescue me, and deliuer me from the hād of strangers, whose mouth talketh vanitie, and their right hand is a right hand of falsehood:
- 12** That our ^k sonnes may be as the plantes growing vp in their youth, & our daughters as the corner stones, grauen after the similitude of a palace:
- 13** That our ^l corners may be ful, and abounding with diuers fortes, and that our shepe may bring foithe thousands and tē thousand in our stietes:
- 14** That our ^m oxen may be strong to labour: that their be none inuasio, nor going out, nor no crying in our stietes.
- 15** Blessed are the people, that be ⁿ so, yea, blessed are the people, whose God is the Lord.

PSAL. CXLV.

This Psalm was composed, when the kingdom of Daud flourished. 1. It herein he describeth the wonderful providence of God, as wel in governing man, as in preserving all the rest of his creatures. 17. He praiseth God for his iustice & mercie. 18. But especially for his loving kindnes toward those that call vpon him, that feare him, and loue him: 21. For the which he promisseth to praise him for euer.

A P'salme of Daud of praise.

a He sheweth what sacrifices are pleasant & acceptable vnto God: euen praise & thankesgiuing, and seing that God stil continueth his benefites towards vs, we ought neuer to be wearie in praising him for the same. **b** Herby he declareth y all power is subiect vnto God, & y no worldlie promotion ought to obscure Gods glorie. **c** Forasmuche as the end of mans creation, & of his preseruatio is this life is to praise God, therefore he requirerth, y not onely we our selues do this, but cause all other to do the same. **d** Of thy terrible iudgements against the wicked **Exod. 34. 6.**

- 1** O my God and King, I will extoll thee, and wil blesse thy Name for euer and euer.
- 2** I wil blesse thee daily, and praise thy Name for euer and euer.
- 3** Great is the Lord, & moste worthie to be praised, and his greatnes is incomprehensible.
- 4** Generacion shal praise thy workes vnto c generacion, and declare thy power.
- 5** I wil meditate of the beautie of thy glorious maiestic, & thy wonderful workes,
- 6** And they shal speake of the power of thy d feareful Actes, and I wil declare thy greatnes.
- 7** They shal breake out into the mencion of thy great goodnes, & shal sing aloude of thy righteousnes.
- 8** * The Lord is gracious and e merciful, slowe to angrē, and of great mercie.
- 9** The Lord is good to all, & his mercies are ouer all his workes.
- 10** All thy workes praise thee, o Lord, and thy Saints blesse thee.
- 11** f They shewe the glorie of thy kingdom and speake of thy power,

- 12** To cause his s power to be knowen to the sonns of men, & the glorious renome of his kingdome.
- 13** Thy * kingdome is an euerlasting kingdome, & thy dominion endureth throughout all ages.
- 14** The Lord vpholdeth all ^h that fall, and lifteth vp all that are readie to fall.
- 15** The eyes of ⁱ all waite vpon thee, and thou giuest them their meat in due season
- 16** Thou openest thine hand, and fillest all things liuing of ^{thy} good pleasure.
- 17** The Lord is ^k righteous in all his waies, and holie in all his workes.
- 18** The Lord is nere vnto all that call vpon him: yea, to all that call vpon him in ^l trueth.
- 19** He wil fulfil the ^m desire of them that feare him: he also wil heare their crye, & wil saue them.
- 20** The Lord preferueth all them that loue him: but he wil destroye all the wicked.
- 21** My mouth shal speake the praise of the Lord, and all ⁿ flesh shal blesse his holie Name for euer and euer.

g He sheweth y all things are out of ordre, but onely where God reigneth **Luk. 1. 33. dan 7. 14.**

h Who being in miseric and afflictio wolde fainte and fall away, if God did not vpholde them, and therefore they ought to reuerence him, that reigneth in heauen, and suffer them selues to be governed by him

i To wit, as wel of man, as of beast

k He praiseth God, not onely for that he is beneficial to all his creaturres, but also in that that he metly punisherth y wicked, & mercifully examinerth his by the crosse, giuing them strenght & deliuering them

l Which onely apperteineth to the faithful: and this veritie is contrarie to infidelitie, doubting, impacience and murmuring

m For they will aske or wish for nothing but rest: to his wil, 1 Ioh 4. 14

n That is, all men shal be blesst by his Name

PSAL. CXLVI.

Daud declareth his great rage that he hath to praise God, 3. And teacheth, not to trust in man, but onely in God almightie: 7. Which deliuereth the afflicted, 9. Defendeth the strangers, comforteth the fatherles, and the widowes, 10. And reigneth for euer.

Praise ye the Lord.

- 1** PRAISE thou the Lord, o my a soule.
- 2** I wil praise the Lord during my lifef: as long as I haue ante being, I wil sing vnto my God.
- 3** Put not your trust in ^b princes, nor in the sonne of mā, for there is none helpe in hi.
- 4** His breath departeth, & he returneth to his earth: then his ^c thoghts perish.
- 5** Blessed is he, that hath the God of Iakob for his helpe, whose hope is in y Lord his God.
- 6** Which made ^d heauen & earth, the sea, and all that therein is: which kepeth ^{his} fidelitie for euer:
- 7** Which executeth iustice ^e for the oppressed: which giueth bread to the hūgrie: the Lord looseth the prisoners.
- 8** The Lord giueth fight to the blinde: the Lord raiseth vp the croked: the Lord ^f loueth the righteous.
- 9** The Lord kepeth the s strangers: he relieueth the fatherles and widowe: but he ouerthroweth the way of the wicked.

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e Whose faith & pacifice for a while he tryeth, but at length he punisherth y aduersaries, that he may be knowen to be iudge of the worlde **f** Thogh he visit them by afflictio, he yet his Fatherlic loue and mercie is shewed in that they are signes of his loue **g** Meaning all them, that are destitute of worldlie meanes and succour.

h He assureth the Church of Gods request for euer for preferuatiō of the same.

10 The Lord shal ^h reigne for euer: ^o Zion, thy God endureth from generacion to generacion. Praise ye the Lord.

PSAL. CXLVII.

1 The Prophet praiseth the bountie, wisdome, power, iustice & providence of God vpon all his creatures, 2 But specially vpon his Church, which he gathereth together after their disperſion, 19 Declaring his worde and iudgements so vnto them, as he hath done to none other people.

a He sheweth wherf we ought to exercise our felues continually, & to take our partime to wit, in praising God

1 Praise ye the Lord, for it is good to sing vnto our God: for it is ^a a pleasant thing, & praise is comelie.

b Because the Lord is the founder of the Church, it can not be destroyed, though the members thereof be disperſed, and seme, as it were, for a time to be cut of.

2 The Lord doeth buyld vp ^b Ierusalēm, & gather together the disperſed of Iſraēl.

c With affliction or sorow for sinne.

3 He healeth those that are ^c broken in heart, and bindeth vp their sores.

d Though it seme to man incredible, that God shulde assemble his Church, being so disperſed, yet nothing can be so hard to him, that can nober & name all the starres.

4 He ^d counteth the number of the starres, & calleth them all by their names.

e For the more high that the wicked clime, the greater is their fall in the end.

5 Great is our Lord, and great is his power: his wisdome is infinite.

f He sheweth by the exaples of Gods mightie power, goodnes & wisdome, that we can neuer wat meſe iust occasiō to praise God.

6 The Lord releueth the meke, & abaseth the wicked to the ^e grounde.

g For their crying is as it were a confession of their neede, which can not be relied but by God onely: then if God shew him selfe mindeful of the moste contemptible foules, can he suffer them to dye by famine, whome he hath assured of life euerlasting.

7 Sing vnto the Lord with praise: sing vpō the harpe vnto our God,

h Though to vse lawfull meanes is boche pleasaible & pleaseth God, yet to put our trust in them, is to defraude God of his honour

8 Which ^f couereth the heauē with cloudes and prepareth raine for the earth, and maketh the grasſe to growe vpon the mountaines:

i He doeth not onely furnish his Church with all things necessarie, but preferueth also the same, & maketh it strong against all outward force

9 Which giueth to beastes their fode, and to the yong rauens that ^s crye.

k Mis secret working in all creatures is as a commandement to kepe the in ordre, & to giue the mouing & force

10 He hath not pleasure in the ^h strength of an horse, nether deliteth he in the legges of man.

l For immediately & without resisting all things obey him

11 But the Lord deliteth in them that feare him, and attend vpon his mercie.

m As before he called Gods secret working in all his creatures his word: so he meaneth here, by his worde, ydone of life euerlasting, which he hath left to his Church as a moste precious treasure

12 Praise the Lord, ^o Ierusalēm: praise thy God, ^o Zion.

n The cause of this difference is Gods fre mercie, which hath elected his in his Sonne Christ Iesus to saluacion: & his iuste iudgement, wherby he hath appointed the reprobate to eternal damnation.

13 For he hath made the barres of thy gates ⁱ strong, and hath blessed thy childre within thee.

14 He setteth peace in thy borders, & satisfieth thee with the ⁿ floure of wheat.

15 He sendeth forth his ^k commandemēt vpon earth, and his worde runneth verie ^l swiftly.

16 He giueth snow like wool, & scattereth the hoare frost like asſhes.

17 He casteth forth his yce like morsels: who can abide the colde thereof?

18 He sendeth his worde and melteth the: he causeth his winde to blowe, & the waters flowe.

19 He sheweth his ^a worde vnto Iakob, his statutes and his iudgements vnto Iſraēl.

20 He hath not dealt so with euerie nacion, nether haue they ⁿ known his iudgements.

Praise ye the Lord.

PSAL. CXLVIII.

1 He prouoketh all creatures to praise the Lord in heauē and earth and all places, 14 Specially his Church for the power that he hath giuen to the same after that he had chosen them and ioyned them vnto him.

Praise ye the Lord.

1 Praise ye the Lord from the heauen: praise ye him in the high places.

2 Praise ye him, all ye ^a his Angels: praise him, all his armie.

3 Praise ye him, ^b sunne and moone: praise ye him all bright starres.

4 Praise ye him, ^c heauens of heauens, & ^d waters, that be aboute the heauens.

5 Let them praise the Name of the Lord: for he commāded, and they were created.

6 And he hath established them for euer and euer: he hath made an ordinance, which shal not passe.

7 Praise ye the Lord fro the earth, ye ^e dragons and all depths:

8 ^f Fyre and haile, snowe and vapors, stormie winde, which execute his worde:

9 Mountaines and all hilles, fruteful trees and all cedres:

10 Beastes and all cattel, creaping things & feathered foules:

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

12 Yong men and maidens, also olde men and children:

13 Let them praise the Name of the Lord: for his Name onely is to be exalted, and his praise aboute the earth and the heauē.

14 For he hath exalted the ^h horne of his people, which is a praise for all his Sainctes, euen for the ⁱ children of Iſraēl, a people that is nere vnto him. Praise ye the Lord.

by Gods appointed ordinance

g For the greater giftes that anie hath received, and the more high that one his preferred, the more bound is he to praise God for the same, but nether high nor lowe condition or degre can be exempted from this dutie.

h That is, the dignitie, power and glorie of his Church

i By reason of his couenant made with Abraham.

PSAL. CXLIX.

1 An exhortation to the Church to praise the Lord for his victorie and conquest that he giueth his Sainctes against all mans power.

Praise ye the Lord.

1 Sing ye vnto the Lord ^a a new song: let this praise be heard in the Congregation of Sainctes.

2 Let Iſraēl reioyce in him that ^b made him, and let the children of Zion reioyce in their King.

3 Let them praise his Name with the flute: let them sing praises vnto him with the timbrel and harpe.

4 For the Lord hath pleasure in his people: he wil make the meke glorious by deliverance.

5 Let the Sainctes be ioyful with glorie: let them sing loude vpon their ^d beddes.

continually subiect vnto him as to their moste lawfull King

d He alludeth to that continual rest, and quietnes, which they shulde haue, if they woulde suffre God to rule them

a Because they are members of the same bodie, he setteth the before our eyes, we are more willig herunto, and by their prompt obedience teach vs to do our dutie

b To that Gods glorie shineth in these insensiblereatures, this their beautie is as a continual praising of God

c Not y there are diuers heuens, but because of the spheres and of the situation of the fixed starres & planets, he comprehendeth by this worde

d That is, the raine, which is in the middle region of the aire, which he here comprehendeth vnder the name of the heauens

e Meaning y great and monstrous fishes, as whales and such like.

f Which come not by chance or fortune, but

g For the greater giftes that anie hath received, and the more high that one his preferred, the more bound is he to praise God for the same, but nether high nor lowe condition or degre can be exempted from this dutie.

h That is, the dignitie, power and glorie of his Church

i By reason of his couenant made with Abraham.

a For his rare and manifolde benefites bestowed on his Church

b In that that they were preferred before all other nations, it was as a newe creatiō, & therefore

c For God as he is the Creator of y soule & bodie

d He alludeth to that continual rest, and quietnes, which they shulde haue, if they woulde suffre God to rule them

- 6 Let the high Actes of God be in their mouth, and a two edged sworde in their hands,
- 7 To execute vengeance vpon the heathen, & corrections among the people:
- 8 To binde their Kings in chaines, and their nobles with fetters of yron,
- 9 That they maye execute vpon them the iudgement that is written: this honour shall be to all his Saints. Praise ye the Lord.
- 10 Praise ye God in his Sanctuarie: praise ye him in the firmament of his power.
- 11 Praise ye him in his mightie Actes: praise ye him according to his excellēt greatnes.
- 12 Praise ye him in the sounde of the trumpet: praise ye him vpon the viole and the harpe.
- 13 Praise ye him with timbrel & flute: praise ye him with virginales and organs.
- 14 Praise ye him with sounding cymbals: praise ye him with high sounding cymbals.
- 15 Let euerie thing that hath breath praise the Lord. Praise ye the Lord.

^e This is chiefly accomplished in the kingdome of Christ, when Gods people for iuste causes execute Gods iudgements against his enemies: & it giueth no libertie to anye to reuenge their priuate iniuries but the Kings, that were their enemies, shulde be destroyed. ^f Not onely the people but the Kings, that were their enemies, shulde be destroyed. ^g Hereby God bindeth the hands and mindes of all his to enterpryse no farther then he appointeth

PSAL CL.

1 An exhortacion to praise the Lord without cease by all manner of wayes for all his mightie, and wonderful workes.

¶ Praise ye the Lord

appointed in the olde Law, but vnder Christ the vse thereof is abolished in the Church. ^d He sheweth that all the ordre of nature is bound to this ducte, and muche more Gods children, who ought neuer to cease to praise him, til they be gathered into that kingdome, which he hath prepared for his, where they shall sing euertlasting praise.

^a That is, in heauen. ^b For his wonderfull power appeareth in firmament, which in Ebr is called a stretching out or spreading abroad, wherein the mightie worke of God sheweth. ^c Exhorting people onely to reioyce in praising God, he maketh mention of those instruments, which by Gods commandement were

THE PROVERBES

of Salomón.

THE ARGUMENT.

The wonderful loue of God toward his Church is declared in this booke forasmuche as the summe and effect of the whole Scriptures is here set forth in these brief sentences, which partly containe doctrine, and partly maners, and also exhortacions to bothe. Wherof the nine first chapters are as a preface full of graue sentences, and depe mysteries, to allure the haertes of men to the diligent reading of the parables that follow: which are left as a moste precious reuel to the Church, of those three thousand parables mentioned 1. King. 4, 32, and were gathered and committed to writing by Salomons seruants and indited by him.

^e This worde Prouerbe, or Parable signifieth a grane & notable sentence, worthe to be kept in memorie: and is some tyme taken in the euill parte for a mocke, or scoffe.

CHAP. I.

1 The power and vse of the worde of God. 7 Of the feare of God and knowledge of his worde. 10 We may not consent to the entisings of sinners. 20 Wisdome complasneteth that she is contemned. 24 The punishment of them that contemne her.

1 The Parables of Salomón the sonne of Dauid King of Israél.



To knowe wisdom, & instruction, to vnderstand the wordes of knowledge,

- 2 To receiue instruction to do wisely, by iustice and iudgement and equitie,
- 3 To giue vnto the simple sharpenes of wit, & to the childe knowledge and discretion.
- 4 A wife man shall heare and increase in learning, and a man of vnderstanding, shall atteme vnto wise counsels,
- 5 To vnderstand a parable, and the interpretation, the wordes of the wise, & their darke sayings.
- 6 ¶ The feare of the Lord is the beginning of knowledge: but fooles despise wisdom & instruction.

^a That is, what we ought to knowe & followe, & what we ought to refuse. ^b Meaning the worde of God wherein is the onely true knowledge. ^c To learne to submit our selues to the correction of those that are wise. ^d By liuing iustly and rendering to euery man that we apperteneeth vnto him. ^e To wiche as haue not discretion to rule them selues. ^f As he sheweth these parables concerning the effect of religion as touching maners & doctine do appertene to the simple people: so doeth he declare that the same is also acceptable to them that are wise and learned. *Psal. 111, 10. eccl 1, 16

- 8 My sonne, heare thy fathers instruction, and forsake not thy mothers teaching.
- 9 For they shall be a comelie ornament vnto thine head, and as chaines for thy necke.
- 10 ¶ My sonne, if sinners do intise thee, consent thou not.
- 11 If they say, Come with vs, we wil lay wait for thy blood, & lie priuie for the innocent without a cause:
- 12 We wil swallow thee vp aliuie like a graue even whole, as those that go downe into the pit:
- 13 We shall finde all precious riches, & fill our houses with spoile:
- 14 Cast in thy lot among vs: we wil all haue one purse:
- 15 My sonne, walke not thou in the way with them: refraine thy fote from their path.
- 16 For their fete runne to euill, & make hast to shed blood.
- 17 Certainly as without cause the net is spread before the eyes of all that hathe wing:
- 18 So they laye wait for blood & lie priuie for their liues.

^g He speaketh this in the Name of God, which is the vniuersal Father of all creatures, or in the Name of the pastor of the Church, who is as a father to that is, of the Church, wherein the faithful are forgotten by the incorruptible fete of Gods worde. ^h Ebr. increase of grace. ⁱ To wit, the wicked, which haue not the feare of God. ^k He speaketh not onely of shedding of blood with hand, but of all craftie practises which tede to the detriment of our neighbour. ^l As the graue is neuer satiate so the auarice of the wicked and their crueltye hath no end. ^m He sheweth whereby the wicked are allured to ioyne together, because they haue euertie one parte of the spoile of the innocent. ⁿ That is, haue nothing at all to do with them. ^o He sheweth that there is no cause to moue the wicked to spoile the innocent, but their auarice and crueltye.

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whereby the wicked are allured to ioyne together, because they haue euertie one parte of the spoile of the innocent. ⁿ That is, haue nothing at all to do with them. ^o He sheweth that there is no cause to moue the wicked to spoile the innocent, but their auarice and crueltye.

p Whereby he concludeth the couetous man is a murderer
 q This wisdom is the eternal worde of God
 r So that none can pretend ignorance
 f Wisdom re- proueth three kindes of me: the foolish or simple, which erre of ignorance, and y mockers, that can not suffer to be taught, & y foolles which are drowned in worldelic lustes, & haue the knowledge of godlines
 t This is spoken according to our capacitie, signifying that the wicked, w mocke & iest at Gods worde, that haue the iuste rewarde of their mocking.
 u That is, your destruction, w thing you feared
 x Because they sought not with an affection to God, but for ease of their owne grief
 y. Shewing y without faith and obedience, we ca not call vpon God a- right.
 z They that seele what commoditye their wicked life shal giue the: a That is the prosperitie, & sensualitie, wherein they felicitie.

19 Suche are the wayes of euarie one that is gredie of gaine: he wolde take away the life of the owners thereof.
 20 ¶ Wisdom clyeth without: she vttereth her voyce in the stretes.
 21. She calleth in the hye strete among the prease in the entryngs of the gates, & vttereth her wordes in the citie, saying,
 22 O ye foolish, how long wil ye loue foolishnes & the skorneful take their pleasure in skorning, & the fooles hate knowledge?
 23 (Turne you at my correction: lo, I wil powie out my minde vnto you, & make you vnderstand my wordes)
 24. Because I haue called, and ye refused: I haue stretched out mine hand, and none wolde regarde.
 25 But ye haue despised all my counsel, & wolde none of my correction.
 26 I wil also laugh at your destruction, and mocke, when your feare cometh.
 27 When your feare cometh like sudden desolation, and your destruction shal come, like a whirle winde: when affliction & anguish shal come vpon you,
 28 Then shal they call vpon me, but I wil not answer: they shal seke me early, but they shal not finde me,
 29. Because they hated knowledge, and did not chuse the feare of the Lord.
 30. They wolde none of my counsel, but despised all my correction.
 31 Therefore shal they eat of the fruite of their owne way, and be filled with their owne deuises.
 32 Fox catcheth the foolish, and the prosperitie of fooles destroyeth them.
 33 But he that obeierth me, shal dwell safely, & be quiet from feare of euil.

CHAP. II.

1. Wisdom exhorteth to obey her. 5 She teacheth the feare of God. 6 She is giuen of God. 10 She preferueth from wickednes.

1 MY sonne, if thou wilt receiue my wordes, and hide my commandements within thee,
 2 And cause thine eares to hearken vnto wisdom, & encline thine heart to vnderstanding,
 3 (For if thou callest after knowledge, & cryest for vnderstanding:
 4 If thou sekest her as siluer, and searchest for her as for treasures,
 5 Then shalt thou vnderstand the feare of the Lord, and finde the knowledge of God.
 6 For the Lord giueth wisdom, out of his mouth commeth knowledge and vnderstanding.
 7 He preferueth the state of righteous: he is a shield to them that walke vprightly,

a That is, kepe them in thine heart.
 b. If thou giue thy self to the true knowledge of God without hypocrisie
 c Meaning, y we must seke the knowledge of God with care and diligence.
 d Shewing y no labour must be spared
 e Thus (layeth he) is the true wisdom to be sought, & feare of God
 f Or, heareth the voice.

8 That they may kepe the wayes of iudgement: and he preferueth the way of his Saints)
 9 Then shalt thou vnderstand righteoussnes, and iudgement, and equitie, & euerie good path.
 10 ¶ When wisdom entreth into thine heart, and knowledge deliteth thy soule,
 11 Then shalt counsel preferue thee, & vnderstanding shal kepe thee,
 12 And deliuer thee from the euil way, and from the man that speaketh froward things,
 13 And from them that leaue the wayes of righteoussnes to walke in the wayes of darkness:
 14 Which reioyce in doing euil, & delite in the frowardnes of the wicked,
 15 Whose wayes are croked and they are lewde in their paths.
 16 And it shal deliuer thee from the strange woman, euen from the stranger, which flattereth with her wordes.
 17 Which forsaketh the guide of her youth, and forgetteth the couenant of her God.
 18 Surely her house tendeth to death, & her paths vnto the dead.
 19 All they that go vnto her, returne not againe, nether take they holde of the wayes of life.
 20 Therefore walke thou in the waye of good men, & kepe the wayes of the righteous.
 21 For the iust shal dwell in the land, and the vpright men shal remaine in it.
 22 But the wicked shalbe cut of from the earth and the transgressors shalbe rooted out of it.

CHAP. III.

1 The worde of God giueth life 5 Trust in God 7 Feare him. 9 Honour him. 11 Suffre his correction. 22 To them that followe the worde of God, all things shal succede wel.

1 MY sonne, forget not thou my Law, but let thine heart kepe my commandements.
 2 For they shal increase the length of thy daies and the yers of life, and thy prosperitie.
 3 Let not mercie and trueth forsake thee: binde them on thy necke, & write them vpon the table of thine heart.
 4 So shalt thou finde fauour and good vnderstanding in the sight of God and man.
 5 ¶ Trust in the Lord with all thine heart, and leane not vnto thine owne wisdom.
 6 In all thy wayes acknowledge him, and he shal direct thy wayes.
 7 ¶ Be not wise in thine owne eyes: but feare the Lord, and departe from euil.
 8 So health shalbe vnto thy nauel, and

f The worde of God shal teache thee & counsel thee how to gouerne thy self
 g That is, the worde of God, w is the onelie light, to followe their owne fantasies & are darcknes
 h When they feare given to euil as they are
 i Meaning, that wisdom, w is the worde of God, shal preferue vs from all vices: naming this vice of whore dome whereu to ma is mooste prone
 k That is, her husband, w is her head & guide to gouerne her, si to whom she ought not to depart, but remaie in his iudgement
 l Which is, the promes made in marriage
 m Her acquaintance w her familiars & the that haue her.
 n To the that are dead in bodye and soule.
 o They shal enioye the temporal & spiritual promises of God, as y wicked shal be void of them.

Deut 31. & 30, 16
 a Log life is y blessing of God & he giueth to his, so farre forth as it is expedient for them.
 b By mercie & trueth, he meaneth the commandements of the first & second table: or els the mercie & faithfulness y we ought to vse towardes our neighbours
 c Kepe the as a mooste precious iewel
 d Haue them euer in remembrance
 e By this parte he comprehendeth the whole bodie, as by health he meaneth all the benefites promised in the Law both corporall and spiritual.

marow vnto thy bones.

f As was com- manded in the lawe, Exod 23, 19 deur. 26, 2 & by this they acknowledged that God was the giuer of all things, and that they were ready to bestow we all at his comandement g For to the faithful distributor God giueth in greater abundance Ebr. 12, 5 reuel 3, 17.

9 Honour the Lord with thy riches, and with the fitt frutes of all thine increase.

10 So shal thy baines be filled with abundance, and thy presses shal be burst with newe wine.

11 My sonne, refuse not the chastening of y Lord, nether be grieued with his correction.

12 For y Lord correcteth him, whome he loueth, euē as the father doeth the childe in whome he delitereth.

13 Blessed is the man that findeth wisdom, and the man that getteth vnderstanding.

14 For the marchandise thereof is better then the marchandise of siluer, and the gaine thereof is better then golde.

15 It is more precious then pearls: and all things that thou canst desire, are not to be compared vnto her.

16 Length of daies is in her right hand, h & in her left hand riches and glorie.

17 Her waies are waies of pleasure, and all her paths prosperitie.

18 She is a tree of life to them that laie holde on her, and blessed is he that reteineth her.

19 The Lord by wisdom hath laied the fundacion of the earth, and hath established the heauens through vnderstanding.

20 By his knowledge the depths are broken vp, and the cloudes droppe downe the dewe.

21 My sonne, let not these things departe frō thine eyes, but obserue wisdom, and counsell.

22 So thei shalbe life to thy soule, and grace vnto thy necke.

23 The shalt thou walke safely by thy waie: and thy fote shal not stumble.

24 If y sleapest, thou shalt not be afraid, and when thou sleepest, thy slepe shalbe swete.

25 Thou shalt not feare for anie suddē feare, nether for the destruction of the wicked, when it cometh.

26 For the Lord shal be for thine assurance, & shal preferue thy fote from taking.

27 Withholde not the good from the owners thereof, though there be power in thine hand to do it.

28 Saie not vnto thy neighbour, Go & come againe, and to morowe wil I giue thee, if thou now haue it.

29 Intēde none hunt agāst thy neighbour, seing he doeth dwell without feare by thee.

30 Scruie not with a man causeles, when he hath done thee no harme.

31 Be not enuious for the wicked man, nether chuse anie of his waies.

h Meaning y he that seeketh wisdom: that is, suffereth him self to be gouerned by the wōrde of God, shal haue all p̄serte both corporal and spiritual. i Which bringeth forthe suche frute y thei that eat thereof, haue life: and he al iudeth to the tre of life in Paradise. k Hereby he sheweth y this wisdom, whereof he speaketh, is euerlasting, because it was before all creatures, & y all thigs, euen the whole worlde were made by it. l Or, throue, i ead chap. 19

l For whē God destroyeth the wicked, he wil saue his, as he did Lot in Sodom m Not onely from them to whome y possession belongeth, but also thou shalt not kepe it from them, & haue neede of the vse thereof

n That is, putteth his trust in thee.

o Diste not to b. like vnto him

32 For the froward is abomination vnto the Lord: but his secret is with the righteous.

33 The curse of the Lord is in the house of the wicked: but he blefseth the habitation of the righteous.

34 With the skoneful he skoneth, but he giueth grace vnto the humble.

35 The wise shal inherite glorie: but fooles dishonour, though they be exalted.

p That is, his couenant & fauourlie affection y is hid & secret from the worlde

q He wil shewe by his plagues that their skornes shal turne to their owne destruction, at Chap 1, 26.

CHAP. XXXI.

1 Wisdom and her frutes ought to be searched 14 The way of the wicked must be refused 20 By the worde of God the heart, eyes and course of life must be guarded

1 Heare, o ye children, the instruction of a father, and giue care to learne vnderstanding.

2 For I do giue you a good doctrine: therefore forsake ye not my law.

3 For I was my fathers sonne, tender and dere in the sight of my mother.

4 When he taught me, and said vnto me, Let thine heart holde fast my wordes: kepe my commandements, and thou shalt liue.

5 Get wisdom: get vnderstanding: forget not, nether decline from the wordes of my mouth.

6 Forsake her not, and she shal kepe thee: loue her and she shal preferue thee.

7 Wisdom is the beginning: get wisdom therefore: and aboute all thy possession get vnderstanding.

8 Exalt her, and she shal exalt thee: she shal bring thee to honour, if thou embrace her.

9 She shal giue a comelie ornament vnto thine head, yea, she shal giue thee a crowne of glorie.

10 Heare my sonne, and receiue my wordes, and the yeas of thy life shalbe manie.

11 I haue taught thee in the waie of wisdom, and led thee in the paths of righteousness.

12 When thou goest, thy gate shal not be strait, and when thou runnest, thou shalt not fall.

13 Take holde of instruction, & leaue not: kepe her, for she is thy life.

14 Entre not into the way of the wicked, & walke not in the waie of euil men.

15 Aioide it & go not by it: tuine from it, & passe by.

16 For they can not slepe, except they haue done euil, and their slepe departeth, except they cause some to fall.

17 For they eat the bread of wickednes, and drinke the wine of violence.

18 But the way of y righteous shineth as the light, that shineth more and more vnto the

a He speaketh this in the person of a preacher & minister, w is as a father vnto y people read Chap 1, 8 b In Ebr: w is as a son: for though she had three others by vnto her, yet Salomon was onely her sonne by David c Meaning Dauid his father. d He sheweth that we must first begin at Gods worde, if so be we wil y other things prosper with vs: coerrant to the iudgement of the worlde, which make at their last study or els, care not for it at all.

e Salomon declared what care his father had to bring him vp in the true feare of God: for this was Dauids protestation

f Thou shalt walke at libertie without of fence

g Meaning, that to do euil is more propre & natural to the wicked, then to slepe: eat or drinke

h Gotten by wicked means and cruel oppression

i Signifying y the godlie increase daily in knowledge & perfection, eil they come to full perfection, w is whē they shalbe ioyned to the head in the heauens

- to the perfitte daie.
- 19 The waie of the wicked is as the dar-
knes : they knowe not wherein thei shal
fall.
- 20 ¶ My sonne, hearkē vnto my wordes, en-
cline thine eare vnto my sayings.
- 21 Let them not departe from thine eyes,
but kepe them in the middes of thine
heart.
- 22 For thei are life vnto those that finde
them, and helthe vnto all their^k flesh.
- 23 Kepe thine heart with all diligence: for
thereout cometh^l life.
- 24 Put awaie from thee a frowarde mouth,
and put wicked lippes farre from thee.
- 25 Let thine eyes beholde the right, and
let thine eyeliddes direct thy way before
thee.
- 26 ^m Pondere the path of thy fete, & let all
thy waies be ordred aright.
- 27 Turne not to the right hand, nor to the
left, *but* remoue thy fote from euil.

^k That is, thei
shal haue
health of bod-
dy vnder the
which all o-
ther blessings
promised in y
lawe are con-
teined.
^l For as the
heart is ether
pure or cor-
rupt, so is the
whole courfe
of mans life.
^m Kepe a mea-
sure in all thy
doings.

CHAP. V.

³ Whoredome forbidden. ⁹ And prodigalitie. ¹⁵ He willet
a mā in liue on his labours & so helpe others. ²⁸ To loue
his wife. ²² The wicked taken in their owne wickednes.

- 1 **M**Y sonne, hearken vnto my wisdom,
and encline thine eare vnto my
knowledge,
- 2 That thou maieft regarde counfel, and
thy lippes obserue knowledge,
- 3 For the lippes^a of a strange woman drop
as an honie combe, and her mouth is more
soft then^b oyle.
- 4 But the end of her is bitter as wor-
me wood, & sharpe as a two edged sworde.
- 5 Her^c fete go downe to death, and her step-
pes take holde on hel.
- 6 She weigheth not the way of life: her
paths are^d moueable: thou cast not knowe
them.
- 7 Heare ye me now therefore, o children, &
departe not from the wordes of my mou-
the.
- 8 Kepe thy waie farre from her, and come
not nere the dore of her house,
- 9 Lest thou gae thine^e honour vnto others,
and thy yeres to the cruel:
- 10 Lest the stranger shulde be filled with
thy strength, and thy^f labours be in the
house of a stranger,
- 11 And thou mourne at thine end, & when
thou hast consumed thy flesh and thy
bodie)
- 12 And saie, How haue I hated instruction,
and mine heart despised correction!
- 13 And haue not obeyed the voice of them
that taught me, nor inclined mine eare to
them that instructed me!
- 14 I was almost^g brought into all euil in the
middes of the Congregation & assem-
blie.

⁴⁰ vnderstandig

^a That is, an
harlot which
giueth her self
to another
then to her
houfband.
^b By oyle and
honte he mean-
eth flatterig
and craftie in-
timents.
^c All her doings
lead to destru-
ction.
^d She hath e-
uer newe mean-
es to allure to
wickednes.

^e That is, thy
strength and
goods to her y
will haue no pi-
tie vpon these
as is red of
Samson, & the
prodigal sonne
^f The goods
gotten by thy
trauail.

^g Althogh I
was faithfully
instructed in y
truth, yet had
I almoste fallē
to vtter shame
and destru-
tion, nor with-
standig
my good bring-
ing vp in the
assemblie of
the godlie.

- 15 ¶ Drinke the water of^h thy cisterne,
and of the riuers out of the middes of thi-
ne owne well.
- 16 Let thy fountaines flowe forthe, and the
riuers of waters in the stretes.
- 17 But let them be thine, *euens* thine one-
ly, and not the strangers with thee.
- 18 Let thy^k fountaine be blessed, and reioy-
ce with the wife of thy^l youth.
- 19 *Let her be as* the louing hinde and plea-
sant roe: let her breasts satisfie thee at all
times, & delite in her loue continually.
- 20 For why shuldest thou^m delite, my sonne,
in a strange woman, or embrace the bos-
ome of a stranger?
- 21 For the waies of māⁿ are before the^m eyes
of the Lord, and he pondereth all his pa-
thes.
- 22 His owne iniquities shal take the wicked
him self, and he shalbe holden with the
cordes of his owne sinne.
- 23 He shal^o dye for faute of instruction, &
shal go astray through his great folie.

^h He teacheth
vs sobrietie,
exhorting vs
to lue of our
owne labours
& to be bene-
ficial to y godlie
that want.

^l Distribute
them not to the
wicked & infi-
delles, but re-
ferue them for
thy self, thy fa-
mily & them
that are of the
houfholde of
faith.

^k Thy childre
shal come
of thee in
great abundā-
ce, shewing y
God blefith
marriage and
curseth who-
redome.

^m Which thou
didest marie
in thy youth.
*Or, go astray
with a stran-
ger?*

ⁿ He decla-
reth that ex-
cept man do
not escape the
iudgements of
God. ^o Because he wil not giae eare
to Gods worde and be admonished.

CHAP. VI.

¹ Instruction for suerties. ⁶ The slouthful and sluggish is
stirred to worke. ¹² He describeth the nature of the
wicked. ¹⁶ The things that God hateth. ²⁰ To obser-
ue the worde of God. ²⁴ To see adulteries.

- 1 **M**Y sonne, if thou be suertie for thy
neighbour, & hast striken hāds with
the stranger,
- 2 Thou art^a snared with the wordes of thy
mouth: thou art *euens* taken with the wor-
des of thine owne mouth.
- 3 Do this now, my sonne, and deliuer thy
self: seing thou art come into the hand of
thy neighbour, go, and humble thy self, &
solicit thy friends.
- 4 Giue no slepe to thine eyes, nor slumber
to thine eyeliddes.
- 5 Deliuer thy self as a doe from the hand
of the hunter, and as a birde from the hand
of the fowler.
- 6 ¶ Go to^b the pismire, o sluggard: behol-
de her waies, and be wise.
- 7 For the hauing no guide, gouernour, nor
ruler,
- 8 Preparerth her meat in the sommer, & ga-
thererth her fode in haruest.
- 9 * How long wilt thou slepe, o sluggard:
when wilt thou arise out of thy slepe?
- 10 *Ret* a litle slepe, a litle slumber, ^c a litle
folding of the hands to slepe.
- 11 Therefore thy pouertie cometh as one
that^d trauaileth by the waie, & thy neces-
sitie like^e an armed man.
- 12 The vnthristie man^f & the wicked man
walketh with a frowarde mouth.
- 13 He maketh a signe with his eyes: he^g signi-
feth

^a He forbid-
deth vs not to
become sure-
tie one for ano-
ther, accord-
ing to the rule of
charitie, but y
we consider for
whome and af-
ter what sort,
so that the or-
dinour may
not be defraud-
ed.

^b If the word
of God is not
instruēd thee,
yet leaue at
the litle pism-
mire to la-
bour for thy
self and not to
burden others.

^c He expres-
seth liuely y
nature of the
sluggards, &
thogh they se-
pe neuer so long
yet haue neuer
ynough, but e-
uer seke occa-
sions thereunto.
^d That is sud-
dely, & when y
lokest not for
it.

^e It shal come
in such sort as
thou art not
able to resist it
^f He sheweth
to what incon-
uenience the
idle persones
& sluggardes
come, by cal-
ling them vn-
thristie or the
men of Belial
& scilicet go. as.
^g Ebr. *hacheth*

g Thus all his
goffure redeth
of wickednes.

h Meaning, the
raging affec-
tions, which
carie a man
away in such
fort that he ca
not tel what
he doeth
Or, neighbours

i Read Chap
33

k By the com
mandement le
meaneth the
worde of God:
& by the in-
struction, the
preaching and
declaration of
the same, w^{ch} is
comitted to
the Church

l And reprehē
fions whē the
worde is prea-
ched bring vs
to life
m With her
wanton lokes
and gesture

n Meaning, y^e
she wil neuer
cease, til she
haue broght
thee to begge-
rie, & the seke
thy destructiō
o He appro-
ueth not theft,
but sheweth
that it is not so
abominable as
whoredome,

forasmuche as
theft might be
redemed: but
adulterie was
a perpetual in-
famic, and
death by the
Law of God

p Meaning, for
very necessitie
Ebi, faileth
in heart

q That is,
death appoin-
ted by y^e Law
r He sheweth
that man by
nature seeketh
his death, that
hathe abused
his wife, and
so concludeth
that neher
Go is Law nor
the law of na-
ture admitteth
any raunome
for the adal-
terie.

fieth with his fete: he s instructeth with
his fingers.
14 Lewde things are in his heart: he imagi-
neth euil at all times, and raiseth vp con-
tentions.
15 Therefore shal his destructiō come spe-
dely: he shalbe destroyed suddenly with-
out recouerie.
16 ¶ These six things doeth the Lord hate:
yea, his soule abhorreth seuen:
17 The haucie eyes, a lying tongue, and the
hands that shed innocent blood,
18 An heart that imagineth wicked enter-
prises, h fete that be swift in running to
mischief,
19 A false wignes that speaketh lies, & him
that raiseth vp cōtentions amōg brethē.
20 ¶ My sonne, kepe thy fathers comman-
dement, and forsake not thy mothers in-
struction.
21 Binde them alway vpon thine heart, and
tye them about thy necke.
22 It shal leade thee, when thou walkest: it
shal watch for thee, when thou slepest, and
when thou wakest, it shal talke with thee.
23 For the k commandement is a lanternne,
and instruction a light: and l coriēctions
for instruction are the waie of life,
24 To kepe thee from the wicked woman,
& from the slatterie of the tongue of a
strange woman.
25 Desire not her beautie in thine heart, nei-
ther let her take thee with her m eyeliddes.
26 For because of the whoorish womā a man
is broght to a morsel of bread, & a woman
wil hunte for the precious life of a man.
27 n Can a man take fyre in his bosome, &
his clothes not be burnt?
28 O! can a man go vpon coles, and his fete
not be burnt?
29 So he that goeth in to his neighbours
wife, shal not be innocent, who so euer tou-
cheth her.
30 Men do not o despise a thief, when he
stealeth, to satisfie his p soule, because he
is hungrie.
31 But if he be founde, he shal restore seuen
folde, or he shal giue all the substance of
his house.
32 But he that committeth adulterie with a
woman, he r is destitute of vnderstanding:
he y doeth it, destroyeth his owne soule.
33 He shal finde q a wounde and dishonour,
& his reproche shal neuer be put away.
34 For iclouise is y rage of a man: therefore
he wil not r spare in the day of vègeance.
35 He can not beate the fight of anie raun-
some: nether wil he consent, though thou
augment the giftes.

CHAP. VII.

An exhortacion to wisdom and to the words of God,
s Which wil preserue vs from the harlot, & v^{ch} bofe
maners are described.

MY sonne, kepe my wordes, and hide
my commandements with thee.
Kepe my commandements, & thou shalt
liue, and mine instruction as the apple of
thine eyes.
3 Binde them vpon thy fingers, and write
them vpon the table of thine heart.
4 Saie vnto wisdom, Thou art my sister:
and call vnderstanding thy kinswoman,
5 That they maie kepe thee from the stran-
ge woman, euen from the stranger that is
smothe in her wordes.
6 ¶ As I was in the windowe of mine
house, I loked through my windowe,
7 And I sawe among the fooles, and confi-
dered among the children a yong man de-
stitute of vnderstanding,
8 Who passed through the strete by her
coine, and went toward her house,
9 In the twilight in the euening, when the
night began to be c blacke and darke.
10 And beholde, there met him a woman
with an harlots behaviour, and r subtil in
heart.
11 (She d is babling and lowde: whose fete
can not abide in her house.
12 Now she is without, now in the stretes, &
lieth in waite at euerie corne)
13 So she caught him & kissed him & with
an impudent face said vnto him,
14 I haue e peace offrings: this f day haue
I paid my vowes.
15 Therefore came I for the to mete thee, y
I might seke thy face: & I haue foude thee.
16 I haue deckt my bed with ornaments,
carpets and laces of Egypt.
17 I haue perfumed my bed with myrrhe,
aloes, and cynamom.
18 Come, let vs take our fil of loue vntil the
mornig: let vs take our pleasure in daliāce.
19 For mine housband is not at home: he is
gone a iourney faie of.
20 He hathe taken r with him a bagge of
siluer, and wil come home at the day ap-
pointed.
21 Thus with her great craft she caused
him to yelde, & with her flattering lippes
she entised him.
22 And he followed her straightwaies, as an
oxe that goeth to the slaughter, & h as a
foole to the stockes for correction,
23 Til a darte strike through his liuer, as a
birde hasteth to the snare, not knowing
that r he is in danger.
24 ¶ Heare me now therefore, o children,
and hearken to the wordes of my mouth.
25 Let not thine heart decline to her waies:
wander thou not in her paths.
26 For she hathe caused manie to fall downe
wounded, and the s strong men are all slay-
ne by her.
27 Her house is the waie * vnto the graue,
which goeth downe to the chambers of
death.

aby this show
fite of wordes
he meaneth y
nothing ought
to be so dere
vnto vs, as the
worde of God,
nor y we loke
on any thing
more, nor mide
any thing so
muche
b Salomon w
reth this para-
ble to declare
their follie, y
suffer the fel-
ues to be abu-
sed by harlot-
tes
c He sheweth
that there was
almost none so
impudent, but
they were a-
fraid to be se-
ne, and also
their owne cō-
sciences did
accuse them,
which caused
them to seke
the night to
couer their
slihuines
Or, garment.
Or, bid
d He descri-
beth certeine
condicions, w^{ch}
are peculiar
to harlottes
Ebr, she strig-
thend her face
e Because that
in peacockes a
position remain-
ed to them, y
offred, she shew-
eth him that
she hath meat
at home to
make good
chere with: or
els she wolde
use some cloke
of holines, til
she had goren
him in her sna-
res
f Which de-
clareth that
harlottes out-
wardly wil se-
me holie & re-
ligious: beche
because they
may the better
deceiue others,
and also thin-
king by obser-
uance of cere-
monies & of-
frings to make
satisfactiō for
their sinnes
Or, harued
worke.
Ebr, in her bād
g Which thin-
king he goeth
to the pasture,
goeth willigly
to his owne
destructiō
h Which goeth
cherefully, not
knowing that
he shalbe cha-
stised
Ebr, it is for
his life.
i Nether wit
not straggle
cā deliuer thē
that fall into
the hands of
the harlot.
Chap. 2, 18.
Yyi.

CHAP. VIII.

1 *Wisdom*e declareth her excellencie. 11 *Riches*. 15 *Power*
22 *Eternitie*. 31 *She exhorteth all to loue and followe*
her.

Chap. 8, 20. 1 Salomon declareth that man is cause of his owne perdition, and that he can pretend no ignorance, for as muche as God calleth to all men by his worde, and by his workes to followe vertue and to flee fro vice.
2 Where the people did make resort, and which was the place of iustice.
3 Measg, that the worde of God is easie vnto all, that haue a desire vnto it, & are not blinded by the prince of this worlde.
4 That is, except a man haue wisdom, which is true knowledge of God, he can nether be prudent nor good counsellor.
5 So that he doeth not hate euil, feareth not God.
6 Whereby he declareth that honors, dignitie or riches come not of mans wisdom or industrie, but by the prouidence of God.
7 That is, studie the worde of God diligently, and with a desire to profite.
8 Signifying he chiefly meaneth the spiritual treasures and heauenlie riches.
9 For there can be no true iustice or iudgement, which is not directed by this wisdom.
10 He declareth hereby the diuinitie & eternitie of this wisdom, which he magnifieth and praiseth through this booke, meaning thereby the eternal Sonne of God Iesus Christ our Saviour, whome S. Iohn calleth the worde which was in the beginning, Iohn. 1, 1.

1 **D**Oeth not a wisdom crye and vnderstanding vtter her voyce?
2 She standeth in the top of the high places by the way in the place of the paths.
3 She cryeth besides the gates before the cite at the entrie of the dores,
4 O men, I call vnto you, and vtter my voice to the children of men.
5 O ye foolish men, vnderstand wisdom, and ye, o fooles, be wise in heart.
6 Giue care, for I wil speake of excellent things, and the opening of my lippes shall teache things that be right.
7 For my mouth shall speake the trueth, and my lippes abhorre wickednes.
8 All the wordes of my mouth are righteous: there is no lewdenes, nor frowardenes in them.
9 They are all plaine to him that wil vnderstand, and straight to them that wolde finde knowledge.
10 Receiue mine instruction, and not siluer, and knowledge rather then fine golde.
11 For wisdom is better then precious stones: and all pleasures are not to be compared vnto her.
12 I wisdom dwell with prudence, and I finde for the knowledge and counsels.
13 The feare of the Lord is to hate euil as pride, and arrogancie, and the euil waie: and a mouth that speaketh lewde things, I do hate.
14 I haue counsel and wisdom: I am vnderstanding, & I haue strength.
15 By me, Kings reigne, and princes decree iustice.
16 By me princes rule and the nobles, and all the iudges of the earth.
17 I loue them that loue me: & they that seke me early, shall finde me.
18 Riches and honour are with me: heuen durable riches and righteousnes.
19 My frute is better then golde, euen the fine golde, and my reuenues better then fine siluer.
20 I cause to walke in the waie of righteousness, & in the muddes of the paths of iudgement,
21 That I maie cause them that loue me, to inherite substance, and I wil fill their treasures.
22 The Lord hath possessed me in the beginning of his waie: I was before his workes of olde.
23 I was set vp from euerlasting, from the beginning & before the earth.
24 When there were no depths, was I begotten, when there were no fountaines abounding with water.

25 Before the mountaines were setled: & before the hilles, was I begotten.
26 He had not yet made the earth, nor the open places, nor the height of the dust in the worlde.
27 When he prepared the heauens, I was there, when he set the compas vpon the depe.
28 When he established the cloudes aboue, when he confirmed the fountaines of the depe,
29 When he gaue his decree to the sea, that the waters shulde not passe his commandement: when he appointed the foundations of the earth,
30 Then was I with him as a nourisher, and I was daily his delite reioycing alwaie before him,
31 And toke my solace in the compasse of his earth: & my delite is with the childre of men.
32 Therefore now hearken, o children, vnto me: for blessed are they that kepe my waies.
33 Heare instruction, and be ye wise, & refuse it not. blessed is the man that heareth me, watching daily at my gates, & giuing attendance at the postes of my dores.
34 For he that findeth me, findeth life, and shall obtaine fauour of the Lord.
35 But he that sinneth against me, hurteth his owne soule: & all that hate me, loue death.

CHAP. IX.

1 *Wisdom*e calleth all to her feaft. 7 *The scorner wil not be corrected*. 10 *The feare of God*. 13 *The condsons of the harlots*.

1 **W**ISDOME hath bought her house, & hewen out her seven pillars.
2 She hath killed her vitailles, drawn her wine, and prepared her table.
3 She hath sent for the her maidens and cryeth vpon the highest places of the cite, saying,
4 Whoso is simple, let him come hether, & to him is destitute of wisdom, she saith,
5 Come, & eat of my meat, and drinke of the wine that I haue drawn.
6 Forsake your way, ye foolish, and ye shall lue: & walke in my waie of vnderstanding.
7 He that reproveth a scorner, purchaseth to him self shame: and he that rebuketh the wicked, getteth him self a blot.
8 Rebuke not a scorner, lest he hate thee: but rebuke a wise man, & he wil loue thee.
9 Giue admonition to the wise, and he wil be the wise: teache a righteous man, & he wil increase in learning.
10 The beginning of wisdom is the feare of the Lord, & the knowledge of holy things, is vnder-

1 He declareth the eternitie of the Sonne of God, which is ment by this worde Wisdom, who was before all time and euer present w the Father.
2 Some read a chief worker: signifying that this Wisdom, euen Christ Iesus, was equal w God his Father, and created, preserued, and fill worketh w him, as Ioh. 1, 17.
3 Whereby is declared that the worke of creation was no penne, but a solace vnto the wisdom of God.
4 By earth, he meaneth man, which is the worke of God to whome wisdom toke pleasure: in some as for mans sake & Diuine Wisdom toke mans nature, and dwelt among vs, & filled vs with vnspicable treasures: and this is that solace & pastime whereof is here spoken.

a Christ hath prepared him a Church.
b That is, many chief rates and principal partes of his Church, as were the Patriarkes, Prophets, Apostles, Pastors & Doctors.
c He comparerth wisdom with great princes who kept open house for all who come.
d Measg true preachers, who are not infected with mans wisdom.
e He that knoweth his owne ignorance and is void of malice.
f By the meat and drinke, is ment the worde of God and the ministratio of the sacraments, whereby Godnourisheth his seruants in his house, w.

15 Church. g For the wicked wil contemne him & labour to diffame him. h Meaning, them that are incorrigible, which Christ calleth dogs & swine, or he speaketh this in comparison, not that wicked should not be rebuked, but he sheweth their malice, and the small hope of profite.

1 He sheweth what true vnderstanding is, to know & wil of God in his worde, & is ment by holie things.
k Thou shalt haue the chief profite, and commoditie thereof.
l By & foolish woman, some vnderstand, the wicked preachers, who counterfeit & worde of God, as appeareth vers. 10, & were true worles of the true teachers, as vers. 4: but their doctrine is but as stolle waters: meanig that they are but mens traditions, which are more pleasant to y flesh then & worde of God and therefore they them selues boast thereof.

- 15 vnderstanding.
- 11 For thy dayes shalbe multiplied by me, and the yeres of thy life shalbe augmēted.
- 12 If thou be wise, thou shalt be wise for thy self, and if thou be a scorner, thou alone shalt suffre.
- 13 ¶ A foolish woman is troublesome: she is ignorant, and knoweth nothing.
- 14 But she sitteth at the dore of her house on a seat in the hye places of the citie,
- 15 To call them that passe by the way, that go right on their way, saying,
- 16 Who so is simple, let him come hether, and to him that is destitute of wisdom, she saith also,
- 17 Stollen waters are swete, and hid bread is pleasant.
- 18 But he knoweth not, that the dead are there, and that her ghesles are in the depth of hel.

CHAP. X.

In this chapter and all that followe vnto the thirtieth, the wise man exhorseth by diuers sentences, which he calleth parables, to followe vertue, and flee vice and sheweth also what profite cometh of wisdom, & what hinderance proceedeth of foolishnes.

THE PARABLES OF SALOMON.

Chap 10. 20.

- 1 A Wise sonne maketh a glad father: but a foolish sonne is an heauienes to his mother
- 2 The treasures of wickednes a profite nothing: but righteousnes deliuereth fro death.
- 3 The Lord wil not famish the soule of the righteous: but he casteth away the substance of the wicked.
- 4 A flouthful hand maketh poore: but the hand of the diligent maketh riche.
- 5 He that gathereth in sommer, is the sonne of wisdom: but he that slepeth in haruest, is the sonne of confusion.
- 6 Blessings are vpon the head of the righteous: but iniquitie shal couer the mouth of the wicked.
- 7 The memorial of the iuste shalbe blessed: but the name of the wicked shal rotte.
- 8 The wise in heart wil receiue commādemēts: but the foolish in talke shalbe beatē.
- 9 He that walketh vprightly, walketh boldly: but he that peruerteth his wayes, shal be knowen.
- 10 He that winketh with the eye, worketh sorowe, and he that is foolish in talke, shalbe beaten.
- 11 The mouth of a righteous man is a well spring of life: but iniquitie couereth the mouth of the wicked.
- 12 Hatred stirreth vp contentions: but loue couereth all trespasses.
- 13 In the lippes of him that hath vnderstanding wisdom is foude, and a rod shalbe for the backe of him that is destitute of

- wisdome.
- 14 Wise men laye vp knowledge: but the mouth of the foole is a present destruction.
- 15 The riche mans goods are his strong citie: but the feare of the nedie is their pouertie.
- 16 The labour of the righteous tendeth to life: but the reuenues of the wicked to sinne.
- 17 He that regardeth instruction, is in the way of life: but he that refuseth correction, goeth out of the way.
- 18 He that dissembleth hatred with lying lippes, and he that inueneth scandre, is a foole.
- 19 In manie wordes there can not wat iniquitie: but he that reframeth his lippes, is wise.
- 20 The tongue of the iuste man is as fined siluer: but the heart of the wicked is litle worthe.
- 21 The lippes of the righteous do fede manie: but fooles shal dye for want of wisdom.
- 22 The blessing of the Lord, it maketh riche, and he doeth adde no sorowes with it.
- 23 It is as a passe time to a foole to do wickedly: but wisdom is vnderstanding to a man.
- 24 That which the wicked feareth, shal come vpon him: but God wil grante the desire of the righteous.
- 25 As the whirle winde passeth, so is the wicked no more: but the righteous is an euerlasting fundacion.
- 26 As vinegre is to y teeth, and as smoke to the eyes, so is the flouthful to them that send him.
- 27 The feare of the Lord increaseth the dayes: but the yeres of the wicked shalbe diminished.
- 28 The pacient abiding of the righteous shalbe gladnes: but the hope of the wicked shal perish.
- 29 The way of the Lord is strength to the vpright mā: but feare shalbe for the workers of iniquitie.
- 30 The righteous shal neuer be remoued: but the wicked shal not dwell in the land.
- 31 The mouth of the iuste shalbe frutefull in wisdom: but the tongue of the frowarde shal be cut out.
- 32 The lippes of the righteous knowe what is acceptable: but the mouth of the wicked speaketh frowarde things.

CHAP. XI.

- 1 False balances are an abominacion vnto the Lord: but a perfite weight pleaseth him.
- 2 When pride cometh, then cometh shame: but with the lowlie wisdom.

h And so maketh him bolde to do euil, where as pouertie bridleth the poore from manie euil things.

2 For they speake truth and cast manie by exhortations, admonition and couniel.
k Meaning y all worldelie things bring care, & sorow, where as they that seele the blessings of God, haue none.

l He is but a trouble, and grief to him y fretteth him about anie busines.
m The time of their prosperitie is aie short, because of their great fall, thogh they seme to liue long.

n They enioye in this life by faith, and hope their euerlasting life.

a Vnder this worde he condegneth all false weights, measures and deceit.
b When man forgetteth him self, and thinketh to be exalted aboue his vocacion, then God bringeth him to confusion.

3 The vprightenes of the iuste shal guide them:but the frowardnes of the transgressors shal destroye them.

Exek. 7. 19. vntil 5. 10.

4 * Riches auaille not in the day of wrath: but righteoufnes. deliuereth from death.

5 The righteoufnes of the vpright shal direct his way: but the wicked shal fall in his owne wickednes.

6 The righteoufnes of the iuste shal deliuer them:but the transgressors shalbe take in their owne wickednes.

Wisd. 5. 15.

7 * When a wicked man dyeth, his hope perissheth, and the hope of the vnust shal perissh.

That is, shal enter into trouble.

8 The righteous escapeth out of trouble, & the wicked shal come in his c stead.

A dissembler that pretendeth friendship, but is a pruite enemy.

9 An hypocrite with his mouth hurteth his neighbour:but the righteous shalbe deliuered by knowledge.

The countrey is blessed, where there is godlie men, & they ought to reioyce, when the wicked are take away. Or, prosperitie.

10 In the prosperitie of the righteous the citie e reioyeth, and when the wicked perissh, there is ioye.

11 By the blessing of y righteous, the citie is exalted: but it is subuerted by the mouth of the wicked.

Will not make light report of others.

12 He that despiseth his neighbour, is destitute of wisdom: but a man of vnderstanding wil f kepe silence.

Where God giueth store of men of wisdom, and counsel

13 He that goeth about as a scladerer, discovereth a secret: but he that is of a faithful heart, conceileth a matter.

Whose conuersation he knoweth not

14 Where no counsel is, the people fall: but where manie s counsellers are, there is health.

He y doeth not without iudgement, and consideratiō of the circumstances put him self in danger, as Chap 6. 1.

15 He shal be fore vexed, that is suretie for a h stranger, and he i that hateth suretieship, is sure.

Or, modest

16 A gracious woman atteineth honour, & the strong men attein riches.

Is bothe good to him self, and to others

17 He that is merciful, k rewardeth his owne soule: but he that troubleth his owne flesh, is cruel.

Or, neighbour

18 The wicked worketh a disceitful worke: but he that soweth righteoufnes, shal receiue a sure reward.

I though they make neuer so manie friends, nor thinke the felnes neuer so sure, yet they shal not escape.

19 As righteoufnes leadeth to life: so he that followeth euil, seketh his owne death.

Or, vncemely behauiour

20 They that are of a froward heart, are abomination to the Lord: but they that are vpright in their way, are his delite.

They can looke for nothing but Gods vengeance

21 Though hand royne in had, the wicked shal not be vnpunished: but the fede of the righteous shal escape.

Meaning the, that giue liberality, whom God blesteth.

22 As a iewel of golde in a swines snoute: so is a faire woman, which lacketh discretiō.

That is, the niggard

23 The desire of the righteous is onely good: but the hope of the wicked m is indignacion.

24 There is that scatereth, n and is more increased: but he that spareth more o then is right, surely cometh to pouertie.

25 The liberal persone shal haue plentie: and he that watereth, shal also haue raue.

26 He that with draweth the corne, the people wil curse him: but blessing shal be vpon the head of him that p selleth corne.

p That proudeth for y vso of them that are in necessitie.

27 He that seketh good things, getteth fauour: but he that seketh euil, it shal come to him.

q The couerto men y spare their riches to the hinderance of their families, shalbe deprived thereof miserably.

28 He that trusteth in his riches, shal fall: but the righteous shal flourish as a lease.

r For though y wicked be riche, yet are they but sclauens to y godlie.

29 He that troubleth his owne q house, shal inherite y winde, and the foole shalbe r seruuant to the wise in heart.

w are the true possessors of y giftes of God.

30 The frute of the righteous is as a tre of life, and he that f winneth soules, is wise.

f That is, bringeth them to the knowlege of God.

31 Beholde, the righteous shalbe c recompensed in the earth: how muche more the wicked and the sinner?

t Shal be punished as he deserueth, as 1 Pet 4. 12.

CHAP. XII.

1 HE that loueth instructiō, loueth knowledge: but he that hateth correctiō, is a foole.

2 A good man getteth fauoure of the Lord: but the man of wicked imaginacions wil he condemne.

3 A man can not be established by wickednes: but the a roote of the righteous shal not be moued.

a They are so grounded in y fauour of God, that their rore shal prosper continually

4 A vteous woman is the crowne of her housband: but she that maketh him ashamed, is as corruption in his bones.

Or, stroag or persifal.

5 The thoghts of the iuste are right: but the counsels of the wicked are disceitful.

6 The talking of the wicked is to lie in wait for blood: but the mouth of the righteous wil b deliuer them.

b As their conscience is vpright, so shal they be able to speake for them selues against their accusers.

7 God ouerthroweth the wicked, and they are not: but the house of y righteous shal stand.

8 A man shalbe commended for his wisdom: but the froward of heart shalbe despised.

9 He that is despised, c and is his owne seruant, is better the he that boasteth him self and lacketh bread.

c The poore man that is cōdemned, & yet liueth of his owne traual.

10 A righteous man d regardeth the life of his beast: but the mercies of the wicked are cruel.

d Is merciful, euen to the very beast that doeth him seruice.

11 He that tilleth his land, shal be satisfied with bread: but he that followeth the idle, is destitute of vnderstanding.

Chap 15. 19. eccles 10. 30.

12 The wicked desireth the e net of euils: but the f roote of the righteous giueth frute.

e Continually imagineth meanes how to do harme to others.

13 The euil man is snared by the wickednes of his lippes, but the iust shal come out of aduersitie.

f Meaning, their heart with in, which is vpright, and doeth good to all.

14 A man shalbe satiate with good things by the frute of his mouth, and the recompense of a mans hands shal God giue vnto him.

15 The way of a foole is s right in his owne eyes: but he that heareth counsel, is wife.

g He standeth in his owne conceit, and condemneth all others in respect of himself.

16 A foole in a day shalbe known by his angre:

h Whens om-
deleth his af-
fections.

Chap 14.5.
s Which seke
nothing more
then to pro-
uoke others to
angre

Chap 10.4.

k This is, wor-
des of cotort,
or a chereful
munde, which
is declared by
his wordes, re-
toyce in a mā,
as a contentous
munde killeth
him
l That is, mo-
re liberal in
giuing
in Althogh he
gett muche by
vnto a fut mee-
nes, yet wil he
not spend it
vpon him self

a If he vse his
eogie to Gods
glorie, and the
profice of his
neighbour,
God shal blese
him

b He euer de-
sireth, but tak-
eth no pines
to gett anie
thing.

l His waye.

c For his po-
uertie, he is
not able to es-
cape the thre-
atings, which
seueral oppre-
ssors vse a
gainst him.
d Whē a cōte-
nt man cōten-
deth to haue
preeminēce, &
wil not giue
place to ano-
ther

e That is,
goods euil
gretten
f That is, w
his owne la-
bour

angre: but he ^h that couereth shame, is
wife.

17 He that speaketh truth, wil shewe righte-
ousnes: but a false witness ^u shall disceit.

18 * There is that speaketh wordes like the
prickings of a sword: but the tongue
of wise men is health.

19 The lippe of truth shall be stable for euer:
but a lying tongue ^v varieth incontinently.

20 Disceit is in the heart of them that ima-
gine euil: but to the counsellors of peace
shall be love.

21 There shall none iniquitie come to the
iuste: but the wicked are full of euil.

22 The lying lippes are an abomination to
the Lord: but they that deale truly are
his delite.

23 A wise man conceileth knowledge: but the
heart of the fooles publisheth foolishnes.

24 * The hand of the diligent shall beate
rill: but the idle shall be vnactive tribute.

25 Heauines in the heart of mā doeth bring
it downe: but a ^k good worde raiseth it.

26 The righteous ^l is more excellent then
his neighbour: but the way of the wicked
wil disceiue them.

27 The disceitful man roseth not, that he
maketh in hunting: but the riches of the di-
ligent man are precious.

28 Life is in the way of righteousnes, and in
that pathway there is no death.

CHAP. XIII.

1 A Wise sonne wil obey the instruction
of his father: but a scorner wil heare
not rebuke.

2 A man shall eat good things by the frute
of his mouth: but the soule of the tres-
passers shall suffer violence.

3 He that kepeth his mouthe, keepeth his
life: but he that openeth his lippes, destru-
ction shall be to him.

4 The sluggarde ^b lusteth, but his soule
hateth nought: but the soule of the diligent
shall haue plentie.

5 A righteous man hateth lying wordes: but
the wicked causeth slander and shame.

6 Righteousnes preferueth the vpright of
life: but wickednes ouerthroweth the
sinner.

7 There is that maketh him self riche, and
hateth nothing, & that maketh him self
poore, hauing great riches.

8 A mā wil giue his riches for the raufome
of his life: but the poore can not heare the
reproche.

9 The light of the righteous reioyceth:
but the candle of the wicked shall be put
out.

10 * Onely by pride ^d doeth man make con-
tentment: but with the well aduised is wis-
dome.

11 The riches of vanitie shall diminish: but
he that gathereth with ^e the hand, shall in-
crease them.

12 The hope that is deferred, is the fainting
of the heart: but when the desire com-
meth, it is as a tree of life.

13 He that despiseth the worde, he shall be
despised: but he that feareth the comma-
ndement, he shall be rewarded.

14 The instruction of a wise man is as the
well spring of life, to turne away from the
snares of death.

15 Good vnderstanding maketh acceptable:
but the way of the disobedient is hated.

16 Euerie wise man wil wake by knowled-
ge: but a foole wil spread abroad follie.

17 * A wicked messenger fallth ^h into euil:
but a faithful ambassadour is preserua-
tion.

18 Prouentie and shame is to him that refu-
seth instruction: but he that regardeth cor-
rection, shall be honoured.

19 A desire accomplished delieth the soule:
but it is an abomination to fooles to depar-
te from euil.

20 He that walketh with the wise, shall be
wise: but a companion of fooles shall be
afflicted.

21 Affliction followeth sinners: but vnto the
righteous God wil recompense good.

22 The good mā shall giue inheritance vn-
to his children: and the riches
of the sinner is laid vp for the iuste.

23 Muche foode is in the field of the poor:
but the field is destroyed without discretio.

24 * He ^v spareth his rod, bareth his sonne:
but he that loueth him, chasteneth him be-
time.

25 The righteous eateth to the contenta-
tion of his minde: but the bellie of the wic-
ked shall want.

CHAP. XIII.

1 A Wise woman ^a buyldeth her house:
but the foolish destroyeth it with her
owne hands.

2 * He that walketh in his ^b righteousnes,
feareth the Lord: but he that is lewde in
his waies, despiseth him.

3 In the mouth of the foolish is the ^c rodde
of pride: but the lippes of the wise prefer-
ue them.

4 Where none ^d oxen are, there the crib is
emptie: but muche increase cometh by the
strength of the ox.

5 A faithful witness wil not lye: but a false
recorde wil speake lyes.

6 A scorner ^e seeketh wisdom, and findeth
it not: but knowledge is easie to him that
wil vnderstand.

7 Departe from the foolish man, when thou
perceiuest not in him the lippes of know-
ledge.

8 The wisdom of the prudent is to vnder-
stand his way: but the foolishnes of the
fooles is disceit.

E Meaning,
worde of God,
whereby he is
amouished of
his duetic.

Chap 25.25.
h Singer: ma-
nie inco menie
ces borne to
him selfe and
to others

l As he is par-
taker of their
wickednes &
bareth with
their vices, so
shal he be pu-
nished alike
as they are
k Read Iob,
27.16
l God blesteth
the labour of
the poore: & co-
sumeth their
goods, which
are negligēce,
because they
thinke they
haue vntough.
Chap. 23.13.
ecle 30.1.

a That is, tak-
eth paine to
profite her fa-
mille and so
as that which
concerneth her
duetic in her
house
Iob 12.4.
b That is
in vprightnes
of heart and
without hypo-
cristie
c His vronde
tongue that
cause him to
be punished
d By the oxen
is meant la-
bour, and by
cribbe the bar-
ne meaning,
without la-
bour there is
no profice
e For his main-
tenance of his
owne ambitio
and not for
Gods glorie,
as Simon mag-
gus.

f. Doeth not knowe y^e grieuoufnes therof nor Gods iudgements agaiſt the ſame. g. As a mans conſcience is wirtues of his owne grief: ſo another can not feele the ioye and comforte, which a man feeleth in him ſelf. Chap. 16. 25.

h. He ſheweth that the alluſion vnto ſinne ſemeth ſweete, but the end thereof is deſtruction. i. He that forſaketh God, ſhal be puniſhed, and made wearie of his finnes wherein he delighted. Ehr. the ma^r of imagination.

k. If this come not dailey to paſſe, we muſt conſider that it is becauſe of our finnes, & let Gods working.

l. That is, the ſtrength of a King ſtandeth in manie people.

m. bodie.

Chap. 27. 24.

n. For as muche as they are gonid there by, and put to ſcience.

- 9 The foole maketh a mocke^f of ſinne: but among the righteous there is fauour.
- 10 The heart knoweth the bitterneſſe of his ſoule, and the ſtranger ſhal not medle with his ioye.
- 11 The houſe of y^e wicked ſhalbe deſtroyed: but the tabernacle of the righteous ſhal flouriſh.
- 12 * There is a way which ſemeth right to a man: but the yſſues thereof are the wayes of death.
- 13 Euen in laughing the heart is ſorrowful, and the end of that mirth is heauines.
- 14 The heart that declineth, ſhalbe facitate with his owne wayes: but a good man ſhal departe from him.
- 15 The fooliſh wil beleue euerie thing: but the prudent wil conſider his ſteppes.
- 16 A wiſe man feareth, and departeth from cuil: but a foole rageth, and is careleſſe.
- 17 He that is haſt ie to angre, committeth folie, and a buſie bodie is hated.
- 18 The fooliſh do inherite folie: but the prudent are crowned with knowledge.
- 19 The euil ſhal bowe before the good, and the wicked^k at the gates of the righteous.
- 20 The poore is hated euen of his owne neighbour: but the friends of the riche are manie.
- 21 The ſinner deſpiſeth his neighbour: but he that hath mercie on the poore, is bliſſed.
- 22 Do not they erre that imagine euil? but to them that thinke on good things, ſhalbe mercie, and truth.
- 23 In all labour there is abundance: but the talke of the lippes bringeth onely want.
- 24 The crowne of the wiſe is their riches, & the folie of foolles is fooliſhnes.
- 25 A faithful witneſſe deliuereth ſoules: but a diſceiuer ſpeaketh lies.
- 26 In y^e feare of y^e Lord is an aſſured ſtrength, and his children ſhal haue hope.
- 27 The feare of the Lord is as a well ſpring of life, to auoide the ſnares of death.
- 28 In the multitude of the^l people is the honour of a King, and for the want of people cometh the deſtruction of the prince.
- 29 He that is ſlowe to wrath, is of great wiſdome: but he that is of an haſtie minde, exalteth folie.
- 30 A ſound heart is the life of the^m fleſh: but enuie is the rotting of the bones.
- 31 * He that oppreſſeth the poore, reproveth him that made him: but he honoreth him that hath mercie on the poore.
- 32 The wicked ſhalbe caſt away for his malice: but the righteous hath hopeⁿ in his death.
- 33 Wiſdome reſteth in the heart of him that hath vnderſtanding, and is knowen in the middeſſe of foolles.

- 34 Juſtice exalteth a nation, but ſinne is a ſhame to the people.
- 35 The pleaſure of a King is in a wiſe ſeruant: but his wrath ſhalbe toward him that is lewde.

CHAP. XV.

- 1 A * Soft answer putteth away wrath: but grievous wordes ſtirre vp angre.
- 2 The tongue of the wiſe uſeth knowledge aright: but the mouth of foolles ba- Verſ 28. bleth out fooliſhnes.
- 3 The eyes of the Lord in euerie place beholde the euil and the good.
- 4 A whoſome tongue is as a tre of life: but the frowardnes thereof is the breaking of the minde.
- 5 A foole deſpiſeth his fathers inſtruction: but he that regardeth correction, is prudent.
- 6 The houſe of the righteous hath^a muche treasure: but in the reuenues of the wicked is^a trouble.
- 7 The lippes of the wiſe do ſpread abroad knowledge: but the heart of the fooliſh doeth not ſo.
- 8 The^b ſacrifice of the wicked is abomination to the Lord: but the prayer of y^e righteous is acceptable vnto him.
- 9 The way of the wicked is an abomination vnto the Lord: but he loueth him y^e followeth righteouſnes.
- 10 Inſtruction is euil to him that forſaketh the way, & he y^e hateth correction, ſhal dye.
- 11 Hel & deſtruction are before the Lord: how much more the hearts of the ſonnes of men?
- 12 A ſcorner loueth not him that rebuketh him, neither wil he go vnto the wiſe.
- 13 * A ioyful heart maketh a chereful countenance: but by the ſorrow of the heart the minde is heauie.
- 14 The heart of him that hath vnderſtanding, ſeeketh knowledge: but the mouth of the foole is fed with fooliſhnes.
- 15 All y^e daies of the afflicted are euil: but a good^c conſcience is a continual feaſt.
- 16 * Better is a litle with y^e feare of the Lord, the great treasure and trouble therewith.
- 17 Better is a dinner of grene herbes where loue is, then a ſtalled ox and hatred therewith.
- 18 * An angrie man ſtirreth vp ſtrife: but he that is ſlowe to wrath, appeaſeth ſtrife.
- 19 The way of a ſlouthful man is as an hedge of thornes: but the way of y^e righteous is plaine.
- 20 * A wiſe ſonne reioyceth the father: but a fooliſh man deſpiſeth his mother.
- 21 Fooliſhnes is ioye to him that is deſtitute of vnderſtanding: but a man of vnderſtanding walketh vprightly.
- 22 Without counſel thoughtes come to nought: but^f in the multitude of counſellers there is ſtedfaſtines.

* Or, to be mercie of the people in a ſacrifice for ſinne.

Chap. 25. 15.

Verſ 28.

a For though they haue muche, yet it is full of trouble & care.

b That thing is abominable before God, & the wicked thinke to be moſt excellent, and whereby they thinke moſt to be accepted. c He that ſwarreth from the worde of God, can not abide to be admouſhed.

d There is nothing ſo deepe, or ſecrete that can be hid fro the eyes of God, much leſſe men thoughtes. Chap. 17. 22.

* Ehr. 1. 4. Pſal. 37. 26.

Chap. 29. 22.

e That is, he euer ſtandeth ſo me let or ſtay, and dare not go forward. Chap. 10. 20.

f Read Chap. 11. 14.

If we wil
our talke be
coiorable,we
muſte waite
for time and
ſeaſon.

That is,hol-
ſome and profi-
table to the
hearers.

That ſuffreth
him ſelf to be
admoniſhed by
Gods worde, &
bringeth life:
and ſo ame-
deeth

Meanig,that
God exalthe
none, but them
that are truly
humbled

Chap. xvi.

He derideth
preſumptio
of man, who
dare attribute
to him ſelf a
grie thing, as to
prepare his
heart of ſuche
like, ſeing that
he is not able
to ſpeake a
worde, except
God giue it hi.

He ſheweth
heroby, that
man flattereth
him ſelf in his
doings: callig
that vertue
God termeth
vice.

Ebr. role.

So that the
iudice of God
ſhal appeare to
his glorie, euē
in the deſtru-
ctiō of the
wicked.

Chap. 11. 21.

Their vp-
right and re-
gencing life
ſhal be a toke
that their ſin-
nes are forgi-
uen.

Chap. 15. 16.

Sal. 37. 16.

He ſheweth
the ſolie of mā
& thinketh
his waies are
in his owne
hand: & yet is
not able to re-
moue one ſote
except God gi
ue force.

Chap. 11. 5.

If they be
true and iuſte,
thei are Gods
worke & he
deliteh the-
rein, but other
wiſe if thei be
faſſe, thei are
the worke of
the deuil, and
to their conde-
nation that uſe
them.

They are ap-
pointed by
God to rule ac-
cording to e-
quie and iu-
ſtice.

23 Aioye cometh to a man by the answer of his mouth: and how good is a worde in due ſeaſon?

24 The waie of life is on high to the prudēt, to auoide from hel beneth.

25 The Lord wil deſtroy the houſe of the proude men: but he wil ſtabliſh the borders of the widowe.

26 The thoghts of the wicked are abominatiō to the Lord: but the pure haue pleaſant wordes.

27 He y is gredie of gaine, troubleth his owne houſe: but he y hateth giftes, ſhal liue.

28 The heart of the righteous ſtudieth to answer: but y wicked mans mouth bableth euil things.

29 The Lord is farre of from the wicked: but he heareth the praier of y righteous.

30 The light of y eyes reioyceth the heart, & a good name maketh the bones fat.

31 The eare that hearkeneth to the correccion of life, ſhal lodge among the wiſe.

32 He that refuseth inſtruction, deſpiſeth his owne ſoule: but he that obereth correccion, getteth vnderſtanding.

33 The feare of the Lord is the inſtructiō of wiſdome: & before honour goeth humilitie.

CHAP. xvi.

The preparatiōs of the heart are in man: but the answer of the tongue is of the Lord.

2 All the waies of a mā are cleane in his owne eyes: but the Lord pōdereth y ſpirits.

3 Cōmit thy workes vnto the Lord, & thy thoghts ſhal be directed.

4 The Lord hathe made all things for his owne ſake: yea, euē the wicked for the day of euil.

5 All that are proude in heart, are an abomination to the Lord: thogh hand ioyne in hand, he ſhal not be vnpuniſhed.

6 By mercie and truth iniquitie ſhal be forgiuē, and by the feare of the Lord they departe from euil.

7 When the waies of a man pleaſe y Lord, he wil make alſo his enemies at peace with him.

8 Better is a litle with righteousnes, then great reuenues without equitie.

9 The heart of mā purpoſeth his way: but the Lord doeth direct his ſteppes.

10 A diuine ſentence ſhal be in the lippes of the King: his mouth ſhal not tranſgreſſe in iudgement.

11 A true weight and balance are of the Lord: all the weights of the bagge are his worke.

12 It is an abomination to Kings to commit wickednes: for the throne is ſtabliſhed by iuſtice.

13 Righteous lippes are the delite of Kings, and the King loueth him that ſpeaketh right things.

14 The wrath of a King is as h meſſengers of death: but a wiſe man wil pacifie it.

15 In the light of the Kings countenance is life: and his fauour is as a cloude of the latter raine.

16 How muche better is it to get wiſdome then golde: and to get vnderſtanding, is more to be deſired then ſiluer.

17 The path of the righteous is to decline from euil, & he kepeth his ſoule, that kepeth his way.

18 Pride goeth before deſtruction, and an high mā de before the fall.

19 Better it is to be of humble mind with the lowlie, then to deuide the ſpoiles with the proude.

20 He that is wiſe in his buſines, ſhal finde good: and he that truſteth in the Lord, he is bleſſed.

21 The wiſe in heart ſhal be called prudēt: & the ſweetenes of the lippes ſhal increaſe doctrine.

22 Vnderſtanding is a well ſpring of life vnto them that haue it: and the inſtruction of foolles is folie.

23 The heart of the wiſe guideth his mouth wiſely, and addeth doctrine to his lippes.

24 Faire wordes are as an honie combe, ſweetenes to the ſoule, & health to the bones.

25 There is a way that ſemeth right vnto man: but the yſſue thereof are the waies of death.

26 The perſone that trauaileth, trauaileth for him ſelf: for his mouth craueth it of him.

27 A wicked man diggeth vp euil, and in his lippes is like burning fyre.

28 A froward perſone ſoweth ſtriſe: and a tale teller maketh diuiſion among princes.

29 A wicked man diſceiueth his neighbour, and leadeth him vnto the way that is not good.

30 He ſhutteth his eyes to deuiſe wickednes: he moueth his lippes, & bringeth euil to paſſe.

31 Age is a crowne of glorie, when it is founde in the way of righteousnes.

32 He that is ſlowe vnto angre, is better thē the mightie man: and he that ruleth his owne minde, is better then he that winneth a citie.

33 The lot is caſt into the lappe: but the whole diſpoſition thereof is of the Lord.

CHAP. xvii.

Better is a drye morſel, if peace be with ſtriſe.

2 A diſcrete ſeruant ſhal haue rule ouer a lewde ſonne, and he ſhal deuide the heritage among the brethren.

That is, he
findeh out ma-
ne means to
execute his
wrath.

Which is mo-
re comfortable
to the drye
grounde, Deu.
11. 14.

Chap. 8. 18.

Psal. 125. 10

The ſweete
wordes of co-
ſolation, & co-
me forth of
a godlie heart.
I ether than
the wicked
teache orners,
or els it is folie
to teache
them that are
malicioſus.

Chap. 14. 18.

Ebr. boweth vp
on him.

For he con-
meth him ſelf
and others.

With his
whole in-
deour ac Iacob
reth to bring
his wickednes
to paſſe.

That is, whē
it is toynd w
vertue oreſ
the ether that
y wicked are,
the more thei
are to be ab-
horred.

So that the-
re is nothing y
egat to be ac-
tribute to for-
tune for all
things are de-
termined in y
counſel of God
which ſhal
come to paſſe.

Chap. xvii. 2.
For whete as
were manie ſa-
cifices, there
were manie
portions giuen
to the people,
wherewith
thei ſeaſted.

Eccle. 10. 30.

That is, ſhal
be made gouer-
nour ouer the
children.

- 3 As is y^e fining pot for siluer, & the forna- ce for golde, so the Lord tryeth y^e hearts.
- 4 The wicked giueth hede to false lippes, & a lyer hearkeneth to the naughtie tongue.
- 5 *He that mocketh the poore, reprocheth him, that made him: and he that reioycest at destruction, shal not be vnpunished.
- 6 Childrens children are the crowne of y^e elders: and the glorie of the children are their fathers.

Chap. 14. 31.

*Zer. the lippe of excellencie.

c The reward harthe great for ce to gaine y^e heartes of men. d He that admonisheth the prince of his faute, maketh him his ene- mie.

e By the mes- senger is met such a meanes, as God vseth to punish the rebelles.

f Whereby he meaneth the wicked in his rage, who ha- the no feare of God.

Rom. 12. 17. 1. 1. best. 5. 1. 1. per. 3. 9. Isa. 5. 23. chap. 24. 24.

What anai- leth it the wic- ked to be ri- che, being he setteth not his minde to wis- dome? h So that he is more then a friend, euen a brother y^e hel- peth in time of aduersitie. i Read Chap. 6. 1 k Listeth vp hf- self aboue his degre.

Chap. 15. 2.

l That is, se- cretly & out of the bosome of the riche.

Eccle. 1. 14. & 3. 1.

m That is, wan- der to & fro & seke not after wisdom.

Chap. 10. 1.

- 7 *Hie talke becōmeth not a foole, muche lesse a lying talke a prince.
- 8 A rewarde is as a stone pleasant in the eyes of the that haue it: it prospereth, whe- ther soeuer it c^o turneth.
- 9 He that couereth a transgression, seketh loue: but he that repeateth a matter, sepa- rateth the d^o prince.
- 10 A reprofe entreth more into him that hathe vnderstanding, then an hundreth stripes into a foole.
- 11 A sedicious persone seketh onely euil, & a cruel c^o messenger shal be sent against him.
- 12 It is better for a mā to mete a beare robbed of her whelpes, then f^o a foole in his folie.
- 13 *He that rewardeth euil for good, euil shal not departe from his house.
- 14 The beginning of strife is as one that openeth the waters: therefore or the conten- tion be medled with, leaue of.
- 15 *He that iustificeth the wicked, and he y^e condemnerh the iust, euen thei bothe are abominacion to the Lord.
- 16 Wherefore is there a price in the hand of the foole to get wisdom, and he haibe none heart?
- 17 A friend loueth at all times: and h^o a bro- ther is borne for aduersitie.
- 18 A man destitute of vnderstanding i^o tou- cheth the hand, and becometh suretie for his neighbour.
- 19 He loueth trasgression, that loueth strife: and he that exaltech his k^o gate, seketh des- truction.
- 20 The frowarde heart findeth no good: and he that hathe a naughtie tongue, shal fall into euil.
- 21 He that begetteth a foole, getteth him self sorowe, and the father of a foole can haue no ioye.
- 22 *A ioyful heart causeth good health: but a forowful minde dryeth the bones.
- 23 A wicked man taketh a gift out of the bosome to wrest the waies of iudge- ment.
- 24 *Wisdom is in the face of him that hathe vnderstanding: but the eyes of a foole are in the m^o corners of the worlde.
- 25 A foolish sonne is a grief vnto his father, and a *heauines to her that bare him.

- 26 Surely it is not good to condemne the iuste, nor that the princes shulde smite su- cheⁿ for equitie.
- 27 He that hathe knowledge, spareth his wordes, and a man of vnderstanding is of an excellent spirit.
- 28 Euen a foole (when he holdeth his pea- ce) is counted wise, and he that stoppeth his lippes, prudent.

a For thele wel doing.

CHAP. XVIII.

- 1 FOR the desire thereof he wil^a separate him self to seke it, & occupie him self in all wisdom.
- 2 A foole hathe no delite in vnderstan- ding: but that his heart may be b^o discou- red.
- 3 When the wicked commeth, then com- meth c^o contempt, and with the vile man reproche.
- 4 The wordes of a mans mouth are like de- pe^d waters, & the well spring of wisdom is like a flowing ruer.
- 5 It is not good to e^o accept the persone of the wicked, to cause the righteous to fall in iudgement.
- 6 A foolles lippes come with strife, and his mouth calleth for stripes.
- 7 A foolles mouth is his owne destruction, and his lippes are a snare for his soule.
- 8 The wordes of a tale bearer are as flatte- rings, and thei go downe into f^o the bowels of the bellie.
- 9 He also that is slouthful in his worke, is euen the brother of him that is a great walter.
- 10 The Name of the Lord is a strong towre: the righteous runneth s^o vnto it, and is ex- alted.
- 11 *The riche mans riches are his strong citie: and as an hie wall in his imagina- tion.
- 12 *Before destruction the heart of a man is hautie, and before glorie goeth lowline- nes.
- 13 *He that answereth a matter before he heare it, it is folie and shame vnto him.
- 14 The spirit of a man wil susteine his in- firmite: but h^o a wounded spirit, who can beare it?
- 15 A wise heart getteth knowledge, and the care of the wise seketh learning.
- 16 A mans gift i^o enlargeth him, and lea- deth him before great men.
- 17 *He that is first in his owne cause, is iust: then cometh his neighbour, and maketh inquirie of him.
- 18 The lot i^o causeth contentions to cease, & m^o maketh a partition among the migh- tie.
- 19 A brother offended is harder to winne then a strong citie, & their contentions are like the n^o barre of a palace.
- 20 With the fruse of a mans mouthe shal

a He y^e loneth wisdom, wil separate him self from all impediments, and giue him self wholly to seke it.

b That is, that he may talke licenciously of what soeuer cometh to munde.

c Meaning, in- che one as cō- temneth all o- thers

d Which can neuer be dra- wne epite, but bring euer pro- fire.

e That is, to fauour him & support him.

f There are so- ne beleued & enter most de- pely.

g He sheweth what is the re- fuge of y^e god- lie against all troubles.

Chap. 10. 15. Chap. 16. 18. Eccle. 11. 8.

h The minde can wel beare the infirmite of the bodie, but when the spirite is woun- ded, it is a thing moste hard to susteine.

i Getteth him libertie to spea- ke, & fauour of them that are moste in esti- mation.

k He that spea- keth first, is best heard of y^e wicked iudge, but when his aduersarie in- quireth out y^e matter, it turn- neth to his shame.

l If a contro- uersie can not otherwise be decided, it is best to cast lot- tes: to knowe whose y^e thing shalbe.

m Appeaseth: their contro- uersie, & are so stout that can not other- wise be pac- sified.

n Which for y^e strenght the- reof wil not bowe nor yel- de.

ⁿ By the vsing of the tongue wel or euil, cometh the frute thereof ether good or bad
^p He that is reyned with a verruous woman in marriage, is blef. sed of γ Lord, as Chap 19, 14
^q That is, otte times suche are found & are more readie to do picafore thē he γ is more bouade by due tte

Chap. 28, 6.

Deu. 19 19. dan. 13, 60.

^a To haue co- for: of them

^b He that vspright in iudgemēt, findeth fauour of God

^e The fre vsē of things, are not to be permitted to him that can not vie them a- right
^d That is, to ouer it by charitie and to do therein as maie moſte ſerue to Gods glorie.

Chap 20, 2. Chap 17, 21. Chap 21, 9. ^e As raine γ droppeth and rotteeth the houſe
 Chap. 18, 22.

his beye be ſatisfied & with the increaſe of his lippes ſhal he be filled.
 21 Death and life are in the power of the tongue, and they that loue it, ſhal eat the frute thereof.
 22 He that findeth a γ wife, findeth a good thing, and receiueth fauour of the Lord.
 23 The poore ſpeaketh *wih* prayers: but the riche answereth roughly.
 24 A man that hathe friends, ought to ſhewe him ſelf friendly: for a friend is nerer γ then a brother.

CHAP. XIX.

Better* is γ poore that walketh in his vprightnes, then he that abuſeth his lippes, and is a foole.
 2 For without knowledge the minde is not good, and he that halteth with his ſete, ſinneth.
 3 The fooliſhnes of a man peruerteth his way, & his heart ſicateth againſt γ Lord.
 4 Riches gather manie friends: but the poore is ſeparated from his neighbour.
 5 *A falſe witnes ſhal not be vnpuniſhed: & he that ſpeaketh lies, ſhal not eſcape.
 6 Manie reuerence the face of the prince, & cuerie man is ſixend to him that giueth giftes.
 7 All γ brethren of the poore do hate him: how muche more wil his friends departe farre from him: though he be inſtant ^a with wordes, yet they wil not.
 8 He γ poſſeſſeth vnderſtanding, ^b loueth his owne ſoule, & kepeth wiſdome to finde goodnes.
 9 A falſe witnes ſhal not be vnpuniſhed: & he that ſpeaketh lyes, ſhal periſh.
 10 ^c Pleaſure is not comelic for a foole, muche leſſe for a ſeruāt to haue rule ouer princes.
 11 The diſcretion of a man differeth his angre: and his glorie is ^d to paſſe by an offence.
 12 *The Kings wrath is like the roaring of a lyon: but his fauour is like the dewe vpon the graſſe.
 13 *A fooliſh ſonne is the calamitie of his father, * and the contentions of a wife are like a continual ^e dropping.
 14 Houſe and riches are the inheritance of the fathers: but * a prudent wife cometh of the Lord.
 15 Slouthfulnes cauſeth to fall a ſlepe, and a diſcentful perſone ſhal be aſſamiſhed.
 16 He that kepeth the commandement, kepeth his owne ſoule: but he that deſpiſeth his waies, ſhal dye.
 17 He that hathe mercie vpon the poore, lendeth vnto the Lord: and the Lord wil recōpenſe him that which he hathe giuē.
 18 Chaſten thy ſonne while there is hope, and let not thy ſoule ſpare for his murmuring.

19 A man of muche angre ſhal ſuffer puniſhment: & though thou ^f deliuer him, yet wil *hu angre* come againe.
 20 Heare counſel, and receiue inſtruction, that thou maieſt be wiſe in thy latter end.
 21 Manie deuices are in a γ mans heart: but the counſel of the Lord ſhal ſtand.
 22 That that is to be deſired of a man, is his ^h goodnes, and a poore man is better then a lyer.
 23 The feare of the Lord leadeth to life: and he that is filled *therewith*, ſhal continue, & ſhal not be viſited with euil.
 24 * The ſlouthful hideth his hand in his boſome, and wil not put it to his mouth againe.
 25 * Smite a ſcorner, and ⁱ the fooliſh wil beware: and reprove the prudent, and he wil vnderſtand knowledge.
 26 He that deſtroyeth his father, or chaſereth away his mother, is a lewde and ſhameful childe.
 27 My ſonne, heare no more the inſtruciō, that cauſeth to erre from the wordes of knowledge.
 28 A wicked witnes mocketh at iudgemēt, and the mouth of the wicked ^k ſwalloeth vp iniquitie.
 29 But iudgemēt is prepared for the ſcorners, & ſtripes for the foolos.

CHAP. XX.

Wine ^a is a mocker & ſtrong drinke is raging: & whoſoeuer is de- ceued thereby, is not wiſe.
 2 * The feare of the King is like the ro- arig of a lyon: he that prouoketh him vnto angre, ^b ſinneth againſt his owne ſoule.
 3 ^c It is a mans honour to ceaſe from himſe: but euerie foole wil be meddling.
 4 The ſlouthful wil not plowe, becauſe of winter: therefore ſhal he begge in ſommer, but haue nothing.
 5 The counſel in the heart of ^e man is like depe waters: but a man that hathe vnder- ſtanding, wil drawe it out.
 6 Manie men wil boaſt, euerie one of his owne goodnes: but who can finde a faith- ful man?
 7 He that walketh in his integritie, is iuſte: & bleſſed ſhal his children be after him.
 8 A King that ſitteth in the throne of iud- gement, ^d chaſereth away all euil ^w his eyes.
 9 * Who can ſay, I haue made mine heart cleane, I am cleane from ſinne?
 10 Diuers ^g weightes, and diuers meaſures, bothe ^e theſe are euen abominacion vnto the Lord.
 11 A childe alſo is knowen by his doings, whether his worke be pure and right.
 12 The Lord hathe made bothe theſe, euen the eare to heare, and the eye to ſe.
 13 Loue not ſlepe, leſt thou come vnto po- uertie: open thine eyes, and thou ſhalt be

^f Though for a time he giue place to coun- ſel, yet ſome after wil he giue place to his raging af- fections
^g Mans deuice ſhal not haue ſucces, except God gouerne it, whoſe pur- poſe is vnan- geable
^h That is, that he be honeſt: for the poore man that is honeſt, is to be eſtēmed aboue γ riche which is not vertuous
 Chap 26, 11. Chap 21, 11.
ⁱ That is, the ſimple and ig- norant men learne, when they ſe the wic- ked puniſhed.

^k Taketh a pleaſure and delite therein, as gluttons & drunkardes in delicate meats and drincks.

^a By wine he- re is meant him that is giuen to wine, and ſo by ſtrong drin- ke
 Chap. 19, 10.

^b Putteth his life in danger.

^c It is hard to finde out: for it is as depe waters, who- ſe bottome can not be found: yet the wiſe mā wil knowe a man ether by his wordes or maners.

^d Where righ- teous iudge- ment is execu- ted, there ſinne ceareth and vice dare not appeare
 1 King 8, 46
 2 chro 6, 36.
 eccleſ. 7, 21.
 1 iohm. 1, 8.
^g Ebr ſone and ſone, ephab & ephab
 e Read Chap. 16, 11.

satisfied with bread.

14 It is naught, it is naught, saith the byer: but when he is gone a parte, he boasteth.

15 There is golde, and a multitude of precious stones: but the lippes of knowledge are a precious iewel.

Chap. 27. 12. f Teache him wit, that he can nor him self rashly into danger.

Chap. 11. 13. Exod 21. 17.

Leuit 20. 9. mat 11. 24.

Deut. 32. 31. chap 17. 13.

Eccl. 24. 29. rom 12. 17.

1 i iess. 5. 15. 2 pet. 3. 9.

Chap. 11. 1. & uers. 10.

Leuit. 10. 23. g That is, to applie it, or take it to his owne vse.

which was appointed to Gods, and the inquire how they may be exempted fro the faute

h Which was a kinde of punishment thins

1 The worde of God giueth life vnto man, and causeth

2 vnto se & trye the secrets of our darke hearts. Ebr 4. 12.

Chap 29. 14. k Sharpe punishment, y perceith euen the inward partes, is profitable for the wicked, to bring them to amendement

Chap XXI. a Thogh Kings seme to haue all things at commandement, yet are they not able to bring their owne purposes to passe

1 otherwise the God hath appointed: much lesse are the in ferious able.

Chap 16. 2. Much 6. 8.

Or, plowing. b That as, eie

1 thing where by he is guided, or which he bringeth forth as the frute of his worke

2 c He that goeth rashly about his busines and without counsel

Chap. 13. 11.

16 * Take his garment, that is suretie for a stranger, and a pledge of him for the stranger.

17 The bread of deceit is swete to a man: but afterwarde his mouth shalbe filled with gfauel.

18 Establish the thoughts by counsel: and by counsel make warre.

19 He that goeth about as a sclanderer, discouereth secrets: therefore medle not with him that flattereth with his lippes.

20 * He that curseth his father or his mother, his light shalbe put out in obscure darkenes.

21 An heritage is hastily gotten at the beginning, but the end thereof shal not be blessed.

22 Say not thou, * I wil recompense euil: but waite vpon the Lord, and he shal saue thee.

23 * Diuers weightes are an abomination vnto the Lord, and disceitful balances are not good.

24 * The steppes of man are ruled by the Lord: how can a man then vnderstand his owne way?

25 It is a destruction for a man to deuoure that which is sanctified, and after the vowes to inquire.

26 A wise King scattereth the wicked, and causeth the whele to turne ouer them.

27 The light of the Lord is the breath of man, and sercheth all the bowels of the bellie.

28 * Mercie and trueth preserue the King: for his throne shalbe established with mercie.

29 The beautie of yong men is their strength, and the glorie of the aged is the graye head.

30 The blewenes of the wounde serueth to purge the euil, and the stripes within the bowels of the bellie.

CHAP. XXI.

1 The Kings heart is in the hand of the Lord, as the riuers of waters: he turneth it whether soeuer it pleaseth him.

2 Euerie way of a man is right in his owne eyes: but the Lord pondereth the hearts.

3 * To do iustice and iudgement is more acceptable to the Lord, then sacrifice.

4 A hautie loke, and a proude heart, which is the light of the wicked, is sinne.

5 The thoughts of the diligent do surely bring abundance: but whose soeuer is hastie, cometh surely to pouertie.

6 * The gathering of treasures by a disceitful tongue is vanitie: called to and fro of

them that seke death.

7 The robbery of the wicked shal destroy them: for they haue refused to execute iudgement.

8 The way of some is peruered and strange: but of the pure man, his worke is right.

9 * It is better to dwell in a corner of thy house toppe, then with a contentious woman in a wide house.

10 The soule of the wicked wisheth euil: and his neighbour hath no fauour in his eyes.

11 When the scorner is punished, the foolish is wise: and when one instructeth the wife, he wil receiue knowledge.

12 The righteous teacheth the house of the wicked: but God ouerthroweth the wicked for their euil.

13 He that stoppeth his eare at the crying of the poore, he shal also crye and not be heard.

14 As gift in secret pacifieth angre, and a gift in the bosome great wrath.

15 It is ioye to the iust to do iudgement: but destruction shalbe to the workers of iniquitie.

16 A man that wandereth out of the way of wisdom, shal remaine in the congregacion of the dead.

17 He that loueth pastime, shalbe a poore man: & he that loueth wine & oyle, shal not be riche.

18 The wicked shalbe a ransome for the iust, and the trasgressour for the righteous.

19 * It is better to dwell in the wildernes, then with a contentious & angrie woman.

20 In thy house of the wise is a pleasant treatise and oyle: but a foolish man deuouereth it.

21 He that followeth after righteousnes & mercie, shal finde life, righteousnes, and glorie.

22 A wise man goeth vp into the citie of the mightie, and casteth downe thy strength of the confidence thereof.

23 He that kepeth his mouth and his tongue, kepeth his soule from afflictions.

24 Proude, hautie & scornful is his name that worketh in his arrogancie wrath.

25 The desire of the slouthful slaicth him: for his hands refuse to worke.

26 He counteth greedely, but the righteous giueth, and spareth not.

27 The sacrifice of the wicked is an abominacion: how muche more when he bringeth it with a wicked minde.

28 * A false witnes shal perish: but he that heareth, speaketh continually.

29 A wicked man hardeneth his face: but the iuste, he wil direct his way.

30 There is no wisdom, neither vnderstanding, nor counfel against the Lord.

31 The horse is prepared against the daie

d He meaneth this chiefly of iudges and princes which leaue that vocacion where vnto God hath called them, & poule their subiects to mainteine their lustes.

Chap 19. 13. & 25. 24. Or, is a great familie

e Read Chap. 19. 25.

f Thogh the godlie admonish the boche by wordes & example of liues, yet the wicked wil not amend, til God destroye them.

g To do a pleasure to the angrie man pacifieth him.

h God that can se that to fall on their owne heads, & they stande againt the iust, by deliuering the iuste and putting the wicked in their places

Eccl. 25. 23. i Meaning, abundance of all things.

k Wisdom ouercometh strength & confidence in worldly things.

l He thinketh to lize: by wish ing and desiring all things, but wil take no paine to get oght

Chap 15. 8. isa. 1. 13. eccles. 34. 21. Chap. 19. 5.

m He maie boldly testifie the trueth that he hath heard.

of battel. but saluacion *is* of the Lord.

CHAP. XXII.

Eccles 7.9.
a Which cometh by well doing

Chap 29.13
b Euen richer, and more needy the one of the other

Chap 27.12.
c That is, the punishment, which is prepared for the wicked & such to God for sinfull

d Bring him vp vniuersally, and he shall continue.

e His authority, whereby he can oppresse one, in that he taken from him

Eccles 31.28.
f He that is merciful, and liberal.

g ric sheweth that princes should visit their faint harted, whose countenance is good, and their talen wise and goodly. h Favour the lone knowledge

i He cerideth that he must vaunc excules, because they wolde not do neer chertie k So God punisheth one sinne by another, when he suffreth the wicked to fall into the acquaintance of an harlot l He is naturally gawney vncle

m He sheweth what the end of wisdom is so wit, to direct vs to the Lord n That is, sundre times.

28. is the ga -
Chap 23.33.
o Haue not to do with him that is not able to rule his affections for he wolde hurt thee by his euil conversation

1 **A***good name is to be chof'n aboue great riches, and a louing fauour is aboue siluer and aboue golde.

2 *The riche and poore^b mete together: the Lord *is* the maker of them all.

3 *A prudent man seecheth the plague, and hideth him self: but the foolish go on it, and are punished.

4 The reward of humilite, & the feare of God *is* riches, and glorie, and life.

5 Thotnes and snares are in the way of the frowarde . but he that regardeth his soule, wil depaite farre from them.

6 Teache a childe^d in the trade of his way, and when he is olde, he shal not depaite from it.

7 The riche ruleth *y* poore, and *y* borrower *is* seruant to the man that lendeth.

8 He that soweth iniquitie, shal reape affliction, & the rodde of his angre shal faile.

9 *He that hathe a good^e eye, he shal be blef- sed: for he giueth of his bread vnto *y* poore.

10 Cast out the scorner, and strife shal go out: so contention and reproche shal cease.

11 He that loueth purenes of heart for the grace of his lips, the King shal be his friend.

12 The eyes of the Lord^h preferue knowledge: but he ouerthroweth the wordes of the transgressour.

13 The blouthful man saith, A lyon *is* without, I shal be slain: in the strete.

14 The mouth of strange womēⁱ *is* as a deep pit: he with whome *y* Lord *is* angrie, shal fall therein.

15 Foolishnes is bounde^j in the heart of a childe: but the rodde of correccion shal driue it away from him.

16 He that oppresseth the poore to increase him self, & giueth vnto the riche, shal surely come to poaertie.

17 ¶ Incline thine eare, & heare *y* wordes of the wife, and applis thine heart vnto my knowledge.

18 For *it* shal be pleasant, if thou kepe them in thy bellie, & if they be directed together in thy lippes.

19 That thy confidēce may be in *y* Lord, I haue shewed thee this day: thou therefore take heed.

20 Haue not I writē vnto theeⁿ thre times in counsels and knowledge,

21 That I might shewe thee the assurāce of the wordes of trueth to answer the wordes of trueth to them that fend to thee^o

22 Robbe not *y* poore, because he is poore, nether oppresse *y* afflicted^p in iudgemēt.

23 For the Lord^q wil defende their cause, & spoile the soule of those that spoile them.

24 Make^r no friendship with an angrie mā, nether go with the furious man,

25 Left thou learne his wayes, and receiue

destruction to thy soule.

26 Be not thou of them that^r touche *y* had, nor among the that are suite for debts.

27 If thou hast nothing to paye, why *confessest* thou *y* he shuld take thy bed frō vnder thee^s

28 Thou shalt not^t remoue the ancient boundes which thy fathers haue made.

29 Thou seeest that a diligent mā^u in his business standeth before Kings, and standeth not before the base sorte.

CHAP. XXIII.

1 **W**hen thou sittest to eat with a ruler, consider diligently what *is* before thee,

2 And put the knife to thy throte, if thou be a mangiuen to the appetite.

3 Be not desirous of his deintie meats: for it *is* a discernable meat.

4 T^u auail not to muche to be riche: but cease from thy^v wisdome.

5 Wilt thou cast thine eyes vpon it, which *is* nothing^w for riches: take her to her wings, as an eagle, and flieth into the heauen.

6 Eat *y* not the bread of him that hathe an euil eye, nether desire his deintie meats.

7 For as though he thought it in his heart, so wil he say vnto thee, Eat and drinke: but his heart *is* not with thee.

8 Thou shalt vomit thy^x morsels that thou hast eaten, and thou shalt lose thy sweete speakes.

9 Speake not in the eeres of a fool: for he wil despise the wisdome of thy wordes.

10 *Remoue not the ancient boundes, and entre not into the fields of the fatherles.

11 For he that redemeth the, *is* mightie: he wil^y defende their cause against thee.

12 Applie thine heart to instruction, & thine eares to the wordes of knowledge.

13 *Withholde not correction frō the childe: if thou smite him with the rod, he shal not dye.

14 Thou shalt smite him with the rodde, and shalt deliuer his soule from hel.

15 My sonne, if thine heart be wise, mine heart shal reioyce and I also.

16 And my reins shal reioyce, when thy lippes speake righteous things.

17 *Let not thine heart be enuious against sinners. but let *it* be in the feare of the Lord continually.

18 For surely there *is* an end, and thy hope shal not be cut of.

19 O thou my sonne, heare, and be wise, & guide thine heart in the^z way.

20 Kepe not companie with^{aa} dronkards, nor with^{bb} gluttons.

21 For *y* drokard & *y* glutton shalbe poore, & the sleper shalbe clothed with ragges.

22 Obey thy father that hathe begorē thee, & despise not thy mother when she *is* olde.

23 Bye^{cc} the trueth, but sel it not. likewise wil dome, and instruction, and vnderstanding.

p Which is a lye for the sinners danger for others as Chap 6.1

Deut 27.17. chap 23.10.

a Eat with soberitie b Bredel thine appetite, as it were by force and violence c Frost times the rich, when they bid their inferiours to their tables, it is not for the loue thereof are they, but for their owne secret purposes d Bestow not the giftes that God hath giuen thee, to get worldly riches

e That is, conuoluous, as contrary a good eye, take for liberal, as Chap 22.9 f He wil not cease, till he haue done thee some harme, & his flatering wordes shal come to no end

g That is, from instruction

Chap 13.24. & 19.18. eccl. 30.5.

Psal 37.38. chap 24.10

h The prosperitie of *y* wicked shal not continue i In the obseruation of Gods commandements

k Spare no ede for a uice

24 The father of the righteous shall greatly reioyce, & he that begetteth a wife childe, shall haue ioye of him.

25 Thy father and thy mother shall be glad, and she that bare thee, shall reioyce.

26 My sonne, giue me thine heart, and let thine eyes debase in my wayes.

27 For a whore is as a deepe ditch, & a strange woman as a narrow pit.

28 Also she lieth in wait as for a pray, and she increaseth the transgressors among men.

29 To whome is woe to whome is sorrow to whome is strife to whome is murmuring to whome are woundes without cause, & to whome is the rednes of the eyes.

30 Euen to them that tarie long at the wine, to them that go, and seke mixt wine.

31 Loke not thou vpon the wine, when it is red, & when it sheweth his colour in the cuppe, or goeth downe pleasantly.

32 In the end thereof it wil bite like a serpent, and hurt like a cockatrice.

33 Thine eyes shall loke vpon strange womē, and thine heart shall speake lewde things.

34 And thou shalt be as one that slepeth in the middes of the sea, and as he that slepeth in the top of the mast.

35 They haue striken me, shalt thou say, but I was not sicke: they haue beaten me, but I knewe not, when I awoke: therefore wil I seke it yet stil.

CHAP. XXIIII.

1 Be not thou enuious against euil men, nether desire to be with them.

2 For their heart imagineth destruction, and their lippes speake mischief.

3 Through wisdom is an house buylded, and with vnderstanding it is established.

4 And by knowledge shall the chambers be filled with all precious, & pleasant riches.

5 A wise man is strong: for a man of vnderstanding encreaseth his strength.

6 For with counsel thou shalt enterprise thy warre, and in the multitude of them that can giue counsel, is health.

7 Wisdom is hid to a foole: therefore he can not open his mouth in the gate.

8 He that imagineth to do euil, men shall call him an autor of wickednes.

9 The wicked thought of a foole is sinne, and the scorner is an abominacion vnto men.

10 If thou be faint in the day of aduersitie, thy strength is smal.

11 Deliuere them that are drawn to death: and wilt thou not preferue them that are led to be slaine?

12 If thou say, Beholde, we knewe not of it: he that pōdereth the hearts, doeth not he vnderstand it? and he that kepeth thy soule, knoweth he it not? wil not he also recompense euery man according to his workes?

13 My sonne, eat of the honie, for it is good, and the honie combe, for it is swete vnto thy mouth.

14 So shall the knowledge of wisdom be vnto thy soule, if thou finde it, and there shall be an end, and thine hope shall not be cut of.

15 Lay no waite, o wicked man, against the house of the righteous, and spoyle not his resting place.

16 For a iuste man falleth feuen times, & riseth againe: but the wicked fall into mischief.

17 Be thou not glad when thine enemy falleth, and let not thine heart reioyce when he stumbleth,

18 Lest the Lord see it, and it displease him, and he turne his wrath from him.

19 Fearing not thy self because of the malicious, nether be enuious at the wicked.

20 For there shall be none end of plagues to the euil man: the light of the wicked shall be put out.

21 My sonne, feare the Lord, and the King, & meddle not with them that are sedicious.

22 For their destruction shall rise suddenly, & who knoweth the ruine of them? bothe

23 ALSO THESE THINGS PERTAIN TO THE WISE, It is not good to haue respect of any person in iudgement.

24 He that saith to the wicked, Thou art righteous, him shall the people curse, and the multitude shall abhorre him.

25 But to them that rebuke him, shall be pleasure, and vpon them shall come the blessing of goodness.

26 They shall kisse the lippes of him that answereth vp right wordes.

27 Prepare thy worke without, and make ready thy things in the field, and after, buylde thine house.

28 Be not a witnes against thy neighbour without cause: for wilt thou deceiue with thy lippes?

29 Say not, I wil do to him, as he hath done to me, I wil recompense euery man according to his worke.

30 I passed by the field of the slothful, & by the vineyarde of the man destitute of vnderstanding.

31 And lo, it was all growen ouer with thornes, & nettles had couered the face thereof, and the stone wall thereof was broken downe.

32 Then I behelde, and I considered it well: I looked vpon it, and receiued instruction.

33 Yet a little slepe, a little slumber, a little folding of the hands to slepe.

34 So thy pouertie cometh as one that reuaueth by the way, and thy necessitie like an armed man.

1 Giue thy self wholly to wisdom Chap. 22, 14.

Chap. 7, 1. m She seduceeth manie, & caugeth them so offend God

n Which by art make wine stronger, and more pleasant.

o That is, dronkennes shall bring thee to whoredome

p In such great danger shalt thou be q Thogh dronkennes make them more insensible then beasts, yet can they not reframe Psal. 37, 1. Chap. 23, 17.

Chap. 20, 18.

a In the place where wisdom shal be shewed.

b Man hath no cryal of his strength till he be in troubles. c None can be excused, if he helpe not the innocēt whē he is in dāger.

d As honie is swete & pleasant to the taste, so wisdom is to the soule.

e Or, forward.

f He is subiect to many perils but God deliuereth him

g To be avenge on thee. Psal. 37, 1. Chap. 23, 17.

h Chap. 13, 9.

i Meaning, either of the wicked, and sedicious, as vers. 19, and 21, or of them that feare not God nor obey their King

k Ebr. as knowe the face Chap. 17, 18. Isha 5, 23

l Be sure of thy meanes how to compass it before thou take any enterprise in hand.

m Chap. 20, 22.

n He sheweth what is the nature of the wicked, to reuenge wrong for wrong.

o That I might learne by another mans fault I Read Chap. 6, 10.

CHAP. XXV.

THESE ARE ALSO PARABLES OF SALOMON, WHICH THE MEN OF HEZEKIAH KING OF IUDAH COPIED OUT.

Whome Hezekiah appointed for this purpose

That is gathered out of divers books of Solomon

God doth not reuile his cause or his iudgement is to man

Because the King useth by the reuelled word of God

For cause of his doings must appeare, & therefore he must vnder diligence

In trying out of causes He sheweth

It is hard for man to attaine to the secret doings of the King

When he is vpright, & doeth his duty

When vice is removed from a King, he is a meete vessel for the Lords use

It is not ynough that he be pure himself, but he put away others that be corrupted.

Luk 14. 10. Left where as thou thyself by this means haue an end of thy matter, it put thee to further trouble

In the time of great calamities men desire to be

Which haue an outward appearance, and are nothing within

By not making occasion to trouble him further.

That is, the heart is but so angry, as Chap 15. 1

Which moderately the pleasures of this world

Which melte it, and consume it

Rom 12. 19 Thou shalt as it were by force ouercome him

So muche that his owne conscience shall knowe

ledge thy benediction, and his heart shall be satisfied

THE glorie of God is to conceale a thing secret: but the Kings honour is to sear che out a thing.

The heaucns in height, and the earth in depenes, and the Kings heart can no man sear che out.

Take the dross from the siluer, and there shall procede a vessel for the fines.

Take away the wicked from the King, and his throne shall be established in righteousness.

Stand not thy self before the King, and boast not in the place of great men.

For it is better, that it be said vnto thee, Come vp hither, than thou be put lower in the presence of the prince whome thine eyes haue sene.

Go not forth hastily to strife, lest thou knowe not what to do in the end thereof, when thy neighbour hath put thee to shame.

Rebate thy matter with thy neighbour, & discouer not the secret to another,

Lest he that heareth it, put thee to shame, and thine infamie do not cease.

A worde spokē in his place, is like appels of golde with pictures of siluer.

He that reproveth the wise, and the obedient: are, as a golden eating and an ornament of Anglice

As the colde of the snow in the time of hard frost, is a further iudgement to them that find him: for he refresheth the soule of his masters.

A man that boasteth of his liberalitie, is like cloudes and wind without raine.

A prince is pacified by staying of anger, and a soft tongue breaketh iron bones.

If thou haue founde honie, eat that is sufficient for thee, lest thou be ouerfull, and vomit it.

Withdraw thy foot from thy neighbours house, lest he be weary of thee, and hate thee.

A man that beareth false witness against his neighbour, is like an hammer & a sword, and a sharpe arrowe.

Confidence in an vnfaithful man in time of trouble is like a broken tolic and a sliding fote.

He that taketh away the garment in colde season, is like wine gathered vpon nettles, or like him that singeth songs to an heauie heart.

If he that hateth thee be hungry, giue him bread to eat, and if he be thiristie, giue him water to drinke.

For thou shalt lay peales vpon his head, and the Lord shall recompense thee.

As the Northwind driueth away the raine, so doeth an angrie countenance the scolding tongue.

It is better to dwell in a corner of the house toppe, than with a contentious woman in a wide house.

As are the colde waters to a wearie soule, so is good newes from a farre countrey.

A righteous man falling downe before the wicked, is like a troubled well, and a corrupt spring.

It is not good to eat muche honie. so to search their owne glorie is not glorie.

A man that refraineth not his appetite, is like a citie which is broken downe, and without walles.

As the snow in the sommer, and as the raine in the haruest are not mete, so is honour vnseemly for a foole.

As the sparrow by flying, and the swalowe by flying escape, so the curse that is causeles, shall not come.

Vnto the horse belongeth a whip, to the asse a bridle, and a rodde to the foolles backe.

Answer not a foole according to his foolishnes, lest thou also be like him.

Answer a foole according to his foolishnes, lest he be wise in his owne conceite.

He that sendeth a message by the hand of a foole, is as he that cutteth off the fete, and drinketh iniquitie.

As they that lift vp the legges of the lame, so is a parable in a foolles mouth.

As the closing vp of a precious stone in an heape of stones, so is he that giueth glorie to a foole.

A thorne standing vp in the hand of a drunkard, so is a parable in the mouth of foolles.

The excellent that formed all things, bothe rewardeth the foole and rewardeth the transgressors.

As a dogge turneth againe to his owne vomite, so a foole turneth to his foolishnes.

Seekest thou a man wise in his owne conceite, more hope is of a foole then of him.

The slouthful man saith, A lyon is in the waye: a lyon is in the skretes.

As the dore turneth vpon his hinges, so doth the slouthful man vpon his bed.

The slouthful hideth his hand in his bosome, and it grieueth him to put it agayne to his mouth.

The sluggard is wise in his owne conceit, than seven men that can rendre a reason.

He that passeth by and medleth with the strife that belongeth not vnto him, is as a dogge that taketh a dogge by the eares.

Chap. 31. 8.

Eccle. 3. 21.

And so is in extreme danger.

CHAP. XXVI.

Consent not vnto him in his doings, reprove him as the matter requireth

To wit, of the messenger, whome he sendeth. That is, receiveth damage thereby.

Whereby he bothe hurteth him selfe and others

Meaning, God

1. Pet. 2. 22.

For the foole will rather be counseled than he also the foole sinneth of ignorance and the other of malice

Read Chap. 22. 13

Chap. 19. 24.

18 As he that faineth him self mad, casteth
 fyre brandes, arrowes and mortal things,
 19 So *dealeth* the deceitful man with his
 friend and faith, Am not I in sporte?
 20 Without wood the fyre is quenched, &
 without a tale bearer strife ceaseth.
 21 *As the cole *maketh* burning coles, and
 wood a fyre, so the contentious man *apt*
 to kindle strife.
 22 *The wordes of a tale bearer *are* as flat-
 terings, and they go downe into the bow-
 els of the bellie.
 23 As siluer drosse ouerlayed vpon a pot-
 shard, so *are* burning lippes, and an euil
 heart.
 24 He that hateth, wil counterfait with his
 lippes, but in his heart he layeth vp de-
 ceit.
 25 Thogh he speake fauorably, beleue him
 not: for *there are* seven abominacions in
 his heart.
 26 Harred may be couered by deceit: but
 the malice thereof shalbe discouered in
 the Congregation.
 27 *He that diggeth a pit, shal fall therein,
 and he that rolleth a stone, shal retur-
 ne vnto him.
 28 A false tongue hateth the afflicted, and a
 flattering mouth causeth ruine.

CHAP. XXVII.

BOast not thy self of to morowe: for
 thou knowest not what a day may
 bring forthe.
 2 Let another man praise thee, and not thi-
 ne owne mouth: a stranger, and not thine
 owne lips.
 3 *A stone is heauie, and the sand weightie:
 but a foolies wrath is heauier then them
 bothe.
 4 Anger is cruel, and wrath is raging: but
 who can stand before enuie?
 5 Open rebuke is better then secret loue.
 6 The woundes of a louer are faithful, and
 the kisses of an enemy are pleasant.
 7 The persone that is full, despiseth an ho-
 nie combe: but vnto the hungry soule
 euerie bitter thing is swete.
 8 As a bird that wandereth from her nest,
 so is a man that wandereth from his owne
 place.
 9 As ointement and perfume reioyce the
 heart, so doeth the sweetenes of a mans frie-
 nd by heartie counsell.
 10 Thine owne friend and thy fathers frie-
 nd forsake thou not: neither entre into thy bro-
 thers house in the day of thy calamitie:
 for better is a neighbour that is nere, then a
 brother farre of.
 11 My sonne, be wise, & reioyce mine heart,
 that I may answer him that reprocheth
 me.
 12 A prudent man seeth the plague, and
 hideth himself: but the foolish go on stil,

and are punished.
 13 *Take his garment that is suretie for a
 stranger, & a pledge of him for the stra-
 nger.
 14 He that praiseth his friend with a low-
 de voyce, rising early in the morning, it
 shalbe counted to him as a curse.
 15 *A cotinual dropping in the day of rai-
 ne, and a contentious woman are a like.
 16 He that hideth her, hideth the wunde, &
 she is as the oyle in his right hand, that wit-
 reth it self.
 17 Yron sharpeneth yron, so doeth a man
 sharpen the face of his friend.
 18 He that kepeth the figge tre, shal eat the
 frute thereof: so he that waiteth vpon his
 master, shal come to honour.
 19 As a water face answereth to face, so the
 heart of man to man.
 20 The graue and destruction can neuer be
 fulfilled, so the eyes of man can neuer be satif-
 fied.
 21 *As is the fining pot for siluer & the for-
 nace for golde, so is euerie man according
 to his dignitie.
 22 Thogh thou shuldest braye a foole in a
 mortar among wheat brayed with a pes-
 tel, yet wil not his foolishnes departe
 from him.
 23 Be diligent to knowe the state of thy floe-
 ke, and take hede to the heards.
 24 For riches remaine not alwaye, nor
 the crowne from generation to genera-
 tion.
 25 The heye discouereth it self, and the
 grasse appeareth, and the herbes of the
 mountaines are gathered.
 26 The lambs are for thy clothing, and
 the goats are the price of the field.
 27 And let the milke of the goats be suffi-
 cient for thy foode, for the foode of thy
 familie, and for the sustinance of thy mai-
 des.

CHAP. XXVIII.

THE wicked flee when none pursu-
 eth: but the righteous are bolde as a
 lyon.
 2 For the transgression of the land there
 are manie princes thereof: but by a man
 of vnderstanding and knowledge a real-
 me likewise endureth long.
 3 A poore man, if he oppresse the poore,
 is like a raging raine, that leaueth no fo-
 ode.
 4 They that forsake the Law, praise the
 wicked: but they that kepe the Law, set the
 selues against them.
 5 Wicked men vnderstand not iudgements:
 but they that seke the Lord, vnderstand all
 things.
 6 *Better is the poore that walketh in his
 vprightnes, then he that peruerteth his
 waies, thogh he be riche.

1 Which dif-
fembles him
self to be what
he is not.

Eccles. 38, 12.

Chap. 18, 8.

They wil so-
ne breake out
and vtter the
selues.

1 Meaning ma-
rie he vseth
nober certene
for the vincer-
taine.

In the assem-
blie of the
godlie.
Eccles. 10, 2.
Eccl. 27, 30.

Delaye not
the time, but
take occasion
when it is of-
fered.

Eccles. 22, 18.

For the en-
uious are ob-
sinate and ca-
not be recon-
ciled.

They are
flattering, and
feme friendful.
Eccl. 6, 6.

1 In not
so an a wor-
delic helpe in
the day of thy
trouble.

Read Chap. 23.

Hastely and
without cause.

Chap. 19, 20
& 21, 2.

One haste
man prouoketh
another to an-
gry.

There is no
difference be-
tweene man &
man by nature,
but onely the
grace of God
maketh the
difference.

Eccles. 24, 9.

Chap. 17, 3.

1 That is, he is
either knowen
to be ambitious
and glorious,
or humble and
modest.

This decla-
reth the great
goodnes of
God towardes
man, & the dili-
gence that he
requireth of
him for pre-
seruation of
his giftes.

The state of
the commune
weale is often
times changed.

Chap. 19, 20

Whose praier God hateth. Prouerbes. The want of the word ^{127/1224}

- 7 He that kepeth the law, is a childe of vnderstanding, but he that fedeth the gluttons, shameth his father.
- 8 He that increaseth his riches by vsurie and interest, gathereth them for him that wil be merciful vnto the poore.
- 9 He that turneth away his eare from hearing the Law, euen his praier shal be abominable.
- 10 He that causeth the righteous to go astray by an euil way, shal fall into his owne pit, and the vpright shal inherit good things.
- 11 The riche man is wise in his owne conceit: but the poore that hath vnderstanding, can trye him.
- 12 * When righteous man reioyce, there is great glorie: but when the wicked come vp, the man is tryed.
- 13 He that hideth his sinnes, shal not prosper: but he that confesseth, and forsaketh them, shal haue mercie.
- 14 Blessed is the man that feareth alwaye: but he that hardeneth his heart, shal fall into euil.
- 15 As a roaring lyon, and an hungrie beate, so is a wicked ruler ouer the poore people.
- 16 A prince destitute of vnderstanding, is also a great oppressour: but he that hateth couetousnes, shal prolong his daies.
- 17 A man that doeth violence against the blood of a persone, shal flie vnto the graue, and ther shal not stay him.
- 18 He that walketh vprightly, shal be saued: but he that is froward in his waies, shal once fall.
- 19 * He that tilleth his land, shal be satisfied with bread: but he y followeth the ydle, shal be filled with pouertie.
- 20 A faithful man shal abounde in blessings, & he that maketh haste to be riche, shal not be innocent.
- 21 To haue respect of persones is not good: for that man wil transgresse for a piece of bread.
- 22 A man with a wicked eye hasteth to riches, and knoweth not, that pouertie shal come vpon him.
- 23 He that rebuketh a man, shal finde more fauour at the length, then he that flattereth with his tongue.
- 24 He that robbeth his father and mother, & saith, it is no transgression, is the companion of a man that destroyeth.
- 25 He that is of a proude heart, stirreth vp strife: but he that trusteth in the Lord, shal be safe.
- 26 He that trusteth in his owne heart, is a foole: but he that walketh in wisdom, shal be deliuered.
- He that giueth vnto the poore, shal not
- lacke: but he that hideth his eyes, shal haue many curses.
- 28 * When the wicked rise vp, men hide themselves: but when they perish, the righteous increase.

CHAP. XXX.

1 A Man that hardeneth his necke, when he is rebuked, shal suddenly be destroyed and can not be cured.

2 * When the righteous are in autoritie, the people reioyce: but when the wicked beareth rule, the people sigh.

3 A man that loueth wisdom, reioyceth his father: * but he that fedeth harlots, wasteth his substance.

4 A King by iudgement maintaineth the country: but a man receiving giftes, destroyeth it.

5 A man y flattereth his neighbour, & spreadeth a net for his steppes.

6 In the transgression of an euil man is his snare: but the righteous doeth sing and reioyce.

7 The righteous knoweth the cause of the poore: but the wicked regardeth not knowledge.

8 Scornful men bring a citie into a snare: but wise man turne away wrath.

9 If a wise man contend with a foolish man, whether he be angrie or laugh, there is no rest.

10 Bloodie men hate him that is vpright: but the iuste haue care of his soule.

11 A foole powreth out all his minde: but a wise man kepeth it in til afterwarde.

12 Of a prince that hearkeneth to lyes, all his seruants are wicked.

13 * The poore and the vsurer mete together, and the Lord lightneth bothe their eyes.

14 * A King that iudgeth the poore in truth, his throne shal be established for euer.

15 The rodde and correction giue wisdom: but a childe set at libertie, maketh his mother ashamed.

16 When the wicked are increased, transgression increaseth: but the righteous shal see then fall.

17 Correct thy sonne and he wil giue thee rest, and wil giue pleasures to thy soule.

18 Where there is no vision, the people decay: but he that kepeth the Law, is blessed.

19 A seruant wil not be chastised with wordes: thogh he vnderstand, yet he wil not answer.

20 Seekest thou a man hastie in his matters, there is more hope of a foole, then of him.

21 He that delicately bringeth vp his seruant

e Fer God wil take iwaite the wicked vsurer, & giue his goods to him that shal bestowe them well
d Becau' e it is not of faith, w^h is grounded of Gods word, or Law, w^h the wicked contemne.

e And iudge y he is not wise.
Chap 29.2.

f He is knowe by his doings to be wicked.

g Which hardeneth h^e of God and is afraid to offend him

h For he can neuer be satisfied, but euer oppresseth and spoileth.

i None shalbe able to deliuer him

Chap 12.11. eccl. 20.30.

Chap 33.11. & 20.21.

k He wil be abused for nothing
l Meaning him that is couetous.

m shal haue all things in abundance.

Chap 28.12. & 28
Or, are increased.

Luk 15.28.

a H^e y flattereth eare to y flatterer, is in danger as y bird is beset for. y fowler. b^e H^e is euer ready to fall into y snare y he liyeth for otheer.

c He can beare no admonition, in what sorte soeuer it is spoken.

Chap. 22.2.

Chap. 20. 28.

d Where there are not faithful ministers of the worde of God
e He y is of a feruour & rebellious nature.
Or, regard.

from youth, at length he wil be euen as his sonne.

Chap 15. 18. 22 * An angrie man stirreth vp strife, and a furious man abundeth in transgression.

106. 21, 29. 23 * The pride of a man shal bring him lowe: but the humble in spirit shal enioye glorie.

24 He that is partener with a thief, hateth his owne soule: he heareth cursing, and declareth it not.

f He feareth man more the God falleth into a snare & is destroyed

25 The feare of man bringeth a snare: but he that trusteth in y Lord, shalbe exalted.

g He needeth not to flatter y ruler for what God hathe appointed, that shal come to him.

26 Manie do seke the face of the ruler: but euerie mas s iudgement commeth from the Lord.

27 A wicked man is abominaciō to the iust, and he that is vpright in his way, s abominacion to the wicked.

CHAP. XXX.

2 To humble our selues in consideration of Gods workes. 3 The worde of God is perfite. 11 Of the wicked & hypocrites 15 Of things that are neuer faciate 18 Of others that are wonderful.

a Who was an excellent man in verue and knowledge in the time of Salomon

THE WORDES OF AGUR THE SONNE OF IAHEU.

The prophetic which the ma spake vnto Iahiel, euen to Ethiel, and Vcall

b Which were Agurs schollers, or friends. c Herein he declereth, his great humilitie who wolde not attribute anie wisdom to hi self, but all vnto God. d Meaning, to knowe the secretes of God, as though he wolde saye. Nunc.

1 Surely I am more foolish than anie man, and haue not the vnderstanding of a man in me.

2 For I haue not learned wisdom, nor attained to the knowledge of holie things.

3 Who hathe ascended vp to heauen, and descended: Who hathe gathered the winde in his fist: Who hathe bounde the waters in a garmēt: Who hathe establi shed all y ends of the worlde: What is his name, & what is his sonnes name, if thou canst tel?

Psal. 136.

5 * Euerie worde of God is pure: he is a shield to those, that trust in him.

Deut. 4. 2. & 12. 32.

6 * Put nothing vnto his wordes, lest he reprove thee, and thou be founde a lyer.

e He maketh this request to God.

7 Two things haue I required of thee: deny me them not before I dye:

8 Remoue farre from me vanitie and lies: giue me not pouertie, nor riches: fede me with foode conuenient for me,

f Meaning, y they that put theis trust in their riches, forget God, & that by so much the wealth they haue an occasion, y some s. The cursing him. without cause.

9 Lett I be full, and denie thee, and say, Who is the Lord? or lett I be poore and steale, and take the Name of my God in vaine.

10 Accuse not a seruānt vnto his master, lest he curse thee, when thou hast offended.

11 There is a generacion that curseth their father, and doeth not blesse their mother.

12 There is a generacion that are pure in there owne conceit, and yet are not washed from their filthines.

13 There is a generacion, whose eyes are haughty, and their eye liddes are lifted vp.

14 There is a generacion, whose teeth are as swordes, and their chawes as kniues to eat vp the afflicted out of the earth, and the poore from among men.

15 The horse leache hathe two daughters which crie, Giue, giue. There be thre things that wil not be satisfied: yea, foure that say not, It is ynough.

h The leach hathe two forkes in her tongue, which here he calleth her two daughters, whereby she sucketh y blood and is neuer satiate: euen so are the couetous extortioners insatiable

16 The graue, & the baren wombe, the earth that can not be satisfied with water, and the fyre that saith not, It is ynough.

17 The eye that mocketh his father and despiseth the instructiō of his mother, let the rauens of the valley picke it out, and the yong egles eat it.

i Which hante in the valley for carions

18 There be thre things hid from me: yea, foute that I knowe not.

19 The way of an egle in the aire, the waie of a serpen vpon a stone, the waie of a shippe in the middes of the sea, and the way of a man with a maide.

20 Suche is the way also of an aduouterous woman: she eateth & wipeth her mouth, and saith, I haue not committed iniquitie.

k She hath her desires, & alter counterfarteth as though she were an honest woman.

21 For thre things the earth is moued: yea, for foure it can not susteine it self:

22 For a seruānt when he reigneth, and a foole when he is filled with meat,

l These commonly abuse the state whereon to they are called

23 For the hateful woman, when she is married, and for a handmaid that is m hie to her mastres.

m Which is married to her master after the death of her mastres

24 These be foure smal things in the earth, yet they are a wise and ful of wisdom:

n Thei contene great doctrine & wisdom

25 The pasmires a people not strong, yet they prepare they their meat in sommer:

26 The conies a people not mightie, yet they make they their houfes in the rocke:

27 The greshopper hathe no King, yet go thei forthe all by bandes:

28 The spider taketh holde with her hāds, and is in Kings palaces.

o If man be not able to passe these commune things by his wisdom, we can not attribute wisdom to man but folie.

29 There be thre things that order wel their going: yea, foure are comelie in going,

30 A lyon which is strong among beastes, and turneth not at the sight of anie:

31 A lustie grayhound, and a goat, and a King against whome there is no rising vp.

32 If thou hast bene foolish in lifting thy self vp, and if thou hast thought wickedly, lay thine hand vpon thy mouth.

p Make a key & coune not in doing euil.

33 When one churmeth milke, he bringeth forth the butter: and he that wringeth his nose, causeth blood to come out: so he that forceth wrath, bringeth forth the strife.

CHAP. XXXI.

The exhorteth to chastitie and iustice, 10 And sheweth the condicions of a wise and worthy woman.

The

THE WORDES OF KING

a Salomon is here called a Preacher, or one that asseblith the people, because he teacheth the true knowledge of God, & how men ought to passe their life in this transitorie world. He condemneth the opinions of all men that see felicitie in aie thing, but in God alone, seeing that in this world all things are as vanitie and nothing. Salomon doeth not condemn mans labour or diligence, but sheweth that there is no full contentation in aie thing vnder the heauen, nor in aie creature, for in suche as all things are transitorie.

a Lemuel: The *b* propheticke which his mother taught him.

WHat my sonne^a and what the sonne of ^c my wombe! and what, ^d o sonne of my desires!

Give not thy strength vnto womē, ^d nor thy waies, ^e which to destroy Kings.

It is not for Kings, ^e o Lemuel, it is not for Kings to drinke wine, nor for princes ^e strong drinke;

Let he drinke, and forget the decree, and change the iudgement of all the children of affliction.

Give ye strong drinke vnto him, that is ready to perish, and wine vnto them that haue grief of heart.

Let him drinke, that he may forget ^f his pouertie, and remember his miserie no more.

Open thy mouth for the ^g domme in the cause of all the children of destruction.

Open thy mouth. iudge righteously, and iudge the afflicted, and the poore.

Who shal finde a vertuous woman? for her price ^h is farie aboute the pearles.

The heart of her housband trusteth in her, and he shal haue no nede of ⁱ spoile.

The wil do him good, and not euill all the daies of her life.

She seeketh wooll and flaxe, and laboreth cherefully with her hands.

She is like the shippes of marchants: she bringeth her fode from a farie.

And she riseth, whiles it is yet night: and gueth ^j the porcion to her housholde, and

the ^k ordinarie to her maids.

She considereth a field, and ^k getteth it: with the frute of her hands she planteth a vineyarde.

She girdeth her loynes with strength, & strengtheneth her armes.

She felth that her marchandise is good: her candle is not put out by night.

She putteth her hands to the whcrue, & her hands handle the spindle.

She stretcheth out her hand to the poore, and putteth forthe her hands to the needy.

She feareth not the snowe for her familie. for all her familie is clothed with skarlet.

She maketh her self carpets: fine linen & purple ^l is her garment.

Her housband is known in the ^m gates, when he sitteth with the Elders of ⁿ y land.

She maketh ^o shetes, and selleth them, & gueth guidels vnto the marchant.

Strength and honour ^p is her clothing, and in the latter day she shal reioyce.

She openeth her mouth with wisdom, and the ^q law of grace ^r is in her tongue.

She ouersceth ^s y waies of her housholde, and eateth not the bread of y dlenes.

Her children rise vp, and ^t call her blessed. her housband also shal praise her, saying,

Manie daughters haue done vertuously: but thou surmountest them all.

Fauour ^u is disceitful, and beautie ^v is vanitie: but a woman that feareth the Lord, she shal be praised.

Give ^w her of the frute of her hands, and let her owne workes praise her in ^x y gates.

i She preparereth their meat betime. *k* She purchaseth it with y gaines of her trauaile.

l In the assemblies and places of iudgement.

m After that he had spokē of the apparel of the bodie, he now declareth the apparel of the spirit.

n Her tongue is as a boke wherby one might learne manie good things for the delight to take of the worde of God.

o That is, do her reuerence.

p Confess her diligent labours and commend her therefore.

q For as much as the most honorable are clad in the apparel that sheweth.

ECCLESIASTES, OR the Preacher.

THE ARGUMENT.

Salomon, as a preacher and one that desired to instruct all in the way of saluation, describeth the deceuall: vanities of this worlde, that man shoulde not be addicted to aie thing, grauer the seruice, but rather instructed with the desire of the heauenlie life: therefore he consateth their opinions, which see their felicitie, ether in knowledge, or in pleasures, or in dignitie and riches, shewing that mans true felicitie consisteth in that that he is vnited with God and shal enioye his presence: so that all other things must be reiected, saue in as muche as they further vs to attaine to this heauenlie treasure, which is sure and permanent, and can not be founde in aie other saue in God alone.

CHAP. I.

a All things in this world are ful of vanitie, and of none endurance. *b* All mans wisdoms is but filie and grief.



He wordes of the ^a Preacher, the sonne of Dauid King in Ierusalem.

^b Vanitie of vanities, faith ^c y Preacher: vanitie of vanities, all is vanitie.

What remaineth vnto man in all his ^d transitorie.

uail, which he suffereth vnder the sunne.

One generacion passeth, and another generacion succedeth: but the earth remaineth for ^e euer.

The sunne riseth, & the sunne goeth downe, & draweth to his place, where he riseth.

The ^f winde goeth toward ^g y South, & ^h compasseth toward ⁱ y North: the winde goeth about, & returneth by his circuites.

*All the riuers go into the sea, yet the sea is not ful: for the riuers go vnto the place,

d One man dieth after another, and the earth remaineth longest, euen to the last daie, which yet is subiect to corruption.

e By the sunne, winde and riuers he sheweth that the great labour and longest hart an end, and therefore there can be no iusticie in this world.

f Eccles. 1. 6.

f The sea & compasseth all the earth, filch the vines thereof, the power our springs and rivers into the sea againe
 g He speaketh of times & seasons & things done in them, which as thou haue bene in times past, so come they to passe againe
 h He proueth that if anie colde haue attained to felicitie in this worlde by labour and studie, he chiefly shulde haue obtained it, because he had giftes and aydes of God thereunto above all other
 i Man of nature hath a desire to knowe, and yet is not able to come to the perfection of knowledge, & is the punishment of sinne, to humble man, and to teache him to depende onely vpon God.
 k Man is not able by all his diligence to cause things to goe other wise then they doe nether can he nombre the fautes that are committed, muche lesse remedie them
 l That is, vaine things, which serued vnto pleasure, wherein was no commoditie, but grief & trouble of conscience
 m Wisdome & knowledge can not be come by without great peine of bodie and minde for when a man hath attained to the hest, yet is his minde neuer fully content, therefore in this worlde is no true felicitie.

8 All things are ful of labour: man can not vtter it: the eye is not satisfied with seeing, nor the eare filled with hearing.
 9 What is it that hath bene that that shalbe: & what is it that hath bene done that which shalbe done: and there is no new thing vnder the sunne.
 10 Is there anie thing, whereof one may say, Beholde this, it is newe: it hath bene already in the olde time y was before vs.
 11 There is no memorie of y former, nether shal there be a remembrance of the later that shalbe, with them that shal come after.
 12 ¶ I the Preacher haue bene King ouer Israel in Ierusalém:
 13 And I haue giuen mine heart to search & finde out wisdome by all things that are done vnder the heauen. (this fore trauail hath God giuen to the sonnes of men, to humble them thereby)
 14 I haue considered all the workes that are done vnder the sunne, and beholde, all is vanitie, and vexacion of the spirit.
 15 That which is crooked, can none make straight: & that which faileth, can not be nobred.
 16 I thought in mine heart, & said, Beholde, I am become great, and excel in wisdome all them that haue bene before me in Ierusalém: and mine heart hath sene muche wisdome and knowledge.
 17 And I gaue mine heart to knowe wisdome & knowledge, madnes & foolishnes: I knewe also y this is a vexacion of the spirit.
 18 For in y multitude of wisdome is muche grief: & he that increaseth knowledge, increaseth sorowe.
 19 That is, vaine things, which serued vnto pleasure, wherein was no commoditie, but grief & trouble of conscience
 m Wisdome & knowledge can not be come by without great peine of bodie and minde for when a man hath attained to the hest, yet is his minde neuer fully content, therefore in this worlde is no true felicitie.

CHAP. II.

Pleasures, sumptuous buyldings, riches and possessions are but vanitie. 14 The wise and the foole haue bothe one end, touching the bodie death.

a Salomon maketh this discours with his self, as though he wolde trye whether there were contentation in ease and pleasures
 b He drawe my self to wine.
 c Albeit I gaue my self to pleasures, yet I thought to keepe wisdome & the feare of God in mine heart, and gouerne mine affaires by the same.
 d He do
 e Hee paratise

1 I said in mine heart, Go to now, I will proue thee with ioye: therefore take thou pleasure in pleasant things: & beholde, this also is vanitie.
 2 I said of laughter, Thou art mad: and of ioye, What is this that thou doest?
 3 I sought in mine heart to giue my self to wine, & to lead mine heart in wisdome, and to take holde of folie, til I might sene where is that goodnes of the children of men, which they enioye vnder the sunne: the whole number of the daies of their life.
 4 I haue made my great workes: I haue buylt me houses: I haue plated me vineyards.
 5 I haue made me gardens and orchardes, and planted in them trees of all fruite.
 6 I haue made me cisternes of water, to watter therewith the woods that growe with trees.

7 I haue gotten seruants & maids, and had children borne in the house: also I had great possession of beues and shepe about all that were before me in Ierusalém.
 8 I haue gathered vnto me also siluer and golde, and the chief treasures of Kings & prouinces: I haue prouided me me fingers and women fingers, and the delites of the sonnes of men, as a woman taken captiue, and women taken captiues.
 9 And I was great, and encreased about all that were before me in Ierusalém: also my wisdome remained with me.
 10 And what soeuer mine eyes desired, I withheld it not from the: I withdrew not mine heart from anie ioye: for mine heart reioyced in all my labour: and this was my portion of all my trauail.
 11 The I looked on all my workes that mine hands had wrought, and on the trauail that I had labored to do: and beholde, all is vanitie and vexacion of the spirit: and there is no profite vnder the sunne.
 12 ¶ And I turned to beholde wisdome, & madnes and folie: (for who is the man that wil come after the King in things, which men now haue done?)
 13 Then I sawe that there is profite in wisdome, more then in folie: as the light is more excellent then darkenes.
 14 For the wise mans eyes are in his head, but the foole walketh in darkenes: yet I knowe also that the same condition falleth to them all.
 15 Then I thought in mine heart, It befalleth vnto me, as it befalleth to the foole. Why therefore do I the labour to be more wise? And I said in mine heart, that this also is vanitie.
 16 For there shalbe no remembrance of the wise, nor of the foole for euer. for that that now is, in the daies to come shal all be forgotten. And how dyeth the wise man, as doeth the foole?
 17 Therefore I hated life: for the worke y is wrought vnder y sunne is grieuous vnto me: for all is vanitie, & vexacion of the spirit.
 18 I hated also all my labour, wherein I had trauailed vnder y sunne, which I shal leaue to the man that shalbe after me.
 19 And who knoweth whether he shalbe wise or foolish? yet shal he haue rule ouer all my labour, wherein I haue trauailed, & wherein I haue shewed my self wise vnder the sunne. This is also vanitie.
 20 Therefore I went about to make mine heart abhorre all the labour, wherein I had trauailed vnder the sunne.
 21 For there is a man whose trauail is in wisdome, & in knowledge and in equitie: yet to a mā that hath not trauailed herein, shal he giue his portion: this also is vanitie and a great grief.

c Meaning, of the seruants or slaues, which he had bought: for the childre borne in their seruitude, were the masters.
 d That is, what soeuer men take pleasure in.
 e Which were the most beautiful of them that were taken in warre, as Judges, 5, 30. Some vnderstand by these wordes, noe women but instruments of musike
 f For all this God did not take his gift of wisdome from me
 g This was y fruite of all my labour, a certeine pleasure mixt with care, which he calleth vanitie in the next verse
 h I bethoght with my self whether it were better to followe wisdome, or mine owne affectiōs and pleasures, which he calleth madnes.
 i Or, compare with the King.
 k Prom. 17, 24.
 l He foreseeth things, which the foole can not for lacke of wisdome
 m For bothe dye & are forgotten, as ver. 16, or they bothe alike haue prosperitie or aduersitie.
 n Meaning, in this worlde.
 o He wondereth that men forget a wise man, being dead, as those as they do a foole.
 p That I might seeke the true felicitie which is in God.
 q Among other griefs this was not y least to leaue that which he had gotten by great trauail, to one y had taken no peine therefore, and whome he knew not whether he were a wise man or a foole.

Tyme for all things. Or the Preacher. Of man and beast. 17824

- 22 For what hathe man of all his trauail and grief of his heart, wherein he hathe trauailed vnder the sunne?
- 23 For all his dayes are sorrowes, and his trauail grief. his heart also taketh not rest in the night, which also is vanitie.
- 24 There is no profit to man but that he eat, and drinke, and reuelite his soule with the profit of his labour. I sawe also this, that it was of the hand of God.
- 25 For who colde eat, and who colde haste to outward things more then I?
- 26 Surely to a man that is good in his fight, God giveth wisdom, and knowledge, and strength: but to the sinner he giveth paine, to gather, and to heape to giue to him that is good before God: this is also vanitie, & vexation of the spirit.

CHAP. III.

All things haue their tyme: 14 The workes of God are perfect, and cause vs to feare him. 17 God shall iudge both the iuste, and vnjuste.

p When a man liueth and laboureth he can get no more than his soule: he can not take with him into the grave: as the sunne, and the moon, and the stars, which are not subject to corruption.

a He speaketh of this duration of time for two causes, first to declare that there is nothing in this world, which is not subject to corruption. And secondly, to shew that we haue not all things at once according to our desires, neither enjoy them so long as we would wish.

b Read Chap 3.

c God hathe giuen man a free will, and a free choice, and a free conscience, to let out the things of this world, and to labour therein. See Chap 2, 24, and the places declared. We shoulde do all things, with iobnesse, and the feare of God, forasmuch as he giueth vs his gifts, vs to be sure that they shoulde be abused. That is, man shal neuer be able to let Gods workes, but as he hathe determined, so it shal come to passe if God onlie commandeth, vs to be sure, to be true.

- T**O all things there is an appointed time, and a time to euery purpose vnder the heauen.
- 1 A time to be borne, & a time to dye: a time to plant, and a time to plucke vp that, which is planted.
- 2 A time to slay, and a time to heale: a time to breake downe, and a time to buylde.
- 3 A time to wepe, and a time to laugh: a time to mourne, and a time to dance.
- 4 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to be faire from embracing.
- 5 A time to keepe, and a time to lose: a time to keepe, and a time to cast away.
- 6 A time to retyre, & a time to sowe: a time to keepe silence, and a time to speake.
- 7 A time to loue, and a time to hate: a time of warre, and a time of peace.
- 8 What profit hathe he that worketh, of thyng wherein he trauaileth?
- 9 I haue sene the trauail that God hathe giuen to the sonnes of men, to humble them thereby.
- 10 He hathe made euerie thing beautiful in his tyme: also he hathe set the world in their heart, yet can not man finde out the worke that God hathe wrought from the beginning even to the end.
- 11 I knowe that there is nothing good in the, but to reioyce, & to do good in his life.
- 12 And also that euery man eateth and drinketh, and seeth the commoditie of all his labour, this is the gift of God.
- 13 I knowe that whatsoever God shal do, it shalbe foreuer: to it can no man adde, and fro it can none diminish: for God hathe done it, they shoulde feare before him.
- 14 What is that that hathe bene that is now: & that that shalbe, hathe now bene: for God requireth that which is past.

- 16 And moreouer I haue sene vnder the sunne the place of iudgement, where was wickednes, and the place of iustice where was iniquitie.
- 17 I thought in mine heart, God wil iudgethe iuste & the wicked, for time is there for euery purpose and for euery worke.
- 18 I considered in mine heart the state of the children of men that God had purged them: yet to se to, they are in the felicitie as beasts.
- 19 For the condition of the children of man, and the condition of beastes are euery as one condition vnto them. As the one dyeth, so dyeth the other. for they haue all one breath, and there is no excellencie of man above the beast, for all vanitie.
- 20 All go to one place, and all was of the dust, and all shal retorne to the dust.
- 21 Who knoweth whether the spirit of man ascende vppward, and the spirit of the beast descend downward to the earth?
- 22 Therefore I se that there is nothing better then y a man shulde reioyce in his affaires, because y is his portion. For who shal bring him to se what shalbe after him?

CHAP. IIII.

The innocents are oppressed. 4 Mens labours are full of abuse and vanitie. 9 Mans secret is necessarie. 13 A young man poore, and wise is to be preferred to an olde King that is a foole.

- S**O as I turned, and considered all the oppressions that are wrought vnder the sunne, & beholde, the teares of the oppressed, and none comforteth them. and by the strength of the hand of them that oppresseth them, and none comforteth them.
- 1 Wherefore I praised the dead which are now at the dead, about the liuing, which are yet a liue.
- 2 And I counted him better then them both, which hathe not yet bene. for he hathe not sene the euil workes which are wrought vnder the sunne.
- 3 Also I behelde all trauail, and all perfection of workes that this is the enuie of a man against his neighbour. thus also is vanitie and vexation of spirit.
- 4 The foole foloweth his hands, and eateth vp his owne flesh.
- 5 Better is an handful with quietnes, then two handfulls with labour and vexation of spirit.
- 6 Again I returned, and sawe vanitie vnder the sunne.
- 7 There is one alone, and there is not a second, which hathe nether sonne nor brother, yet is there none end of all his trauail, neither can his eye be satisfied with riches: neither doth he thinke, For whome do I trauail, and defraude my soule of pleasure: this also is vanitie, and this is an euil trauail.
- 8 Two are better then one: for they haue

g Meaning, 3 God, howe soeuer man neglecteth his dutie

h And made them pure in their first creation

i Man is not able by his reason, & iudgement to put difference betwene man & beast, as touching those things which are common to both

k Both are subject for they eye can not iudge the other

l The wife of a man being dead, the of a beast, is dead yet by the word of God

m And thus we easily knowe the diuersitie

n Meaning, that reason is not common to both

o Which hath belueth her

p By the often repetition of this sentence, as Chap 2, 24 & Chap 3, 12, and 22

q Chap 8, 15 he decreith that man by reason can comprehend nothing better in this late life

r To vte the gifts of God, iobly of colour, rather than to be a fool: I gette of God, and I by his spirit

s Chap IIII

t He trauailth for a nother discourses with himselfe concerning the tyrannie of them that oppresseth the poore

u Because they are no more fauoured to be oppressed

v He speaketh according to the iudgement of his heart, & can not abate his heart

w He is more part of the workes as the more is the end of his wicked

x For valence he is copiled to destroye his selfe

y Forasmuch as when man is alone, he can neither helpe himselfe nor others

z He sheweth that ought to be in mutual societie, to the intent that may be profitable one to another, & that their things may encrease

better wages for their labour.

10 For if they fall, the one will lift vp his fellowe: but wnto him that is alone: for he falleth, and there is not a seconde to lift him vp.

11 Also if two slepe together, then shal they haue heat: but to one how shulde there be heat?

12 And if one ouercome him, two shal stande against him: and a threfolde s coard is not easely broken.

13 Better is a poore and wise childe, then an olde and foolish King, which wil no more be admonished.

14 For out of the h prison he cometh forthe to reigne: when as he that is borne in his kingdome, is made poore.

15 I behelde all the liuing, which walke vnder the sunne, k with the seconde childe, which shal stande vp in his place.

16 There is none l end of all the people, nor of all that were before them, and they that come after, shal not reioyce in him: surely this is also vanitie and vexation of spirit.

17 Take hede to thy m foote when thou entrest into the House of God, and be more nere to heare then to giue the sacrifice of a fooles: for they knowe not that they do euil.

CHAP. V.

Not to speake lightly, especially in Gods matters. 9 The covetous can neuer haue ynough. 11 The laborers slepe in swete. 14 Man when he dyeth, taketh nothing with him. 18 To liue ioyfully, and with a conserued minde in the gift of God.

1 BE not rash with thy mouth, nor let thine heart be haltie to vtter a thing before God: for God is in the heauens, and thou art on y earth: therefore let thy wordes be b fewe.

2 For as a dreame cometh by the multitude of busines: so the voyce of a foole is in the multitude of wordes.

3 When thou hast vowed a vowe to God, deferre not to pay it: for he deliteth not in fooles. paye therefore y thou hast c vowed.

4 It is better that thou shuldest not vowe, then that thou shuldest vowe and not paye it.

5 Suffer not thy mouth to make thy d flesh to sinne: nether say before the e Angel, that this is ignorance: wherefore shal God be angrie by thy voyce, & destroye the worke of thine hands?

6 For in the multitude of dreames, & vanities are also manie wordes: but feare thou God.

7 If in a countrey thou seeest the oppressio of the poore, and the defrauding of iudgement and iustice, be not astonied at the matter: for he that is f higher then the highest, regardeth, and there be higher then they.

8 And the s abundance of the earth is ouer all: the King h also consisteth by the field that is tilled.

9 He that loueth siluer, shal not be satisfied with siluer, & he that loueth riches, shal be without the frute thereof: this also is vanitie.

10 Whē goods encrease, they are encreased that eat them: and what good cometh to the owners thereof, but the beholding thereof with their eyes?

11 The slepe of him that trauaileth, is swete, whether he eat litle or muche: but the s facietie of the riche wil not suffer him to slepe.

12 There is an euil sickenes that I haue sene vnder the sunne: to w^t, riches k restured to the owners thereof for their euil.

13 And these riches perish by euil trauail, & he begetteth a sonne, and in his l hand is nothing.

14 As he came forthe of his mothers belly, he shal returne naked to go as he came, & shal beare away nothing of his labour, which he hath caused to passe by his had.

15 And this also is an euil sickenes that in all pointes as he came, so shal he go, and what profite hath he that he hath trauailed for the m winde?

16 Also all his dayes he eateth in n darcknes with muche grief, and in his sorow & angre.

17 Beholde then, what I haue sene good, that it is comelie to o eat, and to drinke, & to take pleasure in all his labour, wherein he trauaileth vnder the sunne, y whole nōber of the dayes of his life, which God giueth him: for this is his porcion.

18 Also to euerie man to whome God hath giuen riches and treasures, and giueth him power to eat thereof, and to take his parte, and to enioye his labour: this is the gift of God.

19 Surely he wil not muche remember the dayes of his p life, because God answereth to the ioye of his heart.

CHAP. VI.

The miserable estate of him to whome God hath giuen riches, and not the grace to vse them.

1 HERE is an euil, which I sawe vnder the sunne, and it is muche among mē:

2 A man to whome God hath giuen riches and treasures and honour, and he wanteth nothing for his soule of all that it desireth: but a God giueth him not power to eat thereof, but a strange man shal eat it vp: this is vanitie, and this is an euil sickenes.

3 If a man beget an hundred children and liue manie yeres, and the dayes of his yeres be multiplied, and his soule be not b satisfied with good things, and he be not c buried, I say that an vntimelie fiute is better then he.

4 For d he cometh into vanitie and goeth

s The renewes of search are to be preferred above all things, & appertene to this life. h Kings and princes can not mainteiner their estate without tillage, & this commendeth y excellence of tillage.

i That is, his great abundance of riches, or y surfeiting, & cometh by his great feeding.

k When covetous men heape vp riches, which turnes their destruction.

l He doeth not enioye his fathers riches. Job. 1. 21. Wisd. 7. 6. 1. 2. 20. 6. 8.

m Meaning, in vaine, & without profit. n In affliction, and grief of minde.

o Read Chap. 3. 22.

p He will take no grev thought for the peines that he hath endured in time past.

q He sheweth that it is the plague of God when y riche man hath not a liberal heart to vse his riches. b If he can neuer haue ynough. c As we se often times, that y covetous mā lither falleth into crimes y deserue death, or is murdered or drowned or hangeth himself or such liks, & so lacketh the honour of buryal which is the last office of humanitie. d Meaning, y vntimelie: or late whole lite did nether profite or hurt aucte.

g By this proverbe he declareth how necessaric it is, y men shulde liue in societie. h That is, fro a poore, & base estate, or out of trouble, & prison, as Iosiph did, Gen 41. 14. i Meaning, y is borne a King. k Which follow, & flatter y Kings sonne, or him y shal succede to enter into credit with them in hope of gaine. l They neuer cease by all means to creepe into fauour: but when they obtaine not their greadie desires, they thinke the ielues abused, as other haue bene i time past, and so care no more for him. m That is, what a satisfaction thou comest to heare y worde of God. n Meaning, of the wicked, w^t thinke to please God w^t ceremonies, and haue nether faith nor repenitance.

a Either i vowing or in praying meaning y we shulde vse all reuerence to God warde. b He heareth thee not for thy manie wordes sake, or often repetitions, but considereth thy faith, and fervent minde. Deut. 23. 21. c He speaketh of voves, & are approved by Gods wordes, and serue to his glorie. d Cause not thy self to sinne by vowing rashly: as the do w^t make a vowe to liue unmarried, and such like. e That is, before Gods messenger whē he shal examine thy doing: as though thy ignorance shulde be a just excuse. f Meaning, y God wil redresse these things, & therefore we must deged vpo his.

into darkenes: & his name shalbe couered with darkenes.

5 Also he hathe not sene y sunne, nor knowe it: therefore this hathe more rest then the other.

6 And if he had liued a thousand yeres twise tolde, and had sene no good, shal not all go to one place?

7 All the labour of mā is for his mouth: yet the soule is not filled.

8 For what hathe the wise man more then the fool? what hathe y peccer that knoweth how to walke before the liuing?

9 The sight of the eye is better then to walke in the lustes: this also is vanitie and vexacion of spirit.

10 What is that that hathe bene the name thereof is now named: and it is known that it is man. and he can not struue with him that is stronger then he.

His desire & str. at ou t I at k... ch to v... his goods w l... n the... t... ou... q... be con... t... with that which Gol... h... g... is better then to followe the desires that natur can be satisfied h M... ang. God who wil mak... him to fele that he is mortal

Chap VII a T... is no state, when n man can liue i to haue perfite quietnes in this life Job 14, 7. psal 145, 4. Prov 22, 1. b He speaketh thus after the iudgement of y... which th... death to be the end or all euils or els, b... cause y... this corporal death is the entering into his eu... e Where we maie se y had or God & lea... ne to examine ou... d Which cr... kcl for a wh... le and profie nothing e A man that is esteemed wise, when he fallith to opp... sion, beco... msh like a bea... f He noteth their lightne... y... entrep... sse a thing, & sud... dly leant it of ag... g M... mure not ag... st Cod when he sendeth aduer... ties for mans sinne... h He answereth to them y... reme not wisdom, except r... ches be so, ned to... re... w... n, sh... wing that bothe are the giftes of God, but that wisdom is farre more ex... cellent & maie be without riches.

Diuers precepts to followe that which is good, and so auoide the contrarie.

Surcise vanitie & what auailerth it mā?

2 For who knoweth what is a good for man in the life & in the number of the dayes of the life of his vanitie, seing he maketh thē as a shadow? For who can shewe vnto man what shalbe after him vnder y sunne? * A good name is better then a good oyntment, and the day of death, then the day that one is borne.

3 It is better to go to the house of mourning, then to go to the house of feasting, because this is the end of all men, and the liuing shal lay it to his heart.

4 Angrie is better then laughter: for by a sad loke the heart is made better.

5 The heart of the wise is in the house of mourning: but the heart of foolles is in the house of mirth.

6 Better it is to heare the rebuke of a wise man, then that a mā shulde heare the song of foolles.

7 For like the noise of the thornes vnder the pot, so is the laughter of the foole: this also is vanitie.

8 Surely oppressio maketh a wise mā mad: and the rewarde destroyeth the heart.

9 The end of a thing is better then the beginning thereof, & the pacient in spirit is better then the proude in spirit.

10 Be not y of an hastie spirit to be angrie: for angrie resteth in the bosome of foolles.

11 Say not thou, Why is it that the former daies were better then these? for thou dost not enquire wisely of this thing.

12 Wisdom is good with an inheritaunce, and excellent to them that see the sunne.

13 For man shal rest in the shadowe of wisdom, & in y shadowe of siluer: but the excellencie of the knowledge of wisdom

giueth life to the possessers thereof.

15 Beholde the worke of God: for who can make straight that which he hathe made crooked?

16 In the day of wealth be of good comfort, & in the day of affliction: confide in God: also hathe made this contrary to that, to the intent that mā shulde finde nothing after him.

17 I haue sene all things in the daies of my vanitie: there is a iust man that perisheth in his iustice, and there is a wicked man that continueth long in his malice.

18 Be not thou iust ouermuche, nether make thy self ouer wise: wherefore shuldest thou be desolate?

19 Be not thou wicked ouermuche, nether be thou foolish: wherefore shuldest thou perish not in thy time?

20 It is good that thou late holde on this: but yet withdrawe not thine hand from that: for he that feareth God, shal come forth of them all.

21 Wisdom shal strengthen the wise man more then ten mightie princes that are in the citie.

22 Surely there is no man iust in the earth, that doeth good and sinneth not.

23 Giue not thine ear also to all y wordes that men speake, lest thou do heare thy seruant cursing thee.

24 For often times also thine heart knoweth that thou likewise hast cursed others.

25 All this haue I proued by wisdom: I thought I wil be wise, but it went faire from me.

26 It is farre of, what maie it be? and it is a profound depenes, who can finde it?

27 I haue compassed about, bothe I and mine heart to knowe and to enquire and to searche wisdom and reason, and to knowe the wickednes of folie, and the foolishnes of madnes,

28 And I finde more bitter then death the woman whose heart is as nettes & snares, and her hands as bands: he that is good before God, shalbe deliuered from her, but y sinner shalbe taken by her.

29 Beholde, saith the Preacher, this haue I founde, seeking one by one to finde y couete:

30 And yet my soule seeketh, but I finde it not. I haue founde one man of a thousand: but a woman among them all haue I not founde.

31 Onely lo, this haue I founde, that God hathe made man righteous: but they haue sought manie inuentions.

CHAP. VIII. To obey Princes and Magistrates. 17 The workes of God passe mans knowledge.

17 Who is as the wise man? and who knoweth the interpretacion of a thing: the wisdom of a man? - eth make

1 Consider wherefore God doeth the end and what maie comfort in ce k that m n shulde be able to controlle nothing in his workes. 1 Meaning, the cruel tyrants put the godlie to death and let the wicked go free in Boast not to muche of thine owne iustice and wisdom. 2 Tardie not long when y art admonished to come out of the waye of wickednes. 3 To wit, on these admonitions that go before y Consider what consolati on & deli uerion shal come, if thou do not obey them. 4 King 8, 48. 2 thro 6, 48. 5 pro 20, 9. 1 18th 18. 6 Credite them not, nether care for them, 7 10, spoken euil of others. 8 meaning, w. f dome. 9 That is, to come to a conclusion. 10 And so are cause of their owne destruction.

a That is, doeth get him favour & prof perit
 b Whereas before he was proude and arrogant, he shal become humble and meke.
 c That is, that thou obey the King, & kepe the othe that thou hast made for the same cause
 d Withdraw not thy selfe lightly from the obedience of thy prince.
 e That is, when time is to obey, and how farre he shuld obey
 f Man of him self is miserable, and therefore ought to do nothing to increase the same, but to worke all things by wisdom, & counsel
 g Man hath no power to saue his owne life, & therefore must not rashly cast him self into danger.
 h As cometh oft times to tyrants, and wicked rulers.
 i That is, others as wicked as they
 k They that feare God, & worshiped him according as he had appointed.
 l Where iustice is delayed, there sinne reigneth.

his ^a face to shine: and the ^b strength of his face shalbe changed.
 2 I ^aadvertise thee to take hede to the ^c mouth of the King, and to the worde of the othe of God.
 3 ^d Haste not to go forth of his sight: stand not in an euil thing: for he wil do whatsoeuer pleaseth him.
 4 Where the worde of the King is, ^e there is power, and who shal say vnto him, What doest thou?
 5 He that kepeth the commandement, shal knowe none euil thing, and the heart of the wise shal knowe the ^f time and iudgement.
 6 For to euerie purpose there is a time and iudgement because the ^g miserie of man is great, vpon him.
 7 For he knoweth not that which shalbe: for who can tel him when it shalbe?
 8 Man is not lord ^h ouer the spirit to re- teine the spirit: nether hath he power in the day of death, nor deliuerance in the battel, nether shal wickednes deliuer the possessor thereof.
 9 All this haue I sene, and haue giuen mine heart to euerie worke, which is wrought vnder the sunne, and I sawe a time that man rulerth ouer man to his owne ⁱ hurt.
 10 And likewise I sawe the wicked buried, and ^j they returned, and they that came from the holie ^k place, were yet forgotten in the citie where they had done right: this also is vanitie.
 11 Because sentence against an euil worke is not ^l executed spedely, therefore the heart of the children of men is fully set in the to do euil.
 12 Thogh a sinner do euil an hundreth times, and God prolongeth ^m his dayes, yet I knowe that it shalbe wel with them that feare the Lord, and do reuerence before him.
 13 But it shal not be wel to the wicked, nether shal he prolong ⁿ his dayes: he shalbe like a shadowe, because he feareth not before God.
 14 There is a vanitie, which is done vpon the earth, that there be righteous men to whome it cometh according to the ^o worke of the wicked: and there be wicked men to whome it cometh according to the worke of the iuste: I thought also that this is vanitie.
 15 And I praised ioye: for there is no goodnes to man vnder the sunne, saue ^p to eat and to drinke and to reioyce: for this is adioyned to his labour, the dayes of his life that God hath giuen him vnder the sunne.
 16 When I applied mine heart to knowe wisdom, and to beholde the busines that is done on earth, that nether day nor night the eyes of man take slepe,

m Which are punished as though they were wicked, as Chap. 7. 16.
 n Read Chap. 3. 22.

17 Then I beheld ^q the whole worke of God, that man can not finde out the worke that is wrought vnder the sunne. for the which man laboreth to seke it, and can not finde it: yea, and thogh the wise man thinke to knowe it, he can not finde it.

- CHAP. IX.

1 By no outward thing can man knowe whome God loveth or hateth. 12 No man knoweth his end. 16 Wisdom excelleth strength.

1 I haue suerly giuen mine heart to all this, and to declare all this, that the iuste, & the wise, and their workes are in the hand of God. & no man knoweth ether loue or ^a hatred of all that ^b is before them.
 2 All things ^c come alike to all: and the same condition is to the iuste and to the wicked, to the good and to the pure, & to the polluted, & to him that sacrificeth, & to him that sacrificeth not: as ^d is the good, so ^e is the sinner, he that sweareth, as he that feareth an othe.
 3 This is euil among all that is done vnder the sunne, that there is one ^f condition to all, and also the heart of the sonnes of men is full of euil, and madnes is in their hearts while they liue, and after that, they ^g go to the dead.
 4 Surely whosoever is ioyned to all the liuing, there is hope: for it is better to a ^h liuing dog, then to a dead lyon.
 5 For the liuing knowe that they shal dye, but the dead knowe nothing at all: nether haue they any more a rewarde: for their remembrance is forgotten.
 6 Also their loue, and their hatred, & their enuie is now perished, and they haue no more portion foreuer, in all that is done vnder the sunne.
 7 Go, eat thy bread with ioye, & drinke thy wine with a cheereful heart: for God now ⁱ accepteth thy workes.
 8 At all times let thy garments be ^j white, and let not oyle be lacking vpon thine head.
 9 ^k Reioyce with the wife whome ^l thou hast loued all the dayes of the life of thy vanitie, ^m for God hath giuen thee vnder the sunne: all the dayes of thy vanitie: for this is thy portion in the life, & in thy trauail wherein thou laborest vnder the sunne.
 10 All that thine hand shal finde to do, do it with ⁿ all thy power: for there is nether worke nor inuention, nor knowledge, nor wisdom in the graue whether thou goest.
 11 I returned, & I sawe vnder the sunne that the race is not to the swift, nor the battel to the strong, nor yet bread to the wise, nor also riches to men of vnderstanding, nether yet fauour to men of knowledge: but time and ^o chance cometh to them all.
 12 For nether doeth man knowe his ^p time, but as the fishes, which are taken in an euil net,

a Meaning, what things he ought to craue or refuse or make knowne not by these outward things, but by propertie or aduertise, whome God doeth fauour or hate: for he sanderth them aswel to the wicked as to the goodie
 b In outward things as riches, and power, sickness, & helth there is no difference betweene the goodie, & the wicked but difference is that godlie are assured by faith of Gods fauour & assistance
 c He noteth Epicures, & carnal men, who made their belly their god, & had no pleasure but in this life, without rather to be an abject, & vile person in this life, then a man of authority, and to dye, which is ment by the dog and lyon.
 d They flatter them selues to be in Gods fauour, because they haue all things in abundance
 e Reioyce, be merry, and spare for no cost: thus speake the wicked belligods
 f Ebr. regarde the life
 g Chap. 5. 18.
 h Thus the worldling say to proue that all things are lawful for the and attribute that to chance and fortune, which is done by the prouidence of God
 i That is, he doeth not forese what shal come.

net, & as the birdes that are caught in the snare: so are the children of men snared in the euil time when it falleth vpon them suddenly.

13 I haue also sene this wisdome vnder the sunne, and it is great vnto me.

14 A litle citie and fewe men in it, and a great King came against it, and compassed it about, and buylded forres against it.

15 And there was founde therein a poore and wise man, and he deliuered the citie by his wisdome: but none remembred this poore man.

16 Then said I, Better is wisdome then strength: yet the wisdome of the poore is despised, and his wordes are not heard.

17 The wordes of the wife are more heard in quietnes, then the crye of him that ruleth among fooles.

18 Better is wisdome then weapons of warre: but one sinner destroyeth much good.

CHAP. X.

1 The difference of foolishnes and wisdome. 11 A scorpion is like a serpent that can not be charmed. 16 Of foolish Kings, and drunken princes. 17 And of good Kings and princes.

1 Dead flies cause to stinke, and putrifie the ointment of the apoticarie: so doeth a litle folie him that is in estimation for wisdome, and for glorie.

2 The heart of a wise man is at his right hand: but the heart of a foole is at his leit hand.

3 And also whē the foole goeth by the way, his heart faileth, and he telleth vnto all that he is a foole.

4 If the spirit of him that ruleth, rise vp against thee, leaue not thy place: for gentleness pacifieth great finnes.

5 There is an euil that I haue sene vnder the sunne, as an error that procedeth frō the face of him that ruleth.

6 Folie is set in great excellencie, and the riche set in the lowe place.

7 I haue sene seruants on horses and princes walking as seruants on the grounde.

8 He that diggeth a pit, shal fall into it, & he that breaketh the hedge, a serpent shal bite him.

9 He y remoueth stones, shal hurt him self thereby, & he that cutteth wood, shaibe in danger thereby.

10 If the yron be blunt, and one hathe not whet the edge, he must then put to more strength: but the excellencie to direct a thing is wisdome.

11 If the serpent bite, when he is not charmed: no better is a babler.

12 The wordes of the mouth of a wise man haue grace: but the lippes of a foole deuoure him self.

13 The beginning of y wordes of his mouth is foolishnes, and the latter end of his mouth is wicked madnes.

14 For the foole multiplieth wordes, saying, Manknoweth not what shaibe: and who can tel him what shaibe after him?

15 The labour of the foolish doeth weary him: for he knoweth not to go into the scitrie.

16 Wo to thee, o land, when thy King is a childe, and thy princes eat in the morning.

17 Blessed art thou, o land, when thy King is the sonne of nobles, and thy princes eat in time, for strength and not for drunkennes.

18 By slouthfulness y rooffe of the house goeth to decay, and by the ydlenes of the hands the house droppeth through.

19 Thei prepare bread for laughter, and wine comforteth the liuing, but siluer answereth to all.

20 Curse not the King, no nor in thy thought, nether curse the riche in thy bed chamber: for the soule of the heauen shal cary the voice, & that which hathe wings, shal declare the matter.

CHAP. XI.

1 To be liberal to the poore. 4 Not to doute of Gods providence. 8 All worldly prosperitie is but vanitie. 9 God wil iudge all.

1 Cast thy bread vpon the waters: for after manie daies thou shalt finde it.

2 Giue a portion to seuen, & also to eight: for thou knowest not what euil shaibe vpon the earth.

3 If the cloudes be ful, they wil poure forth the raine vpon the earth: and if the tre do fall toward the South, or toward the North, in the place that the tre falleth, there it shaibe.

4 He that obserueth the winde, shal not sowe, and he that regardeth the cloudes, shal not reape.

5 As thou knowest not which is the way of the spirit, nor how the bones do growe in the wombe of her that is with child: so thou knowest not the worke of God that worketh all.

6 In the morning sowe thy sede, and in the euening let not thine hand rest: for thou knowest not whether shal prosper, this or that, or whether bothe shaibe alike good.

7 Surely the light is a pleasant thing: and it is a good thing to the eyes to see y sunne.

8 Though a man liue manie yeres, and in them all he reioyce, yet he shal remember the daies of darkness, because thei are manie, all that cometh is vanitie.

9 Reioyce, o yong man, in thy youth, & let thine heart chere thee in the daies of thy youth: and walke in the waies of thine heart, and in the sight of thine eyes: but knowe that for all these things, God wil bring thee to iudgement.

a So that he doeth all things wel, & iustly, where as the foole doeth y contrary
b By his doings he bewraiceth him self.
c If thy superior be angry with thee, be thou discrete, & not moued
d Meaning, y it is an euil thing whē thei that are in authority, faile, & do not their duetie
e They that are riche in wisdome and vertue.
f Psal. 7. 16.
g prou. 26. 27.
h eccles. 27. 30.

f Without wisdome what fouer a man taketh in hand, turneth to his owne hurte.

g The ignorances, & beahlines of y wicked is such, y thei knowe not comune things, & yet wil thei discusse his matters.
h That is, without wisdome and counsell.
i Are giuen for their lustes & pleasures.
k Meaning, whē he is noble for vertue & wisdome & with the giftes of God.

l Thou canst not worke euil so secretly, but it shal be knowne.

a That is, be liberal to the poore, & though it seme to be as a thing ventred on y sea, yet it shal bring thee profite.

b As the cloudes that are ful, poure out raine, so thei that haue abundance, must distribute it liberally.

c He exhorteth to be liberal, while we liue: for after there is no power.

d He that feareth inconueniencies, when necessitie requireth, shal neuer do his duetie.

e Be not weary of wisdom.

f That is, w of thy workes are most agreeable to God.

g That is, of affliction & trouble
h He derideth them that see their delite in worldly pleasures, as though God wolde not call them to an accounte.

1 To wit, an-
gell, an' dicit
k Meant, etc
nil iud's the
runt, youth
is pun
Chap XII
e 3. for eloa
com to a coi
tinuall m. r. e
for when the
clothes remai
ne vnto y' rai-
ne, m'v's grief
is increas'd.
b The huds,
which kepe y'
bodis
c The legs
d The teth.
e The eyes.
f The lippes,
or moun
g When the
clawes shal
searse open &
nor be able to
ciewe nomore
h He shal not
be able to sepe
i That is, the
wunde p. es,
or the wres
shalbe deafe &
not able to
heare singu
k To climbe
the b. car. of
their v. cake-
nes, or thei
stoupe downe,
as thogh they
were m. id. l. f
are th. g. f. u. l.
d. n. t. r. o. m
l Thei shal t. r. e
ble as thei go,
as thogh they
were afrued
m Their head
shylbe as whi-
te as the blof-
somes of an al
monde tro
n Thei shylbe
able to seare
nothing.

10 Therefore take away grief out of thine heart, and cause euil to departe from thy flesh. for childholde & youth are vannie.

CHAP. XII.

To thinke on God in youth and not to differre til age. The soule returneth to God as if some in the gift of God and consisteth in fearing him and keeping his commandements.

Remember now thy Creator in the daies of thy youth, whiles the euil daies come not, nor the yeres approche, wherein thou shalt say, I haue no pleasure in them:

Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the cloudes returne after the raine:

When the l'kepets of the house shal tremble, and the strong men shal bowe them selues, and the grinders shal cease, because they are f. we, and the waxe darke that l'oke out by the windowes:

And the d'ores shal be shut without by the bas. sounde of the grinding, and he shal rise vp at the voice of the h'uids: & all the daughters of singing shal be abas'd.

Also thei shalbe afrated of the k'ie thing, and feare sh'ibe in the way, and the almonde tre shal flourish and the g'rahpper shalbe a burden, and concupiscence shalbe druen away. for man go-

eth to the house of his age, and the mourners go about in the strete.

Whiles the siluer corde is not lengthened, nor the golden p'ewer broken, nor the q'pitcher brokē at the well, nor the whele broken at the c'ustine.

And dust returne to the earth as it was, and the spirit returne to God that gaue it.

Vanitie of vanities, saith the Preacher, all is vanitie.

And the more wise the Preacher was, the more he taught the people knowledge, & caused them to heare, & searched forth, and prepared manie parables.

The Preacher sought to finde out pleasant wordes, & an vp'right writing, eue the wordes of truth.

The wordes of the wise are like goades, and like nailes fastened by the matters of the assemblies, wh'ch are giuē by one y' p'st'our.

And of other th'ings besides these, my sonne, take thou hede. for the e'ie is none end in making manie booke, and muche reading is a wearines of the flesh.

Let vs heare the end of all: feare God & kepe his commandements: for this is the whole d'uee of man.

For God wil bring euēie worke vnto iudgement, with euēie secret thing, whether it be good or euil.

Meaning the
arroue of the
backe oore of
the la. v. s.
p The line sh'
ne for couc-
terthe brui-
re, is an er-
lour like g'v.
a That is, the
v. s.
i Meaning, i.
liuer
f Which is t.
head
t That is, the
heart, out of y'
which y' he id
draweth the
powers of the
u The soule in
continually e-
ther g'oua. ra
ioy, or t'orm't,
& d. p. n. a. not
as the wicked
m. g. i. n. e
Which are
well applid
by y' iudgers,
whom he cal-
leth masters
i That is by
God
z These things
can not be co-
m'cedid in
booke, or l' r.
na. b. n. t.
but God mu'
i' r. i. t. e. the
heart that y'
r. a. f. o. u. l. y
k' r. e. s. y' w. i. s.
d. o. n. e. s. the
r. u. l. i. t. i. e. &
the way t'ae-
r. u. s. is to
lea. e. God.

Ev. a song of
jo. 2. so. d. d.
be. d. u. s. u. n. e
thei. f. f. i. e. s. t. e
100; v. b. h. Sa-
lomo. m. i. d. e. a.
s. m. i. n. i. s. t. e. r.
1 Ki. 4. 32

Meaning the
secret i. y. e. y'
is not knowne
to the worlde.
f The Church
confuted her
spors & sūne,
but hath the con-
fidence in y' fa-
uour of C'rist.
g Kedar was
th' naeh soe.
of w'ome ca-
me the Ara-
bians y' a wele
in tentes
h Which are
in were all set
with precious
stones. i. e. l. s.
i Consider not
the Church by
y' outward ap-
pearance.
k The corrup-
tion of nature
through sone,
and afflic'ns.
l Mine owne
brethren, &
shulde h'ue
moste fauou-
red me
m She confes-
sith her owne
negligence
n The sp'ouie
felng her s'ou-
re, fleeth to her
houf' b' a. n. o.
ly for p'ous.

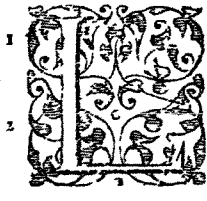
AN EXCELLENT SONG which was Salomons.

THE ARGUMENT.

In this Song, Salomón by moste sweete and comfortable allegories and parables describeth the perfect loue of Iesus Christ, the true Salomón and King of peace, and the iustifical soule or his Church, which he hath sanctified and appointed to be his spouse, holy, chaste and without reproche. So that here is declared the singular loue of the bridegrome toward the bride, and his great and excellent benesites wherewith he doth enrich her of his pure lountie and grace without anye of her desertings. Also the earnest affection of the Church which is inflamed with the loue of Christ desireth to be more and more voyued to his true loue, and not to be forsaken for anye spot or blemish that is in her.

CHAP. I.

The familiar talke and mysticall communication of the spiritual loue betwene Iesus Christ and his Church. The domestical enemies that persecute the Church.



L'ike a h'k' fi' n' with the s'ulks of his mouth: for thy loue is better than win.

Because of the fauour of thy good ornaments thy name is as an ointment powred out: therefore the virgines loue thee.

Drawe me: we wil runne after thee: the

King hath brought me into his chambers. we wil reioyce and be glad in thee: we wil remember thy loue more then wine. the righteous do loue thee.

I am blacke, o daughters of Ierusalem, but comelie, as the frutes of a Kedar, as the curtines of Salomón.

Regarde ye me not because I am blacke: for the sunne hath looked vpon me. The sonnes of my mother were angrie against me: they made me the keeper of the vines: but I kept not mine owne vine.

Shewe me, O thou, whome my soule lo

2 This is spoken in the person of the Church, or of the faithful soule, which with y' desire of Christ who me the youth b The thing of shy great benesites
c The things that are pure to heart & conuerfion
d The faithful confesse that she can not come to Christ except she be drawn

Next,

Whome thou hast called to the dignitie of pastures, and ther set torrie their owne dreames in head of thy doctine
 Christ speaketh to his Church, bidding the that are ignorant, to go to the pastors to learne
 For thy spiritual beautie and excellencie there was no worldlie treasure to be compared vnto thee
 The Church reioyeth that she is admitted to the companie of Christ
 He shal be moke deare vnto me
 Christ accepteth his Church and commendeth her beautie
 That is, the heart of the faithful where in Christ dwelleth by his Spirit

Thus Christ preferreth his Church above all other things
 The spouse testifieth her great desire toward her husband, but her strength faileth her, and therefore she desireth to be comforted, & felt
 Christ chargeth them wch haue to do in the Church, as it were by a solemne othe, that their trouble not the quietnes thereof
 This is spoken of Christ, who toke vpon him our nature to come to helpe his Church.
 For as muche as his diuinitie was hid vnder the cloke of our flesh
 So that we can not haue full knowledge of him in this life
 That is, sinne and error is driuen backe by the coming of Christ which is heretofore bed by spring time, when all things flourish

ueth, where thou fedest, where thou liest at noone: for why shulde I be as she that turneth aside to thy flockes of thy copanions
 If thou knowe not, O thou the fairest among women, get thee forth by the steps of the flocke, and fede thy kiddes by the tents of the shepherdes.
 I haue compared thee, O my loue, to the troupe of horses in thy charrets of Pharaoh.
 Thy chekes are comelie wch rowes of stones, and thy necke with chaines.
 We wil make thee borders of golde with studdes of siluer.
 Whiles the King was at his repast, my spikenarde gaued the smel thereof.
 My welbeloued is as a bundle of myrrhe vnto me: he shal lye betwene my breastes.
 My welbeloued is as a clustre of camphire vnto me in the vines of Engedi.
 My loue, beholde, thou art faire: beholde, thou art faire: thine eyes are like the dooues.
 My welbeloued, beholde, thou art faire and pleasant: also our bed is grene: the beames of our house are cedres.

CHAP. III.

The Church desireth to rest vnder the shadowes of Christ. She heareth his voyce. She is compared to the dooue, to the foxes.

I am the rose of the field, & the lily of the vallies.
 Like a lily among the thornes, so is my loue among the daughters.
 Like the apple tree among the trees of the forest: so is my welbeloued among the sonnes of men: vnder his shadowe had I delite, & sate downe: and his frute was swete vnto my mouth.
 He brought me into the wine celler, and loue was his banner ouer me.
 Stay me with flagons, and comfort me with apples: for I am sicke of loue.
 His left hand is vnder mine head, & his right hand doeth embrace me.
 I charge you, O daughters of Ierusalém, by the rocs & by the hundes of the field, that ye stirre not vp, nor wakē my loue, vntil she please.
 It is the voyce of my welbeloued, beholde, he cometh leaping by the mountaines, and skipping by the hilles.
 My welbeloued is like a roe, or a yong hart: lo, he standeth behinde our wall, looking forth of the windowes, shewing himselfe through the grates.
 My welbeloued spake & said vnto me, Arise, my loue, my faire one, & come thy way.
 For beholde, winter is past, the raine is changed, and is gone away.
 The flowers appeare in the earth: the time of the singing of birdes is come, & the voyce of the turtle is heard in our land.
 The figge hath brought forth the honyong figges, & the vines with their small grapes

haue cast a fauour: arise my loue, my faire one, and come away.
 My dooue, that art in the holes of the rocke, in thy secret places of thy staires, shewe me thy sight, let me heare thy voyce: for thy voyce is swete, and thy sight comelie.
 Take vs thy foxes, thy litle foxes, wch destroy the vines: for our vines haue small grapes.
 My welbeloued is mine, and I am his: he fedeth among the lilies,
 Vntil thy day breake, & the shadowes flee away: returne, my welbeloued, & be like a roe, or a yong hart vpon the mountaines of Bethel.

CHAP. IIII.

The Church desireth to be ioyned inseparably to Christ her husband & her deliuerance out of the wilderness.

In my bed by night I sought him that my soule loued: I sought him, but I founde him not.
 I wil rise therefore now, and go about in the citie, by the stretes & by the open places, & wil seeke him that my soule loueth: I sought him, but I founde him not.
 The watchmen that went about the citie, founde me: to whome I said, Haue you sene him whome my soule loueth
 When I had past a litle from them, then I founde him whome my soule loued: I toke holde on him and left him not, til I had broght him vnto my mothers house into the chamber of her that conceiued me.
 I charge you, O daughters of Ierusalém, by the roes and by the hundes of the field, that ye stirre not vp, nor wakē my loue vntil she please.
 Who is she that commeth vp out of the wilderness like pillars of smoke perfumed with myrrhe and incense, & with all the spices of the marchant
 Beholde his bed, which is Salomons: thre score strong men are round about it, of the valiant man of Israel.
 Thei all handle the swordes, & are expert in warre, euerie one hath his sworde vpon his thigh for the feare by night.
 King Salomón made himselfe a palace of the trees of Lebanon.
 He made the pillars the reof of siluer, & pauemēt thereof of golde, the hangings thereof of purple, whose middes was paued wch the loue of thy daughters of Ierusalém.
 Come forth, ye daughters of Zion, & beholde the King Salomón wch the crowne, wherewith his mother crowned him in the day of his marriage, and in the day of the gladnes of his heart.

CHAP. IIIII.

The praises of the Church & she is without blemish, as his sight & the loue of Christ towards her.

Beholde, thou art faire, thine eyes are like the dooues, among thy lockes thine heete is

Thou that art ashamed of thy sinnes, come & shewe thy selfe vnto me
 Suppress the heretikes which les their are yng, that is, when their begone to shewe their malice & destroy the vine of the Lord.
 The Church desireth Christ to be moke ready to helpe her in all dangers.

The Church by night, is in troubles secketh to Christ, but is not distinctly heard.

Shewing that although we be not heard at first, yet we must stil continue in prayer til we feele comfort
 Which declareth, that we must seeke vnto all of whome we hope to haue anie succour.

Read Chap. 27.

This is referred to the Church of Ierusalém, wch was led by the wilderness for three yeres.

Ebr pounds.
 By the bed is meant the Temple, which Salomón made
 He alludeth to the watche, which kept the Temple
 Or, cha. ee.

All ye, that are of the number of the faithful
 Christ became man was crowned by the loue of God wch the glorious crowne of his diuinitie

Because Christ d. luterh in his Church, he commendeth all that is in her
 Chap. 2. 4.

b He hathe respect to the multitude of the faithful, & are manie in number.

like the ^b flocke of goates, w^h loke downe from the mountaine of Gilead.

2 Thy ^b tette are like a flocke of shepe in good ordre, which go vp si ð y^e walhing: which enerie one bring out twinnes, and none is baten among them.

3 Thy lippes are like a threde of skarlet & thy talk is comelic: thy temples are within thy lockes as a piece of a pomegranate.

4 Thy necke is as the towre of Dauid buylt for defense: a thousand shields hang therein, and all the targates of the strong men.

e Wherein are knowledge, & zeale, two precious iewels

5 Thy two ^c breastes are as two yong roes that are twinnes, feeding among the lilies.

6 Vntil the day breake, and the shadowes flee away, I wil go into the mountaine of myrrhe and to the mountaine of incense.

7 Thou art all faite, my loue, and there is no spot in thee.

d Christ promiserh his Church to call his faithful from all the corners of the world.

8 ^d Come with me from Lebanón, my spoufe, euen with me from Lebanón, and loke from the top of Amanáh, from the top of Shenir and Hermón, from the dennes of the lyons and from the mountaines of the leopards.

e Christ calleth his Church the sister in respect that he had taken the flesh of man. f In that he made his Church beautiful, & riche, he loued his giftes in her.

9 My ^e sister, my spoufe, thou hast wounded mine heart: thou hast wounded mine heart with one of thine ^f eyes, & with a chaine of thy necke.

10 My sister, my spoufe, how faire is thy loue: how muche better is thy loue then wine: & the fauour of thine ointmets the allspices.

g Because of thy confession and thanksgiving.

11 Thy ^s lippes, my spoufe, droppe as honie combes: honie and milke are vnder thy tógue, & the fauour of thy garments is as the fauour of Lebanón.

12 My sister my spoufe is as a garden inclosed, as a spring shut vp, and a fountaine sealed vp.

13 Thy plantes are as an orcharde of pomegranates with swete frutes, as camphire, spikenarde,

14 Euen spikenarde, and safran, calamus, & synamom with all the trees of incense, myrrhe and aloes, with all the chief spices.

h The Church confesserh that all her glorie, & beautie cometh of Christ who is y^e true fountaine of all grace

15 ^h O fountaine of the gardens, ð well of liuing waters, and the springs of Lebanón.

i She desireth Christ to comforte her, and to powre the graces of his spirit vpon her, which spirit is ment by the North and South winde.

16 Arise, ð ⁱ North, and come ð South, and blowe on my garden that the spices thereof may flowe out: let my welbeloued come to his garden, and eat his pleasant frute.

CHAP. V.

1 ⁱ Christ calleth his Church to the participation of all his treasures. 2 She heareth his Voyce. 6 She confesserh her nakednes. 10 She praiserh Christ her husband.

Chap V. a The garden signifyeth the kingdom of Christ where he preparerh the banquet for his elect.

1 I am come into my ^a gardé, my sister, my spoufe: I gathered my myrrhe with my

spice: I ate mine honie cöbe with mine honie, I dranke my wine with my milke: eat, ð friends, drinke, and make you mery, ð welbeloued.

2 ^b I slepe, but mine heart wakerh, it is the voyce of my welbeloued that knocketh, saying, Open vnto me, my syster, my loue, my dooue, my vndeiled: for mine head is ful of dewe, and my lockes with the dropes of the ^c night.

3 I haue put of my ^d coate, how shal I put it on: I haue washed my fete, how shal I defile them?

4 My welbeloued put in his hand by the hole of the dore, & mine heart was affected toward him.

5 I rose vp to open to my welbeloued, & mine häds did droppe downe myrrhe, & my ^e fingers pure myrrhe vpon the handels of the barie.

6 I opened to my welbeloued: but my welbeloued was gone, & past: mine heart was gone when he did speake: I sought him, but I colde not finde him: I called him, but he answered me not.

7 The ^f watchemen that went about the cite, founde me: they smote me & wounded me: the watchemen of the walles toke away my vaile from me.

8 I charge you, ^s ð daughters of Ierusalém, if you finde my welbeloued, that you tel him that I am sicke of loue.

9 ^h O the fairest among women, what is thy welbeloued more then other welbeloued: what is thy welbeloued more then another loue, that thou dost so charge vs?

10 My welbeloued is white and ruddy, the chiefest of ten thousand.

11 His ⁱ head is as fine golde, his lockes curled, & blacke as a rauē.

12 His eyes are like dooues vpon the riuers of waters, which are washt with milke, & remaine by the ful vessels.

13 His chekes are as a bed of spices, and as swete flowres, & his lippes like lilies dropping downe pure myrrhe.

14 His hands as rings of golde set with the chrysolite his bellie like white yuorie covered with saphirs.

15 His legges are as pillers of marbre, set vpon sockets of fine golde: his countenance as Lebanón, excellent as the cedres.

16 His mouth is as swete things, and he is wholly delectable: this is my welbeloued, & this is my loue, ð daughters of Ierusalém.

17 ^k O the fairest among womē, whether is thy welbeloued gone? whether is thy welbeloued turned aside, that we may seke him with thee?

CHAP. VI.

2 The Church assureth her selfe of the loue of Christ. 3 The praiserh of the Church. 8 She is but one and vndeiled.

b The spoufe saith that she is troubled w^h the cares of worldly things, which is ment by sleping

c Declaring y^e long patience of the Lord toward sinners

d The spoufe concludeth her nakednes, and that of her selfe she haue noth

e The spoufe w^h shulde be appointed of Christ, shal not finde him if she thinke to appoint him w^h her good wo

f These are y^e false teachers, w^h wounde y^e conscience w^h their traditiōs

g She asketh of them which are godlie (for almuche as y^e law & saluatiō shulde come out of Zión & Ierusalē) that they wolde direct her to Christ

h Thus say they of Ierusalē

i She describeth Christ to be of perfitte beautie, & comelines.

k Hearing of y^e excellencie of Christ, y^e faithful desire to knowe how to finde him.

MY welbeloued is gone downe into this^a garden to the beds of spices, to fede in the gardens, and to gather lilies.

^a That is, in couerlanthere in carth among them.

^b Which was a faire & strong cite, 1 King. 24. 17.

^c This declarereth the exceeding loue of Christ toward his Church. Chap. 4. 1.

^d Meaning, y the giftes are infinite which Christ giueth to his Church or that his faithful are many in number.

^e He sheweth what the beginning of the Church was small, but y it grew vp to a great multitude.

^f He went downe into y Synagogue to se what frutes came of y Lawe, & y Prophets.

^g I founde nothing but rebellion.

^h I ran as swift as the nobles of my people in their charrets.

ⁱ O ye people of Ierusalem for Ierusalem was called Shalem, which significeth peace. Chap VII. a He describeth the comelic beute of the Church in euerie parte, y is to be vnderstand spiritually. b Read Chap 4. 6.

^c He desireth to come nere thee and to be in thy compnie. Or galilee.

I am my welbeloued, and my welbeloued is mine, who fedeth among the lilies.

Thou art beautiful, my loue, as^b Tirzáh, comelie as Ierusalém, terrible as an armie with banners.

Turne away thine eyes fró me: for they ouercome me: * thine heere is like a flocke of goats, which loke downe from Giléad.

Thy tette are like a flocke of shepe, which go vp from thè washing, which euerie one brig out twins, & none is bare amóg thé.

Thy temples are within thy lockes as a piece of a pomegranate.

There are^d threstore Quenes & forescore concubines, & of the damesels without number.

But my dooue is alone, & my vndefiled, she is the onelie daughter of her mother, and she is deare to her that bare her: the daughters haue sene her and counted her blessed: euen the Quenes and the concubines, and thei haue praised her.

Who is she that loketh forthe as the morning, faire as the moone, pure as the sunne, terrible as an armie with banners!

I went downe to the^f garden of nuttes, to se the frutes of the valley, to se if the vine budded, and if the pomegranates florished.

I knewe nothing, my soule fet me^h as the charrets of my noble people.

Returne, returne, oⁱ Shulamite, returne: returne that we may beholde thee. What shal you se in the Shulamite, but as the cõpanie of an armie.

CHAP. VII.

The beautie of the Church in all her members. 10 She is assured of Christis loue towardes her.

How beautiful are thy^a goings with shoes, o princes daughter: the iointes of thy thighs are like iewels: the worke of the hand of a cunning workeman.

Thy nauel is as a rounde cuppe that wancheth not lickour: thy belly is as an heape of wheat compassed about with lilies.

Thy two breastes are as two yong roes that are twinnes.

Thy necke is like a towre of yuorie: thine eyes are like y fish pooles in Heshbón, by the gate of Bath-rabbim. thy nose is as the towre of Lebanón, that loketh toward Damascus.

Thine head vpon thee is as skarlet, and the bushe of thine head like purple: the King is tyed^c in the^r rafters.

How faire art thou, and how pleasant art thou, o my loue, in pleasures!

This thy stature is like a palme tree, and thy breastes like clusters.

I said, I wil go vp into the palme tre, I

wil take holde of her boughes: thy breastes shal now be like the clusters of the vine: and the sauour of thy nose like apples,

And the rouse of thy mouth like good wine, which goeth straight to my welbeloued, & caufeth the lippes of the ancient to speake.

I am my welbeloued, and his desire is toward me.

^d This y spouse speaketh.

Come, my welbeloued, let vs go forthe into the field: let vs remaine in y villages.

Let vs get vp early to the vines, let vs se if the^e vine florish, whether it hathe budded the smale grape, or whether the pomegranates florish: there wil I giue thee my loue.

^e If the people that are called to Christ, bring forth the ancient frute.

The mãdrakes haue giue a smel, & in our gates are all swete things, newe & olde: my welbeloued, I haue kept them for thee.

CHAP. VIII.

The Church wil be taught by Christ. 3 She is uphelden by him. 6 The vehement loue wherewith Christ loueth her. 11 She is the vine that bringeth forth frute to the spiritual Salomón, which is Iesus Christ.

OH that thou werest as my brother y sucked the breastes of my mother: I wolde finde thee without, I wolde kisse thee, then thei shulde not despise^f thee.

^a The Church called of the Gentiles, speaketh thus to y Church of Ierusalém. f Or, me.

I wil lead thee & bring thee into my mothers house: there thou shalt teache me: & I wil cause thee to drinke spiced wine, & newe wine of the pomegranate.

His left hand shal be vnder mine head, & his right hand shal embrace me.

^b Read Chap. 2. 6. 1

I charge you, o daughters of Ierusalém, that you stirre not vp, nor waken my loue, vntil she please.

^c Read Chap. 3. 5.

(Who is this that commeth vp out of the wilderness, leaning vpon her welbeloued?) I raised thee vp vnder an apple tre: there thy mother conceiued thee: there she conceiued that bare thee.

Set me as a seale on thine heart, & as a signet vpon thine arme: for loue is strong as death: ielouisie is cruel as the graue: the coles thereof are fy: the coles, & a vehement flame.

^d The spouse desireth Christ to be ioynd in perpetual loue with him.

Muche water cā not quenche loue, nether can the floods drowne it: if a man shulde giue all the substāce of his house for loue, they wolde greatly contemne it.

We haue a litic suster, and she hathe no breastes: what shal we do for our suster whē she shal be spoken for?

^e The Iewish Church speaketh thus of y Church of the Gentiles.

If she be a walle, we wil buylde vp o her a siluer palace: and if she be a dore, we wil kepe her in with bordes of cedre.

^f If she be sure & fast, she is metē for the houband to dwell in.

I am a walle & my breastes are as towres: then was I in his eyes as one that findeth peace.

^g The Church promitteth fide litie & constancie.

Salomón had a vine in Baal-hamón: he gaue the vineyard vnto keepers: euerie one bringeth for the frute thereof a thousand pieces of siluer. & .vi.

^h This is the vineyard of y Lord hired out, Mat. 21. 33.

j Christ dwel-
leth in his
Church whose
voyce y^e faith-
full heare.

12 But my vineyard which is mine, is before me: to thee, ô Salomón, appertineth a thousand pieces of silver, & two thousand to them that kepe the frute thereof.

13 O thou that dwellest in the gardens, the

companions hearken vnto thy voyce: cause me to heare it.

14 O my welbeloued, k flee away, and be like vnto the roe, or to the yong he art vpon the mountaines of spices.

k The Church
desireth Christ
that if he de-
part from the,
y^e t that he
wolde haue to
he'pe them in
their troubles

ISAIAH.

THE ARGUMENT.

God, according to his promes Deut. 18, 15. that he wolde neuer leaue his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not onely to declare vnto the people the things to come, whereof they had a special reuelation, but also to interpret & declare the Law, and to applie particularly the doctrine, contained briefly therein, to the vtilitie & profite of those, to whome they thought it chiefly to appertine, and as the time and state of things required. And principally in the declaration of the Lawe they had respect to thre things, which were the grounde of their doctrine: First to the doctrine contained briefly in the twotables: secondely to the promises & threatenings of the Law: & thirdely, to the covenant of grace & reconciliation, grounded vpon our Saviour Iesus Christ, who is the end of the Law. Whereunto they nether added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gaue them vnderstanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same: not for any care or regarde to the enemies, but to assure the Church of their sauergarde by the destruction of their enemies. And as touching the doctrine of reconciliation they haue more clearly intreated it then Moses, and set forthe more liuely Iesus Christ, in whome this covenant of reconciliation was made. In all these things Isaiah did excell all the Prophetes, and was moste diligent to set out the same, with moste vehement admonitions, reprehensions, and consolations: euer applying the doctrine, as he sawe that the disease of the people required. He declareth also manie notable prophecies which he had receued of God, as touching the promes of the Messiah, his office, and his kingdome. Also of the fauour of God toward his Church, the vocaton of the Gentiles, and their vnion with the Iewes. Which are as moste principal pointes contained in this booke, and a gathering of his sermons that he preached. Which after certeine daies that they had stand vpon the Temple dore (for the maner of the Prophetes was to set vp the summe of their doctrine for certeine dayes that the people might the letter marke it, as Isa. 8, 1. & Habak. 2, 2.) the Priestes toke it downe and referued it among their registers: and so by Gods prouidence these bookes were preserved as a monument to the Church for euer. As touching his persone and time, he was of the Kings stocke: for Amoz his father was brother to Azariah King of Iudah, as the best writers agree, and prophced more then 64 yeres from the time of Vzziah vnto the reigne of Manasseh, whose father in lawe he was (as the Ebrewes write) and of whome he was put to death. And in reading of the Prophetes this one thing among other is to be obserued, that they speake of things to come as though they were now past, because of the certentie thereof, and that they colde not but come to passe, because God had ordeined them in his secret counsel, and so reueiled them to his Prophetes.

CHAP. I.

Isaiah reproveth the Jewes of their ingratitude and stubbornnes, that neither for benefites nor punishment woulde amend. He sheweth why their sacrifices are refused, and where Gods true service standeth. He prophesieth of the destruction of Ierusalem, and of the restitution thereof.

IN THIS, a revelation of prophecies, which were one of the two means, whereby God declared himselfe to his servants in old times, as Nom. 2. 6. & therefore the Prophecies were called Scriptures, 1 Tim. 9. 9. b. It was chiefly sent to Iudah and Ierusalem, but not onely for in this booke are prophecies concerning other nations; also called also Azaiah 2 King. 1. 1. of these Kings read 2 King. from Chap. 14. unto Chap. 21. and 2 Chron. from Chap. 25. unto Chap. 33. d. Because it was written and made publicke, he called it to be damne creatures, which were made prompt to obey Gods word, as Deu. 2. 1. He called it his great mercie towards the Jewes, forasmuch as he closed them about all other nations to be his people & children. Deu. 10. 15. f. The moste brute and dumb beasts to more acknowledge their duetie towards their masters, then my people do towards me, of whom they have received benefites without comparison. They were not onely wicked, as were their fathers, but verily corrupt, and by their evil example infected others. h. That is, him selfe sanctified Ierusalem.



A vision of Isaiah, the sonne of Amoz, which he sawe concerning Iudah and Ierusalem: in the daies of Vzziah, Iotham, Ahaz & Hezekiah Kings of Iudah.

1 Heare, O heavens, and hearken, O earth: for the Lord hath said, I have nourished and brought up children, but they have rebelled against me.

2 The ox knoweth his owners, and the asse his masters cryb, but Israel hathe not knownen my people nathe not vnderstand.

3 Ah, sinful nation, a people laden with iniquitie, a seede of the wicked, corrupt children, they haue forsaken the Lord: they haue prouoked the holy one of Israel to anger: they are gone backe wade.

4 Wherefore shulde ye be smitten anie more: for ye fall away more and more the whole head is sicke, and the whole heart is heauie.

5 From the sole of the foote vnto the head, there is nothing whole therein, but woundes, & swelling, and sores full of corruption: they haue not bene wiped, nor bounde up, nor mollified with oyle.

6 Your land is waste: your cities are burnt with fyre: strangers deuoure your land in your presence, and it is desolate like the outflowe of strangers.

7 And the daughter of Zion shal remaine like a cottage in a vineyard, like a lodge in a garden of cucumbers, & like a besieged citie.

8 Except the Lord of hostes had reserved vnto vs, euen a small remnant: we shulde haue bene as Sodom, & shulde haue bene like vnto Gomorah.

9 Heare the worde of the Lord, O princes of Sodom: hearken vnto the Law of our God, O people of Gomorah.

10 What haue I to do with the multitude of your sacrifices, saith the Lord: I am full of the burnt offerings of rams, & of the fat of fed beastes: and I desire not the blood of

bullockes, nor of lambes, nor of goates.

11 Whē ye come to appeare before me, who required this of your hands to tread in my countes?

12 Bring no mo oblations, in vaine incense is an abomination vnto me. I can not suffer, our newe moones, nor sabbaths, nor solemne daies (it is iniquitie) nor solemne assemblies.

13 My soule hateth your newe moones & your appointed feasts: they are a burden vnto me. I am weary to beare them.

14 And whē you shal stretch out your hands, I wil hide mine eyes from you: and though ye make manie prayers, I wil not heare: for your hands are full of blood.

15 Wash you, make you cleane: take away the euil of your workes from before mine eyes. cease to do euil.

16 Learne to do wel: seke iudgement, & relieue the oppressed: iudge the fatherles & defend the widowe.

17 Come now, & let vs reason together, saith the Lord: though your sinnes were as crimson, they shalbe made white as snow: though they were red like skarlet, they shalbe as woll.

18 If ye consent and obey, ye shal eat the good things of the land.

19 But if ye refuse and be rebellious, ye shalbe deuoured with the sword: for the mouth of the Lord hath spoken it.

20 How is the faithful citie become an habitation? it was full of iudgement, & iustice lodged therein, but now they are as a churche-rerer.

21 Thy siluer is become drosse. thy wine is mixt with water.

22 Thy princes are rebellious and companions of theues: euerie one loueth gifts, & followeth after rewards. they iudge not the fatherles, neither doeth the widowes cause come before them.

23 Therefore saith the Lord God of hostes, the mighty one of Israel, Ah, I wil ease me of mine aduersaries, and auenge me of mine enemies.

24 Then I wil tyme mine hand vpon thee, and burne out thy drosse, til it be pure, & take away all thy rynne.

25 And I wil restore thy iudges as at the first, and thy counsellors as at the beginning.

Without faith & repentance. You sacrifices offered in the new moones & feasts conducted hereby hypocrites, which thinke to please God with ceremonies, & they themselves are void of faith and mercie. In the which thou where me be gaine to avarice, decaie, cruelty & extortion, which is meant by blood, there God wil shew his anger, and not accept them, though they seeme neuer so holy, as Chap. 59. By this outward washing, he meaneth spiritual cleansing the Jewes to repent & amend themselves. This kinde of reuolving, by the second table, the Scriptures vnto manie places against the hypocrites, who pretend holmes & religion in word, but when their charitie & lone loward their brethren shalbe apparent, they declare they haue neither fourth nor religion. To knowe if I do accepte you without cause. Left sinners shulde pretend a rigor on Gods parte, he onely walketh there to be pure in heart, & he wil forgue all their sinnes, were they neuer so many or great. He sheweth that w hatsoever aduerstie in an iudiceth, it ought to be attributed to his ouer muche disobedience. That is Ierusalem, which had promised fidelitie vnto me, as a wife to her husband. Gruen to contentment and exorcism, which I signified before by blood. vers 15. Whosoever was pure in thee before, is now corrupt, though thou haue outward shewe. That is, they maintain the wicked & the extortioners, & not onely do not punish them, but are them selues such. When God wil shewe himselfe mercifull to his Church, he calleth himselfe. The holie one of Israel, but when he hateth to do with his enemies, he is called Mighty, as against whom no power is able to resist. I wil take vengeance of mine aduersaries the Jewes, and satisfie my desire by punishing them. Which thing yet he doeth with a grief because of his covenant. Left the faithful among them shulde be overcome with this threatening, he addeth this consolacion. It is onely the worke of God to purifie the heart of men, which thing he doeth because of his promise, made concerning the saluacion of his Church.

1 What anueth it to seke to amend you by punishment, seeing the more I correct you, the more ye rebel. k By naming the chief partes of the boone, he signifieth, that there was no parte of the whole bodie of the Jewes free from his roddes. l Enerte parte of the bodie, as well the least as the chiefest was plagued. m Their plagues were so grievous that they were incurable, and yet they woulde not repent. n Meaning of them, that dwell fyre of, which, because they loke for no aduantage of that, which remaineth, destroye all before them. o This is, Ierusalem. p Because that he wil euer haue a Church to call vpon his Name. q That is, all destroyed. r Ye that for your wages deserued all to be destroyed as they of Sodom, saue that God of his mercie reserved. s Iude romber, Lim 3. 22. f Although God commanded the sacrifices for a time, as rites and exercises of their faith, yet because the people had not faith nor repentance, God detesteth them, Psal 50. 14. 1er 6. 20. amos 5. 21. mich 6. 7.

m By iustice is meant Gods faithful promes, w^{ch} is the caus. of y^e deliuerance of his Church. n The wicked shal not be partakers of Gods promes, Plal. 92. 9. o That is, the trees & pleasant places, where ye commit idolatrie, which was forbidden, Deut 16. 22. p The false god, wherein ye put your confidence, shal be consumed as easily, as a piece of towne.

afterwarde shalt thou be called a citie of righteousness, & a faithful citie.

27 Zión shalbe redemed in iudgement, and they that returne in her, in iustice.

28 And the destruction of the transgressours and of the sinners shalbe together: and they that forsake the Lord, shalbe consumed.

29 For they shal be cōfounded for the oakes, which ye haue desired, and ye shalbe ashamed of the gardens, that ye haue chosen.

30 For ye shalbe as an oke, whose leafe fadeth: & as a garden that hath no water.

31 And the strong shalbe as p^{ow}er, and the maker thereof, as a sparke: and they shal bothe burne together, & none shal quenche them.

CHAP. II.

1 The Church shalbe restored by Christ, and the Gentiles called. 6 The punishment of the rebellious & obstinate.

1 The worde that Isaiáh the sonne of Amóz sawe vpon Iudáh and Ierusalém.

2 *It shalbe in the last daies, that the mountaine of the house of the Lord shalbe prepared in the top of the mountaines, & shal be exalted aboue the hilles, & all nacions shal slowe vnto it.

3 And manie people shal go, & say, Come, and let vs go vp to the mountaine of the Lord, to the house of the God of Iakób, & he wil teache vs his waies, and we wil walke in his paths: for the Law shal go forth of Zión, and the worde of the Lord from Ierusalém,

4 And he shal iudge among the natiōs, & rebuke manie people: they shal breake their swordes also into mattockes, & their speares into sithes. nacion shal not lift vp a sworde against nacion, nether shal they learn: k to fight anie more.

5 O house of Iakób, come ye, and let vs walke in the light of the Lord.

6 Surely thou hast forsaken thy people, the house of Iakób, because they are full of the East maners, and are forcerers as the Philistims, and abunde with strange children.

7 Their land also was ful of siluer and golde, and there was none end of their treasures: and their land was ful of horses, and their charets were infinite.

8 Their land also was ful of idoles: they worshipped the worke of their owne hánds, which their owne fingers haue made.

9 He sheweth the frute of the peace, which the Gospel shulde bring to wit, that men shulde do good one to another, where as before they were enemies. k He speaketh not against the vie of weapons and lawfull warre, but sheweth how the hearts of the godlie shalbe affected one toward another which peace and loue doeth begiue and growe in this life, but shal be perfected, when we are ioyned with our head Christ Iesus.

l Seing the Gentiles wil be so readie, make you haste and shewe them the way to worship God. m The Prophet seing the small hope, that the Iewes wolde conuert, complaeth to God, as though he had vterly forsaken them for their sinnes. n Full of the corruptions that reigned chiefly in the East partes.

o They altogether gae them selues to the factions of other nacions. p The Prophet first condemned their superstition and idolatrie, next their couetousnes, and sturdily, their vaine trust in worldelic meanes.

9 And a man bowed him self, and a man humbled him self: therefore spare the not.

10 Enter into the rocke, & hide thee in the dult from before the feare of the Lord, and from the glorie of his maiestie.

11 The hie loke of man shalbe humbled, and the loftines of men shalbe abased, & the Lord onely shalbe exalted in that day.

12 For the day of the Lord of hostes is vpon all the proude and hautie, and vpon all that is exalted: and it shalbe made lowe.

13 Euen vpon all the cedres of Lebanon, that are hie and exalted, and vpon all the okes of Basan,

14 And vpon all the high mountaines, & vpon all the hilles that are lifted vp,

15 And vpon euerie hie towre, and vpon euerie strong wall,

16 And vpon all the shippes of Tarsish, and vpon all pleasant pictures.

17 And the hautines of men shalbe brought lowe, and the loftines of men shalbe abased, and the Lord shal onely be exalted in that day.

18 And the idoles wil he vtterly destroye.

19 Then they shal go into the holes of the rockes, and into the caues of the earth, from before the feare of the Lord, & from the glorie of his maiestie, when he shal arise to destroye the earth.

20 At that day shal man cast away his siluer idoles, and his golden idoles (which they had made them selues to worship them) to the mowles and to the backes,

21 To go into the holes of the rockes, and into the toppes of the ragged rockes from befoie the feare of the Lord, and from the glorie of his maiestie, when he shal rise to destroye the earth.

22 Cease you from the man whose breath is in his nostrilles. for wherein is he to be esteemed?

CHAP. III.

1 For the sime of the people God wil take away the wise men, and gae them foolish prouces. 14 The couetousnes of the gouernours. 16 The pride of the women.

1 For so lo, the Lord God of hostes wil take away from Ierusalém and from Iudah the stay and the strength: euen all the stay of bread, and all the stay of water,

2 The strong man, and the man of warre, the iudge and the Prophet, the prudent and the aged,

3 The captaine of fiftie, and the honorable, and the counselei, and the cunning artificer, and the eloquent man.

4 And I wil appoint children to be their princes, and babes shal rule ouer them.

5 The people shalbe oppressed one of another, & euerie one by his neighbour: the childre shal presume against the anciet, & the vile against the honorable.

6 When

q He noteth the nature of the idolaters, which are neuer satisfied in their superstitions.

r Thus y^e Prophet spake, being ashamed with the zeale of Gods glorie, & that he might reue them w^{ch} Gods iudgement. s Meaning, as God shal begin to execute his iudgements.

t By high trees & mountaines are ment them y^e are proude, and loftie, and thinke them selues moste strong in this worlde.

u H. cōdēneth their vaine confidence, which they had in strong holdes, & in their rich marchandise, w^{ch} brogne in vaine pleasures, where with mē's mindes became selfe minuted.

Isaiáh 10. & luk 23. 30. reuel 6. 26. & 9. 6.

x They shal cast them into moste vile and filthie places, when they perceiue y^e they are not able to helpe them. y Cast of your vaine confidence of man, whose lie is so traile, that if his nose be stopped, he is dead, & consider that you haue to do with God.

Clap III. z Because they trusted in their abundance & prosperitie, he sheweth that they shulde be taken to the b The temporal gouernour & the ministee.

c By their he meaneth that God wolde take away euerie thing that was in any estimation, and wherein they had vnto vaine occasion to vate them selues.

d Not onely in age, but in wit, maners, knowledge, & strength.

e For lacke of good regiment and order.

f He sheweth that this plague shall be so horrible, that it shall be so rare to the common man of men, w by nature are ambitious, none shall be able to bring to be their honour. ¶ Are they that shall cause him to forsake his throne, to take such a dangerous charge upon him when God shall examine their deeds, whereupon shall new for an impudent face, he shall hide the marke of their impiety in their forehead. ¶ Be ye that are godlie assured, y God will direct you in y muddes of their troubles. ¶ Because the wicked people were more added to their princes, the more commended of God, he sheweth y he wolde give it to such princes, by whose tines should have no help, but that should be manifest tokens of his wrath, because they should be soles & effeminate. ¶ Meaning, that the rulers and gouernours had destroyed his Church & not preserved it, according to their dutie. ¶ That is, ye shewe ill crueltie against them which menteth y people, because of y arrogancie and pride of their women, which gaue them felicitie to all nations & dissolution. ¶ Which delighted their pride. ¶ As a signe, y they were not chaste. ¶ Which shewed their wantons. ¶ They delighted in slippers y did creeke, or had little plates sowed vpon them, w they went in rehercing all these things particularly, he sheweth the lightnes & vanitie of such as can not be content w coe lie apparel according to their degree.

6 When euerie one shall take holde of his brother of the house of his father, & say, Thou hast clothing: thou shalt be our price, and let this fall be vnder thine hand. 7 In that day he shall swear, saying, I can not be an helper: for there is no bread in mine house, nor clothing: therefore make me no price of the people. 8 Doubtes Jerusalem is fallen, and Iudah is fallen downe, because their tongue and workes are against the Lord, to prouoke the eyes of his glorie. 9 The bryall of their countenance testified against them, yea, they declared their sinnes, as Sodom, they hid them not. Wo be vnto them soules: for they haue rewarded euil vnto them selues. 10 Say ye, Surely it shall be well with y iuste: for they shall eat the frute of their workes. 11 Wo be to the wicked, it shall be euil with him: for the rewarde of his hands shall be giuen him. 12 Children are extortioners of my people, and women haue rule ouer them: om my people, they that lead thee, cause thee to erre, and destroye the way of thy path. 13 The Lord standeth vp to pleade, yea, he standeth to iudge the people. 14 The Lord shall entrie into iudgement with the Ancients of his people and the princes thereof. for ye haue eaten vpon the vineyarde: the spoyle of the poore is in your houses. 15 What haue ye to do, that ye beat my people to pieces, and grinde the faces of the poore, saith the Lord, euen the Lord of hostes. 16 The Lord also saith, Because the daughters of Zion are haughty, and walke with stretched out neckes, and with wandring eyes, walking and murmuring as they go, and making a tinkeling with their fete, 17 Therefore shall the Lord make the heads of the daughters of Zion balde, and the Lord shall discouer their secret partes. 18 In that day shall the Lord take away the ornament of the slippers, & the calles, & the rounde tyres, 19 The swete balles, and the brasselets, and the bonnets, 20 The tyres of the head, and the sloppes, & the head bands, & the tablets, & y carings, 21 The rings and the mufflers, 22 The costlie apparel and the vailes, and the wimples, and the crisping pinnes, 23 And the glasses and the fyne linen, and the hoodes, and the claudes. 24 And instead of swete sauour, there shall be stinke, and instead of a girdle, a rent, & instead of dressing of y heer, baldnes, and instead of a stomacher, a girding of sacke cloth, & burning in stead of beautie.

25 Thy men shall fall by the sworde, & thy strength in the battel. 26 Then shall her gates mourne and lament, and she, being desolate, shall sit vpon the grounde.

CHAP. IIII.

The smale remnant of me: after the destruction of Ierusalem. ¶ The graces of God vnto them that remaine. ¶ And in that day shall a sruen woman take holde of one man, saying, We wil eat our owne bread, and we wil weare our owne garments: onely let vs be called by thy name, & take away our reproche. ¶ In that day shall the budde of the Lord be beautiful and glorious, and the frute of the earth shall be excellent and pleasant for them that are escaped of Iſrael. ¶ Then he that shall be left in Zion, and he y shall remaine in Ierusalem, shall be called holie, and cleare one shall be written among the liuing in Ierusalem, ¶ When the Lord shall wash the filthines of the daughters of Zion, & purge the blood of Ierusalem out of y middes thereof by the spirit of iudgement, and by the spirit of burning. ¶ And the Lord shall creat vpon euerie place of mount Zion, and vpon the assemblies thereof, a cloude and smoke by day, and the shining of a flaming fyre by night: for vpon all the glorie shall be a defense. ¶ And a couering shall be for a shadowe in the day for the heat, and a place of refuge and a couert for y storme & for the raine.

CHAP. V.

Under the similitude of the vine he describeth the state of the people, & of their auarice. ¶ Their drunkennes. ¶ Of their captiuitie. ¶ Now wil I sing to my beloued a song of my beloued to his vineyard, My beloued had a vineyard in a vert frutefull hill, and he hedged it, and gathered out the stones of it, and he planted it with the best plants, and he buylt a towre in y middes thereof, & made a wine presse therein: the he looked y it shulde bring forth grapes: but it brought forth wilde grapes. ¶ Now therefore, o inhabitants of Ierusalem & me of Iudah, iudge, I pray you, betwene me, and my vineyard. ¶ What colde I haue done any more to my vineyarde y I haue not done vnto it: why haue I looked that it shulde bring forth grapes, & it bringeth forth wilde grapes? ¶ And now I wil tel you what I wil do to my vineyard: I wil take away y hedge as it was enuied y they were the cause of their owne ruine: no more care for it meaning y he wolde take fro the his worde & all other confortes, & send them contrarie plagues.

Meaning, y God wil not onely punish y women, but their householdes, w haue suffred it is dissolutenes, and also y coruene wale, w hath not remeared. ¶ Chap IIII ¶ When God shall execute his vengeance, ther. shal not be one man founde to be y head to many women, & ther contrarye to womanly chastitee, shal be vnto men, and offer them selues to any condition. ¶ Be thou our husband, and let vs be called thy wues. ¶ For so they thought to be without an head & husband. ¶ He comforteth y Church in this desolation, which shall spring vp like a bud, signifying that Gods graces shal be as plentiful toward the faithful, as though they spring out of the earth, as Chr 45, 8. ¶ Some by the bud of y Lord meane Christ. ¶ He standeth to the boke of life, whereof read Exod 32, 32 meaning Gods secre. con. uer. wherein his childe receiued in to life euery thing that is in the world, extortion, auarice, and all wickednes. ¶ When things shall be redressed, that were amisse. ¶ He allueth to the pillar of the cloude, Exod 13, 21 meaning that Gods fauour & proteccion shal appeare in euery place. ¶ The faithful were called the glorie of God because his image, and tokens of his gracie in them. ¶ God promyseth to be the increase of his Church against all troubles and dangers. ¶ A 12. 11.

thereof, & it shal be eaten vp: I wil breake the wall thereof, & it shal be trode downe:

6 And I wil lay it waste it shal not be cut, nor digged, but briers, & thornes shal growe vp. I wil also commande the cloudes that they raine no raine vpon it.

h Iudgement and righteousnes are true frutes of the feare of God, and therefore in the cruel oppressors there is no religion. **i** Of them that are oppressed. **k** To wit, for the poore to dwell in.

7 ¶ Surely the vineyarde of the Lord of hostes is the house of Israél, and the men of Iudáh are his pleasant plant, and he looked for iudgemēt: but beholde oppressiō: for righteousness, but beholde a crying.

8 Wo vnto thē that ioyne house to house, and lay field to field, til there be no^k place, that ye may be placed by your selues in the middes of the earth.

i I haue heard the cōplaint, and crye of the poore. **m** Which cōtēneth about the pottels. **n** In euerie acre shulde be yelde one pottel.

9 Thus in mine eares, saith the Lord of hostes. Surely manie houses shalbe desolate, euē great, & fayre without inhabitāt.

10 For ten acres of vines shal yelde one mbath, & the fede of an^a hómer shal yelde an^o epháh.

n Which cōtēneth an hūdreth pottels. **o** An Epháh cōtēneth ten pottels, & is in drye things as muche as bath is in licours.

11 ¶ Wo vnto them, that rise vp early to followe drunkennes, and to them that cōtinue vntil a night, til the wine do inflame them.

p That spare no paine nor diligence to followe their lustes. **q** Which are neuer weary of their rioting and exceisive pleasures but vse all meanes to prouoke to the same.

12 And the harpe and viole, timbrel, and pipe, and wine are in their feastes: but they regarde not the^r worke of the Lord, nether consider the worke of his hands.

r They regarde not the prouident care of God ouer them, nor for what end he hath created them. **s** That is, shal certainly goe for so the Prophetes vse to speake, as though the thing which shal come to passe, were done already.

13 Therefore my people is gone into captiuitie, because they had no knowledge, and the glorie thereof are men famished, & the multitude thereof is dryed vp with thirst.

t Because they wolde not obey the worde of God. **u** Meaning, the graue shal allowe vp them that shal dye for hungre and thirst, and yet for all this great destruccion it shal neuer be satiate.

14 Therefore he^l hath enlarged it self, and hath opened his mouth, without measure, and their glorie, and their multitude, and he that reioyceth among them, shal descende into it.

v As a iudge ready to giue sentence. **w** They were Angels called because they were of a fyre colour, to signifye they burnt in the loue of God, or were light as fyre, to execute his will. **x** Signifying, that they were not able to endure the brightness of Gods glorie. **y** Wherby was declared that man was not able to see the brightness of God in them. **z** Which thing declereth the prompt obedience of the Angels to execute Gods cōmandment. **h** This oī r-petition signifieth, that the holy Angels can not satisfie them selues in praising God, to teache vs that in all our liues we shulde giue our praises to the conuincial praise of God.

15 And man shalbe broght downe, and man shalbe humbled, euē the eyes of the proude shalbe humbled.

16 And the Lord of hostes shalbe exalted in iudgement, and the holie God shalbe sanctified in iustice.

17 Then shal the lambes fede after their maner, and the strangers shal eat the desolate places of the fat.

18 ¶ Wo vnto them, that drawe iniquitie w^r cordes of vanitie, and sinne, as with cart ropes:

19 Which say, Let him make spede let him hasten his worke, that we may se it: & let the cōusel of the holie one of Israél drawe nere and come, that we may knowe it.

20 Wo vnto them that speake good of euil, and euil of good, which put darkenes for light, and light for darkenes, that put bitter for swete, and swete for^r sowre.

21 Wo vnto them that are wise in their owne eyes, and prudent in their owne sight.

22 Wo vnto them that are mightie to drinke wine, and to them that are strong to powre in strong drinke

23 Which iustifie the wicked for a reward, and take away the righteousnes of the righteous from him.

24 Therefore as the flame of fyre deuoureth the stubble, and as the chaffe is consumed of the flame: so their roote shalbe as rottennes, and their budde shal rise vp like dust, because they haue cast of the Law of the Lord of hostes, and contemned the worde of the holie one of Israél.

25 Therefore is the wrath of the Lord kindled against his people, & he hath stretched out his hand vpon them, and hath smitten them that the mountaines did tread: and their karcafes were torne in the middes of the stretes, & for all this his wrath was not turned away, but his hand was stretched out stil.

26 And he wil lift vp a signe vnto the nations a farre, and wil hille vnto them from the end of the earth: & beholde, they shal come hastily with spede.

27 None shal s^mant nor fall among them: none shal slumber nor slepe, nether shal the girdle of his loynes be losed, nor the latchet of his shoes be broken:

28 Whose arrowes shalbe sharpe, & all his bowes bent: his horse hooues shalbe thought like flint, & his wheles like a whiele wide.

29 His roaring shalbe like a lyon, and he shal roare like lyons whelpes: they shal roare, and lay holde of the pray: they shal take it away, and none shal deliuer it.

30 And in that day they shal roare vpon them, as the roaring of the sea: & if they loke vnto the earth, beholde darkenes, and sorow, and the light shalbe darkened in their sight.

CHAP. VI.

1 Isaiáh sheweth his vocation by the Vision of the diuine maiestie. 9 He sheweth the obstinacie of the people. 11 The destruccion of the land. 13 The remnant reserved.

1 IN the yere of the death of King Vziazáh, I sawe also the Lord sitting vpō an high throne, and lifted vp, and the lower^e partes thereof filled the temple.

2 The Seraphims stode vpon it: euerie one had six wings: with twaine he couered his face, and with twaine he couered his feete, and with twaine he did g^lorie.

3 And one cryed to another, and said, Ho-

b Which are contemners of all doctrine & admonition.

c Which are neuer weary, but shew their strength, and bringe in gluttonic and drunkenness.

d Bothe they and their posterity, so that nothing shalbe left.

e He sheweth that God had so sore punished this people, that the dumme creatures, if they had bene so plagued, wolde haue bene more sensible, and therefore his plagues must continue, til they begin to fele them.

f He wil make the Babilonians to come against the at his becke, and to fight vnder his banner.

g They shalbe prompt, and lustie to execute Gods vengeance.

h The enemies shal haue none impediment.

i Wherby is declared the crueltie of the enemies.

k The Iewes shal finde no succour.

l In the land of Iudáh.

a God sheweth not him self to mā in his maiestie, but according as his capacitie is able to cōprehend him that is by visible signes, as Iohn Baptist sawe the holie Ghost in the forme of a doone.

b As a iudge ready to giue sentence. **c** Of his garment, or of his throne. **d** They were Angels called because they were of a fyre colour, to signifye they burnt in the loue of God, or were light as fyre, to execute his will. **e** Signifying, that they were not able to endure the brightness of Gods glorie. **f** Wherby was declared that man was not able to see the brightness of God in them. **g** Which thing declereth the prompt obedience of the Angels to execute Gods cōmandment. **h** This oī r-petition signifieth, that the holy Angels can not satisfie them selues in praising God, to teache vs that in all our liues we shulde giue our praises to the conuincial praise of God.

x God comforteth the poore lambes of his Church, which had bene strangers in other cōuntries, promising that they shulde dwell in those places againe, wherof they had bene deprived by the fat, and cruel tyrants. **y** Which vse all allouements, occasions, and excuses to harden their consciences in sinne. **z** He sheweth what are the wordes of the wicked, when they are menaced with Gods iudgements. **2** Pet 3.4. **a** Which are not ashamed of shame, nor care for honestie, but are grown to a desperate impietie.

His glorie doeth not onely appeare in y^e 4
 leuans, but through all y^e worlde, and therefore all creatures are bounde to practise him
 k Which things were to confirme the Prophet, that it was not the voyce of man and by the smoke was signified th^e blindnes y^e shall come vpon the Iewes
 l He speaketh this for two causes y^e sonne, because he y^e was a mortall creature, and therefore had more neede to worship God than the Angells, did not and the other, because y^e more nere y^e man approacheth to God, the more doeth he knowe his owne sinne, & corruption
 m O y^e burnt offering where the tyre neuer went out
 n This declarereth that man can not readere true obedien- ce to God, til he haue purged vs
 o Whereby is declared that for the malice of man God wil not immediatly take away his worde, but he wil cause it to be preached to their condemnation, when his wil not learne thereby to obey his wil, and be saued hereby he exhorteth the ministers to do their duetic, and answereth to the wicked ministers, that through their owne malice their heart is hardened, Mat 13, 14 act 28, 26 rom 11, 8 p As he was moued with the zeale of Gods glorie, so was he touched with a charitable affection toward the people
 q Meaning, the tenth parte or as some write, it was recited to Isaiáh for the confirmation of his prophetic, that ten Kings shulde come before their captiuitie, as were from Vzziah to Zedekiah r For the fewenes they shal se to be eaten vp yet they shal after flourish as a tre, which in winter loseth his leaues, and semeth to be dead, yet in sommer is fresh, and greene

Or, Syria
 a To wit, the seconde time for in the first battel Aház was ouercome
 b Meaning, y^e Kings house
 c That is, Israhel, because y^e tribe v as the greene, Gere 4^o 19
 e For feare

ly, holy, holy y^e Lord of hostes: the whole worlde is ful of his glorie.
 And the miners of the dore chekes moued at the voyce of him that cryed, and the house was filled with smoke.
 Then I said, Wo is me: for I am vndone, because I am a man of polluted lippes, and I dwell in the middes of a people of polluted lippes. for mine eyes haue seene the King and Lord of hostes.
 Then flewe one of the Seraphims vnto me with an hote cole in his hand, which he had take from the altar with the tongs.
 And he touched my mouth, & said, Lo, this hath touched thy lippes, and thine iniquitie shalbe taken away, and thy sinne shalbe purged.
 Also I heard the voyce of the Lord, saying, Whome shal I send, and who shal go for vs? Then I sayd, Here am I, send me.
 And he said, Go, and say vnto this people, Ye shal heare in dede, but ye shal not vnderstand: ye shal plainly se, & not perceiue.
 Make the heart of this people fat, make their eares heauie, and shut their eyes, lest they se with their eyes, & heare with their eares, and vnderstand with their hearts, and conuert, and he heale them.
 Then said I, Lord, how long? And he answered, Vntil the cities be walled without inhabitant, and the houses without man, and the land be vtterly desolate,
 And the Lord haue remoued men farre away, and the e be a great desolation in the middes of the land.
 But yet in it shalbe a tenth, and shal retorne, and shalbe eaten vp as an olme or as an oke, which haue a substance in them, when they cast their leaues so the holie sede shalbe the substance thereof.
 as they wil not learne thereby to obey his wil, and be saued hereby he exhorteth the ministers to do their duetic, and answereth to the wicked ministers, that through their owne malice their heart is hardened, Mat 13, 14 act 28, 26 rom 11, 8 p As he was moued with the zeale of Gods glorie, so was he touched with a charitable affection toward the people
 q Meaning, the tenth parte or as some write, it was recited to Isaiáh for the confirmation of his prophetic, that ten Kings shulde come before their captiuitie, as were from Vzziah to Zedekiah r For the fewenes they shal se to be eaten vp yet they shal after flourish as a tre, which in winter loseth his leaues, and semeth to be dead, yet in sommer is fresh, and greene

2 Ierusalém besieged 4 Isaiáh comforteth the King.
 14 Christ is promised
 3 King 16, 1
 And in the dayes of Aház, the sonne of Iothám, the sonne of Vzziah King of Iudáh, Rezin the King of Arám came vp, and Pekáh the sonne of Remaliah King of Israél, to Ierusalém to fight against it, but he colde not ouercome it.
 And it was told the house of Dauid, saying, Arám is ioyned with Ephraim: therefore his heart was moued, and the heart of his people, as the trees of the forest are moued by the winde.
 Then said the Lord vnto Isaiáh, Go

forthe now to meete Aház (hou and e Sic- at- iaháb thy sonne) at the end of the conduit of the vpper pool, in the path of the fullers field,
 And say vnto him, Take hede, & be still: feare not, nether be faint hearted for the two tailles of these smoking fyrebrandes, for the furious wrath of Rezin and of Arám, and of Remaliahs sonne:
 Because Arám hath taken wicked counsel against thee, & Ephraim, & Remaliahs sonne, saying,
 Let vs go vp against Iudáh, & let vs wáke them vp, and make a breche therein for vs, and set a King in the middes thereof, euen the sonne of Tabeal.
 Thus saith the Lord God, It shal not stand, nether shal it be.
 For the head of Arám is Damascus, and the head of Damascus is Rezin and with in Eze & therefore yere, Ephraim shal be destroyed from being a people.
 And the head of Ephraim is Samaria, and the head of Samaria is Remaliahs sonne. If ye beleue not, surely ye shal not be established.
 And the Lord spake againe vnto Aház, saying,
 Aske a signe for thee of the Lord thy God: aske it, ether in the depth or in the height aboue.
 But Aház said, I wil not aske, nether wil I tempt the Lord.
 Thē he said, Heare you now, o house of Dauid, Is it a smale thing for you to grieue men, that ye wil also grieue my God?
 Therefore the Lord himself wil giue you a signe. Beholde, the virgine shal conceiue and beare a sonne, and she shal call his name Immanú-él.
 Butter and honie shal he eat, til he haue knowledge to refuse the euil, & to chuse the good.
 For a fore y^e childe shal haue knowledge to refuse the euil, and to chuse the good, the land, that thou abhorrest, shal be forsaken of bothe her Kings.
 The Lord shal bring vpon thee, and vpon thy people, and vpon thy fathers house (the daies that haue not come fro the date that Ephraim departed from Iudáh) euen the King of Asshur.
 And in that day shal the Lord hiss for the flie that is at the vttermoste parte of the floods of Egypt, & for the bee which is in the land of Asshur,
 And they shal come and shal light all in the desolate valles, and in the holes of the rockes, and vpon all thornie places, and be nourished as other men, vntil y^e age of discretio
 o Not mean g Christ, but anie childe for before a childe can come to the yeres of discretio, the Kings of Samaria and Syria shal be destroyed p Since the time that the twelue tribes rebelled vnder Roboam q In whome shouldst thou trust r Meaning, the Egyptians for by reason the countrie is hote and moiste, it is ful of flies, as Assyria is ful of bees.

e That is to say, The rick shal retorne vnto Israhel, as signifie, that y^e rest of the people shulde retorne out of their captiuitie
 f Which haue but a litle smoke and shal quickly be quenched.
 g Which was an Israélite & as semeth, enme to the house of Dauid
 h Counting from y^e fine & twentieth yere of y^e regne of Vzziah, at what time Amos prophetic this thing, and now Isaiáh confirmeth it
 i The Israélites shulde be led into perpetuall captiuitie, & thing came to pass in the twentieth yere after that Ierusalém did thus message
 j For the confirmation of this thing that thine enemies sholde destroy & thou pre seust
 k Not to beleue Gods woide without a signe: but to refuse a signe wil e God offer it for y^e aide & helpe of our infirmities, is to rebel against him
 l You thinke you haue to do wth men, whē ye contemne Gods messengers but it is God, against whom you bend your selues
 m Forasmuche as thou art vn worthy, I Lord for his owne pomes sake wil giue a signe
 n Shalbe that Christ the Saviour of his Church & the eff & of all signis & miracles shalbe renewed
 o O, God with vs, which name can agree to no one, but to Iesus, that is bothe God and man.
 p Meaning, that Christ is not onely God, but man al o, because he shal be nourished as other men, vntil y^e age of discretio
 q In whome shouldst thou trust
 r Meaning, the Egyptians for by reason the countrie is hote and moiste, it is ful of flies, as Assyria is ful of bees.

CHAP. VII.

2 Ierusalém besieged 4 Isaiáh comforteth the King. 14 Christ is promised

3 King 16, 1
Or, Syria
a To wit, the seconde time for in the first battel Aház was ouercome
b Meaning, y^e Kings house
c That is, Israhel, because y^e tribe v as the greene, Gere 4^o 19
e For feare

o Not mean g Christ, but anie childe for before a childe can come to the yeres of discretio, the Kings of Samaria and Syria shal be destroyed p Since the time that the twelue tribes rebelled vnder Roboam q In whome shouldst thou trust r Meaning, the Egyptians for by reason the countrie is hote and moiste, it is ful of flies, as Assyria is ful of bees.

f Signifying, / no place shal be tre sio the e That is, that which is from & bully downeward mean- ing, t' he wolue ac'troy bothe great & small u He that be- for. t' is a gre- at number of cutch, sh'oe content & one kowe & two shepe x If a number of men shal be so small, that a few beasts shalbe able to rourish all a- boundantly y As they that go to seke wilde beasts among the bushes a The moure- nes contrarie to their wonte, shalbe tilled by such as shal flee to them for succour

upon all bushes & places. 20 In that day shal the Lord shaue with a rasor that is hined, even by them beyonde the Riuer, by the King of Asshur, the head and the heere of the seite, and it shal consume the beard. 21 And in the same day shal a man nourish a yong kowe, and two shepe. 22 And for the abundance of milke, that they shal giue, he shal eat butter. for butter and honie shal curre one eat, which is left within the land. 23 And at the same day euerie place, where in shalbe a thousand vines, shalbe at a thousand pieces of siluer, so that shalbe for the briers and for the thornes. 24 With arrowes and with bowe shal one come thither: because all the land shal be briers and thornes. 25 But on all the mountaines, which shalbe digged with mattocke, there shal not come thither: the feare of briers & thornes: but they shalbe for the sunding out of bullockes and for the treading of shepe.

CHAP. VIII.

1 The captiuitie of Israel & Iudah by the Assyrians. 6 The infidelitie of the Iewes. 9 The destruction of the Assyrians 14 Christ the stone of stumbling to the wicked. 19 The words of God must be inquired at.

Moreouer, y Lord said vnto me, Take thee a great role, and write in it with a mans penne, Make speede to the spoyle: haste to the pray.

Then I toke vnto me faithful witnesses to record, Vriah the Priest, and Zechariah the sonne of Iuberechiah.

After, I came vnto the Propheteffe, w conceived, and bare a sonne. Then said the Lord to me, Call his name, Mahershalal hash-baz.

For before the childe shal haue knowledge to crye, My father, and my mother, he shal take away the riches of Damascus and the spoile of Samaria, before the King of Asshur.

And y Lord spake yet againe vnto me, saying,

Because this people hathe refused the waters of Shiloáh that runne softly, and reioyce with Rezin, and the sonne of Remaliah,

Now therefore beholde, the Lord bringeth vp vpon the waters of the Riuer mightie and great, even the King of Asshur with all his glorie, and he shal come vp vpon all their riuers, and go ouer all their bankes,

And shal breake into Iudah, & shal ouerflowe and passe through, & shal come vp to the necke, & the stretching out of his wings shal fil the breadth of thy land,

a That y mar- ket write in great letters to the intent it may be more easily red- b Meaning, after the com- mune facio be canie all men might read it c Because the thing was of great impor- tance, he toke these witnesses 4 These witness- es, which were of erudic & y people, whe he set this vp vpon the dore of the temple, albeit Vriah was a flat erig hypocrite, 2 King 16. 11 d Meaning, to his wis., & this was done in a vision. e Or, Make speeche to the spoyle haste to the pray. f Before aue childe be able to speake g That is, the arme of Ass- syria h Which was a fountaine at the fote of mount Zion, out of y which ran a smale ruer through y ci- tie meaning y ruer of Iudah, distrust- ing their owne power, which was smale, desired such power and riches as they lawe in Syria and Israel h That is, the Agy- tians, which dwel beyonde Euphrates. i It shalbe ready to drowne them

Immánu-él.

Gather together on heapes, o ye people, and ye shalbe broken in pieces, and heark all ye of taite countreys: girde your selues, and you shalbe broken in pieces. girde your selues, & you shalbe broken in pieces.

Take counsel together, y it shalbe brought to naught: prouidence a decre, yet shal it not stand. for God is with vs.

For y Lord spake thus to me in taking of mine had, & taught me, y I shulde not walke in the way of this people, saying,

Say ye not, A confederacie to all them, to whome this people saith a confederacie, nether feare you their feare, nor be afraid of them.

Sanctifie the Lord of hostes, and let him be your feare, and let him be your dread,

And he shalbe as a Sanctuarie. but as a stöbling stone & as a rock: to fall vpon, to bothe the houses of Israél, & as a snare & as a net to the inhabitants of Ierusalem.

And manie among them shal stöbble, and shal fall and shal be broken and shalbe snared & shalbe taken.

Binde vp the testimone: seale vp the Law among my disciples.

Therefore I wil wait vpo the Lord that hathe hid his face from the house of Iacob, and I wil loke for him.

Beholde I, and the children whome the Lord hathe giue me, as signs & as wonders in Israél, by y Lord of hostes, which dwelleth in mount Zion.

And whé thou shal say vnto you, Enquire at them that haue a spirit of diuination, and at the south saiers, which whisper and murmur, Shulde not a people enquire at their God from the liuing to the dead?

To the Lawe, and to the testimone, if they speake not according to this worde: it because there is no light in them.

Thé he that is afflicted & famished, shal go to and fro in it: & when he shalbe hungry, he shal euen freat him self, and curse his King and his gods, & shal loke vwarde.

And whé he shal loke to the earth, beholde trouble, & darkenes, vexacion & anguish, and he shal be diuicn to darkenes.

This was a consolation in their troubles, knowing that nothing colde come vnto them, but by the wil of the Lord u Answer the wicked thus, Shulde not Gods people seke succour onely at him x That is, wil they refuse to be taught of the Prophet, who is the mouth of God, and seke helpe at the dead, which is the illusion of Satan y Seke remedie in the worde of God u here his wil is declared x They haue no knowledge, but are blinde leaders of y blinde a That is, in Iudáh, where they shulde haue had rest, if they had not thus grievously offended God b In whome afore they put their trust c They shal thinke y heauen and earth & all creatures are bent against the to trouble the.

CHAP. IX.

1 The vocation of the Gentiles, & a prophetic of Christ. 14 The destruction of the ten tribes for their pride and contempt of God.

Yet the darkenes shal not be according to the affliction, that it had when at the first he touched lightly the

He speaketh this to M. Ier- san, or Christ, n whome th. faithful we e comforted, and w' o world, not suffer' is Char- chie to be de- stroyed vnto 110 was, & f are conu. to the Church, as the f. gy- ans. gystans, Synaas & c m to a con- rige m. that I shulde not thr' ac for the re- dition of the p of Iudáh s u, Iudáh rone obit r Con'nt not ye sh'it re godlie, to the legat' & f. d- lip' a' ar' s'is prop' t'ick & f'ring' & & dol. 2. 11. 0 M' 2019. 5 nes shulde not feare y thing that they fea- red, a h'one to hope in God p In prouing y'w' & on- ly in Iudáh, in calling vpon him, in a' h'ie, p- tially laking for his helpe, and fea- sig to co- me thing contrarie to his a. 1. q He wil re- fed for which ar. his ch. d. & reu'it' all the rest, which r- m'it' of Ch' ist against w' erue y Iewes sh'ld Rowle sau- taly, Luk 2. 34 rom p 33 1 pet 2. 7 2 Though all forsake me, yet ye that are with me, kepe my worde sure in led in your hearts 4 Meaning, the that were wil- ling to heare and obeye the worde of God, whome y worl- de lastd as they the were monst- rs and not wor- thie to liue t This was a consolation in their troubles, knowing that nothing colde come vnto them, but by the wil of the Lord u Answer the wicked thus, Shulde not Gods people seke succour onely at him x That is, wil they refuse to be taught of the Prophet, who is the mouth of God, and seke helpe at the dead, which is the illusion of Satan y Seke remedie in the worde of God u here his wil is declared x They haue no knowledge, but are blinde leaders of y blinde a That is, in Iudáh, where they shulde haue had rest, if they had not thus grievously offended God b In whome afore they put their trust c They shal thinke y heauen and earth & all creatures are bent against the to trouble the. a He comforteth the Church againe after their great tribuings, promising to restore them to great glorie in Messiah b Wherewith Israél was punished, first by Teglath-pileser, which was a light scourge in respect of that which they suffered afterward by Salsmana-neier, who caried the Israelites away captiues.

c Where as f Jewes & Gentiles dwell together by reason of those twenty cities, which Silomoa gave to Hierim
d Which were captive in Babylon & y prophēt speaketh of that thing, which shalbe come to passe threſcore yeeres after, as though it were nowe done
e Meſſias, the ſon of David deliverance
f The captivitee deliverance of our captivitee by Christ
g Their number was greater when they went into captivitee then when they returned, but their joye was greater at their returne
h Thoſe which they put to rest, by delivring them & by destroying y tyrants that had kept them in cruel bondage, as thore didest deliver them by Gidon from the Midianites
i He speaketh of the deliverance of his Church, & he hath delivred miraculouſly from his enemies, but ſpecially by the coming of Christ, of whom he ſpeaketh in the next verſe
k The ſon of eternitie, and by whom the Church in everie member thereof shalbe preferred to ever, and have immortal life
l His ſingular love and care for his elect
m This is another prophetic gainſt the of Samaria, & were mockers and deceivers of Gods promiſes and mercies
n We were but weak, when the eemie overcame vs, but we wil make our ſelves ſtrong, that we wil neither care for our enemies, nor feare Gods threſterges
o Rezin King of Syria, who was in league with Iſraél, was ſlaine by the Aſſyrians, after the death of Aram, that is, the Syrians were againſt Iſraél, which on the other ſide were ſlained by the Philistines.

land of Zebulín and the land of Naph-
tali, nor afterward when he was more grie-
vous by y way of the ſea beyonde Iordén
in Gaſſie of the Gentiles.
The people that walked in darkenes, ha-
ve ſene a great light: they that dwelled
in the land of the ſhadow of death, vpon
them hath the light ſhined.
3 Thou haſt multiplied the nation, & not
increaſed their joye: they have reioyced
before thee according to the joye in har-
neſt, & as men reioyce whē they divide a
ſpoile.
4 For the yoke of their burdē, & the ſtaffe
of their ſhoulder, & the rodde of their op-
preſſour haſt thou broken as in the day of
Mioian.
5 Surely everie battel of the warriour is
with noiſe, & with tumbling of garmēts
in blood: but this ſhalbe with burning
and deuouring of fyre.
6 For vnto vs a Childe is borne, & vnto vs
a ſonne is giuē: & the gouernement is vpo
his ſhoulder, & he ſhal call his name Won-
derful, Couſeller, The mightie God, The
euerlaſtig Father, The prince of peace,
7 The increaſe of his gouernement and
peace ſhal haue none end: he ſhal ſit vpo
the throne of Dauid, & vpon his king-
dome, to order it, and to ſtabliſh it with
iudgement and with iuſtice, from hence
forth, & for ever: the zeale of the Lord
of hoſtes wil perſorme this.
8 ¶ The Lord hath ſent a worde into Iſa-
kób, and it hath lighted vpon Iſraél.
9 And all the people ſhal knowe, & Ephi-
raim, and the inhabitant of Samaria, that
ſate in y pride & preſumptiō of y heart,
10 The brickeſt are fallē, but we wil buyl-
de it with hewen ſtones: the wilde fig-
trees are cut downe, but we wil change the in-
to cedies.
11 Neuertheles the Lord wil raiſe vp the
aduerſaries of Rezin againſt him, & to in-
ne his enemies together.
12 Arám before & the Philistims behind,
and they ſhal deuouie Iſraél with open
mouth: yet for all this his wrath is not
turned awaie, but his hand is ſtretched out
ſtill.
13 For the people turneth not vnto him that
ſmiteth the, nether do they ſeke the Lord
of hoſtes.
14 Therefore wil the Lord cut of from
Iſraél head and taile, branch and ruſh in
one daie.
15 The ancient and the honorable man, he
is the head: & the prophēt that teacheth
lies, he is the taile.

16 For the leaders of the people cauſe the
to grieue: and they that are led by them, are
deuoured.
17 Therefore ſhal the Lord haue no plea-
ſure in their yong men, nether wil he
haue compaſſion of their fatherles and of
their widowes: for euerie one is an hypo-
crite and wicked, and euerie mouth ſpea-
keth ſolace: yet for all this his wrath is not
turned awaie, but his hand is ſtretched out
ſtill.
18 For wickednes burneth as a fyre: it de-
uoureth y briers & the thornes & wil kin-
dle in the thicke places of the foreſt. and
they ſhal moue vp like the liſting vp of
ſmoke.
19 By the wrath of the Lord of hoſtes ſhal
the land be daikened, and the people ſhal-
be as y meat of the fyre, nor ſhal ſpare
his brother.
20 And he ſhal ſnatche at the right hand, &
be hungrie: & he ſhal eat on the left hand,
and ſhal not be ſatisfied: euerie one ſhal
eat the beſt of his owne ſoule.
21 Manaſſéh, Ephraim & Ephraim Manaſ-
ſéh, and they bothe ſhalbe againſt Iſrah:
yet for all this his wrath is not turned a-
waie, but his hand is ſtretched out ſtill.

p Wickednes
as a bellowe
kandereth the
in Gods
wrath which
conſumeth all
his obſcure
enemies
q Though ſcare
were no force
enough yet
they ſhal de-
ſtroy one ano-
ther
r Their grie-
ues ſhalbe in
ſatiety, to
that our bre-
ther ſhal eat
vp another, as
though he ſhal
decarie out one
ſide

CHAP. X.

1 Of wicked lawe makers God wil puniſh his people by
the Aſſyrians and after deſtroye them: as The remnant
of Iſraél ſhalbe ſaued

1 ¶ What vnto them that decree wic-
ked decrees, & write grieuous
things,
2 To kepe backe the poore from iudgemēt,
and to take awaie the iudgement of the
poore of my people, that widowes ſhal be
their praiſe, and that they maie ſwabe the
fatherles.
3 What wil ye do now in the daie of vilita-
tion, & of deſtruction, which ſhal come
froo faire to whome wil ye flee for ſe-
pate and where wil ye leaue your egges?
4 Without me euerie one ſhal fall among
them y are boude, & they ſhal fall downe
among the ſlaine: yet for all this his wrath
is not turned awaie, but his hand is ſtretched
out ſtill.
5 ¶ O Aſſur, the rodde of my wrath and
y ſtaffe in their hands is mine indignatiō
6 I wil ſend him to a diſſembling nation,
and I wil giue him a charge againſt the
people of my wrath to take the ſpoile &
to take the praiſe, and to tread them vn-
der fete like the myre in the ſtrete.
7 But he thinketh not ſo, nether doeth
his heart eſtimate it ſo: but he imagineth to
deſtroye and to cut of not a fewe nations.

a Which write
and promiſe
wicked lawes
to oppreſſe
the poore mea-
ning that the
wicked magi-
ſters, ſhal
ſwabe the
fatherles
b He ſhal
fall
c He ſhal
fall
d He ſhal
fall
e He ſhal
fall
f He ſhal
fall
g He ſhal
fall
h He ſhal
fall
i He ſhal
fall
k He ſhal
fall
l He ſhal
fall
m He ſhal
fall
n He ſhal
fall
o He ſhal
fall
p He ſhal
fall
q He ſhal
fall
r He ſhal
fall
s He ſhal
fall
t He ſhal
fall
u He ſhal
fall
v He ſhal
fall
w He ſhal
fall
x He ſhal
fall
y He ſhal
fall
z He ſhal
fall

worke of God & of y wicked in one verſe thing and ſo for Gods intent is
to chitiſe them for their amendment, and the Aſſyrians purpoſe is to de-
ſtroye them to enriche them ſelues thus in reſpect of Gods iuſtice, it is Gods
worke, but in reſpect of their owne malice, it is the worke of the deuil
Aaa.iiii.

8 For he saith, Are not my princes all together Kings?

g Seeing that I have one come, as wel one cite as another, so that none colde resist, shal Ierusalem be able to escape mine hands?

9 Is not Cainó as Carchemísh? Is not Hamáth like Arpád? Is not Samaria as Damascus?

10 Like as mine hád hathe founde the kingdoms of the idoles, seeing the idoles were aboute Ierusalém, and aboute Samaria:

11 Shal not I, as I haue done to Samaria, & to the idoles thereof, so do to Ierusalém and to the idoles thereof?

12 ¶ But when the Lord hathe accóplished all his worke vpon mount Ziôn and Ierusalém, I wil visit the frute of the proude heart of the King of Asshúr, and his glorious and proude lokes,

h Whé he hath the sufficientlly chastised his people (for he beginneth at his owne house) thé wil he burne the rodde. Meaning, of Saacherab.

13 Because he said, By the power of mine owne hand haue I done it, and by my wisdom, because I am wise: therefore I haue remoued the borders of the people, and haue spoiled their treasures, and haue pulled downe the inhabitants like a valiant man.

14 And mine hand hathe founde as a nest the riches of the people, and as one gathereth egges that are left, so haue I gathered all the earth: and there was none to moue the wing or to open the mouth, or to whisper.

k Here we see that no creature is able to do aucthing, but as God appointeth him, & that they are all but his instruments to do his worke, though the intentions be diuerse, as ver 6

15 Shal the axe boast it self against him who heweth therewith? or shal the sawe exalt it self against him that moueth it? as if the rod shulde lift vp it self against him that taketh it vp, or the staffe shulde exalt it self, as it were no wood.

l Meaning, that God is a light to comfort his people, & a fyre to burne his enemies. That is, the Assyrians. To wit, bodie and soule viterly.

16 Therefore shal the Lord God of hostes send among his fat men, leanenes, and vnder his glorie he shal kindle a burning, like the burning of fyre.

17 And the light of Iisraél shalbe as a fyre, and the Holy one thereof as a flame, and it shal burne, and deuoure his thornes and his briars in one day:

m When the banner of Ierusalem is lost and the standard taken

18 And shal consume the glorie of his forest, & of his fruteful fields bothe soule and flesh: and he shalbe as the fainting of a stander bearer.

n This is the end of Gods plagues towards his, to bring them to him and to forsake all trust in others

19 And the rest of the trees of his forest shalbe fewe, that a childe may tel them.

o This smale somber, & seemed to be consumed, and yet accordag to Gods decre is saved, shalbe sufficient to fill all the worlde with righteousnes

20 ¶ And at that day shal the remnant of Iisraél, and such as are escaped of the house of Iaakób, staye no more vpon him that smote them, but shal stay vpon the Lord, the holy one of Iisraél in trueth.

p God wil destroye this Iud as he hathe determined, and after some a smale portio.

21 The remnant shal returne, euen the remnant of Iaakób vnto the mightie God.

22 For thogh thy people, ó Iisraél, be as the sand of the sea, yet shal the remnant of thé returne. The consumption decreed shal ouerflowe with righteousness.

23 For the Lord God of hostes shal make the consumption, euen determined, in the middes of all the land.

Therefore thus saith the Lord God of hostes, O my people, that dwellest in Ziôn, be not afraid of Asshúr: he shal smite thee with a rod, and shal lift vp his staffe against thee after the maner of Egypt

25 But yet a very litle time, and the wrath shalbe consumed, and mine angre in their destruction.

f As if Egyptus did punish mee

26 And the Lord of hostes shal raise vp a scourge for him, according to the plague of Midian in the rocke Oré: and as his staffe was vpon the Sea, so he wil lift it vp after the maner of Egypt.

Read Chap. 9, 4

27 And at that day shal his burde be taken away from of thy shulder, & his yoke fro of thy necke: & the yoke shalbe destroyed because of the anointing.

u When the Ifraclites passed through by lifting vp of Moses rod, & the enemies were drowned, Exod 14, 28

28 He is come to Aiáth: he is passed into Migron: at Michmásh shal he lay vp his armour.

x Because of the promise made to that kingdome, whereby Christs kingdome was professed

29 They haue gone ouer the foorde: they lodged in the lodging at Gebá: Ramáth is afraid: Gibeá of Saúl is fled away.

y He describeth by what way the Assyrians shulde come against Ierusalem to confirm the faithfull, who shulde come to passe, that as their plague was comming shulde they be deliuered.

30 Lift vp thy voice, ó daughter Gallím, cause Laish to heare, ó poore Anathóth.

31 Madmenásh is remoued: the inhabitants of Gebím haue gathered them selues together.

32 Yet there is a time when he wil stay at Nob: he shal lift vp his hand toward the mount of the daughter Ziôn, the hill of Ierusalém.

z Fyres & destruction shal come vpon Iudah for the princes and people shal all be led away captiues.

33 Beholde, the Lord God of hostes shal cut of the bough with feare, and thei of high stature shalbe cut of, and the hie shalbe humbled.

34 And he shal cut away the thicke places of the forest with yron, & Lebanón shal haue a mightie fall.

CHAP. XI.

1 Christ borne of the roots of Ishaí: 2 His Vertues and kingdom 6 The frutes of the Gospel. 10 The calling of the Gentiles.

1 But there shal come a rod forthe of the stocke of Ishaí, & a grafe shal growe out of his rootes.

a Because the captiuitie of Babylon was a figure of the spirituall captiuitie vnder sinne, he sheweth that our true deliuerance must come by Christ

2 And the Spirit of the Lord shal rest vpon him: the Spirit of wisdom and vnderstanding, the Spirit of counsel & strength, the Spirit of knowledge, and of the feare of the Lord,

b All these vertues can agree to none but onely vnto Christ for it is he that toucheth the heartes of the faithfull and mortifieth their concupiscences & to the wicked he is the flavour of death & to them that shal perish so y all the worlde shal be smitten with this rodde.

3 And shal make him prudent in the feare of the Lord: for he shal not iudge after the sight of his eyes, nether reprocue by the hearing of his eares.

4 But with righteousness shal he iudge the poore, and with equitie shal he reprocue for the meke of the earth: and he shal smite the earth with the rodde of his mouth, & with the breath of his lippes shal he slaye the wicked.

5 And iustice shalbe the girdle of his loynes, & faithfulness the girdle of his raines.

c As David came out of Ishaí a man with our dignitie so Christ shulde come of a poore carpenters house as out of a dead stocke, Chap 3, 2

d All these vertues can agree to none but onely vnto Christ for it is he that toucheth the heartes of the faithfull and mortifieth their concupiscences & to the wicked he is the flavour of death & to them that shal perish so y all the worlde shal be smitten with this rodde.

e Me because of their wicked afflictions are named by the names of beasts, where- in the like af- flictions reig- ne but Christ by his Spirit shal reforme them, & worke in them suche mutual chris- tic, that they shal be like Iambes foun- ring & louing one another, and each of all their cruel af- fectiōs, Chap 65, 25.

d It shalbe in as great abun- dance as the waters in the sea

e He prophes- ieth of the calling of the Gentiles

f That is, his Church, & he al' o callith his rch, Psal 132, 14

g For God hst deliuered his people out of Egypt, and now pmitth to deliuer the out of their enemies hds, as from ¶ Par- sians, Persi- ans, Chalde- ans, & them of Antiochia, & among whom they were dis- persed & this is chiefly met of Christ, who callith his peo- ple, being out- perfect through all ¶ worlde

h Here he de- scribeth the content that shalbe in his Church, and their victorie against their enemies

i Meaning, a corner of the sea, y entereh into the land, and hathe the forme of a tō- gue

k To wit Ni- lus, the great riner of E- gypt, which entereh into ¶ sea with scue ¶ streames

Ch p XII
a He sheweth how ¶ Church shal praise God, wher they are deliuered from their cap- tinitie
b Our saluaciō standeth onely in God, who giveth vs an assured confi- dence, confi- dence & ocrasion to praise him for the same
c Exod 15, 2
d Psal 132, 14
e The graces of God shalbe so abundant, that ye may receiue them in ¶ great plentie, as waters out of a fountaine that is ful ¶ 1. Chron 16, 8.

6 The wolf also shal dwell with the labe, and the leopard shal lye with the kid, and the calfe, and the lyon, and the fat beaft together, and a litle childe shal lead them.

7 And the kowe and the beare shal seece their yong ones shal lie together: and the lyon shal cat stawe like the bullocke.

8 And the sucking childe shal play vpon y hole of the aspe, & the waaned childe shal put his hand vpon the cockatrice hole.

9 Then shal none hurt nor destroy in all the mountaine of mine holines: for the earth shalbe ful of the knowledge of the Lord, as d the waters that couer the sea.

10 And in that day y roote of Ishai, which shal stand vp for a signe vnto the ¶ people, the naciōs shal seeke vnto it, & his ¶ rest shal be glorious.

11 And in the same day shal the Lord stich out his hand & againe the second time, to possesse the remnant of his people, (which shalbe left) of Asshur, and of Egypt, and of Pathros, and of Ethiopia, and of Elam, & of Shinar, and of Hamath, and of the yles of the sea.

12 And he shal set vp a signe to the naciōs, and assembe the disperfed of Israel, and gather the scattered of Iudah from the foue corners of the worlde.

13 The hatred also of Ephraim shal departe, and the aduersaries of Iudah shalbe cut of Ephraim shal not enueh Iudah, nether shal Iudah vex Ephraim:

14 But they shal flee vpon the shoul- ders of the Philistims toward the West they shal spoyle them of the East together: Edom & Moab shalbe the stretching out of their hands, & the children of Ammon ¶ their obedience.

15 The Lord also shal vtterly destroye the ¶ tongue of the Egyptians sea, & with his mightie winde shal lift vp his hand ¶ ouer the riuier, and shal smite him in his seuen streames, and cause men to walke ¶ therem with shoes.

16 And there shalbe a path to the remnant of his people, which are left of Asshur, like as it was vnto Israel in the day that he came vp out of the land of Egypt.

CHAP. XII.

A thanksgiving of the fustful for the mercies of God.

1 **A**ND thou shalt say in that day, O Lord, I wil praise thee: thogh thou wast angrie with me, thy wrath is turned away, and thou comfortest me.

2 Beholde, God is my saluaciō: I wil trust, and wil not feare: for the Lord God ¶ my strength and song: he also is become my saluacion.

3 Therefore with ioy shal ye drawe waters out of the welles of saluacion.

4 And ye shal say in that day, ¶ Praise the

Lord: call vpon his Name: declare his workes among the people: make mention of them, for his Name is exalted.

5 Sing vnto the Lord, for he hathe done excellent things: this is knowen in all the worlde.

6 Crie out, and shoute, d inhabitant of Zion for great is the holy one of Israel in the middes of thee.

CHAP. XIII.

The Medes and Persians shal destroye Babylon.

1 **T**HE burden of Babel, which Isaiah the sonne of Amoz did se.

2 Lift vp a stard vpon the hie mountaine: lift vp the voyce vnto them: wagge the had, that they may go into the gates of the nobles.

3 I haue comanded them, that I haue sanctified. and I haue called the mightie to my wrath, & the that ioyce in my ¶ glorie.

4 The noyse of a multitude ¶ in the mountaines, like a great people: a tumultuous voyce of the kingdomes of the naciōs gathered together: the Lord of hostes nom- bieth the hoste of the battel.

5 They come from a farre countrey, from the end of the heauen: ¶ even the Lord with the ¶ weapons of his wrath to destroye the whole land.

6 Howle ¶ you, for the day of the Lord is at hand. it shal come as a destroyer from the Almightye.

7 Therefore shal all hands be weakened, & all mens hearts shal melt,

8 And they shalbe afrayed: anguish & sorrow shal take ¶ them, and they shal haue paine, as a woman that trauaileth: ¶ euery one shalbe amased at his neighbour, and their faces shalbe like ¶ flames of fyre.

9 Beholde, the daye of the Lord cometh, cruel, with wrath and fierce angre to lay the land waste: and he shal destroye the sinners out of it.

10 For the ¶ starres of heauen and the planets thereof shal not gieve their light: the sune shalbe darkened in his going forth, and the moone shal not cause her light to shine.

11 And I wil visite the wickednes vpon the ¶ worlde, and their iniquitie vpon the wicked, and I wil cause the arrogancie of the ¶ proude to cease, and wil cast downe the pride of tyrants.

12 I wil make a ¶ man more precious then fine golde, ¶ euen a man about the wedge of golde of Ophir.

13 Therefore I wil shake the heauen, and the earth shal remoue out of her place in the wrath of the Lord of hostes, and in the day

to the whole worlde, because they so esteemed them selues by reason of their great empire. ¶ He north the principal vice, wherunto they were moste ¶ uen, as are all ¶ it abunde in which ¶ He north the great slaughter ¶ shalbe, being the enemye shal nether for golde, or silver spare a mans life, as ¶ vcr 17.

d Ye that are of the Church

a That is, the great calamitie, which was prophesied to come on Babel, as a moste grieuous burde ¶ wher they were not able to beare in these 12 Chapters following. he speakeh of ¶ plagues, ¶ he- rewith God wolde smite these strange naciōs, (whome they knew) to declare that God chastrid ¶ Israelites as his children, & these other as his enemies & ¶ lo si as if God spare not these that are ignorant, ¶ they must not thinke strange, if he punishid them, ¶ heue knowledge of his Law and kepe it not

b To wit, to ¶ Medes & the Persians

c That is, prepared & appointed to execute my iudgements

d Which wil- gly go about ¶ worke, wherunto I appoint the, but how the wicked do this, read Chap 10, 6

e The armie of the Medes & the Persians against Babylon

f Ye Babylonians

g The Babylonians angre, & grief shalbe so muche, that their faces shal burne as fyre

h They that are overcome, shal thinke ¶ all the powers of heauen and earth are against them, E-zek 12, 7 10el. 3, 15 mat. 24, 29

i He compar- eth Babylon

j He compar- eth Babylon

k He compar- eth Babylon

l He compar- eth Babylon

m He compar- eth Babylon

of his fierce angre.

m Meaning, the power of Babylon with their hired souldiers.

14 And m it shalbe as a chased doe, and as a shepe that no man taketh vp. euerie man shal turne to his owne people, and flee eche one to his owne land.

15 Euerie one that is found, shalbe stricken through: and whofoeuer ioyneth him self, shal fall by the sworde.

Psal 137. 9. This was not accomplished when Cyrus roke Babylon, but after the death of Alexandre y Great.

16 * Their children also shalbe broken in pieces before their eyes: their houses shalbe spoiled, and their wiues rauished.

17 Beholde, I wil stirre vp the Medes agais't them, which shal not regard siluer, nor be desirous of golde.

18 With bowes also shal they destroe the children, & shal haue no compassion vpon the frute of the wombe, and their eyes shal not spare the childrn.

Genes. 19, 25. 187, 50, 40.

19 And Babel the glorie of kingdomes, the beautie and pride of the Chaldeans, shalbe as the destruction of God * in Sodóm & Gomoráh.

20 It shal not be inhabited for euer, nether shal it be dwelled in from generacion to generacion: nether shal the Arabian pitch his tets there, nether shal the shepherdes make their foldes there.

o Who vseth to go from country to countrey to finde pasture for their beasts, but there shal they finde none p Which were ether wilde beasts, or fowles, or wicked spirits, where by Satan deluded man, as by the fairies, goblins and such like fantasies

21 But p Zuim shal lodge there, and their houses shalbe ful of Ohim: Ostriches shal dwell there, & the Satyrs shal dance there.

22 And Im shal crye in their palaces, and dragons in their pleasant palaces: and the time thereof is readie to come, & the dayes thereof shal not be prolonged.

CHAP. XIII.

1 The returne of the people from captiuitie. 4 The desolation of the King of Babylon. 11 The death of the King. 29 The destruction of the Phisitians.

FOR the Lord wil haue compassion of Iaakób, and wil yet chuse Israél, and cause them to rest in their owne land: and the stranger b shal ioyne him self vnto them, and they shal cleaue to the house of Iaakób.

a He sheweth why God wil haue to destroy his enemies to wit, because he wil deliure his Church b Meaning, y the Gentiles shalbe ioyned with the Church and worship God.

And the people shal receiue thé & bring them to their owne place, & the house of Israél shal possesse them in the land of the Lord, for seruants & handmaids: & they shal take thé prisoners, whose captiues they were, & haue rule ouer their oppressors.

c Signifying y Iewes shuld be superiours to the Gentes, & y they shuld be brought vnder the seruice of Christ by the preaching of the Apostles, whereby all are brought to the subiectio of Christ, 2 Co 12, 5.

¶ And in that day whé the Lord shal giue thee rest from thy sorow, and from thy feare, and from the sore bondage, wherein thou didest serue,

Then shalt thou take vp this prouerbe against the King of Babel, and say, How hath the oppressor ceased, and the golde thirstie Babel, rested?

¶ The Lord hath broken the rodde of the wicked, and the sceptre of the rulers:

a That is, he suffered all violence and injuries to be done.

Which smote the people in angre with a continual plague, & ruled the nations in wrath: if anie were persecuted, he did not let.

7 The whole worlde is at rest & is quiet: they sing for ioye.

8 Also the fyrr trees reioyced of thee, & the cedres of Lebanón, saying, Since thou art laide downe, no hewer came vp agais't vs.

9 Hell beneth is moued for thee to mete thee at thy comming, raising vp the dead for thee, euen all the princes of the earth, and hath raised from their thrones all the Kings of the nations.

10 All they shal crye, and say vnto thee, Art thou become weake also as we, at thou become like vnto vs?

11 Thy poumpe is broght downe to the graue, & the founde of thy vioules: the worme is spread vnder thee, and the wormes couer thee.

12 How art thou fallen from heauén, o Lucifer, sonne of the morning? & cut downe to the grounde, which didest cast lottes vpon the nations?

13 Yet thou saidest in thine heart, I wil ascend into heauen, and exalt my throne aboue beside the staires of God: I wil sit also vpon the mount of the Congregation in the sides of the North.

14 I wil ascéd about y height of the cloudes, & I wil be like the moeste high.

15 But thou shalt be broght downe to the graue, to the sides of the pit.

16 They that se thee, shal loke vpon thee & consider thee, saying, Is this the man that made the earth to tremble, & that did shake the kingdomes?

17 He made the worlde as a wildernes, and destroyed the cities thereof, & opened not the house of his prisoners.

18 All the Kings of the nacions, euen they all slepe in glorie, euerie one in his owne house.

19 But thou art cast out of thy graue like an abominable branche: like the raimet of thok y are slaine, & thrust thorowe with a sworde, which go downe to the stones of the pit, as a carkeise troden vnder fete.

20 Thou shalt not be ioyned w them in the graue, because y hast destroyed thine owne land, & slaine thy people: the sede of the wicked shal not be renoumed for euer.

21 Prepare a slaughter for his children, for the iniquite of their fathers: let them not rise vp nor possesse the land, nor fil the face of the worlde with enemies.

¶ For I wil rise vp agais't thé (saith the Lord of hostes) and wil cut of from Babel the name and the remnant and the sonne, and the nephewe, saith the Lord:

22 And I wil make it a possession to y hedgohog, and pooles of water, and I wil swepe it with the besome of destruction, saith the Lord of hostes.

24 The Lord of hostes hath sworne, sayig, Sure-

e Meaning, that when tyrants reigne, there can be no rest nor quietnes, and also how detestable a thing tyrannie is, being the inuenible creatures huc occasio to reioyre at their destruction f As thogh they feared lest thou shuldest trouble the dead, as y didst the liuing and here he desired y prouide tyrannie of the wicked, which knewe not y all creatures with their destruction that they maie reioyce

g In field of thy costly c... pets aua couerung h Thou that thought thy self most glorious, and as it were, placed in y heauén for y morning starre, that goulde before the sunne, as called Lucifer to whom Nibuchad-nez 23 is compared

i Meaning, Ierusalem, whereof the Temple was on the North side, as psal 48 2 whereby he meaneth that tyrants fight agais't God, when they persecute his Church, and wolde sit thé selues in his place k In marueling at this l To set them at libertie noting his crueltie m Thou wast not buried in the sepulchre of thy fathers thy tyrannie was so abhorred

n He calleth to the Medes and Persians and all those that shuld execute Gods vengeance

Or 130 40.

Surely like as I haue purposed, so shal it come to passe, and as I haue consulted, it shal stand:

That I wil breake to pieces Asshur in my land, and vpon my mountaines wil I treade him vnder fote: so y his yoke shal departe from them, and his burden shal be taken from of their shuldre.

This is the counsel that is cōsulted vpō the whole worlde, and this is the hād stretched out ouer all the nacions,

Because the Lord of hostes hath determined it, and who shal disanul it, and his hand is stretched out, and who shal turne it away?

In the yere that King Aház dyed, was this y burden.

Reioyce not, (thou whole Palestina) becaufe the rod of him that did beat thee, is brokē: for out of the serpens roote shal come forthe a cockatrice, and the frute thereof shalbe a fyric flying serpent.

For the first borne of the poore shalbe fed, & the medie shal lye downe in safety: and I wil kil thy roote with famine, & it shal slay thy remnant.

Howle, o gate, crye o citie: thou whole land of Palestina art dissolved, for there shal come from the North a smoke, and none shalbe alone, at his time appointed.

What shal then one answer y messengers of the Gentiles? That the Lord hath established Zion, & the poore of his people shal trust in it.

CHAP. XV.

A prophesie against Moáb.

The burden of Moáb. Surely Ar of Moáb was destroyed & brought to silence in a night: surely Kir of Moáb was destroyed, & brought to silence in a night.

He shal go vp to the temple, and to Dibón to the hie places to wepe: for Nebón and for Medebá shal Moáb howle: vpon all their heads shalbe baldenes, and euerie beard shauen.

In their stretes shal they be girded with sackcloth: on the toppes of their houses, and in their stretes euerie one shal howle, and come downe with weping.

And Heshbón shal crye, & Elealéh: their voyce shalbe heard vnto Iáhsaz: therefore y warriors of Moáb shal showte: the soule of euerie one shal lament in him self.

Mine heart shal crye for Moáb: his fugitiues shal flee vnto Zóar, an heiffer of thre yere olde: for they shal go vp w weping by the mounting vp of Luhith: and by the way of Horonáim they shal raise vp a crye of destruction.

For the waters of Nimrim shal be dried vp: therefore the grasse is withered, the herbes consumed, & there was no grene herbe.

Therefore what euerie man hath left, & their substance shal they beare to y brokē of the willowes.

For the crye went rounde aboute y borders of Moáb: & the howling thereof vnto Egláim, & the skriking thereof vnto Beer Elím,

Because the waters of Dimón shalbe full of blood: for I wil bring more vpon Dimón, euen Lyons vpon him that escapeth of Moáb, and to the remnant of the land.

CHAP. XVI.

The causes wherefore the Moabites are destroyed.

Send ye a lambe to the ruler of the Sworde from the rocke of the wilderness, vnto the mountaine of the daughter Zion.

For it shalbe as a birde that flyeth, and a nest forsaken: the daughters of Moáb shal be at the foordes of Arnón.

Gather a counsel, excute iudgement: make thy shadowe as the night in the midday: hide them that are chafed out: bewraye not him that is fled.

Let my banished dwel with thee: Moáb be thou their couert from the face of the destroyer: for the extorcioner shal end: the destroyer shalbe consumed, & the oppressour shal cease out of the land.

And in mercie shal the throne be prepared, and he shal sit vpon it in stedfastnes, in the tabernacle of Dauid, iudging, and siking iudgement, and hasting iustice.

We haue heard of the pride of Moáb (he is verie proud) euen his pride, and his arrogancie, and his indignacion, but his lies shal not be so.

Therefore shal Moáb howle vnto Moáb: euerie one shal howle: for the fundacions of Kir-haréseth shal ye mourne, yet they shalbe stricken.

For the vineyardes of Heshbón are cut downe, & the vine of Sibmáh: the lords of the heathen haue broken the principal vines thereof. they are come vnto Iazér: they wandred in the wilderness: her goodlie branches stretched out them selues, & went ouer the sea.

Therefore wil I wepe with the weping of Iazér, & of y vine of Sibmáh, o Heshbón: and Elealéh, I wil make thee drunke with my teares, becaufe vpon thy sommer frutes, and vpon thy haruest a showting is fallen.

great, that it wolde haue moued anie man to lament with them, as Psa 141. 1. The enemies are come vpon thee, and showte for ioye, when they carie thy commodities from thee, as Ier 48. 33.

As I haue be
one to dicitoy
the Assyrians
in Saneherib,
so wil I continue,
& destroye
them wholly,
when I shal
deliuer you
from Babylón
p Frō y Iewes
q Read Chap
13.1
r He wil teth y
Philistims not
to reioyce be-
caufe y Iewes
are diminished
in their power
for their strenght
shalbe greater
then our it
was
s The Israclites,
w were
brought to
moost extreme
miserie
t To wit, my
people
u That is, frō
the Iewes, or
Assyrians for
they were
borne North
from Palestina
x But they
shalbe all ready,
and ioune
together
y Which shal
come to enquire
of the krite
of the Church
z They shal an-
swer, y y Lord
doeth de'nu
his Church, &
tāt that ioyne
then. silus
shereunto.

a Read Chap
13.1
b The chief
cite, whereby
the whole co-
untry was
meant
c The Moabites
shal flee to
their idoles
for succour,
but it shalbe
to lte
d Which were
cites of Moáb
e For as in the
West partes y
people vsed to
let their beere
growe long,
when they
moured, so in
the East partes
they cut it of.
f The Prophet
speaketh this
in the persone
of the Moabites,
or as one
that felt the
great iudgement
of God
that shulde
come vpon
them
g Meaning,
that it was a cite
that euer liued in
pleasure, and neuer
felt sorowe.
h He describeth the
miserable disipation,
and sight of the
Moabites.

To hide the
scines, & their
goods there

Of the that
are slaine
So that by no
meanes they
shalde escape
the hand of
God thus wil
God punish y
enemies of his
Church

a That is, offer
a sacrifice
whereby he
derideth their
long delay,
which wolde
not repunt whe
the Lord cal-
led the, shew-
ing them that
it is now so
late, seeing the
vengeance of
God is vpon the.
b There is no
remedie, but
you must flee
c He sheweth
what Moab
shulde haue
done, when Is-
rael their
neighbour was
in affliction, to
whome becaue
they wolde
gave no sha-
dowe nor co-
fort, they are
now left co-
fortles.
d The Assy-
rians shal op-
presse the Is-
raelites, but
for a while
e Meaning,
Christ
f Their vaine
confidence, &
punte brag-
ges shal de-
ceite them, as
Ier 48. 2
g For all your
mourning, yet
the cite shal-
be destroyed,
euen vnto the
fundacions
h That is, the
Assyrians, and
other enemies.
i Meaning, y
the countrey
of Moáb was
now destroyed
and all the
precious thigs
thereof were
caried into the
borders, yea,
into other co-
untries, and
ouer the sea
k He sheweth
that their pla-
gue was so

10 And gladnes is taken away, & ioye out of the plentiful field and in the vineyardes shalbe no singing nor shouting for ioye: the treader shal not tread wine in the wine presses: I haue caused the reioycing to cease.

11 Wherefore, my bowels shal sounde like an harpe for Moáb, and mine inward partes for Ker-háresh.

12 And when it shal appeare that Moáb shalbe wearie of his hie places, then shal he come to his temple to pray, but he shal not preuaile.

13 This is the worde that the Lord hathe spoken against Moáb since that time.

14 And now the Lord hathe spoken, saying, In thre yeres, as the yeres of a byreling, and the glorie of Moáb shalbe contéined in all the great multitude, & the remnant shalbe very smale & feble.

CHAP. xvii.

A prophesie of the destruction of Damascus and Ephráim. 7 Calamitie moweth to repentance.

The burden of Damascus. Beholde, Damascus is taken away from being a citie, for it shalbe a ruinous heape.

The cities of Aroér shalbe forsaken: they shalbe for flockes: for thei shal lye there, and none shall make them afraid.

The munition also shal cease from Ephráim, & the kingdome from Damascus, and the remnant of Arám shalbe as the glorie of the children of Israél, saith the Lord of hostes.

And in that day the glorie of Iakób shalbe impouerished, and the fatnes of his flesh shalbe made leane.

And it shalbe as when the haruest man gathereth the corne, and reapeth the eares with his arme, and he shalbe as he that gathereth the eares in the valley of Re-pháim.

Yet a gathering of grapes shal be left in it, as the shaking of an oliue tre, two or thre berries are in the top of the vpmoste boughs, & foure or fiue in the hie branches of the frute thereof, saith the Lord God of Israél.

At that day shal a man loke to his maker, and his eyes shal loke to the holie one of Israél.

And he shal not loke to the altars, the workes of his owne hands, nether shal he loke to those things, which his owne fingers haue made, as groues and images.

In that day shal the cities of their strenght be as the forsaking of boughs & bráches, which they did forsake, because of the

childre of Israél, & there shalbe desolatio. Because thou hast forgotten the God of thy saluacion, and hast not remembred the God of thy strength, therefore shalt thou set pleásant plants, and shalt graffe strange vine branches:

In the day shalt thou make thy plant to growe, and in the morning shalt thou make thy sede to flourish: but the haruest shal be gone in the day of possession, and there shalbe desperate sorow.

Ah, the multitude of manie people, they shal make a sounde like the noyse of the sea: for the noyse of the people shal make a sounde like the noyse of mightie waters.

The people shal make a sounde like the noyse of manie waters: but God shal rebuke them, and they shal flee farre of, and shalbe chased as the chaffe of the mountaines before the winde, and as a rolling thing before the whirle winde.

And lo, in the euening there is trouble: but afore the morning it is gone. This is the porcion of them that spoile vs, and the lot of them that robbe vs.

CHAP. xviii.

Of the enemies of the Church. 7 And of the vocation of the Gentiles.

Oh, the land shadowing with wings, which is beyonde the riuers of Ethiopia,

Sending ambassadours by the sea, eué in vessels of reedes vpon the waters, saying, Go, ye swift messengers, to a nation that is scared abroad, and spoiled, vnto a terrible people from their beginning eué hitherto: a nation by litle and litle, euen troden vnder fote, whose land the floods haue spoiled.

All ye the inhabitants of the worlde and dwellers in the earth, shal se when he setteth vp a signe in the mountaines, and when he bloweth the trumpe, ye shal heare.

For so the Lord said vnto me, I wil rest & beholde in my tabernacle, as the heat drying vp the raine, & as a cloude of dewe in the heat of haruest.

For afore the haruest when the floure is finished, & the frute is riping in the floure, then he shal cut downe the branches with hookes, and shal take away, & cut of the boughs:

They shal be left together vnto the fowles of the mountaines, and to the beastes of the earth: for the foule shal sommer vp it, and euerie beait of the earth shal winter vpon it.

At that time shal a present be brought

At that time shal a present be brought vnto the Lord, as Chap. 8, 7. f When the Lord preparereth to fight against the Ethiopians g I wil stay a while from punishing the wicked h Which two seasons are moie profitable for the reing of frutes: whereby he meauerth, y he wil seme to fauour them, & giue them abundance for a time, but he wil suddenly cut them of i Not onely me shal conténe them, but the brute beafts. k Meaning, that God wil pitie his Church, and receiue that litle remnant as an offering vnto him self.

m Which are excell. ut. and brought out of other countreys n As the Lord threateth the wicked in his Law. Leuit 26, 16 o The Prophet lamenteth, considering the horrible plague y was prepared against Israél by y Assyriás, which were infinite in number, and gathered of many nations. p He adderth this for y consolation of the faithfull, which were in Israél. q He comparerth y enemies y Assyriás to a téper, which riseth ouer night, and in the morning is gone.

a He meaneth that parte of Ethiopia, which lieth toward y sea, & was so full of shippes that the scales (which he comparerth to wings) seemed to shadow the sea b Which in those countreys were great inio muche as they made shippes of the for swiftnes. c This may be taken y they sent other to comfote the Iewes, and to promise them helpe against their enemies, and so y Lord did threaten to take away their strength that y Iewes shulde not trust therein: or that they did sollicite y Egyptians, & promised the aide to go against Iudah. d To wit, the Iews, who because of Gods plagues made all other nations afraid of the like, as God threateth

m For verie sorow and compassion. n They shal vse all meanes to seke helpe of their idoles & all in vaine: for Chemóz their great god shal not be able to helpe them o He appointed a certeine time to punish the enemies in. p Who wil obserue wisely y time, for the which he is hyred, & serue no longer, but wil euer long for it.

a Read Chap. I 35, 1. b The chief citie of Syria. c It was a coucrey of Syria 2 by the riuér Arnon d It semeth y the Prophet wolde comfort y Church in declaring the destruction of the setwo Kings, of Syria & Israél, when as they had conspired y ouerthrowe of Iudáh e The ten tribes gloried in their multitude, and allice with other nations therefore he saith y they shal be brought downe and the Syriás also. f Meaning of y ten tribes, & boasted them selues of their nobilitie, pprtnesse, strenght & multitude g As the abundance of corne doeth not feare the haruest men y shulde cut it downe: no more shal y multitude of Israél make y enemies to shrinke, whom God shal appoint to destroye them h Which valley was plentiful & fertile. i Because God wolde haue his couenat stable, he promiserth to reserue some of this people, and to bring them to repentance k He shewerth that Gods corrections euer bring forthe some frute, and cause his to turne from their sinnes, and to humble them selues to him l As the Canaanites left their cities, whé God did place the Israelites there, so the cities of Israél shal no more be able to defend their inhabitants, then bulles, when God shal send the enemies to plague them

vnto the Lord of hoſtes, (a people that is ſcattered abroad, and ſpoiled, and of a terrible people from their beginning hitherto, a nation, by little and little euen troden vnder foot, whoſe lãd the riuers haue ſpoiled) to the place of the Name of the Lord of hoſtes, euen the mount Ziõn.

CHAP. XIX.

1 The deſtruction of the Egyptians by the Aſſyrians. 18 Of their conuerſion to the Lord.

Read Chap 19, 1

b Because the Egyptians traſſed in the deſe of their country, in multitude of their idoles, & in the valianes of their men, the Lord ſheweth that he wil come ouer all their munitions in a ſwift cloude, and that their idoles ſhal treble at his coming, and that mens hearts ſhal faint

c As he cauſed the Ammonites, Moabites, and Idumeans to kil one another, whẽ they came to deſtroye the Church of God, 1 Chron 20, 22 chap 49 26

d Meaning, their policie, and wiſdomes He ſheweth of the ſea & Nilus their great riuier, whereby they thought the felues moſt ſure, ſhulde not be able to defend them fro his angre, but that he wolde ſend the Aſſyrians among the that ſhulde kepethem vnder as felues

e For Nilus into the ſea by ſeuẽ ſtreames, as thogh they were ſo manie riuers

f The Hebrew worde is mouth, whereby they meane the ſpring out of the water gulch as out of a mouth

g The Scripturẽs vie to deſcribe the deſtruction of a country by taking away of the commodities thereof, as by vines, fiſh, and ſuche other things, whereby countries are enriched. 1 Cal led alſo Tanes, a famous citie vpon Nilus k He ſoeth the flatterers of Pharaõh who perſuaded the King that he was wiſe, and noble, and that his houſe was moſt ancient, and ſo he flattered him ſelf, ſaying, I am wiſe. l Or Memphis, others Alexandria, and now called the great Cairã m The principall vpholders thereof are the chiefẽ cauſe of their deſtruction

1 The burden of Egypt. Beholde, the Lord ſhal come into Egypt, & yd idoles of Egypt ſhal be moued at his preſence, & the heart of Egypt ſhal melt in the middes of her.

2 And I wil ſet the Egyptians againſt the Egyptians. ſo euerie one ſhal fight againſt his brother, and euerie one againſt his neighbour, citie againſt citie, & kingdom: againſt kingdom.

3 And the ſpirit of Egypt ſhal faile in the middes of her, and I wil deſtroye their counſel, and they ſhal ſeke at the idoles, & at the forcerers, & at them that haue ſpirits of diuination, and at the ſouthſayers.

4 And I wil deliuer the Egyptians into the hand of cruel lords, and a mightie King ſhal rule ouer them, ſaith the Lord God of hoſtes.

5 Then the waters of the ſea ſhal faile, & the riuier ſhal be dried vp, and waſted.

6 And the riuers ſhal goe farre away: the riuers of deſenſe ſhal be emptyed & dried vp: the reeds & ſlagges ſhal be cut downe.

7 The graſſe in the riuers, and at the head of the riuers, and all that groweth by the riuers, ſhal wither, & be driuen away, and be no more.

8 The fiſhers alſo ſhal mourne, and all they that caſt angle into the riuier, ſhal lament, and they that ſpread their net vpon the waters, ſhal be weakened.

9 Moreouer, they that worke in flax of diuers ſortes, ſhal be confounded, and they that weaue nettes.

10 For their nettes ſhal be broken, and all they, y make ponds, ſhal be heauie in heart.

11 Surely y princes of Zoãn are foolẽs: the counſel of the wiſe counſelers of Pharaõh is become fooliſh: how ſay ye vnto Pharaõh, I am the ſonne of the wiſe: I am the ſonne of the ancient Kings

12 Where are now thy wiſe men, that they may tel thee, or may know what the Lord of hoſtes hath determined againſt Egypt

13 The princes of Zoãn are become foolẽs: the princes of Noph are deceiued, they haue deceiued Egypt, euen the corners of the tribes thereof.

14 The Lord hath mingled among them the ſpirit of errors and they haue cauſed Egypt to erre in euerie worke thereof, as a drunken man erreth in his vomite.

15 Nether ſhal there be any worke in Egypt, which the head maie do, nor the taile, the branche nor the ruſh.

16 In that daie ſhal Egypt be like vnto women: for it ſhal be afraid & feare becauſe of the mouing of the hand of the Lord of hoſtes, which he ſhaketh ouer it.

17 And the land of Iudah ſhal be a feare vnto Egypt euerie one y maketh mention of it, ſhal be afraid thereof, becauſe of the counſel of the Lord of hoſtes, which he hath determined vpon it.

18 In that daie ſhal ſiue citie in the land of Egypt ſpeake the language of Canaan, and ſhal ſweare by the Lord of hoſtes: one ſhal be called the citie of deſtruction.

19 In that daie ſhal the altar of the Lord be in the middes of the land of Egypt, and a pillar by the border thereof vnto y Lord.

20 And it ſhal be for a ſigne and for a witness vnto the Lord of hoſtes in the land of Egypt: for they ſhal crye vnto the Lord, becauſe of the oppreſſers, and he ſhal ſend them a ſauour and a great man, and ſhal deliuer them.

21 And the Lord ſhal be knowne of the Egyptians, and the Egyptians ſhal knowe the Lord in that daie, and doe ſacrifice & oblation, & ſhal vowe vnto the Lord, and performe them.

22 So the Lord ſhal ſmite Egypt, he ſhal ſmite and heale it: for he ſhal returne vnto the Lord, and he ſhal be intreated of the Lord, and ſhal heale them.

23 In that daie ſhal there be a path fro Egypt to Aſſhur, & Aſſhur ſhal come into Egypt, & Egypt into Aſſhur. ſo the Egyptians ſhal worſhip with Aſſhur.

24 In that daie ſhal Iſraël be the third with Egypt and Aſſhur, euen a bliſſing in the middes of the land.

25 For the Lord of hoſtes ſhal bleſſe it, ſaying, Bleſſed be my people Egypt and Aſſhur, the worke of mine hands, and Iſraël mine inheritance.

comprehendeth the ſpiritual ſeruitee vnder Chriſt y By the which were their chief enemies of the Church, he ſheweth that the Gẽtiles, & the Iewes ſhulde be ioyned together in one faith and religion, and ſhulde be all one folde vnder Chriſt their ſhepherd

CHAP. XX.

2 The three yeres captiuitie of Egypt and Ethioſia deſcribed by the three yeres going naked of Iſaiáh.

1 In the yete that Tartan came to Aſhdod, (whẽ Sargõn King of Aſſhur ſet him) and had fought againſt Aſhdod, and taken it,

2 At the ſame time ſpake the Lord by the hand of Iſaiáh the ſonne of Amõz, ſaying, Go, and loſe the ſackcloth from thy loynes, and put of thy ſhoe from thy foot.

lament the miſerie that he ſawe prepared, before the three yeres, that he went naked and bare footed.

n For the ſpirit of wiſdomme he hath made. the drunken man erreth in his vomite. o Neither the great nor the ſmall, y ſtrong nor y weak. p Conſidering that through their occaſion the Iewes made not God their defence, but put their truſt in them, & were therefore now put in ſhãd, they ſhal ſcare leſt the like light vpon them q ſhal make one confeſſion of faith with the people of God by the ſpeech of Canaan meaning, the language wherein God was then ſerued r ſhal renouice their ſuperſtitious & proteſt to ſerue God a right i Meaning, of ſix citie ſiue ſhulde ſerue God, and the ſix remaine in their wickednes & ſo of the ſix parte there ſhulde be but one loſt t There ſhal be euident ſignes & tokens, that Gods religio is there which manner of ſpeech is taken of the Patriarckes and ancient times, when God had not as yet appointed the place, and ſul in aner how he wolde be worſhipped. u This declarer, that this pphete ſhulde be accompliſhed in the time of Chriſt. x By the ceremonies he ſheweth that the two nations, which were their chief enemies of the Church, he ſheweth that the Gẽtiles, & the Iewes ſhulde be ioyned together in one faith and religion, and ſhulde be all one folde vnder Chriſt their ſhepherd

And he did so, walking naked and barefore.

3 And the Lord said, Like as my seruant Ifaiáh hath walked naked, & barefote thre yeres, as a signe & wondre vpon Egypt, & Ethiopia,

4 So shal the King of Asshur take away the captiuitie of Egypt, and the captiuitie of Ethiopia, bothe yong men and olde men, naked and barefote, with their buttockes vncovered, to the shame of Egypt.

5 And they shal feate, and be asnimed of Ethiopia their expectation, and of Egypt of their glorie.

6 The shal y inhabitat of this yle faye in that day, Beholde, suche is our expectation, whether we fled for helpe to be deliuered from the King of Asshur, and how shal we be deliuered.

e In whose aide the trust is. f Of whom they boasted, and gloried. g Meaning Iudea, which was copassed about with their enemies, as an yle with waters.

CHAP. XXI.

1 Of the destruction of Babylon by the Persians and Medes. 11 The ruine of Iudaea, 13 And of Arabia.

a On the sea side betwene Iudea, & Chaldaea was a wilderness, where-by he meaneth Chaldaea

1 The burden of a the desert sea. As the whirlwindes in the South vse to passe from the wilderness, so shal it come from the horrible land.

2 A grieuous vision was shewed vnto me, The transgressour against a transgressour, and the destroyer against a destroyer. Go vp d Elám, besiege Media: I haue caused all the mourning thereof to cease.

2 That is, the ruine of Babylon by the Medes, and Persians

3 Therefore are my loynes filled w sorrow: sorowes haue taken me as the sorowes of a woman that trauaileth: I was bowed downe when I hearde it, & I was amafed when I sawe it.

c The A Tyrins and Chalúeas, which had destroyed other nations, shal be overcome of the Medes & Persians, and thus he prophesied an hundred yere before it came to passe.

4 Mine heart failed: fearfulness troubled me: the night of my pleasures hath he turned into feare vnto me.

d By Elám, he meaneth the Persians

5 Prepare thou the table: watche in y watche towre: eat, drinke: arise, ye princes, anoynt the shield.

e Because thei shal finde no succour, they shal mourne no more, or, I haue caused them to cease mourning, whom Babylon had afflicted

6 For thus hath the Lord said vnto me, Go, set a watchman, to tel what he seeth.

f This the Prophet speaketh in y persone of the Babylonians

7 And he sawe a charet with two horsemen: a charet of an asse, & a charet of a camel: and he hearkened & toke diligent hede.

g He prophesied death of Belshazar, as Dan 5:30, who in the middes of his pleasures was destroyed

8 And he cryed, A lyon: my lord, I stand continually vpon the watch towre in the day time, and I am set in my watch euerie night:

h Whiles they are eating, and drinking they shal be commended to runne to their weapons

9 And beholde, this mans charet cometh with two horsemen. And he answered and said, Babel is fallen: it is fallen, and all the images of her gods hath he broken vnto the grounde.

i To wit, in a vision by the spirit of prophesie.

10 O my threshing, and the corne of my

k Meaning charrets of men of warre, and others that carryed the baggage

l Meaning, Darins which ouertake Babylon

m The watchman, whom Ifaiáh serued, tolde him, who came toward Babylon, and the Angel declared that it shulde be destroyed all this was done in a vision

Meaning, Babylon. Jer 51:8, 14, 15, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

floore. That which I haue heard of the Lord of hostes, the God of Israel, haue I shewed vnto you.

11 ¶ The burden of Dumáh. He calleth vnto me out of Seir, Watchman, what was in the night? Watchman, what was in the night?

o Which was a cite of the Ishmaelites & was so named of Duman, Gen 25:14

12 The watchman said, The morning cometh, & also the night. If ye wil aske, enquire: returne & come.

p A mountaine of the Idumeans.

13 ¶ The burde against Arabia In the forest of Arabia shal ye tary all night, euen in the waies of Dedaním.

q He describeth the vniuersities of the people of Dumah, who were in the waies of Dedaním

14 O inhabitants of the land of Temá, bring forth the water to mete the thirstie, and preuent him that fleeth with his bread.

r For Temá, the Arabia shal be into the woods, and he appointeth what wyl they shal take.

15 For they flee from the drawn swordes, euen from the drawn sworde, and from the bent bowe, and from the grieuousnes of warre.

s Signifying y for feare they shal not tary to eat or drinke

16 For thus hath y Lord said vnto me, Yet a yere according to the yeres of an hyreling, & all the glorie of Kedár shal faye.

t He appointeth them resp. for one yere only, and then they shulde be destroyed

17 And the residue of the number of the strong archers of the sonnes of Kedár shal be fewe: for the Lord God of Israel hath spoken it.

u Read Ch. p. 16, 14

x Which was the name of a people of Arabia and by the horrible destruction of all these nations, he teacheth y Iewes that there is no place for refuge or to escape Gods wrath, but only to remaine in his Church, and to liue in his feare

CHAP. XXII.

1 He prophesied of the destruction of Ierusalém by Nebuchadnezzar. 15 A threatening against Shebua. 20 To whose office Elsakim is preferred.

v Read Ch. p. 16, 14

1 The burden of the valley of vision. What aileth thee now that thou art wholly gone vp vnto the house toppes?

y Meaning, Iudea, w was copassed about with mountaines, and was called the valley of visions, because of the Prophetes, w were alwaies there, whom thei named Seers

2 Thou that art full of noise, a cite full of brute, a ioyous cite: thy slaine men shal not be slaine with swordes, nor dye in battle.

z He speaketh to Ierusalém, whose inhabitants were fled vp to y house toppes for feare of their enemies

3 All thy princes shal flee together from y bowe: thei shal be bound: all that shal be founde in thee, shal be bounde together, which haue fled from farre.

aa Which wast wonte to be full of people and toye.

4 ¶ Therefore said I, Turne away from me: I wil wepe bitterly: labour not to comfort me for the destruction of the daughter of my people.

ab But for hunge

5 For it is a day of trouble, and of ruine, & of perplexitie by the Lord God of hostes in the valley of vision, breaking downe the cite: and a crying vnto the mountaines.

ac And led into captiuitie

6 ¶ And Elám bare the quiuer in a mans charet with horsemen, and Kir vncovered the shield.

ad Which haue fled from other places to Ierusalém for succour

7 And thy chief valles were full of charrets, & the horsemen set them selues in aray

ae He sheweth what is the decree of the godlie, when Gods plagues hang ouer the Church, and

specially of the ministers, Jer 9:1. h That is, the shouete of the enemies whom God had appointed to destroy the cite. i He putteth the sinne how God deliuered them once from Saneherib, who brought the Persians & Cyrenas with him, that thei might by returning to God auoyd that great plague which they shulde els suffer by Nebuchadnezzar.

k The secret place where armour was to wit, in the house of the Lord, 1 King 2. 1 Y. fortified the ruinous places, which were in the house of peace, meaning, the whole city & the city of David which was within the compass of the city.

m Either to pull downe such, or to know what men they were able to make.

n To provide if neede shulde be of water.

o For God that made Ierusalem, that trusted more in the worldely measures than in God.

p In kind of repentance ye were ioyful & made great chere, contemning the admonitions of the Prophetes, saying, Let vs eat and drinke for our Prophetes say, that we shal dye to morowe.

q Because the Hebrew word doeth also signifie one that doeth nourish & cherishe, therefore of the learned that thinke, y this wicked man did nourish & cherishe the Assyrians and Egyptians, to betray the Church and to provide for him self against all dangers in y meane season he packt craftely & gat of the best officers into his hand vnder Hozekias, ever aspiring to the high meaning, y he was a stranger and came vp of no birth.

r Where as he thought to make his name immortal by his famous sepulchre, he dyed most miserably among the Assyrians.

s Signifying y what ouer dyng the wicked attaine vnto, at length it wil turne to the shame of those Priests, by whome they are preferred.

t To be steward againe, out of the which office he had bene put by the craft of Shebná.

x I wil commit vnto him the charge & gouernement of the Kings house.

y I wil establish him & confirme him in his office of this phrase read Extra p. 9.

against the gate.

8 And he discovered the ^k covering of Iudáh: & thou didest loke in that day to the armour of the house of the forest.

9 And ye haue sene ^l the breaches of the citie of Dauid: for they were manie, and ye gathered the waters of the lower poole.

10 And ye nombred the houses ^m of Ierusalem, and the houses haue ye broken downe to fortifie the wall,

11 And haue also made a ditch betwene the two walles, for the ⁿ waters of the olde poole, and haue not looked vnto the maker thereof, nether had respect vnto him that formed it of olde.

12 And in that day did ^y Lord God of hostes call vnto weping & mourning, & to baldnes and girding with sackcloth.

13 And beholde, ioye and gladnes, slaying oxen and killing shepe, eating flesh, and drinking wine, ^p eating and drinking: for to morowe we shal dye.

14 And it was declared in the eares of the Lord of hostes. Surely this iniquitie shal not be purged from you, til ye dye, saith the Lord God of hostes.

15 Thus saith the Lord God of hostes, Go, get thee to that ^q treasurer, to Shebná, the steward of the house, & say,

16 What hast thou to do here, and whome hast thou ^r here, that thou shuldest here hewe thee out a sepulchre, as he ^y heweth out his sepulchre in an hie place, or that graueth an habitation ^s for him self in a rocke.

17 Beholde, the Lord wil carye thee away with a great captiuitie, and wil surely couer thee.

18 He wil surely rolle & turne thee like a ball in a large countrey: there shalt thou dye, and there the charrets of thy glorie shalbe the ^t shame of thy lords house.

19 And I wil dryue thee from thy ^u statiõ, & out of thy dwelling wil he destroy thee.

20 And in that day wil I ^v call my seruant Eliakim the sonne of Hilkiáh,

21 And with thy garments wil I clothe him, and with thy girdle wil I strengthen him: thy power also wil I commit into his hãd, and he shalbe a father of the inhabitants of Ierusalém, and of the house of Iudáh.

22 And the ^w keye of the house of Dauid wil I laie vpon his shoulder: so he shal open & no man shal shut: and he shal shut, and no man shal open.

23 And I wil fasten him as a ^x y naile in a sure place, and he shalbe for the throne of glorie to his fathers house.

24 And they shal hang vpon him all the time the wicked attaine vnto, at length it wil turne to the shame of those Priests, by whome they are preferred.

u To be steward againe, out of the which office he had bene put by the craft of Shebná.

x I wil commit vnto him the charge & gouernement of the Kings house.

y I wil establish him & confirme him in his office of this phrase read Extra p. 9.

glorie of his fathers house, *even* of the nephewes and posteritie: all smale vessels, from the vessels of the cuppes, *even* to all the instruments of musike.

25 In that daie, saith the Lord of hostes, shal the ^a naile, that is fastened in the sure place, departe & shal be broken, and fall, and the burden, that was vpon it, shal be cut of. for the Lord hathe spoken it.

CHAP. XXIII.

1 *A prophetic against Tyrus* 17 *A promise that it shal be restored.*

1 **T**He ^a burden of Tyrus. Howle, ye shippes of ^b Tarshish: for it is destroyed, ^y there is none house: none shal come from the land of ^d Chittim: it is ^e reuelled vnto them.

2 Be still, ye that dwell in the yles: the marchants of Zidon, & such as passe ouer the sea, haue ^f replenished thee.

3 The ^g sede of Nilus growing by the abundance of waters, & the harvest of the riuier was her reuenues, and she was a mart of the nations.

4 Be ashamed, thou Zidon: for the ^h sea hathe spoken, *even* the strength of the sea, saying, I haue not ⁱ trauailed, nor brought forthe childre, nether nourished yong mē nor brought vp virgins.

5 When the same commeth to the Egyptians, they shalbe ^k forie, concerning the rumor of Tyrus.

6 Go you ouer to ^l Tarshish: howle, ye that dwell in the yles.

7 Is not this that your glorious ^m citie, her antiquitie is of ancient daies: her owne sere shal lead her a farre of to be a sojourner.

8 Who hathe decreed this against Tyrus (that ⁿ crowneth men) whose marchants are princes: whose chapmen are the nobles of the worlde.

9 The Lord of hostes hathe decreed this, to staine the pride of all glorie, and to bring to contempt all them that be glorious in the earth.

10 Passe through thy land like a flood to ^o y daughter of Tarshish: there is no more strength.

11 He stretched out his hand vpon the sea: he shoke the kingdomes: the Lord hath giuen a commandement concerning the place of marchandise, to destroye the power thereof.

12 And he said, Thou shalt no more reioyce when ^p art oppressed. ^q o virgin daughter of Zidon: rise vp, go ouer vnto Chittim: yet there thou shalt haue no rest.

13 Beholde the land of the Chaldeans: this was no people: ^r Asshur founded it by the inhabitants of the wildernes: they set vp the towres thereof, they raised the palaces

z Mean'g is e bothe smale & gre it th e shal come of Eliakim, shal I also praise & glorie by this faith ful officer.

1 He meaneth Shebná, who mans iudgement shal neuer amittal len.

a Read Chap. 15. of Calicia.

b Y. come thither for marchandise.

c Tyrus is destroyed by Nebuchadnezzar d By Chittim they mean all the vls and countreys wch ward from Palestina.

e All mē knowe of this destruction.

f Man haunted the e enriched thee.

g Meaning, the come of Egypt which was led by y overflowing of Nilus.

h That is, Tyrus, which was the chief port of the Sea.

i I haue no people left in me, and am as a baren woman that neuer had childe.

k Because this fe two countreys were ioined in league together.

l Tyrus willeth other marchants to go to Calicia and to come no more there.

m Whom maketh her marchants like princes.

n Thy strength wil no more be in thee therefore shal to other countreys for succour.

o For Tyrus was neuer touched nor afflicted before.

p Because Tyrus was buyle by them of Zidon.

q The Chaldeans which dwelt in the wildernes, were gathered by y Assyrians into cities.

The people of Chaldea destroyed the Assyrians whereby the Prophet meaneth, that the Chaldeans were able to overcome the Assyrians, & were so great a nation, much more shall these two nations of Chaldea & Assyria be able to overthrow Tyrus & that is, Tyrus, by whom ye are enriched Tyrus shall be destroyed 70 yeres, which he calleth the reigne of one King, or a mans age. She shall use all craft and subtiltie to entise men againe to her. She shall labour by all meanes to reasoner her first credit, as an harlot when she is long forgotten, seeketh by all meanes to enterteine her louers. Though she haue bene chastised of the Lord, yet she shall returne to her olde wicked practises, & for gaine shall giue her self to all mens lusts like an harlot. He sheweth that God yet by the preaching of the Gospel will call Tyrus to repentance, & turne her heart from auarice and filthy game vnto the true worshiping of God and liberalitie toward his Saints.

thereof & he brought it to ruine. 14 Howle ye shippes of Tarshish, for your strength is destroyed. 15 And in that daie shall Tyrus be forgotten & seuentie yeres, (according to the yeres of one King) at the end of seuentie yeres shall Tyrus sing as an harlot. 16 Take an harpe, & go about the citie: (thou harlot that hast bene forgotten) make swete melodie, sing mo songs that thou maiest be remembered. 17 And at the end of seuentie yeres shall the Lord visite Tyrus, & she shall returne to her wages, and shall commit fornication with all the kingdomes of the earth, that are in the worlde. 18 Yet her occupying and her wages shall be holie vnto the Lord: it shall not be laied vp nor kept in store, but her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and to haue durable clothing.

CHAP. XXIII.

A prophesie of the curse of God for the sinnes of the people. 13 A remnant reserved, shall praise the Lord.

This prophesie is as a conclusion of that, which hath bene threatened to the Jewes & other nations from the 13 Chap: & therefore by the earth he meaneth those lands, which were before named. Because this was a name of a gaine, it was also applied to the, which were not of Aarons familie, & so signifieth also a man of dignitie, as 2 Sam 8, 18 and 20, 25 1 Chron. 28, 17 and by these wordes the Prophet signifieth an horrible confusion, where there shall be neither religion, order nor policie, Hosea. 49. Thus, rendereth not her face for the sake of the people, whom the earth deceiued of their nourture, because they deuened God of his honour. d Written in the Law, as Leuit. 26, 14 dem. 28, 16. Thus the Prophetes used to applie particularly the menaces, and promises which are general in the Law. e With heat and drought, or else, that they were consumed with the fyre of Gods wrath.

Beholde, the Lord maketh the earth empty, & he maketh it waste: he turneth it upside downe, & scattereth abroad the inhabitants thereof. 2 And there shall be like people, like Priest, and like seruant, like master, like maide, like maistresse, like byer, like seller, like lender, like borrower, like giuer, like taker to vsurie. 3 The earth shall be cleane emptied, and vtterly spoyled: for the Lord hath spoken this worde. 4 The earth lamenteth and fadeth away: the worlde is febled & decayed: the proude people of the earth are weakened. 5 The earth also deceiueth, because of the inhabitants thereof: for they transgressed the lawes: they changed the ordinances, and brake the euerlasting couenant. 6 Therefore hath the curse deuoured the earth, and the inhabitants thereof are desolate. Wherefore the inhabitants of the land are burned vp, and fewe men are left. 7 The wine faileth, the vine hath no might: all that were of merry heart, do mourne. 8 The mirth of tabrets ceaseth: the noise of them that reioyce, endeth: the ioye of the harpe ceaseth. 9 They shall not drinke wine with mirth:

strong drinke shall be bitter to them that drinke it. 10 The citie of vanitie is broken downe: euerie house is shut vp, that no man may come in. 11 There is a crying for wine in the stretes: all ioye is darkened: the mirth of the worlde is gone away. 12 In the citie is left desolacion, & the gate is smitten with destruction. 13 Surely thus shall it be in the middes of the earth, among the people, as the shaking of an oliue tre, and as the grapes when the vintage is ended. 14 They shall lift vp their voyce: they shall shout for the magnificence of the Lord: they shall reioyce from the sea.

Wherefore praise ye the Lord in the valleys, in the Name of the Lord God of Israel, in the yles of the sea. 16 From the vttermoſt parte of the earth we haue heard praises, euen glorie to the Iust, & I said, My leaneſnes, my leaneſnes, woe is me: the transgressors haue offended: yea, the transgressors haue grievously offended. 17 Feare, and the pit, and the snare are vpon thee, o inhabitant of the earth. 18 And he that fleeth from the noise of the feare, shall fall into the pit: & he that cometh vp out of the pit, shall be taken in the snare: for the windowes from on high are open, and the fundacions of the earth do shake. 19 The earth is vtterly broken downe: the earth is cleane dissolved: the earth is moued exceedingly. 20 The earth shall reele to & fro, like a drunken man, and shall be remoued like a tent, and the iniquitie thereof shall be heauie vpon it: so that it shall fall, and rise no more. 21 And in that day shall the Lord visite his hoſte about that is on hie, euen the Kings of the worlde that are vpon the earth. 22 And they shall be gathered together, as the prisoners in the pit: and they shall be shut vp in the prison, & after manie daies shall they be visited. 23 Then the moone shall be abashed, & the sunne ashamed, when the Lord of hostes shall reigne in mount Zion and in Ierusalem: and glorie shall be before his ancient men.

CHAP. XXV.

A thanksgiving to God in that that he sheweth him self iudge of the worlde, by punishing the wicked & mansuetuning the godlie.

Lord, thou art my God: I wil exalte thee, I wil praise thy Name: for thou hast done wonderful things, according

f Which as it was without order, so now shalld it be brought to desolacion and confusion and this was not onely ment of Ierusalem, but of all other wicked cities. g Because they did not vse Gods benefites aright, their pleasures shal de faile, and they fall to mourning. h He comforteth the faithful, declaring that in this great desolacion the Lord wil assemble his Church, & shal praise his name, as Chap 10, 22. i From the vtmost coastes of the worlde, where the Gospel shal be preached, as vers 16. k Meaning, to God, who wil publish his Gospel through all the worlde. l I am confused with care, considering the affliction of the Church, bothe by fore enemies & domestical. Some read, my secret, that is, it was reuelled to the Prophet, that the good shalld be pierced & the wicked destroyed. m Meaning, Gods wrath, and vengeance shalld be ouer & vnder them: so that they shall not escape no more then they did at Noahs flood. n There is no power so high or mightie, but God wil visite him with his rodde. o Not with his rodde, as vers 21, but shalld be comforted. p When God shall restore his Church, the glorie thereof shall so shine and his ministers (which are called his ancient men) that the sunne shall be darke in comparison thereof. q Thus the Prophet giueth thanks to God, because he wil bring vnder subiectio these nations by his corrections, & make them of his Church, & before were his enemies.

b Not onely of Ierusalem, but also of the other cities, & hence bene thine enemies
c This is, a place where as ali vagabonds may line without danger, and as it were, as it is, as in a palace.
d The rigat and proude be-ore wolle not knowe
e shal by my correcti-ns, & glori-ze thee
f The rage of the wicked is furious, til God breake y force thereof
g Meaning y as th. but it is p. r. d. by the raine, of sh. l. God bring downe the rage of the wicked
h As a cloude shadoweth the sunne, so shal God avenge y wrong of y wicked agast the god
i To wit, in Zidon, where by n. meaneth his Church, shulde vn-der Christ be assembled of the Iewes and the Gentiles, and as heo d. fer- bed vn-der the figure of a cockly bin-cr, as Mat. 23. 27
k Meaning that ignorance and blindness, where by we are kept backe fro Christ
l He wil raze away all ostensions of sorow & fill vs with p. r. h. joye.
m There were two cities of this name one in Ind. 4. 1 Chron. 2. 49, and another in the land of Moab, Iere. 48. 2 which seeme to haue bene a plentiful place of corne Chap. 10. 25.

to the counsels of olde, with a stable truth.
2 For thou hast made of a b citie an heap, of a strong citie, a ruine: *even* the palace of strangers of a citie, it shal neuer be buylt.
3 Therefore shal the d mightie people giue glorie vnto thee: the citie of the strong nations shal feare thee.
4 For thou hast bene a strength vnto the poore, *even* a strength to the nedie in his trouble, a refuge against the tempest, a shadowe against the heate: for the blisf e of the mightie is like a storme *against* the will.
5 Thou shalt bring downe the noise of the strangers, t as the heat in a drye place: he wil bring downe the song of the mightie, as & the heat in the shadowe of a cloude.
6 And in this b mountaine shal the Lord of hostes maie vnto all people a feast of fat things, *even* a feast of lined wnes, & of fat things ful of marrow, of wines find & purified.
7 And he wil destroye in this mountaine the covering that couereth all people, & the vail that is spred vpon all nations.
8 He wil destroye death for euer: and the Lord God wil k wipe away the teares frō all faces, and the rebukes of his people wil he take away out of all the earth: for the Lord hath spoken it.
9 And in that day shal m n say, Lo, this s our God. we haue waited for him, and he wil sae vs. This is the Lord, we haue waited for him: we wil reioyce and be ioiful in his saluacion.
10 For in this mountaine shal the hand of the Lord rest, and l Moab shalbe threshed vnder him, *even* as strawe is threshed in m Madmenah.
11 And he shal stretch out his hand in the middes of the (as he that swimmeth, stretcheth them out to swimme) and with the strength of his hands shal he bring downe their pride.
12 The defense also of the height of thy wall: shal he bring downe and lay lowe, & cast them to the grounde, *even* vnto the dust.

CHAP. XXVI.

A song of s' e faithful, wherein is declared, in what consisteth the saluacion of the Church, and wherein they ought to trust.

n This song was made to comfort the faithful, when their captiuitie shulde come, assuring them also of the d. luerance, for the which they shulde sing this song
o God's protection and defence shal be sufficient for vs.
p He assureth the godlie to resume after the captiuitie to Ierusalem.

IN that day shal a this song be sung in the land of Lidah, We haue a strong citie: b saluacion shal God set for walles & bulwarkes.
2 c Op' ye the gates that the righteous nation
d luerance, for the which they shulde sing this song
e God's protection and defence shal be sufficient for vs.
f He assureth the godlie to resume after the captiuitie to Ierusalem.

ciō, which kepeth the trueth, may entre in.
3 By an assured d purpose wilt thou preferre p. r. h. peace, because they trusted in thee.
4 Trust in the Lord for euer for in y Lord God is strength for euer more.
5 For he wil bring downe them that dwell on hie. e the hie citie he wil abase. *uen* vnto the grounde wil he cast it downe and bring it vnto dust.
6 The fete shal treade it downe, *even* the fete of the t poore, and the steps of the nedie.
7 The way of the iuste is righteounes: thou wilt make equal the righteous path of the iust.
8 Also we, o Lord, haue waited for thee in the way of thy s iudgements the desire of our soule is to thy Name, & to the remembrance of thee.
9 With my soule h. ue I desired thee in the night, and with my spirit within me wil I s. ke thee in the morning: for seeing thy iudgements are in the earth, the inhabitants of the worlde shal learne b righteounes.
10 Let mercie be shewed to the wicked, yet he wil not learne righteounes: in y land of vpr. ghtnes wil he do wickedly, and wil not beholde the masef e of the Lord.
11 O Lord, they wil not beholde thine hie hand but they shal se it, and be confounded with the zcale of the people, & the fyre of thine benemes shal deuoure them.
12 Lord, vnto vs thou wilt ordeine peace: for thou also hast wrought all our workes for vs.
13 O Lord our God, other m lords beside thee haue ruled vs, b. s. we wil remember thee onely, & thy Name.
14 The d. ad shal not liue, *neither* shal the dead arise, because thou hast visited and scattered them, & destroyed all their memorie.
15 Thou hast encreased o y nation, o Lord: thou hast encreased the nation: thou art made glorious: thou hast enlarged all the coastes of the earth.
16 Lord, in trouble haue they p. visited thee. they powred out a prayer when thy chastening was vpon them.
17 Like as a woman with childe, that draweth nere to the trauail, is in sorow, & cryeth in her peines, so haue we bene in thy s fight, o Lord.
18 We haue conceived, we haue borne in peine, as though we shulde haue brought forth the rinde. there was no helpe in y earth, neither did the inhabitants of t the worlde fall.
19 Thy dead men shal liue: *even* with my bodie shal they rise. Awake, & sing, ye that dwell in dust for thy u dewe is as the dewe

d Thou hast decreed se, & thy people ca. not be chid god
e There is no power so lue, that can let God, when he wil deliuer his
f God wil set the i. oore. a. f. f. d. our s. power of the wicked
g. h. e. h. e. c. o. n. t. r. o. l. l. y. a. d. i. c. t. y. a. d. u. c. t. i. u. s. w. h. e. r. w. i. t. h. y. h. o. r. i. f. i. c. a. t. i. o. n. s.
h Meaning y by s. i. c. i. o. n. s. n. e. t. h. i. s. i. n. t. e. n. t. i. o. n. s. t. o. t. h. e. G. o. d. The wicked though God sh. w. e. t. h. m. e. n. t. i. g. a. n. s. e. n. t. i. g. a. n. s. t. h. e. b. e. n. e. t. h. e. b. u. r. e. n. k. Through enue & r. i. g. i. o. u. s. i. n. g. a. g. a. i. n. t. t. h. y. i. n. i. q. u. i. t. y. e. & v. e. g. e. t. i. t. i. e. w. h. e. r. w. i. t. h. t. h. e. d. e. u. i. l. d. o. n. d. d. e. s. i. r. e. v. e. t. h. i. n. e. n. e. s. t. h. e. b. e. h. i. d. e. n. t. h. a. t. n. o. t. g. o. u. e. r. n. e. d. a. c. c. o. r. d. i. n. g. t. o. t. h. y. w. o. r. d. e.
i Meaning y the reprob. c. o. n. i. n. t. i. s. i. t. e. s. h. a. l. h. a. u. e. t. a. e. b. e. g. i. n. n. i. n. g. o. f. c. o. n. d. e. m. n. i. n. g. d. e. a. t. h.
k To wit, the compar. c. o. r. y. f. u. t. u. r. e. b. y. s. h. e. e. a. l. l. o. f. t. h. e. G. e. n. t. i. l. s.
l There is, the t. e. n. t. i. u. l. b. y. t. h. y. r. o. a. d. e. s. w. e. r. e. m. o. u. e. d. t. o. p. r. a. y. v. n. t. o. t. h. e. e. t. e. r. n. e. l. u. e. r. n. e. e.
m To wit, in s. t. r. u. e. s. e. f. o. w. e.
n Our forces had none and neither did we c. o. r. e. t. h. e. w. e. f. o. r. t. s. w. e. l. o. u. e. d. f. o. r.
o The wicked and men without religion were not destroyed
p He comforteth the faithful in their afflictions shewing them that as euen in death they shal liue li. e. and that they shalde more certainly rise to glorie
q The contrary shulde come to the wicked, as vers. 14.
r As herbes dead in winter, flourish againe by the raine in the spring time for they lie in the dust, shal rise vp to ioie when they see the dewe of Gods grace.

of herbes, & the earth shal cast out y dead.

1 Come, my people: entre thou into thy chambers, and shutte thy dores after thee: hide thy self for a very litle while, vntil the indignacion passe ouer.

2 For lo, the Lord cometh out of his place, to visite the iniquitie of the inhabitáts of the earth vpon them: and the earth shal disclose her blood, and shal no more hide her slayne.

CHAP. XXVII.

A prophetic against the kingdome of Satán, and of the soye of the Church for their deliuerance.

1 IN that day the Lord with his fore & great and mightie sworde shal visite Liuiathán, that percing serpent, euen Liuiathán, that croked seipent, & he shal slay the dragon that is in the sea.

2 In that day sing of the vineyarde of red wine.

3 I the Lord do kepe it: I wil watter it e uery moment: lest anie assaile it, I wil kepe it night and day.

4 Angre is not in me: who wolde set the briers and the thornes against me in battel? I wolde go through them, I wolde burne them together.

5 Or wil he fele my strength, that he may make peace with me, & be at one with me?

6 Here after, Iaakób shal take rote: If íaél shal flourish and growe, and the worlde shal be filled with frute.

7 Hathe he smitten him as he smote those that smote him? or is he slayne according to the slaughter of them that were slayne by him?

8 In measure in the branches thereof wilt thou cõtend w it, when he bloweth with his rough winde in the day of the East winde.

9 By this therefore shal y iniquitie of Iaakób be purged, and this is all the frute, the taking away of his sinne: when he shal make all the stones of the altars, as chalke stones, broken in pieces, that the groues and images may not stand vp.

10 Yet the defensed cite shalbe desolate, & the habitacion shalbe forsaken, and left like a wildernes. There shal the calfe sede, and there shal he lie, & consume the branches thereof.

11 When the boughs of it are drye, they shalbe broken: the women come, and set them on fyre. for it is a people of none vnderstanding: therefore he that made them, shal not haue compafsion of them, and he that formed them, shal haue no mercie on them.

12 And in that day shal the Lord thresh frō

the chanel of the Riuer vnto the riuer of Egypt, and ye shalbe gathered, one by one, ó children of Israél.

13 In that day also shal the great trumpe be blowne, and they shal come, which perished in the land of Asshú: and they that were chased into the land of Egypt, and they shal worship the Lord in the holy mount at Ierusalém.

CHAP. XXVIII.

Against the pride & dronkennes of Israél, & The vntowardnes of them that shulde learne the worde of God. God doeth all things in time and place.

1 WO to the crowne of pride, the dronkards of Ephráim: for his glorious beautie shalbe a fading floure, w is vpon the head of the valley of them that be fat, & are ouercome with wine.

2 Beholde, the Lord hathe a mightie and strong hoste, like a tempest of haile, & a whirlwinde that ouerthroweth, like a tempest of mightie waters y ouerflowe, which throwe to the grounde mightely.

3 They shalbe troden vnder fote, euen the crowne and the pride of the dronkards of Ephráim.

4 For his glorious beautie shalbe a fading floure, which is vpon the head of the valley of them that be fat, and y hastie frute afore sommer, which whé he that loketh vpon it, seeth it, while it is in his hand, he eateth it.

5 In that day shal the Lord of hostes be for a crowne of glorie, and for a diademe of beautie vnto the residue of his people:

6 And for a spirit of iudgemét to him that sitteth in iudgement, & for strength vnto thé that turne away the battel to the gate.

7 But s thei haue erred because of wine, & are out of the way by strong drinke: the Priest & the Prophet haue erred by strong drinke: they are swallowed vp with wine: they haue gone astray through strong drinke: thei faile in vision: thei stamble in iudgement.

8 For all their tables are ful of filthy vomiting: no place is cleane.

9 Whome shal he teache knowledge, and whome shal he make to vnderstand the things that he heareth? them that are weined from the milke and drawn from the breasts.

10 For precept must be vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle & there a litle.

11 For with a stammering tongue & with a strange láguage shal he speake vnto this people.

12 Vnto whome he said, This is the rest: give rest to him that is wearie. and this is the refreeshing, but thei wolde not heare.

13 A strange language. I That is the Prophet, whome God shal send. This is the doctrine, whereupon ye ought to stay & rest. That are wearie and haue neede of rest, what is the true rest.

m He shal destroy all from Euphrates to Nilus: for some fled toward Egypt, thinking to haue escaped. n In the time of Cyrus, by whome they shuld be deliuered but elus was chief by accomplished vnder Christ.

Chap XXVIII a Meaning, the proude kingdome of the Israelites, & were dronken with worldly prosperitie. b Because the Israelites for the most parte dwelt in plentiful valles, he meaueth here by y valley of them, y had abundance of worldlie prosperitie, & were, as it were, crowned therewith, as with garlands. c He semeth to meane the Assyrians, by whome y reu tribes were carryed away. d Which is not of long continuance, but as fone ripe, & first eaten. e Signifying, y the faithful, w put not their trust in anie worldlie prosperitie, but made God their glorie, shalbe preserved. f He wil giue counsel to the gouernour, & strength to the capitaine, to drive the enemies in at their owne gates. g Meaning, the hypocrites, & were among them, & were all together corrupt in life & doctrine, w is here meue by dronkenes & vomiting. h For there was none that was able to vnderstand anie good doctrine: but were foolish, & as vmetete as yong babes. i They must haue one thing off some told. k Let one teache what he can, yet they shal no more vnderstand him, the if he spake shulde send. l shewc to those that are wearie and haue neede of rest, what is the true rest.

z He exhorteth the faithful to be patient in their afflictions, and to waite vpon Gods worke. a The earth shal vomit & cast out the innocent blood, which it hath drunke, that it may crye for vengeance against the wicked. Chap. XXVII a At the time appointed. b That is, by his mightie power and by his worde. He prophesieth here of the destruction of Satán and his kingdome vnder the name of Liuiathán, Asshúr and Egypte. c Meaning, of the best wine, which this vineyarde, that is y Church, shulde bring forthe as moste agreeable to the Lord. d Therefore he wil destroy y kingdome of Satán, because he loneth his Church for his owne merites sake, & hee wil not be angry w it, but wisheth that he may powre his angre vpon y wicked infidels, whome he meaueth by briers & thornes. e He maruellet, that Israél wil not come by genelesnes, except God make the to fele his rod, & so bring the vnto him. f Though I afflicted & dimitt with my people for a time, yet shal the rote spring againe & bring forthe in great abundance. g He sheweth that God punisheth his inmercie, & his enemies in iustice. h That is, thou wilt not detrouse the rote of thy Church though y branches thereof seme to perishe by the sharpe winde of affliction. i He sheweth that there is no true repentance, nor full reconciliation to God, til the heart be purged from all idolatrie, and the monuments thereof destroyed. k Notwithstanding his fauour that he wil shewe them after, yet Ierusalém shalbe destroyed, and graffe for cattel shal growe in it. l God shal not haue neede of mightie enemies: for the verie women shal do it, to their great shame.

Therefore

o Because they wil not receiue the worde of God, & then it is s'ed, it cometh of their owne malice, if after their hearts be so hardened, that they care not for it, as before
 p They thought they hid their eyes to auoid Gods iudgements, and if at they could escape though all other perished
 q Though the Prophetes condemned their idoles, & vaine traffick of falshood, & r' m'ue, yet the wicked thought in their hearts that it woulde last in the things
 r That is, Christ, by whom all things must be tried and ypholden, Plal 118, 22 mat 21, 42 ad 4, 11 rom. 9, 31 1 pet. 2, 6
 s He shal be quiet and seke one other religion, but he cometh with Christ
 t In the scriptur of I. S. Church, iudgements, & d' s'ie that reigne Gods curse, & affliction
 u That is, shal be diseased, & in your vau to iudice what they kept secret to them selves
 y Ferrous and distrad o shal moue you to learne that, w' exhortations and gentleness could not bring you vnto
 z Your affliction shalbe so sore, that you are not able to endure it
 a When Dauid ouercame the Philistines, 2 Samuel 5, 20 1 chio 14, 11
 b Where Ioshua diucon fered the Kings of the Amorites, Ierh 10, 12
 c As if plowe man hath his appointed barre, and diuers instruments for his labour, so hath the Lord for his vengeance for he punisheth some at one time, and some at another, some after one sorte and some after another, so that his chosen seede is beaten, and tryed, but not broken, as are the wicked.

13 Therefore shal the worde of the Lord be vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle & there a litle, that they may go, and fall backward, and be brcken and be snared and be taken.
 14 Wherefore, heate the worde of the Lord, ye scornful men, y' rule this people, which is at Ierusalém.
 15 Because ye haue said, We haue made a couenant with death, & w' hell are we at agreement: though a scourge runne ouer, & passe through, it shal not come at vs: for we haue made a faithfull our refuge, and vnder vanitie are we hid,
 16 Therefore thus saith the Lord God, Beholde, I wil lay in Ziön a stone, a tryed stone, a precious corner stone, a sure fundacion. He that beleueth, shal not make haste.
 17 Iudgement also wil I laye to the rule, & righteousness to the balance, and the harte shal swepe away the vaine confidence, and the waters shal ouerflowe the secret place.
 18 And your couenant with death shalbe disannulled, & your agreement with hel shal not stand: when a scourge shal runne ouer and passe through, then shal ye be trode downe by it.
 19 When it passeth ouer, it shal take you away for it shal passe through euerie morning in the day, and in the night, and there shal be onely y' face to make you to vnderstand the lesing.
 20 For the bed is strait that it can not suffice, and the couering narowe that one can not wrap him self.
 21 For the Lord shal stand as in mount Pezizim, he shalbe wrath as in the valley of Gibeon, y' he may do his worke, his strange worke, and bring to passe his acte, his strange acte.
 22 Now therefore be no mockers, lest your bonds increafe: for I haue heard of the Lord of hostes a consumption, euen determined vpon the whole earth.
 23 Hearken ye, and heare my voyce: hearken ye, and heare my speache.
 24 Doeth the plow man plow all the day, to sowe? doeth he open, and breake the clottes of his grounde?
 25 When he hath made it a plaine, wil he not then sowe the fitches, and sowe cummin, and cast in wheat by measure, & the appointed barley and rye in their place?
 26 For his God doeth instruct him to haue discrecion, and doeth teache him.
 27 For fitches shal not be threshed with a threshing instrument, nether shal a cart

whole be turned about vpon the cummin: but the fitches are beaten out with a staffe, and cummin with a rod.
 28 Bread cometh when it is threshed, he doeth not alway thresh it, nether doeth the whele of his cart shal make any se, nether wil he breake it with the tette thereof.
 29 This also cometh from the Lord of hostes, which is wonderful in counsel, & excellent in workes.

CHAP. XXIX.

A prophesie against Ierusalem. 13 The vengeance of God on them that followe the traditions of men.

A H' altar, altar of the cite that Dauid dwelt in: adde yere vnto yere. let them kill lambes.
 2 but I wil bring the altar into distress, and there shalbe heauines & sorrow, and it shalbe vnto me like an altar.
 3 And I wil beseege thee as a circle, & fight against thee on a mount, & wil cast vp ramparts against thee.
 4 So shalt thou be humbled, & shalt speake out of the grounde, and thy speache shal be as out of the dust. thy voyce also shalbe out of the grounde like him that hath a spirit of diuination, and thy talking shal whisper out of the dust.
 5 Moreover, the multitude of thy strangers shal be like smale dust, and the multitude of strong men shalbe as chaffe that passeth away, and it shalbe in a moment, euen suddenly.
 6 Thou shalt be visited of y' Lord of hostes with thundre, and shaking, and a great noyse, a whirlwinde, and a tempest, and a flaine of a deuouring fyre.
 7 And the multitude of all the nations y' fight against the altar, shalbe as a dreame or vision by night: euen all they that make the warre against it, and strong holds against it, and laye sege vnto it.
 8 And it shalbe like as an hūgrie man dreameth, and beholde, he eateth: and when he awaketh, his louke is emtrie: or like as a thirskie man dreameth, and lo, he is drinking, and when he awaketh, beholde, he is faunte, and his soule longeth: so shal the multitude of all nations be that fight against mount Ziön.
 9 S'ray your selues, and wonder: they are blinde, & make you blinde: they are drunken, but not with wine: they stagger, but not by strong drinke.
 10 For the Lord hath covered you with a spirit of slomber, and hath shut vp your eyes: the Prophetes, and your chief Seers hath he covered.
 11 And the vision of them all is become vnto you, as the wordes of a booke that is sealed vp, which they deliuer to each that can read, saying, Read this, I pray thee. Then shal he say, I can not: for it is sealed.

a The Hebrew word. Aril signifieth the eye of God, & signifieth y' altar, because the altar is a sacrifice of w' is offered to God, as Ezek. 41, 16
 b Your vaine confidence in your traditions shal not last
 c Your cite shalbe full of blood, as an altar whereon they sacrifice thy speache shalbe as a sacrifice, but as the very charmers, w' are in low places, and whisper, so y' the voyce of scar'c be heard
 d Thine hired could be, in whom y' trust shalbe destroyed as dust or chaffe, in a whirlewinde
 e The enemies of I wil bring to destroye thee, and that which thou makest thy vaine trust, shal come at you as, euen as a wasme: the sight of some was, as if this were a comfort to I. S. Church for y' destruction of their cities
 f That is, he teacheth what he eateth
 g Make here on is long as ye dr yet shal ye see nothing, but occasion to be afon d for your Prophetes are blinde, and therefore can not dir. & you
 i Meaning, y' as ill able, ther to read, or not to read, except God open y' ac re to vnderstand.

A wonderous worke of God. Ifaiáh. In quietnesis strength^{590/1224}

12 And the boke is giuen vnto him that can not read, saying, Read this, I pray thee. And he shal say, I can not read.

13 Therefore the Lord said, Because this people ^k come nere vnto me with their mouth, and honour me with their lippes, but haue remoued their heart far frõ me, and their ^l feare toward me was taught by the precept of men,

14 Therefore beholde, I wil againe do a maruelous worke in this people, *euem* a maruelous worke, and a wonder: for the wisdom of their wisemen shal ^m perish, and the vnderstanding of their prudent men shalbe hid.

15 Wo vnto them that ⁿ seke depe to hide their counsell from the Lord: for their workes are in darknes, and they say, Who seeth vs, and who knoweth vs?

16 Your turning of *deuises* shal it not be esteemed ^o as the potters claye, for shal ^y worke say of him that made it, He made me not, or the thing formed, say of him that fashioned it, He had none vnderstanding?

17 Is it not yet but a litle while, and Lebanon shalbe ^p turned into Carmel, & Carmel shalbe counted as a forest?

18 And in that day shal the deafe heare the wordes of the boke, & the eyes of the blind shal se out of obscuritie, and out of darkenes.

19 The meke in the Lord shal receiue ioye againe, and the poore men shal reioyce in the holie one of Israél.

20 For the cruel man shal cease, and the scorneful shalbe consumed: and all that hasted to iniquitie, shalbe cut off:

21 Which made a man to sinne in ^y iworde, & toke him in a snare: which reiproued them in the gate, and made the iuste to fall without cause.

22 Therefore thus saith the Lord vnto the house of Iaakób, *euem* he that redeemed Abraham, Iaakób shal not now be confounded, nether now shal his face be pale.

23 But when he seeth his children, the worke of mine háds, in the middes of him, they shal sanctifie my Name, and sanctifie the holie one of Iaakób, & shal feare the God of Israél.

24 Then they that erred in spirit, ^r shal haue vnderstanding, and they that murmured, shal learne doctrine.

CHAP. XXX.

He reiproueth the Lewes which in their aduersitie Used their owne counsels, and sought helpe of the Egyptians to Despis: g the Prophetes 16 Therefore he sheweth what destruction shal come vpon them. 18 But of fresh mercie to the repentant.

WO to the ^a rebellious children, saith the Lord, that take counsell, but not of me, and ^b couer with a co-

uering, but not by my spirit, that they may lay sinne vpon sinne:

2 Which walke forthe to go downe into Egypt (& haue not asked at my mouth) to strengthen them selues with the strength of Pharaóh, and trust in the shadowe of Egypt.

3 But the strength of Pharaóh shalbe your shame, & the trust in ^y shadowe of Egypt your confusion.

4 For his ^c princes were at Zóan, and his ambassodours came vnto Hanés.

5 They shalbe all ashamed of the people ^y cannot profite them, nor helpe nor do the good, but shalbe a shame and also a reproche.

6 ¶ The ^d burden of the beastes of the South, in a land of trouble and anguish, from whence shal come the yong and olde lyon, the viper and fyrie flying serpent *against them* that shal beare their riches vpo the shoulders of the coltes, and their treasures vpon the bouches of the camels, to a people that can not profite.

7 For the Egyptians are vanitie, and they shal helpe in vaine. Therefore haue I cryed vn. ^e her, Their strength ^f is to sit still.

8 Now go, & write ^g it before them in a table, & note it in a boke that it may be for the ^h last day for euer and euer:

9 That it is a rebellious people, lying children, & children that wolde not ⁱ heare the Law of the Lord.

10 Which say vnto the Seers, Se not: and to the Prophetes, Prophecie not vnto vs right things, but speake flattering things vnto vs: p^{ro}phetic^{ke} enours.

11 Depurte out of the way: go aside out of the path. cause the holie one of Israél to cease from vs.

12 Therefore thus saith the holie one of Israél, Because you haue cast off this worde, and trust in ⁱ violence, and wickednes, and stay thereupon,

13 Therefore this iniquitie shalbe vnto you as a breache that falleth, or a swelling in an hie wail, whose breaking cometh suddenly in a moment.

14 And the breaking thereof is like ^y breaking of a potters pot, which is broke without pitie, and in the breaking thereof is not founde ^m a sheerd to take fyre out of the hearth, or to take water out of the pit.

15 For thus said the ⁿ Lord God, the holie one of Israél, In rest and quietnes shal ye be sauéd: in quietnes and in confidence shalbe your strength, but ye wolde not.

16 For ye haue said, No, but we wil ride away vpon ^o horses. Therefore shal ye flee. We wil ride vpon the swiftest. Therefore shal your persecuters be swifter.

17 A thousand as one shal flee at the rebuke of one:

^k Because they are hypocrites & not sincere in heart, as Mat 15 8.

^l That is, their religion was learned by mans doctrine, & not by my worde in Meaning, ^y where as God is not worshipped according to his worde, bothe magistrates, and ministers are but foolles, & without vnderstanding.

^m This is spoken of the, ^w in heart despised Godsworde & mocked at the admonitions, but outwardly bare a good face

^o For all your craft, saith the Lord, you can not be able to escape mine hands no more the claye, th it is in the potters hande, hath power to deliuer it self

^p Shal there not be a charge of all things, and Carmel, that is a plentiful place in respect of that it shalbe then, may be taken, as a forest, as Chap 32, 15. & thus he speaketh to comfort the faithful

^q They that went about to finde faulte in the Prophetes wordes, and wolde not abide admonitions, but wolde intagle the and bring the into daogere.

^r Signifying, ^y except God giue vnderstanding, & knowledge, man can not but sin erre, and murmur against him.

^a Who contrary to their promises, take not me for their protectour, & contrary to my commandement, seke helpe at strangers ^b They seke helpe to cloke their doings, and not godlie meanes.

^c The chiefe of Israél went in to Egypt to auoide to seke helpe, and a boke at these times.

^d That is, a heauy sentence or prophetic against the beastes that carried their treasures into Egypt, by the wildernes, ^y was South from Iudáh signifying that it ^y beastes shalbe not be spared, the men inuide be punished much more grieuouly ^e To wit, to Ierusalem

^f And not to come to & fro to seke helpe ^g That is, this prophecie.

^h That it may be a witness, against them for all posteritie ⁱ He sheweth what was the cause of their destruction, & bringeth in all miserie to m^a to wit, because they wolde not heare the worde of God, but delisted to be flattered, and led in error.

^k Threaten vs not by sworde of God, nether be formidable, nor take vnto vs in the name of the Lord, as Jer 11, 21

^l Meaning, in their stubbernes against God, and the admonitions of his Prophetes.

^m Signifying, that the destruction of the wicked shalbe without recovery ⁿ Oft times by his Prophetes he put you in remembrance of this, ^y you shalbe onely deped on him. ^o We wil trust to escape by our horses.

p Where as all the trees are cut downe for the two or three to make mastes.

q He commeth the great mercies of God who with patience waiteth to call sinners to repentance.

r Not ouely in punishing, but in vying moderation in the same, as Ier. 10, 24, and 30, 11.

r Or, instruer.

f God that direct all thy wayes, and appoint thee how to go ether hether or thether.

t Ye shal cast away your idoles, which you haue made of golde, & siluer with all that belongeth vnto them, as a moſte filthy thing and polluted.

u Shewing that there can be no true repentance except both in heart and dede we shewe our selues enemies to idolatrie.

x By these diuerſe maners of speache he sheweth y the felicitie of the Church shalbe so great, y none is able sufficiently to expresse it.

y When the Church shalbe restored, y glorie thereof shal passe ſeuē times y brightnes of y sunne: for by the sunne and moone, which are two excellent creatures, he sheweth what shalbe the glorie of the children of God in the kingdom of Chriſt.

z This threatening is against the Assyrians, the chief enemies of the people of God.

a To driue thee to nothing: and thus God consumeth the wicked by y meanes, whereby he cleareth his.

b Ye shal reioyce at the destruction of your enemies, as they that sing for ioye of the ſolemne feaſt, which began in the euening.

of one : at the rebuke of ſiue ſhal ye flee, til ye be left as a ſhippe maſt vpon the top of a mountaine, and as a beaken vpó an hill.

18 Yet therefore wil y Lord waite, that he may haue q mercy vpon you, and therefore wil he be exalted, that he may haue cõpafſion vpon you: for the Lord is the God of cõ iudgement. Blessed are all they that waite for him.

19 Surely a people ſhal dwell in Ziõ, & in Ieruſalẽm: thou ſhalt wepe no more: he wil certainly haue mercie vpó thee at y voyce of thy crye: whẽ he heareth thee, he wil answer thee.

20 And when the Lord hathe giuẽ you the bread of aduerſitie, and the water of affli- ctiõ, thy raine ſhalbe no more kept backe, but thine eyes ſhal ſee thy raine.

21 And thine eares ſhal heare a worde be- hindẽ thee, ſaying, This is the way, f walke ye in it, when thou turneſt to the right hand, and when thou turneſt to the left.

22 And ye ſhal t pollute the couering of the images of ſiluer, and the riche ornament of thine images of golde, & caſt the away as a menſtruous cloth, and thou ſhalt ſay vnto it, u Get thee hence.

23 Then ſhal he giue raine vnto thy ſede, when thou ſhalt ſowe the groude, & bread of the increaſe of the earth, and it ſhalbe fat and as oyle: in that day ſhal thy cattel be fed in large paſtures.

24 The oxen alſo and the yong aſſes, that til the grounde, ſhal eat cleane prouendre, which is winowed with the ſhoouel and with the fanne.

25 And vpon euerie his x mountaine, and vpon euerie hie hil ſhal there be riuers & ſtreames of waters, in the day of the great ſlaughter, when the towers ſhal fall.

26 Moreover, the light of the moone ſhalbe as the light of the y ſunne, and the light of the ſunne ſhalbe ſeuē folde, and like the light of ſeuē dayes in the day that the Lord ſhal binde vp the breache of his people, & heale the ſtroke of their woude.

27 Beholde, z the Name of the Lord cometh from farre, his face is burning, and the burden thereof is heauie: his lippes are ful of indignacion, and his tongue is as a deuouring fyre.

28 And his Spirit is as a riuier y ourfloweth vp to y necke: it diuideth a ſondre, to fanne the nations with the fanne of a vanitie, and there ſhalbe a bridle to cauſe them to erre in the chawes of the people.

29 But there ſhalbe a ſong vnto you as in the b night, whẽ a ſolemne feaſt is kept: & gladnes of heart, as he that cometh with a pipe to go vnto the mount of the Lord, to the mightie one of Iſraël.

30 And the Lord ſhal cauſe his glorious

voyce to be heard, & ſhal declare the ligh- ting downe of his arme with the angre of his countenance, and flame of a deuouring fyre, with ſcattering & tempeſt, and hail ſtones.

31 For with the voyce of the Lord ſhal Aſ- ſhur be destroyed, which ſmote with the c rodde.

32 And in euerie place that the ſtaffe ſhal paſſe, it ſhal d cleaue faſt, which the Lord ſhal lay vpon him with e tabrets and har- pes: and with battels, & lifting vp of hands ſhal he fight f againſt it.

33 For Tõphet is prepared of olde: it is euẽ prepared for the h King: he hathe made it i depe and large: the burning there of is fyre & much wood: the breth of the Lord, like a riuier of brimſtone, doeth kindle it.

c Gods plague d It ſhal ac- croy. e With ioye & aſſurance of y victorie. f Againſt Ba- bẽl: meaning y Aſyrians and B. Babylonians. g Here it is ta ken for hel, where the wic- ked are tormen ted. read 2. King. 23, 10.

h So that their eſtate or degre can not excepe the wicked. i By theſe ſig- natures ſpeaches he declareth y condition of y wicked alter this liſe.

CHAP. XXXI.

1 He curſeth them that forſake God, and ſeke for the helpe of men.

1 **W**O vnto them that a go downe in- to Egypt for helpe, and ſtay vpon horſes, and truſt in charettes, becauſe they are manie, and in horſemen, becauſe they be very ſtrong: but thei loke not vnto the holie one of Iſraël, nor b ſeke vnto the Lord.

2 But he yet is c wiſeſt: therefore he wil bring euil, and not turne backe his worde, but he wil ariſe againſt the houſe of the wicked, and againſt the helpe of them that worke vanitie.

3 Now the Egyptians are men, & not God, and their horſes fleſh and not ſpirit: and when the Lord ſhal ſtretchẽ out his hand, the d helper ſhal fall, and he that is holpẽ ſhal fall, and thei ſhal altogether faile.

4 For thus haſte the Lord ſpoken vnto me, As the lion or lions whelpe roareth vpon his praie, againſt whome if a multitude of ſhepherds be called, he wil not be afraid at their voyce, nether wil humble him ſelf at their noiſe: ſo ſhal the Lord of ho- ſtes come e downe to fight for mount Zi- õn, and for the hill thereof.

5 As birdes that flie, ſo ſhal the Lord of hoſtes defend Ieruſalẽm by defending and deliuering, by paſſing through & prefer- uing it.

6 O ye children of Iſraël, turne againe, in aſmuchẽ as ye are f ſunken depe in rebel- lion.

7 For in that day euerie man ſhal caſt out his idoles of ſiluer, and his idoles of golde, which your hands haue made you, eue a ſinne.

8 The ſhal Aſhur fall by h the ſworde, not of man, nether ſhal the ſworde of man

a There were two ſpecial cauſes, why y Iſraẽlites ſhuld be not ioyne amitie with y Egyptians: firſt, becauſe the Lord had com- manded the maner to retur- ne thether, Deu 17, 16. & 28, 68, leſt they ſhulde forget the benefite of their redemption: & ſecondly, leſt they ſhulde be corrupted with the ſuperſtitiõ & idolatrie of the Egyptians, and ſo forſake God, Ier. 2, 13.

b Meaning, that thei forſake the Lord, that put their truſt in worldlie things: for thei can not truſt in both.

c And knoweth their craftie enterpriſes & wil bring all to naught.

d Meaning, both the Egyptianes and the Iſraẽlites.

e He ſheweth the Iewes, that if thei wolde put their truſt in him, he is ſo able, that none can reſiſt his power: and ſo carefull ouer the, as a bird ouer her yõg, which e- uer ſieth a- bout them for their defence: which ſimilitude the Scripture voucheth in diuerſe

Ccc.iii.

places, as Deut. 32, 11. matt. 23, 37.

f He toucheth their conſcience that thei might earnestly ſeek their grieuous ſinnes and ſo truly repenit, for aſmuchẽ as now thei are almoſt drowned and paſt recouerie.

g By theſe fra- ges your repentance ſhalbe knowne, as Chap. 2, 18. h When your repentance appeareth.

1 This was acco-
nished
sout etc. vnt
Sanher,bs ar-
mie v as dis-
conced, and
h. fled to his
cast. 13. Nini-
ueh for suc-
cour
k To destroy
his ene acis.

deuoure him, and he shal fle fió the swor-
de, and his yong men shal faint.
9 And he shal go for feare to his towre, &
his princes shal be a side of the standat,
saith the Lord, whose k fyre is in Ziön,
and his foynace in Ierusalém.

CHAP. XXXII.

The conditions of good rulers and officers described by the
gouernments of Hezekiah, who was the figure of
Christ.

1 This prop-
pate is of
Hezekiah who
was a figure of
Christ, & there-
fore e is ogle
cl. 1. 1. to be
referred to hñ
b by iugemēt
and iustice is
mēt au vprigle
gouernmēt,
but in poli-
tic & religio
e. 1. here nō
are weare vñ
vring, for
like of wite-
r

1 Beholde, a King shal reigne in iusti-
ce, & the princes shal rule b in iudge-
ment.
2 And thit man shal be as an hiding place
from the wnde, and as a refuge for the tē-
pest, as iuers of water in a drye place, and
as the shadowe of a great rocke in a wea-
rie land.

d He promi-
sch to giue
the true light,
wh ch is the
pure doctrine
of Gods wor-
de, & understā-
ai, and zca-
le of the laie,
contrarie to y
three things a-
gainst y wic-
ked, Chap 6, 9,
& 29 10
e Vice shal no
more be cal-
led vertue, nor
vertue extimed
by power, and
riches.

3 The eyes of d the seing shal not be shut,
and the eares of them that heare, shal
hearken.

f He proph-
etich of sic he
e. 1. a nite to
come, that they
wil not spare
the women &
children, and
therefore wil-
teah them to
take hede and
prouide
g Meaning, y
the affiōn
shulde conti-
nue long, and
when one yere
were past, yet
they shulde
loke for newe
pligues
h God wil ta-
ke from vcu y
meanes and oc-
casions, which
made you to
contenue hñm-
to wit, abundā-
ce of worldly
goods

4 And the heart of the foolish shal vnder-
stand knowledge, and the tongue of the
stutterers shal be ready to speake distinctly.

i By the teat-
les e me with
y pietifal fel-
des, whereby
men are nou-
rished, as chil-
dren with the
seate or the
mothers for
sorrow, & lea-
uons shal lar-
ke milke
j Or, multiplie
k That is, when the Church shal be restored thus the Prophetes after they
haue denoiced God. iudgements against the wicked, vñ so comfort the god
Me, Je, & they shulde saie.

5 A nigarde shal no more be called libe-
ral, nor the churle riche.

6 But the nigarde wil speake of nigardnes,
and his heart wil worke iniquitie, and do
wickedly, and speake falsly against the
Lord, to make emptie the hungrie soule,
and to cause the drinke of the thirstie to
faile.

7 For the weapons of the churle are wic-
ked: he diuiseth wicked counsels, to vndo
the poore with lying wordes, and to spea-
ke against the poore in iudgement.

8 But the liberal man wil diuise of liberal
things, and he wil continue his liberalitie.

9 Rise vp, ye womē that are at ease: heare
my voyce, ye careles daughters: hearkenē
to my wordes.

10 Ye womē, that are careles, shalbe in fea-
re s aboute a yere in dayes: b for the vinta-
ge shal faile, & the gathering shal come
no moie.

11 Ye women, that are at ease, be astonied:
feare, o ye careles womē put of the clothes:
make bare, and girde sacke clothe vpon the
hoynes.

12 Men shal lament for the i teates, even
for the pleasant fields, & for the fruteful
vine.

13 Vpon the land of my people shal growe
thornes & briers: yea, vpon all the hou-
ses of ioye in the citie of reioycing,

14 Because the p'ace shalbe forsaken, and
the noyse of y' ciue shal be left: the towre
& fornesse shal be dennes for euer, & the
delite of wilde asses, and a pasture for
flockes,

15 Vntil the k Spirit be powred vpon vs

from aboue, and the wildernes become a
fruteful field, & the l plenteous field be
counted as a forest.

1 The field
which is now
fruteful, shalbe
but as a barea
forest at, com-
parison of y
it shalbe then,
as Chap 29, 17,
which shalbe
fulfilled in
Christis time:
for then they
that were be-
fore as the ba-
ren wildernes,
being regene-
rat, shaloe fru-
tifer, and they
that had some
beginning of
goodnes, shal
bring forth
frutes in such
abundāce, y
their forme r
life shal ter-
m

16 And iudgemēt shal dwell in the desert, &
iustice shal remaine in the fruteful field.

17 And the worke of iustice shalbe peace,
euen the worke of iustice & quetnes, and
assurance for euer.

18 And my people shal dwell in the taber-
nacle of peace and in sure dwellings, & in
safe resting places.

19 Whē it haileth, it shal fall on the forest,
and the mēcie shalbe set in the lowe place.

20 Blessed are ye n that sowe vpon all wa-
ters, and o driue thither the fete of the oxe
and the asse.

but as a wildernes, where no frutes were
m They shal not neede to buy-
d it in his places for feare of the enemy for God wil defend it and tūne
away the stormes from hurting of their commodities n that is, vpon the
ground & wil watered, which bringeth forth in abundance or in places wh ch
before were couered with waters, and now made dry for you vñ o Th
fields shal be to rancke, that they shal ſen out their cattel to eat vp the first
crosse, which abundāce in doe signs of Gods fauour and loue towards
them

CHAP. XXXIII.

The destruction of them, by whome God hath pur-
sued his Church.

1 W O to thee that a spoilest, and wast
not spoiled: and doest wickedly,
and thou did not wickedly against thee:
whē thou shalt b cease to spoile, thou shalt
be spoyled. when thou shalt make an end
of doing wickedly, c they shal do wicked-
ly against thee.

a Mc vñg the
en nces of the
Church, as we
re y Chaldea, &
nd Assyrians
by churly of
Sineherib, but
not onely
b Whē thire
ppointed t-
me shal come
that God shal
take away thy
power & that
which thou
hast wrongfu-
ly gotten, shal
be giuen to o-
thers, as Amos
5: 11

2 O Lord, haue mercie vpon vs, we haue
waited for thee be thou, whith wast e their
arme in the morning, our helpe also in t-
me of trouble.

3 At the noise of the tumult, the f people
fled, at thine s exalting the nations were
scattered.

c The Chal-
deans shal Jo
like to the As-
syrians, as the
Assyrians did
to Israel and
the Medes, &
Persians: shal
doe it come to
the Chaldeas.
d He declarith
hereby what
is the chiefe
fuge of the
faithful when
troubles come
to pray & seeke
helpe of God.
e Which hel-
ped our fa-
thers so sone
as the called
vpon thee

4 And your spoile shal be gathered like the
gathering of h caterpillers. and i he shal
go against him like the leaping of gras-
hoppers.

5 The Lord is exalted: for he dwelleth on
hie: he hath filled Ziön with iudgement
and iustice.

6 And there shalbe stabilitie of thy times,
strength, saluacion, wisdom & knowled-
ge: for y feare of the Lord shalbe his trea-
sure.

7 Beholde, i their messengers shal crye
without, and the m ambassadors of peace
shal wepe bitterly.

8 The n paths are waste: the waifaring
man ceareth: he hath broken the coue-
nant: he hath contemned the citie: he re-
garded noman.

f That is, the
Assyrians fled
before the ar-
me of y Chal-
deas, or y Chal-
deas for feare
of the Medes
and Persians
g When thou,
o Lord, didest
lift vp thine ar-
me to punish
thine enemies.

9 The earth mourneth and fainteth: Jeba-
non is a shamed, and hewen downe: o Sha-

h Ye that as caterpillers destroyed with your number y whole world, shal
haue no strength to resist your enemies the Chaldea vñ, but shal be gathered
on an i scape and destroy J i Meaning the Medes & Persians against the
Chaldeans. k but, in the dices of Hezekiah. l Sent from
Seneherib m Whome the of Ierusalem sent to intreat of peace.
n These are the wordes of the ambassadors, when they returned from Seneherib
o Which was a plentiful countrie, meaning that Seneherib wou-
de destroy all

p To helpe & deliuer my Church
 q This is spo- ken against the enemies, who thought all was their owne but he sheweth y^e their vnterpryse shal be in vaine, & that y^e fyre, & they had killed for e their, shuld. cōsume them
 r His vengeanc shal be to great that all y^e world shal talke thereof
 s Which do not beleue the wordes of the Prophet & the assurance of their deliuerance
 t Meaning that God wil be a sure derence to all th. m that lue according to his word.
 u Thou shal se Hitzkiah deliuered fro his enemies & restored to honour & glorie.
 x The. m shal be no more shut in as they were by Saneherib, but go wher y^e pleaseth the y^e Before y^e thus libertie cometh, y^e shalt thinke y^e thou art in great danger for y^e enemy shal so sharply assaile you, y^e one shal cry, Where is the Clarke that writ th^e y^e names of the y^e are tax'd another. Where is there cuer another shal crye for him y^e valueth y^e riches houses, but God wil deliuer you from this care
 z Let vs be cōfēt wth this smale river of Shiloah, & not de fire the great streames & riuers, wherby y^e enemies may bring in shippes & destroy vs
 a He derideth y^e Assyrians & enemies of the Church, declaring their destruction is that they perish by shippes
 b He conforteth y^e Church, & sh. weth y^e th^e shal be enriced wth al. be riches both of bodie & soule.
 Chap. XXXIII
 a The propheth of y^e def. r. Zion of y^e Edomites, and other natio which were enemies to the Church,

rón is like a wildernes, and Bashán is shakē and Carmél.
 10 Now wil I arise, saith the Lord: now wil I be exalted, now wil I lift vp my self.
 11 Ye shal conceiue chaffe, & bring forth stubble: the fyre of your breth shal deuoure you.
 12 And the people shalbe as the burning of lime: & as the thornes cut vp, shal they be burnt in the fyre.
 13 Heare, ye that are farre of, what I haue done, & ye that are neie, knowe my power.
 14 The sinners in Zión are afraid: a feare is come vpon the hypocrites: who among vs shal dwell with the deuourig fyre: who among vs shal dwell with the euerlasting burnings?
 15 He that walketh in iustice, and speaketh righteous thigs, refusing gaime of oppresion, shaking his hands from taking of giftes, stopping his eares from hearing of blood, and shutting his eyes from seing euil.
 16 He shal dwell on thye: his defence shal be the munitions of rockes: bread shalbe giuen him, & his waters shal be sure.
 17 Thine eyes shal se the King in his glorie: they shal beholde the land farre of.
 18 Thine heart shal meditate feare, Where is the scribe: where is the receauer: where is he that counted the towres?
 19 Thou shalt not se a fierce people, a people of a darke speache, that thou canst not perceiue, & of a stammering tongue that thou canst not vnderstand.
 20 Loke vpon Zión the citie of our solemne feastes: thine eyes shal se Ierusalém a quiet habitacion, a Tabernacle that can not be removed: & the stakes thereof can neuer be taken away, nether shal any of the cordes thereof be broken.
 21 For surely there the mightie Lord wilbe vnto vs, as a place of floods & brode riuers, whereby shal passe no shippe with o- res, nether shal great ship passe thereby.
 22 For the Lord is our iudge, the Lord is our law giuer. the Lord is our King, he wil saue vs.
 23 Thy cordes are loosed. they colde not wel strengthen their mast, nether colde they spread the saile: thē shal they pray be deuided for a great spoyle: yea, the lame shal take awaie the pray.
 24 And none inhabitant shal say, I am sicke: the people that dwell therein, shal haue their iniquitie forgiven.

CHAP. XXXIII.

He sheweth that God punisheth the wicked for the loue that he beareth toward his Church.
 Come nūe, ye nations and heare, and hearken, ye people. let the earth heare and all that is therein, the worlde and all thar procedeth thereof.

2 For the indignation of the Lord is vpon all nations, and his wrath vpon all their armies: he hathe destroyed thē & deliuered them to the slaughter.
 3 And their slaine shalbe cast out, and their stincke shal come vp out of their bodies, and the mountaines shalbe melted with their blood.
 4 And all the hoste of heauen shal be dissolved, and the heauens shal be folded like a boke: and all their hostes shal fall as the leafe falleth from the vine, and as it falleth from the figtree.
 5 For my sworde shalbe drunken in the heauen, beholde, it shal come downe vpon Edóm, euen vpon the people of my curse to iudgement.
 6 The sworde of the Lord is filled with blood: it is made fat with the fat & with the blood of the lambs and the goats, with the fat of the kidneis of the rams: for the Lord hathe a sacrifice in Bozrah, and a great slaughter in the land of Edóm.
 7 And the vnicornes shal come downe with them and the heifers with the bulls, and their land shal be drunkē with blood, and their dust made fat with fatnes.
 8 For it is the day of the Lords vengeance, and the yere of recompēce for the iudgement of Zión.
 9 And the riuers thereof shalbe turned in to pitch, & the dust thereof into brimstone, and the land thereof shalbe burning pitch.
 10 It shal not be quenched night nor day: the smoke thereof shal go vp euermore. it shal be desolate from generation to generation: none shal pass through it for euer.
 11 But the pellicane & the hedgehog shal possesse it, and the great owle, & the rauē shal dwell in it, & he shal stretch out vpon it the line of vanitie, and the stones of emptines.
 12 The nobles thereof shal call to the kingdome, and there shalbe none, and all the princes thereof shalbe as nothing.
 13 And it shal bring forth the thornes in y^e palaces thereof, nettles & thistles in y^e strong holdes thereof, and it shal be an habitacion for dragons and a court for ostriches.
 14 There shal mete also Zión and Iim, and the Satyre shal crye to his se, owe, and the shrice owle shal rest there, & shal finde for her self a quiet dwelling.
 15 There shal the owle make her nest, and lay, and hatche, and gather thē vnder her shadowe: there shal y^e vultures also be gathered, euen one with her make.
 16 Seeke in the boke of the Lord & read: none of these shal faile, none shal want her make: for his mouth hathe cōmanded, & his verie Spirit hathe gathered thē.

b God hathe determined in his counsel & he the gaue sentence for their destruction
 c He spe. reth this in respo. of mans inigement, who in great feare & horrible troubles thinke that heuen & earth perisheth
 d I haue determined in my re. cret counsel & in the heauen to destroy the th. m sworde be weary with shedig blood
 e Th. m had an opinio. of holines because this came of the Patriarke Izhak, but in ed. & were receard of God & re. nals vnto his Church, as y^e 1. mistis are
 f I. at. is, borhe of yng & olde possit & riche of asenem. mics
 g In it famous citie shalbe cō. sumed is a sacrifice burnt to ashes
 h The mightie & riche shal be as well destroyed as the inuicours.
 i E. illudorh to y^e destruction of Sodom and Gomorah, Gen 19:24.
 k Rea. Chap. 2, 2 and Ze. phan 2, 14.
 l In vaine shal anie m. go a. o. to buye deat ignie in Meaning, that n. be nee. or. e. nor. pe. tie, nor. h. e. c. m. u. n. c. e.
 n Rea. Chap. 2, 2
 o Sign. y. ne. y. for. m. sh. uld. be. in. cre. e. de. fo. re. and. h. e. re. v. l. d. e. s. p. i. l. a. t. i. o. n. y. Lay. v. o. re. f. o. l. d. e. e. n. t. i. e. s. v. e. r. e. e. d. u. e. r. e. d. y. e. h. i.
 q For. v. e. re. a. r. e. s. and. c. o. l. d. e. r. h. e. n. t. i. e. s. the. m. o. u. t. e. of. y^e Lord.

f He hath given the beastes and foules Idumea for an inheritance.

And he hath cast the lot for them, and his had hath divided it vnto them by line: thei shall possesse it for euer: from generation to generation: that thei dwell in it.

CHAP. XXXV.

1 The great ioye of them that beleue in Christ, 3 The office which preacheth the Gospel, 4 The frutes that followe thereof.

a He propheseth of the full restauratiõ of the Church bothe of the Iewes and Gentiles vnder Christ, which shall be fully accomplished at the last day: albeit as yet it is compared to a desert and wilderness.

1 The desert and the wilderness shall reioyce: and the waste grounde shall be glad, and flourish as the rose.

b The Church was before compared to a barren wilderness, shall by Christ be made moſte plenteous and beautiful.

2 It shall flourish abundantly & shall greatly reioyce also and ioy: the glorie of Lebanon shall be giuen vnto it: the beautie of Carmel, and of Sharon, they shall see the glorie of the Lord, & the excellencie of our God.

3 Strengthen the weake hands, & comfort the feeble knees.

4 Say vnto them that are feareful, Be you strong, feare not: beholde, your God cometh with vengeance: euen God with a recompence, he wil come and saue you.

5 The blind shall see, the eyes of the blinde shall be lightened, and the eares of the deafe shall be opened.

6 Then shall the lame man leape as an hart, & the dõme mans tongue shall sing: for in the wilderness shall waters breake out, & riuers in the desert.

7 And the drye grounde shall be as a poole, and the thistle (as springs of water in the habitation of dragons: where thei lay) shall be a place for reedes and rushes.

8 And there shall be a path and a way, and the way shall be called holy: the polluted shall not passe by it: for he shall be with them, and walke in the way, and the fooler shall not erre.

9 There shall be no lyon, nor noisome beastes shall ascend by it, nether shall they be founde there, that the redẽmed may walke.

10 Therefore the redẽmed of the Lord shall returne and come to Zion with praise: and euerlasting ioy shall be vpon their heads: thei shall obtaine ioy and gladnes, & sorrowe and mourning shall flee away.

k As he threatened to the wicked to be destroyed hereby, Chap. 30, 6. l Whome the Lord shall deliuer from the captiuitie of Babylon.

CHAP. XXXVI.

1 Saneherib sendeth Rabshakéh to beseege Ierusalem. 15 His blasphemies against God.

a This historie is rehearsed, because it is as a seale & confirmation of the doctrine afore, bothe for the threatenings & promises to wit, that God wolde suffer his Church to be afflicted, but at length wolde send deliuerance & restore religion, yet God wolde exercise his Church to trye their faith and patience.

Now in the fourteenth yere of King Hezekiáh, Saneherib King of Asshúr came vp against all the strong cities of Iudáh, and toke them.

And the King of Asshúr sent Rabshakéh frõ Lachish toward Ierusalem vnto King Hezekiáh, with a great hoste, and he stode by the conduite of the vpper poole in the path of the fullers field.

b When he had abolished supersticion, & idolatrie, &

3 Then came forth vnto him Eliakím the sonne of Hilkiah the steward of the house, and Shebná the chancellor, and Ioah the sonne of Asaph the recorder.

4 And Rabshakéh said vnto them, Tel you Hezekiáh, I pray you, Thus saith the great King, the King of Asshúr, What confidence is this, wherein thou trustest?

5 I saie, Surely I haue eloquence, but counsel and strength are for the warre: on whom then dost thou trust, that thou rebellest against me?

6 Lo, thou trustest in this broken staffe of reede on Egypt, whereupon if a man leane, it wil go into his hand, and perce it: so is Pharaoh King of Egypt, vnto all that trust in him.

7 But if thou say to me, We trust in the Lord our God. Is not that he, whose high places and whose altars Hezekiáh toke downe, and said to Iudáh and to Ierusalem, Ye shall worship before this altar?

8 Now therefore giue hostages to my lord the King of Asshúr, & I wil giue thee two thousand horses, if thou be able on thy parte to set riders vpon them.

9 For how canst thou despise anie captaine of the least of my lords seruants: and put thy trust on Egypt for charets and for horsemen?

10 And am I now come vp without the Lord to this land to destroy it? The Lord said vnto me, Go vp against this land & destroy it.

11 Then said Eliakím, and Shebná and Ioah vnto Rabshakéh, Speake, I pray thee, to thy seruants in the Aramites language, (for we vnderstand it) and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

12 Then said Rabshakéh, Hath my master sent me to thy master, & to thee to speake these wordes, and not to the men that sit on the wall, that they may eat their owne dounge, and drinke their owne piss with you?

13 So Rabshakéh stode, & cryed with a loud voyce in the Iewes language, and said, Heare the wordes of the great King, of the King of Asshúr.

14 Thus saith the King, Let not Hezekiáh deceiue you: for he shall not be able to deliuer you.

15 Nether let Hezekiáh make you to trust in the Lord, saying, The Lord wil surely deliuer vs: this citie shall not be giuen ouer into the hand of the King of Asshúr.

16 Hearken not to Hezekiáh: for thus saith the King of Asshúr, Make appointment with me, and come out to me, that euerie man may eat of his owne vine, and euerie man of his owne figtre, and drinke euerie

e For he was now restored to his office, as Ifaiáh had prophesied, Chap. 22, 20

d This declarereth that there were fewe godly to be founde in the Kings house, whẽ he was driuen to send this wicked man in such a weightie matter

e Saneherib chief speaker. f He speaketh this in the person of Hezekiáh, falsely charging him, that he put his trust in his wit and eloquence, where as his onlie confidence was in the Lord

g Satan labored to pul the godlie King from one vaine confidence to another, to wit, from trust in the Egyptians, whose power was weake & would deceiue them: so yelde him self to the Assyrians and so not to hope for any helpe of God

h Or, saue backe. He reprocheth to Hezekiáh his small power, which is not able to resist one of Saneheribs least captaines. i Thus the wicked to deceiue vs, wil pretend the Name of the Lord but we must trye the spirits, whether thei be of God or no. k They were afraid, lest by his wordes he shulde haue stirred the people against the King, and also pretended to growe to some appointment with him. l Ebr. the word of their fist.

1 The Ebrew word signifieth blessing whereby this wicked captaine wolde haue persuaded the people, that their condition shulde be better vnder Saneherib then vnder Hezekiáh.

man the water of his owne well,
27 T^h I come and bring you to a land like
your owne land, *even* a land of wheat and
wine, a land of bread and vineyardes,
28 Lest Hezekiah discueve you, saying, The
Lord wil deliuer vs. Hathe anie of y gods
of the naciós deliuered his land out of the
hand of the King of Asshúr?

19 Where is the god of ^m Hamáth, and of
Arpád? Where is the god of Sepharuáim?
or how haue they deliuered Samaria out
of mine hand?

20 Who is he among all the gods of these
lands, that hath deliuered their country
out of mine hand, that the Lord shulde
deliuer Ierusalém out of mine hand?

21 Then they kept silence, and answered
him not a worde: for the Kings' comman-
dement was saying, Answer him not.

22 Then came Eliakim the sonne of Hil-
kiáh the steward of the house, and Shebná
the chancellet, and Ioáh the sonne of A-
saph the recorder, vnto Hezekiáh with rét
cloth's, and tolde him the wordes of Rab-
shakéh.

CHAP. XXXVII.

*Hezekiáh asketh counsel of Isaiáh, who promiserh him
the Victorie 10 The blaspheme of Saneherib 16 Hez-
ekiah's praier. 26 The arme of Saneherib is slayne of
the Angel. 38 And he him self of his owne sonnes.*

1 **A**ND whé the King Hezekiáh heard
it, he rent his clothes, and put on
sackcloth & came into the House of the
Lord.

2 And he sent Eliakim the steward of the
house, and Shebná the chancellet, with the
Elders of the Priests, clothed in sackclo-
the vnto Isaiáh the Prophet, the sonne of
Amóz.

3 And they said vnto him, Thus saith He-
zekiáh, This day is a day of tribulacion &
of rebuke and blasphemie: for the children
are come to the birth, and there is no
strength to bring forthe.

4 If so be the Lord thy God hath heard
the wordes of Rabshakéh, whome the
King of Asshúr his maister hath sent to
raile on y liuing God, & to reproche him
with wordes which y Lord thy God hath
heard, then list thou vp thy praier for the
remnant that are left.

5 So the seruants of the King Hezekiah
came to Isaiáh.

6 And Isaiáh said vnto them, Thus say vn-
to your maister, Thus saith the Lord, Be
not afraid of the wordes that thou hast
heard, wherewith the seruants of the King
of Asshúr haue blasphemed me.

7 Beholde. I wil send a blast vpon him, &
he shal heare a noise, and retorne to his
owne land, and I wil cause him to fall by

the sworde in his owne land.

8 So Rabshakéh returned, and founde the
King of Asshúr fighting against Libnah:
for he had heard that he was departed fró
Lachish.

9 He heard also men say of Tirhakáh, King
of Ethiopia, Beholde, he is come out to
fight against thee: and when he heard it, he
sent other messengers to Hezekiáh, saying,

10 Thus shal ye speake to Hezekiáh King
of Iudáh, saying, Let not thy God deceue
thee, in whome thou trustest, saying,
Ierusalém shal not be giuen into the hand
of the King of Asshúr.

11 Beholde, thou hast heard what y Kings
of Asshúr haue done to all lands in des-
troying them, & shalt thou be deliuered?

12 Haue the gods of the naciós deliuered
them, which my fathers haue destroyed?
As Gozán, and Harán, and Rézeph, and
the children of Eden, which were at Tel-
lassár?

13 Where is the King of Hamáth, and the
King of Arpád, and the King of the cite
of Sepharuáim, Hana and Iuáh?

14 So Hezekiáh receiued the letter of the
hand of the messengers and red it, and he
went vp into the House of the Lord, and
Hezekiáh spred it before the Lord.

15 And Hezekiáh praied vnto the Lord,
saying,

16 O Lord of hostes, God of Isaiél, which
dwellest betwene the Cherubims, thou
art vey God alone ouer all the kingdome
of the earth: thou hast made the heauen &
the earth.

17 Encline thine eare, ó Lord, and heare: o-
pen thine eyes, ó Lord, and se, and heare
all the wordes of Saneherib, who hath
sent to blasphemie the liuing God.

18 Truth it is, ó Lord, that the Kings of
Asshúr haue destroyed all lands, & their
country,

19 And haue cast their gods in the fyre: for
they were no gods, but the worke of mans
hands, *even* wood or stone: therefore they
destroyed them.

20 Now therefore, ó Lord our God, saue
thou vs out of his hand, that all the king-
domes of the earth may knowe, that thou
onely art the Lord.

21 Then Isaiáh the sonne of Amóz sent
vnto Hezekiáh, saying, Thus saith y Lord
God of Israiél, Because thou hast prayed
vnto me, concerning Saneherib King of
Asshúr,

22 This is the worde that the Lord hath
spoken against him, O virgine, daughter
of Ziön, he hath despised thee, & laugh-
ed thee to scorne: ó daughter of Ierusa-
lém, he hath shaken his head at thee.

23 Whome hast thou railed on & blasphe-
med, and against whome hast thou exalted
Dida.

g Which was
a cite toward
Egypt, thinking
thereby to
haue staid y
force of his e-
nemies.

h Thus God
wolde haue
him to venter a
more horrible
blaspheme
before his def-
erution as to
call it an. of
of all truth, a
deceuer one
gather hereby
y Shebnáh
had discloied
vnto Sanehe-
rib y answer
y Isaiáh sent
to the King
Which was
a cite of the
Medes
k Called also
Charra a cite
in Melopota-
mia, whence
Abraham came
after his
fathers death.

l He graudeh
his praier on
God's promise,
who promised
to haue them
from becom
the Cherubis

m Meaning of
the ten tribes

n He needed
for what cau-
se he praied,
y they might
be deliuered.
to win y God
might be glo-
rified thereby
through all y
worlds
o Whome God
had chosen to
him self as a
chaste virg-
ne, and one
whome he had
care to pre-
serue her from
yusts of y
sát, in a fether
wolde he
ner his daughte-
res.

That is, of
Antiochia in
Syria, oft e w
ricle two o-
ther cities al-
so were whe-
reby we se
how euery co-
wne had his
peculiar idole
and how the
wicked make
God an idole,
because they
do not vader-
stand that God
maketh them
his scourge &
punisheth cri-
minals for sinne
Neither did
did not knowe
by euident fig-
nes y their id-
dedit his blis-
phemie for
that had now
rent their clo-
thes, but they
knewe it was
in vaine to re-
asoning
with this infi-
del, whose ra-
ge they shulde
haue to much
more prouo-
ked

Chap
XXXVII
2 King 15, 1.
a In signe of
grief and re-
pentance
b To haue co-
fort of him by
the worde of
God, that his
faith might be
confirmed and
so his praier
be more ear-
nest teaching
hereby that in
all dangers the-
se two are the
onely remedi-
e, to seke vnto
God and his
ministers
c We are in as
great sorow as
a woman y
trauileth of
childe, and can
not be deliue-
red
d That is, wil
declare by ef-
fect that he
hath heard
it for when
God differeth
to punish, it se-
meth to the
delib, that he
knoweth nor y
sinne, or hea-
reth not the
cause
e Declaring y
the ministers
office doeth
not onely stand
in confort ng
by the worde, but also in praying for the people
f Of the Egyptians and E-
thiopiens. that shal come and fight against him.

P Declaring hereby that they that are enemies to Gods Church, fight against him, whose quarrel his Church onely mainreinerh
q He boisterh of his policie, in that that he can finde meanes to nourish his armie and of his power, in that that his armie is so great, that it is able to drye vp whole riuers, and to destroy the waters, & the Iewes had closed in
r Signifying God made not his Church to destroy it, but to preserve it, & therefore he saith that he formed it of olde, eue in his eernal counsel, which ca not be changed
s Ebr. are short in hand
t He sheweth that the state and power of mozte flourishing cities & Iureth but a momēt in respect of the Church, & shal remaine for euer, because God is y mainreiner thereof
u Meaning, his counsels & enterprises
v Because Saueherib shewed him self, as a deuouring fish & furious beast, he vseth these similitudes, to teache how he wil take him and guide him
x Thou shalt loose thy labour
y God giueth signes after zwg sortes: some go before the thing, as y signes y Moyses wrought in Egypt, which were for the confirmation of their faith: an i some go after y thing, as y sacrifice, & they were commāded to make thre daies after their departur: & these latter are to kepe the benefites of God in our remembrance, of the which sorte this here is.
z He promisseth that for twyeres the grounde of it self shulde fede them
a They whome God had deliuered out of the hands of the Assyrians, shal prosper, and this properly belongeth to the Church
b For my promises sake made to Dauid
a. King 29. 25. 1. chro. 23. 21. Job. 1. 21. eccle. 48. 24. 1. mac. 7. 41. 2. mac. 8. 15.

thy voyce, & lifted vp thine eyes on hierusalem against the holy one of Israel.

24 By thy seruants hast thou raised on the Lord, and said, By the multitude of my chariots I am come vp to the top of the mountaines to the sides of Lebanon, and wil cut downe the hie cedres thereof, and the faire fyrr trees thereof, and I wil go vp to the heights of his toppes & to the forest of his fruteful places.

25 I haue digged & dronke the waters, & with the piant of my fete haue I dryed all the riuers closed in.

26 Hast thou not heard how I haue of olde time made it, & and haue formed it long ago & shulde I now bring it, that it shulde be destroyed, and layed on ruinous heapes, as cities defended?

27 Whose inhabitants haue smale power, & are afraid & confounded: they are like the grasse of the field and grene herbe, or grasse on the house toppes, or corne blasted afore it be growen.

28 But I knowe thy dwelling, & thy going out, and thy comming in, and thy furie against me.

29 Because thou ragest against me, and thy tumult is come vp vnto mine eares, therefore wil I put mine hoke in thy nostrils, and my bridle in thy lippes, and wil bring thee backe againe the same way y camest.

30 And this shal be a y signe vnto thee, o Hezekiah, Thou shalt eat this yere suche as groweth of it self. and the 2 second yere, suche things as grow without sowig: and in the third yere, sow ye and reape, & plant vineyardes, & eat the frute thereof.

31 And the remnant that is escaped of the house of Iudah, shal againe take roote downward and beare frute vpward.

32 For out of Ierusalem shal go a remnant, & they that escape out of mount Zion: the zeale of the Lord of hostes shal do this.

33 Therefore thus saith the Lord, concerning y King of Asshur, He shal not enter into this citie, nor shoote an arrowe there, nor come before it with shield, nor cast a mount against it.

34 By the same way that he came, he shal returne, and not come into this citie, saith the Lord.

35 For I wil defend this citie to saue it, for mine owne sake, & for my seruāt Dauids sake.

36 ¶ Then the Angel of the Lord went out, and smote in the campe of Asshur an hundredth, foure score, and fise thousand: so when they arose early in the morning, beholde, they were all dead corpses.

37 So Sanchrib King of Asshur departed, and went away and returned and dwelt at Ninueh.

38 And as he was in the temple worshipping of Nisioch his god, Adramelech & Sanchrib his sonnes slewe him w the sworde, and they escaped into the land of Ararat: and Esahaddon his sonne reigned in his stead. CHAP. XXXVIII.

1 Hezekiah is sicke & He is restored to health by the Lord, and isuerth fiftene yeres after. 10 He giueth thanks for his benefite

1 A Bout that time was Hezekiah sicke vnto the death, and the Prophet Isaiáh sonne of Amoz came vnto him, and said vnto him, Thus saith the Lord, Put thine house in an ordre, for thou shalt dye, and not liue.

2 Then Hezekiah turned his face to the wall, and prayed to the Lord,

3 And said, I beseeche thee, Lord, remember now how I haue walked before thee in truth, & with a perfite heart, and haue done that which is good in thy sight: & Hezekiah wept sore.

4 ¶ Then came the worde of the Lord to Isaiáh, saying,

5 Go, & say vnto Hezekiah, Thus saith the Lord God of Dauid thy father, I haue heard thy prayer, & sen thy teares: beholde, I wil adde vnto thy daies fiftene yeres.

6 And I wil deliuer thee out of the hand of the King of Asshur, and this citie: for I wil defend this citie.

7 And this signe shalt thou haue of the Lord, that y Lord wil do this thing, that he hath spoken,

8 Beholde, I wil bring againe y shadowe of the degrees (whereby it is gone downe in y dial of Abaz by the sunne) ten degrees backward: so the sunne returned by te degrees, by the degrees it was gone downe.

9 ¶ The writing of Hezekiah King of Iudah, when he had bene sicke, and was recovered of his sickenes.

10 I said in y cutting of of my daies, I shal go to y gates of the graue: I am depriued of the residue of my yeres.

11 I said, I shal not see the Lord, euen the Lord in the land of the liuing: I shal see man no more among the inhabitants of the worlde.

12 Mine habitation is departed, and is removed from me, like a shepherds tent: I haue cut of like a weauer my life: I wil cut me of from the height: from day to night, thou wilt make an end of me.

13 I reckened to the morning: but he brake

¶ He left this song of his lamentation & thanksgiving to all posteritie, as a monument of his owne infirmitie & thankfull heart for Gods benefites, as Dauid did, Psal 138 At what time it was told me, that I shulde dye I shal no more praise the Lord here in his Temple among the faithful thus God fresh his dearest children to want his consolator for a time. y his grice after ward may the more appaare whē they felc thir owne weaknes 1 By my sinne I haue prouoked God to take my life from me k Thir is, in one day, or shortly 1 Our might I thought y I shulde hie til morning, but my payes in the night perished m. th. contrarie he sheweth th. sorrow, that the faithful haue when they apprehend Gods iudgement against their sinne.

c Which was the chiefest citie of the Assyrians
Or Armea.
d Who was also called Sardanapalus in who e daies reyn yeres after Sanchrib death, the Chaldeans ouercame y Assyrians by Merodach their King

Chap XXXVIII

2 King 20. 1.

2 chro 32. 24.

a Some after that the Assyrians were slayne so that God wil haue the exercise of his childre continual, that they way learne only to depend vpo God & aspire to y heauens

b For his heart was touched w feare of Gods iudgement, seing he had appointed him to dye, so quickly after his deliuerance fro so great calamitie, as one vnworthie to remaine in y estate, & also foreseeing the great change, y shulde come in the Church, forasmuche as he left no sonne to reigne after him or yet Manasseh was not borne & when he reigned, was what a tyrant he was

c He doeth not onely promise to prolong his life, but to giue him rest & quietnes from the Assyrians, who might haue remmed their armie to reuenge their former discomforture.
d For Hezekiah had asked for y confirmation of his faith a signe, as vers 22 and 2.
e King 20. 8 wh reuente he was moued by y singular motion of Gods Spirit
f Read 2 Ki g 20. 10

m I was so oppressed with sorrowe, that I was not able to utter my wordes, but onely to groene & sigh
n To wit, sorrow, and griefe bothe of bodie and minde
o God hath declared by his Prophet y I shal aye, and therefore I will yelde vnto him
p I shal haue no release, but continual sorowes whiles I liue
q They that shal ouerliue the men that are now alme, and all they y are in these yerres shal acknowledge this berche
r That after that thou hadst condemned me to death, thou reddest me to life
s Where as I thought to haue liued in rest and ease, being deliuered from mine enemies, I had griefe vpon griefe
t He esteemeth more the remission of his finnes, & Gods fauour then a thousand lines
u For asmuche as God hath placed man in this worlde to glorifie him, the godlie take it as a signe of his wrath when their dayes are shortened, ether because they they tamed vnto worthe for their finnes to liue longer in his seruice, or for their zeale to Gods glorie, seing that there is to fewe in earth, that do regarde it as Psal 65 and 115:17
x All posterites shal acknowledge, and according to their ouerue toward their children shal instruct them in thy graces, & mercies toward me
y He sheweth what is the vie of the Congregation and Church to wit, to giue the Lord thanks for his benefites
z Read 2. King 20:7.
a As vs. 17

all my bones, like a lion: from daie to night wilt thou make an end of me.

Like a crane or a swallow, so did I chatter: I did mourne as a doue. mine eyes were lift vp on hie. O Lord, it hath oppressed me, comfort me.

What shal I saie? for he hath said it to me, and he hath done it: I shal walke weakely all my yeres in the bitterness of my soule.

O Lord, to them that ouerliue them, & to all that are in them, the life of my spirit shal be known, that thou causedst me to sleepe and hast giuen life to me.

Beholde, for felicitie I had bitter grief, but it was thy pleasure to deliuer my soule from the pit of corruption: for thou hast cast all my finnes behinde thy backe.

For the graue can not confesse thee: death can not praise thee: they that go downe into the pit, can not hope for thy trueth.

But the liuing, the liuing, he shal confesse thee, as I do this day: the father to the children shal declare thy trueth.

The Lord was ready to saue me: therefore we wil sing my song, all the dayes of our life in the House of the Lord.

The said Isaiáh, Take a lump of drye figges and laye it vpon the boile, and he shal recouer.

Also Hezekiáh had said, What is the signe, that I shal go vp into the House of the Lord?

CHAP. XXXIX.

Hezekiáh is reprov'd, because he shewed his treasures vnto the ambassadours of Babylon.

2 King. 20. 12.
a This was the first King of Babylonia which ouercame the Assyrians in the tenth yere of his reigne.
b Partly moued with the greatnes of the miracle, partly because he shewed him selfe enemy to his enemies, but chiefly, because he wolde come with the whome God fauoured, and haue their helpe, if occasion serued
c Read 2 King 20:13, & 2. chr. 32:25.

At the same time, Merodach Balaadan, the sonne of Baladan, King of Babel, sent letters, & a present to Hezekiáh: for he had heard that he had bene sicke, and was recouered.

And Hezekiáh was glad of them, and shewed them the house of the treasures, the siluer, and the golde, and the spices, & the precious ointement, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his kingdome that Hezekiáh shewed them not.

The came Isaiáh the Prophet vnto King Hezekiáh, and said vnto him, What said these men? and from whence came they to thee? And Hezekiáh said, They are come from a farre countrey vnto me, from Babel.

The said he, What haue they sene in thine house? And Hezekiáh answered, All that is in mine house haue they sene: there is nothing among my treasures, that I haue not shewed them.

And Isaiáh said to Hezekiáh, Heare the worde of the Lord of hostes,

Beholde, the dayes come that all that is in thine house, and which thy fathers haue laid vp in store vntil this day, shal be carryed to Babel. nothing shal be left, saith the Lord.

And of thy sonnes, that shal procede out of thee, & which thou shalt beget, shal they take away, and they shal be eunuches in the palace of the King of Babel.

Then said Hezekiáh to Isaiáh, The worde of the Lord is good, which thou hast spoken: and he said, Yet let there be peace, and trueth in my dayes.

CHAP. XL.

Remission of finnes by Christ
3 The coming of Iohn Baptist
18 The Prophet reproveth the idolaters and them that trust not in the Lord.

Comfort ye, comfort ye my people, saith your God say.

Speake comfortably to Ierusalém, & crye vnto her, that her warfare is accomplished, that her iniquitie is pardoned: for she hath receiued of the Lords hand double for all her finnes.

A voyce cryeth in the wilderness, Prepare ye the way of the Lord: make straight in the desert a path for our God.

Euerie valie shal be exalted, and euerie mountaine and hill shal be made lowe: & the croked shal be streight, and the rough places plaine.

And the glorie of the Lord shal be reueiled, and all flesh shal see it together: for the mouth of the Lord hath spoken it.

A voyce said, Crie. And he said, What shal I crye? All flesh is grasse, and all the grace thereof is as the floure of the field.

The grasse withereth, the floure fadeth, because the Spirit of the Lord bloweth vpon it: surely the people is grasse.

The grasse withereth, the floure fadeth: but the worde of our God shal stand for euer.

O Zion, that bringest good tidings, get thee vp into the high mountaine: O Ierusalém, that bringest good tidings, lift vp thy voyce with strength. lift it vp, be not afraid: say vnto the cities of Iudáh, Beholde, your God.

Beholde, the Lord God wil come with

accomplished, wher Iohn Baptist brought tidings of Iesus Christs coming, who was the true deliuerer of his Church fro sinne and Satan, Mar 3:3
g What soeuer may let or hinder this deliuerance, shal be remoued
h This miracle shal be so great, that it shal be known through all the worlde
i The voyce of God, which spake to the Prophete Isaiáh
k Meaning, all mans wisdom and natural powers, Iohn 1:10
l The Spirit of God shal discover the vanitie in all that seeme to haue ane excellencie of them selues.
m Though considering the fruitie of mans nature manie of the Iewes shulde perish & so not be partakers of this deliuerance, yet Gods promise shal be fulfilled, & they that remained, shulde see the fruite thereof
n To publi sh this benefite through all the worlde
o He sheweth at one worde the perfection of all mans felicitie, which is to haue Gods presence
Ddd. 11.

d He asketh him of the particulars to make him vnderstand the craft of the wicked, which he before being overcome with their flatterie, and blinded with ambition coulde not see.
e By the grieuousnes of the punishment is declared how greatly God detesteth ambition & vaine glorie
f That is, officers and seruants
g Read 2. King 20:19.
a This is a consolation for the Church, assuring them that they shal be neuer destitute of Prophets, where by he exhorted the true ministers of God that they were, & those also that shulde come after him, to comfort the poore afflicted, and to assure them of their deliuerance bothe of body and soule
b The time of her affliction
c Meaning, if societie, as chap. 61:7 & ful correction, or double grace, where as the deserued double punishment
d To wit, of the Prophets
e That is, in Babylon, and other places where they were kept in captiuitie, and miserie
f Meaning, Cyrus and Darius which shulde deliuer Gods people out of captiuitie, and make them a ready way to Ierusalém & this was fully accomplished, wher Iohn Baptist brought tidings of Iesus Christs coming, who was the true deliuerer of his Church fro sinne and Satan, Mar 3:3
g What soeuer may let or hinder this deliuerance, shal be remoued
h This miracle shal be so great, that it shal be known through all the worlde
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m Though considering the fruitie of mans nature manie of the Iewes shulde perish & so not be partakers of this deliuerance, yet Gods promise shal be fulfilled, & they that remained, shulde see the fruite thereof
n To publi sh this benefite through all the worlde
o He sheweth at one worde the perfection of all mans felicitie, which is to haue Gods presence
Ddd. 11.

p His power shall be sufficient without helpe of any other, and shall haue all meatus in him self to bring his wil to passe.

q He shall shewe his care & fauour ouer them that are weake, and tender
r Declaring y as God ouerly hathe all power to doeth he vse y same for y defence, and maintenance of his Church
s He sheweth Gods infinite wisdom for y same end and purpose

power, and p his arme shall rule for him: beholde, his wages is with him, & his worke before him.

11 He shall fede his flocke like a shepherd: he shall gather the lambes with his arme, & carie them in his bosome, and shall guide them with y yong.

12 Who hathe measured the waters in his fist, and counted heauen with the spanne, and comprehended the dust of the earth in a measure, and weighed the mountaines in a weight, and the hills in a balance?

13 Who hathe instructed the Spirit of the Lord, or was his counsellor or taught him?

14 Of whome toke he counsell, and who instructed him and taught him in the way of iudgement, or taught him knowledge, & shewed vnto him y way of vnderstanding?

15 Beholde, the nations are as a droppe of a bucket, and are counted as the dust of the balace: beholde, he taketh away the yles as a litle dust.

16 And Lebanón is not sufficient for fyre, nor the bestes thereof sufficient for a burnt offering.

17 All nations before him are as nothing, and they are counted to him, lesse then nothing, and vanitie.

18 To whome then wil ye liken God, or what similitude wil ye set vp vnto him?

19 The workeman melteth an image, or the golde smith beatech it out in golde, or y golde smith maketh siluer plates.

20 Doeth not x the poore chuse out a tree that wil not rote, for an oblation? he seeketh also vnto him a cunning workeman, to prepare an image, that shall not be moued.

21 Knowe ye nothing: haue ye not heard y it hathe it not bene tolde you from the beginning? haue ye not vnderstand it by the fundamentacion of the earth?

22 He sitteth vpon the circle of the earth, & the inhabitants thereof are as grasshoppers, he stretcheth out the heauens, as a curtaine, & spreadeth the out, as a tent to dwell in.

23 He bringeth the princes to nothing, and maketh the iudges of the earth, as vanitie,

24 As though they were not plated, as though they were not sowed, as though their stocke toke no roote in the earth: for he did euē a blow vpon them, and they withered, and the whirle winde wil take them away as stubble.

25 To whome now wil ye liken me, that I shulde be like him, saith the holie one?

26 Lift vp your eyes on hie, and beholde, who hathe created these things, and bringeth out their armies by number, and calleth them all by names: by the greatnes of his power and mightie strength nothing faileth.

27 Why saiest thou, o Iakób, and speakest o Israél, c My way is hid from the Lord,

and my iudgement is passed ouer of my God.

28 Knowest thou not? or hast thou not heard, that the euerlasting God, the Lord hathe created the ends of the earth: he nether fainteth, nor is weary there: no searching of his vnderstanding.

29 But he giueth strength vnto him that fainteth, & vnto him that hathe no strength, he increaseth power.

30 Euen the yong men shall faint, and be wearie, and the yong men shall stumble and fall.

31 But they that waite vpon the Lord, shall renewe their strength: they shall lift vp the wings as the egle: they shall runne, & not be wearie, & they shall walke and not faint.

CHAP. XLI.

2 Gods mercie in chusing his people 6 Their idolatrie. 27 Deliueraunce promised to Zion

1 **K**Epe a silence betoie me, o ylands, & let the people b renewe their strength: let them come nere, and let them speake: let vs come together into iudgement.

2 Who raised vp c iustice from the East, & called him to his fore? and gauē the nations before him, and subdued the Kings? he gauē them as dust to his sworde, & as scatred stubble vnto his bowe.

3 He pursued them, and passed safely by the way that he had not gone with his fete.

4 Who hathe wrought and done it? he that calleth the d generations from the beginning. I the Lord am the e first, and with the last I am the same.

5 The yles sawe it, & did f feare: & the ends of the earth were abashed, drewe nere, and came.

6 Euerie man helped his neighbour and said to his brother, h Be strong.

7 So the workeman comforted the founder & he that smote w the hammer, him that smote by course, sayig, It is ready for the sodering, & he fastened it with nailes that it shulde not be moued.

8 ¶ But thou, Israél, art my i seruant, & thou Iakób, whome I haue chosē, the sēde of Abraham my friend.

9 For I haue taken thee from the ends of the earth, and called thee before the chief thereof, and said vnto thee, Thou art my seruant: I haue chosē thee, and not cast thee away.

10 Feare thou not, for I am with thee: be not afraid, for I am thy God: I wil strengthen thee, and helpe thee, and wil susteine thee with the k right hand of my iustice.

11 Beholde, all they y prouoke thee, shall be ashamed, and confounded: they shall be as nothing, & they that striue with thee, shall perish.

12 Thou shalt seke the and shalt not l finde
I shewe my self faithful and iuste. 1 Because they shall be destroyed.

d And there fore all power is in his hand to deliuer when his time cometh
e Shewing y man muste patiently abide, & not curiously seke out the cause of Gods delay in our afflictions
f They y trust in their owne vertue, and do not acknowledge that all cometh of God.

a God, as though he pleaded his cause w all nations, requireth silence, that he may be heard in his right
b That is, gather all their power & supports
c Who called Abraham (who was the paterne of Gods iustice in deliuering his Church) from the idolatrie of y Chaldeans to go to and fro at his comandement, & placed him in the land of Canaan?
d Who hathe created man & maintained his succession
e Though the worlde set vp neuer so many gods, yet they diminish nothing of my glorie, for I am all one, vnderstandeable, & haue euer bene, and shall be for euer
f Considering mine excellent workes among my people
g They assembled them selves, and conspired against me, to mainteine their idolatrie.
h He noteth y obstinate of y idolaters to mainteine their superstitious.
i And therefore oughte not to pollute thy self with the superstitio of the Gentiles.
k That is, by the force of my promes in y performeance whereof I wil destroyed.

t He speaketh all this to the intent y they shulde nether feare man nor put their trust in anye, saue only in God
u Hereby be armeth them against y idolatrie, where with they shulde be tempted in Babylon
x He sheweth the rage of the idolaters, seeing that the poore that haue not to suffise their owne necessitates, will defraude them selues to serue their idoles
y Haue ye not the worde of God, w plainly condēneth idolatrie?
z Can you not learne by y visible creatures whome God hathe made to serue your vic, that you shulde not serue them nor worship them?
a So that his power appeareth in euerie place wherefoeuer we turne our eyes
b Who hathe set in order y infinit number of the starres
c He rebuketh the Iewes, because they did not rest on the prouidence of God, but thought y he had forsaken them in their troubles.

them: *to wit*, the men of thy strife, for they shaibe as nothing, and the men that warre against thee, as a thing of naught.

33 For I the Lord thy God wil holde thy right hand, saying vnto thee, Feare not, I wil helpe thee.

14 Feare not, thou worme, Iakób, & ye men of Israél: I wil helpe thee, saith the Lord & thy redemer y holie one of Israél.

15 Beholde, I wil make thee a roller, and a newe threshing instrument hauing tethe: thou shalt thresh the mountaines, and bring them to poudre, and shalt make the hilles as chaffe.

16 Thou shalt fanne them, & the winde shal carye them away, & the whirlwinde shal scatter them: and thou shalt reioyce in the Lord, & shalt glorie in the holy one of Israél.

17 When the poore and the nedie seke water, and there is none (their tongue faileth for thirst: I the Lord wil heare them: I the God of Israél wil not forsake them)

18 I wil open riuers in the toppes of the hilles, and fountaines in the middes of the valles: I wil make the wildernes as a poole of water, & the waste plád as springs of water.

19 I wil set in the wildernes the cedre, the shittah tre, & the myrre tre & the pine tre, & I wil set in the wildernes the fyrre tre, the elme and the boxe tre together.

20 Therefore let them se and knowe, and let them consider and vnderstand together that the hand of the Lord hathe done this, and the holie one of Israél hathe created it.

21 Stand to your cause, saith the Lord: bring forthe your strong reasons, saith the King of Iakób.

22 Let the bring the forthe, & let the tel vs what shal come: let them shewe the former things what thei be, that we maie consider them, and knowe the later end of them: ether declare vs things for to come.

23 Saewe the things that are to come hereafter, that we may know that you are gods: yea, do good or do euil, that we may declare it, and beholde it together.

24 Beholde, ye are of no value, & your making is of naught: man hathe chosen an abomination by them.

25 I haue raised vp from the North, and he shal come: from the East sunne shal he call vpon my Name, and shal come vpon princes as vpon claye, and as the potter treadeth myre vnder the fote.

26 Who hathe declared frō the beginning, that we may knowe or before time, that we may say, He is righteous: Surely there is none that sheweth: surely there is none that declareth: surely there is none that hea-

reth your wordes.

27 I am the first, that saith to Ziōn, Beholde, beholde them: and I wil giue to Ierusalem a one that shal bring good tidings.

28 But when I behelde, there was none, & when I enquired of them, there was no counselour, & whē I demanded of them, thei answered not a worde.

29 Beholde, they are all vanitie: their worke is of nothing, their images are winde & confusion.

founde that they had nether wisdom nor power to do anie thing. therefore he concludeth that all are wicked, that trust in suche vanitie

CHAP. XLII.

1 The obedience and humilitie of Christ. 6 Why he was sent into the worlde. 11 The vocation of the Gentiles.

1 Beholde, my seruant: I wil stay vpon him: mine elect, in whome my soule delighteth: I haue put my Spirit vpon him: he shal bring forthe iudgement to the Gentiles.

2 He shal not crye, nor lift vp, nor cause his voyce to be heard in the strete.

3 A bruised reede shal he not breake, and the smoking flax shal he not quenche: he shal bring forthe iudgement in truth.

4 He shal not faile nor be discouraged til he haue set iudgement in the earth: and the kyles shal wait for his law.

5 Thus saith God the Lord (he that created the heauens and spred them abroad: he that stretched forthe the earth, and the buddes thereof: he that giueth breth vnto the people vpon it, and spirit to them that walke therein)

6 I the Lord haue called thee in righteousnes, and wil holde mine hand, and I wil kepe thee, and giue thee for a couenant of the people, & for a light of the Gentiles,

7 That thou maiest open the eies of the blinde, & brig out the prisoners from the prison: and them that sit in darkenes, out of the prison house.

8 I am the Lord, this is my Name, and my glorie wil I not giue to another, nether my praise to grauen images.

9 Beholde, the former things are passe, and newe things do I declare: before they come forthe, I tel you of them.

10 Sing vnto the Lord a newe song, & his praise from the end of the earth: ye that go downe to the sea, and all that is therein: the yles and the inhabitants thereof.

11 Let the wildernes and the cities thereof lift vp their voice, the townes that

it, that it may shine brighter. k Although he fauour the weake yet wil he not spare the wicked, but wil iudge them according to trueneth and equitie

l Til he haue set all things in good order k The Gentiles shal be desirous to receiue his doctrine l Meaning, vnto a lawful and iust vocation.

m To asist and guide thee n As him, by whome the promise, made to all nations in Abraham, shal be fulfilled

o I wil not suffer my glorie to be diminished which I shuld do, if I were not faithful in performing the same, and the idolaters thereby wolde extol their idoles about me p As in time past I haue bene true in my promises, so wil I be in time to come q Meaning the Arabians, vnder whome he comprehendeth all the people of the East

y Meaning, none of the gentiles gods can worke anie of these things z That is, y Israellites, which returne from captiuitie. a To wit, a continual succession of Prophets & ministers b Whē I looked whether y idoles colde do these things, I therefore he

m Thus he calleth them because they were contented of all the worlde, & that they considering their owne poore estate, shulde seke vnto him for helpe n I wil make thee able to destroye all thine enemies, be they neuer so mightie: and this chiefly is referred to y kingdom of Christ o That is, they that shalbe at fluceo in the captiuitie of Babylon p God wil rather change y order of nature, then they shulde want anie thing that cry to him by true faith in their miseries: declaring to them hereby y they shal lacke nothing by the way, whē they returne from Babylon q That is, hathe appointed, & determined y it shal come so to passe r He biddeth the idolaters to proue their religion, and to bring forthe their idoles, y they may be tryed whether thei knowe all things, and cā do all things w if they can not do, he concludeth that they are no gods, but vile idoles s So that a mā can nor make an idole, but he must do that, which God deteketh, and abhorreth for he chuseth his owne deuses, and forsaketh the Lords t Meaning, the Chaldeans u That is, Cyrus, who shal do all thing in my Name, & by my direction wherby he meaneth that both their captiuitie, and deliniance shal be ordered by Gods prouidence and appointment. z Both of the Chaldeans and others.

doeth inhabit: let the inhabitants of the rockes sing: let them shoute from the top of the mountaines.

12 Let them giue glorie vnto the Lord, & declare his praise in the ylandes.

r He sheweth the zeal of the Lord, and his power in the conseruation of his Church

13 The Lord shal go forthe as a gyant: the shal stirre vpon his courage like a mā of warre: he shal shoute and crye, & shal preuaile against his enemies.

f I wil haue to execute my vengeance, & I haue so long diff. red, as a woman that desireth to be deliuered whē she is, in trauail
t That is, my poore people, which are in perplexitie & care.

14 I haue a long time holden my peace: I haue bene still & refrained my self: now wil I crye like a trauailing woman: I wil destroye and deuoure at once.

n To wit, Israēl, w̄ shal de haue moſte light becauſe of my Law

15 I wil make waſte mountaines, and hilles, and drye vp all their herbes, and I wil make the floods ylandes, and I wil drye vp the pooles.

x The Priest to whome my worde is committed, which shulde not onely heare it him self, but cause others to heare it
y As the Priests & Prophetes that shulde be lights to others

16 And I wil bring the blinde by a way, that they knew not, & leade them by paths that they haue not knowen: I wil make darknes light before them, and croked things straight. These things wil I do vnto them, and not forsake them.

z Because they wil not acknowledge this benefite of the Lord, who is ready to deliuer them, he suffereth them to be spoiled of their enemies through their owne faulte and incredulitie

17 They shal be turned backe: they shal be greatly ashamed, that trust in graue images, and say to the molten images, Ye are our gods.

a There shal be none to succour them, or to wil the enemy to restore that, & he hathe spoiled.
b Meaning, Gods wrath.

18 Heare, ye deafe: and ye blinde, regarde, that ye may see.

19 Who is blinde but my seruant, or deafe as my messenger, that I sent, who is blinde as the yperſite, and blinde as the Lords seruant.

20 Seig manie things, but thou kepeſt them not, opening the eares, but he heareth not.

21 The Lord is willing for his righteousnes sake that he may magnifie the Law, & exalt it.

22 But this people is robbed and spoiled, and shal be all snared in dongeons, & they shal be hid in prison houses: they shal be for a pray, and none shal deliuer: a spoile, and none shal say, a Restore.

23 Who among you shal hearken to this, & take hede, and heare for afterwardec.

24 Who gaue Iaakob for a spoile, and Israēl to the robbers? Did not the Lord, because we haue sinned against him, for they wolde not walke in his wayes, nether be obedient vnto his Law.

25 Therefore he hathe powred vpon him his fierce wrath, and the strength of battel: and it set him on fyre round about, and he knewe not, and it burned him vp, yet he confidred not.

CHAP. XLIII.

1 The Lord comforteth his people. He promiseth deliuerance to the Iewes. 22 There is no God but one alone.

a After these b threatnings he promiseth deliuerance to his Church, because he hathe regenerate them, adopted them & called them.

BVt now thus saith the Lord, that created thee, o Iaakob: and he that

formed thee, o Israēl, Feare not: for I haue redemed thee: I haue called thee by thy name, thou art mine.

2 When thou passeſt through the waters, I wil be with thee, & through the floods, that they do not ouerflowe thee. When thou walkest through the verſe fyre, thou shalt not be burnt, nether shalt the flame kindle vpon thee.

3 For I am the Lord thy God, the holy one of Israēl, thy Saviour: I gaue Egypt for thy ransome, Ethiopia, and Sebá for thee.

4 Because thou wast precious in my sight, & thou wast honorable, and I loued thee, therefore wil I giue man for thee, & people for thy sake.

5 Feare not, for I am with thee: I wil bring thy sede from the East, and gather thee from the West.

6 I wil saie to the North, Giue: and to the South, Kepe not backe: bring my sonnes from farre, and my daughters from the endes of the earth.

7 Euerie one shal be called by my Name: for I created him for my glorie, formed him and made him.

8 I wil bring forthe the blinde people, and they shal haue eyes, and the deafe, & they shal haue eares.

9 Let all the nacions be gathered together, and let the people be assembled: who among them can declare this and shewe vs former things? let them bring forthe their witnessses, & they may be iustified: but let them heare, and saie, It is trueth.

10 You are my witnessses, saith the Lord, and my seruant, whome I haue chosen: therefore ye shal knowe and beleue me & ye shal vnderstand that I am: before me there was no God formed, nether shal there be after me.

11 I, euen I, am the Lord, & beside me there is no Saviour.

12 I haue declared, and I haue saued, and I haue shewed, when there was no strange god among you: therefore you are my witnessses, saith the Lord, that I am God.

13 Yea, before the day was, I am, and there is none that can deliuer out of mine hand: I wil do it, and who shal let it?

14 Thus saith the Lord your redemer, the holy one of Israēl, For your sake I haue sent to Babél, and broght it downe: they are all fugitiues and the Chaldeans crye in the shippes.

15 I am the Lord your holy one, the creator of Israēl, your King.

b When thou seeſt dangers and conſpiracies on all ſides, remember this benefite and the loue of thy God, and it ſhal encourage thee
c By water & fyre, he meaneth all kinde of troubles and perils
d I turned Sancherabs power against these countreies and made the to suffer that affliction which thou shouldest haue done: and so were as the payment of thy ransome, Chap. 37. 9.

e I wil not spare any man rather then thou shouldest crye for God more extremeth one of his faithful, then all the wicked in the worlde
f He prophesiech of their deliuerance from the captiuitie of Babilon, and so of the calling of the vniuersal Church, adding to that which is written Deut 30. 2. g Meaning, that he tolde not be vniuersal of them, except he wolde neglekt his owne Name & glorie

h Signifying, that no power can resist him in doing this miraculous worke, nor all their idoles are able to do the like, as Chap 41. 22
i To prone that the things, which are spoken of them, are true

k Shewing, that the malice of the wicked hindereth them, in the knowledge of the trueth because they wil not heare when God speaketh by his worde

l The Prophetes and people to whome I haue giuen my Law
m Meaning, specially Christ and by him, all the faithfull

ful n By Darus and Cyrus o They shal crye when they wolde escape by water, seeing the courſe of Euphrates is turned another way by the enemy.

p When he deliuered Israel from Pharaoh, Lauid 14, 22 q When the Israelites passed through the Red Sea, 17 r Vnto he deliuered his people out of Egypt Pharaoh & his mightie armie t Measur, that their deliuerance out of Babilon shal be more famous than that from Egypt, 1 Pet 2, 7 Hag 2, 10 2 Cor 5, 17 reuel 21, 5 u Thei shal a he such abundance of all things as they returne home, euen in fytie and baren places, that the very beasts shal fele my benedictiõ, & shal acknowledge the much more me ought to be thankfull for the same x Thou hast not worshipped me as y oughtest to haue done y Because thou hast not willingly receiued that which I did commaunde thee, thou didest grieue me Whereby he sheweth that his mercies were the onelie cause of their deliuerance, forasmuch as they had deserued the contrary. z Measur, in true faith & obedience. a Either for the conposition of the swete ointment, Exod, 30, 34, or for the swete incense, Exod, 30, 7 b Thou hast made me to be in heauie burden by thy sinnes. c If I forget any thing that may make for thy iustification, put me in remembrance & speake for thy self d These ancientes e Thy Priests and thy Prophets. f That is, reiected, abhorred and destroyed them in the wilderness, and at other times.

- 16 Thus saith the Lord which maketh a way in the Sea, and a path in the mightie waters.
- 17 When he bringeth out the chariot, & horse, the armie & the power lie together, & shal not rise: they are extinguisht, and quenched as towes.
- 18 Remember ye not the former things, neither regarde the things of olde.
- 19 Beholde, I do a newe thing nowe shal it come forth: shal you not knowe it? I will euẽ make a way in the desert & floods in the wilderness.
- 20 The wilde beasts shal honour me, the dragons and the ostriches, because I gaue water in the desert & floods in the wilderness to giue drinke to my people, euen to mine elect.
- 21 This people haue I formed for my self: they shal shewe forth my praise.
- 22 And thou hast not called vpon me, o Iakob, but thou hast wearied me, o Israel.
- 23 Thou hast not brought me the shepe of thy burnt offerings, neither hast thou honoured me with thy sacrifices. I haue not caused thee to serue with an offering, nor wearied thee with incense.
- 24 Thou boughdest me no swete sauour & monie, neither hast thou made me drunke with the fatte of thy sacrifices, but thou hast made me to serue with thy sinnes, & wearied me with thine iniquities.
- 25 I, euen I, am he that putteth away thine iniquities for mine owne sake, & wil not remember thy sinnes.
- 26 Put me in remembrance: let vs be iudged together: count thou that thou maiest be iustified.
- 27 Thy first father hath sinned, and thy teachers haue transgressed against me.
- 28 Therefore I haue prophaned the rulers of the Sanctuarie, and haue made Iakob a curse, and Israel a reproche.

CHAP. XLIIII.

- 1 The Lord promiseth comfort and that he wil assemble his Church of diuers nations 2 The Vanitie of idoles.
- 17 The beastlines of idolaters,
- 1 Y Et now heare, o Iakob my seruant, and Israel, whome I haue chosen.
- 2 Thus saith the Lord, that made thee, and formed thee from the wõbe: he wil helpe thee. Feare not, o Iakob, my seruant, and thou righteous, whome I haue chosen.
- 3 For I wil powre water vpon the thirstie,

a He created & chose thee from the beginning of his owne mercie, & before y couldst merite any thing b Whome God accepteth as righteous or which hadest occasion thereunto because of the Law, and of thine holy vocation c Because man of him self is as the drye and baren land, he promiseth to moisten him with the waters of his holy Spirit, Iocel 2, 18 Ioh 7, 38 ad. 2, 17.

- & floods vpon the drie ground: I wil powre my Spirit vpon thy sede, and my blessing vpon thy buddes,
- 4 And they shal growe as among the grasses, & as the wilowes by the riuier of waters.
- 5 One shal say, I am y Lords: another shal be called by the name of Iakob: & another shal substitute with his hand vnto the Lord, and name him self by the name of Israel.
- 6 Thus saith the Lord the King of Israel & his redemer, the Lord of hostes, I am y first, and I am the last, and without me is there no God.
- 7 And who is like me, that shal call, and shal declare it, and set it in order before me, since I appointed the ancient people, and what is at hand, and what things are to come: let them shewe vnto them.
- 8 Feare ye not, neither be affraid: haue not tolde thee of olde, and haue declared it: you are euen my witnesses, whither there be a God beside me, and that there is no God that I knowe not
- 9 All they that make an image, are vanitie, and their delictable things shal nothing profite: & they are their owne witnesses, that they knowe not: they are before they shal be confounded.
- 10 Who hath made a god, or molten an image, that is profitable for nothing?
- 11 Beholde, all that are of the fellowshipp thereof, shal be confounded: for the workmen them selues are men: let them all be gathered together, and stand vpon, yet they shal feare, and be confounded together.
- 12 The smith taketh an instrument, & worketh in the coles, and facioneth it with hammers, & worketh it with the strength of his armes: yea, he is an hungred, & his strength faileth: he drinketh no water, & is faint.
- 13 The carpenter stretcheth out a line: he facioneth it with a red thread, he planeth it, and he putteth it with the compass, & maketh it after the figure of a man, & according to the beautie of a man that it maie remaine in an house.
- 14 He wil hewe him downe cedres, and take the pine tre and the oke, and taketh courage among the trees of the forest: he planteth a fyrr tre, and the raine doeth nourish it.
- 15 And man burneth thereof: for he wil

d That is, they shall be as the grass which is cut downe, and as the wilowes which are cut downe after their distance from Babilon e By this diuersitie of people, he meaneth one thing that is, that the people shal be holy & receiue the true religion of God, as Psal 87, 5 f I am alwayes true to my self, that is, merciful to vnto my Church, and more able to withstande, as chap 1, 4, & 43, 12 iocel 2, 17 & 2, 13 g And so, in them that shal declare the Church h This is declared vnto reho I ought to procure here in i G. called the Israelites ancient, because he preferred them to all other in his eternal election k Meaning, their idoles l Read Chap. 41 to m Whatsoever they bestowe vpon their idoles to make, they are some glorious n That is, the idoles since their idoles be made, must needs be witnesses of their owne blindness, and feeling that they are not able to helpe them, must confesse that they haue no power o Meaning, that whatsoever is made by the hand of man, if it be esteemed as God, is moste detestable p Whereby appereth their blindness, which cõsumes the bowles of the laitie, seeing that they are not onely heretie called vnproufitable, but Chap 41, 24 abominable and here calleth them the worke of errors Ier 10, 15, Habak 1 lying teacher 2, 18 q That is, which by any way content either the making or worshipping. r Signifying, that the multitude shal not then saue the idolaters, when God wil take vengeance, although they excuse them selues thereby among men s He deribeth the raging affliction of the idolaters, which forget their owne need vnto set forth their deuotion toward their idoles t To place it in some Temple.

w He seetheth forth the obit nacie and milice of the idola ters, & though thei se by dai lie experience y their idoles are no berter the the rest of y matter where of thei are made, yet thei refuse the one parte & make a god of y o ther, as the pa pists make their cake, god and the rest of their idoles. x That is, he ether maketh a table or trenchers y The Prophet giueth here an answer to all them that wonder how it is possible that anie shulde be so binde to commit such abomination, saying, y God hath blinded their eyes, and hardened their hearts. z He is abused as one y wold eat ashes, thin king to satisfie his hungre a shewing y mans heart is most enclined to idolatrie, & therefore he warneth his people by these exaples, that thei shulde not cleaue to anie but to the li uing God whē thei shulde be among the idola ters b He sheweth that the worke of y Lord toward his people shal be so great that y mensurable creatures shal be moued therewith. c He armeth them against y sothefayers of Babylon, w wold haue borne them in hand, that thei knew by y Bar res that God wold e not deli uer them, and that Babylon shulde stand. d Of Isaiáh & the rest of his Prophetes, w did assure the Church of Gods fauour & deliuerance. e He sheweth that Gods wor ke shulde be no lesse notable in this their deliuerance, then when he broght them out of Egypt through the Sea. f To assure them of their deliuerance, he nameth the person, by whome it shulde be more then an hundred yere before he was borne.

take thereof and w warme hi self. he also kindleth it and baketh bread, yet he maketh a god, and worshipeth it: he maketh it an idole and boweth vnto it. 16 He burneth the halfe thereof euen in the fyre, & vpon the halfe thereof he eateth flesh: he roseth the roste and is satisfied: also he warmeth him self and saith, Aha, I am warme, I haue bene at the fyre. 17 And y residue thereof he maketh a god, euen his idole: he boweth vnto it and worshipeth and praieth vnto it, and saith, De liuer me: for thou art my god. 18 Thei haue not knowen, nor vnderstand: y for God hath shut their eyes that thei can not se, and their hearts, that thei cannot vnderstand. 19 And none considereth in his heart, neither there knowledge nor vnderstandig to saie, I haue burnt halfe of it, euē in the fyre, & haue baked bread also vpon y coles thereof: I haue rosted flesh, and eaten it, & shal I make the residue thereof an abomination? shal I bowe to the stocke of a tre. 20 He fedeth z of ashes: a seduced heart hath deceived him, that he can not deli uer his soule, nor say, Is their not a lye in my right hand? 21 a Remembre these (o Iaakób and Israél) for y art my seruant: I haue formed thee: thou art my seruāt: o Israél forget me not. 22 I haue put awate thy trasgressions like a cloude, and thy sinnes, as a mist: turne vnto me, for I haue redeemed thee. 23 b Reioyce, ye heauens: for the Lord hath done it: shoute, ye lower partes of y earth: braist forthe into praises, ye mountaines, o forest and euerie tre therein: for y Lord hath redeemed Iaakób and wil be glorified in Israél. 24 Thus saith the Lord thy redemer & he that formed thee from the wombe, I am the Lord, that made all things, that spred out the heauens alone, and stretched out the earth by my self. 25 I destroye the c tokens of the sothefaiers and make them that comeecture, foolles, & turne the wise men backward, and make their knowledge foolishnes. 26 ¶ He confirmeth the worde of his d ser uant and performeth the counsel of his messengers, saying to Icrusalém, Thou shalt be inhabited: and to the cities of Iu dáh, ye shalbe buylt vp, and I wil repaire the decayed places thereof. 27 He saith to the e depe, Be drye and I wil drye vp thy floods. 28 He saith to f Cyrus, Thou art my shepherd:

& he shal reforme all my desire, sayig also to Icrusalém, Thou shalt be buylt: and to the Temple, Thy fundacion shalbe surely laied.

CHAP. XLV.

The deliuerance of the people by Cyrus & Gods iust in all his workes 20 The calling of the Gentiles.

Thus saith the Lord vnto a Cyrus his b anointed, whose right hand I haue holden c to subdue nations before him: therefore wil I weakē the loynes of Kigs and open the dores b: fore him, & the gates shal not be shut. 2 I wil go before thee & make y d croked streight: I wil breake the b: a s n dores, & burst the yron barres. 3 And I wil giue thee y treasures of darkenes, and the things hid in secret places, that thou maist e knowe that I am the Lord which call thee by thy name, euen the God of Israél. 4 For Iaakób my seruants f sake, and Israél mine elect, I wil euē call thee by thy name & name thee, though thou hast not knowen me. 5 I am the Lord and there is none other: there is no God besides me I guarded thee though thou hast not knowen me, 6 That thei maie knowe from the rising of the sunne & from the West, that there is none besides me. I am the Lord, and there is none other. 7 I forme the h light and creat darkenes: I make peace & creat euil: I the Lord do all these things. 8 Ye heauens, send the dew from above, & let y cloudes drop downe i righteousness: let the earth open, and let saluacion and iustice growe forthe: let it bring them forthe together: I the Lord haue k created him. 9 l Wo be vnto him that striueth with his maker, the potsherd w the potsherd of the earth: shal the claie saie to him that faci oneth it, What makest y o r thy worke, m it hath none hands? 10 Wo vnto him that saith to his father, What hast thou begotten? or to his mother, What hast thou broght forthe? 11 Thus saith the Lord, the holy one of Israél, and his maker, Aske me n of things to come concerning my sonnes, and concerning the workes of mine hands: com mande you me. 12 I haue made the earth, and created man vpon it: I, whose hands haue spred out

a To assure y I. wes o. their deli uerance a gainst y genti lations that thei shulde z bide, he nameth y person and y meanes b Because Cyrus shulde cre ate y office of a deli uerer, God called hi lye anointed for a time, but after another sort the he called Dauid c To guide hi in y deli uerance of my people d I wil take away all impediments and lettes e Not that Cyrus did knowe God to worship him right, but he had a certeine particular knowled ge, as profane men may haue, of his power, & so was compelled to deli uer Gods people f Not for anie thing, that is in thee, or for thy worthnes. g I haue giuen thee strength, power & autoritie h I send peace and warre, prosperitie & aduersitie, as Amos 3, 6 i He comforteth the Iewes as if he wold say, though whē ye loke to the heauens and earth for succour, ye se nothing now but signes of Gods wrath, yet I wil cause the to bring forth moſte certeine tokens of your deliuerance, & of the performance of my promes, which is met by righteousness k I haue appointed Cyrus to this vsa & purpose

I Hereby he brideth their impacience, which in aduersitie & trouble murmure against God and wil outtarie his pleasure willing that man shulde matche with his like and not contred against God m That is, it is not perfectly made n In stead of murmuring, humble your selues and aske what ye wil for the consolation of my children, and you shalbe sure of it, as ye are of these things which are at your commandment Some read it with an interrogation, and make it the application of the similitude

CHAP. XLVI.

1 The destruction of Babylon and of their idoles. 3 He calleth the Jewes to the consideration of his workes.

o That is, the Jews
p To wit, Cyrus, that may shewe by him the faithfulness of my promises in delivering my people
q Meanly, strictly & without ransom, or any grievous condition
r These people were tributaries to the Persians, & to King Artabanus, that gave them money towards the building of the Temple, Ezra 7:21
f Where as before they were thine enemies, they shall now honour thee, and thou shalt do them as was accomplished in the time of Christ
t Hereby he exhorteth the Jewes to patience, though their deliverance be deferred for a time
u Showing that they should not repine their long patience, but wicked and idolaters should be destroyed
v To wit, of me, but chiefly of his Church
x As go the false gods, which are certified answers
y All ye idolaters, which though you seeme to have some worldly dignitie, yet in Gods sight you are vile & abject
z He calleth the idolaters to repentance, willing them to looke vnto him with the eye of faith
a That is, those things, which I have promised, shall be faithfully performed
b The knowledge of God and the true worshiping shall be through all the world, Rom 14:18
phil 2:10 whereby he signifies that we must not only serve God in heart, but declare the same also by outward profession
c Meaning, the faithful shall feele & confesse this. d All the contemners of God.

the heuens, I haue euen commanded all their armie.
13 I haue raised him vp in righteousness, & I wil direct all his wayes: he shall buyld my citie, and he shall let go my captiues, not for price nor reward, saith the Lord of hostes.
14 Thus saith the Lord, The labour of Egypt, and the merchandise of Ethiopia, & of the Sabeans, men of stature shall come vnto thee, and they shall be thine: they shall follow thee, and shall go in chaines: they shall fall downe before thee, and make supplicacion vnto thee, saying, Surely God is in thee, and there is none other God besides.
15 Verily thou, O God, hast hidest thy self, O God, the Saviour of Israel.
16 All they shall be ashamed and also confounded: they shall go to confusion together that are the makers of images.
17 But Israel shall be saved in the Lord, with an euermlasting saluacion: ye shall not be ashamed nor confounded worlde without end.
18 For thus saith the Lord (that created heauen, God him self, that formed the earth, and made it: he that prepared it, he created it not in vaine: he formed it to be inhabited) I am the Lord, and there is none other.
19 I haue not spoken in secret, neither in a place of darkness in the earth: I said not in vaine vnto the seditious of Iacob, Scke you me: I the Lord do speake righteousness, & declare righteous things.
20 Assemble your selues, and come: drawe neere together, ye abject of the Gentiles: they haue no knowledge, that set vp the wood of their idole, and pray vnto a god, that can not saue them.
21 Telye and bring them, & let them take counsel together, who hath declared this from the beginning? or hath tolde it of olde? Haue not I the Lord? & there is none other God beside me, a iust God, & a Saviour: there is none beside me.
22 Loke vnto me, and ye shall be saved: all the ends of the earth shall be saved: for I am God, and there is none other.
23 I haue sworn by my self: the worlde is gone out of my mouth in righteousness, and shall not returne, That euery knee shall bowe vnto me, and euery tongue shall sweare by me.
24 Surely he shall say, In the Lord haue I righteousness and strength: he shall come vnto him, and all that prouoke him, shall be ashamed.
25 The whole seditious of Israel shall be iustified, and glorie in the Lord.

1 Bel is bowed downe: Nebó is fallen: their idoles were vpon the beasts, and vpon the cattel: they which did beare you, were laden with a wearie burden.
2 They are bowed downe, & fallen together: for they coude not rid the of the burden, & their soule is gone into captiuitie.
3 Heare ye me, O house of Iacob, & all that remaine of the house of Israel, which are borne of me from the wombe, and brought vp of me from the birth.
4 Therefore vnto olde age, I the same, euen I wil beare you vntil the home heeres: I haue made you: I wil also beare you, and I wil carrie you, and I wil deliuer you.
5 To whom wil ye make me like, or make me equal, or will compare me, that I should be like him?
6 They drawe golde out of the bagge and weigh situer in the balance, and hyre a goldsmith to make a god of it, & they bowe downe, and worship it.
7 They beare it vpon the shoulders: they carrie him and set him in his place: so doeth he stand, & can not remoue from his place. Though one crye vnto him, yet can he not answer, nor deliuer him out of his tribulacion.
8 Remember this, and be ashamed: bring it againe to minde, O you transgressors.
9 Remember the former things of olde: for I am God, and there is none other God, and there is nothing like me,
10 Which declare the last thing from the beginning: and from of olde, the things that were not done, saying, My counsel shall stand, & I wil do whatsoeuer I wil.
11 I call a bird from the East, & the man of my counsel from far: as I haue spoken, so wil I bring it to passe: I haue purposed it, and I wil do it.
12 Heare me, ye stubburne hearted, that are farre from iustice.
13 I bring mine iustice: it shall not be farre of, and my saluacion shall not tary: for I wil giue saluacion in Zion, and my glorie vnto Israel.

a These were the chief idoles of babylon.
b Because they were of golde and siluer, the Mages & Persians caried them away.
c The beasts that caried the idoles, fell downe vnder their burden.
d He derideth the idoles, which had neither soule nor iustice.
e He sheweth the difference betweene the idoles, and the true God: for they must be carrie of others, but God himself carrieth his.
f Deut 32:11 I being I haue begun to say, I wil nourish and presse you for cur.
g The people of God, being their owne calamitie & the flourishing estate of the Babylonians, should be tempted to thinke that their God was not so mighty as the idoles of their enemies therefore he describeth the original of all the idoles, to make them to be blotted of all men shewing that the mozt that can be spoken in their commendacion is but to praise them vnto, Bar 6:25
h Become wastelane, & all idolaters are without wit or sense, like mad men.
i That is, Cyrus, which shall come as swift as a bird and fight against Babylon.
k him by whom I haue appointed to execute that, which I haue determined.
l Which by your incredulitie wolde let the performance of my promises.
m He sheweth that mans incredulitie can not abolish the promises of God, Rom 3:3.

CHAP. XLVII.

The destruction of Babylon and the causes wherefore.

1 Come downe and sit in the dust: O virgin, daughter Babel, sit on the ground: there is no thine, O daughter of the Chaldeans: for thou shalt no more be called, Tendre and delicate.
2 Take the mille stenes, & grande meale.

a Which hath liued in wealth, & wantonnes, and hath not yet bene ouercome by any comie.
b Thy government shall be taken from thee.
c Thou shalt be brought to mozt vile seruitude for to turne the mille was the office of slaves.

¶ The things wherein the set each her greatest pride shall be made vile, euen from the head to the foote
¶ I wil vse no humane nor pise toward thee
¶ The Israellites shall confesse, that the Lord doeth this for his Church sake.
¶ For very shame, & hide thy self
¶ The abused Gods iudgements think that be punished
¶ Israellites, because he wolde vterly cast them of, and therefore in stead of pitying their miserie, thou didst increase it.

¶ So that thy punishment shall be so great, as is possible to be imagined.
¶ Thou didst thinke thy owne wisdom & policie wolde haue saued thee

¶ He decideth their vaine confidence, y put their trust in any thing, but in God, conuenig also suche vaine sciences, which serue to no vse, but to delude the people and to bring them fro depending onely in God
¶ They shall vterly perish and no part of the remanent
¶ They shall see every one to that place, & he thought by his speculations to be mooste sure: but that shall deceiue them.

loose thy lockes: ^d make bare the fete: vn-couer y legges, & passe through the floods.
 Thy filthines shall be discouered, and thy shame shall be scne: I wil take vengeance, and I wil not mete *thee* as a ^e man.
¶ Our redemer, the Lord of hostes is his Name, the holy one of Israél.
¶ Sit still, and get thee into darkenes, o daughter of the Chaldeans: for thou shalt no more be called, The ladie of kingdomes.
¶ I was wrath with my people: I haue polluted mine inheritance, and giuen them into thine hand: thou didest shewe them no ^h mercie, but thou didest lay thy very beaue yoke vpon the ancient.
¶ And thou saidest, I shall be a ladie for euer, so that thou didest not set thy minde to these things, nether didest thou remember the latter end thereof.
¶ Therefore now heare, thou that art giuen to pleasures, & dwellest careles, She saith in her heart, I am and none els: I shall not sit as a widdow, nether shall knowe y losse of children.
¶ But these two things shall come to thee suddenly on one day, the losse of children and widdowehead: they shall come vpon thee in their ⁱ perfection, for the multitude of thy diuinacions, & for the great abundance of thine inchanters.
¶ For thou hast trusted in thy wickednes: thou hast said, None seeth me. Thy ^k wisdom & thy knowledge, they haue caused thee to rebell, and thou hast said in thine heart, I am, and none els.
¶ Therefore shall euil come vpon thee, and thou shalt not know the morning thereof: destruction shall fall vpon thee, which thou shalt not be able to put away: destruction shall come vpon thee suddenly, or thou beware.
¶ Stand now among thine inchanters, and in the multitude of thy sorcifiers (with whome thou hast ^l wearied thy self from thy youth) if so be thou maiest haue profited, or if so be thou maiest haue strength.
¶ Thou art wearied in the multitude of thy counsels: let now the astrologers, the starre gasers, & pronosticatours stand vp, and saue thee from these things, that shall come vpon thee.
¶ Beholde, they shall be as stubble: the fyre shall burne them: they shall not deliuer their owne liues from the power of the flame: there shall be no coies ^m to warme at, nor light to sit by.
¶ Thus shall they serue thee, with whome thou hast wearied thee, *eue* thy marchants from thy youth: euery one shall wander to his owne ⁿ quarter: none shall saue thee.

¶ The hypocrisie of the Iewes is reprobud. **¶** The Lord alone wil be worshipped. **¶** Of their deliuerance out of Babylon.

HEare ye this, o house of Iaakób, which are ^a called by the name of Israél, and are come out of ^b the waters of Iudáh: which swear by the Name of the Lord, and make mention of the God of Israél, but not in trueth, nor in righteousnes.
¶ For they are called of the holy citie, and staie them selues ^c vpon the God of Israél, whose Name is the Lord of hostes.
¶ I haue declared the former things of olde, and they went out of my mouth, and I shewed ^d them: I did them suddenly, and they came to passe.
¶ Because I knewe, that ^e thou art obstinate, and thy necke is an yron sinew, and thy browe brasse,
¶ Therefore I haue declared it to thee of olde: before it came to passe, I shewed ^f it thee, lest thou shuldest say, Mine idole hath done them, and my carued image, and my molten image hath commanded them.
¶ Thou hast heard, beholde all this, & wil not ye ^g declare it: I haue shewed thee new things, euen now, and hid things, which thou knewest not.
¶ They are created now, and not of olde, and euen before this thou heardest them not, lest ^h thou shuldest say, Beholde, I ^h knewe them.
¶ Yet thou heardest the not, nether didest knowe them, nether yet was thine eare opened of olde: for I knewe that thou woldest grieuously transgresse: therefore haue I called thee a transgressour from the ⁱ wombe.
¶ For my Names sake wil I differ my wrath, and for my praise wil I refraine it from thee, ^k that I cut thee not of.
¶ Beholde, I haue fined thee, but ^l not as siluer: I haue ^m chosen thee in the fornace of affliction.
¶ For mine owne sake, for mine owne sake wil I do it: for how shulde *my Name* ⁿ be polluted: surely I wil not giue my glorie vnto another.
¶ Heare me, o Iaakób & Israél, my called, ^p I am, I am the first, and I am the last.
¶ Surely mine ^h had hath layed the foundation of the earth, & my right hand hath spanned the heauens: when I call them, ^q they stand vp together.
¶ All you, assemble your selues, & heare: which among them hath declared these things: The Lord hath loued ^r him: he wil

¶ He detesteth their hypocrisie, which vanted them selues to be Israellites & were not so in dede.
¶ Meaning, the fouraine and stocke
¶ They make a shew, as though they wolde haue none other God
¶ He sheweth that they coulde not accuse him in any thing, for as muche as he had performed whatsoeuer he had promised
¶ I haue done for thee more then I promised, that thy stubbernes and impudencie might haue bene ouercome.
¶ How y shuldest be deliuered out of Babylon
¶ Wil he not acknowledge this my benefite & declare it vnto others
¶ Shewing mans arrogancie is the cause why God doeth not deliue all things at once, lest they shuld attribute this knowledge to their owne wisdom
¶ From y time that I broght thee out of Egypt: for that deliuerance was as y birth of the Church.
¶ As it was my fre m^rrite y I did chuse thee. so is it my fre mercie that must saue thee
¶ For I had respect to thy weakenes and infirmitie for to siluer there is some purenes, but in vs there is nothing, but drosse.
¶ I toke thee out of the fornace where thou shuldest haue bene consumed
¶ God toyneth the saluacion of his with his owne honour so that they can not perish, but his glorie shulde be diminished, as Deut 32.27
¶ Read Chap 42.8
¶ Read 41.4
¶ To obey me, & to do whatsoeuer I commande them.
¶ Meaning, Cyrus, whome he had chosen to deliuey Babylon.

do his wil in Babél, and his arme shalbe against the Chaldeans.

15 I, euen I haue spoken it, and I haue called him: I haue broght him, and his waie shal prosper.

16 Come nere vnto me: heare ye this: I haue not spoken it in secret síð the beginning: from the time that the thing was, I was there, and now the Lord God and his spirit hathe sent me.

17 Thus saith the Lord thy redemer, the Holie one of Israél, I am the Lord thy God, which teache thee to profite, & lead thee by the waie, that thou shuldest go.

18 O that thou hadst hearkened to my commandmentes, thou hadst prospered bene as the flood, and thy righteousness as the waues of the sea.

19 Thy sede also had bene as the sande, and thy frute of thy bodie like the grauel thereof. his name shulde not haue bene cut of nor destroyed before me.

20 Go ye out of Babél see ye from the Chaldeans, with a voice of ioye: tel and declare this: shewe it forth to the end of the earth: saye ye, The Lord hathe redeemed his seruant Iakób.

21 And they were not thurstie: he led them through the wildecines he caused thy waters to flowe out of the rocke for them: for he cleaue the rocke, and the water gushed out.

22 There is no peace, saith the Lord, vnto the wicked.

CHAP. XLIX.

The Lord exhorteth all nations to beleue his promises of Christ in the saluacion of all that beleue, and wil deliuer them from the tyrannie of their enemies.

1 HEARE ye me, ó yles, & hearké, ye people fró farr. The Lord hathe called me from the wombe, and made mencion of my name from my mothers bellie.

2 And he hathe made my mouth like a sharpe sworde vnder the shadowe of his hád: he hid me, and made me a chosén shafte, & hid me in his quiver,

3 And said vnto me, Thou art my seruant, ó Israél, for I wil be glorious in thee.

4 And I said, I haue labored in vaine: I haue spent my strength in vaine and for nothing: but my iudgement is with the Lord, and my woike with my God.

5 And now saith the Lord, that formed me fró the wombe to be his seruant, that I maie bring Iakób againe to him (though Israél be not gathered, yet shal I be glorious in the eyes of the Lord: and my God shalbe my strength)

6 And he said, It is a smale thing that thou shuldest be my seruant, to raise vp the tri-

bes of Iakób, and to restore the desolations of Israél. I wil also giue thee for a light of the Gentiles, that thou maiest be my saluacion vnto the end of the world.

7 Thus saith the Lord the redemer of Israél, & his Holie one, to him that is despised in soule, to a nation that is abhorred, to a seruant of rulers, Kings shal se, and arise, and princes shal worship, because of the Lord, that is faithful. and the Holie one of Israél, which hathe chosen thee.

8 Thus saith the Lord, In an acceptable time haue I heard thee, and in a day of saluacion haue I helped thee. and I wil preserue thee, and wil giue thee for a covenant of the people, that thou maiest raise vp the earth, and obtaine the inheritance of the desolate heritage:

9 That thou maiest say to thy prisoners, Go forth: and to them that are in daikenes, Shewe your selues: they shal fede in the wayes, & their prisoners shalbe in all the toppes of the hilles.

10 They shal not be úrgrie, nether shal they be thurstie, nether shal the heat smite them nor the sunne: for he that hathe compassion on them, shal lead them. euery to the springs of waters shal he driue them.

11 And I wil make all my mountaines, as a way, & my paths shalbe exalted.

12 Beholde, these shal come fró farre: & lo, these fróm the North and fróm the West, and these fróm the land of Sírím.

13 Reioyce, ó heauens: and be ioyful, ó earth bragge forth in to praise, ó mountaines for God hathe comforted his people, & wil haue mercie vpon his afflicted.

14 But Zion said, The Lord hathe forsaken me, and my Lord hathe forgotté me.

15 Can a woman forget her childe, and not haue compassion on the sonne of her wombe? though they shulde forget, yet wil I not forget thee.

16 Beholde, I haue graued thee vpon the palme of mine hands. thy walles are euer in my sight.

17 Thy buylders make haste: thy destroyers and they that made thee waste, are departed from thee.

18 Lift vp thine eyes rounde about & beholde: all these gather the selues together & come to thee. as I haue, saith the Lord, thou shalt surely put them all vpon thee as a garmet, & giue thy selfe like a bride.

19 For thy desolations, & thy waste places, & thy land destroyed, shal surely be now narrow for them: they shal dwell in it, & they that did deuoure thee, shalbe farre away.

20 The children of thy barrennes shal say againe in thine eares, The place is strait for me: giue place to me that I may dwell.

21 The snail say in thine heart, Who hathe begotten me these, seing I am barren and

h To declare my Gospel to the Gentiles, Cha 42, 6 ad 13, 27 Iak 23, 7.

i Meaning, the lawes whome they kept in bondage.

k The benefit of their deliuerance shalbe to great, that great, & smale shal acknowledge it, & reuerence God for it.

l Thus he speaketh of his Church, when he wolde shew his mercie toward it, 2. Cor 6, 2.

m Meaning, Chr. & alone in Signifying, before Christs reuue of earth by his wordes, there is nothing, but cotinuo & disorder.

n To the that are in the prison of sone, & earth.

p Being in Christs protection, they shal be safe against all dangers, & fire from the feare of the enemies.

q Meaning, if there shulde be nothing in their way, from Babylón, they shulde hinder or hurt them but this is accomplished spiriually.

r Meaning, if southeastie so that Christ shal deliuer him from all the partes of the world.

s Read Chap. 44, 23.

t He obiecteth what faithful might say in their long affliction, and as creeth thereunto to comfort them, with a more proper similitude, and full of consolatió.

u Because I wolde not forget thee.

x Meaning, if good order of policie & discipline.

y I haue a continual care to reuilde thee vpon againe, & to destroye thine enemies.

z He sheweth what are the ornaments of his Church to haue mine children, which are assembled by the word of God & governed by his Spirit.

f Since the time that I declared my self to your fathers I haue prophesied for him self, & to assure them of these things which shall do thee good. I that is, the persons estate of Christ. After that he had forewarned them of their captiuitie, and of the cause thereof, he sheweth them the great ioye, which shall come of their deliuerance. He sheweth that it shalbe as easy to deliuer them, as he did their fathers out of Egypt. Thus he sheweth that the wicked should not abate. Gods promises in whome was neither truth, nor hope, etc. a. Cap 57, 21.

a This is spoken in the promise of Christ to assure the faithful, that the promises shulde come to passe for they were all made in him, and a him shulde be performed. b This is met of the time, if Christ shulde be manifested to the world, as Psal 27. c By the sworde, and shifte, he signifieth the vertue and efficacy of Christs doctrine. d God hathe take me to his protection and defence this chiefly is met of Christ, and may also be applied to his ministers of his worde. e By Israél is met Christ, & all the body of faithful as the members and their head. f Thus Christ in his members complasment, that his labour, and preaching take none effect, yet he is contented, if his doings are approved of God. g Though the Iewes refuse my doctrine, yet God wil approve my ministerie.

desolate, a captiue and a wanderer to and fro: & who hath nourished the beholde, I was left alone: whence are these?

22 Thus saith the Lord God, Beholde, I will lift vp mine hand to the Gentiles and set vp my standart to the people, and they shall bring thy sonnes in their armes: and thy daughters shall be caryed vpon their shoulders.

23 And Kings shall be thy nourcing fathers, and Quenes shall be thy nources: they shall worship thee with their faces toward the earth, and lick vp the dust of thy fete: & thou shalt knowe that I am the Lord: for they shall not be ashamed to waite for me.

24 Shall the praise be taken from the mightie or the iust captiuitie deliuered?

25 But thus saith the Lord, Euen the captiuitie of the mightie shall be taken awaie: & the praice of the tyrant shall be deliuered: for I will contend with him that contendeth with thee, & I will saue thy children,

26 And will fede them that spoile thee, with their owne flesh, and they shall be drunken with their owne blood, as with swete wine: & all flesh shall knowe that I am thy Sauour & thy redemer, the mightie one of Iakób.

6 I gaue my backe vnto the smiters, and my chekes to the nippers: I had not my face from shame and spitting.

7 For the Lord God will helpe me, therefore shall I not be confounded: therefore haue I set my face like a flint, and I knowe that I shall not be ashamed.

8 He is nere that iustifieth me: who will contend with me? Let vs stand together: who is mine aduerfarie? let him come nere to me.

9 Beholde, the Lord God will helpe me: who is he that can condemne me? lo, they shall waxe olde as a garment: the mothe shall eat them vp.

10 Who is among you that feareth the Lord? let him heare the voyce of his seruant. he that walketh in darkenes, & hath no light, let him trust in the Name of the Lord, & stay vpon his God.

11 Beholde, all you kindle a fyre, and are compassed about with sparkes: walke in the light of your fyre, and in the sparkes that ye haue kindled. This shall ye haue of mine hand: ye shall lie downe in sorowe.

CHAP. I I.

To trust in God alone by Abrahams example. Not to feare men. 17 The great affliction of Ierusalem, & her deliuerance.

1 Heare me, ye that follow after righteousness, & ye that seke the Lord: loke vnto the rocke, whence ye are hewn, and to the hole of the pit, whence ye are digged.

2 Consider Abraham your father, and Sarah that bare you: for I called him alone, & blessed him, and increased him.

3 Surely the Lord shall comfort Zion: he shall comfort all her desolations, and he shall make her desert like Eden, and her wilderness like the garden of the Lord: ioye and gladnes shall be founde therein: praise, and the voyce of singing.

4 Hearken ye vnto me, my people, and giue care vnto me, o my people. for a Law shall procede from me, and I will bring forth the my iudgement for the light of the people.

5 My righteousness is nere: my saluation goeth forth, and mine armes shall iudge the people: the yles shall waite for me, and shall trust vnto mine arme.

6 Lift vp your eyes to the heauens, and loke vpon the earth beneth: for the heauens shall vanish away like smoke, and the earth shall waxe olde like a garment, and they that dwell therein, shall perish in like manner: but my saluation shall be for euer, & my righteousness shall not be abolished.

7 Hearken vnto me, ye that knowe righteousness, the people in whose heart is my Law. Feare ye not the reproche of men, nether be ye afraid of their rebukes.

k I did not shrinke from God for any persecution or calamitie whereby he sheweth, that the true ministers of God can loke for none other recompence of wicked but after this sorte and also what is their comfort.

l Shewing it is a rare thing that any should obey aright Gods true ministers, though they labour to bring the fro hel to heauen. m You haue fought consolation by your owne deuises, & haue refused the light, and consolation, & God hath offered therefore ye shall remaine in sorowe, and not be comforted

a He comforteth the Church, that they should not be discouraged for their small number b That is, to Abraham, of whome ye were begotten, & to Sarah, of whome ye were borne

c As plentiful as Paradise, Genef 2.3.

d I will rule, & gouerne my Church by my worde, and doctrine.

e The time, I will accomplish my promises f My power, and strength.

g He forewarneth them of the horrible change, & mutations of all things, & how he will preferue his Church in the middes of all these dangers.

h He sheweth, Christ will not onely gather this greaze number of the Iewes, but also of the Gentiles

i Meaning, Kings shall be conuerted to Gospel and be stowe their power, & autoritie for the preferuation of the Church

k Being ioyned with the Church, they shall hūble the felues to Christ their head, and giue him all honour

l He maketh this as an objection, although the Chaldeas were strong, & had them in iuste possession.

m This is the answer to their objection, none is stronger then the Lord, nether hath a more iuste title vnto them

CHAP. I I.

The Iewes forsaken for a time. 2 Let the power of God be not diminished. 5 Christs obedience & victorie.

1 Thus saith the Lord, Where is that abil of your mothers diuorcement, whome I haue cast of? or who is the creditor to whome I solde you? Beholde, for your iniquities are ye solde, and because of your transgressions is your mother forsaken.

2 Wherefore came I, & there was no man? I called, and none answered: is mine hand so shortened, that it can not helpe? or haue I no power to deliuer? beholde, at my rebuke I drye vp the Sea: I make the floods desert: their fish rotteth for want of water, and dyeth for thirst.

3 I clothe the heauens with darknes, & make a sacke their couering.

4 The Lord God hath giuen me a tongue of the learned, that I should knowe to minister a worde in time to him: I am weary: he will raise me vp in the morning: in the morning he will waken mine eare to heare, as the learned.

5 The Lord God hath opened mine eare and I was not rebellious, nether turned I backe.

a Meaning, she had not forsaken her, but through her owne occasio, as Hosea 2.2 b Which should declare, I haue cut her of, meaning, they colde shewe none

c Signifying he solde them not for any det or pueritie, but they solde the felues to sinnestie their owne lustes, & pleasures

d He came by his Prophetes and ministers, but they wolde not beleue their doctrine and conuert e Am I not as able to helpe you, as I haue holpen your fathers of olde, when I dryed vp the red Sea, and killed the fish in the riuers, & also as I seruarde in Iorden?

f As I did in Egypt in token of my displeasure, Exod 10.21 g The Prophet doeth represente here the persone and charge of them that are iustly called to the ministerie of Gods worde h To him that is oppressed by affliction and miserie i As they that are taught, and made free by him.

- 8 For the moſe ſhal eat the vp like a gar-
ment, and the worme ſhal eat them like
wolle: but my righteousnes ſhal be for euer,
and my ſaluacion from generacion to ge-
neracion.
- 9 Riſe vp. riſe vp, and put on ſtrength, & ar-
me of the Lord: riſe vp, as in the olde ti-
me in the generacions of the worlde. Art
not thou the ſame, that haſt cut the Rana,
and wounded the ſerpen?
- 10 Art not thou the ſame, which hath dried
the Sea, euen the waters of the great deep,
making the depth of the Sea a way for the
redemed to paſſe ouer?
- 11 Therefore the redemed of the Lord ſhal
returne, and come with ioye vnto Zión,
and euertlaſting ioye ſhal be vpon their
head: they ſhal obtaine ioye. & adreſſe:
ſorowe and mourning ſhal flee away.

4 He putteth
the ſerpen in
the ſide of his
garter beſide
for their deli-
uerye out of
Egypt, ſhew-
ing they might
learn to truſt
in him con-
ſtantly.
1 Meſſing E-
gipt P. 21
87
E. 20. 11. Pha-
rao E. 27. 35.
1 From Baby-
lon

8 He comfort-
eth them by ſhorte
time of their baniſhe-
ment for in
ſeuentic yeeres
they were re-
ſtored and the
great capti-
ue of the worlde
declorid
Meaning, of
Iſrah, and of
all the mini-
ſters, who are
deſanded by
his protection
o that all
things may be
reſtored in
heron, and
earth, Ephes
2. 10
p Thou haſt
beate iuſtly
philicia and
iuffciently, as
Chap. 40. 2 and
the puniſhe-
ment in the
ſcale is by me-
ſure, & accord-
ing as God gi-
ueth grace to
b. 1. 21 but in
the top of the
17. 5. 1. 1. 1. 1.
grace of God
to deliuer them
to an inſen-
ſible madnes,
as Jerem
27. 15
g Whereof the
one is our
ward, as of ſe-
things ſ come
to ſ body as
warre & fami-
ne & ſouler is
ſoward, & ap-
perceyeth to
the miſe that
is, to be with
our comfort
therefore he
ſaith, hou. 1. 1. 1.
1 ou be com-
forted.
1 But thou-
le & feare.

- 12 I, euen I, am he, that comfort you. Who
art thou, that thou ſhouldeſt feare a mortal
man, and the ſonne of man, which ſhalbe
made as graſſe?
- 13 And forgeteſt the Lord thy maker, that
haſt ſpred out the heavens, and laide the
fundacions of the earth, and haſt feared
continually all the day, becauſe of the rage
of the oppreſſour, which is ready to de-
ſtroye? Where is now the rage of the op-
preſſour?
- 14 The captiue ſhall haſteneth to be looſed,
and that he ſhulde not dye in the pit, nor
that his bread ſhalde faile.
- 15 And I am the Lord thy God that di-
uided the Sea, when his waues roared: the
Lord of hoſtes is his Name.
- 16 And I haue put my wordes in thy
mouth, and haue defended thee in the ſhadow
of my hand, that I may plant ſeede
and iaye the fundacion of the earth, & ſay
vnto Zión, Thou art my people.
- 17 Awake, awake, and ſtand vp, O Ieruſalem,
which haſt drinke at the hand of the Lord
the cup of his wrath. thou haſt drunken
the dregges of the cup of trembling, and
wring them out.
- 18 There is none to guide her among all
ſonnes, whome ſhe hathe broght forth:
there is none that taketh her by the hand of
all the ſonnes that ſhe hathe broght vp.
- 19 Theſe two things are come vnto thee:
who wil lament thee deſolation and de-
ſtruction, and famine, and the ſworde: by
whome ſhal I comforte thee?
- 20 Thy ſonnes haue fainted, and lie at the
head of all the ſtretes as a wilde bulle in a
net, and are full of the wrath of the Lord,
& rebuke of thy God.
- 21 Therefore heare now this, thou miſera-
ble and drunken, but not with wine.
- 22 Thus ſaith thy Lord God, euen God
that pleadeth the cauſe of his people, Be-
hold, I haue taken out of thine hand the

- cuppe of trembling, euen the dregges of the
cuppe of my wrath. thou ſhalt drinke it no
more.
- 23 But I wil put it into thou had that ſpoile
thee, which haue ſaid to thy ſoul, Bowe
downe, that we may go ouer, and thou haſt
laid thy bodie as the ground, and as the
ſtreete to them that went ouer.

CHAP. LII.

- 1 A conſolation to the people of God & Of the meſſengers
thereof.
- 2 Rise, ariſe: put on thy ſtrength, O
Zión: put on the garments of thy
beautie, O Ieruſalem, the holy cite:
for henceforth there ſhal no more come
into thee the vncircumciſed and the in-
ciance.
- 3 Shake thy ſelfe from the duſt, ariſe, and
ſit downe, O Ieruſalem: looſe the bandes
of thy necke, O thou captiue daughter,
Zión.
- 4 For thus ſaith the Lord, Ye were ſolde
for naught, therefore ſhal ye be redemed
without money.
- 5 For thus ſaith the Lord God, My people
went downe aforetime into Egypt to ſer-
uourne there, and Aſſyria oppreſſed them
without cauſe.
- 6 Now therefore what haue I here, ſaith
the Lord, that my people is takē away for
naught, and that they rule ouer them, make
them to howle, ſaith the Lord, & my Name
all the day continually is blaſphem-
ed?
- 7 Therefore my people ſhal knowe my
Name: therefore they ſhal knowe in that
day, that I am he that do ſpeake: behold,
it is I.
- 8 How beautiful vpon the mountaines are
the ſite of him, that declarerh & publi-
ſherh peace: that declarerh good tidings,
& publiſherh ſaluacion, ſaying vnto Zi-
on, Thy God reigneth.
- 9 The voice of thy watchmen ſhal
be heard: they ſhal lift vp their voyce, and
ſhout together: for they ſhal ſee eye to eye,
when the Lord ſhal bring againe Zión.
- 10 O ye deſolate places of Ieruſalem, be
glad and reioyce together: for the Lord
hathe comforted his people: he hathe re-
demed Ieruſalem.
- 11 The Lord hathe made bare his holy ar-
me in the ſight of all the Gentiles, and all
the ends of the earth ſhal ſee the ſaluacion
of our God.
- 12 Departe, departe ye: go out from thence
and touche no vnclean thing. go out of
the middles of her: be ye cleane, that beare
the veſſels of the Lord.

a No wicked
thing, ſhal
ſubvert Gods
true religion,
& oppreſſe
the innocents
1 Iſt of ſ gar-
ments of ſo-
rore & incau-
ſe, & put on
the apparell of
ioy & gladnes
c The Babylo-
nians paid no
thing to me for
you: therefore
I wil take you
again without
ranſome
d When Iacob
went thither
in time of lam-
me
e The Egyp-
tians mightie
reid tome cau-
ſe to oppreſſe
my people be-
cauſe they we-
re ſlaves: but
I kept them
from the
Aſſyrians ha-
ue no title to
execute their
vraynes by and
therefore wil I
punish them
more then I did
the Egyptians
f To wit, by
wicked which
ſaith that I
haue no power
to deliuer the
g Signifying
the voice of
good tidings of
our deliuer-
ance ſhalde
be heard in the
midle of the
deſolate mo-
untaines: but
this is chiefly
my note of the
ſpirituall ioy,
as Na. 1. 15
rom 10. 35
h The Pro-
phets & ſer-
uants ſhal
write, ſhal
publiſh this
thy deliuerance
cc this was be-
fore the
g. vnder Zo-
robaſtel, i. 27
& N. 1. 1. 1. 1.
but was accom-
pliſhed vnder
Chriſt
i As ready to
ſmite his ene-
mies & to deliuer his people
k He warneth the faithfull not to pollute their
felices with the ſuperſtitions of the Babylonians: as Chap. 47. 20
1 For the enemies are the Perſians and Ecuſians: which are
all the people which ſhal be in the waters of the euill: they
of the temple, which Nebuchadnezzar had taken away.

Ece. iii.

m As your fathers did out of Egypt
n Meaning, Christ by whom we our spiritual deliuerance shulde be wrought, whereof this was a figure
o In the corrupt judgement of man Christ in his persone was not esteemed
p He shal spread his word through manie nations
q In signe of reuerence, and as being astonished at his excellencie

12 For ye shal not go out with haste, nor departe by fleeing away; but the Lord will go before you, and the God of Israel will gather you together.
13 Beholde, my seruant shal prosper: he shalbe exalted and extolled, & be very high.
14 As manie were astonished at thee (his visage was so deformed of men, and his forme of the sonnes of men) so shal he sprinckle manie nations: the Kings shal shut their mouths at him, for that which had not bene tolde them, shal they see, and that which they had not heard, shal they vnderstand.

10 Yet the Lord wolde breake him, & make him subiect to infirmities: whē he shal make his soule an offering for sinne, he shal se his fede & shal prolong his daies, and the wil of the Lord shal prosper in his hand.
11 He shal se of the p trauaile of his soule, & shalbe satisfied: by his knowledge shal my righteous seruant iustifie manie: for he shal beare their iniquities.
12 Therefore wil I giue him a portion with the great, and he shal deuide the spoyle with the strong, because he hath powred out his soule vnto death: and he was counted with the transgressors, and he bare the sinne of many, and praied for the trespassers.

o Christ by offering vp him self shal giue lite to his Church, & for cause, them to liue w him for euer
p That is, the frute & effect of his labour, w is y saluacio of his Church
q Christ shal iustifie by faith through his worde, where as Moyses colde not iustifie by the Lawe
r Because he libbered him self, therefore he shalbe exalted to glorie, Phil. 2.7
f That is, in all that beluee in him
Chap LIIII
a After y he hath declared the death of Christ, he speaketh to the Church, because so it shulde teele y frute of y same, & callith her barce, because y in the captiuitie she was as a widow without hope to haue any children.
b The Church in this her afflictio, & captiuitie shal bring forth mo children then when she was at libertie, or this may be spoken by admiratio, considering y great number of thulde come of her. Her deliuee race vnder Cyrus was as her childe hode, & therefore this was accomplished, when she came to her age, & was vnder y Gospel
c Signifying, y for y great number of childre, y God shulde giue her, she shulde seme to lacke roume to lodge them.
d The afflictions which thou sufferest at the beginning
e When as y wast refused for thy sinnes, Chap 50.1
f That did regenerate thee by his holy Spirit
g His glorie shal shine through the whole world
h As a wife which wast forsaken in thy youth.

CHAP. LIIII.

1 Of Christ and his kingdome, whose worde fewe will beleue. 6 All men are sinners. 11 Christ is our righteousnes. 12 And is dead for our sinnes.

a The Prophet sheweth, y verie fewe shal receiue this their preaching of Christ, and of their deliuerance by him, Iob 12.38 rom 10.16
b Meaning y none can beleue, but whose hearts God toucheth with the vertue of his holie Spirit
c The beginning of Christs kingdome shalbe small, and contemptible in y sight of man, but it shal growe wonderfully, and flourish before God
d Read Chap. LII
e Which was by Gods singular providence for the comforte of sinners, Ebr 4.15
f That is, the punishment due to our sinnes: for the w he hath both suffered, & made satisfactio.
Mat 8. 17, 1. Pet. 2.24
g We iudged euil, thinking that he was punished for his owne sinnes, & not for ours
h He was chastised for our reconciliation, 1 Cor 15.3
i Meaning, the punishment of our iniquitie, & not the saue it self.
k But willingly, & patiently obeyed his fathers appointment, Mas 26.63 act 8.32. l From the croffe, and graue after that he was condemned
m Though he dyed for sinne, yet after his resurrection he shal liue for euer, and thus his death is to restore life to his members, Rom 6.9
n God the Father deliuered him into the hands of the wicked, and to the powers, of the worlde to do with him what they wolde.

Who will beleue our report, and to whome is the blame of the Lord reueiled?
2 But he shal growe vp before him as a branche, & as a roote out of a drye ground: he hath nether forme nor beautie: whē we shal see him, there shalbe no forme that we shulde desire him.
3 He is despised and reiected of men: he is a man full of sorowes and hath experience of infirmities: we hid as it were our faces from him: he was despised and we esteemed him not.
4 Surely he hath borne our infirmities, & caried our sorowes: yet we did iudge him, as a plagued, and smitten of God, & humbled.
5 But he was wounded for our transgressions, he was broken for our iniquities: the chastisement of our peace was vpon him, and with his stripes we are healed.
6 All we like shepe haue gone astray: we haue turned euerie one to his owne way, and the Lord hath layed vpon him the iniquitie of vs all.
7 He was oppressed & he was afflicted, yet did he not open his mouth: he is brought as a shepe to the slaughter, and as a shepe before her shearer is dumme, so he openeth not his mouth.
8 He was taken out from prison, and from iudgement: & who shal declare his age? for he was cut out of the land of the liuing: for the transgression of my people was he plagued.
9 And he made his graue with y wicked, and with the riche in his death, though he had done no wickednes, nether was anye deceite in his mouth.
k But willingly, & patiently obeyed his fathers appointment, Mas 26.63 act 8.32. l From the croffe, and graue after that he was condemned
m Though he dyed for sinne, yet after his resurrection he shal liue for euer, and thus his death is to restore life to his members, Rom 6.9
n God the Father deliuered him into the hands of the wicked, and to the powers, of the worlde to do with him what they wolde.

CHAP. LIIII.

1 Mo of the Gentiles shal beleue the Gospel then of the Iewes. 7 God leaueh his for a time, to whome afterward he sheweth mercie.

Reioyce, o baren that didest not beare: breake forthe into ioye & reioyce, thou that didest not trauaile with childe: for the b desolate hath mo children then the married wife, saith the Lord.
2 Enlarge the place of thy tentes, and let them spread out the curtaines of thine habitacions: spare not, stretch out thy cordes, and make faste thy stakes.
3 For thou shalt increase on the right hand and on the left, and thy fede shal possesse y Gentiles: & dwell in the desolate cities.
4 Feare not: for y shalt not be ashamed, neither shalt y be confounded: for y shalt not be put to shame: yea, y shalt forget y shame of thy youth, & shalt not remember the reproche of thy widdowhead anye more.
5 For he that made thee, is thine hous bād (whose Name is the Lord of hostes) and thy redemer the holie one of Israel, shal be called the God of the whole worlde.
6 For the Lord hath called thee, being as a woman forsaken, and afflicted in spirit, and as a yong wife when thou wast refused, saith thy God.
7 For a litle while haue I forsaken thee, but with great compasison wil I gather thee.
8 For a moment, in mine angre, I hid my face from thee for a litle season, but with euerlasting mercie haue I had compasio on thee, saith the Lord thy redemer.
9 For this is vnto me as the waters of Noáh: for as I haue sworne that the waters of Noáh shulde no more go ouer the earth, so haue I sworne that I wolde not be angrie with thee, nor rebuke thee.
10 For the mountaines shal remoue and the hilles shal fall downe: but my mercie shal

de, which semed before to be shut vp in Iudea.
h As a wife which wast forsaken in thy youth.
i As sure as the promes that I made to Noáh, that the waters shulde no more ouerflowe the earth.
not

Hereby he de-
clareth the ex-
cellencie of the
Church vnder
Christ

Or *Isaiáh. 67.*
Teale
I By hearing
of his waies
& in vnder
standing of his
spirit.

n In stability
and in rest
it shall stand
for ever.

n And therefore
shall not pre-
vail

o Meaning of
domesticall
enemies of the
Church as are
the hypocrites
p Signifying the
ruin of sinners
do nothing out
of their
God given
power for feig
thine. *Isaiáh.*
creatures, ac-
cording vnder
godde them

Chap LV
a Church by
positing his
graces & gifts
to his Church
emprerth by
poureties & a-
ful with their
imagined wor-
kes, & the Epi-
cures, & are
ful with their
worldely lusts
& so thurst
not after these
waies

b Signifying
Gods benefits
can not be
bought for mo-
ney

c By waters,
wine, milke &
bread, he mean-
eth all things
necessarie to
spirituall life,
as these are ne-
cessarie to this
corporall life
d He repro-
ueth their in-
constancie, which
refuse those
things of God
other willig-
ly, and in the
meane time
spire neither
cost nor labour
to obtayne
them, which
are nothing
profitable
e Yea shall be
fed in iustice

f The same
covenant, &
through my
mercie, I rati-
fied & confir-
med to Dauid
that it should
be eternall, 2
Sam 7, 13 &
13 34

g Meaning
Christ, of whom
Dauid was a
figure
h To wit, the
Gentiles, &
become their
distaff not
to be the people
i When he offereth
himself by the
price of his
word. *Isaiáh.*
by the she-
weth that
repentance
may be
sought
with faith
& hope
we can not
call vpon
God aright,
except by
fruits of
our
faith
appeare.

not depart from thee, neither shall the co-
uenant of my peace fall away, saith the
Lord, that hath the compassion on thee.

11 O thou afflicted and tossed with tem-
pest, that hast no comfort, behold, I will
lay thy stones with carbuncles, and lay
thy fundacion with sapphires,

12 And I will make thy windows of emer-
aude, and thy gates shining stones,
and all thy borders of pleasant stones.

13 And all thy children shall be taught of
the Lord, and much peace shall be to thy
children.

14 In righteousness shalt thou be establi-
shed, & be farre from oppression: for thou
shalt not feare it: and thou shalt feare, for it
shall not come neere thee.

15 Behold, the enemy shall gather him self,
but without me: who soeuer shall gather
him self in thee, against thee, shall fall.

16 Behold, I have created the smith that
bloweth the coles in the fyre, and him
that bringeth forth the instrument for his
worke, and I have created the destroyer
to destroye.

17 But all the weapons that are made a-
gainst thee, shall not prosper: and euery
tongue that shall rise against thee in iud-
gement, thou shalt condemne. This is the
heritage of the Lords seruants, and their
righteousnes is of me, saith the Lord.

CHAP. LV.

1 An exhortation to come to Christ & Gods counsels are
not as mans 12 The way of the fastifull

1 HO, uerie one of you that haue
no siluer, come buye wine and
milk without siluer and without
money.

2 Wherefore do ye late out siluer & not for
bread? & your labour without being satis-
fied? hearken diligently vnto me, & eat that
which is good, and let your soule delite in
fatnes.

3 Encline your eares, and come vnto me:
heare, and your soule shall liue, and I will
make an euerlasting covenant with you,
even the mercies of Dauid.

4 Behold, I gaue him for a witness to the
people, for a prince and a master vnto the
people.

5 Behold, thou shalt call a nation that thou
knowest not, and a nation that knewe not
thee, shall rúne vnto thee, because of the
Lord thy God, and the holie one of Isaiáh. for
he hath glorified thee.

6 Seek ye the Lord while he is nere:
decease vpon him while he is nere.

7 Let the wicked forsake his waies, and the
vnrigheteous his owne imaginations, and
returne vnto the Lord, and he will haue
mercie vpon him: and to our God, for he

is verie ready to forgiue.

8 For my thoughts are not your thoughts,
neither are your waies my waies, saith the
Lord.

9 For as the heauens are higher than the earth,
so are my waies higher than your waies, and
my thoughts above your thoughts.

10 Surely as the raine cometh downe and
the snowe from heauen, and returneth not
thither, but watereth the earth and maketh
it to bring forth and budde that it maie
giue seede to the sower, and bread vnto
him that eateth,

11 So shall my word be, that goeth out
of my mouth: it shall not returne vnto me
void, but it shall accomplish that which I
will, and it shall prosper in the thing where-
to I sent it.

12 Therefore ye shall go out with ioye, and
be led forth with peace through the moun-
taines and the hills shall breake forth before you
into ioye, and all the trees of the field shall
clappe their hands.

13 For thornes there shall growe fyrr trees:
for nettles shall growe the myrrhe tree,
and it shall be to the Lord for a name, and
for an euerlasting signe that shall not be
taken away.

CHAP. LVI.

1 An exhortation to iudgement and iustice to
Against Shepherds that deuoure their flocke.

1 THUS saith the Lord, Keep iudgement &
do iustice: for my saluacion is at hand to
come & my righteousnes to be reueiled.

2 Blessed is the man that doeth this, and
the sonne of man which layeth holde on
it: he that kepeth the Sabbath and pollu-
teth it not, and kepeth his hand from do-
ing euill.

3 And let not the sonne of the stranger,
which is ioyned to the Lord, speake and
say, The Lord hath surely separat me from
his people: neither let the Eunuch say, Be-
hold, I am a drye tree.

4 For thus saith the Lord, vnto the Eunu-
ches, that keepe my Sabbaths, and chuse the
thing that pleaseth me, and take holde of
my covenant,

5 Euen vnto the wil I giue in mine house
& with my wailes, a place and a name
better then of the sonnes & of the daugh-
ters I wil giue them an euerlasting name,
that shall not be put out.

6 Also the strangers that cleaue vnto the
Lord, to serue him, & to loue the Name of
the Lord, & to be his seruants euery one
that kepeth the Sabbath, & polluteth it not
& embrace his my covenant,

7 The wil I bring also to mine holy moun-
taine, & make them ioyful in mine House
of prayer their burnt offerings and their
sacrifices shall be accepted vpon mine altar:
for mine House shall be called an house of
prayer for all people.

Althogh you
are not reconciled
one to another &
Iudge me by your
schewes, for I am
most ready to be
reconciled, yea
I offer my mercie
to you

m If these sma-
le things haue
their effect, as
daily experie-
ce sheweth, mu-
che more shall
my promise
I haue made &
confirmed, bring
to passe the
thing which I
haue spoke for
your aduance-
ment

n Read Chap.
44, 45, 46, 47

o To be forth
his glorie
p Of Gods de-
liverance, & y
he wil neuer
forsake his
Church

Chap LV.
a God the work
what he requi-
reth of the as-
tery he as he
deliuered the
to wit, the wo-
res of charitie
wherby true
faith is declar-
ed

b Which I wil
declare to you
and you shall
reioyce in your
hearts by my
spirit

c Vnder the Sab-
bath he couer-
henth the
whole seruice
of God & the
religion

d Let none
thinke himself
vnnere to re-
ceiue the grace
of the Lord for
the Lord wil
take away all
pediments, and
wil forsake no
one that will
keepe his true
religion & beleue
in him

e Meaning, in
his Church
f They shall be
called after a
people & be
of the same reli-
gion as vnder
Christ digni-
tie of iustice
shall be gra-
nted the Jewes
were at that
time

g Hereby he
meaneth the
spirituall seruice
of God, to whom
we offer continuall
thanksgiving,
yea the felices
& all they
haue as a linc-
ly & accepta-
ble sacrifice

h Not onely
for themselves
but for all others
Matt 23, 35

8 The Lord God saith, which gathereth the scatered of Israël, Yet wil I gather to them those that are to be gathered to the.
 9 All ye beasts of the field, come to deuoure, euen all ye beasts of the forest.
 10 Their watchemen are all blinde: they haue no knowledge: they are all dommedoggs: they can not barke: they lie & slepe and delite in sleping.
 11 And these gredie doggs can neuer haue ynough: and these shepherds can not vnderstand; for they all loke to their owne way, euerie one for his aduantage, & for his owne purpose.
 12 Come, I wil bring wine, and we wil fill our selues with strong drinke, and to morowe shalbe as this daie, and muche more abundant.

i Meaning, the enemies of the Church, as the Babylonians, Assyrians, &c. thus he speaketh to feare the hypocrites & to assure the faithful, that when this cometh, they may knowe it was tolde them before.
 k He sheweth that his affliction shal come through the fauour of the gouernours, Prophetes & pastors, whose ignorance, negligence & obstinacie prouoked Gods wrath against them. l We are wel yet, and tomorowe shal be better: therefore let vs not feare the plagues before they come: thus the wicked contemned the admonitions and exhortations which were made them in the Name of God.

CHAP. LVII.

God taketh awaie the good, that he shoulde not se the horrible plagues to come. Of the wicked idolaters. And their vaine confidence.

1 The righteous perisheth, and no man considereth it in heart: and merciful men are taken awaie, and no man vnderstandeth that the righteous is taken awaie from the euil to come.
 2 Peace shal come: they shal rest in their beddes, euerie one that walketh before him.
 3 But you witches children, come hither, the sede of the adulterer and of the whore.
 4 On whome haue ye iested vpon whome haue ye gaped and thrust out your tongue: are not ye rebellious children; and a false sede?
 5 Inflamed with idoles vnder euerie grene tree: and sacrificing the children in the valleis vnder the toppes of the rockes?
 6 Thy porcion is in the smooth stones of the riuier. they, they are thy lotte: euen to them hast thou powred a drinke offering: thou hast offred a sacrifice. Shulde I delite in these?
 7 Thou hast made thy bed vpon a verie hie mountaine: thou wentest vp thether, euen the her wentest thou to offre sacrifice.
 8 Behinde the dores also and postes hast thou set vp thy remembrance: for thou hast discouered thy self to another then me, and wentest vp and didest enlarge thy bed, & make a couenant betwene thee and them, and loudest their bed in euerie place

a From the plague that is at hand, & also because God wil punish the wicked.
 b The soule of the righteous shal be in ioye & their bodie shal rest in the graue vnto the time of the resurrection; because they walked before the Lord.
 c He threatneth the wicked hypocrites, who vnder the pretence of the name of Gods people derided Gods worde & his promises: boasting openly that they were the children of Abraham, but because they were not faithful & obedient as Abraham was, he calleth the bastards, & the children of forzerers, who forsake God and fled to wicked means for succour.
 d Read Leui 18, 21. 2. King 23, 10.
 e Meaning, euerie place was polluted with their idolatrie: or euerie faire one that they founde, they made an idole of it.
 f In the sacrifices which you, offering before these idoles, thought you did serue God.
 g To wit, thine altars, in an open place like an impudent harlot that careth not for the sight of her housband.
 h In stead of setting vp the worde of God in the open places on the postes & dores to haue it in remembrance. Deut. 6. 9. & 27, 1. thou hast set vp signes and markes of thine idolatrie in euerie place. i That is, didst thou encrease thine idolatrie more and more.

where thou sawest it.
 9 Thou wentest to the Kings with oyle, & didest increase thine oynmentes & send thy messengers farre of, and didest humble thy selfe vnto hel.
 10 Thou weariedst thy self in thy manifold iourneys, yet saidest thou not, There is no hope: thou shalt founde life by thine had, therefore thou wast not grieved.
 11 And whome didest thou reuerence or feare, seing thou hast lied vnto me, and hast not remembred me, nether set thy minde thereon? is it not because I holde my peace, and that of long time? therefore thou fearest not me.
 12 I wil declare thy righteousness & thy workes, and they shal not profite thee.
 13 When thou cryest, let them that thou hast gathered together deliuer thee: but thy wunde shal take the all away: vanitie shal pul them awaie: but he that trusteth in me, shal inherit the land, and shal possesse mine holie Mountaine.

k Thou didest seeke the fauour of the Assyrians by giftes and presents, to helpe thee against the Egyptians: & when they failed, thou soughtest to the Babylonians & more and more didest torment thy self. l Although thou sawest all thy labours to be in vaine, yet wouldest thou neueracknowledged thy fault & leaue of. m He derideth their vnprofitable diligence which thought to haue made all sure, & yet were decetued. n Broken promes with me. o Meaning, the wicked abuse Gods lenitie & growe to farther wickednes.
 p That is, thy naughtines, idolatries & impieties: which the wicked call Gods seruice: thus he derideth their obstinacie.
 q Meaning, the Assyrians & other, whose helpe they looked for.
 r God shal say to Darius and Cyrus.
 s I wil not vse my power against fraile man whose life is but a blast.
 t That is, for thy vices & fautes of the people, which is ment here by couetousnes.
 u Though they were obstinate, yet I did not withdraw my mercie from them.
 x That is, I frame the speache & wordes of my messengers which shal bring peace.
 y As well to him which is in captiuitie as to him which remaineth at home.
 z Their euil conscience doeth euer torment them, & therefore they can neuer haue rest, read Chap. 48, 22.
 Chap. LVIII.
 a The Lord thus speaketh to the Prophet, willing him to vse all diligence & feueritie to rebuke the hypocrites.

14 And he shal say, Cast vp, cast vp: prepare the waie: take vp the stumbling blockes out of the waie of my people.
 15 For thus saith he, that is hie and excellent, he that inhabiteth the eternitie, whose Name is the Holie one, I dwell in the hie & holie place: with him also that is of a contrite and humble spirit to reuieue the spirit of the humble, and to giue life to them that are of a contrite heart.
 16 For I wil not contend for euer, nether wil I be alwaies wrath, for the spirit shulde faile before me: and I haue made the breathe.
 17 For his wicked couetousnes I am angrie with him, & haue smited him: I hid me & was angrie, yet he went awaie, & turned after the waie of his owne heart.
 18 I haue sene his waies, and wil heale him: I wil leade him also, & restore comfort vnto him, and to those that lament him.
 19 I creat the frute of the lippes to be peace: peace vnto them that are farre of, and to them that are nere, saith the Lord: for I wil heale him.
 20 But the wicked are like the raging sea, that can not rest, whose waters cast vp mire and dirt.
 21 There is no peace, saith my God, to the wicked.

CHAP. LVIII.

The office of Gods ministers. The workes of the hypocrites. The fast of the faithful. Of the true Sabbath.

1 Rye a loud, spare not: lift vp thy voyce like a trumpet, and shewe my people their transgression, & to the house of Iaakob, their sinnes.
 2 Yet they seke me daily, & wil knowe my waies, euen as a nacion that did rightly. They wil seme to worship me and haue outward holines.

ouly, and had not forsaken the statutes of their God: thei aske of me the ordinances of iustice: they wil draw nere vnto God, saying,

3 Wherefore haue we fasted, & thou seeest it not? we haue punished our selues, & thou regardest it not. Beholde, in y day of your fast you wil seke your wil, and require all your dettes.

4 Beholde, ye fast to strife and debate, and to smite with the fist of wickednes: ye shal not fast as ye do to day, to make your voyce be heard aboute.

5 Is it suche a fast, that I haue chofen that a man shalde afflict his soule for a day, & to bowe downe his head, as a bulle rush, and to lie downe in sackcloth and ashes? wilt thou call this a fasting, or an acceptable day to the Lord?

6 Is not this y fasting, that I haue chofen, to loose the bands of wickednes, to take of the heauy burdens, & to let the oppressed go fre, and that ye breake euery yoke?

7 Is it not to deale thy bread to the hungry, & that thou bring the poore that wander, vnto thine house? when thou seeest the naked, that thou couer him, and hide not thy self from thine owne flesh?

8 Then shal thy light breake forth as the morning, and thine health shal growe spedely: thy righteousness shal go before thee, and the glorie of the Lord shal embrace thee.

9 Then shalt thou call, and the Lord shal answer: thou shalt crye and he shal say, Here I am: if thou take away from the middes of thee the yoke, the putting forth of the finger, and wicked speaking:

10 If thou poure out thy soule to the hungry, & refresh the troubled soule: then shal thy light spring out in the darkenes, and thy darkenes shalbe as the none day.

11 And the Lord shal guide thee continually, and satisfie thy soule in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters faile not.

12 And they shalbe of thee, that shal buylde the olde waste places: thou shalt raise vp the fundacions for manie generacions, & y shalt be called the repaier of y breache, & the restorer of the paths to dwell in.

13 If thou turne away thy fote from the Sabbath, from doing thy wil on mine holy day, & call the Sabbath a delite, to consecrat it, as glorious to the Lord, and shalt honour him, not doing thine owne waies, nor seking thine owne wil, nor speaking a vaine worde,

14 Then shalt thou delite in the Lord, and I wil cause thee to mounte vpon the hie places of the earth, and fede thee with the heritage of Isakob thy father. for y mouth

of the Lord hathe spoken it.

CHAP. LIX.

The wicked perish through their owne iniquities. 12 The confession of finnes. 16 God alone wil preserve his Church, though all men faile.

Beholde, the Lords hand is not shortened, that it can not saue: nether is his care heauy, that it can not heare.

2 But your iniquities haue separated betwene you and your God, and your finnes haue hid his face from you, that he wil not heare.

3 For your hands are defiled with blood, and your fingers with iniquitie: your lips haue spoken lies, & your tongue hathe murmured iniquitie.

4 No man calleth for iustice: no man contendeth for trueth: they trust in vanitie, & speake vaine things: thei coceiue mischief, and bring forth the iniquitie.

5 They hatche cockatrice egges, & weaue the spiders webbe: he that eateth of their egges, dyeth, and that which is trod vpon, breaketh out into a serpent.

6 Their webbes shalbe no garment, nether shal they couer them selues with their labours: for their workes are workes of iniquitie, and the worke of crueltie is in their hands.

7 Their fete runne to euil, and they make haste to shed innocēt blood: their thoughts are wicked thoughts: defolacion & destruction is in their paths.

8 The way of peace they knowe not, and there is none equitie in their going: thei haue made them croked paths: whosoeuer goeth therein, shal not knowe peace.

9 Therefore is iudgement farre from vs, nether doeth iustice come nere vnto vs: we waite for light, but lo, it is darkenes, for brightnes: but we walke in darkenes.

10 We grope for the wall like the h blinde, and we grope as one without eyes: we stōble at the none day as in the twilight: we are in solitarie places, as dead men.

11 We roare all like beares, and mourne like doues: we loke for equitie, but there is none: for health, but it is farre from vs.

12 For our trespasses are manie before thee, and our finnes testifye against vs: for our trespasses are with vs, and we knowe our iniquities

13 In trespassing & lying against the Lord, and we haue departed away frō our God, & haue spoken of crueltie and rebellion, concerning and vttering out of the heart false matters.

14 Therefore iudgement is turned backward, and iustice standeth farre of: for trueth is fallen in the strete, and equitie can not enter.

15 Yea, trueth faileth, and he that refreineth from euil, maketh him self a pray: and

e He setteth forth the malice and disdain of y hypocrites, w^{ch} grudge against God, if their workes be not accepted. Thus he commeth the hypocrites by the scōlectable & by their ductu toward their neighbours: that he haue not fair nor religion. So long as you vse contencion & oppression, your fasting & prayer shal not be heard.

f That you leaue of all your extorsions.

g For in him thou seeest thy self as in a glasse. h That is, the prosperous estate, wherewith God wil blesse thee. i The testimonie of thy goodnes shal appeare before God & mā.

k Whereby is met all maner of iniurie. l That is, haue compasō on their miseries. m Thine aduersities shalbe turned into prosperitie.

n Signifying y of the Iewes shulde come suche, as shuld buylde againe y ruines of Ierusalem & Iudaea but chiefly this is ment of the spiritual Ierusalem: whose buylders were the Apostles. o If thou refraine thy self from thy wicked workes.

Numb 11, 23. chap, 10, 2.

1ere. 3, 25.

a Read Chap. 1, 25

b All mē wike at the iniuries & oppressions, & none go about to remedie them. c According to their wicked deuises, they hurt their neighbours. d Whatsoeuer cometh from the, is poyson and bringeth death. e They are profitable to no purpose.

f That is, Gods vengeance to punish our enemies.

g Gods protection to defend vs.

h We are altogether destitute of counsell and can finde no end of our miseries.

i We expresse our sorowes by outward signes, some more some lesse.

k This confession is general to the Church to obtaine remission of finnes, & the Prophetes did not exempt them selues frō the same.

l To wit, against our neighbours.

m There is nether iustice nor vpr ghines among men.

The Spirit & the worde.

Isaiáh. The Churchs glorie.

o Meaning, to do justice & to remedy the things y^e were soittred out of order
p That is, his Church or his arme did helpe it selfe, and used not the aide of any other
q Signifying y^e God hathe receiued messages at his hand to deliuer his Church, and to punish their enemies.
r Toward your enemies, y^e dwell in diuers places, and beyond the sea
s He sheweth y^e there shalbe great afflictions in y^e Church, but God wil euer deliuer his
t Whereby he declarath that the true deliuerance from sinne & Satan belongeth to none, but to y^e children of y^e God, whome he iustificeth
u Because the doctrine is made profitable by the vertue of the Spirit, he ioyneth the one with y^e other, and promisseth to giue them bothe to his Church for euer

u Meaning, noe a temporal felicitie, but a spiritual, w^{ch} is fulfilled in Christs kingdome
v Signifying that all vertuallie merites shal be counted vnto the Church, & that Christs shalbe all in all, as Reuel. 21, 22 & 23, 24

u Meaning, y^e euery one that honour y^e Lord with that, wherewith he is able signifyig that it is no true seruig of God, except we offer our seruises to serue his glorie, & all that we haue
g This is the Arabian y^e haue great abundance of cattel
h Because the altar was a figure of Christ, Ebr 13, 10 be sheweth that nothing can be acceptable to him, which is not offered to him by this altar, who was bothe the offering and the altar & seic.

when the Lord sawe it, it displeasid him, that there was no iudgement.

16 And when he saw that there was no m^e, he wondred that none woide offer him selfe. Therfore his arme did p^{ro}saue it, & his righteousness it selfe did susteine it.

17 For he put on iugirousnes, as an habergeon, and an helmet of saluacion vpon his head, and he put on the garments of vengeance for clothing, & was clad with zeale as a cloke.

18 As to make recompence, as to requite the suite of the aduersaries with a recompence to his enemies: he wil fully reparaire the rylands.

19 So shal they feare the Name of the Lord from the West, and his glorie from the rising of the sunne: for the enemy shal come like a flood: but the Spirit of the Lord shal chase him away.

20 And the Redemer shal come vnto Zión, and vnto them that turne from iniquitie in Iaakób, saith the Lord.

21 And I wil make this my couenant with them, saith the Lord, My Spirit that is vpon thee, & my wordes, which I haue put in thy mouth, shall not departe out of thy mouth, nor out of the mouth of thy seide, nor out of the mouth of the seide of thy seide, saith the Lord, from hence forthe euen for euer

CHAP. LX.

The Gentiles shal come to the knowledge of the Gospell. & they shal come to the Church in abundance. 16 They shal haue abundance, though they suffer for a time.

1 **A** Rise, o Ierusalem: be bought, for thy light is come, & the glorie of the Lord is risen vpon thee.

2 For beholde, darkenes shal couer y^e earth, and grosse darkenes the people: but the Lord shal arise vpon thee, and his glorie shalbe sene vpon thee.

3 And the Gentiles shal walke in thy light, & Kings at y^e brightnes of thy rising vp.

4 Lift vp thine eyes rounde about, & beholde: all these are gathered, & come to thee: thy sonnes shal come from farre, and thy daughters shalbe nourished at thy side.

5 Then thou shalt se and shine: thine heart shalbe astonied & enlarged, because the multitude of the sea shalbe conuerted vnto thee, and the riches of the Gentiles shal come vnto thee.

6 The multitude of camels shal couer thee: and the dromedaries of Midian & of Ephah: all they of Sheba shal come: they shal bring golde & incense, and shewe forth the praises of the Lord.

7 All the shepe of Kedar shalbe gathered vnto thee: y^e rams of Nebat h shal serue thee: they shal come vp to be accepted vpon mine altar: and I wil beautifie the

house of my glorie.

8 Who are these that stee like a cloude, & as the doves to their windowes?

9 Surely they yle. shal waite for me, and the shippes of Tarshish, as at the beginning y^e they may bring thy sonnes from farre, & their siluer, and their golde with the, vnto the Name of the Lord thy God, & to the holy one of Israel, because he hathe glorified thee.

10 And the sonnes of strangers shal buyld vpon thy walles, and their Kings shal minister vnto thee: for in my wrath I smote thee, but in my mercie I had compassion on thee.

11 Therefore thy gates shal be open continually: nether day nor night shal they be shut that men may bring vnto thee the riches of the Gentiles, and that their Kings may be brought.

12 For the nation and the kingdome, that wil not serue thee, shal perish. & those nations shalbe vtterly destroyed.

13 The glorie of Lebanon shal come vnto thee, y^e fyre tre, the elme & y^e boxe tre together, to beautifie y^e place of my Sanctuarie: for I wil glorifie the place of my fete

14 The sonnes also of them that afflicted thee, shal come and bowe vnto thee: and all they that despised thee, shal fall downe at the soles of thy fete: and they shal call thee, The cite of the Lord, Zión of the holy one of Israel.

15 Where as thou hast bene forsaken & hated: so that no man went by thee, I wil make thee an eternal glorie, and a ioye from generacion to generacion.

16 Thou shalt also sucke the milke of the Gentiles, and shalt sucke the breasts of Kings: and y^e shalt knowe, that I the Lord am thy Saviour, & thy Redemer, y^e mightie one of Iaakób.

17 For brasse wil I bring golde, & for yron wil I bring siluer, & for wood brasse, & for stoneyrö. I wil also make thy gouernem^{en}t peace, & thine exactours righteousness.

18 Violence shal no more be heard of in thy land, nether desolacion, nor destruction within thy borders: but thou shalt call saluacion, thy walles, and praise, thy gates.

19 Thou shalt haue no more sunne to shine by day, nether shal the brightnes of the sunne shine vnto thee: for the Lord shal be thine euertlasting light, and thy Gods thy glorie.

20 Thy sunne shal neuer go downe, nether shal thy moone be hid. for the Lord shal be thine euertlasting light, & the daies of thy sorowe shalbe ended.

21 Thy people also shalbe all righteous: they shal possesse the land for euer, the grasse of my planting shalbe the worke of mine hand is,

1 Sheeking what great number shal come to the Church & with what great diligence and zeale
 2 The Gentiles that are now enemies, shal become friends & letters for the of the Church

1 Meaning, Cyrus was his successor but chiefly this is accomplished in them that serue Christ being conuerted by his Gospell

1 He sheweth y^e God hathe giue all power & autoritie here in earth for the vte of his Church: and that they which wil not serue and professe y^e same, shal be destroyed

1 There is nothing so excellent which shal not serue the necessitie of y^e Church
 2 Signifying that Gods maiestie is not included in y^e temple, w^{ch} is but the place for his fete, y^e we may learne to rise vp to y^e heauens

1 To worship their head Christ by obeying his doctrine

1 Bothe hie and lowe shal be realie to helpe and succour thee
 2 Thy gouernours shal loue thee and shal be wealthy and prosperous

1 Meaning, noe a temporal felicitie, but a spiritual, w^{ch} is fulfilled in Christs kingdome

1 Signifying that all vertuallie merites shal be counted vnto the Church, & that Christs shalbe all in all, as Reuel. 21, 22 & 23, 24

1 The child of the Church

hands, that I maie be glorified .

Meaning, y Church shal be miraculouly multipli ed

A litle one shal become as a thousand, & a smale one as a strong nation: I the Lord wil hasten it in due time.

CHAP. LXI.

He prophesyeth that Christ shal be anointed and sent to preache. 10 The ioye of the faithfull.

Luk 4.18.

This apper- tenech to all the Prophetes and ministers of God, but chiefly to Christ, of whose se abundant graces euerie one receiveth according as it pleaseth him to distribute. To them that are luelly touched with the feeling of their finnes Which are in the bondage of sinne The time when it pleased God to shewe his good fauour to man, which Paul calleth the fulnes of time, Gal 4.4 For when God deliuereth his Church, he pursheth his enemies Which was the signe of mourning Trees that bring forth the good frutes, as Mat 3.8 That is, for a long time They shalbe readie to serue you in all your necessi- ties This is accom- plished in the time of Christ, by whose all faithfull are made Priests and Kings, 1 Pet 2.9, reuel 1.6, & 5.10. Read Chap. 60, 16, & chap. 60, 11 Abundant recompence, as this worde is used, Chap 40, 2 That is, the Iewes. To wit, of the Gentiles Where as the Gentiles had dominion ouer the Iewes in times past, now they shal haue double autoritie ouer them and posses- sion of the earth I wil not receiue their offering, which are extortioners, deceiuers, hypocrites, or that deprive me of my glorie That is, of the Church. He sheweth what shalbe the affection, when they seke this their deliuerance.

The Spirit of the Lord God is vpon me, therefore hath the Lord anointed me: he hath sent me to preache good tidings vnto the poore, to binde vp the broken hearted, to preache libertie to the captiues, and to them that are bounde, the opening of the prison,

To preache the acceptable yere of the Lord, and the day of vengeance of our God, to comfort all that mourne,

To appoint vnto them that mourne in Zión, & to giue vnto them beautie for ashes, the oyle of ioye for mourning, the garmēt of gladnes for the spirit of heauines, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

And they shal buylde the olde waste places, & raise vp the former desolations, & they shal repaire the cities which were desolate and waste through manie generations.

And the strangers shal stande and fede your shepe, & the sonnes of the strangers shalbe your plowe men & dressers of your vines.

But ye shalbe named the Priests of the Lord, & men shal saie vnto you, The ministers of our God, Ye shal be the riches of the Gentiles, and shalbe exalted with their glorie.

For your shame you shal receiue double, and for confusion they shal reioyce in their porcion: for in their land they shal possesse the double: euerlasting ioye shalbe vnto them.

For I the Lord loue iudgement & hate a robberie for burnt offering, and I wil direct their worke in trueth, and wil make an euerlasting couenant with them.

And their sede shal be knowne among the Gentiles, & they buddes among the people. All that se them, shal knowe them, they they are the sede which the Lord hath blessed.

I wil greatly reioyce in the Lord, and my soule shalbe ioyful in my God: for he hath clothed me with the garments of saluacion, and couered me with the robe of righteousness: he hath decked me like a bridegrome, and as a bride tureth her self with her iewels.

For as the earth bringeth forth her budde, & as the garden causeth to growe that

which is sowne in it: so the Lord God wil cause righteousness to growe & praise before all the heathen.

CHAP. LXII.

The great desire that the Prophetes haue had for Christ; comming. 6 The diligence of the Pastors to preache.

For Zions sake I wil not holde my tongue, and for Ieruselems sake I wil not rest, vntil the righteousness thereof breake forth as the light, and saluacion thereof as a burning lampe.

And the Gentiles shal see thy righteousness, and all Kings thy glorie: and thou shalt be called by a newe name, which the mouth of the Lord shal Name.

Thou shalt also be a crowne of glorie in the hand of the Lord, & a royal diademe in the hand of thy God.

It shal no more be said vnto thee, Forsaken, nether shal it be said any more to thy lād, Desolate, but thou shalt be called Hephzi-bāh, and thy land Beulāh: for the Lord deliureth in thee, and thy land shal haue an housband.

For as a yong man marieth a virgine, so shal thy sonnes marry thee: and as a bridegrome is glad of the bride, so shal thy God reioyce ouer thee.

I haue set watchmen vpon thy walkes, O Ierusalem, which all the daye and all the night continually shal not cease: ye that are mindeful of the Lord, kepe not silence, and giue him no rest, til he repaire and vntil he set vpon Ierusalem the praise of the worlde.

The Lord hath sworne by his right hand & by his strong arme, Surely I wil no more giue thy corne to be meat for thine enemies, & surely the sonnes of the strangers shal not drinke thy wine, for the which thou hast labored.

But they that haue gathered it, shal eat it, & praise the Lord, & the gatherers thereof shal drinke it in the courts of my Sanctuarie.

Go through, go through the gates: prepare you the waye for the people: cast vp the wate, and gather out the stones & set vp a standart for the people.

Beholde, the Lord hath proclaimed vnto the ends of the worlde: tel the daughter Zión, Beholde, thy Sauour commeth: beholde, his wages is with him, and his worke is before him.

And they shal call the, The holie people, the redemed of the Lord, and thou shalt be named, A citie sought out & not forsaken.

God shal destroy his enemies for his Churches sake. Gods benefites towards his Church.

The Prophet saith that he wil neuer cease to declare vnto the people good tidings of their deliuerance. Til they haue full deliuerance: and thus the Prophet speaketh to courage all other ministers to the setting forth of Gods mercies toward his Church. Thou shalt haue a more excellent fame then thou hast had hether to. He shal esteeme thee as dere & precious as a King doeth his crowne. Thou shalt no more be contemned as a woman forsaken of her housband. Or, my deliue- ra ber Or, married That it may be replenished with children. For as muche as they confesse one faith & religion with thee, they are in the same bond of marriage with thee: and they are called the children of the Church, in as much as Christ maketh her plentiful to bring forth children vnto him. Prophets, pastors, and ministers He exhorteth the ministers neuer to cease to call vpon God by prayer for the deliuerance of his Church and to reache others to do the same. For the re- stauratiō of he- reof all the worlde shal praise him Signifying a great number of shal come to the Church, & what meanes he wolde prepare for the restitution of the same, as Chap. 57, 14. The Prophets and ministers shew people of this their deliuerance was chiefly ment of our saluatiō by Christ, Zach 9, 9. Mat. 21, 5. n He shal haue all power to bring his purpose to passe, as Chap. 40, 10. That is, one ouer whome God hath had a singular care to recouer her whiche he was lost.

a This prophete is against Iudaians, and enemies which persecuted y^e Church, on whom God wil take vengeance, and is here set forthe all bloody after that he hathe destroyed them in Bozrah, the chief cite of the Idumeans: for these were their greatest enemies, and vnder the title of Circumcised, and the kindred of Abraham claimed to the selues y^e chief religion, and hated y^e true worshippers, Psal 137, 7 b God answereth them that asked this question, Who is this? & c and saith, Ye se now performed in dede the vengeance, & my Prophetes threatned. c Another question, to the which y^e Lord answereth d Shewing, y^e when God punisheth his enemies, it is for the profane and deliuerance of his Church e God sheweth that he hathe no neede of mans helpe for the deliuerance of his, and though men refuse to do their duetie through negligence, & ingratitude, yet he him self wil deliuer his Church, and punish the enemies, read chas. 59, 16 f I wil so aske them, and make the so giddy, that they shal not knowe, which way to go g The Prophet speaketh this to moue the people to remember Gods benefites in times past, that they may be confirmed in their troubles h For I did chuse them to be mine, that they shulde beholy, & not deeme mine expectation i He bare their afflictions and griefs as though they had bene his owne k Which was a witness of Gods presence and thus may be referred to Christ, to whome belongeth the office of saluation l That is, the people of Israél being afflicted, called to remembrance Gods benefites, which he had bestowed vpon their fathers in times past m Meaning, Moses n That is, in Moses that he might wel gouerne the people: some referre this giuing of the Spirit to the people. o Peaceably and gently, as an horse is led to his pasture.

Who is this that cometh from Edóm, with red garments from Bozrah? he is glorious in his apparel and walketh in his great strength: I speake in righteousness, & am mightie to saue. Wherefore is thine apparel red, and thy garments like him that treadeth in the wine presse? I haue troden the wine presse alone, and of all people there was none with me: for I wil tread them in mine angre, & tread them vnder fote in my wrath, and their blood shalbe sprinckled vpon my garments, and I wil staine all my raiment. For the daie of vengeance is in mine heart, & the daye of my redemed is come. And I looked, & there was none to helpe, & I wondered that there was none to vp-holde: therefore mine owne arme helped me, and my wrath it self susteined me. Therefore I wil reade downe the people in my wrath, and make them drunken in mine indignation, & wil bring downe their strength to the earth. I wil remembre the mercies of y^e Lord & the praises of the Lord according vnto all that the Lord hathe giuen vs, and for the great goodnes towarde the house of Israél, which he hathe giuen them according to his tendre loue, and according to his great mercies. For he said, Surely they are my people, children that wil not lie: so he was their fauour. In all their troubles he was troubled, & the Angel of his presence saued them: in his loue and in his mercie he redemed them, and he bare them and caried them all waies continually. But they rebelled and vexed his holie Spirit: therefore was he turned to be their enemy & he fought against them. Then he remembered the olde time of Moses and his people, saying, Where is he that broght them vp out of the Sea with the shepherd of his shepe? where is he y^e put his holie Spirit within him? He led them by the right hand of Moses with his owne glorious arme, deuiding the water before them, to make him self an euerlasting Name. He led them through the depes, as an horse in the wildernes, that they shulde not stamble, As the beast goeth downe into y^e valley, the Spirit of the Lord gaued them rest: so didest thou lead thy people, to make thy self a glorious Name. He bare their afflictions and griefs as though they had bene his owne k Which was a witness of Gods presence and thus may be referred to Christ, to whome belongeth the office of saluation l That is, the people of Israél being afflicted, called to remembrance Gods benefites, which he had bestowed vpon their fathers in times past m Meaning, Moses n That is, in Moses that he might wel gouerne the people: some referre this giuing of the Spirit to the people. o Peaceably and gently, as an horse is led to his pasture.

Loke downe from heauē, and beholde the dwelling place of thine holines, & of thy glorie. Where is thy zeale and thy strength, the multitude of thy mercies, & of thy compassions? they are restrained from me. Doubtesly art our Father: though Abraham be ignorant of vs, and Israél knowe vs not, yet thou, O Lord, art our Father, and our redemer: thy Name is for euer. O Lord, why hast thou made vs to erre from thy wayes? and hardened our heart from thy feare? Returne for thy seruants sake, and for the tribes of thine inheritance. The people of thine holines haue possessed it, but a litle while: for our auersaries haue troden downe thy Sanctuarie. We haue bene as they, ouer whome y^e neuer barest rule, and vpon whome thy Name was not called. The Prophet prayeth for the summe of the people. d Mā righteousnes is like a filthy cloth. OH, that thou woldest breake the heauens, & come downe, and that y^e mountaines might melt at thy presence! As y^e melting fyre burneth, as the fyre causethe waters to boile, (that thou mightest declare thy Name to thy auersaries) the people did tremble at thy presence. When thou didest terrible things, which we looked not for, thou camest downe, & the mountaines melted at thy presence. For since the beginning of the worlde they haue not heard nor vnderstand with the eare, nether hathe the eye sene another God beside thee, which doeth so to him that waiteth for him. Thou didest mete him, that reioyced in thee, and did iustly: they remembred thee in thy wayes: beholde, thou art angrie, for we haue sinned: yet in them is continuance, and we shal be saued. But we haue all bene as an vnclene thing & all our righteousnes is as filthy cloutes, and we all do fade like a leafe, and our iniquities like the winde haue taken vs away. And there is none that calleth vpon thy Name, nether that sturrieth vp him self to take holde of thee: for thou hast hid thy face from vs, and hast consumed vs because of our iniquities. But now, O Lord, thou art our Father: we are the claye, and thou art our potter, & cause we haue prouoked thee to angre, and though we wolde excuse our iniquities, yet our righteousnes, & best vertues are better, than as vile cloutes, or (as some read) like the menstruous clothes of a woman. Albeit, O Lord, by thy iuste iudgement thou must utterly destroy vs, as the potter may his pot, yet we appeale to thy mercies, whereby it hath pleased thee to be merciful to thy children.

Having declared Gods benefites shewed to their forefathers, he turneth himself to God by prayer, desiring him to continue the same graces toward them. Thy great affection which thou barest towards vs. Meaning fro y^e whole bodie of the Church. Though Abraham wolde refuse vs to be his childre, yet y^e wil not refuse to be our father. By taking away thy holie Spirit from vs, by whome we were gouerned, and so for our ingratitude didest deliuer vs vp to our owne concupiscence, & didest punish sinne by sinne according to thy iuste iudgement. u Meaning, for the covenants sake made to Abraham, Isaac & Iacob his seruants. x That is, in respect of the promises, which is perpetual albeit they had now possessed the land of Canāā, a thousand, & foure hundred yere, and thus they lament, to moue God rather to remember his cōuenant than to punish their finnes. CHAP L X I I I I. The Prophet prayeth for the summe of the people. d Mā righteousnes is like a filthy cloth. The Prophet continueth his prayer, desiring God to declare his loue toward his Church by miracles, and mightie power as he did in mount Sinai. b Meaning, y^e raue, y^e haile, fyre, thunders, & lightnings. c Paul vieth the same kinde of admiration, 1 Cor 2, 9, maruelling at Gods great benefites shewed to his Church by the raising of the dead. d That is, new earth, new creatures, which they would not beleeue, until they sawe it. e The word, Ged, is the great mercies. f That is, in thy mercies, which collieth the waies of the Lord. g Thou wilt haue pitie vpon vs. h We are iustly punished & brought into captiuitie, because we haue prouoked thee to angre, and though we wolde excuse our iniquities, yet our righteousnes, & best vertues are better, than as vile cloutes, or (as some read) like the menstruous clothes of a woman. i Albeit, O Lord, by thy iuste iudgement thou must utterly destroy vs, as the potter may his pot, yet we appeale to thy mercies, whereby it hath pleased thee to be merciful to thy children.

k For so ſheth iudged when God doeth not ſend ſuccor. I Which were dedicate to thy ſeruite and to call vpon thy Name. m Wherein we reioyced and worſhiped thee n That is, at the contempt of thine owne glorie though our finnes haue deſerued this, yet thou wilt not ſuffer thy glorie thus to be diminiſhed.

we all are the worke of thine hands. Be not angrie, o Lord, aboute meafure, neither remeber iniquitie for euer: lo, we beſeeche thee beholde, we are all thy people.

10 1 Thine holie cities lye waſte: Zión is a wildernes, & Ieruſalém a deſert.

11 The Houſe of our Sanctuarie & of our glorie, where our fathers praifed thee, is burnt vp with fyre, and all our pleaſant things are waſted.

12 Wilt thou holde thy ſelf ſtil at theſe things, o Lord? wilt thou holde thy peace and afflict vs aboute meafure?

CHAP. LXXV.

1 The Vocation of the Gentiles and the reſiſtion of the Iewes. 2 The ioy of the elect and the puniſhment of the wicked.

1 I haue bene ſoght of them that aſked me not: I ſaid, Beholde me, beholde me, vnto a nation that called not vpon my Name.

2 I haue b ſpred out mine hands all the day vnto a rebellious people, which walked in a way that was not good, euen after their owne imaginacions:

3 A people that prouoked me euervnto my face: that ſacrificeth in dgardens, and burneth incenſe vpon bricks.

4 Which remaine among the graues, and lodge in the deſerts, which eat & ſwineſheth, and the broth of things polluted are in their veſſels.

5 Which ſay, Stand aparte, come not nere to me: for I am holier then thou: theſe are a ſmoke in my wrath & a fyre that burneth all the day.

6 Beholde, it is written before me: I wil not kepe ſilence, but wil reuente it and recompenſe it into their boſome.

7 Your iniquities & the iniquities of your fathers ſhalbe together (ſaith the Lord) which haue burnt incenſe vpon the mountaines, and blaſphemed me vpon the hilles: therefore wil I meafure their olde worke into their boſome.

8 Thus ſaith the Lord, As the wine is founde in the cluſter, and one ſaith, Deſtroy it not, for a bleſſing is in it, ſo wil I do for my ſeruants ſakes, that I may not deſtroy them whole.

9 But I wil bring a ſede out of Iakób, & out of Iudáh, that ſhal enherit my mountaine: and mine elect ſhal inherit it, & my ſeruants ſhal dwell there.

10 And Sharon ſhalbe a ſhepe ſolde, and the valley of Achór ſhalbe a reſting place for the cattel of my people, that haue ſoght me.

11 But ye are thei that haue forſaken the children are puniſhed for their fathers fautes: to wit, when the ſame fautes or like are founde in them. That is it is proſpice meaning, that God wil not deſtroy the faithful branches of his vineyard when he deſtroyeth the rotten ſtokes, that is the hypocrites. Which was a plentiful place in Iudea to ſede ſhepe, as Achór was for cattel

Lord and forgotten mine holie Mountaine, & haue prepared a table for the multitude, & furniſh the drinke offrings vnto the number.

13 Therefore wil I p number you to the ſworde, and all you ſhal bowe downe to y slaughter, becauſe I called, and ye did not answer: I ſpake, & ye heard not, but did euil in my ſight and did chuſe that thing which I wolde not.

14 Therefore thus ſaith the Lord God, Beholde, my ſeruants ſhal eat, & ye ſhal be hungrie: beholde, my ſeruants ſhal drinke, and ye ſhal be thirſtie: beholde, my ſeruants ſhal reioyce, and ye ſhal be aſhamed.

15 Beholde, my ſeruants ſhal ſing for ioye of heart, and ye ſhal crye for ſorowe of heart, & ſhal howle for vexation of minde.

16 And ye ſhal leaue your name as a curſe vnto my choſen: for the Lord God ſhal ſlaie you and call his ſeruants by another name.

17 He that ſhal bleſſe in the earth, ſhal bleſſe him ſelf in the true God, and he that ſwareth in the earth, ſhal ſwear by the true God: for the former troubles are forgotten, and ſhal ſurely hide them ſelues from mine eyes.

18 For lo, I wil create newe heauens and a newe earth: and the former ſhal not be remembered nor come into minde.

19 But be ye glad & reioyce for euer in y things that I ſhal create: for beholde, I wil create Ieruſalém as a reioycing & her people as a ioye,

20 And I wil reioyce in Ieruſalém, & ioye in my people, and the voice of weeping ſhalbe no more heard in her, nor the voice of crying.

21 There ſhalbe no more there a childe of yeres, nor an olde man that hath not filled his daies: for he that ſhalbe an hūdreth yeres olde, ſhal dye as a yong man: but the ſinner being an hūdreth yeres olde ſhalbe accuſed.

22 And thei ſhal buylde houſes and inhabit them, and thei ſhal plant vineyardes, and eat the frute of them.

23 Thei ſhal not buylde, and another inhabit: thei ſhal not plant, and another eat: for as the daies of the tre are the daies of my people, and mine elect ſhal inioye in olde age the worke of their hands.

24 Thei ſhal not labour in vaine, nor bring forth in feare: for thei are the ſede of the bleſſed of y Lord, & their buddes with the.

25 Yea, before thei call, I wil answer, & while thei ſpeake, I wil heare.

26 The wolfe & the lambe ſhal fede together, and the lion ſhal eat ſtrawe like the

o By the multitude & number he meaneth their innumerable idoles, of whom they thought they coulde neuer haue ynough. p Seeing you can not number your gods, I wil number you with the ſworde. q By my Prophets, whom ye wolde not obey.

r By theſe wordes, Eat & drinke, he meaneth the bleſſed life of the faithful, who haue alwaies conſolation, & full contentment of all things in their God, though ſome times they lacke theſe corporall things.

s Meaning, ſhe wolde call the Gentiles, who ſhulde abhorre, euen the very name of the Iewes for their inſidelities ſake.

t Then by the name of the Iewes. u By bleſſing, & by ſwearig, is ment the praifing of God for his benefices, and the true worſhip of him, which ſhal not be onely in Iudea, but through all the worlde.

x I wil no more ſuffer my Church to be deſolate as in times paſt. y I wil ſo alter and change the ſtate of my Church, that it ſhal ſeeme to dwell in a newe worlde.

z Meaning, in this wonderful reſtauracio of the Church there ſhulde be no vakenes of youth, nor inſidelities of age, but all ſhulde be freſh, and flouriſhing & this is accompliſhed in the heauenly Ieruſalém, when all finnes ſhal ceaſe and the teares ſhalbe wiped away.

a Whereby he ſheweth that the inſidels and vnrepentant ſinners haue no parte of this benedictio. b He propoſeth to the faithful the bleſſings which are contented in the Law, and ſo vnder temporal things comprehendeth the ſpiritual promiſes. c Read Chap 11, 6

bullocke: and to the serpent dust shall his meat. Thei shal no more hurt nor destroy in all mine holie Mountaine, faith y^e Lord.

CHAP. LXVI.

3 God dwelleth not in temples made with hands. 3 He despiseth sacrifices done without mercie and faith. 5 God comforteth them that are troubled for his sake. 19 The vocation of the Gentiles 23 The perpetual Sabbath 24 The punishment of the wicked is everlasting.

Thus faith the Lord, The^e heaven is my throne, and the earth is my foote-stole: where is y^e house that ye wil buylde vnto me: & where is that place of my rest? For all these things hathe mine had made, & all these things haue bene, faith the Lord: & to him wil I loke, euen to him, that is poore, and of a contrite spūit and trembleth at my wordes.

He that killeth a bullocke, is as if he slew a man: he that sacrificeth a shepe, as if he cutte of a dogges necke: he that offereth an oblation, as if he offred swines blood: he y^e remembreth incense, as if he blessed an idole: yea, thei haue chose their owne waies, & their soule deliteth in their abominaciōs.

Therefore wil I chuse out their delusiōs, & I wil bring their feare vpon the, because I called, & none wolde answer: I spake and they wolde not heare: but they did euil in my sight, & chose y^e things w^{ch} I wolde not. Hear the worde of the Lord, all ye that tremble at his^e wordes, Your brethren that hated you, & cast you out for my Names sake, said, Let the Lord be glorified: but he shal appeare to your ioye, and thei shal be ashamed.

A voyce foundeth from the citie, euen a voyce from the Temple, the voyce of the Lord, that recōpenceth his enemies fully. Before^h the trauailed, she broght forth: and before her peime came, she was deliuered of a man childe.

Who hathe heard such a thing? who hathe sene suche things? shal the earth be broght forth in one^e day? or shal a nation be borne at once? for a while as Ziōn trauailed, she broght forth her children.

Shal I^e cause to trauaile, and not bring forth? shal I cause to brīg forth & shal be baren, faith thy God?

Reioyce ye with Ierusalēm, and be glad with her, all ye that loue her: reioyce for ioye with her, all ye that mourne for her,

That ye may sucke^e & be satisfied with the breasts of her cōsolation: that ye may milke out & be delited with the brightnes of her glorie.

For thus faith the Lord, Beholde, I wil brethens, but 12 For thus faith the Lord, Beholde, I wil were hypocrites and hated them that feared God. g The enemies that thore- sely heare a more terrible voyce, euen fyre and slaughter, seing thei wolde not heare the gentle voyce of the Prophets which called them to repentance h Meaning, that the restauration of the Church shulde be so sudd^e & contrarie to all mens opinion as when a woman is deliuered before she loke for it, and that without paine in trauail. 1 This shal passe the capacite of man to se suche a multitude that shal come vp at once, meaning vnder the preaching of the Gospel, whereof thei that came vp out of Babylon, were a figure h Declaring hereby, that as by his power, & prouidence woman trauaileth & is deliuered so haue he power to bring forth his Church at his time appoynted 1 That ye may reioyce for all y^e benefites that God bestoweth vpon his Church.

extend^e peace ouer her like a flood & the glorie of y^e Gentiles like a flowing streame: then shal ye sucke, ye shal be borne vp^o her sides, and be ioyful vp^o her knees.

As one whome his mother comforteth, so wil I comforte you, and ye shal be comforted in Ierusalēm.

And when ye se this, your heart shal reioyce, and your^e bones shal flourish like an herbe: and the hand of the Lord shal be known among his seruants, and his indignacion against his enemies.

For beholde, y^e Lord wil come with fyre, & his charets like a whirlewinde, that he may^e recōpence his angre with wrath, & his indignacion with the flame of fyre.

For the Lord wil iudge with fyre, and w^{ch} his sworde all flesh, & the flaine of y^e Lord shal be manie.

They that sanctifie^e the selues, & purifie them selues in the gardens behinde one tre in y^e middes eating^e swines flesh, & suche abominacion, euen the mouse, shal be consumed together, faith the Lord.

For I wil visit their workes, and their imaginations, for it shal come that I wil gather all nations, and tongues, and thei shal come, and se my^e glorie.

And I wil set a^e signe amōg the, & wil send those that^e escape of them, vnto the nations of y^e Tarshish, Pul, and Lud, & to them that drawe the^e bowe, to Tubal and Iarān, yles a farre of, that haue not heard my fame, nether haue sene my glorie, & thei shal declare my glorie among the Gentiles.

And they shal bring all your^e brethren for an offering vnto the Lord out of all nations, vpon^e horses, and in charets, and in horse litters, & vp^o mules, & swift beasts, to Ierusalēm mine holie Mountaine, faith the Lord, as the children of Israēl, offer in a cleane vessel in the House of the Lord.

And I wil take of them for^e Priests, and for Leuites, faith the Lord.

For as y^e newe^e heauē, & the newe earth which I wil make, shal remaine before me, faith the Lord, so shal your sede and your name continue.

And from moneth to moneth, and from Sabbath to Sabbath shal all flesh come to worship before me, faith the Lord.

And they shal go forth, and loke vpon the^e carkeises of the men that haue transgressed against me: for their^e worme shal not dye, nether shal their fyre be quēched, & thei shal be an abhorring^e vnto all flesh.

m I wil ghe her felicitie, & prosperie in great abūdā. c. n Read Ch. p 60. 16

o Ye shal be cherished, as her derelic beloued children

p Ye shal haue newe strength and newe beautie

q This vgeā. ce God began to execute at y^e destrucion of Babylon, and hathe euer cō. nued r agāst the enemies of his Church, & wil do til the last day, which shal be the ac. cōplishment thereof

r Meaning, the hy poeries

s Wherby are ment them that did maliciously transgress y^e Law, by eat. g beasts forbidden, eue to the mouse which abhor. rith nature

t The Ge. Jcs shal be partakers of that glorie, which before I thew ed to the Jewes

u I wil marke these y^e I chuse that they per. trith not with the rest of the infideles wherby he alludeth to smarking of the pots of his peo ple, whome he psterued, Exod 12. 7.

x I wil scatter the rest of the Jewes, which escape destruc. tion, into diuers nations

y That is, Ci. licia

z Meaning, Africa.

a To wit, Lidia, or Asia minor

b Signifying, the Parthians. c Italie

d Grecia.

e Meaning, y^e Apo. stles, disci. ples, & others which he did first chuse of y^e Jewes to pre. ache vnto the Gentiles

f That is, the Gentiles, w^{ch} by faith shal be made the chil. dren of Abra. ham as you are

g Wherby he meaneth y^e no necessarie means shal want whē God shal call y^e Gentiles to y^e knowledge of the Gospel h To wit, of y^e Gentiles, as he did Luke, Timothee & Tite first, & others after to preache his worde. i Hereby he signifieth y^e kigdome of Christ wherein his Church shal be remed, & where as before there were appointed seasons to sacrifice in this there shal be one continual Sabbath so y^e all times and seasons shal be mete. k As he hathe declared y^e felicitie that shal be within y^e Church for y^e cō. fort of the godlie, so doeth he shewe what horrible calamitie shal come to the wicked, y^e are out of the Church l Meaning, a cōtinual tormēt of con. sciēce, w^{ch} thal euer gnawe them & neuer suffer them to be at rest. Mark 9. 44. m This is the iuste recompence for the wicked, which contemning God and his worde, shal be by Gods iuste iudgemēt abhorred of all his creature.

Alt 7. 48. a My maiestie is so great y^e it filleth bothe heauē & earth, & therefore cā not be included in a temple like an idole cō. demāing here- by their vaine confidence, w^{ch} trusted in the Temple & sacri. fices b Seing that bothe the Tem. ple & y^e things therein w^{ch} the sacrificies were made & do. ne by his ap. pointment, he sheweth that he hathe no mede thereof, & that he can be without the Psal 50. 10 c To him that is humble and pure in heart, which recei. ueth my doctri. ne with reue. rence & feare. d Because the Jewes thoght the selues ho. ly by offering of their sacrificies, and in the meane season had nether faith nor repe. tance, God sheweth that he doeth no lesse derest the. se ceremonies, then he doeth the sacrificies of the heathen who offred mē, doggs & swine to their idoles which things were expresse. ly forbidden in the Law e I wil disco. ner their wic. kednes & hypo. crisie, wher. with thei thus ke to blinde mine eyes, to all the worlde f He incoura. geth y^e faith. ful by promi. sing to destroy their enemies which pretended to be as brethens, but were hypocrites and hated them that feared God g The enemies that thore. sely heare a more terrible voyce, euen fyre and slaughter, seing thei wolde not heare the gentle voyce of the Prophets which called them to repentance h Meaning, that the restauration of the Church shulde be so sudd^e & contrarie to all mens opinion as when a woman is deliuered before she loke for it, and that without paine in trauail. 1 This shal passe the capacite of man to se suche a multitude that shal come vp at once, meaning vnder the preaching of the Gospel, whereof thei that came vp out of Babylon, were a figure h Declaring hereby, that as by his power, & prouidence woman trauaileth & is deliuered so haue he power to bring forth his Church at his time appoynted 1 That ye may reioyce for all y^e benefites that God bestoweth vpon his Church.

I E R E M I A H.

T H E A R G U M E N T.

THe Prophet Ieremiáh borne in the citie of Anathóth in the countrey of Benjamin, was the sonne of Hilkiáh, whome some thinke to be he that founde out the booke of the Lawe, and gave it to Iosiáh. This Prophet had excellent giftes of God, and moste eudent reuelations of propheticke, so that by the commandement of the Lord he began very yong to propheticke, that is, in the thirtieth yere of Iosiáh, and continued eightene yere vnder the said King, and thre moneths vnder Iehoaház, and vnder Iehoiakim eleuen yeres, and thre moneths vnder Iehoiachin, and vnder Zedekiah eleuen yeres: vnto the tyme that they were carryed away into Babylon. So that this tyme amounteth to aboue forty yere, besides the tyme that he propheticke after the captiuitie. In this booke he declareth with teares, and lamentation the destruction of Ierusalém, and the captiuitie of the people, for their idolatrie, couetousnes, subtiltie, crueltie, excesse, rebellion, and contempt of Gods worde, and for the consolation of the Church, reuileth the iuste tyme of their deliuerance. And here chiefly are to be considered thre things. First the rebellion of the wicked, which waxe more stubberne and obstinate, when the Prophetes do admonish them moste plainely of their destruction. Next how the Prophetes and ministers of God ought not to be discouraged in their vocatió, though they be persecuted & rigorously handeled of the wicked for Gods cause. And thirdely, though God shewe his iuste iudgement against the wicked, yet wil he euer shewe him self a preseruer of his Church, and when all meanes seme to mans iudgement to be abolished, the wil he declare him self victorious in preseruing his.

C H A P. I.

In what time Ieremiáh propheticke. 6 He acknowledgeth his imperfection, and is strengthened of the Lord. 11 The Lord sheweth him the destruction of Ierusalim. 17 He commandeth him to preache his worde without feare.

a That is, the sermons and prophecies.
b Which is thought to be he who founde the booke of the Law vnder King Iosiáh.
c This was a citie about thre miles distant from Ierusalim, and belonged to the Priests of the sonnes of Aaron.
d This is spoken to confirme his vocation & office. faras muche as he did not presume of him self to preache, & propheticke, but was called thercunto by God.
e Meaning, the nephewe of Iosiáh: for Iehoaház was his father, who reigned but thre moneths and therefore is not mentioned, no more is Ioiachin that reigned no longer.
f Of the eleuenth yere of Zedekiah, who was also called Mattaniah, and at this time the Iewes were carried away into Babylon by Nebuchadnezár.
g The Scripture vseth this manner of speache to declare, that God hath appointed his ministers to their offices before they were borne, as 1sa. 49. 1. gal. 1. 15.
h For Ieremiáh did not onely propheticke against the Iewes, but also against the Egyptians, Babylonians, Moabites, and other nations.
i Considering the great iudgements of God, which according to his threatnings shulde come vpon the worlde, he was moued with a certeine compassion on the one side to pittie them that shulde thus perishe, & on the other side by the infirmitie of mans nature knowing how hard a thing it was to enterpriue suche a charge, as 1sa. 6. 11. exod. 3. 11. & 4. 1.

TH E ^a wordes of Ieremiáh the sonne of ^b Hilkiáh one of the Priests that were at ^c Anathóth in the land of Benjamin.

TO whome the ^d wordes of the Lord came in the daies of Iosiáh the sonne of Amón King of Iudáh in the thirteenth yere of his reigne:

And also in the daies of Iehoiakim the sonne of Iosiáh King of Iudáh vnto the end of the eleuenth yere of Zedekiah the sonne of Iosiáh King of Iudáh, euen vnto the carying awaie of Ierusalém captiue in the fift ^e moneth.

Then the wordes of the Lord came vnto me, saying,

Before I ^f formed thee in the wombe, I knewe thee, and before thou camest out of the wombe, I sanctified thee, & ordeined thee to be a Prophet vnto the ^h nations.

Then said I, ⁱ Oh, Lord God, beholde, I can not speake, for I am a childe.

But the Lord said vnto me, Saie not, I am a childe: for thou shalt go to all that I shal send thee, and whatsoever I commande thee, shalt thou speake.

Be not afraid of their faces: for I am with thee to deliuer thee, saith the Lord.

Then the wordes of the Lord came vnto me, saying, ^g The Scripture vseth this manner of speache to declare, that God hath appointed his ministers to their offices before they were borne, as 1sa. 49. 1. gal. 1. 15. ^h For Ieremiáh did not onely propheticke against the Iewes, but also against the Egyptians, Babylonians, Moabites, and other nations. ⁱ Considering the great iudgements of God, which according to his threatnings shulde come vpon the worlde, he was moued with a certeine compassion on the one side to pittie them that shulde thus perishe, & on the other side by the infirmitie of mans nature knowing how hard a thing it was to enterpriue suche a charge, as 1sa. 6. 11. exod. 3. 11. & 4. 1.

9 Then the Lord stretched out his hand & ^k touched my mouth, and the Lord said vnto me, Beholde, I haue put my wordes in thy mouth.

10 Beholde, this daie haue I fet thee ouer ^l the nations and ouer the kingdomes to plucke vp, and to roote out, and to destroy and throwe downe, to buylde, and to plant.

11 After this ^m worde of the Lord came vnto me, saying, Ieremiáh, what seest thou? And I said, I see ⁿ a rod of an almonde tre.

12 Then said the Lord vnto me, Thou hast seene aright: for I wil hasten my worde to performe it.

13 Againe the wordes of the Lord came vnto me the seconde time, saying, What seest thou? And I said, I see a feething ^o por lokig out of the North.

14 Then said the Lord vnto me, Out of the North shal a plague be spred vpon all the inhabitants of the land.

15 For lo, I wil call all the families of the kingdomes of the North, saith the Lord, and they shal come, and euerie one shal set ^p his throne in the entring of the gates of Ierusalém, and on all the walles thereof ^q rounde about, and in all ^r the cities of Iudáh.

16 And I wil declare vnto them my ^s iudgements touching all the wickednes of them that haue forsaken me, and haue burnt incense vnto other gods, and worshiped the workes of their owne hands.

17 Thou therefore truffle vp thy loynes, & arise & speake vnto them all that I commande thee: be not afrayed of their faces, lest I ^t destroye thee before them.

18 For I, beholde, I this daie haue made thee a ^u luster. ^v Syria & Assyria were North ward in respect of Ierusalém, which were the Caldeans dominion. ^w I wil giue them charge and power to execute my vengeance against the idolaters, who haue forsaken me for their idoles. ^x Which declareth Gods vengeance is prepared against them, who dare not execute their dutie faithfully, ether for feare of man, or for any other cause, 1. Cor. 9. 16.

k Which declareth, God maketh them mete, & abusereth the, who me he calleth to fet forth his glorie: giuing them all meanes necessarie for the same, Exod. 4. 12. 1sa. 6. 7.
l He sheweth, what is the autoritie of Gods true ministers, who by his worde haue power to beat downe whatsoever lieth it self vp against God: & to plant & assure the humble, & suche as giue them felicitie to the obedience of Gods worde, 2. Cor. 10. 4. ebr. 4. 12. and these are the keys which Christ hath left to loose, Mat. 18. 18.
m He soyneth the signe with the worde for a more ample confirmation: signifying by the rod of the almonde tre, the first buddeth, the hasty coming of the Babylonians against the Iewes.
n Signifying, that the Caldeans, & Assyrians shulde be as a por to fet the Iewes, which boyled in their pleasures, and were the Caldeans dominion. ^p I wil giue them charge and power to execute my vengeance against the idolaters, who haue forsaken me for their idoles. ^q Which declareth Gods vengeance is prepared against them, who dare not execute their dutie faithfully, ether for feare of man, or for any other cause, 1. Cor. 9. 16.
r Ff. iiii.

The vnkindnes of man.

Ieremiáh. The peoples sinne.

r Signifying on y one parte, that the more that Satan, and the worlde rage against Gods ministers, the more present will he be to help the, Iosh. 15. ebr. 135. & on the other parte, that they are vterly vnmete to serue God, and his Church, which are afrayde, and do not resist wickednes, whatsoeuer danger depende thereon, Isa. 50. 7. ezech. 3. 8.

defenced citie, and an yron pillar & walles of brasse against the whole lād, against the Kings of Iudáh, & against the princes thereof, against the Priests thereof and against the people of the land.

19 For they shal fight against thee, but they shal not preuaile against thee: for I am with thee to deliuer thee, saith the Lord.

CHAP. II.

2 God rehearseth his benefites done vnto the Iewes. 2 Against the Priests and false prophetes. 12 The Iewes are destroyed, because they forsake God.

1 Moreouer, the worde of the Lord came vnto me, saying,

2 Go, and cry in the eares of Ierusalém, saying, Thus saith the Lord, I remember thee, with the kindnesses of thy youth and y loue of thy marriage, when thou wentest after me in the wildernes in a land that was not sown.

3 Israél was as a thing e halowed vnto the Lord, & his first frutes: all they d that eat it, shal offend. euil shal come vpon them, saith the Lord.

4 Heare ye the worde of the Lord, o house of Iaakób, and all the families of the house of Israél.

5 Thus saith the Lord, What iniquitie haue your fathers founde in me, that they are gone e farre from me, and haue walked after vanitie, and are become f vaine?

6 For they said not, Where is y Lord that broght vs vp out of the land of Egypt? that led vs through y wildernes, through a desert, and waite land, through a drye land, and z by the shadowe of death, by a land that no man passed through, and where no man dwelt?

7 And I broght you into a plentiful countrey, to eat the frute thereof, and the commodities of the same: but when ye entred, ye defiled h my land, and made mine heritage an abominacion.

8 The Priests said not, i Where is the Lord? and they that shulde minister the Law, knewe me not: y i pastours also offended against me, and the prophetes prophecied in m Báal, and went after things that did not profite.

9 Wherefore I wil yet n plead with you, saith the Lord, and I wil plead with your childrens children.

10 For go ye to the yles of o Chittím, & beholde, and send vnto p Kedár, and take diligent hede, and se whether there be suche things.

11 Hathe anie nation changed their gods, That is, spake vaine things, and broght the people from the true worship of God to serue idoles: for by Báal, which was the chief idole of the Moabites, are ment all idoles. n Signifying, that he wolde not as he might, straight way condemne them, but sheweth them by euident examples their great ingratitude, that they might be ashamed, and repent. o Meaning, the Grecians & Italians. p Vnto Arabia.

which yet are no gods: but my people haue chaged their y glorie, for that which doeth not r profite.

12 O ye sheauens, be astonied at this: be afrayed and vterly cōfounded, saith the Lord.

13 For my people haue cōmitted two euils: they haue forsakē me: the fountaine of liuening waters, to digge thē pittes, euen broken pittes, that can holde no water.

14 Is Israél a seruant, or is he borne in the house? why then is he spoiled?

15 The x Lyons roared vpon him & yelled, and they haue made his land waite: his cities are burnt without y an inhabitant.

16 Also the children of y Noph and Tahapanés haue a broken thine head.

17 Hast not thou procured this vnto thy self, because thou hast forsaken the Lord thy God, when he b led thee by the way?

18 And what hast thou now to do in the way of e Egypt? to drinke the water of Nilus: or what makest thou in the way of Ashúr: to drinke the water of the d Riuer?

19 Thine owne wickednes shal e correct thee, and thy turnings backe shal reprove thee: knowe therefore and beholde, that it is an euil thing, and bitter, that thou hast forsaken the Lord thy God, and that my feare is not in thee, saith the Lord God of hostes.

20 For of olde time I haue brokē thy yoke, & burst thy bōds, and thou saidest, f I wil no more trasgresse, but like an harlot thou runnest about vpon all hie hilles, and vnder all grene trees.

21 Yet I had plāted thee, a noble vine, whose y plants were all natural: how then art thou turned vnto me into the plants of a strange vine?

22 Thogh thou wash thee with s nitre, & take thee muche sope, yet thine iniquitie is marked before me, saith the Lord God.

23 How canst thou say, I am not polluted, nether haue I h followed Baalim: beholde thy wayes in the valley, and knowe, what thou hast done: thou art like a swift dromedarie, that runneth by his wayes.

24 And as a wilde k affe, vsed to the wildernes, that snoffeth vp the winde by occasiō at her pleasure: who cā turne her backe? all thei that seke her, wil not weary them selves, but wil finde her in her l moneth.

q That is, God which is their glorie, & who maketh them glorious aboue all other peoples: rebrouing the Iewes, that they were selfe debget to serue y true God, then were the adulaters to honour their vanities.

r Meaning, the idoles, which were their deification, Psal. 106. 36. s He sheweth, that the insensible creatures abhorre this vile ingratitudo, and as it were, tremble for feare of Gods great iudgements against the same.

t Signifying, y when men forsake Gods worde, which is the fountaine of life, they reuel God his selfe, and so fall to their owne inuencions, & vaine confidence, and procure to the felices delectatione, Iona 2. 8. zach. 10. 2.

u Haue I ordered them like seruants, & not like derelict children: Exo. 4. 22. therefore it is their fault onely, if the enemy spoile them.

x The Babylonians, Chaldeans & Assyrians.

y Not one shall be left to dwell there.

z That is, the Egyptians: for thei were two great cities in Egypt.

a Haue grievously vexed thee at sundrie times.

b Shewing, y God wolde haue sil led them aright, if they wolde haue followed him.

c To seke helpe of man, as though God were not able

enough to defende thee, which is to drinke of the puddles, and to leaue the fountaine, read Isa 31. 1. d To wit, Euphrates. e Meaning, that the wicked are insensible til the punishment for their sinne waken them, as verse. 26. Isa. 39. f When I deliuered thee out of Egypt, Deu. 27. 12. Iosh. 24. 16. ezra. 10. 12. netem 8. 7. "Ebr. sede was all true. g Thogh thou vie all y purifications and ceremonies of the Law, thou canst not escape punishment, excepte thou turne to me by faith, and repentance. h Meaning, that hypocrites denie y thei worship the idoles, but that they honour God in them, and therefore they call their doings Gods seruice. i He compareth the idoles to the bestes, because they neuer cease running to and fro: for bothe valleys, and hills are full of their idolatrie. k He compareth the idolaters to a wilde asse: for the cā neuer be tamed, nor yet wearied: for as the runneth, she can take her winde at euery occasion. l That is, whē she is w sole, & therefore the hunters waite their time: so thogh thou canst not be turned backe now from thine idolatrie, yet when thine iniquitie shall be at the ful, God wil meete with thee.

m Hereby he warneth them that they shuld not go into strange countreys to seke helpe: for they shuld but spend their labour, & hurt them selves, which is here ment by the bare fote and thirst, *IIa. 57. 10.*

n As a thefe wil not acknowledge his fault, til he be taken with the dede, & ready to be punished, so they wil not confesse their idolatrie, til the plagues due to the same light vpon them.

o Meaning, y^e idolaters spoyl the God of his honour: & where as he hathe taught to call him the father of all flesh, they attribute this title to their idoles.

p Thou thoughtest that thy gods of bloccks and stones colde haue holpe thee, because they were many in number & present in euery place: but now let vs see whether eather the multitude, or their presence can deliuer thee from my plague, *Chap. 11. 13. 9.*

q As though I did you iniurie in punishing you, being that your fautes are so euident.

r That is, you haue killed your Prophetes, that exhorted you to repentance, as *Zechariáh, I. I. saiah, &c.*

f Haue I not giuen them abundance of all things?

t But wil trust in our owne power & policie.

u With strangers.

x The Prophetes and the faithfull are stayne in euery corner of your country.

y For the Assyrians had taken away the ten tribes out of Israél, and destroyed Iuda, euen vnto Ierusalem: and the Egyptians stowe Iosiah, and vexed the Iewes in sondry fortes. **z** In signe of lamentacion, as *2 Sam. 13. 19.*

25 Kepe thou thy fete from barenes, and thy throte from thirst: but thou saidst desperately, No, for I haue loued strangers, & them wil I followe.

26 As the thefe is ashamed, when he is founde, so is the house of Israél ashamed, they, their Kings, their princes and their Priestes, and their Prophetes,

27 Saying to a tre, Thou art my father, & to a stone, Thou hast begotten me: for they haue turned their backe vnto me, and not their face: but in y^e time of their trouble they wil say, Arise, and helpe vs.

28 But where are thy gods, that thou hast made thee? let them arise, if they can helpe thee in the time of thy trouble: for according to the number of thy cities, are thy gods, o Iudáh.

29 Wherefore wil ye pleade with me? ye all haue rebelled against me, saith the Lord.

30 I haue smitten your children in vaine, they receiued no correction: your owne sworde hathe deuoured your Prophetes like a destroying lyon.

31 O generacion, take hede to the worde of the Lord: haue I bene as a wilderness vnto Israél? or a land of darkenes? Wherefore saith my people then, We are lords, we wil come no more vnto thee?

32 Can a maide forget her ornament, or a bride her attire? yet my people haue forgotten me, daies without number.

33 Why doest thou prepare thy way, to feke amitie? euen therefore wil I teache thee, that thy waies are wickednes.

34 Also in thy wings is founde the blood of the foules of the poore innocents: I haue not founde it in holes, but vpon all these places.

35 Yet thou saist, Because I am gileles, surely his wrath shal turne fró me: beholde, I wil entre with thee into iudgement, because thou saiest, I haue not sinned.

36 Why runnest thou about so muche to change thy waies? for thou shalt be confounded of Egypt, y^e as thou art confounded of Asshur.

37 For thou shalt go forthe from thence, & thine hands vpon thine head, because the Lord hathe reiected thy confidence, and thou shalt not prosper thereby.

ier shall not this land be polluted: but y^e b If he take hast plaied the harlot with manie louers: yet d turne againe to me, saith the Lord.

2 Lift vp thine eies vnto the high places, & beholde, where thou hast not plaied the harlot: thou hast sit waiting for them in the waies, as the Arabian in the wilderness: & y^e hast polluted the land with thy whoredomes, and with thy malice.

3 Therefore the showres haue bene restrained, and the latter raine came not, and thou haddest a s whores forheade: thou woldest not be ashamed.

4 Didst thou not stil crye vnto me, Thou art my father, & the guide of my youth?

5 Wil he kepe his angre for euer? wil he reserve it to the end? thus hast thou spoken, but thou dost euil, euen more and more.

6 The Lord said also vnto me, in the daies of Iosiah the King, Hast thou sene what this rebel? Israél hathe done? for she hathe gone vp vpon euery high mountaine, and vnder euery grenetre, & there plaied the harlot.

7 And I said, when she had done all this, Turne thou vnto me: but she returned not, as her rebellious sister Iudáh sawe.

8 When I sawe, how that by all occasions rebellious Israél had plaied the harlot, I cait her away, and gaue her a byl of deuorcement: yet her rebellious sister Iudáh was not afrayed, but she went also, & plaied the harlot.

9 So that for the lightnes of her whoredome she hathe euen defiled the land: for she hathe committed fornicació with stones and stockes.

10 Neuertheles for all this, her rebellious sister Iudáh hathe not returned vnto me with her whole heart, but fainedly, saith the Lord.

11 And the Lord said vnto me, The rebellious Israél hathe iustified her self more then the rebellious Iudáh.

12 Go and crye these wordes towarde the North and saie, Thou disobedient Israél, returne, saith the Lord, & I wil not let my wrath fall vpon you: for I am merciful, saith the Lord, & I wil not alway kepe mine angre.

13 But knowe thine iniquitie: for thou hast rebelled against the Lord thy God & hast scattered thy waies to the strange gods vnder euerie grenetre, but ye wolde not obeye my voyce, saith the Lord.

14 O ye disobedient childre, turne againe, saith the Lord, for I am your Lord, and I wil take you one of a citie, and two of a tribe and wil bring you to Ziön,

15 And I wil giue you pastours according

y b If he take suche one to wife againe

c That is, with idoles, & with them, whom thou hast put thy confidence in

d And I wil not cast thee of, but receive thee, according to my mercie.

e Which dwelleth in tents & waiteth for the that passe by to spoyle them

f As God threatened by his Law, *Deut. 28. 24.*

g Thou woldest neuer be ashamed of thine actes & repent: & this impudencie is comúne to idolaters, & wil not giue of, though they be neuer so manifestly convicted

h He sheweth that y^e wicked in their miseries wil crye vnto God and vie ourward praier as the godlie do, but because they turne not fró their euil, they are not heard. *IIa. 12. 41.*

i Meaning, y^e ten tribes

k And gaue her vnto the hands of the Assyrians.

l The Ebrew worde may eather signifie lightnes & wá tones, or noise and brute.

m Iudáh fained for a time as thar she did returne, as vnder Iosiah and other good Kings, but she was neuer truly touched, or wholly reformed, as appeared when occasion was offered by any wicked price

n Israél hathe not declared her self so wicked, as Iudáh, which yet hathe had more admonitions and examples to call her to repentance

o Where as y^e Israelites were now kept in captiuitie by the Assyrians, to whome he promiseth

o According I as it is writte, *Deut. 24. 4.*

CHAP. III.
God calleth his people vnto repentance. 14 He promiseth the restitution of his Church. 20 He reprobeth Iudáh & Israél, comparing them to a woman disobedient to her husband.

THey say, If a mā put away his wife, and she go from him, and become another mans, shal he returne againe vnto

mercie, if they wil repent. **p** There was no way, which thou didest not hante to seke after the idoles, and to trot a pilgrimage.

to mine heart, which shal fede you with knowledge and vnderstanding.

16 Moreouer, when ye be increased & multiplied in the land, in those daies, saith the Lord, thei shal say no more, The Arke of the couenant of the Lord: for it shal come no more to minde, nether shal they remember it, nether shal they visit it, for that shalbe no more done.

17 At that time they shal call Ierusalém, The throne of the Lord, & all the nations shalbe gathered vnto it, euen to y Name of the Lord in Ierusalém: and thence forth the they shal followe no more the hardenes of their wicked heart.

18 In those daies the house of Iudáh shal walke with the house of Israél, & thei shal come together out of y land of y North, into the land, that I haue giuen for an inheritance vnto your fathers.

19 But I said, How did I take thee for children & giue thee a pleasant land, euen the glorious heritage of the armies of the heathen, and said, Thou shalt call me, saying, My father, and shalt not turne fró me?

20 But as a woman rebelleth against her husband: so haue ye rebelled against me, O house of Israél, saith the Lord.

21 A voyce was heard vpon the high places, weping and supplicacions of the childre of Israél: for thei haue peruerted their way, & forgotten the Lord their God.

22 O ye disobedient children, returne and I wil heale your rebellions. Beholde, we come vnto thee, for thou art the Lord our God.

23 Truely the hope of the hilles is but vaine, nor the multitude of mountaines: but in the Lord our God is the health of Israél.

24 For confusion hath deuoured our fathers labour, from our youth their shepe & their bullockes, their sonnes and their daughters.

25 We lie downe in our confusion, and our shame couereth vs: for we haue sinned against the Lord our God, we and our fathers from our youth: euen vnto this day, & haue not obeyed the voyce of the Lord our God.

CHAP. IIII.

1 True repentance. 4 He exhorteth to the circumcision of the heart. 5 The destruction of Iudáh is prophesied, for the malice of their hearts. 19 The Prophet lameteth it.

O Israél, if thou returne, a returne vnto me, saith the Lord: & if thou put away thine abominaciós out of my sight, then shalt thou not remoue.

And thou shalt b swear, The Lord liueth in trueth, in iudgement, and in righteousnes, and the nations shalbe blessed in him, and shal glorie in him.

For thus saith the Lord to the men of Iudáh, and to Ierusalém,

4 Breake vp your fallow grounde, & sowe not among the thornes: be circumcised to the Lord, and take away the foreskinnes of your hearts, ye men of Iudáh, and inhabitants of Ierusalém, lest my wrath come for the like fyre, and burne, that none can quench it, because of the wickednes of your inuentions.

5 Declare in Iudáh, and shewe for the in Ierusalém, and say, Blowe the trumpet in the land: crye, and gather together, & say, Assemble your selues, and let vs go into strong citiés.

6 Set vp the standart in Ziön: prepare to flee, & stay not: for I wil bring a plague from the North, and a great destruction.

7 The Lyon is come vp from his denne, and the destroyer of the Gentiles is departed, & gone for the of his place to lay thy land waste, and thy cities shalbe destroyed without an inhabitant.

8 Wherefore girde you with sackcloth: lament, and howle, for the fierce wrath of the Lord is not turned backe from vs.

9 And in that day, saith the Lord, the heart of the King shal perish, and the heart of the princes and the Priests shalbe astonished, and the Prophets shal wonder.

10 Then said I, Ah, Lord God, surely thou hast deceiued this people & Ierusalém, saying, Ye shal haue peace, and the sworde perceth vnto the heart.

11 At that time shal it be said to this people and to Ierusalém, A drye winde in the hie places of the wilderness cometh toward the daughter of my people, but nether to fan, nor to cleanse.

12 A mightie winde shal come vnto me fró those places, and now wil I also giue sentence vpon them.

13 Beholde, he shal come vp as the cloudes, and his charets shalbe as a tempest: his horses are lighter then egles. Wo vnto vs, for we are destroyed.

14 O Ierusalém, wash thine heart from wickednes, that thou maiest be saued: how long shal thy wicked thoughts remaine within thee?

15 For a voyce declareth from Dan, and publisheth affliction fró mount Ephraim.

16 Make ye mentiõ of the heathē, and publish in Ierusalém, Beholde, the skoutes come from a farre countrey, and crye out against the cities of Iudáh.

17 They haue compassed her about as the watchmen of the field, because it hath prouoked me to wrath, saith the Lord.

18 Thy waies & thine inuentions haue prouoked me to wrath, saith the Lord. Thy waies & thine inuentions haue prouoked me to wrath, saith the Lord.

c He willett them to plucke vp the impietie and wicked affection and worldelie respectes out of their heart, that the true sede of Gods worde may be sowed therein. Hof. 10, 12. and this is the true circumcisiõ of y heart. Deut. 10, 16. rom. 2, 29. col. 2, 11.

d He warneth them of the great dangers y shal come vpon them by the Caldeans, except they repent, and turne to y Lord.

e He speaketh this to admonish them of y great danger when euery mā shal prepare to saue himself, but it shal be to late. 2. King 25, 4.

f Meanig. Nebuchadnezzar King of Babylõ 2 King 24, 1. g That is, the false prophetes which fill prophesied peace and securitie.

h By the false prophetes, w promised peace and tranquillite: and thus thou hast punished their rebellious stubbornes by causing them to hearken vnto lies which wolde not beleue chvtrueth 2. King 22, 23. ezek. 14, 9, 20. thess 2, 11.

i The North winde where by he meaneth Nebuchadnezzar.

k But to cary away bothe corne and chaffe.

l Meanig. y Nebuchadnezzar shulde come as suddenly, as a cloude that is caryed with y winde.

m This is spoken in the per sone of all the people who in their affliction shulde crye thus.

n Which was a cite in, the vntmost border of Israél Northward

o Which was in the midway betwene Dan and Ierusalém. p Which kepe the frutes so freely, that nothing can come in, nor out: so shulde the Babyloniens compass Iudáh.

q This is to be vnderstand of the comming of Christ. for then they shal not seke the Lord by ceremonies, & all figures shal cease.

r Meaning the Church, where the Lord wil be present to the worldes end, Mat. 28, 20.

s Where they are now in captiuitie.

t The Ebrewe worde signifieth a friend or companio, & here may be taken for a husband, as it is vsed also Hofeab. 3, 1.

u Signifying y God, whom they had forsaken, w bring the sines of hē, who shulde lead the captiue and make them to crye and lament.

x This is spoken in the per sone of Israél to the shame of Iudáh, which staid so long to turne vnto God.

y For their idolatrie Gods vengeance hath the light vpon thē & theirs.

z They misse nor the selues, or say y they wolde follow their fathers, but condemne their wicked doings and de sire forgiveness of the same, 1. Ezra 9, 7. 2. psal. 106, 6. isa. 64, 6.

Chap. IIII. a That is, who ly, & without hypocritie.

b Toel. 2, 12, not dissembling to turne & serue God as they do which serue him by halnes, as Hof. 7, 2. 16.

c Thou shalt detest the name of idoles. Psal 16, 4. & shalt with reverence swear by the lyving God, when thine othe may aduance Gods glorie, & profite others, & here, by swearing he meaneth the true religion of God.

toward Babylon. o Which was in the midway betwene Dan and Ierusalém. p Which kepe the frutes so freely, that nothing can come in, nor out: so shulde the Babyloniens compass Iudáh.

cured thee these things, suche is thy wickednes: therefore it shalbe bitter, therefore it shal perce vnto thine heart.

¶ He sheweth that the true ministers are liuely touched with the calamities of the Church, so that all the partes of their bodie fele the grief of their heart, albeit with zeale to Gods glorie they pronounce his iudgements against the people.

¶ Meaning the cities, which were as casely cast downe as a tent.

¶ Their wisdom and policie tende to their owne destruction, and pulleth them from God.

¶ By these manner of speeches he sheweth the horrible destruction that shulde come vpon the land, and also condemneth the obstinacie of the people, who repent not at the feare of these terrible iudgements, seing that y^e invisible creatures are moued therewith, as if the order of nature shulde be changed, Isa. 13, 10 and 24, 23. ezek. 12, 7. ierl. 2, 31. & 3, 15.

¶ But for his mercie sake he wil reserue him selfe a residue to be his Church, and to praise him in earth, Isa. 2, 9.

¶ Nether they cerc moues nor riche gyftes shal deliuer thee.

¶ As the Prophetes were moued to prae the destruction of their people, so they declared it to the people to moue them to repentance, Isa. 22, 4. chap. 9.

19 My bely, y my bely, I am peined, euen at the very heart: mine heart is troubled within me: I can not be styl: for my soule hathe heard the sounde of the trumpet, & the alarme of the battel.

20 Destruction vpon destruction is cryed, for the whole land is wasted: suddenly are my tentes destroyed, and my curteines in a moment.

21 How long shal I se the standart, & heare the sounde of the trumpet?

22 For my people is foolish, they haue not knowen me: they are foolish childre, & haue none vnderstanding: they are wise to do euil, but to do wel they haue no knowledge.

23 I haue looked vpon the earth, and lo, it was without forme and void: and to the heauens, and they had no light.

24 I beheld the mountaines: & lo, they trembled and all the hilles shooke.

25 I beheld, and lo, there was no man, and all the birdes of the heauen were departed.

26 I beheld, and lo, the fruteful place was a wildernes, and all their cities thereof were brokē downe at the presence of the Lord, and by his fierce wrath.

27 For thus hathe y^e Lord said, The whole land shalbe desolate: yet wil I not make a ful end.

28 Therefore shal the earth mourne, and the heauens aboute shalbe darkened, because I haue pronounced it: I haue thought it, and wil not repent, nether wil I turne backe from it.

29 The whole citie shal flee, for the noise of the horsmen and bowe mē: they shal go into thickets, and clime vp vpon the rockes: euerie citie shalbe forsaken, and not a man dwell therein.

30 And when thou shalt be destroyed, what wilt thou do? Though thou x clovest thy self with skarlet, though thou deckest thee with ornámets of golde, though thou paintest thy face with colours, yet shalt thou trimme thy self in vaine: for thy louers wil abhorre thee & seke thy life.

31 For I haue heard a noise as of a woman trauailing, or as one laboring of her first childe, euen the voice of the daughter Ziōn that sigheth and stretcheth out her hands: y wo is me now: for my soule fainteth because of the murderers.

CHAP. V.

In Iudáh no righteous man found nether among the people nor the rulers. 15 Therefore Iudáh is destroyed of the Caldeans.

R Vnne to & fro by the firetes of Ierusalem, and beholde now, & knowe, &

inquire in the open places thereof, if ye can finde a man, or if there be any that excuteth iudgement, and seketh the trueth, and I wil spare it.

2 For thogh they say, The b Lord liueth, yet do they sweare falsely.

3 O Lord, are not thine eies vpon y^e trueth: thou hast d striken them, but they haue not sorowed: thou hast consumed them, but they haue refused to receiue correction: they haue made their faces harder then a stone, and haue refused to returne.

4 Therefore I said, Surely they are poore, they are foolish, for they knowe not the way of the Lord, nor y^e iudgement of their God.

5 I wil get me vnto the e great men, and wil speake vnto them: for they haue knowen y^e way of the Lord, and the iudgement of their God: but these haue altogether broken the yoke, and burst the bondes.

6 Wherefore f a lion out of the forest shal slay them, and a wolfe of the wildernes shal destroye them: a leoparde shal watche ouer their cities: euerie one that goeth out thence, shalbe torne i pieces, because their trespaces are many, and their rebellions are encreased.

7 How shulde I spare thee for this? thy children haue forsakē me, & s sworne by them y^e are no gods: thogh I fed them to y^e ful, yet they committed adulterie, and assembled them selues by companies in the hartes houses.

8 They rose vp in y^e morning like fed horses: for euerie man neyed after his neighbours wife.

9 Shal I not visit for these things, saith the Lord? Shal not my soule be auenged on suche a nation, as this?

10 Clime vp vpon their walles, and destroye them, but make not a ful end: take away their batilmēts, for they are not the Lords.

11 For the house of Israél, and the house of Iudáh haue grieuouly trespaced against me, saith the Lord.

12 They haue k denied the Lord, & said, It is not he, nether shal y^e plague come vpon vs, nether shal we se sworde nor famine.

13 And the Prophetes shalbe as l winde, and the worde is m not in them: thus shal it come vnto them.

14 Wherefore thus saith the Lord God of hostes, Because ye speake suche wordes, beholde, I wil put my wordes n into thy mouth, like a fyre, and this people shal be as wodde, and it shal deuoure them.

15 Lo, I wil bring a nation vpon you o from far, o house of Israél, saith the Lord, which is a mightie nacion, & an ancient nacion, a nacion whose language y^e knowest not, nether vnderstandest what they say.

16 Whose quiuer is as an open sepulchre: they are all very strong.

a That is, the cite.

b Thogh they pretend religion and holines, yet all is but hypocrisie for vnder this kinde of swearing is contained the true religion.

c Doest not y^e loue vprightnes and faithfull dealing?

d Thou hast oft times punished them, but all is in vayne, Isa. 9, 13

e He speaketh thus to the reproche of the, which shulde gouerne and teache others, & yet are farther out of y^e way then the simple people. f Meaning, Ne buchadnezzar and his armie.

g He sheweth that to sweare by any thing suten by God, is to forsake him.

Ezek. 22, 11.

h He comandeth the Babylonians and enemies to destroye them.

i Read Chap. 4, 27.

k Because they gaue no credit to the wordes of his Prophetes, as Isa. 28, 15

l Their wordes shalbe of none effect, but vaine.

m They are not feare of y^e Lord, & therefore that w^h they threaten to vs, shal come vpo them.

n Meaning Ieremiáh.

o To wit, the Babylonians & Caldeans.

p Who shal kil many with their arrowes.

Gods benefites & plagues. Ieremiáh Vncircumcised eares.

17 And thei shall eat thine haruest and thy bread: thei shall deuoure thy sonnes & thy daughters: thei shall eat vp thy shepe and thy bullocks: thei shall eat thy vines & thy figtrees: thei shall destroie with y^e sworde thy fenced cities, wherein y^e didest trust.

18 Neuertheles at those daies, saith the Lord, I wil not make a ful end of you.

19 And when ye shall saie, Wherefore doeth y^e Lord our God do these things vnto vs? then shalt thou answer them, Like as ye haue forsaken me and serued strange gods in your land, so shall ye serue strangers in a land that is not yours.

20 Declare this in the house of Iaakób & publish it in Iudáh, saying,

21 Hear now this, o foolish people, and without vnderstáding, which haue eyes and se not, which haue eares & heare not.

22 Feare ye not me, saith the Lord: or wil ye not be afraid at my presence, which haue placed the sande for the bondes of the sea by the perpetual decre that it can not passe it, and thogh the waues thereof rage, yet can thei not preuaile, thogh thei roare, yet can thei not passe ouer it?

23 But this people hath an vnfaithful and rebellious heart: thei are departed & gone.

24 For they say not in their heart, Let vs now feare the Lord our God, that giueth raine bothe early & late in due season: he referueth vnto vs the appointed wekes of the haruest.

25 Yet your iniquities haue turned awaie these things, and your sinnes haue hindred good things from you.

26 For among my people are founde wicked persones, that laie waite as he that setteth snares: thei haue made a pit to catche me.

27 As a cage is ful of birdes, so are their houses ful of deceit: thereby thei are become great and waxen riche.

28 Thei are waxen fat & shining: thei do ouerpasse the dedes of y^e wicked: thei execute no iudgement, no not the iudgemēt of the fatherles: yet thei prosper, thogh thei execute no iudgement for the poore.

29 Shall I not visite for these things, saith the Lord? or shall not my soule be auenged on suche a nation as this?

30 An horrible and filthy thing is committed in the land.

31 The Prophetes Prophecie lies, and the Priestes receiue giftes in their hádes, and my people delite therein. What wil ye then do in the end thereof?

CHAP. VI.

The coming of the Assyrians and Caldeans. He exhorteth the Iewes to repentance.

O ye children of Beniamín, prepare to flee out of the middes of Ierusalém and blow the trumpet in Tekoá: set vp a standart vpon Beth-haccérem: for

a plague appeareth out of the North and great destruction.

I haue compared the daughter of Ziön to a beautiful and deintie woman.

The pastors with their flockes shall come vnto her: thei shall pitch their tents round about by her, & euerie one shall fede in his place.

Prepare warre against her: arise, and let vs go vp toward the South: wo vnto vs: for the day declineth, and the shadowes of the euening are stretched out.

Arise, and let vs go vp by night, and destroy her palaces.

For thus hath the Lord of hostes said, Hewe downe wood, and cast a mount against Ierusalém: this citie must be visited: all oppression is in the middes of it.

As y^e fountaine casteth out her waters, so she casteth out her malice: & crueltie and spoile is continually heard in her before me with sorow and strokes.

Be thou intruded, o Ierusalém, lest my soule departe from thee, lest I make thee desolate as a land, that none inhabiteth.

Thus saith the Lord of hostes, Thei shall gather as a vine, the residue of Israél: turne backe thine hand as the grape gatherer into the baskets.

Vnto whome shall I speake, & admonish that thei may heare? beholde, their eares are vncircumcised, and thei can not hearken: beholde, the worde of y^e Lord is vnto them as a reproche: thei haue no delite in it.

Therefore I am ful of the wrath of the Lord: I am wearie with holding it: I wil powre it out vpon the childre in y^e strete, & likewise vpon y^e assemblie of the yong men: for the hous band shall euen be taken with the wife, & the aged with him that is ful of daies.

And their houses with their lands, and wiues also shall be turned vnto strangers: for I wil stretch out mine hand vpon the inhabitants of the land, saith the Lord.

For fró the least of them, euen vnto the greatest of them, euerie one is giuen vnto couetousnes, and from the Prophet euen vnto the Priest, thei all deale falsly.

Thei haue healed also the hurt of the daughter of my people with swete wordes, saying, Peace, peace, when there is no peace.

Were thei ashamed when they had committed abominacion: nay, thei were not ashamed, no nether colde they haue anie shame: therefore thei shall fall among the slain: when I shall visite them, they shall be cast downe, saith the Lord.

Thus saith the Lord, Stand in the waies and beholde, and aske for the olde waye, which is the good waye & walke therein,

d I haue increased her greatly & giuen her abundance of all things.
e She shall be destroyed, & shepe may be fed in her.
f He speaketh this in y^e person of y^e Babylonians, & complaineth that the time shall fall on them before thei haue brought their enterprises to passe.

g He sheweth y^e cause why it should be destroyed & how it cometh of them selues.
h He warneth the to amend by his corrections, & to turne to him by repentance.

i He exhorteth y^e Babylonians to be diligent to searchoe out all & to laue none.
k Thei delite to heare vayne things & to shut vp their eares to true doctrine.

l As the Lord had giuen him his worde to be as a fyre of his indignation to burne y^e wicked, Chap. 5. 14 so he killeth it now whē he seeth y^e all remedies are past.
m None shall be spared.

n When y^e people began to feare Gods iudgements, y^e falsie Prophets comforted them by flatterings, shewing y^e God wolde send peace and not warre.
o Ebr. thm shal fall

o Wherein the patriarkes and Prophets walked, directed by y^e worde of God: signifyng y^e there is no true waye, but that y^e God prescribeth.

q Here y^e Lord declareth his unspeakable fauour toward his Church, Chap. 4. 27. Chap. 16. 10.
r Meaning the Prophet Ieremiáh.

s Ebr. without beart.
I sa. 6. 9.
Mat. 13. 14.
Mat. 23. 40.
Yerm. 11. 8.
Iob. 26. 10.

f If there be anie stay, that we receive not gods blessings in abundance, we must consider that it is for our owne iniquities. I sa. 59. 11.

I sa. 3. 23.
Ezech. 7. 10.
t Thei fele not the plague of God for it.
u Meaning, that there colde be nothing but disorder where y^e ministers were wicked persones & corrupt.

Chap. VI.
a He speaketh to the chiefy because thei should take heed by y^e example of their brethren, & other halfe of their tribe, w^{ch} were now caried away prisoners.

b Which was a citie in Iudáh six miles from Bethlehem, 2. Chro. 11. 6.
c Read Nebe. 1. 4.

and ye shal finde rest for your foules: but thei said, We wil not walke therein.

p Prophetes shulde warne you of the dangers that were at hand. q God taketh all y worlde to witnes and the insensible creatures of y ingratitude of the Iewes.

17 Also I set p watchemen ouer you, which said, Take hede to y found of the trumpet: but thei said, We wil not take hede.

18 Heare therefore, ye Gentiles, and thou Congregacion knowe, what is among them.

19 Heare, o earth, beholde, I wil cause a plague to come vpon this people; euen the frute of their owne imaginacions: because thei haue not taken hede vnto my wordes, nor to my Law, but cast it of.

r Read Isa. 1. 11. & Amos. 5. 21.

20 To what purpose bringest thou me in incense from Shebá, and swete calamus fró a farre countrey? Your burnt offrings are not pleasant, nor your sacrifices swete vnto me.

21 Therefore thus saith the Lord, Beholde, I wil lay stumbling blockes before this people, and the fathers and the sonnes together shal fall vpon them: the neighbour and his friend shal perish.

s From Babylon by Dan, & was North fro Ierusalém.

22 Thus saith the Lord, Beholde, a people cometh from the North countrey, and a great nation shal arise from the sides of the earth.

23 With bowe and shield shal they be weaponed: thei are cruel and wil haue no compassion: their voyce roareth like the sea, and they ride vpon horses, wel appointed, like men of warre against thee, o daughter Zión.

t For feare of the enemy, he speaketh this in the persons of the Iewes.

24 We haue heard their fame, & our hands waxe feble: sorowe is come vpon vs, as the sorowe of a woman in trauail.

25 Go not forthe into the field, nor walke by the way: for the sworde of the enemy & feare is on euerie side.

26 O daughter of my people, gird thee with sackcloth, and wallowe thy self in the ashes: make lamentation, and bitter mourning as for thine onely sonne: for the destroyer shal suddenly come vpon vs.

u Meaning, Ieremiáh, whom God had appointed to true out the godlie from y wicked as a founder doeth y pure metall from y dross.

27 I haue set u thee for a defence & fortress among my people, that thou maiest knowe and trye their waies.

28 Thei are all rebellious traitors, walking craftely: they are brass, & yron, thei all are destroyers.

x All the paine & labour y hathe bene takē with them, is lost.

29 The bellowes are burnt: the leade is consumed in the fyre: the founder melteth in vaine: for the wicked are not taken away.

30 Thei shal call them reprobate siluer, because the Lord hathe reiected them.

CHAP. VII.

Ieremiáh is commanded to shewe vnto the people the worde of God, which trusteth in the outward seruice of the Temple. 13 The evils that shal come to the Iewes for the despising of their Prophetes. 21 Sacrifices doeth not the Lord chiefly require of the Iewes, but that they shoulde obeye his wordes.

The wordes that came to Ieremiáh from the Lord, saying,

Stand in the gate of the Lords House & crye this worde there, and saie, Heare the worde of the Lord, all ye of Iudáh that entre in at these gates to worship the Lord.

Thus saith the Lord of hostes, the God of Israél, * Améd your waies & your workes, and I wil let you dwell in this place.

Chap. 16. 13.

Trust not in a lying wordes, saying, The Temple of the Lord, the Temple of the Lord: this is the Temple of the Lord.

a Belene not false Prophetes. & say that for y Tēples sake, & the sacrifices there, y Lord wil preserue you, & so nourish you in your sinne, & vaine cōfidence. b God sheweth ou what cōdition he made his promes to this Temple: y they shulde be an holie people vnto him, as he wolde be a faithful God to them.

For if you amend & redresse your waies and your workes: if you execute iudgemēt betwene a man and his neighbour,

And oppresse not the stranger, the fatherles and the widdowe & shed no innocent blood in this place, nether walke after other gods to your destruction,

Then wil I let you dwell in this place in the land that I gaue vnto your fathers, for euer and euer.

Beholde, you truste in lying wordes, that can not profite.

c As theues hid in holes, and dennes thinke the selues safe, so whē you are in my Temple, you thinke to be conserued w y holines thereof, & that I can not see your wickednes, Mat. 21. 12.

Wil you steale, murder, and commit adulterie and swere falsely and burne incense vnto Báal, & walke after other gods whom ye knowe not?

And come and stand before me in this House, whereupon my Name is called, & saie, We are deliuered, thogh we haue done all these abominations?

Is this House become a dēne of theues, whereupō my Name is called before your eyes? beholde, euen I see it, saith the Lord.

d Because thei depended so muche on the Temple, w was for his pmes, that he wolde be present, and defend them where y Arke was: he sendeth them to Gods iudgements against Shiló, where y Arke had remained about 300 yeres, and after was take, the Priests flaine, & y people miserably discomfited, 1. Sam. 4. 11. Cha. 26. 6.

But go ye now vnto my place which was in Shiló, d where I set my Name at the beginning, and beholde, what I did to it for the wickednes of my people Israél.

Therefore now because ye haue done all these workes, saith the Lord, (& I rose vp earely and spake vnto you: but when I spake, ye wolde not heare me, nether whē I called, wolde ye answer)

Therefore wil I do vnto this House, whereupō my Name is called, wherein also ye trust, euen vnto the place that I gaue to you and to your fathers, as I haue done vnto Shiló.

e That is, I neuer ceased to warne you, as Isa. 65. 2. proouer. 1. 23.

And I wil cast you out of my sight, as I haue cast out all your brethren, euen the whole sēde of Ephráim.

f He sheweth what is y onelie remedie to redresse our fautes: to suffer God to lead vs into y way, & to obey his calling, Isa. 66. 4.

Therefore thou shalt not praie for this people, nether lift vp cric or praier for the: nether intreat me, for I wil not heare thee.

Seeest thou nor what thei do in the cities of Iudáh and in the stretes of Ierusalém?

g I wil send you into captiuitie as I haue done Ephráim, that is, the ten tribes.

The children gather wood, and the fathers kinde y fyre, and the women kneede the dough to make cakes to the Queene

the y God had determined w him self to punish their wickednes, he sheweth that y prayer of the godlie can nothing auale them, whiles they remaine in their obstinate against God, & wil not vse y means y he vseth to call the to repentance, Chap. 11. 14 & 14. 11. i That is, thei sacrifice to y sunne, moon, & starres, which thei called the Queene of heauen, Chap. 44. 17. 2 king. 23. 5. Ggg. 111.

of heauen & to powre out drinke offerings vnto other gods, that thei maie prouoke me vnto angre.

19 Do thei prouoke me to angre, saith the Lord, and not them selues to the confuſion of their owne faces?

20 Therefore thus saith the Lord God, Beholde, mine angre and my wrath shalbe powred vpon this place, vpon man & vpon beast, and vpon the tre of the field and vpon the frute of the grounde, and it shal burne and not be quenched.

21 Thus saith the Lord of hostes, the God of Israél, Put your burnt offerings vnto your sacrifices, and eat the flesh.

22 For I spake not vnto your fathers, nor commanded them, when I broght them out of the land of Egypt, concerning burnt offerings and sacrifices.

23 But this thing commanded I them, saying, Obey my voice, & I wil be your God, and ye shalbe my people: and walke ye in all the waies which I haue commanded you, that it maie be wel vnto you.

24 But thei wolde not obey, nor incline their eare, but went after the counsels and the stubbernes of their wicked heart, & went backwarde and not forwarde.

25 Since the daie that your fathers came vp out of the Land of Egypt, vnto this day, I haue euen sent vnto you all my seruants the Prophetes, rising vp early euerie daie, and sending them.

26 Yet wolde thei not heare me nor incline their eare, but hardened their necke and did worse then their fathers.

27 Therefore shalt thou speake all these wordes vnto the, but thei wil not heare thee: thou shalt also crye vnto the, but thei wil not answer thee.

28 But thou shalt saie vnto them, This is a nation which heareth not the voice of the Lord their God, nor receiueth discipline: trueth is perished, and is cleane gone out of their mouth.

29 Cut of thine heere, o Ierusalém, & cast it awaie, and take vp a complaint on the hie places: for the Lord hathe reiected & forsaken the generation of his wrath.

30 For the children of Iudáh haue done euil in my sight, saith the Lord: thei haue set their abominations in the House, where-upon my Name is called, to pollute it.

31 And thei haue buylt the hie place of Topheth, which is in the vallei of Ben-Hinnóm to burne their sonnes & their daughters in the fyre, which I commanded thei not, nether came it in mine heart.

32 Therefore beholde, y daies come, saith the Lord, that it shal no more be called Topheth, nor the vallei of Ben-Hinnóm, but the vallei of slaughter: for thei shal burye in Topheth til there be no place.

And the carkeises of this people shalbe meat for the foules of the heauen & for the beastes of the earth, and none shal fray them awaie.

34 The I wil cause to cease from the cities of Iudáh and from the stretes of Ierusalém the voyce of mirth and the voyce of gladnes, the voyce of the bridegrome and the voyce of the bride: for the land shalbe desolate.

CHAP. V.I.I.I.

The destruction of the Iewes. 4 The Lord moueth the people to améendment. 10 He reprehendeth the lying doctrine & the couetousnes of the Prophetes & Priestes.

At that time, saith the Lord, thei shal bring out the bones of the Kings of Iudáh, and the bones of their princes, and the bones of the Priestes and the bones of the Prophetes, and the bones of the inhabitants of Ierusalém out of their graues.

And thei shal spread the before the sunne & the moone, and all the hoste of heauen, whome they haue loued, and whome thei haue serued, & whome thei haue followed, & whome thei haue fought, and whome thei haue worshipped: thei shal not be gathered nor be buried, but shal be as dung vpon the earth.

And death shalbe desired rather then life of all the residue that remaineth of this wicked familie, which remaine in all the places where I haue scatred them, saith the Lord of hostes.

Thou shalt saie vnto them also, Thus saith the Lord, Shal thei fall & not arise? shal he turne awaie and not turne againe?

Wherefore is this people of Ierusalém turned backe by a perpetual rebellion: thei gaue the selues to deceit, & wolde not returne.

I hearkened and heard, but none spake aright: no man repented him of his wickednes, saying, What haue I done: euerie one turned to their race, as the horse rusheth into the battel.

Euen the storcke in the aire knoweth her appointed times, & the turtle and the crane and the swallowe obserue the time of their coming, but my people knoweth not the iudgement of the Lord.

How do ye saie, We are wise, & the Lawe of the Lord is with vs: Lo, certeinly in vaine made he it, y pen of the scribes is in vaine.

The wise men are ashamed: thei are afraid and taken. lo, thei haue reiected the worde of the Lord, and what wisdom is in them?

Therefore wil I giue their wiues vnto others, & their fields to the that shal possesse the: for euerie one from the least cué vnto the greatest is giuen to couetousnes, & from the Prophet eué vnto the Priest, euerie one dealeth falsely.

For thei haue healed y hurt of y daughter of

Shewing that it was not his chief purpose and intēt that thei shulde offer sacrifices: but that thei shuld regarde, wherefore thei were ordeined: to wit, to be ioyned to the worde as seales and confirmations of remission of sins in Christ: for without y worde thei were vaine & vnprofitable.

1 Which was about fortye hundredth yeres. 20 Read vers. 13

Whereby he sheweth that the pastours ought not to leaue their flockes in their obstinacie: for the Lord wil vse the meanes of his seruants to make the wicked more fauie and to proue his.

In signe of mourning, as Job. 1. 20. mich. 3. 16.

Against whom he had iudicē occasion to powre out his wrath.

9 Of Topheth read 2. King 23. 10.

2 But commanded the contrarie, as 1. c. 18. 21 & 20. 1. deu. 18. 10.

The enemye for gelines of gaine shal rine your graues, and laye you before those idoles, which in your life you worshipped, as if they can helpe you.

Because of the afflictions that thei shal fele through Gods iudgements.

Is there no hope, that thei wil returne?

They are full of hypocricie, and euerie one followeth his owne fantasie without any consideration.

He accuseth them in that y they are more igneant of Gods iudgements then these birdes are of their appointed seasons to discerne the colde, and heat. as Isa. 1. 3.

The Lawe doeth not profite you, nether need it to haue bene written for ought that you haue learned by it.

They that haue wiues, may be ashamed of their ignorance: for all wisdom consisteth in Gods worde.

Isa. 16. 12. chap. 5. 32. & 6. 13.

h Read Chap. 6. 14
 i He speaketh in the persone of the people, who when the enemy cometh, wil runne about to hide them selves, & acknowledge that it is Gods hand.
 k That is, ha- she broght vs into extreme affliction, and thus they shal not attribute this plague to fortune, but to Gods iust judgement, Chap. 9. 15. & 21. 15.
 Chap. 14. 19.
 l Read Chap. 4. 15.
 m God threateneth to send y Babylonians among them, who shal vterly destroye them in suche sorte as o y no meanes they shal escape
 n Read Chap. 4. 19.
 o Thus the Lord speaketh.
 p The people wonder that they haue so long tyme looked for succour in vaine.
 q The Prophet speaketh this.
 r Meaning, y no mans helpe or meanes cold saue the. for in Gilead was precious balme, Chap. 46. 11. or els deriding the vaine confidence of the people who looked for helpe at their Priests, who shulde haue bene the physicians of their soules, & dwelt at Gilead, Hofe. 6. 8.

of my people with swete wordes, saying,
 h Peace, peace, when there is no peace.
 12 Were they ashamed whē they had comitted abominatiō? nay, they were not ashamed, nether colde they haue any shame: therefore shal they fall among the flaine: when I shal visit them, they shalbe cast downe, saith the Lord.
 13 I wil surely consume them, saith y Lord: there shal be no grapes on the vine, nor figs on the figtre, and the leaf shal fade, & the things that I haue giuen them, shal departe from them.
 14 Why do we stay? assemble your selues, & let vs entre into the strong cities, & let vs be quiet there: for the Lord our God hath put vs to silence and giuen vs water with gall to drinke, because we haue sinned against the Lord.
 15 We looked for peace, but no good came, & for a tyme of health, & beholde troubles.
 16 The neying of his horses was heard fro Dan, the whole land trembled at the noise of the neying of his strong horses: for they are come, and haue deuoured the land with all that is in it, the cite, and those that dwell therein.
 17 For beholde, I wil send serpents, & cockatrices among you, which wil not be charmed, & they shal sting you, saith y Lord.
 18 I wolde haue comforted my self against sorowe, but mine heart is heauie in me.
 19 Beholde, the voyce of the crye of y daughter of my people for feare of the of a farre countrey, Is not y Lord in Zion? is not her King in her? Why haue they prouoked me to angre with their graue images, and with the vanities of a strange god?
 20 The haruett is past, the somer is ended and we are not holpen.
 21 I am sore vexed for y hurt of y daughter of my people: I am heauy, & astonishment hath taken me.
 22 Is there no balme at Gilead? is there no Physicō there? Why the is not y health of the daughter of my people recouered?

CHAP. IX.

1 The complaint of the Prophet for the malice of the people. 24 In the knowledge of God ought we onely to reioyce. 26 The Uncircumcision of the heart.

OH, that mine head were full of water and mine eyes a fountaine of teares, that I might wepe day and night for the flaine of the daughter of my people.
 Oh, that I had in the wilderness a cottage of way faring men, that I might leaue my people, & go from them: for they be all adulterers & an assemblie of rebels, And they bend their tongues like their bowes for lies: but they haue no courage for the trueth vpon y earth: for they pro-

cede from euil to worse, and they haue not knowen me, saith the Lord.

4 Let euerie one take hede of his neighbour, & trust you not in any brother: for euerie brother wil vse deceit, and euerie friend wil deale deceitfully,
 5 And euerie one wil deceiue his friend, & wil not speake the trueth: for they haue taught their tongues to speake lies, and take great paines to do wickedly.
 6 This is the habitation is in the middes of deceivers: because of their deceit they refuse to knowe me, saith the Lord.
 7 Therefore thus saith the Lord of hostes, Beholde, I wil melt them, & trye the: for what shulde I els do for the daughter of my people?
 8 Their tongue as an arrowe shot out, & speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in his heart he layeth waite for him.
 9 Shal I not visit the for these things, saith the Lord? or shal not my soule be aduenged on suche a nation as this?
 10 Vpon the mountaines wil I take vp a weeping and a lamentacion, and vpon the faire places of the wilderness a mourning, because they are burnt vp: so that none can passe through them, nether can men heare the voyce of the flocke: bothe the foule of y aire, & the beast are fled away & gone.
 11 And I wil make Ierusalēm an heape, & a den of dragons, & I wil make the cities of Iudāh waste, without an inhabitant.
 12 Who is wise, to vnderstand this, and to whome y mouth of the Lord hath spokē, euē he shal declare it. Why doeth y land perish, & is burnt vp like a wilderness, that none passeth through?
 13 And the Lord saith, Because they haue forsaken my Law, which I set before them, & haue not obeyed my voice, nether walked there after,
 14 But haue walked after the stubbernes of their owne heart, and after Baalims, which their fathers taught them,
 15 Therefore thus saith the Lord of hostes, the God of Israēl, Beholde, I wil fede this people with wormewodde, and giue them waters of gall to drinke:
 16 I wil scatre them also among the heathē, whome nether they nor their fathers haue knowen, and I wil send a sworde after the, til I haue consumed them.
 17 Thus saith the Lord of hostes, Take hede, & call for the mourning women, y they may come, & send for skilful womē that they may come,
 18 And let the make haste, & let the take vp a lamentacion for vs, y our eyes may cast out teares & our eye liddes gush out of water.
 19 For a lamentable noyse is heard out of Zion, How are we destroyed, and

e Meaning, y all were corrupt and none colde finde an honest man.

f They haue so practised deceit y they cannot forsake it.

g They had rather forsake God, then leaue their wicked trade.

h With the fyre of affliction.

Psal. 28. 3. & 120. 4.

i Signifying that all y places about Ierusalēm shulde be destroyed.

k Meaning, y they are all without iense, and vnderstanding, and that God hath taken his Spirit from them.

l He sheweth that the children can not excuse them selues by their fathers: for bo the father, & childe if they be wicked, shal perish.
 m Read Chap. 8. 14

n Seing you can not lament your owne sinnes, call for those foolish women, whome of a superstition you haue to lament for the dead, y they by their fained teares may prouoke you to sorrow.

a The Prophet sheweth the great compassiō that he had toward this people, seing, that he colde neuer sufficiently lament the destruction that he saw to haue ouer them. Which is a special note to discern the true pastours from the hire-figs, read chap. 4. 19
 b He sheweth that this were more quietnes, & greater safety for him to dwell among the wilde beastes then among this wicked people, saue that God hath enjoyned him this charge. c Vterly turned from God. d To belye, and sclander their neighbours.

Of true ioye.

Jeremian. What ioyes are.

As thogh they wereweare of vs, because of our iniquities, Leu. 18, 28, & 20, 22. He derideth the superstitiõ of the women, which made an arte of mourning, & taught to wepe with fained teares. Signifying, that there is no meanes to deliuer y wicked fro Gods iudgements: but whẽ they thinke to be moſte ſure, and moſte ſarre of, then are they ſoneft taken. Forasmuche as none ca ſaue him ſelf by his owne labour or any worldlie meanes, he ſheweth y it is in vaine to put our truſt therein, but y we truſt in the Lord, & reioyce in him, who onely can deliuer vs. 1. Cor. 1, 31. 2 cor. 10, 17. These three pointes are neceſſarie to knowe aright: his mercie wherein conſiſteth our ſaluation: his iudgement, & he executeth continually againſt the wicked, and his iuſtice, whereby he defendeth, and maintaineth the faithfull. Meaning bothe Iewes and Gentiles, as in the next verſe he ſheweth the cauſe, read Chap. 4, 4.

utterly confounded for we haue forſaken the land, and our dwellings have caſt vs out. Therefore heare the worde of y Lord, o ye womẽ, and let your eares regarde the wordes of his mouth, and p teache your daughters to mourne, and euerie one her neighbour to lament. For death is come vp into our widowes, & is entred into our palaces, to deſtroye y children without, and the yong men in the ſtretes. Speake, thus ſaith the Lord, The carkeiſes of men ſhal lie, euen as the dung vpon the field, & as the hãdful after the mower, and none ſhal gather them. Thus ſaith the Lord, Let not the wiſe man glorie in his wiſdome, nor the ſtrong man glorie in his ſtrength, nether the riche man glorie in his riches. But let him that glorieth, glorie in this, that he vnderſtandeth, and knoweth me: for I am the Lord, which ſhewe mercie, iudgement, and righteouſnes in the earth: for in theſe things I delite, ſaith the Lord. Beholde, the dayes come, ſaith the Lord, that I wil viſit all them, which are circũciſed with the vncircumciſed. Egypt and Iudãh, and Edom, and the children of Ammõn, and Moãb, & all the vtmoſt corners of them that dwell in the wilderners: for all theſe nations are vncircumciſed, & all the houſe of Iſraël are vncircumciſed in the heart.

CHAP. X.

The conſtellacions of the ſtarres are not to be feared. The weaknes of idoles, & of the power of God. 25 Their paſſours are become brute beaſts.

Heare ye the worde of the Lord that he ſpeaketh vnto you, o houſe of Iſraël. Thus ſaith the Lord, Learne not the way of the heathen, and be not afraid for the ſignes of heauen, thogh the heathen be afraid of ſuche. For the cuſtomes of the people are vaine: for one cutteth a tre out of the foreſt (which is the worke of the hãds of the carpen-ter) with the axe. And another decketh it with ſiluer, and with golde: they faſten it with nailles, and hammers, that it fall nor. The idoles ſtãd vp as the palme tre, but ſpeake not: they are borne becauſe they can not go: feare them not, for they can not do euil, nether can they do good.

A God forbiddeh his people to giue credit or feare the conſtellacions & conuulſiõs of ſtarres, and planetes, which haue no power of the felues, but are governed by him, & their ſecret motions & influences are not knowne to man, and therefore there can be no certaine iudgement thereof, Deut. 18, 9. But their laws and ceremonies whereby they confirme their idolatrie, which is forbidden, Deu. 12, 30. The Prophetes ſpeake plainly & ſimply to ſee forthe the vile abſurditie of the idolaters, that men might learne to be aſhamed of y, whereunto their corrupt nature is moſte ſubiect, read Iſa. 44, 22.

There is none like vnto thee, o Lord: thou art great, and thy Name is great in power. Who wolde not feare thee, o King of nations: for to thee apperteineth the dominion: for amõg all the wiſe men of the Gentiles, and in all their kingdomes there is none like thee. But altogether they dote, and are fooliſh: for the ſtocke is a doctrine of vanitie. Siluer plates are broght from Tarſhiſh, and golde from Vphãz, for the worke of the workeman, and the hands of the founder: the blewẽ ſilke, and the purple is their clothing: all theſe things are made by cunning men. But the Lord is the God of trueth: he is the liuing God, and an euerlaſting King: at his angre the earth ſhal tremble, & the nations can not abide his wrath. (Thus ſhal you ſay vnto them, The gods that haue not made the heauens and the earth, ſhal periſh from the earth, and from vnder theſe heauens) He hathe made the earth by his power, and eſtabliſhed the worlde by his wiſdome, and hathe ſtretched out the heauen by his diſcretion. He gueth by his voyce the multitude of waters in the heauen, and he cauſeth the cloudes to aſcend from the ends of the earth: he turneth lightnings to raine, and bringeth forth the winde out of his treaſures. Euerie man is a beaſt by his owne knowledge: euerie fouder is confounded by the grauen image: for his melting is but falſehode, and there is no breth therein. They are vanitie, & y worke of errours: in the time of their viſitation they ſhal periſh. The portion of Iſaakõb is not like the: for he is the maker of all things, & Iſraël is the rod of his inheritance: the Lord of hoſtes is his Name. Gather vp thy wares out of the lãd, & thou that dwelleſt in the ſtrong place. For thus ſaith the Lord, Beholde, at this time I wil throwe as with a ſling the inhabitants of the land, and wil trouble them, and they ſhal finde it ſo. Wo is me for my deſtruction, & my grievous plague: but I thought, Yet it is my forowe, and I wil beare it. My tabernacle is deſtroyed, and all my

He teacheth y people to liſt vp their eyes to God, who hathe all power, and therefore ought onely to be feared: and hererein he ſheweth them not onely the euil that they ought to eſchew but the good, which they ought to follow Reuel. 15, 4. Becauſe the people thought that to haue images was a meane to ſerue God and to bring them to y knowledge of him, he ſheweth that nothing more diſpleaſeth God, nor bringeth man into greater errors & ignorance of God: & therefore he calleth them the doctrine of vanities, y worke of errours, ver. 15, & Habak 2, 18: calleth them y teachers of lies: contrarie to that wicked opinion, y they are the bookes of the laye people. Where as they founde y beſt golde: ſhowing, y they thought nothing to die for their idoles: ſome read Ophir, as 1 Kin. 9, 28. This declarerh that all, y hathe bene in this Chapter ſpoken of idoles, was to arme the Iewes whẽ they ſhulde be in Caldea among y idolaters, and now w one ſentence he inſtrudeth the how to protekt their owne religion againſt y idolaters, & how to anſwer the to their ſhame which ſhulde exhorte the to idolatrie, and therefore he writeth this ſentence in the Caldeans tongue for a memoriall, where as all the reſt of his writing is Ebrewẽ. The more that man thinketh to do any thing wel by his owne wiſdome, and not as God inſtrudeth him, the more doeth he proue him ſelf to be a vile beaſt. By theſe wordes, Portion and rod, he ſignifieth their inheritance: meaning, that God ſhulde be all ſufficient for them, and that their felicitie conſiſted in him alone, & therefore they ought to renounce all other helpe, & ſuccoure as of idoles, &c. Deut. 32, 9. pſal. 16, 5. The Prophet willett the Iewes to prepare the felues to this captiuitie, ſhewing that it was now at hand, that they ſhulde ſele the things, whereof he had tolde the. It is my miſe plague & therefore I wil take it patiently: whereby he teacheth the people how to behaue the ſelues toward God. He ſheweth how Ieruſalem ſhal lament.

coards are broken: my children are gone from me, & are not: there is none to spread out my tent any more, and to set vp my courtaines.

^a The gener-
ours and mi-
nisters.
^o Read Chap.

^{4:15}
^p He speaketh
this, because
^y Nebuchad-
azzár purpo-
sed to haue
made warre
against Moa-
bites and Am-
monites, but
hearing of Ze-
dechias re-
belliõ, he tur-
ned his power
to go against
Ierusalém, E-
zek. 21, 21. the-
refore ^y Pro-
phet saith, ^y
this was the
Lords directi-
on.

^q Considering
that God had
reueiled vnto
him the certu-
tude of their
captiuitie,
Chap. 7, 16, he onely prayeth, that he wolde punish them with mercie, which
^r saith calleth, in measure, Chap. 27, 8. measuring his rodde by their infirmi-
tete, 1. Cor. 10, 13. for here by iudgement is ment not onely the punishment, but
also the mercifull moderacion of the same, as Chap. 30, 11. For as muche
as God can not onely be knowen and glorified by his mercie, that he vseth
toward his Church, but also by his iustice in punishing his enemies, he praeteth
that his glorie may fully appeare bot he in the one and the other, P sal. 79, 6.

21 For the pastors are become beastes, and haue not fought y Lord: therefore haue they none vnderstanding: and all the flockes of their pastures are scatered.

22 Beholde, the noise of the brute is come, and a great commotion out of the North countrey to make the cities of Iudáh desolate, and a denne of dragons.

23 O Lord, I knowe, that p the way of man is not in him self, nether is it in man to walke and to direct his steps.

24 O Lord, correct me, but with q iudgement, not in thine angre, lest thou bring me to nothing.

25 Powrs out r thy wrath vpon the heathen, that knowe thee not, & vpon the families that call not on thy Name: for they haue eaten vp Iaakób & deuoured him & consumed him, and haue made his habitacion desolate.

8 Neuertheles they wolde not obey, nor encline their eare: but euery one walked in the stubbernes of his wicked heart: therefore I wil bring vpon them all the e wordes of this couenant, which I commanded them to do, but thei did it not.

9 And the Lord said vnto me, A f conspiracie is founde among the men of Iudáh, & among the inhabitants of Ierusalém.

10 They are turned backe to the iniquities of their forefathers, which refused to heare my wordes: and they went after other gods to serue them: thus the house of Israël, and the house of Iudáh haue broken my couenant, which I made with their fathers.

11 Therefore thus saith the Lord, Beholde, I wil bring a plague vpon them, which they shal not be able to escape, and thogh they crye vnto me, I wil not heare them.

12 Then shal the cities of Iudáh, and the inhabitants of Ierusalém go, and crye vnto the gods vnto whome thei offer incense; but they shal not be able to helpe them in time of their trouble.

13 h For according to the number of thy cities were thy gods, o Iudáh, and according to the number of the stretes of Ierusalém haue ye set vp altars of confusion, euen altars to burne incense vnto Báal.

14 Therefore thou shalt not pray i for this people, nether lift vp a crye, or prayer for them: for when thei crye vnto me in their trouble, I wil not heare them.

15 What shulde my k beloued tary in mine house, seing they haue committed abominacion with many, and the holy flesh goeth away fro thee: yet when thou doest euil, thou reioycest.

16 The Lord called thy name, A grene oliue tre, faire, and of goodlie frute: but with noise and great tumult he hath set fyre vpon it, and the branches of it are broken.

17 For the Lord of hostes that planted thee, hath pronounced a plague against thee, (for the wickednes of the house of Israël, and of the house of Iudáh) which thei haue done against them selues to proucke me to angre in offering incense vnto Báal.

18 And the Lord hath taught me, and I knowe it, euen then y shewedst me a their practises.

19 But I was like a lambe, or a bullocke, that is brought to the slaughter, and I knewe not y thei had deuised thus against me, saying, Let vs o destroye the tre with the frute thereof, and cut him out of the land of the liuing, that his name may be no more in memorie.

20 But o Lord of hostes, that iudgeth righteously, and tryest the reines & the heart, let me se thy p vengeance on them: for vnto thee haue I opened my cause.

^d According to his owne fã-
tastic, and not
as my worde
appointed ham-
e Meaning, the
menace: and
curses concei-
ned in y Lawe.
Leu. 26, 14.
deut. 28, 16.
^f That is, a ge-
neral consent
to rebelle a-
gainst me.

^g Because thei
will not pray
with true faith
& repentance,
but for the
smaert & griefe,
which thei fe-
le, Prou. 1, 28.

^h Read Chap.
2, 28.

ⁱ Read Chap.
7, 16. & 14, 21.

^k My people
of Israël who-
me I haue he-
therto so grea-
tely loued.

^l Meaning, that
they offer not
in the Temple
to God, but
vpon the al-
tars of Báal &
the idoles, and
so reioyced in
their wicked-
nes.
^m Of the Ba-
bylonians and
Caldeans.

ⁿ Which wẽt
about primely
to conspire my
death.

^o Let vs des-
troye y Prophet
& his doctrine.
Some read, let
vs corrupt his
meat with
wood, meaning,
poyson.

^p Thus he spa-
ke not for hat-
red, but being
moued with
the Spirit of
God, he desti-
neth the aduã-
cemẽt of Gods
glorie and the
verifying of
his worde, &
is by the de-
struction of his
enemies.

CHAP. XI.

^e A curse of them that obey not the wordes of Gods couenant. 10 The people of Iudáh, following the stepes of their fathers, worshippes strange gods. 15 The Lord forbiddeth Ieremiáh to praise for them.

^t The worde that came to Ieremiáh fro the Lord, saying,

1 Heare ye the wordes of this couenant, & speake vnto the men of Iudáh, and to the inhabitants of Ierusalém,

2 And say thou vnto them, Thus saith the Lord God of Israël, a Cursed be the man that obeieth not the wordes of this couenant,

3 Which I commanded vnto your fathers, when I brought them out of the land of Egypt, from the yron fornace, saying, Obey my voyce, and do according to all these things, which I commande you: so shal ye be my people, and I wil be your God,

4 That I may confirme the othe, that I haue sworne vnto your fathers, to giue them a land, which floweth with milke and hony, as appeareth this day. Then answered b I & said, So be it, o Lord.

5 Then the Lord said vnto me, Crye all these wordes in the cities of Iudáh, and in the stretes of Ierusalém, saying, Heare ye the wordes of this couenant, and do the.

6 For I haue protested vnto your fathers, when I brought them vp out of the land of Egypt vnto this day, c rising earely & protesting, saying, Obey my voyce.

^a He calleth y
ewes to the
consideracion
of Gods mer-
cies, who frely
chose the,
made a coue-
nant of eternal
felicitie with
them, & how
he-cuer perfor-
med it on his
behalf, & how
they ouer
shewed them
selues rebelli-
ous & ingrate
toward him &
brake it on
their parte, &
so are subiect
to the curse of
the Lawe, Deut. 5
27, 26.

^b Thus he spea-
keth in y per-
sons of the
people, which
agreed to the
couenant.

^c Read Chap.
7, 6.

q To wit, bo- the the priests and the reste of the people: for this tow- no was the priests, & they dwell in it, read Chap 11. r Not y they colde not abide to heare God named: (for herei they wolde shewe them. selus most holy) but because they colde not abide to be shar- pely reprov- ed and therefore desired to be flattered, Isa. 30. 10. and to be maintained in their pleasures, Mich 2. 11, and not to heare vice cõ- dñed, Amos 7. 13

The Lord therefore speaketh thus of the men of Anathóth, (that seke thy life, & say, Prophecie not in the Name of the Lord, that thou dye not by our hands) Thus therefore saith the Lord of hostes, Beholde, I wil visit them: the yong men shal dye by y sworde: their sonnes & their daughters shal dye by famine, And none of them shal remaine: for I wil bring a plague vpo the men of Anathóth, euen the yere of their visitacion.

CHAP. XII.

The Prophet marueleth at the prosperitie of the wicked, although he confesse God to be righteous. 7 The Lewes are forsake of the Lord 10 He speaketh against pastors and preachers, that seduce the people. 14 The Lord threatneth destruction vnto the nations, that troubled Iudáh.

Lord, if I dispute with thee, thou art righteous: yet let me talke with thee of thy iudgements; wherefore doeth the waye of the wicked prosper? why are all they in welth that rebelliously transgress?

Thou hast planted them, and they haue taken roote: they growe, and bring forth the frute: thou art nere in their mouth, and farre from their reines.

But thou, Lord, knowest me: thou hast sene me, and tyled mine heart toward thee: pul them out like shepe for the slaughter, and prepare them for the day of slaughter.

How long shal the land mourne, and the herbes of euery field wither, for the wickednes of them that dwell therein? the beasts are consumed and the byrdes, because they said, He wil not see our last end.

If thou hast runne with the footemen, and they haue wearied thee, then how canst thou matche thy self with horses? & if thou thoghtest thy self safe in a peaceable lãd, what wilt thou do in the swelling of Iordén?

For euen thy brethren, and the house of thy father, euen they haue delt vnfaithfully with thee, and they haue cryed out altogether vpon thee: but beleue them not, though they speake faire to thee.

I haue forsaken mine house: I haue left mine heritage: I haue giuen the derelie beloued of my soule into the hands of her enemies.

Mine heritage is vnto me, as a lyon in the forest: it cryeth out against me, therefore haue I hated it.

God wolde euer be merciful, and not vnto the destroy th: therefore they hardned them selues in sime, till at length the beasts and insensibie creatures felt the punishment of their stubberne rebellion againt God. Some thinke that God reproveth Jeremiáh in that, that he wolde reason with him, saying, that if he were not able to matche with men, that he were farre vnable to dispute with God. Others, by the foremen, meane them of Anathóth, & by y herse men them of Ierusalém, which shulde trouble the Prophet-worke, then his owne countrey men did. God willett the Prophet to denounce his iudgements againt Ierusalém, notwithstanding that they shal bothe by threatnings and flatteries labour to put him to silence. Euen ramping and raging againt me and my Prophecies.

Shal mine heritage be vnto me, as a birde of diuerse colours? are not y birdes about her, saying, Come, assemble all the beasts of the field, come to eat her?

Many pastors haue destroyed my vineyard, and troden my porcion vnder foote: of my pleasant porcion they haue made a desolate wildernes.

They haue laid it waste, and it, being waste, mourneth vnto me: and the whole land lyeth waste, because no man setteth his minde on it.

The destroyers are come vpon all the high places in the wildernes: for y sworde of the Lord shal deuoure from the one end of the land, euen to the other end of the land: no flesh shal haue peace.

They haue sown wheat, and reaped thornes: they were sicke, and had no profite: and they were ashamed of your fruites, because of the fierce wrath of y Lord.

Thus saith the Lord againt all mine euil neighbours, that touche the inheritance, which I haue caused my people Irael to inherite, Beholde, I wil plucke them out of their land, and plucke out the house of Iudáh from among them.

And after that I haue plucked them out, I wil reuene, and haue compassion on them, and wil bring againe euery man to his heritage, and euery man to his land.

And if they wil learne the wayes of my people, to sweare by my Name, (The Lord liueth, as they taught my people to sweare by Báal) then shal they be buylt in the middes of my people.

But if they wil not obey, then wil I vnterly plucke vp, and destroye that nacion, saith the Lord.

CHAP. XIII.

The destruction of the Lewes is prefigured 11 Why Irael was receiued to be the people of God, and why they were forsaken 15 He exhorteth them to repentance.

Thus saith the Lord vnto me, Go, and bye thee a lincn girdle, and put it vpon thy loynes, and put it not in water. So I bought the girdle according to the commandment of the Lord, and put it vpon my loynes.

And the worde of the Lord came vnto me the seconde time, saying,

Take the girdle that thou hast bought, which is vpon thy loynes, and arise, go toward Peráth, and hide it there in the cleft of the rocke.

So I went, & hid it by Peráth, as the Lord had commanded me.

And after many daies, the Lord said vnto me, Arise, go toward Peráth, and take the girdle from thence, which I commanded thee

In stead of bearing my lincery & wearing onely my colours, they haue change and diuersitie of colours of their idoles & superstitions, therefore their cogmiz, as thicke as the foules of the ayre, shal come about the to destroy them

He prophecieth of the destruction of Ierusalém by the captaines of Nebuchad-nezzár, whom he calleth pastors

Because the man regardeth my worde, or the plagues y I haue sent vpon the land

To wit, the Prophetes. They lamented the finnes of the people. For in stead of amendement you grewe worse & worse as Gods plagues testified

Meanig, the wicked enemies of his Church & blasphemed his name, & whome he wolde punish after that he hath deliuered his people.

After that I haue punished y Geniles, I wil haue mercie vpon them.

The true doctrine and maner to serue God. Read Chap 4. 2. They shalbe of the number of the faithful, and haue a place in my Church.

Because this riuer Peráth or Euphrates was farre fro Ierusalém, it is euident, that this was a vision, whereby was signified that the Lewes shulde passe ouer Euphrates to be captiues in Babilon & there for length of time shulde seme to be rotted: although they were ioyced to the Lord before as a girdle about a man.

thee to hide there.

7 Then wēt I to Peráth, and digged, & toke the girdle from the place where I had hid it, & beholde, the girdle was corrupt, and was profitable for nothing.

8 Then the worde of the Lord came vnto me, saying,

9 Thus saith the Lord, After this maner wil I destroye the pride of Iudáh, & the great pride of Ierusalém.

10 This wicked people haue refused to heare my worde, & walke after the stubbernes of their owne heart, and walke after other gods to serue them, and to worship them: therefore they shalbe as this girdle, which is profitable to nothing.

11 For as the girdle cleaueth to the loines of a man, so haue I tyed to me the whole house of Israél, and the whole house of Iudáh, saith the Lord, that thei might be my people: that they might haue a name and praise, and glorie, but thei wolde not heare!

12 Therefore thou shalt saie vnto them this worde, Thus saith y^e Lord God of Israél, Euerie^b bottel shalbe filled with wine, and thei shal saie vnto thee, Do we not knowe that euerie bottle shalbe filled with wine?

13 Then shalt thou saie vnto them, Thus saith the Lord, Beholde, I wil fill all the inhabitants of this land, euen the Kings that sit vpon the throne of Dauid, and the Priests and the Prophetes, and all the inhabitants of Ierusalém with drunkenes.

14 And I^c wil dash them one against another, euen the fathers and the sonnes together, saith the Lord: I wil not spare, I wil not pitie nor haue compassiō, but destroye them.

15 Heare and giue eare, be not proude: for the Lord hathe spokē it.

16 Giue glorie to y^e Lord your God before he bring^d darknes, and or euer your fete stumbe in the darke mountaines, and whiles you loke for^e light, he turne it into the shadowe of death and make it as darkenes.

17 But if ye wil not heare this, my soule shal wepe in secret for your pride, & mine eye shal wepe and drop downe teares, because the Lords flocke is caried awaie captiue.

18 Saie vnto the^s King and to the Queene, Humble your selues, sit downe, for the crowne of your glorie shal come downe rom your heads.

19 The cities of^h the South shalbe shut vp, and no man shal open them: all Iudáh shal be caried awaie captiue: it shalbe wholly caried awaie captiue.

20 Lift vp your eyes and beholde them y^e come from the North, where is y^e flocke y^e was giuē thee, euen thy beautiful flocke.

21 What wilt thou saie, when he shal visit

thee? (for thou hast^k taught the to be captaines & as chief ouer thee) shal not sorow take thee as a woman in trauail?

22 And if thou saie in thine heart, Wherefore come these things vpon me? For the multitude of thine iniquities are thy skirts^l discovered & thy heles made bare.

23 Can the blacke More change his skin? or the leopard his spottes: then maie ye also do good, that are accustomed to do euil.

24 Therefore wil I scatre the, as the stubble that is taken awaie with the South winde.

25 This is thy portion, and the parte of thy measures from me, saith the Lord, because thou hast forgotten me and trusted in lies.

26 Therefore I haue also discovered thy skirts vpon thy face, m that thy shame may appeare.

27 I haue sene thine adulteries, & thyⁿ neyings, y^e filthines of thy whoredome on the hilles in^o the fields, and thine abominatiōs. Wo vnto thee, o Ierusalém: wilt thou not be made cleane: when shal it once be?

CHAP. XIII.

1 Of the dearth that shulde come. 7 The prayer of the people asking mercie of the Lord. 10 The unfaithful people are not heard. 12 Of prayer, fasting, and of false prophetes that seduce the people.

1 The worde of the Lord that came vnto Ieremiáh, concerning the^a dearth.

2 Iudáh hathe mourned, and the gates thereof are desolate, they haue bene^b brought to heaunnes vnto the grounde, and the crye of Ierusalém goeth vp,

3 And their nobles haue sent their inferiours to the water, who came to the welles, and founde no water: they returned with their vessels emptie: they were ashamed & confounded, and^c couered their heads.

4 For the grounde was destroyed, because there was no raine in the earth: the plowmen were ashamed, and couered their heades.

5 Yea, the hinde also calued in the field, and forsoke^d it, because there was no grasse.

6 And the wilde asses did stād in the high places, and drewe in their winde like^e dragons: their eyes did faile, because there was no grasse.

7 O Lord, thogh our iniquities testifie against vs, deale with vs according to thy Name: for our rebellions are manie, we sinned against thee.

8 O the hope of Israél, the sauiour thereof in the time of trouble, why art thou as a stranger in the lād, as one that passeth by to tariē for a night?

9 Why art thou as a man astonied, and as^h a strong man that can not helpe? yet thou, o Lord, art in the middes of vs, and thy Name is called vpon vs: forsake vs not.

k By seeking to straggers for helpe thou hast made the selfe unprofitable to fight against thee.

l Thy cloke of hypocricie shal be pulled of and thy shame sene.

m As thine iniquities haue bene manifest to all the world: so shal thy th me, & punishment.

n He comparereth idolaters to horses inflamed after mares.

o There is no place for hie nor lo, where as the markes and signes of thine idolatrie appeare not.

a Which came for lacke of raine, as ver. 4.

b The worde signifieth to be made blacke, and so is here taken for extreme sorowe.

c To wit, with ashes in token of sorowe.

d Meaning, y^e brute beasts for drought were compelled to forsake their yong, contrary to nature, & to go seke water, which they couid not finde.

e Which are so hote of nature, that they can not be couled with drinking of water, but still gape for the aire to refresh them.

f He sheweth the onely way to remedie Gods plagues, which is by vnfaimed confession of our sinnes, and returning to him by repentance.

g That taketh no care for vs. h As one thine hathe strength to helpe, & yet is afraid to put to his hands

b Euerie one of you shalbe filled with spirital drunkenes, and be without all knowledge to seke how to helpe your selues.

c It shalbe as easie for me to destroye y^e greatest, and y^e strongest, as it is for a man to breake earthe bottels.

d That is, affli- ctiō & miserie by the Baby- lonias, Isa. 8. 22

e Meaning, for helpe and support of the Egyptians.

f You shal surely be led away captiue & I, according to mine affection toward you, shal wepe, and lamēt for your stubbernes.

g For Ichobachin, & his mother rendered them selues by Ieremiāhs counsel to the King of Babylon, 2. King. 24. 12.

h That is, of Iudáh which Southward frō Babylon.

Falſe prophetes.

Ieremiáh. Praier reiected.

10 Thus ſaith the Lord vnto this people, Thus haue they delited to wādre: they haue not refrained their ſete, therefore the Lord hathe no delite in the: but he wil now remember their iniquitie, and viſit their ſinnes.

Gentiles, that can giue raine or can the heauēs giue ſhowers: is it not thou, o Lord our God: therefore we wil waite vpon thee: for thou haſt made all theſe things.

CHAP. XV.

i Read Chap. 7, 16 & 21, 14.

11 Then ſaid the Lord vnto me, Thou ſhalt not praye to do this people good.

1 The Lord wolde heare no prayer for the Iewes, & thus ſtrength ſo deſtroie them with foure plagues.

12 Whē they faſt, I wil not heare their crye, and when they offer burnt offering, and an oblation, I wil not accept them: but I wil conſume them by the ſworde, and by the famine and by the peſtilence.

1 THÉ ſaid the Lord vnto me, Though Moſes and Samuél ſtoode before me, yet mine affectiō colde not be toward this people: caſt them out of my ſight, and let them departe.

2 He pitieth the people, & accuſeth the falſe prophetes, which deceiued them: but the Lord answered, that bothe y Prophetes, which deceiued, and the people, w ſuffred the ſelues to be ſedu ced, ſhal periſh, Chap. 21, 25, & 27, 28, & 29, 8. Chap. 23, 21. & 27, 21. & 18, 26

13 Then answered I, Ah Lord God, behold, the Prophetes ſay vnto them, Ye ſhal not ſe the ſworde, nether ſhal famine come vpon you, but I wil giue you aſſured peace in this place.

2 And if they ſay vnto thee, Whether ſhal we departe then tel them, Thus ſaith the Lord, Suche as are appointed to death, vnto death: & ſuche as are for the ſworde, to the ſworde, & ſuche as are for the famine to the famine, and ſuche as are for the captiuitie, to the captiuitie.

14 Then the Lord ſaid vnto me, The Prophetes prophecie lies in my Name: I haue not ſent them, nether did I commande them, nether ſpake I vnto them, but they prophecie vnto you a falſe viſion, and diuination, and vanitie, and deceitfulnes of their owne heart.

3 And I wil appointe ouer them foure kindes, ſaith the Lord, the ſworde to ſlay, and the dogs to teare in pieces, & the foules of the heauen, & the beaſtes of the earth to deuoure, and to deſtroie.

15 Therefore thus ſaith the Lord, Concerning the Prophetes that prophecie in my Name, whome I haue not ſent, yet they ſay, Sworde and famine ſhal not be in this land, by ſworde & famine ſhal thoſe Prophetes be conſumed.

4 I wil ſcater them alſo in all kingdomes of the earth, because of Manaſſeh the ſone of Hezekiah King of Iudah, for that which he did in Ieruſalem.

16 And the people to whome theſe Prophetes do prophecie, ſhal be caſt out in the ſtreets of Ieruſalem, because of the famine, & the ſworde, & there ſhal be none to burye them, bothe they, and their wiues, and their ſonnes, & their daughters: for I wil powre their wickednes vpon them.

5 Who ſhal then haue pitee vpon thee, o Ieruſalem or who ſhal be for thee: or who ſhal go to pray for thy peace? 6 Thou haſt forſaken me, ſaith the Lord, & gone backward: therefore wil I ſtretch out mine hand againſt thee, and deſtroie thee: for I am wearie with repenting.

17 Therefore thou ſhalt ſay this worde vnto them, Let mine eyes drop downe teares night and day without ceaſing: for y virgine daughter of my people is deſtroied with a great deſtruction, and with a ſore grievous plague.

7 And I wil ſcatter the with the ſanne in y gates of the earth: I haue waſted, & deſtroied my people, yet they wolde not returne from their wayes.

18 For if I go into the field, beholde the ſlaine with the ſworde: and if I entre into the citie, beholde the that are ſicke for hunger alſo: moreouer the Prophet alſo and the Prieſt go a wandring into a land that they know not.

8 Their widdowes are increaſed by me aboute the ſand of the ſea: I haue brought vpon the, & againſt the aſſembly of the yong men a deſtroier at none day: I haue cauſed him to fall vpon them, & the citie ſuddenly, and ſpedely.

19 Haſt thou vtterly reiected Iudah, or haſt thou ſoule abhorred Zion? Why haſt thou ſmitten vs, that we can not be healed? We loked for peace, & there is no good, & for the time of health, & beholde trouble.

9 She that hathe borne ſeuē, hathe bene made weake: her heart hathe failed: the ſunne hathe failed her, whiles it was day: ſhe hathe bene confounded, & aſhamed, and the reſidue of them wil I deliuer vnto the ſworde before their enemies, ſaith y Lord.

20 We acknowledge, o Lord, our wickednes & the iniquitie of our fathers: for we haue ſinned againſt thee.

10 Who is me, my mother, that thou haſt borne me, a contentious man, & a mā that ſtriueth with y whole earth: I haue nether lent on vſurie, nor me haue lent vnto me on vſurie: yet euerie one doeth curſe me.

21 Do not abhorre vs: for thy Names ſake caſt not downe the thronē of thy glorie: remember and breake not thy couenant with vs.

11 The Lord ſaid, Surely thy remnant ſhal haue welth: ſurely I wil cauſe thine enemy to ſtreat thee in the time of trouble, and in the time of affliction.

1 The falſe prophetes promiſed peace, & aſſurance, but Ieremiáh calleth to teares, and repentance for their of ſiſion, & is at hand, as Chap. 9, 1. lament, 1, 16 & 2, 18. m Bothe he, & lowe ſhal be led captiue into Babylon. n Though the Prophet knew that God had caſt off y multitude, which were hypocrites, and baſtard children, yet he was aſſured that for his promes ſake he wolde haue ſil a Church, for the which he prayeth. o He teacheth the Church a forme of prayer, to humble the ſelues to God by true repentance, & is the onelic meane to auoide this famine, & was the beginning of Gods plagues. p Meaning, their idoles, read Chap. 30, 15.

a Meaning, that if there were anie man liuing moued with ſo great zeale toward y people, as were theſe two, yet that he wolde not grante thir requiſt, for as muche as he had determind the contrarie, Ezek. 14, 14. Zach. 11, 9.

b The dogs, birdes & beaſtes ſhal deuoure them, y were ſlaine. c The worde ſignifieth to rine to & fro for feare, and vniquietnes of conſcience, as did Cain. d Not that y people was puniſhed for the Kings ſinnes onely, but for their owne ſinnes alſo, because they conſented to his wickednes, 2 King. 23, 9. e That is, I wil not call backe my plagues, or ſpare thee any more.

f Meaning, the cities. g Because I had ſlainethir houſbands. h She that had manie, loſt all her children. i She was deſtroied in the middes of her proſperitie.

k Theſe are y Prophetes worder, complaining of y obtinacie of y people, & that he was referred to ſo wicked a time where alſo he ſheweth what is the condition of Gods miniſters: to wit, to haue all the world againſt the, though they giue none occaſion.

l Which is an occasion of contention and hatred. m In this people there are Lord comforted me, & ſaid y my laſt dayes ſhulde be quiet: & by y enemy he meaneth here, Nebuzardan the captaine of Nebuchadnezzar, who gaue Ieremiáh y choiſe ether to remaine in his countrey, or to go whether he wolde: or by the enemy he meaneth the Iewes, ſhulde afterward knowe Ieremiáhs fidelitie, and therefore fauour him.

a As for the people though they ſemed ſtrong as yron, yet ſhulde they not be able to reſiſt y hard yron of Baby- lon, but ſhulde be led capti- ues

Or, ranſome. He ſpeaketh not this for deſire of reuenge, but wiſhig y God wolde deliuer his Church of the whome he knewe to be hardened and incorrigible

p I receiued the v as great ioye as he, y is affiniſhed eateſt meat

q I had nothig ado with the wicked cõtem- ners of thy worde, but lamented bitterly for thy pleg- ges ſheuing what the faith- ful ſhulde do wh̄ they ſe to- kens of Gods angre

r And haſt not aſſiſted me according to thy promes wherẽ appeareth, y in the Saints of God is imper- fedõ of faith, v̄ through im- paciẽce is oft times failed as Chap 20, 7

f If thou forget theſe carnal conſidera- tiõs, & faith- fully execute thy charge

t That is, ſeke to winne the good from the bad

u To wit, as my mouth ha- the pronounced Chap 1, 18, & as here follow- eth verſ 20

x Cõforme not thy ſelf to their wicked- nes, but let them followe thy goodlie ex- ample

y I wil arme thee v̄ an in- uincible ſtrength & cõrãcie, ſo that all the powers of the worlde ſhal not overcome thee

Chap XVI a Meaning, y the affliction ſhulde be ſo horrible in Je- ruſalem, that wife, and chil- dre ſhulde be increaſe his ſorrowe.

12 Shal the yron breake the yron, and the braſſe that commeth from the North

13 Thy ſubſtance & thy treaſures wil I gi- ue to be ſpoiled without gaine, and that for all thy ſinnes euen in all thy borders.

14 And I wil make thee to go with thine enemies into a lãd that thou knoweſt not; for a fyre is kindled in mine angre, which ſhal burne you.

15 O Lord, thou knoweſt, remembre me, & viſit me, and reuenge me of my perſi- cuters: take me not awaie in the continuance of thine angre: knowe that for thy ſake I haue ſuffred rebuke.

16 Thy wordes were founde by me, and I did eat them, and thy worde was vnto me the ioye and reioycing of mine heart: for thy Name is called vpon me, O Lord God of hoſtes.

17 I ſate not in the aſſembly of the mock- ers, nether did I reioyce, but ſate alone because of thy plague; for thou haſt filled me with indignation.

18 Why is mine heavines continual & my plague deſperate & can not be healed why art thou vnto me as a lyer, and as waters that faile.

19 Therefore thus ſaith the Lord, If thou returne, then wil I bring thee againe, & thou ſhalt ſtand befoie me: and if thou take awaie the precious from the vile, thou ſhalt be according to my worde: let them returne vnto thee, but returne not thou vnto them.

20 And I wil make thee vnto this people a ſtrong braſſe wall, and they ſhal fight againſt thee, but they ſhal not preuaile againſt thee: for I am with thee to ſaue thee & to deliuer thee, ſaith the Lord.

21 And I wil deliuer thee out of the hand of the wicked, and I wil redeme thee out of the hand of the tyrants.

CHAP. XVI.

The Lord forbidding Ieremiáh to marie, ſheweth him what ſhulde be the afflictions vpon Iudáh. 13 The capti- uety of Babylon. 15 Their deliuerance. 19 The calling of the Gentiles.

The worde of the Lord came alſo vnto me, ſaying,

2 Thou ſhalt not take thee a wife, nor haue ſonnes nor daughters in this place.

3 For thus ſaith the Lord concerning the ſonnes, and cõcerning the daughters that are borne in this place, and concerning their mothers that beare them, & concerning their fathers, that beget them in this land.

4 They ſhal dye of deaths & diſeaſes: they ſhal not be lamented, nether ſhal they be buried, but they ſhalbe as dung vpon the earth, and they ſhalbe conſumed by the ſworde, and by famine, and their carcafes ſhalbe meat for the foules of the heauen, and for the beaſtes of the earth.

5 For thus ſaith the Lord, Entre not into the houſe of mournig, nether go to lamet, nor be moued for them: for I haue taken my peace fro this people, ſaith the Lord, euen mercie and compaſſion.

6 Bothe y great, & the ſmale ſhal dye in this land: they ſhal not be buried, nether ſhal men lamet for them nor cut them ſelues, nor make them ſelues bald for them.

7 They ſhal not ſtrecche out the hands for them in the mourning to cõfort them for the dead, nether ſhal they giue them the cup of conſolation to drinke for their father or for their mother.

8 Thou ſhalt not alſo go into the houſe of feaſting to ſit with them to eat & to drinke.

9 For thus ſaith the Lord of hoſtes, the God of Iſraél, Beholde, I wil cauſe to ceaſe out of this place in your eyes, euen in your daies the voice of mirth, & the voice of gladnes, the voice of the bride grome and the voice of the bride.

10 And when thou ſhalt ſhewe this people all theſe wordes, & they ſhal ſaie vnto thee,

*Wherefore hathe the Lord pronounced all this great plague againſt vs or what is our iniquitie? and what is our ſinne that we haue omitted againſt y Lord our God?

11 Then ſhalt thou ſaie vnto them, Becauſe your fathers haue forſaken me, ſaith the Lord, and haue walked after other gods, and haue ſerued them, & worſhiped them, & haue forſakẽ me, & haue not kept my Law,

12 (*And ye haue done worſe then your fathers: for behold, you walke euerie one after the ſtubbcines of his wicked heart, and wil not heare me)

13 Therefore wil I driue you out of this land into a land that ye knowe not, nether you, nor your fathers, and there ſhal ye ſerue other gods daie and night: for I wil ſhewe you no grace.

14 *Beholde, therefore, ſaith the Lord, the daies come that it ſhal no more be ſaid, The Lord lueth, which broght vp y children of Iſraél out of the land of Egypt,

15 But the Lord lueth, that broght vp the children of Iſraél from the land of the North, and from all the lands where he had ſcattered them, and I wil bring them againe into their land that I gaue vnto their fathers.

16 Beholde, ſaith the Lord, I wil ſend out many fiſhers, and they ſhal fiſh them, and after, wil I ſend out many hunters, & they ſhal hunt them from euerie mountaine and from euerie hill, and out of the cauces of the rockes.

17 For mine eyes are vpon all their waies: they are not hid from my face, nether is their iniquitie hid from mine eyes.

18 And fiſt I wil recompence their iniquitie and their ſinne double, becauſe they

b Signifying that y affliction ſhulde be ſo great y one ſhulde not haue leaſure to comort another.

c That is, ſhal de not rent their clothes in ſigne of mourning.

d For in theſe great extremities all conſolation & comfort ſhalbe name.

Chap 1, 19

e Becauſe the wicked are al- waies rebel- lous and diſ- ſemble their owne ſinnes, & murmur againſt Gods iudgements as though he had no iuſt cauſe to puniſh them, he ſhew- eth hun what to anſwer.

Chap 7, 25

Chap 22, 7

f Signifying y benetic of their deliuerance out of Ba- bylon ſhulde be ſo great, that it ſhulde abolith the remembrance of their deliuerance fro Egypt: but he ſaith here chiefly reſpect to the ſpiritual deliuerance vnder Chriſt

g By y fiſhers and hunters are meant y Babylonians, and Chaldeans who ſhulde ce- ſtro; them in ſuch fort that if they eſcaped the one, y other ſhulde take them.

Shal man make gods.

Jeremiáh. The searcher of hearts.

h That is, their sonnes & daughters, w^{ch} they offered to Molech.
i He wondereth at y^e great mercie of God in this deliuerance, w^{ch} shal not onely extend to the Iewes, but also the Gentiles.
k Our fathers were most vile idolaters: therefore it cometh onely of Gods mercie, that he reformeth his promes, & hathe not vterly cast vs of. **l** They shal once againe fele my power, & mercie for their deliuerance, that thei may learne to worship me.

10 **h** auē defiled my land, and haue filled mine inheritance with their filthie carions and their abominations.

19 **O** Lord, thou art my force, & my strength & my refuge in the day of affliction: the Gentiles shal come vnto thee frō the ends of the worlde, and shal say, Surely our fathers haue inherited lies, & vanitie, whereis there was no profite.

20 **S**hal a man make gods vnto him self, & they are no gods?

21 **B**eholde, therefore I wil this once reache thē: I wil shew thē mine hād & my power, & thei shal know y^e my Name is the Lord.

CHAP. XVII.

1 The forwardnes of the Iewes. **5** Cursed be those that put their confidence in man. **9** Mans heart is wicked. **10** God is the searcher of the heart. **13** The liuing waters are forsaken. **21** The right keeping of the Sabbath commanded.

a The remembrance of their conceit of God can not passe, albeit for a time he deferre the punishment, for it shalbe manifest to me & Angels.
b In stead of y^e Law of God, thei haue written idolatrie & all abominations in their heart.
c Your sinnes appear in all the altars that you haue erected to idoles.
d Some read, So that their children remēber their altars that is follow their fathers wickednes.
e Zion y^e was my mountaine, shal now be leie as a waste field.
f Because thou woldest not giue the lād rest at such times, dayes, & yerres as I appointed, thou shalt here after be carried away, & it shal rest for lacke of laborers.
g The Iewes were giuen to worldlie policies, & thought to make them selues strong by the friendship of the Egyptians, Isa. 31, 3, and strangers, & in the meane season did not depēd on God, & therefore he denounceth Gods plagues against them, shewing that they preferre corruptible man to God, which is immoral, Isa. 2, 22. chap. 48, 6. **h** Read Psal. 1, 3. **i** Because the wicked haue euer some excuse to defend their doings, he sheweth, that their owne lewde imaginations deceiue them, & bring thē to these incoūtenances: but God wil examine their dedes by the malice of their hearts, 1. Sam. 16, 7. 1. chro. 28, 9. psal. 7, 10. chap. 11, 20. & 20, 12. psal. 2, 21.

THe sinne of Iudáh is written with a penne of yron, & with the point of a diamōde, & graue vpō the table of their heart, & vpon the hornes of your altars.

2 **T**hey remēber their altars as their children, with their groues by the grene trees vpon the hie hilles.

3 **O** my mountaine in the field, I wil giue thy substance, & all thy treasures to be spoiled, for the sinne of thy high places through out all thy borders.

4 **A**nd thou shalt rest, & in thee shalbearest frō thine heritage that I gaue thee, & I wil cause thee to serue thine enemies in the lād, which thou knowest not: for ye haue kindeled a fyre in mine angre, which shal burne for euer.

5 **T**hus saith the Lord, **c**ursed be the mā that trusteth in mā, & maketh flesh his arme, & withdraweth his heart frō y^e Lord.

6 **F**or he shalbe like the heath in the wilderness, and shal not se when any good cometh, but shal inhabit the parched places in the wilderanes, in a salt land, and not inhabited.

7 **B**lessed be the man, that trusteth in the Lord, and whose hope the Lord is.

8 **F**or he shalbe as a tre that is planted by the water, which spreadeth out her rootes by the riuē, and shal not fele when the heat cometh, but her leaf shalbe grene, and shal not care for the yere of drought, nether shal cease from yielding frute.

9 **T**he heart is deceitful and wicked about all things, who can knowe it?

10 **I** the Lord searche the heart, & trye the reins, euen to giue euerie man according to his wayes, and according to the frute of his workes.

11 **A**s the partryche gathereth the yong, which she hathe not broght forth: so he that getteth riches, and not by right, shal leaue them in the middes of his dayes, and at his end shalbe a foole.

12 **A**s a glorious throne exalted from the beginning, so is the place of our Sanctuary.

13 **O** Lord, the hope of Israël, all that forsake thee, shalbe confounded: thei that departe from thee, shalbe written in the earth, because they haue forsakē the Lord, the fountaine of liuing waters.

14 **H**eale me, o Lord, and I shalbe whole: saue me, and I shal be saued: for thou art my praise.

15 **B**eholde, o they say vnto me, Where is the worde of the Lord? let it come now.

16 **B**ut I haue not thrust in my self for a pastor after thee, nether haue I desired the daye of miserie, thou knowest: that which came out of my lippes, was right before thee.

17 **B**e not terrible vnto me: thou art mine hope in the day of aduersitie.

18 **L**et them be confounded, that persecute me, but let not me be confounded: let them be afraid, but let not me be afraid: bring vpon them the day of aduersitie, & destroy them with double destruction.

19 **T**hus hathe the Lord said vnto me, Go and stand in the gate of the children of the people, whereby y^e Kings of Iudáh come in, and by the which thei go out, and in all the gates of Ierusalēm,

20 **A**nd say vnto them, Hear the worde of the Lord, ye Kings of Iudáh, and all Iudáh, and all the inhabitants of Ierusalēm, that entre in by these gates.

21 **T**hus saith the Lord, Take hede to your soules, and beare no burden in the Sabbath day, nor bring it in by the gates of Ierusalēm.

22 **N**ether carye for the burdēs out of your houses in the Sabbath day: nether do ye anye worke, but sanctifie the Sabbath, as I commanded your fathers.

23 **B**ut they obeyed not, nether inclined their eares, but made their neckes stiffe & wolde not heare, nor receiue correction.

24 **N**euetherles if ye wil heare me, saith the Lord, & beare no burden through the gates of the citie in the Sabbath day, but sanctifie the Sabbath day, so that ye do no worke therein,

25 **T**hen shal the Kings and the princes entre in at the gates of this citie, and shal sit vpon the throne of Dauid, and shal ride vpon charets, and vpon horses, both thei and their princes, the men of Iudáh,

k As the partryche by calling gathereth others, which forsake her, when they se that she is not their dam. so the couetous man is forsaken of his riches, because he cometh by them falsely.
l Shewing that y^e godlie ought to glorie in nothing, but in God: who doeth exalt his, and haeth left a signe of his fauour in his Temple.
m Their names shal not be registred in the booke of life.
n He desireth God to preferre him that he fall not into temptation considering the great conceit of Gods worde, & the multitudine that fall from God.
o The wicked say y^e my prophetic shal not come to passe because thou deferrest the time of thy vengeance.
p I am assured of my vocatiō, and therefore knowe that y^e thing which thou speakest by me, shal come to passe, & that I speake not of any worldlie affliction.
q How soeuer y^e wicked deale rigorously with me, yet let me finde comfort in thee. **r** Read Chap. 11, 20.
s Where as thy doctrine may be best vnderstand both of hie & lowe.
t By naming the Sabbath day, he cōprehendeth the thing, that is thereby signified for if they transgressed in the ceremony, they must needs be culpable of y^e rest, read Exo. 20, 8. and by y^e breaking of this one commandment, he maketh them transgressors of the whole Lawe, for as muche as the first and seconde table are contained therein.

and the inhabitants of Ierusalém: and this citie shal remaine for euer.

26 And thei shal come from the cities of Iudáh, and from about Ierusalém, and from the land of Beniamín, and from the plaine, and from the mountaines, and from y^e South, which shal bring burnt offerings, & sacrifices, and meat offerings, and incense, & shal bring sacrifice of praise into the House of the Lord.

27 But if ye wil not heare me to sanctifie y^e Sabbath daie, and not to beare a burden nor to go through the gates of Ierusalém in y^e Sabbath daie, then wil I kindle a fyre in the gates thereof, and it shal deuoure the palaces of Ierusalém, and it shal not be quenched.

CHAP. XVIII.

2 God sheweth by the example of a potter, that it is in his power to destroye the dispensers of his worde. 12 The consp^racise of the lawes against Ieremiáh. 19 His prayer against his aduersaries.

1 The worde which came to Ieremiáh from the Lord, say:ng,

2 Arise, & go downe into the potters house, and there shal I shewe thee my wordes.

3 Then I went downe to the potters house, and beholde, he wrought a worke on the wheles.

4 And the vessel that he made of claye, was broken in the hand of the potter. so he returned, & made it another vessel, as seemed good to the potter to make it.

5 Then the worde of the Lord came vnto me, saying,

6 O house of Israél, can not I do with you as this potter, saith the Lords: holde, as y^e claye is in the potters hand, so are you in mine hand, o house of Israél.

7 I wil speake suddely against a nation or a against a kingdome to plucke it vp, & to roote it out and to destroye it.

8 But if this nation, against whom I haue pronounced, turne fró their wickednes, I wil repent of y^e plague that I thought to bring vpon them.

9 And I wil speake suddenly concerning a nation, and concerning a kingdome to buylde it and to plant it.

10 But if it do euil in my sight and heare not my voice, I wil rep^et of the good that I thought to do for them.

11 Speake y^e now therefore vnto the men of Iudáh, and to the inhabitants of Ierusalém, saying, Thus saith y^e Lord, Beholde, I prepare a plague for you, and purpose a thing against you: returne you therefore euerie one from his euil waie, and make your waies and your workes good.

12 But thei said euery speratly, Surely we wil walke after our owne imaginacions & do euerie man after the stubbernes of his wicked heart.

13 Therefore thus saith the Lord, Aske now among the heathen, who hath heard suche things: the virgine of Israél hathe done verie sithily.

14 Wil a man forsake the snowe of Libanon, which cometh from y^e rocke of the field?

15 Or shal the colde flowing waters, that come from another place, be forsaken?

16 Because my people hathe forgottin me, & haue burnt incense to vanitie, and their Prophetes haue caused them to stumble in their waies from the ancient waies to walke in the paths and waie that is not trodden,

17 To make their land desolate & a perpetual derision, so that euerie one that passeth thereby, shalbe astonished and wagge his head,

18 I wil scattre them with an East winde before the enemy: I wil shewe them the backe, and not the face in the day of their destruction.

19 Then said they, Come, and let vs imagine some deuise against Ieremiáh: for the Lawe shal not perish from the Priest, nor counsel from the wise, nor the worde from the Prophet: come, and let vs smite him with the tongue, and let vs not grieve hede to any of his wordes.

20 Hearken vnto me, o Lord, and heare the voyce of them that contend with me.

21 Shal euil be recompensed for good? for they haue digged a pit for my soule: remembre that I stode before thee, to speake good for them, and to turne away thy wrath from them.

22 Therefore, deliver vp their children to famine, and let them drop away by the force of the sworde, and let their wiues be robbed of their children, and be widowes: and let their housbands be put to death, and let their yong men be slayne by the sworde in the battel.

23 Let the crye be heard from their houses, when thou shalt bring an hoste suddenly vpon them: for they haue digged a pit to take me, and hid snares for my fete.

24 Yet Lord thou knowest all their counsel against me tendeth to death: forgieue not their iniquitie, nether put out their sinne from thy sight, but let them be ouerthrowen before thee: deale thus with them in the time of thine angre.

CHAP. XIX.

He prophesieth the destruction of Ierusalém for the contempt and despising of the worde of God.

1 Thus said the Lord, Go, and bye an earthen bottel of a potter, and take of the ancients of the people, and of the ancients of the Priests,

2 And go forthe vnto y^e vallei of Ben-hinn. Hhh. iiii.

a As the potter hath power ouer the clay to make what pot he wil, so to breake the, when he hath made them: so haue I power ouer you to do with you as seemeth good to me, Isa 45.9 wild 15,7 tom 9,10
b When y^e Scripture attributeth repentance vnto God, it is not that he doeth contrary to that which he hath ordered in his secret counsell: but when he threateneth, it is a calling to repentance, and when he giueth man grace to repent, y^e threatening (which euerteth a condition in) taketh no place: and this the Scripture calleth repentance in God, because it so appeareth to mans iudgement
c As men that had no remorse, but were altogether bent to rebellion and to their owne self wil.

d As no man y^e hath thirst, refresheth fresh cold waters which he hath at home, to go and seeke waters abroad to quench his thirst: so they ought not to seeke for helpe & succour at strangers and leaue God, which was present with them
e That is, the way of truth, which God had taught by his Law, read chap 6,16
f I wil the wa mine angre & not my fauour toward them.

g This argument y^e wicked haue euer vsed against the seruantes of God, the Church can not erie: we are the Church, and therefore who soeuer speake against vs, they ought to dye, 1. King 22. 24, cha 7.4 & 20,2 mala 2,4 and thus the false Church persecuteth y^e true Church, which standeth not in outward pompe, and in multitude, but is known by the graces of the holie Ghost. Let vs scander him, and accuse him: for we shalbe beleued
h Some the obstinate malice of the aduersaries, which grewe daily more & more, the Prophet being moued with Gods spirit, without any carnal affection praies for their destruction because he knew that it shoulde tend to Gods glorie, & praise of his Church.

The blood of innocents. Jeremiáh. A burning fyre.

Or. 200 of the same.

a By Kings here and in other places are ment counsellours & gouernours of y^e people: which he called the Ancients. ver. 1. b Read of this phrase. 1. Sam. 8. 15.

c Whereby is declared that what so ener is not comanded by Gods word touchig his seruice, is againt his worde. d Read Chap 7. 31 & 2 king. 24. 10 isa 30. 33. 7

Chap 18. 16. & 49. 30. & 50. 18.

Deut. 28. 23. Levitic. 4. 10

e This visible signe was to confirme them touching y^e asurance of this plague, which y^e Lord threatened by his Prophet f He noteth the great rage of the idolaters, which left no place free fro their abominations, insomuche as they polluted their owne houses therewith, as we se yet among the papistes. g Read Deut. 22. 8.

nom, which is by the entrie of the East gate: & thou shalt preache there the wordes, that I shal tel thee,

3 And shalt say, Heare ye the worde of the Lord, o Kings of Iudáh, and inhabitants of Ierusalém, Thus saith the Lord of hostes, y^e God of Israél, Beholde, I wil bring a plague vpon this place, the which whoso euer heareth, his eares shal tingle.

4 Because they haue forsaken me, and prophaned this place, and haue burnt incense in it vnto other gods, whome nether they, nor their fathers haue knownen, nor the Kings of Iudáh (they haue filled this place also with the blood of innocents,

5 And they haue buylt the hie places of Báal, to burne their sonnes with fyre for burnt offrings vnto Báal, which I comanded not, nor spake it, nether came it into my minde)

6 Therefore beholde, the dayes come, saith the Lord, that this place shal nomore be called Tópheth, nor the vallei of Benhinnóm, but the vallei of slaughter.

7 And I wil bring the counsel of Iudáh & Ierusalém to noight in this place, and I wil cause the to fall by the sworde before their enemies, & by the hand of them that seke their liues: & their carkeises wil giue to be meat for the foules of y^e heauen, and to the bestes of the field.

8 *And I wil make this citie desolate & an hissing, so that euerie one y^e passeth thereby, shalbe astonished & chuffe because of all the plagues thereof.

9 *And I wil fede tñē with y^e flesh of their sonnes and with the flesh of their daughters, and euerie one shal eat the flesh of his friend in the siege and streitnes, wherewith their enemies that seke their liues, shal holde them streit.

10 Then shalt thou breake the bottle in the sight of the men that go with thee,

11 And shalt saie vnto them, Thus saith the Lord of hostes, Euen so wil I breake this people & this citie, as one breaketh a potters vessel, that can not be made whole againe, & thei shal burye them in Tópheth til there be no place to burye.

12 Thus wil I do vnto this place, saith the Lord, and to the inhabitants thereof, and I wil make this citie like Tópheth.

13 For the houses of Ierusalém, and the houses of the Kings of Iudáh shalbe defiled as the place of Tópheth, because of all the houses vpon whose rofes thei haue burnt incense vnto all the hoste of heauen, and haue powred out drinke offrings vnto other gods.

14 Then came Ieremiáh from Tópheth, where the Lord had sent him to prophetic, and he stode in the court of the Lords house, and said to all the people,

15 Thus saith the Lord of hostes, the God of Israél, Beholde, I wil bring vpon this citie, and vpon all her townes, all the plagues y^e I haue pronounced againt it, because they haue hardened their neckes, and wolde not heare my wordes.

CHAP. XX.

2 Jeremiáh is smitten and cast into prison for preaching of the worde of God. 3 He propheseth the captiuitie of Babylon. 7 He complaneth that he is a mocking stocke for the worde of God 9 He is compelled by the spirit to preache the worde.

1 **W**Hen Pashúr, the sonne of Immér, the Priest, which was appointed gouernour in y^e House of the Lord, heard that Ieremiáh prophecied these things,

2 Then Pashúr smote Ieremiáh the Prophet, and put him in the stocks that were in the hie gate of Beniamín which was by the House of the Lord.

3 And on the morning, Pashúr broght Ieremiáh out of the stocks. Then said Ieremiáh vnto him, The Lord hathe not called thy name Pashúr, but Magór-missabib.

4 For thus saith the Lord, Beholde, I wil make thee to be a terrour to thy self, & to all thy friends, and thei shal fall by the sworde of their enemies, & thine eyes shal beholde it, and I wil giue all Iudáh into the hand of the King of Babel, and he shal carie them captiue into Babel, and shal slae them with the sworde.

5 Moreover I wil deliuer all the substance of this citie, and all the labours thereof & all the precious things thereof, and all y^e treasures of the Kings of Iudáh wil I giue into the hand of their enemies, which shal spoyle them, and take them awaie and carie them to Babel.

6 And thou Pashúr, & all that dwell in thine house, shal go into captiuitie, and thou shalt come to Babel, and there thou shalt dye, and shalt be buried there, thou & all thy friends, to whome thou hast prophecied lies.

7 O Lord, thou hast deceiued me, and I am deceiued: thou art stronger then I, and hast preuailed: I am in derision daiely: euerie one mocketh me.

8 For since I spake, I cryed out of wrong, and proclaimed desolation: therefore the worde of the Lord was made a reproche vnto me, and in derision daiely.

9 Then I said, I wil not make mention of him, nor speake any more in his Name. But his worde was in mine hêart, as a burning fyre shut vp in my bones, and I was wearie with forbearing, & I colde not stay.

10 For I had heard the railing of many, & feare on euerie side. Declare, said thei, & we wil declare it: all my familiars watched for mine

a Thus we se that the thing which nether the King, nor the princes nor the people durst entrepri- se againt y^e Propher of God, this priest as a chet instrument of Sarai first accepted, read Chap 18. 18. Or. feare round about.

b Which haue suffred the felues to be abused by thy false propheticies.

c Herein appeareth y^e impaciencie, & ostentumes ouercometh the seruants of God, whē thei se not their labours to profite, and also fele their owne weaknes, read cha 15. 18.

d Thou didest thrust me forth to this worke againt my wil e He sheweth that he did his office in that he reponed y^e people of their vices & threatened them wth Gods iudgements: but because he was derided and persecuted for this, he was discouraged & thoght to haue ceased to preache, saue that Gods Spirit did force him thereunto.

f Thus the enemies conferred together to knowe what they had heard him say y^e they might accuse him thereof. read Isa. 29. 24.

mine halting, saying, It may be that he is deceiued: so we shal preuaile against him, and we shal execute our vengeance vpon him.

g Here he sheweth how his faith did shine against temptation and fought to the Lord for strength.

1 Sam 16, 7. 1 Chron 28, 9. Psal 7, 10. chap 11, 29. & 17, 10.

h How the children of God are ouercome in this battel of the flesh and the Spirit, and in to what incōueniences they fall til God raise them vp againe, read Job 3, 1, and chap 15, 10. 1 Alluding to the destruētō of Sodom and Gomorah, Ge. 19, 25

k Meaning, that the fruit thereof might neuer come to profite.

11 & But the Lord is with me like a mighty gyant: therefore my persecuters sha be ouerthrowen, and shal not preuaile, & shal be greatly confounded: for they haue done vnwisely, and their euerlasting shame shal neuer be forgotten.

12 * But, o Lord of hostes, that tryest the righteous, & seest the reines & the heart, let me se thy vengeance on them: for vnto thee haue I opened my cause.

13 Sing vnto the Lord, praise ye the Lord: for he hath deliuered the soule of the poore from the hand of the wicked.

14 ¶ Cursed be the day wherein I was borne: & let not the day wherein my mother bare me, be blessed.

15 Cursed be the man, that shewed my father, saying, A man childe is borne vnto thee, and comforted him.

16 And let that man be as the cities, which the Lord hath ouer turned and reuerted not: & let him heare the crye in the morning, and the showing at noone tide,

17 Because he hath not slayne me, euen from the wombe, or that my mother might haue bene my graue, or her wombe a perpetual^k conception.

18 How is it, that I came forth of the wombe, to se labour and sorrowe, that my daies shulde be consumed with shame?

CHAP. XXI.

He prophesieth that Zedekiah shalbe taken, and the citie burned.

1 THE worde which came vnto Jeremiáh from the Lord, when King Zedekiah sent vnto him Pashúr, the sonne of Malchiáh, & Zephaniáh, the sonne of Maseáh the Priest, saying,

a Not that the King was touched with repentance of his finnes and so fought to God, as did Hezekiah when he sent to Iosiah, 2 King 19, 1 Iosiah 37, 2, but because the Prophet might pray vnto God to take this present plague away, as Pharaoh fought vnto Moses, Exod 9, 28 b To wit, from your enemies to destroye your selues.

2 a Inquire, I pray thee, of the Lord for vs (for Nebuchad-nezzár King of Babel maketh warre against vs) if so be that the Lord wil deale with vs according to all his wonderous workes, that he may returne vp from vs.

3 Then said Jeremiáh, Thus shal you say to Zedekiah,

4 Thus saith the Lord God of Israél, Beholde, I wil^b turne backe the weapons of warre that are in your hands, wherewith ye fight against the King of Babel, and against the Caldeans, which besiege you without the walles, & I wil assemble them into the middes of this citie.

5 And I my self wil fight against you with an outstretched hand, and with a mighty arme, euen in angre and in wrath, and in great indignacion.

6 And I wil smite the inhabitants of this citie, bothe man, and beast: they shal dye of

a great pestilence.

7 And after this, saith the Lord, I wil deliuer Zedekiah the King of Iudah, and his seruants, and the people, and suche as are left in this citie, from the pestilence, from the sworde and from the famine into the had of Nebuchad-nezzár King of Babel, and into the hand of their enemies, and into the hand of those that seke their liues, and he shal smite them with the edge of the sworde: he shal nor spare them, neither haue pitie nor compassion.

8 ¶ And vnto this people thou shalt say, Thus saith the Lord, Beholde, I set before you the way of life, & the way of death.

9 * He that abideth in this citie, shal dye by the sworde and by the famine, and by the pestilence: but he that goeth out, and falleth to the Caldeans, that besiege you, he shal liue, and his life shalbe vnto him for a pray.

10 For I haue set my face against this citie, for euil and not for good, saith the Lord: it shal be giuen into the hand of the King of Babel, and he shal burne it with fyre.

11 ¶ And say vnto the house of the King of Iudah, Heare ye the worde of y Lord.

12 O house of Dauid, thus saith the Lord, *Execute iudgement^f in the morning, and deliuer the oppressed out of the hand of the oppressor, lest my wrath go out like fyre and burne, that none can quenche it, because of the wickednes of your workes.

13 Beholde, I come against thee, o inhabitant of the valley, & rocke of the plaine, saith the Lord, which say, Who shal come downe against vs? or who shal enter into our habitacions?

14 But I wil visite you according to y frute of your workes, saith the Lord, and I wil kindle a fyre^h in the forest thereof, and it shal deuoure rounde about it.

CHAP. XXII.

1 He exhorteth the King to iudgement and righteousness. 2 Why Ierusalem is brought into captiuitie 3 The death of Shaluum the sonne of Iosiah is prophesied.

1 THUS said the Lord, Go downe to the house of the King of Iudah, and speake there this thing,

2 And say. Heare the worde of the Lord, o King of Iudah, that sittest vpon the throne of Dauid, thou and thy seruants, and thy people that enter in by these gates.

3 Thus saith the Lord, *Execute ye iudgement and a righteousness, and deliuer the oppressed from the hand of the oppressor, and vexe not the stranger, the fatherles, nor the widdowe: do no violence, nor shed innocent blood in this place.

4 For if ye do this thing, then shal the Kings sitting vpon the throne of Dauid enter in by the gates of this house, * and ride vpon charets, and vpon horses, bothe he

c By yielding your selues to Nebuchadnezzar d By resisting him Chap 38, 3.

e As a thing recovered from extreme danger, Chap 37, 2 & 39, 18, & 46.

f Be diligēt to do iustice.

g Meaning, Ierusalem, which was buylded parte on the hill and parte in y valley, & was compassed about with mountanes.

h That is, in y houses thereof, which stode as thicke as trees in the forest.

Chap. 21, 12. a This was his ordinarie manner of preaching before y Kings from Iosiah vnto Zedekiah, which was about fourtie yeres.

Chap 17, 25.

b Shewing y there his none greater then he is. Ebr 6, 13, and that he wil moſte certainly performe his othe
c He comparerh Ierufalem to Gilead, & was beyonde Iordén, and y beautie of Iudeáh to Lebanón.
d The Ebrewe worde ſignifieth to ſanctiſie, becauſe y Lord doeth dedicate to his vie & purpoſe ſuche as he preparerh to execute his worke. Iſa. 13, chap 6, 4. and 12, 3
e Thy buyldings made of cedre trees.
f As they that wonder at a thing which they thoght wolde neuer haue come ſo to paſſe. Deut. 29, 24. 1 King 9, 8.
g Signifying y they ſhulde loſe their King: for Iehoiachin went forth to mete Nebuchad-nezzár & yielded hi ſelf and was carryed into Babylon, 2 King 24, 12
h Whome ſome thinke to be Iehoiachin & y Iofiah was his grand father: but as ſemeth, this was Echiokim, as verſ 18
i By bribes & extortion k Meantog, Iofiah, who was not giuen to ambition and ſuperſtitiuſe, but was content with mediocritie and did opely delite in ſetting forth the Gods glorie & to do iuſtice to all
l For euery one that haue ynough to lament for him ſelf
m Not honorably amongs his fathers, but as carions are caſt in a hole becauſe they ſinke ſhulde not infect. read 2. King 24, 9 Iofephus Antiq 20, 8 writeth that the enemy ſewe him in the cattie & commaunded him to be caſt before the walles emburyed. a To call to the Aſſyrians for helpe.

and his ſeruants and his people.
5 But if ye wil not heare theſe wordes, I ſwear by my ſelf, ſaith y Lord, that this Houſe ſhalbe waſte.
6 For thus hathe the Lord ſpoken vpon the Kings houſe of Iudah, Thou art c Gileád vnto me, and the head of Lebanón, yet ſurely I wil make thee a wildernes & as cities not inhabited,
7 And I wil d prepare deſtroyers againſt thee, euery one with his weapons, and they ſhal cut downe thy chief e cedre trees, and caſt them in the fyre.
8 f And many nations ſhal paſſe by this citie, & they ſhal ſay euery man to his neighbour, Wherefore hathe y Lord done thus vnto this great citie?
9 Then ſhal they answer, Becauſe they haue forſaken the couenant of y Lord their God, and worſhiped other gods & ſerued them.
10 ¶ Wepe not for the dead, & be not moued for them, but wepe for him s that goeth out: for he ſhal returne no more, nor ſe his natiue countrey.
11 For thus ſaith the Lord, As touching b Shallúm the ſonne of Iofiah King of Iudáh, which wēt out of this place, he ſhal not returne thether,
12 But he ſhal dye in y place, whether they haue led him captiue, and ſhal ſe this land no more.
13 ¶ Wo vnto him y buyldeth his houſe by vnrighteouſnes, & his chambers without equitie: he vſeth his neighbour without wages and gueth him not for his worke.
14 He ſaith, I wil buylde me a wide houſe and large chambers: ſo he wil make him ſelf large windowes, and ſiling with cedre and painte them with vermelon.
15 Shalt thou reigne, becauſe thou cloſeſt thy ſelf in cedre & did not thy k father eat and drinke and proſper, when he executed iudgement and iuſtice?
16 When he iudged the cauſe of y afflicted & the poore, he proſpered: was not this becauſe he knewe me, ſaith the Lord?
17 But thine eyes and thine heart are but onely for thy couetouſnes, and for to ſhed innocent blood, & for oppreſſion, and for deſtruction, euen to do this.
18 Therefore thus ſaith the Lord againſt Iehoiakim, the ſonne of Iofiah King of Iudáh, They ſhal l not lamēt him, ſaying, Ah, my brother, or ah, ſiſter: nether ſhal they mourne for him, ſaying, Ah, lord, or ah, his glorie.
19 He ſhalbe buryed as an aſſe m is buryed, eue drawn and caſt forth without the gates of Ierufalem.
20 ¶ Go vp to a Lebanón, & crye: ſhowte in

o Baſhán & crye by the paſſages: for all thy louers are deſtroyed.
21 I ſpake vnto thee whē thou waſt in proſperitie: but thou ſaidſt, I wil not heare: thus hathe bene thy maner from thy youth that thou woldeſt not obey my voyce.
22 The winde ſhal fede all thy paſtors, & thy louers ſhal go into captiuitie: and then ſhalt thou be aſhamed and confounded of all thy wickednes.
23 Thou that dwelleſt in Lebanón, and makeſt thy neſt in the y cedies, how beautiful ſhalt thou be when forowes come vpon thee, as the ſorrow of a woman in trauai?
24 As I liue, ſaith the Lord, though r Coniáh the ſonne of Iehoiakim King of Iudáh, were the ſignet of my right hand, ye wolde I plucke thee thence.
25 And I wil giue thee into the hand of the that ſeke thy life, and into the hand of them, whoſe face thou feareſt, eue into the hand of Nebuchad nezzá King of Ba bēl, and into the hand of the Caldeans.
26 And I wil cauſe them to cary thee away, and thy mother that bare thee, into another countrey, where ye were not borne, & there ſhal ye dye.
27 But to the land, whereunto they deſire to returne, they ſhal not returne thether.
28 Is not this man Coniáh as a deſpiſed and broken idole & or as a veſſel, wherein is no pleaſure? Wherefore are they carryed away, he and his ſede, & caſt out into a land that they knowe not?
29 O earth, earth, earth, heare the worde of the Lord.
30 Thus ſaith the Lord, Write this man deſtitute of children, a man that ſhal not proſper in his dayes: for there ſhalbe no man of his ſede that ſhal proſper and ſit vpon the throne of Dauid, or beare rule any more in Iudáh.
CHAP. XXIII.
Againſt falſe Paſtors. s A prophece of the great Paſtor Ieſus Chriſt.
1 W O vnto a the Paſtors that deſtroye and ſcatter b the ſhepe of my paſture, ſaith the Lord.
2 Therefore thus ſaith the Lord God of Iſraēl vnto the Paſtors that c ſee my people, Ye haue ſcattered my ſlocke and thruſt them out, & haue not viſited the: behold, I wil viſite you for the wickednes of your worke, ſaith the Lord.
3 And I wil gather the d rēnant of my ſhepe out of all countreys, whether I had driuen them, and wil bring them againe to their foldes, and they ſhal growe and increaſe.
4 And I wil ſet vp ſhepherdes ouer them, which ſhal fede them: and they ſhal dread no more nor be afraid, nether ſhal any of them be lacking, ſaith the Lord.
he ſheweth how God wil gather his Church after this diſperſion.

o For this was the way out of Iudeáh to Aſſyria whereby is met that all helpe ſhulde failer for the Caldeans haue ſubdued bothe them and the Egyptians.
p Bothe thy gouernours & they y ſhulde helpe thee, ſhal vaniſh away as wind
q Thou that art buylt of y faire cedre trees of Lebanón.
r Who was called Iehoiachin or Ieconiah, whome he calleth here Coniáh in contempt, who thought his kingdome colde neuer departe fro him, becauſe he came of y Roche of Dauid, and therefore for y promes ſake colde not be taken from his houſe: but he abuſed Gods promes, and therefore was iuſtly deprimed of the kingdome
s He ſheweth that all poſteritie ſhalbe witneſſes of this iuſte plague as though it were regiſtred for perpetual memorie
t Not that he had no children (for after he begate Sala thiel in the captiuitie, Ma. 1, 12) but that none ſhulde reigne after him as King.
Chap XXIII a Meantog, the princes, gouernours & falſe prophetes, as Ezek 34, 2
b For the which I haue eſpecial care and haue prepared good paſtures for them
c Whoſe charge is to fede the ſlocke, but they eat the frute: hereof, Ezek 34, 3
d Thus the Prophets euen vſe to mixt the promes with y threatnings, left the godlie ſhulde be to muche bearen downe, and therefore

e This prophe-
cie is of the
restitucion of
the Church in
the time of Je-
sus Christi, who
is y true bran-
che, read Isa.
11. 1 & 45. 8.
chap 33. 15 da-
ni 9. 24.
Deut 33. 28.
chap. 33. 16.

f Read Chap.
16. 13.

g Meaning, the
folie propnets
which deceiue
y people: whe-
rein appeareth
his great loue
toward his na-
tio, read Chap
14. 13

h They runne
head long to
wickednes, and
seke vaine hel-
pe

i Or, are hypo-
crites

k My Temple
is ful of their
scolatrie and
superstitions.

l They which
shulde haue
profited by my
rodde against
Samaria, are
become worse
then they

m I though to y
worlde they
seme holy fa-
thers, yet I de-
test them as I
did these abo-
minable curies.

n Read Chap.
3. 14

o Or, hypocrite.

p Which thei
haue inuented
of their owne
biaine

q Read Chap
6. 14, & 8. 11

r Thus thei did
deride Iere-
miáh as though
the worde of
God were not
reueiled vnto
him. so also
spake Zede-
kiáh to Mi-
cháh, 1. King.
22. 24.

5 Beholde, The daies come, saith the Lord, that I wil raise vnto Dauid a righteous e branche, & a King shal reigne, and prosper, and shal execute iudgement, and iustice in the earth.

6 In his daies * Iudáh shalbe saued, and Israél shal dwell safely, and this is the name whereby thei shal call him, * The Lord our righteousnes.

7 Therefore beholde, the daies come, saith the Lord, that thei shal no more say, The f Lord liueth, which broght vp the children of Israél out of y land of Egypt,

8 But the Lord liueth, which broght vp and led the sede of the house of Israél out of the North countrey & from all contreys where I had scattered them, and thei shal dwell in their owne land.

9 Mine heart breaketh within me, because of the e Prophetes, all my bones shake: I am like a drunken man (& like a man whome wine hathe ouercome) for the ptesence of the Lord and for his holie wordes.

10 For the land is ful of adulterers, and because of othes y land mourneth, the pleasant places of the wildeines are dryed vp, and thei h course is euil, and their force is not right.

11 For bothe the Prophet and the Priest do wickedly: and their wickednes haue I founde in mine i House, saith the Lord.

12 Wherefore their waie shalbe vnto them as superie waies in the darkenes: thei shal be driuen forthe and fall therein: for I wil bring a plague vpon them, euen the yere of their visitacion, saith the Lord.

13 And I haue sene foolishnes in the Prophetes of Samaria, y prophecied in Báal and caused my people Israél to erre.

14 I haue sene also in the Prophetes of Ierusalém k filthines: thei commit adulterie & walke in lies: thei strengthen also the háds of the wicked that none can returne from his wickednes: thei are all vnto me as Sodom, and the inhabitants thereof as Gomoráh.

15 Therefore thus saith the Lord of hostes concerning the Prophetes, Beholde, I wil fede them with m wormewood, and make them drinke the water of gall: for from y Piophetes of Ierusalém is wickednes gone forthe into all the land.

16 Thus saith the Lord of hostes, Heare not the wordes of the Prophetes that prophecie vnto you, and teache you vanitie: thei speake the visiõ of their owne h heart e not out of the mouth of the Lord.

17 Thei saie stil vnto them that despise me, The Lord hath said, Ye o shal haue peace: & thei saie vnto euerie one that walketh after the stubbernes of his owne heart, No euil shal come vpon you.

18 For p who hathe stand in the counsel of

the Lord that he hathe perceiued & heard his worde: Who hathe marked his worde and heard it?

19 Beholde, the tempest of the Lord goeth forthe in his wrath, & a violent whirlwinde shal fall downe vpon the head of the wicked.

20 The angre of the Lord shal not returne vntil he haue executed, and til he haue performed the thoghts of his heart: in the latter daies ye q shal vnderstand it plainly.

21 * I haue not sent these Prophetes, saith the Lord, yet thei ranne: I haue not spoke to them, and yet thei prophecied.

22 But if thei had stand in my counsel, and r had declared my wordes to my people, then they shulde haue turned them from their euil waie, and from the wickednes of their inuentions.

23 Am I a God at hand, saith the Lord, and not a God f farre of?

24 Can anie hide him self in secret places, that I shal not se him, saith the Lord? Do not I fil heauen and earth, saith the Lord?

25 I haue heard what the Prophetes said, that prophecie lies in my Name, saying, I haue dreamed, I haue dreamed.

26 How long d Do the Prophetes delite to prophecie lies, euen prophecying the deceit of their owne heart?

27 Thinke thei to cause m my people to forget my Name by their dreames, which thei tel euerie man to his neighbour, as their forefathers haue forgotté my Name for Báal?

28 The Prophet that hathe a dreame, let him s tel a dreame, and he that hathe my worde, let him speake my worde faithfully: y what is y chaffe to the wheat, saith the Lord?

29 Is not my worde euen like a fyre, saith the Lord? and like an hammer, that breaketh the stone?

30 Therefore beholde, I wil come against the Prophetes, saith the Lord, that i teale my worde euerie one from his neighbour.

31 Beholde, I wil come against the Prophetes, saith the Lord, which haue swete tongues, and saye, a He saith.

32 Beholde, k wil come against them that prophecie false dreames, saith the Lord, & do tel them, and cause my people to erre by their lies, and by their flatteries, and I send them not, nor cõmanded them: therefore thei bring no profite vnto this people, saith the Lord.

33 And when this people, or the Prophet, or a Priest shal aske thee, saying, What is the b burden of the Lord? thou shalt then say vnto them, What burden? I wil euen forsake you, saith the Lord.

g Bothe that God hathe sent me, and that my wordes shal be true. Chap. 1. 4. 13. & 27. 21.

r He sheweth the difference betweene the true Prophetes and the false, betweene the hireling and the true minister

s Do not p fe your falschoode, how soeuer you cloke it, and where soeuer you commit it?

t I haue a prophecie reueiled vnto me, as Nomb. 12. 6

u Ebr. Is it in the heart of the prophet?

v He sheweth that Satan raise vp falsse prophetes to bring the people from God.

w Let the falsse prophet declare that it is his owne fantasie, & not scilicet my worde as though it were a cloke to couer his lyes

y Meaning, y it is not sufficient for Gods ministers to abtaine from lies, & to speake the worde of God, but that there be iudgement in alledging it, & that it may appere to be applied to the same purpose y it was spoken, Ezek. 3. 17. 1 cor. 2. 17. & 4. 2. 2. Tim. 2. 15. 1. pet. 4. 11

z Which set forthe in my Name y which I haue not cõmanded

a To wit, the Lord

b The Prophetes called their threatenings Goas burden, which the sinners were not able to susteine: therefore y wicked an deriding the worde, wolde aske of the Prophetes, what was the burden, as though thei wolde say, You teke nothing els, but to lay burdons on our sholders. and thus thei reueiled the worde of God, as a gracious burden.

34 And the Prophet, or the Priest, or the people that shal say, The burden of the Lord, I wil euen visit euerie suche one, & his house.

c Because this worde was brought to contempt & derision, he wil teache them another maner of speache, and wil cause this worde Burden to cease, and teache them to aske with reuerence, What saith y^e Lor^d? d The thing which they mocke & conteme, shal come vpon them.

35 Thus shal ye say euerie one to his neighbour, and euerie one to his brother, What hath the Lord answered? and what hath the Lord spoken?

36 And y^e burden of the Lord shal ye mention no more: for euerie mans worde shal be his burden: for ye haue peruered the wordes of the liuing God, the Lord of hostes our God.

37 Thus shalt thou say to y^e Prophet, What hath the Lord answered thee? and what hath the Lord spoken?

38 And if you say, The burden of the Lord, Then thus saith the Lord, Because ye say this worde, The burden of the Lord, and I haue sent vnto you, saying, Ye shal not say, The burden of the Lord,

39 Therefore beholde I, euen I, wil vtterly forget you, and I wil forsake you, & the cite that I gaue you & your fathers, and cast you out of my presence,

Or, take you away.

Chap. 30, 32.

40 And wil bring an euerlasting reproche vpon you, & a perpetual shame which shal neuer be forgotten.

CHAP. XXXIII.

The vision of the baskets of figges. Signifieth that parte of the people shulde be brought againe from captiuitie. And that Zedekiah and the rest of the people shulde be carryed away.

a The good figgs signified the that were gone into captiuitie, and so saued their liues, as chap 21, 8 and the noughtie figgs them y^e remained, which were yett subject to the sword, famine and pestilence.

1 The Lord shewed me, & beholde, two baskets of figges were set before y^e Temple of the Lord, after that Nebuchadnezzar King of Babel had caried away captiue Ieconiah y^e sonne of Iehoiakim King of Iudáh, and the princes of Iudáh with the workemen, and cunning men of Ierusalém, and had broght them to Babel.

2 One basket had verie good figges, euen like the figges that are first ripe: & the other basket had verie noughtie figges which coulde not be eaten, they were so euil.

3 Then said the Lord vnto me, What seest thou, Jeremiáh? And I said, Figges: the good figgs verie good, & the noughtie verie noughtie, which can not be eaten, they are so euil.

4 Againe the worde of the Lord came vnto me, saying,

5 Thus saith the Lord, the God of Israél, Like these good figges, so wil I knowe them that are caried away captiue of Iudáh to be good, whome I haue sent out of this place, into the land of the Caldeans.

6 For I wil set mine eyes vpon them for good, and I wil bring them againe to this land, and I wil buylde them, and not destroy them, and I wil plant them, and not roote them out,

b Whereby he approueth the yielding of Ieconiah, & his companie, because they obeyed the Prophet, who exhorted them to repentance.

And I wil giue them an heart to knowe me, that I am the Lord, and they shal be my people, and I wil be their God: for they shal returne vnto me with their whole heart.

c Which declareth that man of him selfe can knowe nothing, til God giue the heart and vnderstanding

*And as the noughtie figges which can not be eaten, they are so euil (surely thus saith the Lord) so wil I giue Zedekiah the King of Iudáh, and his princes, and the residue of Ierusalém, that remaine in this land, & them that dwell in the land of Egypt:

Chap 31, 33. ebr 8, 10. Chap 29, 17.

d Which fled thither for succour.

I wil euen giue them for a terrible plague to all the kingdomes of the earth, and for a reproche, and for a prouerbe, for a commune talke, and for a curse, in all places, where I shal cast them.

And I wil send the sworde, the famine, and the pestilence among them, til they be consumed out of the land, that I gaue vnto them and to their fathers.

CHAP. XXXV.

He prophesieth that they shalbe in captiuitie seuentie yeres, and that after the seuentie yeres the Babylonians shulde be destroyed. The destruction of all nations is prophesied.

The worde that came to Jeremiáh, concerning all the people of Iudáh in the fourth yere of Iehoiakim the sonne of Iosiáh King of Iudáh that was in the first yere of Nebuchadnezzar King of Babel:

a That is, in y^e third yere accomplished, & in the beginning of the fourth: for though Nebuchadnezzar began to reigne in the end of the thirde yere of Iehoiakims reigne, yet that yere is not here counted, because it was almost expired, Dan 1, 1. b Which was the fifth yere & the ninth moneth of Iehoiakims reigne

The which Jeremiáh the Prophet spake vnto all the people of Iudáh, & to all the inhabitants of Ierusalém, saying,

c That is, I haue spared no diligence or labour, Chap 7, 13

From the thirteth yere of Iosiáh the sonne of Ammón King of Iudáh, euen vnto this daye (that is the thre and twentieth yere) the worde of the Lord hath come vnto me, & I haue spoken vnto you, saying early and speaking, but ye wolde not heare.

And the Lord hath sent vnto you all his seruants the Prophetes, rising early and finding them, but ye wolde not heare, nor encline your eares to obeye.

Then said, Turne againe now euerie one from his euil waie, and from the wickednes of your inuencions, & ye shal dwell in the land that the Lord hath giuen vnto you, and to your fathers for euer and euer.

d He sheweth that the Prophetes wholly with one consent did labour to pul y^e people from those vices, w^{ch} then reigned: rowit, fro idolatrie, and the vaine confidence of men. for vnder these two all other were contained 2 King 17, 13 cha 18 11 & 35, 15, Ionah 3, 8

And go not after other gods to serue them, & to worship them, and prouoke me not to angre with the workes of your hands, & I wil not punish you.

Neuer theles ye wolde not heare me, saith the Lord, but haue prouoked me to angre with the workes of your hands to your owne hurt.

Therefore thus saith the Lord of hostes, Because ye haue not heard my wordes,

Beholde, I wil send and take to me all the

of fami-

^e The Caldeans, & all their power
^f So the wicked and Satan him selfe are Gods seruants, because he maketh them to serue him by constraint and tyneth that which they do of malice, to his honour & glorie
^g As the Philistims, Ammonites, Egyptians and others
^h Chap 16. 9.
ⁱ Or, destroy
^k Meaning, y bread and all things that shulde serue vnto their feastes, shulde be taken away.
^l This reuclacion was for the confirmation of his propheticke, because he tolde the of y time, that they shuld entre & remaine in captiuitie, 2 Chro 36, 22, ezra 1, 1 chap 29, 10 dani 9, 2
^m For seeing the iudgement began at his owne house, the enemies must needs be punished most grieuouly, Ezek 9, 6 1 per 4, 17
ⁿ That is, of the Babylonians, as Chap 27. 7
^o Signifying the extreme afflictions that God had appointed for euery one, as Psal 75, 8 ita. 51, 17 and this cup, which the wicked dranke is more bitter then that which he giueth to his children, for he measureth y one by mercie, and the other by iustice
^p For now it beginneth and shal so continue til it be accomplished
^q Read Iob 1, 1
^r Which were cities of the Philistims
^s Edom is here taken for the whole countrey and Vz for a part thereof
^t As Grecia, Italic, and the rest of those countreys
^u These were people of Arabia, which came

of families of the North, saith the Lord, & Nebuchad-nezzár the King of Babél my seruant, and wil bring them against this land, and against the inhabitants thereof, & against all these nations rounde about, and wil destroye them, and make them an astonishment and an hissing, and a continual desolation.
 10 * Moreouer I wil take from them the voice of mirth and the voice of gladnes, the voice of the bridegrome and the voice of the bride, the noise of the millstones, and the light of the candle.
 11 And this whole land shal be desolate, and an astonishment, & these nacions shal serue the King of Babél seenty yeres.
 12 And when the seuentie yeres are accomplished, I wil visite the King of Babél and that nacion, saith the Lord, for their iniquities, euen the land of the Caldeans, and wil make it a perpetual desolation,
 13 And I wil bring vpon that land all my wordes which I haue pronounced against it, euen all y is written in this boke, which Ieremiáh hath prophesied against all nations.
 14 For many nacions, and great Kings shal euen serue them selues of them: thus wil I recompéce them according to their dedes, and according to the workes of their owne hands.
 15 For thus hath the Lord God of Israél spoken vnto me, Take the cup of wine of this mine indignacion at mine hand, and cause all the nacions, to whome I send thee, to drinke it.
 16 And they shal drinke, and be moued & be madde, because of the sworde, that I wil send among them.
 17 Then toke I the cuppe at y Lords hand, and made all people to drinke, vnto whome the Lord had sent me:
 18 Euen Ierusalém, and the cities of Iudáh, and the Kings thereof, and the princes thereof, to make them desolate, an astonishment, an hissing, and a curse, as appeareth this day:
 19 Pharaóh also, King of Egypt, and his seruantes, and his princes, and all his people:
 20 And all fortes of people, and all the Kings of the land of Vz: and all the Kings of the land of the Philistims, & Ashkelón, and Azzáh, & Ekrón, and y remnant of Ashdód:
 21 Edóm, and Moáb, and the Ammonites,
 22 And all the Kings of Tyrus, and all the Kings of Zidon, & the Kings of y Isles, that are beyonde the sea,
 23 And Dedán, and Temá, & Buz, and all that dwell in the vtermost corners,
 of Dedán the sonne of Abraham and Keturáh.

24 And all the Kings of Arabia, and all the Kings of Arabia, that dwell in the desert,
 25 And all the Kings of Zimrí, and all the Kings of Elám, and all the Kings of the Medes.
 26 And all y Kings of the North farre, and nere one to another, and all the kingdomes of the worlde, which are vpon the earth, & the King of Shehách shal drinke after them.
 27 Therefore say thou vnto them, Thus saith the Lord of hostes, the God of Israél, Drinke and be drunk, and spewe and fall, and rise no more, because of the sworde, which I wil send among you.
 28 ¶ But if they refuse to take y cup at thine hand to drinke, then tel them, Thus saith y Lord of hostes, ye shal certeinly drinke.
 29 For lo, I beginne to plague the citie, where my Name is called vpon, & shulde you go free? Ye shal not go quite: for I wil call for a sworde vpon all the inhabitants of the earth, saith the Lord of hostes.
 30 Therefore propheticke thou against them all these wordes, and saie vnto them, The Lord shal roare from aboue, and thrust out his voice from his holie habitacion: he shal roare vpon his habitacion, & crye aloud, as they that presse the grapes against all y inhabitants of the earth,
 31 The sounde shal come to the ends of the earth: for the Lord hath a controuersie w the nations, and wil entre into iudgement with all flesh, & he wil giue them that are wicked, to the sworde, saith the Lord.
 32 ¶ Thus saith the Lord of hostes, Beholde, a plague shal goe forthe from nation to nation, and a great whirlewinde shalbe raised vp from the coastes of the earth,
 33 And y flame of the Lord shalbe at y daie, from one end of the earth, euen vnto the other end of the earth. they shal not be mourned, nether gathered nor buried, but shalbe as the dogue vpon the ground.
 34 Howle, ye shepherds, and crye, and wallowe your selues in the ashes, ye principal of the flocke: for your daies of slaughter are accomplished, and of your dispersion, and ye shal fall like a precious vessels.
 35 And the flight shal faile from the shepherds, and the escaping from the principal of the flocke.
 36 A voice of the crye of the shepherds, and an howling of the principal of the flocke shalbe heard: for the Lord hath destroyed their pasture.
 37 And the best pastures are destroyed because of the wrath and indignacion of the Lord.
 38 He hath forsaken his couert, as the lion: for their land is waste, because of y wrath of the oppressor, and because of the wrath of his indignacion.

^e For there were two countreys so named the one called plentiful, and the other barren, or desert
^f Or, Persia
^g That is, of Babylon, as Chap 54. 6
^h That is, Ierusalém, 1 cor 12
ⁱ Iob 3, 16
^j Amos 1, 3
^k Chap 30, 23.
^l They which are slaine at y Lords appointment.
^m Ye that are chief rulers, & gouernours.
ⁿ Which are moste easly broken
^o It shal not helpe them to seke to flee.
^p Eb, peaceable

CHAP. XXVI.

Jeremiáh moueth the people to repentance. He is taken of the false Prophetes and Priestes and brought to iudgement. 23 Uriáh the Prophet is killed of Iehoiakim contrary to the wil of God.

IN the beginning of the reigne of Iehoiakim the sonne of Iosiáh King of Iudáh, came this worde from the Lord, saying,

Thus saith the Lord, Stand in the court of the Lords House, and speake vnto all the cities of Iudáh, which come to worship in the Lords House, all the wordes y I commád thee to speake: kepe not a worde backe,

If so be they wil hearken, and turne euerie man from his euil way, that I may repent me of the plague, which I haue determined to bring vpon them, because of the wickednes of their workes.

And y shalt say vnto thé, Thus saith the Lord, If ye wil not heare me to walke in my Lawes, which I haue set before you,

And to heare the wordes of my seruants the Prophetes, whome I sent vnto you, both rising vp early, and sending them, and wil not obeye them,

Then wil I make this House like Shilón, and wil make this citie a curse to all the nacions of the earth.

So the Priestes, and the Prophetes, and all the people heard Jeremiáh speaking these wordes in the House of the Lord.

Now when Jeremiáh had made an end of speaking all that the Lord had commanded him to speake vnto all the people, thé the Priestes, and the Prophetes, and all the people toke him, and said, Thou shalt dye the death.

Why hast thou prophecied in the Name of y Lord, saying, This House shalbe like Shilón, & this citie shalbe desolate without an inhabitant: & all the people were gathered against Jeremiáh in the House of the Lord.

And when the princes of Iudáh heard of these things, they came vp from y Kings house into the House of the Lord, & sate downe in the entrie of the newe gate of the Lords House.

Then spake the Priestes, and the Prophetes vnto the princes, & to all y people, saying, This man is worthie to dye: for he hathe prophecied against this citie, as ye haue heard with your eares.

Then spake Jeremiáh vnto all the princes, & to all the people, saying, The Lord hathe sent me to prophecie against this House and against this citie all the things that ye haue heard.

Therefore now améd your waies & your workes, & heare the voice of y Lord your God, y the Lord may repent him of y plague, y he hathe pronounced against you.

As for me, beholde, I am in your hands: do with me as ye thinke good and right.

But knowe ye for certeine, y if ye put me to death, ye shal surely bring innocent blood vpon your selues, and vpon this citie, and vpon the inhabitants thereof: for of a truerh y Lord hath sent me vnto you, to speake all these wordes in your eares.

Then said the princes and all the people vnto the Priestes & to the Prophetes, This man is not worthie to dye: for he hathe spoken vnto vs in the Name of the Lord our God.

Then rose vp certeine of the Elders of the land, and spake to all the assemblie of the people, saying,

Micháh the Morashite prophecied in y dayes of Hezekiáh King of Iudáh, and spoke to all the people of Iudáh, saying,

Thus saith y Lord of hostes, Zión shalbe plowed like a field, and Ierusalém shalbe an heape, & the mountaine of the House shalbe as the high places of the forest.

Did Hezekiáh King of Iudáh, and all Iudáh put him to death: did he not feare the Lord, and praye before the Lord, and the Lord repented him of the plague, that he had pronouced against them: thus might we procure great euil against our soules.

And there was also a man that prophecied in y Name of the Lord, one Uriáh the sonne of Shemaiáh, of Kiríath-iaírem, who prophecied against this citie, and against this land, according to all the wordes of Jeremiáh.

Now when Iehoiakim the King with all his men of power, & all the princes heard his wordes, the King sought to slae him. But when Vriáh heard it, he was afraid and fled, and went into Egypt.

The Iehoiakim the King sent men into Egypt, euen Elnathán the sonne of Achbár, and certeine with him into Egypt.

And they fet Vriáh out of Egypt, and brought him vnto Iehoiakim the King, who slewe him with the sworde, and cast his dead bodie into the graues of the children of the people.

But the hand of Ahikám the sonne of Shaphán was with Jeremiáh y they shulde not giue him into the hand of the people to put him to death.

CHAP. XXVII.

Jeremiáh at the commandement of the Lord sendeth bondes to the King of Iudáh and to the other Kings that were nere, whereby they are moued to be subiectes vnto Nebuchad-nazár: He warneth the people & the Kings & rulers that they beleue not false Prophetes.

IN the beginning of the reigne of Iehoiakim y sonne of Iosiáh King of Iudáh

Micháh 1.2. & 3.12.

That is, of the House of y Lords: to wit, Zión, and these examples the goulie alledged to deliner Jeremiáh out of the Priests hands whose rage would not haue bene satisfied, but by his death

So that the citie was not destroyed, but by miracle was deliuered out of the hands of Saneherib. Here is declared the furie of tyrants, who can not abide to heare Gods worde declared, but persecute the ministers thereof, and yet in the end they procure nothing, but prouoke Gods iudgements so muche y more. As in the first Hezekiás example is to be followed. So in this other Iehoiakims as is to be abhorred: for Gods plague did light on him, and his house holde

Which declareth that nothing colde haue appeased their furie, if God had not moued this noble man to stand valiantly in his defence.

As touching the dispositiõ of these propheties, they that gathered them into a booke, did not altogether obserue the order of times, but did set some afore, which shulde be after, and contrarie wise: which if the reader marke wel, it shal auoide many doutes, & make the readinge muche easie.

a That is, in that place of the Temple whereunto the people resort out of all Iudáh to sacrifice

b To the intent that they shulde pretend no ignorance, as Act 20.27. c Read Chap 28.2.

d Read Chap 7.12 e So y when they wolde curse any, they shal say, God do to thee as to Ierusalém.

f Because of Gods promise to the Temple, Psal. 132. 14. y he wolde for euer remaine there, y hypocrites thought this Temple wolde neuer perish, and therefore thought blasphemie to speake against it, Mat 26. 61. act 6.13, not considering y this was ment of y Church, where God wil remaine forever. g So called, because it was repaired by Iosiah, 2 Kings 22.35. h By iudgement of death bestowed vpon him. i He bothe sheweth the cause of his doings plainly, and also threatneth them y they shulde nothing auoide, though they shulde put him to death, but hee p greater vengeance vpon their heads.

dáh came this worde vnto Ieremiáh from the Lord, saying,

2 Thus saith the Lord to me, Make thee bondes, and yokes, and put them vpon thy necke,

3 And send them to the King of Edóm, & to the King of Moáb, and to the King of the Ammonites, and to the King of Tyrus, and to the King of Zidón, by the hád of the messengers which come to Ierusalém vnto Zedekíah the King of Iudáh,

4 And commande them to say vnto their masters, Thus saith the Lord of hostes the God of Israél, Thus shal ye say vnto your masters,

5 I haue made the earth, the man, and the beast that are vpo the groude, by my great power, & by my outstretched arme, & haue giuen it vnto whome it pleased me.

6 But now I haue giuen all these lands into the hád of Nebuchad-nezzár the King of Babél my seruant, and the beastes of the field haue I also giuē him to serue him.

7 And all nations shal serue him, and his sonne, and his sonnes sonne vntil the verie time of his land come also: then manie nations and great Kings shal serue them selues of him.

8 And the nation & kingdome which wil not serue y same Nebuchad-nezzár King of Babél, and that wil not put their necke vnder the yoke of the King of Babél, the same nation wil I visite, saith the Lord, with the sworde, and with the famine, and with the pestilence, vntil I haue wholly giuen them into his hands.

9 Therefore heare not your Prophetes nor your southsayers, nor your dreamers, nor your enchanters, nor your forceiers, which saie vnto you thus, Ye shal not serue the King of Babél.

10 For their prophecie a lie vnto you to cause you to go farre from your land, and that I shulde cast you out, and you shulde perish.

11 But the nation that put their neckes vnder the yoke of the King of Babél, & serue him, those wil I let remaine stil in their owne land, saith the Lord, and they shal occupie it and dwell therein.

12 ¶ I spake also to Zedekíah King of Iudáh according to all these wordes, saying, Put your neckes vnder the yoke of the King of Babél, and serue him and his people, that ye may liue.

13 Why wil ye dye, thou, & thy people by the sworde, by the famine, and by the pestilence, as the Lord hath spokē against y nation, that wil not serue y King of Babél?

14 Therefore heare not the wordes of the Prophetes, that speake vnto you, saying, Ye shal not serue the King of Babél: for their prophecie a lie vnto you.

15 For I haue not sent the, saith the Lord, yet they prophecie a lie in my Name, that I might cast you out, and that ye might perish, bothe you, & the Prophetes that prophecie vnto you.

16 ¶ Also I spake to y Priestes, & to all this people, saying, Thus saith the Lord, Heare not the wordes of your Prophetes that prophecie vnto you, saying, Beholde, the vessels of the House of the Lord shal now shortly be brought againe from Babél, for their prophecie a lie vnto you.

17 Heare the not, but serue the King of Babél, that ye may liue: wherefore shulde this citie be desolate?

18 But if they be Prophetes, and if the worde of the Lord be with the, let them in treat the Lord of hostes, that the vessels, which are left in the House of the Lord, & in the house of the King of Iudáh, & at Ierusalém, go not to Babél.

19 For thus saith the Lord of hostes, concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remaine in this citie,

20 Which Nebuchad-nezzár King of Babél toke not, when he caried away captiue Ieconíah the sonne of Iehoiakim King of Iudáh from Ierusalém to Babél, with all the nobles of Iudáh and Ierusalém.

21 For thus saith the Lord of hostes y God of Israél, concerning the vessels y remaine in the House of the Lord, & in y house of the King of Iudáh, and at Ierusalém,

22 They shalbe brought to Babe, and there they shalbe vntil the day that I visite the, saith the Lord: then wil I bring them vp, and restore them vnto this place.

CHAP. XXVIII.

The false prophecie of Hananiáh the Ieremiáh repro- ueth Hananiáh, and prophesieth.

1 And that same yere in the beginning of the reigne of Zedekíah King of Iudáh in the fourth yere, and in the fifth moneth Hananiáh the sonne of Azúr the Prophet, w was of Gibeón, spake to me in the House of the Lord in the presence of the Priestes, and of all the people, and said,

2 Thus speaketh the Lord of hostes, the God of Israél, saying, I haue broken the yoke of the King of Babél.

3 Within two yeres space I wil bring into this place all the vessels of the Lords House, y Nebuchad-nezzár King of Babél toke away from this place, and caried them into Babél.

4 And I wil bring againe to this place Ieconíah the sonne of Iehoiakim King of Iudáh, with all the that were caried away captiue of Iudáh, and wēt into Babél, saith the Lord: for I wil breake the yoke of the King of Babél.

b By suche signes y Prophetes vied some times to confirme their propheties, w not withstanding they coulde not do of them selues, but inasmuche as they had a reuelation for the same, Isa. 20. 2. and therefore the falso prophetes to get more credit did vse also suche visible signes, but they had no reuelation. 1. King 22. 11.

c Read Chap. 25. 9.

d Meaning, Babilmerodach, and his sonne Belshazar e They shal bring him, and this kingdome an subiection. 1. Chap 25. 14.

Chap 14. 13. & 23. 21. & 29. 8.

Chap. 28. 8.

f Which were taken when Ieconíah was led captiue into Babél.

g For it was not onely the Prophetes office to shewe the worde of God, but also to pray for the finnes of the people. Gen 20. 7 Which these coulde not do because they had no expresse worde: for God had pronouced y contrarie

2 King 25. 13 2. King 24. 18

h That is, for the space of seuen. 10 yeres, til I haue caused the Medes and Persians to ouercome the Caldeans.

a When Ieremiáh began to beare these bondes and yokes b After that the land had rested, as Leu. 25. 1 deu 15. 1 c This was a citie in Benjamin belonging to the sonne of Aarón, 10th. 21. 17. d For two yeres of dayes.

Ambition and rage.

Jeremiáh. To prophecie lyes.

5 Then the Prophet Jeremiáh said vnto the
 4 Prophet Hananiáh in the presence of the
 Priests, & in the presence of all the people
 that stode in the House of the Lord.

d He was so
 esteemed, though
 he was a false
 Prophet.

6 Eue the Prophet Jeremiáh said, So be it:
 the Lord so do, the Lord confirme thy
 wordes which thou hast prophecied to re-
 store the vessels of the Lords House, and
 all that is caried captiue from Babel into
 this place.

e That is, I
 wolde with y
 fame for Gods
 honour, & wel-
 the of my peo-
 ple, but he ha-
 the appointed
 the contrarie.

7 But heare thou now this worde that I wil
 speake in thine cares and in the cares of all
 the people.

8 The Prophetes that haue bene before me
 and before thee in time past, f prophecied
 against manie countreys, and against great
 king domes, of warre, & of plagues, and of
 pestilence.

f Meaning, that
 the Prophetes
 that did ether
 denounce warre
 or peace,
 were tryed e-
 ther true or
 false by the
 successe of
 their prophec-
 ies. Albeit
 God maketh
 to come to
 passe sometime
 that which the
 false prophet
 speaketh, to
 trye the faith
 of his, Deut.
 33.

9 And the Prophet which prophecieth of
 peace, when the worde of the Prophet shal
 come to passe, then shal the Prophet be
 known that the Lord hathe truely sent
 him.

10 Then Hananiáh the Prophet toke the
 yoke from the Prophet Jeremiahs necke,
 and brake it.

11 And Hananiáh spake in the presence of
 all the people, saying, Thus saith y Lord,
 Euen so wil I breake the yoke of Nebu-
 chad-nezzár King of Babel, frõ the necke
 of all nations within the space of two ye-
 res: and the Prophet Jeremiáh went his
 way.

g This decla-
 reth the impu-
 dencie of the
 wicked hire-
 lings, which
 haue no zeale
 to the truth,
 but are led w
 ambition to
 get the fauour
 of me, & there-
 fore can not
 abide any, that
 might discre-
 dit them, but
 burst forth
 into rages and
 contrarie to
 their owne co-
 science, passe
 not what lies
 they report, or
 how wickedly
 they do, so y
 they may main-
 taine their esti-
 mation
 h That is, a
 hard, and cruel
 feratude.

12 ¶ Then the worde of the Lord came vn-
 to Jeremiáh the Prophet, (after that Ha-
 naniáh the Prophet had broken the yoke
 from the necke of the Prophet Jeremiáh)
 saying,

13 Go, & tel Hananiáh, saying, Thus saith
 the Lord, Thou hast broken the yokes of
 wood: but thou shalt make for them yokes
 of yron.

14 For thus saith the Lord of hostes the
 God of Israël, I haue put a h yoke of yron
 vpon y neck: of all these natiõs, that they
 may serue Nebuchad-nezzar King of Ba-
 bel: for they shal serue him, and I haue gi-
 uen him the beasts of the field also.

i Signifying,
 that all shulde
 be his, as Dan.
 2:38.

15 The said the Prophet Jeremiáh vnto the
 Prophet Hananiáh, Heare now Hanani-
 áh, the Lord hathe not sent thee, but thou
 makst this people to trust in a lye.

16 Therefore thus saith the Lord, Beholde,
 I wil cast thee from of the earth: this yere
 thou shalt dye, because thou hast spoken
 rebelliously against the Lord.

k Seeing this
 thing was eu-
 dent in the
 eyes of y peo-
 ple, and yet
 they returned
 not to y Lord,
 it is manifest,
 that miracles
 can not moue
 vs, ether the
 worde it self,
 except God
 touche the
 heart.

17 So Hananiáh the Prophet k dyed the sa-
 me yere in the fuenth moneth.

CHAP. XXIX.

1 Jeremiáh writeth vnto them that were in captiuitie in
 Babylon. 10 He prophecieth their returne after
 seuentie yeres. 16 He prophecieth the destruccion of
 the King and of the people that remaine in Ierusa-

lim. 21 He threazenth the prophetes that seduce the
 people 25 The death of Semeiah is prophesied.

NOW these are y wordes of the boke
 that Jeremiáh the Prophet sent frõ
 Ierusalém vnto the residue of the Elders
 which were caried away captiues, and to
 the Priests, and to the Prophetes, and to all
 the people whome Nebuchad-nezzár had
 caried away captiue from Ierusalém to
 Babel.

Or Jeremi

a For some
 dyed in the
 way.

(After that Ieconiah the King, and the
 Quene, and the eunuches, the piinces
 of Iudáh, and of Ierusalém, and the worke
 men, and cuning men were departed from
 Ierusalém)

b Meaning, Ie
 coniah mo-
 ther
 Chap 24.

By the hand of Elafáh the sonne of Sha-
 phán and Gemariáh the sonne of Hiikiah
 (whome Zedekiah King of Iudáh sent
 vnto Babel to Nebuchad-nezzár King of
 Babel) saying,

c To iureat of
 some equal co
 ditious.

4 Thus hathe the Lord of hostes the God
 of Israël spoken vnto all that are caried
 away captiues, whome I haue caused to
 be caried away captiues from Ierusalém
 vnto Babel

d To wit, the
 Lord, whose
 worke this
 was.

5 Buylde you houfes to dwell in, and plant
 you gardens, and eat the frutes of them.

6 Take you wiues, and beget sonnes, and
 daughters, and take wiues for your sonnes,
 and giue your daughters to housbands,
 that they may beare sonnes & daughters,
 that ye may be increased there, and not
 diminished.

e The Prophet
 speaketh not
 this for the af-
 fectiõ that he
 bare to the ty-
 rant, but that
 they shulde
 pray for the
 commonweal,
 and quietnes,
 y their trou-
 bles might
 not be increa-
 sed, and that
 they might w
 more patience
 and lesse grief
 waite for the
 tyme of their
 deliuerance,
 which God
 had appou-
 red mozte cer-
 teine: for els
 not ouely the
 Iraelites, but
 all the worl-
 de: yea, & the
 insensibie crea-
 tures shulde
 reioyce when
 these tyrants
 shulde be de-
 stroyed, as Isa.
 14:4

7 And seke the prosperitie of the citie, whe-
 ther I haue caused you to be caried away
 captiues, and pray vnto the Lord for it:
 for in the peace thereof shal you haue
 peace.

¶ For thus saith y Lord of hostes the God
 of Israël, Let not your prophetes, & you
 sothesyers that be amõg you, deceiue you,
 nether giue eare to your dreames, which
 you dreame.

9 For they prophecie you a lve in my Na-
 me: I haue not sent them, saith the Lord.

10 But thus saith the Lord, That after se-
 uentie yeres be accomplished at Babel, I
 wil visit you, and performe my good pro-
 mes toward you, and cause you to retur-
 ne to this place.

11 For I knowe y thoughts, that I haue thogh
 towardes you, saith the Lord, euen the
 thoghts of peace, and not of trouble, to gi-
 ue you an ehd, and your hope.

12 Then shal you crye vnto me, and ye shal
 go and pray vnto me, and I wil heare you,

13 And ye shal seke me and finde me, becau-
 se ye shal seke me with all f your heart.

14 And I wil be founde of you, saith y Lord,
 and I wil turne away your captiuitie, and
 I wil gather you from all the nations and
 from all the places, whether I haue cast
 you, saith the Lord, and wil bring you
 againe

f When your
 oppression
 shalbe great, &
 your afflictions
 cause you to
 repent your
 disobedience,
 & also whẽ y
 seuentie yeres
 of your capti-
 uitie shalbe
 expired, 2 Chr
 36:22 ezra 1:3.
 chap 25 to
 dan 9:2.

Wicked counfel.

Ieremiáh. Flattering Prophets. 319

again vnto the place, whence I caufed you to be caryed away captiue.

g As Aháb, Zedekiáh, and Shemaiáh.

15 ¶ Because ye haue faid, The Lord hath raised vs vp & Prophetes in Babél,

16 Therefore thus faeth the Lord of the King, that sitteth vpon the throne of Dauid, & of all the people, that dwell in this citie, your brethren that are not gone forth with you into captiuitie:

h Whereby he affureth them, & there ſhalbe no hope of returning before the time appointed

17 Euen thus faith the Lord of hoſtes, Beholde, I wil ſend vpon them the ſworde, the famine, and the peſtilence, & wil make them like vile figges, that can not be eaté, they are ſo noghtie.

i According to ſ comparison. Chap. 24. 1

18 And I wil perfecute them with the ſworde, with the famine, & with the peſtilence: & I wil make them a terror to all kingdomes of the earth, & a curſe, and aſtoniſhment and an hiſſing, and a reproche among all the nations whether I haue caſt them,

k Read Chap. 26. 6.

19 Because they haue not heard my wordes, ſaith the Lord, which I ſent vnto them by my ſeruants the Prophetes, riſing vp early, & ſending them, but ye wolde not heare, ſaith the Lord.

l Read Chap. 7. 13 & 25. 1 & 26. 5.

20 ¶ Heare ye therefore the worde of the Lord all ye of the captiuitie, whome I haue ſent from Ieruſalém to Babél.

21 Thus faith the Lord of hoſtes, the God of Iſraél, of Aháb the ſonne of Kolaiáh, & of Zedekiáh the ſonne of Maſſaiáh, which prophecie lies vnto you in my Name, Beholde, I wil deliuer them into the hand of Nebuchad-nezzár King of Babél & he ſhal ſlaye them before your eyes.

22 And all they of the captiuitie of Iudáh, that are in Babél, ſhal take vp this curſe againſt them. & ſay, The Lord make thee like Zedekiáh and like Aháb, whome the King of Babél burnt in the fyre,

m Because they gaue the people hope of ſpedy returning.

23 Because they haue committed a vilenie in Iſraél, and haue committed adulterie with their neighbours wiues, and haue ſpoken lying wordes in my Name, which I haue not commanded them, euen I knowe it, & teſtifie it, ſaith the Lord.

n Which was adulterie, and falſifying the wordes of God.

24 ¶ Thou ſhalt alſo ſpeake to Shemaiáh the Nehelamite, ſaying,

o Or, drauger

25 Thus ſpeaketh ſ the Lord of hoſtes, the God of Iſraél, ſaying, Because thou haſt ſet letters in thy name vnto all the people, that are at Ieruſalém, & to Zephaniáh the ſonne of Maſſaiáh the Prieſt, and to all the Prieſts, ſaying,

p Shemaiáh ſ falſe prophet flattered Zephaniáh the chief Prieſt, as though God had giuen him the ſpirit and zeale of Iehoiadá to puniſh whomeuer ſeſ paced againſt the wordes of God, of the w he wolde haue made Ieremiáh one, calling him a rauer & a falſe pphet

26 The Lord hath made thee Prieſt, for Iehoiadá the Prieſt, that ye ſhulde be officers in the Houſe of ſ the Lord, for euery mā that raueth & maketh him ſelf a Prophet, to put him in priſon and in the ſtockeſ.

27 Now therefore why haſt not thou reproued Ieremiáh of Anathóth, which prophecie vnto you?

28 For, for this cauſe he ſent vnto vs in Ba-

bél, ſaying, This captiuitie is long: buylde houſes to dwell in, and plant gardens, and eat the frutes of them.

29 And Zephaniáh the Prieſt red this letter in the eares of Ieremiáh the Prophet.

30 Then came the worde of the Lord vnto Ieremiáh, ſaying,

31 Send to all the of the captiuitie, ſaying, Thus ſaith the Lord of Shemaiáh the Nehelamite, Because that Shemaiáh hath prophecied vnto you, & I ſent him not, & he caufed you to truſt in a lye,

32 Therefore thus ſaith the Lord, Beholde, I wil viſite Shemaiáh the Nehelamite, and his ſede: he ſhal not haue a man p to dwell among this people, nether ſhal he beholde the good, that I wil do for my people, ſaith ſ the Lord, becauſe he hath ſpoken rebellioſly againſt the Lord.

q He & his ſede ſhalbe deſtroyed, ſo that none of the ſhulde ſe the benefite of this deliuerance.

CHAP. XXX.

The returne of the people from Babylon. 16 He menaceth the enemies, 18 And comforteth the Church.

1 THE worde, that came to Ieremiáh frō the Lord, ſaying,

2 Thus ſpeaketh the Lord God of Iſraél, ſaying, Write thee all the wordes, that I haue ſpoken vnto thee in a booke.

3 For lo, the daies come, ſaith the Lord, that I wil bring againe ſ captiuitie of my people Iſraél and Iudáh, ſaith the Lord: for I wil reſtore them vnto the land, that I gaue to their fathers, & they ſhal poſſeſſe it.

r Because they ſhulde be affured and their poſteritie comforted in the hope of this deliuerance promiſed.

4 Again, theſe are the wordes ſ the Lord ſpake concerning Iſraél, and concernig Iudáh.

5 For thus ſaith the Lord, We haue heard a terrible voyce, of feare & not of peace.

s He ſheweth that before ſ this deliuerance ſhal come, the Caldeans ſhulde be extremely afflicted by their enemies, and ſ they ſhulde be in ſuche perplexitie & ſorrow as a woman in her trauail, as Iſa. 13. 8.

6 Demande now & beholde, if man trauail with childewherefore do I beholde euery man with his hands on his loines as a woman in trauail, & all faces are turned into a paleneſ?

7 Alas, for this day is great: none hath bene like it: it is euen the time of Iaakobs trouble, yet ſhal he be deliuered from it.

8 For in that day, ſaith the Lord of hoſtes, I wil breake e his yoke from of thy necke, and breake thy bondes, and ſtrangers ſhal no more ſerue them ſelues f of him.

t Meaning, ſ the time of their captiuitie ſhulde be gracious d When I ſhal viſit Babylon.

9 But they ſhal ſerue the Lord their God, & Dauid their King, whome I wil raiſe vp vnto them.

e Of the King of Babylon f To wit, of Iaakob

10 Therefore feare not, o my ſeruāt Iaakób, ſaith the Lord, nether be afraid, o Iſraél: for lo, I wil deliuer thee from a farre countrey, and thy ſede from the land of their captiuitie, & Iaakób ſhal turne againe, & ſhal be in reſt and proſperitie & none ſhal make him afraid.

g That is, Meſſiáh, w ſhulde come of ſ ſtocke of Dauid, according to the fleſh and ſhulde be the true paſtor, as Ezek. 34. 23 who is ſet forth and his kingdom that ſhulde be eneuſtaining in the perſone of Dauid, Hoſ. 3. 5.

11 For I am with thee, ſaith the Lord, to ſaue thee, though I vtterly deſtroy all the nations where I haue ſcattered thee: yet wil I not vtterly deſtroy thee, but I wil correct

b Read Chap 10, 24.

thee by iudgement, and not vnto thee of.

12 For thus saith the Lord, Thy bruising is incurable, and thy wounde is dolorous.

13 There is none to iudge thy cause, or to lay a plaister: there are no medecines, nor helpe for thee.

14 All thy louers haue forgotten thee: they seeke thee not: for I haue striken thee with the wounde of an enemye, & with a sharpe chaftisement for the multitude of thine iniquities, because thy sinnes were increased.

15 Why cryest thou for thine affliction? thy sorowe is incurable, for the multitude of thine iniquities: because thy sinnes were increased, I haue done these things vnto thee.

16 Therefore all they that deuoure thee, shal be deuoured, and all thine enemies euery one shal go into captiuitie: and they that spoyle thee, shal be spoyled, & all they that robbe thee, wil I giue to be robbed.

17 For I wil restore helth vnto thee, & I wil heale thee of thy woundes, saith the Lord, because they called thee, The cast away, saying, This is Ziön, whome no man seketh after.

18 Thus saith the Lord, Beholde, I wil bring againe the captiuitie of Iaakobs tentes, and haue compassion on his dwelling places: and the citie shal be buylded vpon her owne heape, and the palace shal remaine after the maner thereof.

19 And out of them shal procede a thanksgiving, and the voyce of them that are ioyous, and I wil multiplie them, and they shal not be fewe: I wil also glorifie them, and they shal not be diminished.

20 Their childre also shalbe as afore time, and their congregacion shalbe established before me: & I wil visite all that vexed thee.

21 And their noble ruler shalbe of them selues, and their gouernour shal procede from the middes of them, and I wil cause him to drawe nere, and approche vnto me: for who is this that directeth his heart to come vnto me, saith the Lord?

22 And ye shalbe my people, and I wil be your God.

23 Beholde, the temple of the Lord goeth forth with wrath: the whirlwinde hangeth ouer, shal light vpon the head of the wicked.

24 The fierce wrath of the Lord shal not returne, vntil he haue done, and vntil he haue performed the intents of his heart: in the latter daies ye shal vnderstand it.

CHAP. XXXI.

He rehearseth Gods benefites after their returne from Babylon, 23 And the spiritual ioye of the faithful in the Church.

At the same time, saith the Lord, wil I be the God of all the families of Israél, and they shalbe my people.

Thus saith the Lord, The people which escaped the sworde, founde grace in the wilderness: he walked before Israél to cause him to rest.

The Lord hath appeared vnto me of olde, say they: Yea, I haue loued thee with an euerlasting loue, therefore with mercie I haue drawn thee.

4 Againe I wil buylde thee, and thou shalt be buyded, o virgine Israél: thou shalt still be adorned with thy tymbrels, and shalt go forth in the dance of thee that be ioyful.

5 Thou shalt yet plant vines vpon the mountaine of Samaria, and the planters that plant them, shal make them commune.

6 For the daies shal come that the watchmen vpon the mountaine of Ephraim shal crye, Arise, and let vs go vp vnto Ziön to the Lord our God.

7 For thus saith the Lord, Reioyce with gladnes for Iaakób, and shoute for ioye among the chief of the Gentiles: publish praise, and say, O Lord, saue thy people, the remnant of Israél.

8 Beholde, I wil bring thee from the North cuntry, and gather them from the coastes of the worlde, with the blinde & the lame among them, with the woman with childe, & her that is deliuered also: a great companie shal returne hether.

9 They shal come weeping, and with mercie wil I bring them againe: I wil leade them by the riuers of water in a straight way, wherein they shal not stumble: for I am a Father to Israél, and Ephraim is my first borne.

10 Hear the worde of the Lord, o ye Gentiles, and declare in the yles a farre of, & say, He hath scattered Israél, wil gather him and wil kepe him, as a shepherd doeth his flocke.

11 For the Lord hath redeemed Iaakób, & ransomed him from the hand of him, that was stronger then he.

12 Therefore they shal come, and reioyce in the light of Ziön, and shal iunne to the beautifullnes of the Lord, euen for wheat and for the wine, and for the oyle, and for the increase of shepe, and bullockes: and their soule shalbe as a watered garden, and they shal haue no more sorow.

13 The virgine shal reioyce in the dance, and the yong men, & the olde men together: for I wil turne their mourning into ioye, and wil comforte them, & giue them ioye for their sorowes.

14 And I wil replenish the soule of the Priests with fatnes, and my people shalbe satisfied with my goodnes, saith the Lord.

b Which were deliuered fro the crueltie of Pharaöh

c To wit, God. d The people thus reason as though he were not so beneficial to them now, as he had bene of olde.

e Thus the Lord answereth that his loue is not changeable

f Thou shalt haue still occasiõ to reioyce: which is met by tabrets and dancing, as their custome was after notable victories, Exod 15, 20.

g Because the Israelites, were the ten tribes, neuer returned to Samaria, therefore this must be spiritually vnderstand vnder the kingdome of Christ, which was restored of the true Israél.

h That is, shal eat the frute thereof, as Leu. 19, 23 dan 20, 6

i The ministers of the worde

k They shal exhorte all to the imbrace of the Gospell, as Isa 23.

l He sheweth what shal be the concordie and loue of all vnder the Gospell, where none shalbe refused for their infirmitie: & euery one shal exhort one another to imbrace it.

m That is, lamenting their sinnes, which had not given care to the Prophetes, & therefore it followeth God receiued thee to mercie, Chap 50, 4

n Some take it, if they shulde wepe for ioye.

o Where they founde no impediments, but abundance of all things.

p That is, my derely beloved, as if first child is to

q By these temporal benefites he meaneth the spiritual graces, which are in the Churche, and whereof there shulde be euery plenty, Isa 58 21

r In the companie of the faithful, which euer praise God for his benefites.

s Meaning the Spirit of wisdom, knowledge and zeale.

t Thus

i Meaning, that no man is able to finde out a meane to deliuer them, but if it must be the worke of God

k The Assyrians & Egyptians whome thou didest entertaine with giftes, who left thee in thine affliction.

l Herein is commended Gods great mercie toward his, who doeth not destroye them for their sinnes, but correct and chaftise them, til he haue purged & pardoned them, & so burneth the rodde by the which he did punish them, Isa 55, 1.

m Meaning, if the citie and the Temple shulde be restored to their former state. n He sheweth how the people shal with praise and thanksgiving acknowledge this benefite.

o Meaning, Zebubbabél, who was the figure of Christ, in whome this was accomplished

p Signifying, if Christ doeth willingly submit him self to the obedience of God his Father

q Left the wicked hypocrites shulde flatter the selues with these promises, the Prophet sheweth what shalbe their portion

r When this Messiahs and deliuerer is sent.

a When this noble gouernour shal come: meaning Christ, not onely Iudáh & Israél, but the rest of the worlde shalbe called.

the father

p That is, from the Babylonians, and other enemies

q By these temporal benefites he meaneth the spiritual graces, which are in the Churche, and whereof there shulde be euery plenty, Isa 58 21

r In the companie of the faithful, which euer praise God for his benefites.

s Meaning the Spirit of wisdom, knowledge and zeale.

t Thus

c To declare the greatnes of Gods mercie in deliuering the Iewes he sheweth them that they were like to the Beniamites, or Israelites: that is, vnterly destroyed, and carryed away in so muche that if Rahel the mother of Benjamin coulde haue risen againe to seke for her childre she shulde haue founde none remaining
 u That is, the people that were led captiue
 x Which was wanton and colde not be subiect to the yoke
 y He sheweth how f faithfullie to pray that is, desire God to turne them, for as muche as they can not turne of them selues
 z In signe of repentance, & detestation of my sinne
 a As though he wolde say, No: for by his iniquitie he did what laye in him to caste me of
 b So wit, in pitying him for my promes sake
 c Marke by what way thou didest go into captiuitie, and thou shalt turne againe by the same
 d Because their deliuerance from Babylon was a figure of their deliuerance from sinne, he sheweth how this shulde be pured, to wit by Iesus Christ whome a woman shulde conceiue, & beare in her wombe Which is a strange thing in earth, because he shulde be borne of a virgine with out man or, he meaneth, that Ierusalém which was like a bare woman in her captiuitie shulde be fruitful as she, that is ioyned in marriage, and whome God blesseth with children
 e Hauing vnderstand this visio of the Messiah to come in whome the two houses of Israél, and Iudáh shulde be ioyned, I reioyced.
 f I wil multiplye, and enriche them with people and cattel.

15 Thus saith the Lord, A voice was heard on hie, a mourning and bitter weping. Rahel weping for her children, refused to be comforted for her children, because they were not.
 16 Thus saith the Lord, Refraine thy voice from weping, and thine eyes from teares: for thy worke shalbe rewarded, saith y Lord, and they shal come againe from the land of theemie:
 17 And there is hope in thine end, saith the Lord, that thy children shal come againe to their owne borders.
 18 I haue heard Ephraim lamenting thus, Thou hast corrected me, and I was chastised as an vntamed calfe: y conuert thou me, and I shalbe conuerted: for thou art y Lord my God.
 19 Surely after that I conuerted, I repented: & after that I was instructed, I smote vpon my thigh: I was ashamed, yea, euen confounded, because I did beare the reproche of my youth.
 20 Is Ephraim my dere sonne or pleasant childe: yet since I spake vnto him, I stil remembred him: therefore my bowelles are troubled for him: I wil surely haue compassion vpon him, saith the Lord.
 21 Set thee vp signes: make thee heapes: set thine heart toward the path and waite, that thou hast walked: tuerne againe, o virgine of Israél: tuerne againe to these thy cities.
 22 How long wilt thou go astraic, o thou rebellious daughter: for the Lord hath created a newe thing in the earth: a woman shal compasse a man.
 23 Thus saith the Lord of hostes, the God of Israél, Yea, that they saie this thing in the land of Iudáh, and in the cities thereof, when I shal bring againe their captiuitie, The Lord blesse thee, o habitation of iustice & holie mountaine.
 24 And Iudáh shal dwell in it, & all the cities thereof together, the husbandmen and they that go foithe with the flocke.
 25 For I haue satiat the weary soule, and I haue replenished euerie sorowful soule.
 26 Therefore I awaked and behelde, and my slepe was swete vnto me.
 27 Beholde, the daies come, saith the Lord, that I wil sowe the house of Israél, and the house of Iudáh with the sede of man and with the sede of beast.
 28 And like as I haue watched vpon them, to plucke vp and to roote out, & to throwe downe, and to destroye, and to plague them, so wil I watche ouer them, to buylde and to plant them, saith the Lord.

29 In those dayes shal they say no more, The fathers haue seaten a sowe grape, & the childrens teeth are set on edge.
 30 But euerie one shal dye for his owne iniquitie: euerie man that eateth the sowe grape, his teeth shalbe set on edge.
 31 Beholde, the daies come, saith y Lord, that I wil make a newe couenant with the house of Israél, and with the house of Iudáh,
 32 Not according to the couenant that I made with their fathers, when I toke them by the hand to bring them out of the land of Egypt, the which my couenant they brake, although I was an husband vnto them, saith the Lord.
 33 But this shalbe the couenant that I wil make with the house of Israél, After those daies, saith the Lord, I wil put my Law in their inward partes, & write it in their hearts, & wil be their God, and they shalbe my people.
 34 And they shal teache nomore euerie man his neighbour and euerie man his brother, saying, Knowe the Lord: for they shal all knowe me from the least of them vnto the greatest of them, saith the Lord: for I wil forgiue their iniquitie, and wil remember their sinnes no more.
 35 Thus saith the Lord, which giueth the sunne for a light to the day, and the courses of y moone and of the itarres for a light to the night, which breaketh the sea, when the waues thereof roare: his Name is the Lord of hostes.
 36 If these ordinances departe out of my sight, saith the Lord, then shal the sede of Israél cease from being a nation before me, for euer.
 37 Thus saith the Lord, If the heauens can be measured, or the fundacions of the earth be searched out beneath, then wil I cast of all the sede of Israél, for all that they haue done, saith the Lord.
 38 Beholde, the dayes come, saith the Lord, that the cite shalbe buylt to the Lord frõ the tower of Hanancél, vnto the gate of the corner.
 39 And the line of the measure shal goe forthe in his presence vpon the hil Garéb, & shal compasse about to Goath.
 40 And the whole valley of the dead bodies, and of the ashes, and all the fields: vnto the broke of Kidrón, and vnto the corner of the horsagate toward the East, shalbe holie vnto the Lord, nether shal it be plucked vp nor destroyed anie more for euer.

g The wicked vied this proverb, when they did murmur against Gods iudgements pronounced by the Prophetes, saying, That their fathers had committed the fauce, and that the children were punished, Eze. 18, 3
 h Though the couenant of redemption made to the fathers, & this which was giuen after, seme diuers, yet they are all one, & grounded on Iesus Christ, saue that this is called newe because of the manifestation of Christ, and the abundant graces of the holie Gost giuen to his Church vnder the Gospel.
 i And so were the occasion of their owne diuorcement through their inuoluntie, Isa. 50, 1
 k In the time of Christ my Law shal in stead of tables of stone be written in their heartes by mine holie Spirit. Ebr 8, 8
 l Vnder the kingdome of Christ there shalbe none blinded with ignorance, but I wil giue the faith, & knowledge of God for remission of their sinnes, and daily increase the same: so that it shal not seme to come so muche by the preaching of my ministers, as by the instruction of mine holie Spirit. Isa 54, 13.
 m If the sunne, moone, and itarres can not shal my Church neuer faile, nether shal anie thing hinder it: and as sure as I wil haue a people, so certaine is it, that I wil leaue them my worde for euer to gouerne them with
 n The one and the other is impossible
 o As it was performed, Nehemiáh 3, 1 By this description he sheweth that the cite shulde be as ample, and beautiful as euer it was: but he alludeth to the spiritual Ierusalém, whose beaue shulde be incomparable

CHAP. XXXII.

Jeremiáh is cast into prison because he prophesied that the citie should be takē of the King of Babylon. 7 He sheweth, that the people should come againe to their owne possession. 28 The people of God are his seruants, and he is their Lord.

a So that Iere miáh had now prophesied fro the thurteenth yere of Iosiah vnto the last yere sauej one of Zedekiahs reigne, which was almost fourtie yeres.

Chap. 29. 16. & 34. 2.

b Til I take Zedekiah a- waie by death: for he shal not dye by the sword, as Chap 34. 4. c Whereby was meane that the people shulde returne againe out of captiuitie and enioye their possessions & vineyardes, as ver 15. & 44. Or, right to redeme it.

d Because he was next of kintred, as Ruth 4. 4.

e Of the posses sion of the Le uites read Len. 25. 37.

f Which moue- ment to of our money, about ten shillings six pence, if this shekel were of commune she- kel, read Gen. 33. 15. for the shekel of the Temple was of double va- lue & 12 pieces of siluer were halfe a shekel: for twentie made the she- kel

g According to the custome the instrumēt or euidece was sealed vp with 3 comune sea- le, and a copie thereof remai ned, which com- peined the same in effect, but was not so authentical as the other, but was left open to be seue if a- ny thig shulde be called into doubt

1 The worde that came vnto Jeremiáh from the Lord, in the tenth yere of Zedekiah King of Iudáh, which was the eighteenth yere of Nebuchad-nezzár.

2 For then the King of Babels hoſte besieged Ierusalem: and Jeremiáh the Prophet was shut vp in the court of the prison, w^h was in the King of Iudahs house.

3 For Zedekiah King of Iudáh had shut him vp, saying, Wherefore doest thou prophetic, & say, Thus saith the Lord, Beholde, I wil giue this citie into the hands of the King of Babel, and he shal take it?

4 And Zedekiah the King of Iudáh shal not escape out of the hand of y^e Caldeans, but shal surely be deliuered into the háds of the King of Babel, and shal speake with him mouthe to mouthe, and his eyes shal beholde his face,

5 And he shal lead Zedekiah to Babel, and there shal he be, vntil^b I visite him, saith the Lord: thogh ye fight with the Caldeans, ye shal not prosper.

6 ¶ And Jeremiáh said, The worde of the Lord came vnto me, saying,

7 Beholde, Hanameel, the sonne of Shal- lum thine vnclē, shal come vnto thee and saie, Bye vnto thee my field, that is in Anathóth: for the^c title by kinred appertei- neth vnto thee^d to bye it.

8 So Hanameel, mine vnclē sonne, came to me in the court of the prison, according to the worde of the Lord, and said vnto me, Bye my^e field, I praiē thee, that is in Anathóth, which is in the countrei of Beniamín: for the right of the possession is thine, and the purchase belongeth vnto thee: bye it for thee. Then I knewe that this was the worde of the Lord.

9 And I boght the field of Hanameel, mine vnclē sonne, that was in Anathóth and weighed him y^e siluer, euen seuen^f shekels, and ten^g pieces of siluer.

10 And I writ it in the boke and signed it, & toke witnesses, and weighed him the sil- uer in the balances.

11 So I toke the boke of the possession, being sealed & according to the Law, and custome, with the boke that was open,

12 And I gauē the boke of the possession vnto Baruch the sonne of Neriáh, the son- ne of Maaseiah, in the sight of Hanameel mine vnclē sonne, and in y^e presence of the witnesses, written in the boke of the posses- sion, before all the Iewes that sate in the court of the prison.

13 And I charged Baruch before them, say- ing,

14 Thus saith the Lord of hostes, the God of Israel, Take the writings, euen this boke of the possession, bothe that is sealed, and this boke that is open, and put them in an earthen^h vessel, that thei maie continue a long time.

15 For the Lord of hostes, the God of Israel saith thus, Houses and fields, and vineyar- des shalbe possessed againe in this land.

16 ¶ Now when I had deliuered the boke of the possession vnto Baruch, the sonne of Neriáh, I prayed vnto the Lord, saying,

17 Ah Lord God, beholde, thou hast made the heauē and the earth by thy great pow- er, and by thy stretched out arme, and there is nothingⁱ hard vnto thee.

18 *Thou shewest mercie vnto thousands, and recompencest the iniquitie of the fa- thers into y^e bosome of their^j childre after them: o God the great and mightie, whose Name is the Lord of hostes,

19 Great in counsel, and mightie in worke, (for thine eyes are opē vpon all the waies of the sonnes of men, to giue to euerie one according to his waies, and according to the frute of his workes)

20 Which hast set signes and wonders in the land of Egypt vnto this^k day, & in Israel, and among all men, and hast made thee a Name, as appeareth this daie,

21 And hast broght thy people Israel out of the lād of Egypt with signes, and with wonders, and with a strong hand, with a stretched out arme, and with great terror,

22 And hast giuen them this land, which thou didest sweare to their fathers to gi- ue them, euen a land, that floweth with milke and honie,

23 And they came in, and possessed it, but they obeyed not thy voyce, nether walked in thy Law: all that thou commandedst them to do, they haue not done: therefo- re thou hast caused this whole plague to come vpon them.

24 Beholde, the^l mounts, they are come into the citie to take it, and the citie is gi- uen into the hand of the Caldeans, that fight against it by meanes of the sworde, and of the famiue, and of the pestilence, and what thou hast spoken, is come to passe, and beholde, thou seest it.

25 And thou hast said vnto me, o Lord God, Bye vnto thee the field for siluer, and take witnesses: for the citie shalbe giuen into the hand of the Caldeans.

26 ¶ The came the worde of the Lord vnto Jeremiáh, saying,

27 Beholde, I am the Lord God of all^m flesh: is there anie thing to hard for me?

28 Therefore thus saith the Lord, Beholde, I wil giue this citie into the hand of the Caldeans, and into the hand of Nebu- chad-nezzár

h And so to hide them in the ground; y^e thei might be preferred as a token of thei deliuerance.

ⁱ Or, hid Exod 34. 7. deut. 5. 9.

1 Because the wicked are subiect to the curſe of God, he sheweth, y^e their posteritie, which by nature are vnder this malediction, shalbe punished bothe for their owne wickednes & that the iniquite of their fathers, w^h is likewise in the, shal be also reuenged on thei^r head. k Meaning, y^e his miracles in deliuering his people, shulde neuer be forgotten.

1 The wordē signifieth anie thing that is cast vp, as a mount or rampart, and is also vsed for engines of warre, which were layed on an hie place to thoor into a citie, before that gonnes were in vse m That is, of euerie creature: who as they are his worke, so doeth he gouerne and guide them as pleaseth him, whereby he sheweth y^e, as he is the autor of this thei captiuitie for their sinnes, so will be for his mercies be their redemer to restore the againe to li- bertie.

chad-nezzár, King of Babel, and he shal take it.

29 And the Caldeans shal come and fight against this citie, and set fyre on this citie and burne it, with the houses, vpon whose roofes they haue offered incense vnto Bál, and powred drinke offrings vnto other gods, to prouoke me vnto angre.

30 For the children of Israél, and the children of Iudáh haue surely done euil before me from their youth: for the children of Israél haue surely prouoked me to angre with the workes of their hands, saith the Lord.

31 Therefore this citie hath bene vnto me as a prouocation of mine angre, and of my wrath, from the daye, that they buyt it, euen vnto this daye, that I shulde remoue it out of my sight,

32 Because of all the euil of the children of Israél, and of the children of Iudáh, which they haue done to prouoke me to angre, euen they, their Kings, their princes, their Priests, and their Prophetes, and the mé of Iudáh, and the inhabitáts of Ierusalém.

33 And they haue turned vnto me the backe & not the face: though I taught them, rising vp early, and instructing them, yet they were not obediēt to receiue doctrine,

34 But they set their abominations in the house (whereupon my Name was called) to defile it,

35 And they buyt the hye places of Bál, which are in the valley of Ben-hinnóm, to cause their sonnes, and their daughters to passe through the fyre vnto Moléch, w^{ch} I commáded them not, nether came it into my minde, that they shulde do suche abomination, to cause Iudáh to sinne.

36 And now therefore, thus hath the Lord God of Israél spoken, concerning this citie, whereof ye say, It shalbe deliuered into the hand of the King of Babel by the sworde, and by the famine, and by the pestilence,

37 Beholde, I wil gather the out of all countreys, wherein I haue scatred them in mine angre, & in my wrath, and in great indignation, and I wil bring them againe vnto this place, and I wil cause them to dwell safely.

38 And they shal be my people, and I wil be their God.

39 And I wil giue the one heart & one way y^e thei may feare me for euer for the welth of them, & of their children after them.

40 And I wil make an euerlasting couenāt wth the, that I wil neuer turne away frō the to do the good, but I wil put my feare in their hearts, y^e thei shal not departe frō me.

41 Yea, I wil delité in the to do the good, & I wil plant them in this land assuredly with my whole heart, & with all my soule.

42 For thus saith the Lord, Like as I haue broght all this great plague vpon this people, so wil I bring vpon them all the good that I haue promised them.

43 And the fields shal be possessed in this land, whereof ye say, It is desolate without man or beaft, and shalbe giuen into the hand of the Caldeans.

44 Mé shal bye fields for siluer, and make writings, and seale them, and take witnesses in the land of Beniamín, and round about Ierusalém, & in the cities of Iudáh, and in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South: for I wil cause their captiuitie to returne, saith the Lord.

CHAP. XXXIII.

The Prophet is monished of the Lord to pray for the deliuerance of the people, which the Lord promised. & God for gueth finnes for his owne glorio. 15 Of the birth of Christ. 20 The kingdom of Christ in the Church shal neuer be ended.

Moreouer, the worde of the Lord came vnto Ieremiáh, the seconde time (while he was yet shut vp in the court of the prison) saying,

2 Thus saith the Lord, the maker thereof, the Lord that formed it, and established it, the Lord is his Name.

3 Call vnto me, and I wil answer thee, and shewe thee great & mightie things, which thou knowest not.

4 For thus saith the Lord God of Israél, concerning the houses of this citie, and concerning the houses of the Kings of Iudáh, which are destioied by the mountes, and by the sworde,

5 They come to fight with the Caldeans, but it is to fil the selues with the dead bodies of men, whome I haue slaine in mine angre and in my wrath: for I haue hid my face from this citie, because of all their wickednes.

6 Beholde, I wil giue it helth & amendement: for I wil cure them, and wil reueile vnto them the abundance of peace, and trueth.

7 And I wil cause the captiuitie of Iudáh, and the captiuitie of Israél to returne, & wil buylde them as at the first.

8 And I wil cleanse them from all their iniquities, whereby they haue sinned against me: yea, I wil pardone all their iniquities, whereby they haue sinned against me, and whereby they haue rebelled against me.

9 And it shalbe to me a name, a ioy, a praise, and an honour before all the nacions of the earth, which shal heare all the good that I do vnto them: and they shal feare, & tremble for all the goodnes, and for all the welth, that I shewe vnto this citie.

10 Thus saith the Lord, Againe there shalbe heard in this place (which ye say shalbe

From the time, y^e I broght them out of Egypt, & made them my people. & called them my first borne.

Read Prou 1, 23; 11a 65, 2 chap 7, 13 and 19, 7 & 25, 3 & 26, 5 & 29, 19.

That is, the altars, which were made to offer sacrifice vpon to their idoles.

Read Chap. 7, 30 2 King 21, 4
Read 2 Kin 16, 3.
Read Chap 30, 16.

Deut. 30, 3.

Chap. 30, 22.

One consent and one religion, as Ezek. 33, 19, & 39, 27.

Read Chap. 30, 22.

This is the declaration of that, which was spoken ver 8.

Which was in the Kings house at Ierusalém, as Chap 32, 1
To wit, of Ierusalém, who as he made it, so wil he preferue it, and 11a. 37, 26.

Read Chap. 32, 24
The Iewes thinke to ouercome the Caldeans, but they seeke their owne destruction.

He sheweth y^e Gods fauour is cause of all prosperitie, as his angre is of all aduersitie.
In the mides of his thre attings God remembreth his and comforteth them.

Declaring y^e there is no deliuerance nor ioye, but where as we fele remission of finnes.

Whereby he sheweth that the Church, wherein is remission of finnes, is Gods honour & glorie, to y^e whoe soeuer is enemie to it, laboureth to destroye God.

Of Christ.

Jeremiáh. Reformation begon.

desolote, without man, and without beaft, *euen* in the cities of Iudáh, & in the stretes of Ierusalém, that are desolate without man, and without inhabitant, and without beaft)

11 The voyce of ioye & the voyce of gladnes, the voyce of the bridegrome, and the voyce of the bride, the voyce of them that shal say, ' Praise the Lord of hostes, because the Lord is good: for his mercie *endureth* for euer, & of them that offere the sacrifice of praise in y^e House of the Lord, for I wil cause to returne the captiuitie of the land, as at the first, saith the Lord.

12 Thus saith the Lord of hostes, Againe in this place, which is desolate, without man, and without beaft, and in all the citiesthereof there shalbe dwelling for shepherdes to rest their flockes.

13 In the cities of the ^k mountaines, in the cities in the plaine, and in the cities of the South, and in the land of Beniamin, and about Ierusalém, and in the cities of Iudáh shal the shepe passe againe, vnder the hand of him that telleth them, saith the Lord.

14 Beholde, the dayes come, saith the Lord, that I wil performe y^e good thing, which I haue promised vnto the house of Israél, and to the house of Iudáh.

15 In those daies and at that time, wil I cause ^l the bráche of righteousnes to growe vp vnto Dauid, & he shal execute iudgement, and righteousnes in the land.

16 In those dayes shal Iudáh be saued, and Ierusalém shal dwell safely, & he that shal call ^m her, is the Lord our ⁿ righteousnes.

17 For thus saith the Lord, Dauid shal neuer want a man to sit vp^o the throne of the house of Israél.

18 Nether shal the Priests and Leuites wát a man before me to offer ^o burnt offerings, and to offer meat offerings, and to do sacrifice continually.

19 ¶ And the worde of the Lord came vnto Jeremiáh, saying,

20 Thus saith the Lord, If you can breake my couenāt of the ^p day, and my couenāt of the night, that there shulde not be day, and night in their season,

21 Then may my couenant be broken with Dauid my seruāt, that he shulde not haue a sonne to reigne vpon his throne, and with the Leuites, & Priests my ministers.

22 As y^e armie of heauen can not be nōbred, nether the sand of the sea measured: so wil I multiplie the sede of Dauid my seruāt, and the Leuites, that minister vnto me.

23 ¶ Moreouer, the worde of the Lord came to Jeremiáh, saying,

24 Considerest thou not what ^q this people haue spoken, saying, The two families, which the Lord hath chosen, he hath euen cast them of? thus they haue despised

my people, that they shulde be no more a nacion before them.

25 Thus saith the Lord, If my couenant be not with day and night, and if I haue not appointed the ordre of heauen and earth,

26 Then wil I cast away the sede of Iakób and Dauid my seruāt, & not take of his sede to be rulers ouer the sede of Abraham, Izhák, and Iakób: for I wil cause their captiuitie to returne, and haue compassion on them.

CHAP. XXXIII.

^a He threateth that the citie, and the King Zedekiah shalbe giuen into the hands of the King of Babylon. ^b He rebuketh their crueltie towards their seruants.

^x The worde w^h came vnto Jeremiáh ^a fró the Lord (when ^a Nebuchad-nezzár King of Babél, and all his hoste, & all the kingdomes of the earth, that were vnder the power of his hand, and all people fought against Ierusalém, and against all the cities thereof) saying,

² Thus saith the Lord God of Israél, Go, and speake to Zedekiah King of Iudáh, & tel him, Thus saith the Lord, Behold,

³ I wil giue this citie unto the hand of the King of Babél, and he shal burne it w^h fyre,

⁴ And thou shalt not escape out of his hād, but shalt surely be taken, and deliuered into his hand, and thine eyes shal beholde the face of the King of Babél, and he shal speake with thee mouthe to mouthe, and thou shalt go to Babél.

⁵ Yet heare the worde of the Lord, ^o Zedekiah, King of Iudáh: thus saith the Lord of thee, Thou shalt not dye by y^e sworde,

⁶ But thou shalt dye in ^b peace: & according to the burning for thy fathers the former Kings which were before thee, so shal thei burne *odours* for thee, and thei shal lament thee, saying, Oh ^c lord: for I haue pronounced the worde, saith the Lord.

⁷ Then Jeremiáh y^e Prophet spake all these wordes vnto Zedekiah King of Iudáh in Ierusalém,

⁸ (When the King of Babels hoste fought against Ierusalém, and against all the cities of Iudáh, that were left, *euen* against Lachish, & against Azekáh: for these strong cities remained of the cities of Iudáh)

⁹ This is the worde that came vnto Jeremiáh from the Lord, after that the King Zedekiah had made a couenant with all y^e people, which were at Ierusalém, ^d to proclaime libertie vnto them,

¹⁰ That euerie man shulde let his ^e seruāt go fre, & euerie man his handmaide, which was an Ebrue or an Ebrueffe, & that none shulde serue him selue of them, *to wit*, of a Iewe his brother.

¹¹ Now when all the princes, & all the people which had agreed to y^e couenant, heard that euerie one shulde let his seruāt go fre, &

^a Who commonly of Jeremiáh was called Nebuchad-rezzár and of others Nebuchad-nezzár.

^{2 Chr. 36. 29. chap. 29. 16. & 23. 3.}

^b Not of any violent death.

^c The Iewes shal lament for their lord & King.

^d When the cegemie was at hand, and thei saue them selues in danger, thei wolde seme holy, & so began some kinde of reformation: but some after they vntered their hypocristie

^e According to y^e Lawe, Exod. 21. 2. deut 15. 12 &

^f Which was a song appointed for the Leuites to praise God by, 1 Chro. 16. 8 psal 105. 1. isa. 42. 4.

^k Meaning, y^e all the countres of Iudáh shalbe inhabited againe.

^l That is, I wil sende the Messiah, which shal come of y^e house of Dauid, of whome this propheticie is ment, as testifie all the Jewes, and that which is written Chap 23. 6. To wit, Christ that shal call his Church.

^m That is, Christ is our Lord God, our righteousnes, sanctification, & redemption, 1 Cor 1. 30.

ⁿ This is chiefly ment of the spiritual sacrifice of thanksgiving, which is left to the Church in the time of Christ, who was the euerlasting Priest and the euerlasting sacrifice figured by the sacrifices of y^e Law y^e Read Chap. 31. 35.

^o Meaning, the Caldeans and other infidels which thought God had vtterly cast of Iudáh and Israél or Beniamin, because he did correct them for a time for their amendment.

CHAP. XXXV.

He propoſeth the obedience of the Rechabites, & thereby conſoundeth the pride of the Iewes.

100 Ebr returned.

and euerie one his handmaide, and that none ſhulde ſerue them ſelues of them any more, thei obeyed and let them go.

11 But afterwarde thei repented and cauſed the ſeruants & the handmaids, whome thei had let go ſe to returne & helde the in ſubiection as ſeruants and handmaidens.

12 Therefore the worde of the Lord came vnto Jeremiáh from the Lord, ſaying,

13 Thus ſaith y Lord God of Iſraél, I made a couenant with your fathers, when I brought them out of the land of Egypt, out of the houſe of ſeruants, ſaying,

Dr, bondage.

Deut 15, 1.

14 *At the terme of ſeuē yerē let ye go, euerie mā his brother an Ebrewe which hath bene ſolde vnto thee: & when he hath ſerued thee ſix yerē, thou ſhalt let him go fre from thee: but your fathers obeyed me not, nether inclined their eare.

15 And ye were now turned, and had done right in my ſight in proclaiming libertie, euerie man to his neighbour, and ye had made a couenant before me in the Houſe, whereupon my Name is called.

Meaning, in the Temple, to declare that it was a moſt ſolemne & ſtreit couenant, made in the Name of y Lord.

16 But ye repented, and polluted my Name: for ye haue cauſed euerie man his ſeruant, & euerie man his handmaide, whome ye had ſet at libertie at their pleaſure, to returne, and holde them in ſubiection to be vnto you as ſeruants and as handmaidens.

17 Therefore thus ſaith the Lord, Ye haue not obeyed me, in proclaiming ſedome euerie man to his brother, and euerie man to his neighbour: beholde, I proclaime a libertie for you, ſaith y Lord, to the ſworde, to the peſtilence, and to the famine, & I wil make you a terrour to all the kingdomes of the earth.

That is, I giue the ſworde libertie to deſtroy you.

18 And I wil giue thoſe men that haue broken my couenant, and haue not kept the wordes of the couenant, which thei had made before me, when thei cut the calfe in twaine, and paſſed betwene the partes thereof.

As touching this manner of ſolemne couenant which the Ancient vſed by paſſing betwene the two partes of a beaſt, to ſignifie that y tranſgreſſor of the ſame couenant ſhulde be ſo diuided in pieces, read Ge 15, 10.

19 The princes of Iudáh, and the princes of Ieruſalém, the Eunuches, and the Priſtes, and all the people of the land, which paſſed betwene the partes of the calfe,

20 I wil cūen giue them into the hand of their enemies, and into the hands of thei ſeke their life: and their dead bodies ſhalbe for meat vnto the foules of the heauen, and to the beaſtes of the earth.

21 And Zedekiah King of Iudáh, and his princes wil I giue into the hand of their enemies, and into the hand of thei ſeke their life, & into the hand of the King of Babels hoſte, whi are gone vp from you.

To fight againſt y Egyp 1205, as Chap. 37, 11.

22 Beholde, I wil comāde, ſaith the Lord, and cauſe them to returne to this citie, and thei ſhal fight againſt it, and take it, and burne it with fyre: and I wil make y cities of Iudáh deſolate without an inhabitant.

The worde which came vnto Jeremiáh from the Lord, in the daies of Iehoiakim the ſonne of Joſiah King of Iudáh, ſaying,

For the diſpoſition and order of theſe prophecies, read, Chap 27o

2 Go vnto the houſe of the Rechabites, & ſpeake vnto them, & bring them into the Houſe of y Lord into one of the chambers, and giue them wine to drinke.

Thei came of Hobab Moſes father in law, who was no Iſraelite, but after ioyned with them in the ſeruaice of God.

3 Then toke I Iazaniáh, the ſonne of Jeremiáh the ſonne of Habazzaniáh, and his brethren, and all his ſonnes, and the whole houſe of the Rechabites,

4 And I brought them into y Houſe of the Lord, into the chamber of the ſonnes of Hanán, the ſonne of Igdaliah a man of God, which was by the chamber of the princes, which was aboute the chamber of Maafaiáh the ſonne of Shallúm, the keeper of the treaſure.

That is, a Prophete.

5 And I ſet before the ſonnes of the houſe of the Rechabites, pottes ful of wine, and cuppes, and ſaid vnto them, Drinke wine.

Or, drewe.

6 But thei ſaid, We wil drinke no wine: for Ionadáb the ſonne of Recháb our father commanded vs, ſaying, Ye ſhal drinke no wine, nether you nor your ſonnes for euer.

The Prophet ſaith not, The Lord ſaith thus: for then thei ought to haue obeyed, but he tendereth to another end: y is, to declare their obedience to man, ſeing the Iewes wolde not obey God him ſelfe

7 Nether ſhal ye buylde houſe, nor ſowe ſede, nor plant vineyarde, nor haue any, but all your daies ye ſhal dwell in tentes, that ye may liue a long time in the land where ye be ſtrangers.

Whome Iehu the King of Iſraél ſauored for his zeale, 2 King 10, 15

8 Thus haue we obeyed y voice of Ionadáb the ſonne of Recháb our father, in all that he hath charged vs, and we drinke no wine all our daies, nether we, our wiues, our ſonnes, nor our daughters.

Teaching them hereby to flee all occaſion of intemperancie, ambition and auarice, and that thei might knowe that thei were ſtrangers in y earth, and be ready to depart at all occaſions

9 Nether buylde we houſes for vs to dwell in, nether haue we vineyarde, nor field, nor ſede,

Which was now for the ſpace of three hundred yerē

10 But we haue remained in tētes, and haue obeyed, & done according to all that Ionadáb our father commanded vs.

from Iehu to Ichoiakim

11 But when Nebuchadnezzár King of Babel came vp into the land, we ſaid, Come, and let vs go to Ieruſalém, from the hoſte of the Caldeans, and from the hoſte of Arám: ſo we dwell at Ieruſalém.

Which declareth that thei were not ſo bound to their vowe, that it coulde not be broke for any neceſſitie: for where thei were recomāded to dwell in tētes, thei dwell now at Ieruſalém for feare of y warres

12 Then came the worde of the Lord vnto Jeremiáh, ſaying,

13 Thus ſaith the Lord of hoſtes, the God of Iſraél, Go, and tel the men of Iudáh, and the inhabitans of Ieruſalém, Wil ye not receiue doctrine to obey my wordes, ſaith the Lord?

Whome I haue choſen to be my childre, ſeing theſe were the children of an heathen man, obeyed the comādemēt of their fathers?

14 The comādemēt of Ionadáb the ſonne of Recháb that he comāded his ſonnes, that thei ſhulde drinke no wine, is ſurely kept: for vnto this day thei drinke none, but obey their fathers comādemēt:

If I haue most diligently exhorted & warned you bothe by my selfe & my Prophets. Chap. 18, 11. 23, 24.

notwithstanding I haue spoken vnto you, rising early, and speaking, but ye wolde not obcie me.

I haue sent also vnto you all my seruantes the Prophetes, rising vp early, and sending them, saying, Returne now euerie mā from his euil waie, and amende your workes, and go not after other gods to seiuē them, & ye shal dwell in the land which I haue giuen vnto you, and to your fathers, but ye wolde not incline your eare, nor obcie me.

Surely the sonnes of Ionadáb the sonne of Recháb, haue kept ſý cōmandement of their father, which he gaue them, but this people hath not obcie me.

Therefore thus saith the Lord of hostes, ſý God of Israél, Beholde, I wil bring vpon Iudáh, and vpon all the inhabitants of Ierusalém, all ſý euil that I haue pronounced against them, because I haue spoken vnto them, but they wolde not heare, and I haue called vnto them, but they wolde not answer.

And Jeremiáh said to the house of the Rechabites, Thus saith ſý Lord of hostes the God of Israél, Because ye haue obcie the cōmandement of Ionadáb your father, and kept all his precepts, and done according vnto all that he hath commanded you,

Therefore thus saith the Lord of hostes, the God of Israél, Ionadáb the sonne of Recháb shal not want a man, to stand before me for euer.

CHAP. XXXVI.

Barúch writeth, as Jeremiáh enditeth, the booke of the curses against Iudáh and Israél. He is sent with the booke vnto the people and readeth it before them all. He is called before the rulers and readeth it before the also. The King casteth it in the fyre. There is another written as the cōmandement of the Lord.

Read Chap. 1 25.

And in the fourth yere of Iehoiakim the sonne of Iosiáh King of Iudáh, came this worde vnto Jeremiáh from the Lord, saying,

Take thee a roole or boke, and write therein all the wordes that I haue spoken to thee against Israél, & against Iudáh, and against all the nacions, from the daie that I spake vnto thee, euen from the daies of Iosiáh vnto this daie.

Which were twenty and thre yere, as Cha 25, 3 counting from the thirtenth yere of Iosiáhs reigne.

It maie be that the house of Iudáh wil heare of all the euil, which I determined to do vnto them that they may returne euerie man from his euil waie, that I maie forgiue their inquitie and their finnes.

As he did iudice.

Then Jeremiáh called Barúch the sonne of Neriáh, and Barúch wrote at ſý mouth of Jeremiáh all the wordes of the Lord, which he had spoken vnto him, vpon a roole or boke.

And Jeremiáh cōmanded Barúch, saying,

I am shut vp, & can not go into the House of the Lord.

Meaning, in priso, through the malice of the Priestes.

Therefore go thou, and read the roole wherein thou hast written at my mouth the wordes of the Lord in the audience of the people in the Lords House vpon the fasting day: also thou shalt read them in the hearing of all Iudáh, & come out of their cities.

Which was proclaimed for feare of the Babylonians, as their custome was when this red warre or any great plague of God. He sheweth that fasting without praier and repentance auaileth nothing, but is mere hypocritie.

It may be that they wil pray before the Lord, and euerie one returne from his euil way, for the angre & the wrath, that the Lord hath declared against this people.

So Barúch the sonne of Neriáh did according vnto all, that Jeremiáh ſý Prophet commanded him, reading in the boke the wordes of the Lord in the Lords House.

The fast was then proclaimed, and Barúch red this roole, which was a litle before that Ierusalém was first taken, and then Iehoiakim and Daniel, and his cōpanions were led away captiues.

And in the fift yere of Iehoiakim the sonne of Iosiáh King of Iudáh, in the ninth moneth, they proclaimed a fast before the Lord to all the people in Ierusalém, and to all the people that came from the cities of Iudáh vnto Ierusalém.

Then red Barúch in the boke the wordes of Jeremiáh in the House of the Lord, in the chambre of Gemariáh the sonne of Shaphán the secretarie, in the hier court at the entrie of the newe gate of the Lords House, in the hearing of all the people.

Which is East gate of the Temple.

When Michaiáh the sonne of Gemariáh, the sonne of Shaphán had heard out of the boke all the wordes of the Lord,

Then he went downe to the Kings house into the Chancellours chamber, and lo, all ſý princes sate there, euen Elishamá the Chancellour, & Delaiáh the sonne of Shemaiáh, and Elnathán ſý sonne of Achbór, and Gemariáh the sonne of Shaphán, and Zedekiáh the sonne of Hananiáh, and all the princes.

Then Michaiáh declared vnto them all the wordes that he had heard whē Barúch red in the boke in the audience of the people.

Therefore all the princes sent Iehudí the sonne of Nethaniáh, the sonne of Shelemiáh, the sonne of Chufhí, vnto Barúch, saying, Take in thine hand the roole, wherein thou hast red in the audience of the people, and come. So Barúch the sonne of Neriáh, toke the roole in his hand, and came vnto them.

And they said vnto him, Sit downe now, and read it, that we may heare. So Barúch red it in their audience.

Now when they had heard all the wordes, they where afrared bothe one and other, and said vnto Barúch, We wil certifie the King of all these wordes.

The godke were afraid, seing God so offend. & the wicked were afrayed for the horror of the punishment.

And they examined Barúch, saying, Tell vs now, how didest thou write all these wordes at his mouth.

18 Then

18 Then Barúch answered them, He pronounced all these wordes vnto me with his mouth, and I wrote them with yncke in the boke.

¶ Theſe y were godlie among the princes, gaue this counſel, by whoſe meanes it is like that Ieremiáh was deſidered: for theſe knewe the rage of y King and of y wicked to be ſuche that they coude not eſcape without danger of their liues.

¶ Which continued parte of Nouember & parte of Decēber.

¶ In ſhewing, y the wicked in ſtead of repenſing, when thei heare Gods iudgements, grow into farther malice againſt him and his wordes.

¶ Thus we ſe the continual care, that God hath euer ower his to preſerue them from the rage of the wicked.

¶ Though the wicked thinke to haue aboliſhed the worde of God, when they haue burnt the boke thereof: yet this declarerh that God wil not onely raiſe it vp againe, but alſo increaſe it in greater abundance to their condemnation, as verſ. 12.

¶ Theſe are Iehoiakims wordes

¶ Though Iehoiachin his ſone ſucceeded hi, yet becauſe he reigned but thre moneths, it was eſtimated as no reigne

¶ R ad Chap. 23. 19.

19 Then ſaid the princes vnto Barúch, Go, hide thee, thou and Ieremiáh, and let no man knowe where ye be.

20 ¶ And thei wēt in to the Kig to y court, but thei laied vp y roole in the chābre of Eliſhamá the Chancellour & tolde y King all the wordes, that he might heare.

21 So the King ſent Iehudá to ſet y roole, & he toke it out of Eliſhamá the Chancellors chambre, and Iehudá red it in the audience of the King, and in the audience of all the princes, which ſtoode beſide the King.

22 Now the King ſate in the winter houſe, in the ninth moneth, and there was a fyre burning before him.

23 And when Iehudá had red thre, or foure ſides, he cut it with the penknife, and caſt it into the fyre, that was on the herth vntil all the roole was cōſumed in the fyre, that was on the herth.

24 Yet thei were not afraid, nor rent their garments, neither the King, nor any of his ſeruants, that heard all theſe wordes.

25 Neuertheles, Elnathán, and Delaſáh, and Gemariáh had beſoght the King, that he wolde not burne the roole: but he wolde not heare them.

26 But the King commanded Ierahmeél the ſonne of Hammélech, & Seraſáh the ſonne of Azriél, & Shelemiáh the ſonne of Abdiél, to take Baruch the ſcribe, and Ieremiáh the Prophet, but the Lord hid them.

27 ¶ Then the worde of the Lord came to Ieremiáh (after that the King had burnt the roole and the wordes w̄ Barúch wrote at the mouth of Ieremiáh) ſaying,

28 Take thee againe another roole and write in it all y former wordes that were in the firſt roole which Iehoiakim y King of Iudáh hath burnt,

29 And y ſhalt ſay to Iehoiakim Kig of Iudáh, Thus ſaith y Lord, Thou haſt burnt this roole, ſaying, Why haſt thou written therein, ſaying, that the King of Babel ſhal certainly come and deſtroie this land, and ſhal take thence bothe man and beaſt

30 Therefore thus ſaith the Lord of Iehoiakim King of Iudáh, He ſhal haue none to ſit vpon the throne of Dauid, and his dead bodie ſhalbe caſt out in the day to the heate, and in the night to the froſt.

31 And I wil viſite him and his ſede, and his ſeruantes for their iniquitie, & I wil bring vpon them, and vpon the inhabitants of Ieruſalém, & vpon the men of Iudáh all the euil that I haue pronouced againſt them: but they wolde not heare.

32 Then toke Ieremiáh another roole, and

gaue it Barúch the ſcribe y ſonne of Neriah, which wrote therein at the mouth of Ieremiáh all the wordes of the boke which Iehoiakim Kig of Iudáh had burnt in the fyre, and there were added beſides them many like wordes.

CHAP. XXXVII.

Zedekiah ſucceeded Ieremiáh. ¶ He ſendeth vnto Ieremiáh to praye for Ieruſ. 12 Ieremiáh, going into the land of Beniamin, is taken. 15 He is beaten and put in priſon.

1 AND Kig Zedekiah the ſonne of Ioſiah reigned for 2 Coniah the ſonne of Iehoiakim, whome Nebuchadnezzar King of Babel made King in the land of Iudáh.

2. King 24. 17. 2 chro. 36.

10. chap 33. 1. a Who was called Iehoaſchin or Iecomiah

b And called him Zedekiah where as before his name was Mattaniah 2 King 24. 17.

c Becauſe he was afraid of the Caldeans that came againſt him

2 But nether he, nor his ſeruants, nor the people of the land wolde obey the wordes of the Lord, which he ſpake by the miniſterie of the Prophet Ieremiáh.

3 And Zedekiah the King ſent Iehucál the ſonne of Shelemiáh, and Zephaniáh the ſonne of Maafaiáh the Prieſt to the Prophet Ieremiáh, ſaying, Pray now vnto the Lord our God for vs.

4 (Now Ieremiáh went in and out among the people: for they had not put him into the priſon.

d That is, was out of priſon and at liberty.

5 The Pharaohs hoſte was come out of Egypt: and whē the Caldeans that beſieged Ieruſalém, heard tidings of them, thei departed from Ieruſalém)

e To helpe the Iewes.

¶ Ebr. went vp

6 Then came the worde of the Lord vnto the Prophet Ieremiáh, ſaying,

7 Thus ſaith the Lord God of Iſraél, Thus ſhal ye ſay to the King of Iudáh, y ſent you vnto me to inquire of me, Beholde, Pharaohs hoſte, which is come forth to helpe you, ſhal returne to Egypt into their owne land.

8 And the Caldeans ſhal come againe, and fight againſt this citie, and take it & burne it with fyre.

9 Thus ſaith the Lord, Deceiue not your ſelues, ſaying, The Caldeans ſhal ſurely departe from vs: for thei ſhal not departe.

¶ Or, liſt not your ſelues.

10 For though ye had ſmiten the whole hoſte of the Caldeans that fight againſt you, & there remained but wounded men among them, yet ſhulde euery man riſe vp in his tent, and burne this citie with fyre.

11 ¶ When the hoſte of the Caldeans was broken vp from Ieruſalém, becauſe of Pharaohs armie,

12 Then Ieremiáh went out of Ieruſalém to go into the land of Beniamin, ſeparating him ſelf thence from among the people.

f As ſome thinke, to go to Anathoth his owne towne.

g By y which men went into the countrey of Beniamin.

13 And when he was in the gate of Beniamin, there was a chief officer, whoſe name was Iriſáh, the ſonne of Shelemiáh, the ſonne of Hananiáh, and he toke Ieremiáh the Prophet, ſaying, Thou fleſt to the Caldeans.

¶ Ebr. fleſt.

14 Then said Jeremiáh, That is false, I flee not to the Caldeás: but he woldenot heare him: so Iriiáh toke Jeremiáh, and broght him to the princes.

15 Wherefore the princes were angry with Ieremiáh, and smote him, and laid him in prison in the house of Iehonathán the scribe: for they had made that the ^h prison.

^h Because it was a vile and strait prison.

16 When Ieremiáh was entred into the dongeon, and into the prisons, and had remained there a long time,

17 Then Zedekiáh the King sent, and toke him out, and the King asked him secretly in his house, and said, Is there any worde from the Lord? And Ieremiáh said, Yea: for, said he, thou shalt be deliuered into the hand of the King of Babel.

18 Moreover, Ieremiáh said vnto King Zedekiáh, What haue I offended agáist thee, or agáinst thy seruants, or agáinst this people, that ye haue put me in prison?

Chap. 28. 4.

19 Where are now your Prophetes, which prophecied vnto you, saying, The King of Babel shal not come agáinst you, nor agáinst this land?

ⁱ Ebr. fall.

20 Therefore heare now, I pray thee, O my lord the King: let my prayer be accepted before thee, that thou cause me not to returne to the house of Iehonathán the scribe, lest I dye there.

21 Then Zedekiáh the King commanded, that they shulde put Ieremiáh in the court of the prison, and that they shulde giue him daiely a piece of bread out of the bakers strete vntil all the bread in the citie were eaten vp. Thus Ieremiáh remained in the court of the prison.

ⁱ That is, so long as there was any bread in the citie: thus God promised for his y^e he wil cause their enemies to preferre them to y^e end whereunto he hathe appointed them.

CHAP. XXXVIII.

¹ By the motion of the rulers Ieremiáh is put into a dongeon. ¹⁴ At the request of Ebed-mélech the King commandeth Ieremiáh to be broght forth of the dongeon. ¹⁷ Ieremiáh sheweth the King how he might escape death.

1 Then Shephatiáh the sonne of Matán, and Gedaliáh the sonne of Pashúr, and Iucál the sonne of Shelemiáh, & Pashúr the sonne of Malchiáh, heard the wordes that Ieremiáh had spoken vnto all the people, saying,

² For Zedekiáh had sent these to Ieremiáh to inquire at the Lord for the state of the countrey now whé Nebuchad-nezar came, as Chap. 21. 1 b Read Chap. 21. 9.

2 Thus saith the Lord, He that remaineth in this citie, shal dye by the sworde, by the famine and by the pestilence: but he that goeth forth to the Caldeans, shal liue: for he shal haue his life for ^b a pray, and shal liue.

³ Or, discourse.

3 Thus saith the Lord, This citie shal surely be giuen into the hand of the King of Babels armie, which shal take it.

⁴ Thus we see how the wicked whé they can not abide to heare y^e truth of Gods wordes, seke to put the ministers to death as transgressors of pollicies.

4 Therefore the princes said vnto y^e King, We beseeche you, let this man be put to death: for thus he^e weakeneth the hands of the men of warre ^c that remaine in this citie; and the hands of all the people, in

speaking suche wordes vnto them: for this man seeketh not the wealth of this people, but the hurt.

5 Then Zedekiáh the King said, Beholde, he is in your hands, for the King can denie you nothing.

6 Then toke they Ieremiáh, and cast him into the dongeon of Malchiáh the sonne of Hammélech, that was in the part of the prison: and they let downe Ieremiáh with coards: and in the dongeon there was no water but myre: so Ieremiáh sticke fast in the myre.

^d Wherein he grievously offended in that that not onely he woldenot heare the truth spoken by the Prophet, but also gave him to y^e lusts of the wicked to be cruelly intreated. ^e Ebr. Cushite, or Ethiopians.

7 Now when Ebed-mélech the blacke More one of the Eunuches, which was in the Kings house, heard that they had put Ieremiáh in the dongeon (then the King fate in the gate of Beniamín)

^e To heare matters & giue sentence.

8 And Ebed-mélech wét out of the Kings house, and spake to the King, saying,

9 My lord the King, these men haue done euil in all y^e they haue done to Ieremiáh the Prophet, whome they haue cast into y^e dongeon, and he dyeth for hunger in the place where he is: for there is no more bread in the citie.

^f Hereby is declared that the Prophet founde more fauour at this strangers hands then he did by all them of his countrey which was to their great condemnation.

10 Then the King commanded Ebed-mélech y^e blacke More, saying, Take fro hence thirtie men with thee, and take Ieremiáh the Prophet out of the dongeon before he dye.

^g Ebr. vnder thine hand.

11 So Ebed-mélech toke the men with him and went to the house of the King vnder the treasurie, and toke there olde rotten ragges, and olde worne cloutes, and let them downe by coardest into the dongeon to Ieremiáh.

12 And Ebed-mélech the blacke More said vnto Ieremiáh, Put now these olde rotten ragges and worne vnder thine arme holes, betwene the coardest. And Ieremiáh did so.

13 So they drewe vp Ieremiáh with coardest and toke him vp out of the dongeon, and Ieremiáh remained in the court of the prison.

^g Where the King had set him before to be at more liberty, as Chap. 37. 22.

14 Then Zedekiáh the King sent, and toke Ieremiáh the Prophet vnto him, into the third entrie that is in the House of the Lord, & the King said vnto Ieremiáh, I wil aske thee a thing: hide nothing from me.

15 Then Ieremiáh said to Zedekiáh, If I declare it vnto thee, wilt not thou slaye me? and if I giue thee counsel, thou wilt not heare me.

16 So the King sware secretly vnto Ieremiáh, saying, As the Lord liueth, that made vs these soules, I wil not slaye thee, nor giue thee into the hands of those men that seke thy life.

17 Then said Ieremiáh vnto Zedekiáh, Thus saith the Lord God of hostes, y^e God of Israël, If thou wilt go forth vnto the King

^h And yelde thy self vnto them.

King of Babels ^h princes, then thy soule shal liue, and this citie shal not be burnt vp with fyre, and thou shalt liue, and thine house.

18 But if thou wilt not go forthe to ^y King of Babels princes, then shal this citie be giuen into the hand of the Caldeans, and thei shal burne it with fyre, and thou shalt not escape out of their hands.

19 And Zedekiáh the King said vnto Ieremiáh, I am careful for the Iewes that are fled vnto the Caldeans, lest thei deliuer me into their hands, and thei mocke me.

1 Which declareth that he more feared the reproche of men, then ^y threatenings of God.

20 But Ieremiáh said, Thei shal not deliuer thee: hearken vnto the voice of the Lord, I beseeche thee, which I speake vnto thee: so shal it be wel vnto thee, and thy soule shal liue.

21 But if thou wilt refuse to go forthe, this is the worde ^y the Lord hathe shewed me.

^k When Ieremiáh and his mother with others were carryed away, the few womē of the Kings house were left: ^y shalbe taken, saith the Prophet, and tel ^y King of Babel how Zedekiáh hathe bene seduced by his familiar friends and false Prophets, which haue leit him in the myre.

22 And beholde, all the women that are ^k left in the King of Iudahs house, shalbe broght forthe to ^y King of Babels princes: and those women shal say, Thy friends haue perswaded thee, and haue preuailed against thee: thy fete are fastened in the myre, and thei are turned backe.

23 So thei shal bring out all thy wiues, and thy children to the Caldeans, and thou shalt not escape out of their hands, but shalt be taken by the hand of the King of Babel: and this citie shalt thou cause to be burnt with fyre.

24 Then said Zedekiáh vnto Ieremiáh, Let no man knowe of these wordes, and thou shalt not dye.

25 But if the princes vnderstand that I haue talked with thee, and thei come vnto thee, and say vnto thee, Declare vnto vs now, what thou hast said vnto the King, hide it not from vs; and we wil not slay thee: also what the King said vnto thee,

^l Herein, appeareth the infirmitie of the Prophet, who did dissemble to saue his life albeit it was not to the detrial of his doctrine, or to ^y hurte of any.

26 Then shalt thou say vnto them, I humbly ^l besoght the King that he wolde not cause me to returne to Iehonathans house, to dye there.

27 The came all the princes vnto Ieremiáh and asked him. And he tolde them according to all these wordes that ^y King had commanded: so thei left of speaking with him, for the matter was not perceiued.

28 So Ieremiáh abode still in ^y court of the prison, vntil the day that Ierusalém was taken: and he was *there*, when Ierusalém was taken.

CHAP. XXXIX.

Nebuchad-nezzár besiegeth Ierusalém, 4 Zedekiáh sleing is taken of the Caldeans. 6 His sonnes are slaine. 7 His eyes are thrust out. 11 Ieremiáh is prouided for. 15 Ebed-melech is deliuered from captiuitie.

^h King. 25. 2. chap. 33. 4.

IN ^h the ninth yere of Zedekiáh King of Iudáh in ^y tenth moneth, came Ne-

buchad-nezzár King of Babel and all his hoste against Ierusalém, and thei besieged it.

2 And in the eleuenth yere of Zedekiáh in the fourth moneth, the ninth *daie* of the moneth, the citie was broken ^a vp.

^a The gates & walles were broken downe.

3 And all the princes of the King of Babel came in, and sate in the middle gate, *euen* Neregál, Sharézer, Samgar-nebo, Sarsechím, Rab-saris, Neiegál, Sharézer, Rab-mag with all the residue of the princes of the King of Babel.

4 And when Zedekiáh the King of Iudáh sawe them, and all the men of warre, then thei fled, & went out of the citie by night, through the Kings garden, ^b by the gate betwene the two walles, and he went toward the wildernes.

^b Which was a posterne door, read 2 King. 25. 4.

5 But the Caldeans hoste pursued after them, and ouertoke Zedekiáh in the desert of Ierichó: and when thei had taken him, thei broght him to Nebuchad-nezzár King of Babel vnto ^c Ribláh in the land of Hamáth, where he gaue iudgemēt vpon him.

^c Which is called Antiochia in Syria.

6 Then the King of Babel slewe the sonnes of Zedekiáh in Ribláh before his eyes: also the King of Babel slewe all the nobles of Iudáh.

7 Moreouer he put out Zedekiahs eyes, and bounde him in chames, to carye him to Babel.

8 And the Caldeans burnt the Kings house, and the houses of the people with fyre, and brake downe the walles of Ierusalém.

9 Then Nebuzar-adán the ^d chief steward caryed away captiue into Babel the remnant of the people, that remained in the citie, and those that were fled and fallen vnto him, with the rest of the people that remained.

^d Or, captain of the garde.

10 But Nebuzar-adán ^y chief steward left the ^e poore that had nothing in the land of Iudáh, and gaue them vineyardes and fields at the same time.

^e For ^y riches & the mightie put their trust in their riches & meanes, were by Gods iust iudgements most rigorously handled

11 Now Nebuchad-nezzár King of Babel gaue charge concerning Ieremiáh vnto Nebuzar-adán ^y chief steward, saying,

12 Take him, and loke wel to him, and do him no harme, but do vnto him ^e euen as he shal say vnto thee.

^e Eor by the hand of ^e Eor see thine eyes vpon him. Thus God preferred his Prophet by his meanes, whom he made ^y scourge to punish the King, and them that were his enemies.

13 So Nebuzar-adán the chief steward sent and Nebuzabán, Rabsaris, & Neregál, Sharézer, Rab-mag, and all the King of Babels princes:

14 Euen thei sent, and toke Ieremiáh out of the court of the prison, and comitted him vnto ^f Gedaliáh the sonne of Ahikám the sonne of Shaphán, that he shulde carie him home: so he dwelt among the people.

^f Whome the King of Babel had now appointed gouernour ouer the rest of the Iewes that he left behinde.

15 Now ^y worde of the Lord came vnto Ieremiáh, while he was shut vp in ^y court of

the prison, saying,
16 Go & speake to Ebed-mélech the blacke More, saying, Thus saith the Lord of hostes the God of Israél, Beholde, I wil bring my wordes vpon this cite for euil, and not for good, and they shalbe accomplished in that daie before thee.

17 But I wil deliuer thee in that daie, saith the Lord, and thou shalt not be giuen into the hand of the men whome thou fearest.

18 For I wil surely deliuer thee, and thou shalt not fall by the sworde, but thy life shalbe for a pray vnto thee, because thou hast put thy trust in me, saith the Lord.

g Thus God recompensed his zeale and fauour, which he shewed to his Prophet in his troubles,

CHAP. XL.

1 Ieremiáh hath licence to go whether he wil. & He dwelleth with the people that remaine with Gedaliáh.

THE worde which came to Ieremiáh from the Lord after that Nebuzardan the chief steward had let him go fro Ramáth, when he had taken him being bounde in chaines among all that were caryed awaie captiue of Ierusalém and Iudáh, which were caryed awaie captiue vnto Babél.

a From this se code vers vnto chap 42, 7 it seemeth to be as a parenthesis, and separated matter: & there this storie begunneth againe, & this visio is declared what it was b God moued this iudele to speake this, to declare the great blindness and obdincie of the Iewes, which coulde not see that which this heathen man confessed. c Or, as thy commandement.

2 And the chief steward toke Ieremiáh, and said vnto him, The Lord thy God hath pronounced this plague vpon this place.

3 Now the Lord hath broght it, & done according as he hath said: because ye haue sinned against the Lord, and haue not obeyed his voice, therefore this thing is come vpon you.

4 And now beholde, I lose thee this daie from the chaines which were on thine handes, if it please thee to come with me into Babél, come, and I wil loke wel vnto thee: but if it please thee not to come with me into Babél, tary stil: beholde, all the land is before thee: whether it seemeth good, and conuenient for thee to go, thether go.

5 For yet he was not returned: therefore he said, Returne to Gedaliáh the sonne of Ahikám, the sonne of Shaphán, whome the King of Babél hath made gouernour ouer all the cities of Iudáh, and dwell with him among the people, or go wheresoeuer it pleaseth thee to go. So the chief steward gaue him vitales and a rewarde, and let him go.

6 Then went Ieremiáh vnto Gedaliáh the sonne of Ahikám, to Mizpáh, and dwelt there with him among the people that were left in the land.

7 Now when all the captaines of the hoste, which were in the fields, euen they and their men heard, that the King of Babél had made Gedaliáh the sonne of Ahikám

c Which was a cite of Iudáh.

d Which were scattered abroad for feare of the Caldeans.

gouernour in the land, and that he had committed vnto him, men, and women, and children, and of the poore of the land, that were not caryed away captiue to Babél,

Then they came to Gedaliáh to Mizpáh, euen Ishmaél the sonne of Nethaniáh, and Iohanán, and Ionathán the sonne of Karéah, and Seraiáh the sonne of Tanehuméth, and the sonnes of Ephái, the Netophathite, and Iezaniáh the sonne of Maachathí, they and their men.

And Gedaliáh the sonne of Ahikám, the sonne of Shaphán sware vnto them, and to their men, saying, Feare not to serue the Caldeans: dwell in the land, and serue the King of Babél, and it shalbe wel with you.

10 As for me, beholde, I wil dwell at Mizpáh to serue the Caldeans, which wil come vnto vs: but you, gather you wine, and sommer frutes, and oyle, and put them in your vessels, & dwell in your cities, that ye haue taken.

11 Likewise when all the Iewes that were in Moáb, and among the Ammonites, and in Edóm, and that were in all the countreis, heard that the King of Babél had left a remnant of Iudáh, and that he had set ouer them Gedaliáh the sonne of Ahikám the sonne of Shaphán,

12 Euen all the Iewes returned out of all places where they were driuen, and came to the land of Iudáh to Gedaliáh vnto Mizpáh, and gathered wine and sommer frutes, very muche.

13 Moreouer Iohanán the sonne of Karéah, and all the captaines of the hoste, that were in the fields, came to Gedaliáh to Mizpáh,

14 And said vnto him, Knowest thou not that Baalis the King of the Ammonites hath sent Ishmaél the sonne of Nethaniáh to slay thee? But Gedaliáh the sonne of Ahikám beleued them not.

15 Then Iohanán the sonne of Karéah spake to Gedaliáh in Mizpáh secretly, saying, Let me go, I pray thee, and I wil slay Ishmaél the sonne of Nethaniáh, and no man shal knowe it. Wherefore shulde he kyl thee, that all the Iewes, which are gathered vnto thee, shulde be scattered, and the remnant in Iudáh perish?

16 But Gedaliáh the sonne of Ahikám said vnto Iohanán the sonne of Karéah, Thou shalt not do this thing: for thou speakest falsely of Ishmaél.

e Who was of Kings blood and after him, Cha. 42.

f Or, to receive them, or to treat them for good.

g Or, chosen to dwell in.

h Which were fled also for feare of the Caldeans.

i For vnder colour of intertaining of Ishmaél he sought onely to make ché to destroy one another.

k Thus the godlie, which thinke no harme to others, are somtyme deceiued & neuer lacke such as conspire their destruction.

l Thus the cite was destroyed in the fourth month and in the tenth moneth, which continued part of September, & part of October, was the gouernour Gedaliáh slaine.

CHAP. XLI.

Ishmaél killeth Gedaliáh guilefully, and many other with him. Iohanán followeth after Ishmaél.

BUt in the tenth moneth came Ishmaél the sonne of Nethaniáh, the

^b Mesolog. Zedekiah.

^c They did eat together as familiar friends.

sonne of Elishamá of the sede royal, and the princes of the ^b King, & ten men with him, vnto Gedaliáh the sonne of Ahikám to Mizpáh, and there thei did ^c eat bread together in Mizpáh.

2 Then arose Ishmaél the sonne of Nethaniáh with these ten men that were with him, and smote Gedaliáh the sonne of Ahikám the sonne of Shaphán with the sworde, and slewe him, whome the King of Babel had made gouernour ouer the land.

3 Ishmaél also slewe all the Iewes that were with Gedaliáh at Mizpáh, & all the Caldeans that were founde there, & the men of warre.

4 Now the seconde daie that he had slaine Gedaliáh, and no man knewe it,

5 There came men from Shechem, fró Shilóh, & from Samaria, *euen* foure scoremen, hauing their beards shauen, and their clothes rent and cut, with ^d offerings and incense in their hands to offre in the House of the Lord.

^d For they thought that the Temple had not bene destroyed, & therefore came vnto the least of Tabernacles, but hearing of the burning thereof in the way, they shewed these signes of sorrowe.

^e For his death was kept secret, & he feared that he lamented for the destruction of Ierusalem & the Temple: but after he was shewen when they seemed to favour Gedaliáh

6 And Ishmaél the sonne of Nethaniáh went forth from Mizpáh to mete them, weeping as he went: & when he met them, he said vnto them, Come ^e to Gedaliáh the sonne of Ahikám.

7 And when they came into the middes of the cite, Ishmaél the sonne of Nethaniáh slewe the, and cast them into the middes of the pit, he and the men that were with him.

8 But ten men were founde among them, that said vnto Ishmaél, Slay vs not: for we haue treasures in the field, of wheat, and of barley, and of oyle, and of honie: so he staied, and slewe them not among their brethren.

9 Now the pit wherein Ishmaél had cast the dead bodies of the men (whome he had slaine because of Gedaliáh) is it, which Asá the King had ^f made because of Balsá King of Israél, and Ishmaél the sonne of Nethaniáh filled it with them that were slaine.

^f As a fortified Mizpáh for feare of the enemy, and cast ditches & trenches, as King Jerem.

10 Then Ishmaél caryed away captiue all the residue of the people that were in Mizpáh, *euen* the Kings daughters, and all the people that remained in Mizpáh, whome Nebuzar-adán the chief steward had committed to Gedaliáh the sonne of Ahikám, and Ishmaél the sonne of Nethaniáh caryed them away captiue, and departed to go ouer to the Ammonites.

11 But when Iohanán the sonne of Karéah, & all the ^g captaines of the hoste that were with him, heard of all the euil that Ishmaél the sonne of Nethaniáh had done,

^g Which had bene captaines vnder Zedekiah.

12 Then they all toke *their* men, and went to fight with Ishmaél ^h the sonne of Nethaniáh,

and founde him by the great waters that are in Gibeón.

13 Now when all the people whome Ishmaél caryed away captiue, sawe Iohanán the sonne of Karéah, and all the captaines of the hoste, that were with him, they were glad.

14 So all the people, that Ishmaél had caryed away captiue from Mizpáh, returned and came againe, and went vnto Iohanán the sonne of Karéah.

15 But Ishmaél the sonne of Nethaniáh, escaped from Iohanán with eight men, and went to the ^h Ammonites.

16 The toke Iohanán the sonne of Karéah, & all the captaines of the hoste, that were with him all the remnant of the people, whome Ishmaél the sonne of Nethaniáh, had caryed away captiue from Mizpáh, (after that he had slaine Gedaliáh the sonne of Ahikám) *euen* the strong men of warre, and the women, and the children, & the eunuches, whome he had broght againe from Gibeón:

^h For Balsá King of the Ammonites was the cause of this warre ther.

17 And they departed and dwelt in Gerúth Chimham, which is by Beth-léhem, to go ⁱ to entre into Egypt,

ⁱ Which place David of olde had giuen to Chimham the sonne of Barzilai the Gileadite, 2 Sam. 33. 38.

18 Because of the Caldeans: for they feared them, because Ishmaél the sonne of Nethaniáh had slaine Gedaliáh the sonne of Ahikám, whome the King of Babel made gouernour in the land.

CHAP. XLII.

^j The captaines aske counsel of Jeremiáh what they ought to do. 7. He admonisheth the remnant of the people not to go into Egypt.

1 Then all the captaines of the hoste, and Iohanán the sonne of Karéah, & Iezaniáh the sonne of Hoshazaiáh, and all the people from the least vnto the moste came,

^k Let my prayer fall for thee, as Chap 36. 7

2 And said vnto Jeremiáh ^l Prophet, "Hearre our prayer, we beseeche thee, & pray for vs vnto the Lord thy God, *euen* for all this remnant (for we are left, but a fewe of manie, as thine eyes do beholde)

^k Let my prayer fall for thee, as Chap 36. 7
^l This declarereth the nature of hypocrites, which wolde knowe of Gods worde what they shulde do, but will not follow it, but in as muche as it agreeth with the thing which they haue purposed to do.

3 That the Lord thy God may shewe vs the way wherein we may walke, and the thing that we may ^m do.

^m There are none more ready to abuse the Name of God and take it in vaine, the hypocrites, to colour their falsehood wth it without all reuerence, and make it a meanes for them to decerne the simple, and the godlie.

4 Then Jeremiáh the Prophet said vnto them, I haue heard *you*: beholde, I wil pray vnto the Lord your God according to your wordes, and whatsoeuer thing the Lord shal answer you, I wil declare it vnto you: I wil kepe nothing backe fró you.

5 Then they said to Jeremiáh, ⁿ The Lord be a witness of truth, and faith betwene vs, if we do not, *euen* according to all things for the which the Lord thy God shal send thee to vs.

6 Whether it be good or euil, we wil obey the voyce of the Lord God, to whome we

Dissembling hypocrites. Jeremiáh. Railings and Sclander.

send thee that it may be well with vs, when we obey the voyce of the Lord our God.

e Here is declared the vision & the occasiō thereof, whereof mencio⁹ was made, Chap 40.4.

7 ¶ And so after ten dayes came ȳ worde of the Lord vnto Jeremiáh.

8 Then called he Iohanán the sonne of Karéah, and all the captaines of the hoste, which were with him, and all the people from the least to the moste;

9 And said vnto thē, Thus saith the Lord God of Israël, vnto whome ye sent me to present your prayers before him;

d Read Chap. 18.8.

10 If ye wil dwell in this land, then I wil buyld you, and not destroye you, and I wil plant you, and not roote you out: for I d repent me of the euil that I haue done vnto you.

e Because all Kings hearts and wates are in his hands, he can turne them & dispose them as it pleaseth him, and therefore they neede not to feare man, but onely obey God, Prou. 21.1. Or. 21.1.

11 Feare not for the King of Babel, of whome ye are afraid: be not afraid of him, saith the Lord: for I am with you, to saue you, and to deliuer you from his hand,

12 And I wil grant you mercie that he may haue compassiō vpon you, and he shal cause you to dwell in your owne land.

13 But if ye say, We wil not dwell in this land, nether heare the voyce of the Lord your God,

14 Saying, Nay, but we wil go into the lād of Egypt, where we shal se no warre, nor heare the sounde of the trumpet, nor haue hungre of bread, and there wil we dwell,

15 (And now therefore heare the worde of the Lord, ye remnant of Iudáh: thus saith the Lord of hostes the God of Israël, If ye set your faces to entre into Egypt, and go to dwell there)

f Thus God turneth ȳ policie of the wicked to their owne destruction. for their thought thēselues sure in Egypt, and there Nebuchad-nezzár destroyed them, and the Egyptians, Chap. 18.25.

16 Then the sworde that ye feared, shal take you there in the land of Egypt, and the famine, for ȳ which ye care, shal there hág vpon you in Egypt, & there shal ye dye.

17 And all the men that set their faces to entre into Egypt to dwell there, shal dye by the sworde, by the famine & by ȳ pestilence, & none of them shal remaine nor escape frō the plague, that I wil bring vpon them.

18 For thus saith the Lord of hostes ȳ God of Israël, As mine angre and my wrath hath bene powred forth vpon the inhabitants of Ierusalém: so shal my wrath be powred forth vpon you, when ye shal entre into Egypt, & ye shal be a detestation, & an astonishment, and a curse, and a reproche, and ye shal se this place no more.

g Read Chap. 26.6 & 24.22. shewing that this shalde come vpon them for their inidelitie & subornet.

19 O ye remnant of Iudáh, the Lord hath said concerning you, Go not into Egypt: knowe certainly that I haue admonished you this day.

h For you were fully minded to go into Egypt, wharfoeuer God spaketh to the contrarye.

20 Surely ye haue dissembled in your hearts when ye sent me vnto the Lord your God, saying, Pray for vs vnto ȳ Lord our God and declare vnto vs euen according vnto all that the Lord our God shal say, and we wil do it.

21 Therefore I haue this day declared it you, but you haue not obeyed the voyce of the Lord your God, nor anie thing for the which he hath sent me vnto you.

22 Now therefore, knowe certainly that ye shal dye by the sworde, by the famine, and by the pestilence, in the place whither ye desire to go and dwell.

i To wit, in Egypt.

CHAP. XLIII.

Iohanán carryeth the remnant of the people into Egypt contrarie to the minde of Jeremiáh. Jeremiáh prophesieth the destruction of Egypt.

1 Now whē Jeremiáh had made an end of speaking vnto the whole people all the wordes of the Lord their God, for the which ȳ Lord their God had sent him to them, euen all these wordes,

a Who was al so called Iezaniáh, Chap. 42.1

2 Then spake Azariáh the sonne of Hoshaiah, and Iohanán the sonne of Karéah and all the proude men, saying vnto Jeremiáh, Thou speakest fallsy: the Lord our God hath not sent thee to say, Go not into Egypt to dwell there,

b This deceypt that pride is the cause of rebellion, & contempt of Gods ministers c When the hypocrite of the wicked is discovered thei braut forthe into open rage: for they can abide nothing but flatteries, read Isa. 30.10. d He sheweth what is the nature of the hypocrites: to wit, to fame that they wolde obey God and embrace his worde, if they were auerred that his messengers spake the trueth: though m deede they be moſte farre from all obediēce.

3 But Barúch the sonne of Neriáh pro-uoketh thee against vs, for to deliuer vs into the hand of the Caldeans, that they might slay vs, and carie vs away captiues into Babel.

4 So Iohanán the sonne of Karéah, and all the captaines of the hoste, and all the people obeyed not the voyce of the Lord, to dwell in the land of Iudáh.

5 But Iohanán the sonne of Karéah, and all the captaines of the hoite toke all ȳ remnant of Iudáh, that were returned from all nacions, whether thei had benedriued, to dwell in the land of Iudáh:

e Thus the wicked do not onely commene, & hurt the messengers of God, but sclander, & speake wickedly of all the that support or fauour the godlie.

6 Euen men and women, and children, and the Kings daughters, and euerie persone, that Nebuzar-adán the chief steward had left with Gedaliáh the sonne of Ahikám, the sonne of Shaphán, and Jeremiáh the Prophet, & Barúch the sonne of Neriáh.

7 So they came into the land of Egypt: for they obeyed not the voyce of the Lord: thus came they to Tahpanhes.

f Thus the wicked do not onely commene, & hurt the messengers of God, but sclander, & speake wickedly of all the that support or fauour the godlie.

8 ¶ Thē came the worde of the Lord vnto Jeremiáh in Tahpanhes, saying,

g As from the Moabites, Ammonites, and Edomites, Chap 40.11.

9 Take great stones in thine hand, and hide them in the clay in the bricke kil, which is at the entrie of Pharaohs house in Tahpanhes in the sight of the men of Iudáh,

h Whome these wicked led away by force.

10 And say vnto them, Thus saith the Lord of hostes the God of Israël, Beholde, I wil send and bring Nebuchad-nezzár the King of Babel my seruant, and wil set his throne vpon these stones ȳ I haue hid, and he shal sprede his pauillion ouer thē.

i A cite in Egypt nere to Nilus.

11 And when he shal come, he shal smite the land of Egypt: such as are appointed for death, to death, & such as are for captiuitie, to captiuitie, and such as are for the sworde, to the sworde.

j Which signified that Nebuchad-nezzár shuld come vnto the gates of Pharaoh, who were his bricke killes for his buyldings.

k Read Chap. 25.9.

l Euerie one shal be slaine by that meanes ȳ God hath appointed, Chap. 15.2.

12 And

12 And I wil kindle a fyre in the houses of the gods of Egypt, and he shal burne them and carye them awaie captiues, and he shal araye him self with the land of Egypt, as a shepheard putteth on his garment, and shal departe from thence in peace.

13 He shal breake also the images of Bethshérásh, that is in the land of Egypt, and the houses of the gods of the Egyptians shal he burne with fyre.

CHAP. XLIIII.

He reproveth the people for their idolatrie 15 Thei that set light by the threatening of the Lord, are chastened. 26 The destruction of Egypt and of the Lewes therein, is prophesied.

1 **T**He worde that came to Ieremiáh concerning all the Lewes, which dwell in the land of Egypt, and remained at Migdól and at Tahpanhes, and at Noph, and in the countrey of Pathró, saying,

2 Thus saith the Lord of hostes the God of Israél, Ye haue sene all the euil that I haue broght vpon Ierusalém, and vpon all y cities of Iudáh; & beholde, this day they are desolate, & no man dwelleth therein,

3 Because of their wickednes which they haue committed, to prouoke me to anger in that they went to burne incense, & to serue other gods, whome they knewe not, neither they nor you nor your fathers.

4 Howbeit I sent vnto you all my seruantes the Prophetes rising early, and sending them, saying, Oh do not this abominable thing that I hate.

5 But they wolde not heare nor incline their eare to turne from their wickednes, and to burne no more incense vnto other gods.

6 Wherefore my wrath, and mine anger was powred forthe and was kindled in the cities of Iudáh, and in the stretes of Ierusalém, and they are desolate, & wasted, as appeareth this daye.

7 Therefore now thus saith y Lord of hostes the God of Israél, Wherefore commit ye this great euil against your soules, to cut of from you man and woman, childe & suckeling out of Iudáh, and leaue you none to remaine?

8 In that ye prouoke me vnto wrath with the workes of your hands, burning incense vnto other gods in the land of Egypt whether ye be goneto dwell: y ye might bring destruction vnto your selues, and that ye might be a curse and a reproche among all nations of the earth.

9 Haue ye forgotten the wickednes of your fathers, and the wickednes of the Kings of Iudáh and the wickednes of their wiues and your owne wickednes and the wickednes of your wiues, which they haue committed in the land of Iudáh and in y stretes of Ierusalém?

10 They are not humbled vnto this daie,

neither haue they feared nor walked in my Lawe nor in my statutes, that I set before you and before your fathers.

11 Therefore thus saith y Lord of hostes y God of Israél, Beholde, I wil set my face against you to euil & to destroy all Iudáh,

12 And I wil take the remnant of Iudáh, that haue set their faces to go into the land of Egypt there to dwell, and they shal all be consumed & fall in the land of Egypt: they shal be consumed by the sworde & by y famine: they shal dye from the least vnto the moste, by the sworde, & by the famine, & they shal be a detestation and an astonishment and a curse and a reproche.

13 For I wil visit them that dwell in the lād of Egypt, as I haue visited Ierusalém, by y sworde, by the famine, & by the pestilence,

14 So that none of the remnant of Iudáh, which are gone into the land of Egypt to dwell there, shal escape or remaine, that they shuld returne into the lād of Iudáh to the which they haue a desire to returne to dwell there: for none shal returne, but such as shal escape.

15 Then all the men which knewe that their wiues had burnt incense vnto other gods, and all the women that stode by, a great multitude, euen all the people that dwelt in the land of Egypt in Pathró, answered Ieremiáh, saying,

16 The worde that thou hast spoken vnto vs in the Name of the Lord, we wil not heare it of thee,

17 But we wil do whatsoeuer thing goeth out of our owne mouth, as to burne incense vnto the Quene of heauen, & to powre out drinke offrings vnto her, as we haue done, both we and our fathers, our Kings and our princes in the citie of Iudáh, and in the stretes of Ierusalém: for then had we plenty of vitailles and were wel and felt none euil.

18 But since we left of to burne incense to the Quene of heauen, and to powre out drinke offrings vnto her, we haue had scarcenes of all things, and haue bene consumed by the sworde and by the famine.

19 And when we burnt incense to the Quene of heauen & powred out drinke offrings vnto her, did we make her cakes to make her glad, and powre out drinke offrings vnto her without our housbandes?

20 Then said Ieremiáh vnto all the people, to the men, and to the women, and to all y people w had giue him y answer, saying,

21 Did not y Lord remeber the incense, that ye burnt in y cities of Iudáh, & in the stretes of Ierusalém, both you, & your fathers, your Kings, and your princes, and the people of y lād, & hathe he not considered it?

LIIII.

occasion to iustifie their doings, & their housbands shal giue an accompt thereof before God, read Ista 3,25 "Ebr. is it not come vpon his heart?"

m Meaning, moſte eaſily, & ſuddenly ſhal he cary the Egyptians away. "Or, the houſe of the juane."

a These were all famous and ſtrong cities in Egypt, where y Lewes, y were ſed, dwelt for their ſafety: but the Prophet declareth that there is no holde ſo ſtrong, that can preferue them from Gods vengeance.

b Read Chap 7, 25 & 25, 1 & 26, 5 & 29, 19, & 32, 33.

e He ſetteth before their eyes Gods iudgements againſt Iudáh & Ierusalém for their idolatrie, that they might beware by their example, and not with the like wickednes prouoke the Lord: for then they ſhulde be double puniſhed. He ſheweth that we ought to kepe in memorie Gods plagues from the beginning that conſidering them, we might liue in his feare, and knowe if he haue not ſpared our fathers yea, Kings, princes, and rulers, and alſo whole countreys, and nations for their finnes, & we vile wormes can not loke to eſcape puniſhment for ours "Or, beaten downe."

Amos 9, 4. Which haue fully ſer their mandes, & are gone thither on purpoſe. Whereby he excepteth the innocentes as Ieremiáh and Barúch y were forced: therefore the Lord ſheweth, y he wil ſer his face againſt theſe that is, purpoſely deſtroie them. f Read Chap. 26, 6 "Ebr liſt yſp their ſoules."

g Meaning, but a fewe

h This declareth how dangerous a thing it is to decline once from God, & to followe our owne fantaſies: for Satans euer ſoliciteſh ſuche and doeth not leaue the til he haue broght them to extreme impudencie & madnes, eue to iuſtifie their wickednes againſt God, & his prophetes.

i Read Chap. 7, 17 It ſemeth that the Papiſtes gathered of this place their Salve Regina, and Regina celi, leaue, calling y virgine Marie Quene of heauen, & ſo of the bleſſed virgine, & mother of our Sauour Chriſt made an idol: for here the Prophet condemneth their idolatrie.

"Ebr we were ſaciat with bread. k This is ſtil y argument of idolaters, w eſtimate religion by the bellie, & in ſtead of acknowledging Gods workes, who ſendeth bothe plenty & dearth, health, & ſicknes, they attribute it to their idoles, and ſo diſhonour God "Or, ſawe."

"Or, want. "Or, ſo appeaſe her

l This teacheth vs how great danger it is for the houſebandes to permit their wiues a ſe thing whereof they be not aſſured by Gods worde: for thereby they take an

22 So that the Lord colde no longer for-
bear, because of the wickednes of your
inuencions, & because of the abominati-
ons, which ye haue committed: therefore is
your land desolate and an astonishment, &
a curse & without inhabitant, as appea-
reth this daie.

23 Because ye haue burnt incense and becau-
se ye haue sinned against the Lord, & haue
not obeyed the voice of the Lord, nor wal-
ked in his Law nor in his statutes, nor in
his testimonies, therefore this plague is
come vpon you, as appeareth this day.

24 Moreouer Ieremiáh said vnto all the
people and to all the women, Heare the
worde of the Lord, all Iudáh that are in
the land of Egypt.

25 ¶ Thus speaketh the Lord of hostes, the
God of Israel, saying, Ye and your wiues haue
bothe spoken with your mouthes, and ful-
filled with your hand, saying, We wil
performe our vowes & we haue vowed to
burne incense to the Queene of heauen, and
to powre out drinke-offerings to her: ye wil
performe your vowes and do the things
that ye haue vowed.

26 Therefore heare the worde of the Lord,
all Iudáh that dwell in the land of Egypt.
Beholde, I haue sworne by my great Na-
me, saith the Lord, that my Name shal no
more be called vpon by the mouth of any
man of Iudáh, in all the land of Egypt,
saying, The Lord God liueth.

27 Beholde, I wil wathe ouer them for eu-
il and not for good, and all men of Iudáh
that are in the land of Egypt, shal be con-
sumed by the sworde, and by the famine,
vntil they be vtterly destroyed.

28 Yet a smale nombre that escape the
sworde, shal returne out of the land of
Egypt into the land of Iudáh: and all the
remnant of Iudáh that are gone into the
land of Egypt to dwell there, shal knowe
whose wordes shal stand, mine or theirs.

29 And this shal be a signe vnto you, saith
the Lord, when I visite you in this place,
that ye maie knowe that my wordes shal
surely stand against you for euil.

30 Thus saith the Lord, Beholde, I wil gi-
ue Pharaóh Hophrá King of Egypt into
the hand of his enemies, and into the hand
of them that seke his life: as I gaue Zede-
kiáh King of Iudáh into the hand of Ne-
buchad-nezzár King of Babel his enemy,
who also soght his life.

CHAP. XLV.

Ieremiáh comforteth Baruch assuring him that he should
not perish in the destruction of Ierusalem.

1 The worde that Ieremiáh the Prophet
spake vnto Baruch the sonne of
Neriáh, when he had writen these wor-
des in a booke at the mouth of Ieremiáh, in
the fourth yere of Ichoiakim the sonne of

Iosiáh King of Iudáh, saying,
1 Thus saith the Lord God of Israel vnto
thee, O Baruch,

2 Thou didest say, Wo is me now: for the
Lord hath layed sorowe vnto my sorow:
I am fainted in my mourning, and I can
finde no rest.

3 Thus shalt thou say vnto him, The Lord
saith thus, Beholde, that which I haue
buyt, wil I destroye, & that which I haue
planted, wil I plucke vp, euen this who-
le land.

4 And sekest thou great things for thy
selfe: seke them not: for beholde, I wil bring
a plague vpon all flesh, saith the Lord: but
thy life wil I giue thee: for I pray in all
places, whether thou goest.

CHAP. XLVI.

1 He prophesieth the destruction of Egypt. 27 Deliu-
rance is promised to Israel.

1 The wordes of the Lord, which came
to Ieremiáh the Prophet against the
Gentiles,

2 As against Egypt, against the armie of
Pharaóh Necho King of Egypt, which
was by the riuer Perath in Carchemish,
which Nebuchad-nezzár King of Babel
smore in the fourth yere of Ichoiakim the
sonne of Iosiáh King of Iudáh.

3 Make readie buckeler and shield, and go
fourth to battel.

4 Make readie the horses, and let the horse-
men get vp, & stand vp wth your fallers, four-
bish the speares, and put on the brigan-
dines.

5 Wherefore haue I sene them afraide,
& driuen backe: for their mightie men are
smitten, and are fled away, and loke not
backe: for feare was round about, saith the
Lord.

6 The swift shal not flee away, nor the
strong manscape: they shal stumbe, and
fall toward the North by the riuer
Perath.

7 Who is this, that cometh vp, as a
flood, whose waters are moued like the
riuers?

8 Egypt riseth vp like the flood, and his
waters are moued like the riuers, and he
saith, I wil go vp, & wil couer the earth:
I wil destroye the cite with them that
dwell therein.

9 Come vp, ye horses, and rage ye charets,
and let the valiant men come forthe,
& the blacke Mores, and the Lybians that
beare the shield, and the Lydians that
handle & bend the bowe.

10 For this is the day of the Lord God of
hostes, & a day of vengeance, that he may
aduége him of his enemies: for the sworde
shal deuoure, and it shal be sariat, and made
drunke with their blood: for the Lord
God of hostes hath a sacrifice in the
North

e Baruch re-
ued with an
inconsiderat
zeale of Iere-
miah's impris-
onement, but
chiefly for the
destruction of
the people, and
the Temple, ma-
keth this la-
menation, as
Psal 6.6.
d Meaning, if
God might de-
stroye this peo-
ple because he
had planted
them.
e Thinkeſt thou
to haue honour
and credit
wherein he
sheweth his
infirmitie.
f Read Chap.
21.9.

a That is, mi-
ne nations, w^{ch}
are rounde a-
bout the land
of Egypt.
b Read 2 Kin.
23.29. & 24.7.
& 2 chro. 35.
20.

c He warneth
the Egyptians
to prepare the
selues to war-
re.

d The Pro-
phet had this
vision of the
Egyptians w^{ch}
shulde be put
to flight by the
Babylonians
at Carche-
mish.

e The Babyl-
onians shal dis-
comfit them at
the riuer Eu-
phrates.
f He derideth
the boastings
of the Egyptians
who thogh by
their riches, &
power to haue
ouercome all
the worlde, al-
luding to the
riuer Nilus, w^{ch}
at certeine ti-
mes ouerflow-
eth the coun-
trei of Egypt.
g For these na-
tions toke par-
te with the
Egyptians.
h He calleth
the slaughter
of Gods ene-
mies a sacrific-
e, because it
is a thing that
doeth please
him, Isa. 34.6.

m You haue
committed dou-
ble euil in mak-
ing wicked
vowes, and in
performing y^e
same.

n This decla-
reth an horri-
ble plague
toward idolat-
ers, seeing that
God wil not
vouchsafe to
haue his Na-
me mentioned
by such as
haue polluted
it.

o We se there-
fore, that
God hath a
perpetual care
ouer his,
wherefoerer
they are scat-
tered: for though
they be bur-
t^{en} with three,
ye wil deliuer
them when he
destroyeth his
enemies.

p He sheweth
the meanes
whereby they
shulde be de-
stroyed, to as-
sure them of y^e
certeinie of y^e
plague, and yet
they remaine
still in their
obstinacie til
they perish:
for Iosephus
lib. 10 de Anti-
q. cap. 11.
writeth, that
five yere after
the taking of
Ierusalem, Ne-
buchad-nez-
zar the you-
nger, hauing
ouercome the
Moabites and
the Ammoni-
tes, w^{ch} against
Egypt, & drew
the King, & so
brought these
Jewes, and o-
ther into Ba-
bylon.

a Which was
Ieremiahs dis-
ciple, & wrote
his prophetic
vnder him.
b Whereof
read Chap.
34.9.

i That is, at Charchemish k For at Gilead did grow moſte ſoueraigne balme for woundes l So called becauſe Egypt hid not yet beneouercome by the enemye. m He ſheweth that no ſalue or medicine can preuaile where as God giueth the wounde.

North countrey i by the riuer Peráth. 11 Go vp vnto Gileád, k and take balme, l virgine, m the daughter of Egypt: in vaine ſhalt thou vſe many n medicines: for thou ſhalt haue no health.

12 The nations haue heard of thy ſhame, & thy crye hathe filled the land: for y ſtrong hathe ſtombled againſt the ſtrong & they are fallen bothe together.

13 ¶ The worde that the Lord ſpake to Jeremiáh the Prophet, how Nebuchad-nezzár King of Babél ſhulde come and ſmite the land of Egypt.

14 Publish in Egypt & declare in Migdól, and proclaime in Noph, & in Tahpanhés, & ſay, Stand ſtil, and prepare thee: for the ſworde ſhal deuoure rounde about thee.

15 Why are thy valiant men put backe: they colde not ſtand, becauſe the Lord did drue them.

16 He made many to fall, and one fel vpon another: and they ſaid, Arife, let vs go againe to our owne people, & to the land of our natiuitie from the ſworde of the violent.

17 They did crye there, Pharaóh King of Egypt, and of a great multitude o hathe paſſed the time appointed.

18 As I liue, ſaith the King, whoſe Name is the Lord of hoſtes, ſurely as Taból u in the mountaines, & as Carmél u in the ſea: ſo ſhal p it come.

19 O thou daughter dwelling in Egypt ke thee geare to go into captiuitie for Noph ſhalbe waſte and deſolate, without an inhabitant.

20 Egypt is like a faire calfe, but deſtruction cometh: out of the North it cometh.

21 Alſo her hired men are in the middes of her like fat calves: they are alſo turned backe and fled away together: they colde not ſtand, becauſe the day of their deſtruction was come vpon them, & the time of their viſitation.

22 The voyce thereof ſhal go forth like a ſerpent: for they ſhal marche with an armie, and come againſt her with axes, as hewers of wood.

23 They ſhal cut downe her foreſt, ſaith y Lord: for they can not be counted, becauſe they are more then the x greſhoppers, and are innumerable.

24 The daughter of Egypt ſhalbe confounded. ſhe ſhalbe deliuered into the hands of the people of the North.

25 ¶ Thus ſaith the Lord of hoſtes, y God of Iſraél, Beholde, I wil viſite the y comune people of No & Pharaóh, and Egypt, with their gods & their Kings, euen Pharaóh, and all them that truſt in him,

26 And I wil deliuer them into the hands of thoſe, that ſeke their liues, and into the hád of Nebuchad-nezzár King of Babél,

and into the hands of his ſeruantes, and afterward ſhe ſhal dwell as z in the olde time, ſaith the Lord.

27 ¶ But feare not y, o my ſeruant Iakób, & be not thou afraid, o Iſraél: for beholde, I wil deliuer thee from a farre countrey, & thy ſede from the land of their captiuitie, and Iakób ſhal returne and be in reſt, and prosperitie, & none ſhal make him afraid.

28 Feare thou not, o Iakób my ſeruāt, ſaith the Lord: for I am with thee, and I wil vtterly deſtroy all the natiōs, whether I haue diuēn thee: but I wil not vtterly deſtroy thee, but correct b thee by iudgement, and not vtterly cut thee of.

CHAP. XLVII.

The worde of the Lord againſt the Philiftims.

1 The wordes of the Lord that came to Jeremiáh the Prophet, againſt y Philiftims, before that Pharaóh ſmote a Azzáh.

2 Thus ſaith the Lord, Beholde, waters riſe vp out of the b North, & ſhalbe as a ſwelling flood, and ſhal ouerflowe the land, & all that is therein, and the cities with them that dwell therein: then the men ſhal crye, & all the inhabitants of y land ſhal howle,

3 At the noyce & ſtamping of the hoofes of his ſtrōg horſes, at the noyce of his charets, and at the rumbling of his wheles: the fathers ſhal not cloke backe to their children, for feblenes of d hands,

4 Becauſe of the daye that cometh to deſtroye all the Philiftims, and to deſtroye Tyus, and Zidón, & all the reſt, that take their parte: for the Lord wil deſtroye the Philiftims, y remnant of the yle of e Caph-tór.

5 f Baldenes is come vp o Azzáh: Aſhkelón is cut vp with the reſt of their valles. How long wilt thou cut thy ſelf?

6 O thou ſworde of the Lord, how long wil it be or thou ceaſe! turne againe into thy ſcaberde, reſt and be ſtil.

7 How can it h ceaſe, ſeing the Lord hathe giuen it a charge againſt Aſhkelón, & againſt the ſea bancke: euen there hath he appointed it.

CHAP. XLVIII.

The worde of the Lord againſt the Moabites, 26 Becauſe of their pride and crueltie.

1 Concerning Moáb, thus ſaith y Lord of hoſtes, the God of Iſraél, Wo vnto a Nebó: for it is waſted: Kiriatháim is confounded & taken: Miſgáb is confounded and afraid.

2 Moáb ſhal boaſt no more of Heſhbón: for they haue deuifed euil againſt it. b Come, and let vs deſtroye it, that it be no more a nacion: alſo thou ſhalt be deſtroyed, c o Madmén, and the ſworde ſhal purſue thee.

3 A voice of crying ſhalbe from Horonáim with deſolacion & great deſtruction.

Mmm.ii.

z Meaning, thát after y ſpace of forty yeeres Egypt ſhal be reſtored Iſa 19.23 each 29.13.

a God comforteth all his y were in captiuitie, but ſpecially y ſmale Church of the Iewes, whereof were Jeremiáh and Barúch, which remained among the Egyptians: for the Lord neuer forſaketh his, Iſa. 44.1 chap 30. 10

b Read Chap. 10. 24.

a Which was alſo called Gáz a citie of y Philiftims.

b He meaneth the arme of the Caldeans, Iſa 8.8

c The great feare ſhal take away their natural affection.

d Their heart ſhal ſo faile them

e For y Caph-totims, which are alſo called Cappadocias, had deſtroyed an olde time the Philiftims and dwell in their land: eue to Gáz, Deut. 2.23

f They haue pulled of the it heere for ſorrowe & heauines

g As the heathen vſed in their mournig which y Lord forbade his people to do, Deut 14.1

h Meaning, y it is not poſſible that the wicked ſhulde by any meanes eſcape or ſay the Lord, whē he wil take vengeance.

i These were cities of the Moabites, w Nebuchad-nezzár took before he wēt to fight againſt Nech King of Egypt.

b Thus ſhal the Babylo-nians encourage one another

c Read Iſa. 25. 10.

n As they that ſhulde repent y they helped the Egyptians.

o He derideth them w ſhal impute their ouerthrowe to lacke of counſel & policie, or to fortune: and not obſeruing of time, nor conſidering that it is Gods iudgement p To wit, that the Egyptians ſhal be deſtroyed.

q They haue abundance of all things, and therefore are diſobedient & proude. r As verſ 9.

s They ſhalbe ſcarſe able to ſpeake for feare of the Caldeans

t Meaning, EGYPT u That is, they ſhal ſlay the great & mighty men of power

x To wit, Nebuchad-nezzárs armie.

y Some take the Ebrewe worde Amón for the Kings name of No, that is of Alexandria.

4 Moáb is destroyed: her litle ones haue caused their crye to be heard.

¶ Horonáim & Luhith were two places whereby the Moabites shul de flee, Isa 15,5

5 For at the going vp of Luhith, the mourner shal go vp with weping: for in y going downe of Horonáim, the enemies haue heard a crye of destruction,

¶ Hide your selues in barren places, where the enemy wil not pursue after you, Chap 17, 6.

6 Flee and saue your liues, and be like vnto the heath in the wildernes.

¶ That is, the idoles which are the workes of thine háds. Some read in thy possessions, for so y worde may signifie, as i. Sam 25,2

7 For because thou hast trusted in thy workes and in thy treasures, thou shalt also be taken, and Chemósh shal go for the into captiuitie with his Priests and his princes together.

¶ Bothe thy great idole & his mainteners shalbe led away captiues, so that they shal then knowe that it is in vaine to loke for helpe at idoles, Isa 15,2.

8 And y destroyer shal come vpon all cities, & no citie shal escape: the valley also shal perish and the plaine shalbe destroyed as the Lord hathe spoken.

¶ He sheweth that God wolde punish the Caldeans, if they did not destroy the Egyptians and that with a courage, and calleth this executing of his vengeance against his enemies his worke: though the Caldeans sought another end, Isa 10,12.

9 Giue wings vnto Moáb, that it may flee and get away: for the cities thereof shalbe desolate, wthout any to dwell therein.

¶ Or, deceitfully i Hathe not bene remoued as the Iewes haue, but hath lined at ease and as a wine y fedeth him self on his lees k As the calfe of Beth-él was not able to deliuer the Israe- lites: no more shal Chemósh deliuer the Moabites ¶ Ebr. gine vp, or destroyed l How are they defamed that put their trust in their strength and riches!

10 Cursed be he that doeth the worke of y Lord negligently, and cursed be he that kepeth backe his sworde from blood.

11 Moáb hathe bene at rest from his youth, and he hathe seled on his lees, & hathe not bene powred from vessel to vessel, neither hathe he gone into captiuitie: therefore his taste remained in him and his sent is not changed.

12 ¶ Therefore beholde, y daies come, saith the Lord, that I wil send vnto him suche as shal cary him away, and shal emptie his vessels, and breake their bottels.

13 And Moáb shal be ashamed of Chemósh as the house of Israël was ashamed of Beth-él their confidence.

14 How thinke you thus, We are mightie & strong men of ware?

15 Moáb is destroyed, and his cities burne vp, & his chosen yong mé are gone downe to slaughter, saith the King, whose name is, The Lord of hostes.

16 The destruction of Moáb is readie to come, and his plague hasteth fast.

17 All ye y are about him, mourne for him, & all ye that knowe his name, say, How is the strong staffe broken, & the beautiful rod!

18 Thou daughter that doest inhabite Dibón, come downe from thy glorie, & sit in thurst: for the destroyer of Moáb shal come vp vpon thee, and he shal destroy thy strong holdes.

19 Thou that dwellest in Aroér, stand by the way, and beholde: aske him that steeth and that escapeth, & say, What is done?

¶ Thus they that flee, shal answer.

20 Moáb is confounded: for it is destroyed: howle, and crye, telye it in Arnón, that Moáb is made waste,

21 And iudgement is come vpon the plaine country, vpon Holón & vpon Lahazáh, and vpon Mepháath,

22 And vpon Dibón, and vpon Nebó, and

vpon the house of Diblatháim,

23 And vpon Kiríatháim, and vpon Beth-gamúl, and vpon Beth-meón,

24 And vpon Keríoth, and vpon Bozráh, & vpon all the citres of the land of Moáb farre or nere.

25 The horne of Moáb is cut of, and his arme is broken, saith the Lord.

26 Make ye him drunken: for he magnified him self against the Lord: Moáb shal wallow in his vomite, and he also shalbe in derision.

27 For didest not y deride Israël, as thogh he had bene founde among theues for when thou speakest of him, thou art moued.

28 O ye that dwell in Moáb, leaue the cities, and dwell in the rockes, and be like the doue, that maketh her neste in the sides of the holes mouth.

29 We haue heard the pride of Moáb (he is exceeding proude) his stoutnes, and his arrogancie, and his pride, and the hautenes of his heart.

30 I knowe his wrath, saith the Lord, but it shal not be so: & his dissimulacions, for they do not right.

31 Therefore wil I howle for Moáb, and I wil crye out for all Moabs: mine heart shal mourne for the men of Kir-héies.

32 O vine of Sibmáh, I wil wepe for thee, as wept for Iazér: thy plantes are gone ouer sea, they are comè to the sea of Iazér: thy destroyer is fallen vpon thy sommer fruits, and vpon thy vintage,

33 And ioye, and gladnes is taken from the plentiful field: & from the land of Moáb: and I haue caused wine to faile from the wine presse: none shal tread with showting: their showting shalbe no showing.

34 Eio the crye of Heshbón vnto Elaléh & vnto Iaház hauether made their noyse from Zóar vnto Horonáim, the heiffer of thre yere olde shal go lowing: for the waters also of Nimrím shalbe waited.

35 Moreover, I wil cause to cease in Moáb, saith the Lord, him that offred in the high places, and him that burneth incense to his gods.

36 Therefore mine heart shal soude for Moáb like a shaume & mine heart shal soude like a shaume for the men of Kir-héies, because the riches that he hathe gottè, is perished.

37 For euery head shalbe balde, and euery bearde plucked: vpon all the handes shalbe cuttings, and vpon the löynes sackcloth.

38 And mourning shalbe vpon all the house toppes of Moáb and in all the stretes thereof: for I haue brokè Moáb like a vessel wherein is no pleasure, saith the Lord.

39 They shal howle, saying, How is he destroyed

n That is, his power and strength o He willed y Caldeans to lay afflictions ynough vpon them, til they be like drúken men that fall downe to their shame and are derided of all p Or, shal be full or clappe his hands q Thou reioycest to heare of his miserie.

¶ Isa. 16, 6.

¶ He shal not execute his malice against his neighbours

¶ Read Isa 16, 11.

¶ Which citie was in the vermoste border of Moab: and hereby he signifieth that the whole land shulde be destroyed & the peple caried away.

¶ Read Isa. 15, 5

¶ Their custome was to play on flutes of instruments, beatic & graguetones at byrakes and in the ture of mourning, as Mat. 9, 23: Isa. 1, 23. ¶ 27. 28. ¶ Or, shewen.

royed how hathe Moáb turned the backe with shame: so shal Moab be a derision, & a feare to all them about him.

x That is, Nebuchad-nezzár as Chap 49, 22

40 For thus saith the Lord, Beholde, x he shal flee as an egle, & shal spread his wings ouer Moáb.

41 The cities are taken and the strong holdes are wonne, & the mightie mens hearts in Moáb at that day shalbe as the heart of a woman in trauail.

42 And Moáb shalbe destroyed from being a people, because he hathe set vp him self against the Lord.

y He that escapeth one danger, shalbe taken of another Isa 24, 17

43 y Feare, and pit and snare shalbe vpon thee, o inhabitant of Moáb, saith the Lord.

44 He that escapeth from the feare, shal fall in the pit, & he that getteth vp out of the pit, shalbe takē in the snare: for I wil bring vpon it, euen vpon Moáb, the yere of their visitation, saith the Lord.

z They fled thence thising to haue succour of the Amorites

45 They that fled, stode vnder y shadowe of Heshbón, because of the force: for y fr. came out of Heshbón, & a flame fi o Sihón, and deuoured the corner of Moáb, and the top of the seditious children.

a The Amorites had deuoured the Moabites 10 times past, and now because of their power, Moabites shal seke to them for helpe b Which vaned the fliues of their idole as thogh he colde haue defended them

46 Wo be vnto thee, o Moáb: the people of Chemósh perisheth: for thy sonnes are taken captiues, and thy daughters led into captiuitie.

c That is, they shalbe restored by the Meisiáh

47 Yet wil I bring againe the captiuitie of Moáb in the clater daies, saith the Lord. Thus saie of the iudgement of Moáb.

CHAP. XLIX.

The words of the Lord against the Ammonites, 7 Damascus, 23 Kedar, 34 & Elam.

a They were separated from the Moabites by the riuer Arnon, & after that the ten tribes were carryed away into captiuitie, they invaded y country of Gad

Vnto the children of a Ammón thus saith the Lord, Hathe Israël no fonnes or hate: he none heare? Why isen hathe their b King possessed Gad? and his people dwell in c his cities?

b To wit, of y Ammonites

Therefore beholde, the dayes come, saith the Lord, that I wil cause a noyse of warre to be heard in d Rabbáh of the Ammonites, and it shalbe a desolate heape, & her daughters shalbe burnt with fyre: then shal Israël possess those that possessed him, saith the Lord.

c Meaning, of the Israelites d Which was one of y chief cities of the Ammonites, as were Heshbón and Ai: there was also a citie called Heshbón among y Moabites

Howle, o Heshbón, for Ai is wasted: crye ye daughters of Rabbáh: girde you with sackcloth: mourne & runne to & fro by y hedges: for their King shal go into captiuitie, & his Priests, and his princes likewise.

e In thy plentiful countrey, f signifying y power and ri.

Wherefore gloriest thou in the e valleis? thy valley floweth away, o rebellious daughter: she trusted in her treasures, saying, Who shal come vnto me?

g That is, the Israelites, who me the Edomites kept as prisoners to haue away from thence

Beholde, I wil bring f a feare vpon thee, saith the Lord God of hostes, of all those that be about thee, and ye shalbe scarred euerie man s right forthe, & none shal gather him that fleeth.

h In the time of Christ whē y Gentiles shal be called.

And, h afterward I wil bring againe the

captiuitie of the children of Ammón.

7 ¶ To Edóm thus saith the Lord of hostes, Is wisdom no more in t Temán? is coufelse perished from their children? is their wisdom vanished?

i Which was a citie of Edóm called by the name of Temán Eliphaz ionne who came of Esáu

8 Flee, ye inhabitants of Dedán (k they are turned backe; and haue consulted to dwell) for I haue broght the destruction of Esáu vpon him, and the time of his visitation.

k The enemies that shal dissemble as thogh they fled away, shal turne oake, & invade your land, and possess it

9 If the l grape gatherers come to thee, wolde they not leaue some grapes: if theues come by night, they wil destroye til they haue ynough.

l Meaning that God wolde viterly destroy them, and not spare one, though the grape gatherers leaue some grapes, & theues seke but til they haue ynough, Obad. 15

10 For I haue discovered Esáu: I haue vncouered his secrets, and he shal not be able to hide him self: his sede is wasted, and his brethré and his neighbours, and there shalbe none to say,

11 Leaue thy m fatherles children, & I wil preferue them aliue, and let thy widowes trust in me.

m The destruction shalbe so great, that there shalbe none left to take care ouer y widowes, & fatherles

12 For thus saith the Lord, n Beholde, thei whose iudgement was not to drinke of the cuppe, haue assuredly drunkē, and art thou he that shal escape fre? thou shalt not go fre, but thou shalt surely drinke of it.

n I haue not spared mine owne people, & how shal I spare thee?

13 For I haue swoine by my self, saith the Lord, that o Bozrah shalbe waste, and for a reproche, and a desolation, and a curse, and all the cities thereof shalbe perpetual desolations.

o Which was a chief citie of Edóm.

14 I haue heard a rumour from the Lord, & an embassadour is sent vnto the heathen, saying, Gather you together, and come against p her, and rise vp to the battel.

p That is, Bozrah

15 For lo, I wil make thee but smale among the heathen, and despised among men.

16 Thy q feare, and the pride of thine heart hathe deceued thee, thou that dwellest in the cleftes of the rocke, and kepest the height of the hill: thogh thou shuldest make thy nest as hie as the egle, I wil bring thee downe from thence, saith the Lord.

q Os, idola

17 ¶ Also Edóm shalbe desolate: euerie one that goeth by it, shalbe astonished, & shal hissē at all the plagues thereof,

18 As in the ouerthrowe of Sodom, and of Gomoráh, and the places thereof nere about, saith the Lord: no man shal dwell there, nether shal the sonnes of men remane in it.

r To wit, Nebuchad-nezzár after he hathe ouercome Iudáh, vnto the ment of the swelling of Iordén, shal come against mount Seir & Edóm.

19 Beholde, s he shal come vp like a lyon from the swelling of Iordén vnto the strong dwelling places: for I wil make t Israhel to rest, euen I wil make r him to haue away from her, & who is a chosē mā that I may appoint against her? for who is like me? & who wil appoint me y time? & who is the s shephér that wil stand before me?

t That is, the Israelites, who me the Edomites kept as prisoners to haue away from thence

20 Therefore heare the coufelse of the Lord that he hathe deuised against Edóm, & his purpose y he hathe conceiued against y in Minn. ii.

s The captaine and gouernour of the arme, meaning, Nebuchad-nezzár.

They shal not be able to resist his petit captaines. To wit, the enimie.

habitans of Temán: surely the least of the flocke shal drawe them out: surely he shal make their habitations desolate with thé. The earth is moued at the noyce of their fall: the crye of their voyce is heard in the red Sea.

As Chap 48, 40 was said of Moab.

Beholde, he shal come vp, and flie as the egle, and spread his wings ouer Bozrah, and at that day shal the heart of the strög men of Edóm be as the heart of a woman in trauail.

Which was the chief cite of Syria, whereby he meaneth the whole country.

Vnto Damascus he saith, Hamách is confouled and Arpad, for thei haue heard euil tidings, and they are faint hearted as one on the feareful sea that can not rest.

When she heard the sudden coming of the enimie.

Damascus is discouraged, and turneth her self to flight and feare hathe seased her: anguish & sorowes haue taken her as a woman in trauail.

He speaketh this in the persone of King and of them of the country who shal wonder to se Damascus chief cite destroyed

How is the glorious a citie not reserued, the citie?

Therefore her yong mé shal fall in her stretes, and all her men of warre shalbe cut of in that day, saith the Lord of hostes.

Who was King of Syria, 1. King, 20, 26, and had buylt these palaces, which were still called the palaces of Ben-hadad.

And I wil kinde a fyre in the walle of Damascus, which shal consume the palaces of Ben-hadad.

Meaning the Arabians, and their borderers because they used to dwell in tentes, he nameth things that pertaine thereunto The enemies wil dwell in your places.

Vnto Kedár, and to the kingdome of Hazór, which Nebuchad-nezzár King of Babel shal smite, thus saith the Lord, Arise, & go vp vnto Kedár, and destroye the men of the East.

Their tentes and their flockes shal they take away: yea, they shal take to thē selues their curtaines, and all their vessels, and their camels & they shal crye vnto them, Feare is on euerie side.

He sheweth that they of Hazór wil see to the Arabians for succour, but that shal not auaille thé

Flee, get you farre off thei haue consulted to dwell) öye inhabitants of Hazór, saith the Lord: for Nebuchad-nezzár King of Babel hathe taken counsel against you, and hathe deuised a purpose against you.

Arise, & get you vp vnto the welthie nation that dwelleth without care, saith the Lord, which haue nether gates nor barres, but dwell alone.

And their camels shalbe a boutie, and the multitude of their cattel a spoile, and I wil scatter thé into all windes, and to the vmoft corners, and I wil bring their destruction from all the sides thereof, saith the Lord.

And Hazór shal be a dwelling for dragons, & desolation for euer: there shal no man dwell there, nor the sonnes of men remaine in it.

That is, Persia, so called of Elám the soune of Shem. Because the Persians were good archers, he sheweth the thing where in they put their trust, shal be not proficte them.

The wordes of the Lord that came to Jeremiáh the Prophet, cöcerning Elám, in the beginning of the reigne of Zedekiah King of Iudáh, saying,

Thus saith the Lord of hostes, Beholde, I wil breake the bowe of Elám, euen the chief of their strength.

And vpon Elám I wil bring the foure winds frö the foure quarters of heauen, & wil scattre thé towardes all these windes, and there shalbe no nation, whether the fugitiues of Elám shal not come.

For I wil cause Elám to be afraid before their enemies, and before them that seke their liues, and wil bring vpon them a plague, euen the indignation of my wrath, saith the Lord, and I wil send the sworde after them til I haue consumed them.

And I wil set my throne in Elám, and I wil destroye bothe the King and the princes from théce, saith the Lord: but in the latter dayes I wil bring againe the captiuitie of Elám, saith the Lord.

CHAP. I.

The prophet of the destruction of Babylon, and the deliuerance of Israel, which was in captiuitie.

The worde that the Lord spake, concerning Babel, & cöcerning the land of the Caldeans by the ministerie of Jeremiáh the Prophet.

Declare among the nations, and publish it, and set vp a standart, proclaime it & cöceile it not: say, Babel is taken, Bel is confouled, Merodách is broken downe: her idoles are confouled, and their images are burst in pieces.

For out of the North there cometh vp a nation against her, which shal make her land waste, and none shal dwell therein: they shal flee, and departe, bothe man and beast.

In those dayes, and at that time, saith the Lord, the children of Israël shal come, they, and the children of Iudáh together, going, and weping shal they go, and seke the Lord their God.

They shal aske the waye to Ziön, with their faces thetherward, saying, Come, and let vs cleaue to the Lord in a perpetual couenant that shal not be forgotten.

My people hathe bene as loit shepe: their shepherdes haue caused them to go astray, and haue turned them away to the mountaines: they haue gone from a mountaine to hil, & forgotté their resting place.

All that found them, haue deuoured thé, and their enemies said, We offend not because they haue sinned against the Lord, the habitation of iustice, euen the Lord the hope of their fathers.

Flee from the middes of Babel, and departe out of the land of the Caldeans, and be ye as the he goates before the flocke.

For lo, I wil raise, and cause to come vp against Babel a multitude of mightie nations from the North country, and they shal set them selues in aray against her, whereby she shalbe taken: their arrows shalbe as of a strong man, which is expert for none shal returne in vaine.

I wil place Nebuchad-nezzár there, and in these prophesies Jeremiáh speaketh of those countreies, which shoulde be subdued vnder the first of those foure monarchies whereof Daniel maketh mention.

This may be referred to the empire of the Persians, and Medes after the Caldeans, or vnto the time of Christ, as Chap 48, 47.

After that God hathe used the Babyloians seruice to punish the nations, he sheweth that their turne shal come to be punished.

These were swo of their chief idoles.

To wit, the Medes, and the Persians.

When Cyrus shal take Babel

Read Chap 35, 9.

Their gouernours & ministers by their examples haue prouoked them to idolatrye

They haue committ idolatrye in euerie place.

For the Lord dwelt among them in his Temple, and would haue maintained thé by his iustice against their enimies.

When God shal deliuer you by Cyrus.

That is, move forward and without feare.

And

10 And Caldea shalbe a spoile: all that spoile her, ¹ shalbe satisfied, saith the Lord.

11 Because ye were glad and reioyced in destroying mine heritage, & because ye are grown fat, as the calves in the graffe, ^m & neyed like strong horses,

12 Therefore your mothers shalbe fore confounded, and she that bare you, shalbe ashamed: beholde, the vttermost of the nations shalbe a desert, a drye land, & a wildeynes.

13 Because of the wrath of the Lord it shal not be inhabited, but shalbe wholly desolate: euerie one that goeth by Babel, shal be astonished, ⁿ & hisse at all her plagues.

14 Put your selues in araye against Babel round about: all ye that bend the bowe, shoote at her, spare no arrowes: for she hath sinned against the Lord.

15 Crye against her round about: she hath giuen her hand: her foundations are falle, & her walles are destroyed: for it is ^y vengeance of the Lord: take vengeance vpon her: as she hath done, do vnto her.

16 Destroye the ^q sower from Babel, and him that handleth the sith in the time of haruest: because of the sworde of the oppressour they shal turne euerie one to his people, and they shal flee euerie one to his owne land.

17 Israel ^u like scattered shepe: the Lyons haue disperfed them: first the King ^r of Asshur hath deuoured him, & last this Nebuchad-nezzar King of Babel hath broke his bones.

18 Therefore thus saith the Lord of hostes the God of Israel, Beholde, I wil visite the King of Babel, and his land, as I haue visited the King of Asshur.

19 And I wil bring Israel againe to his habitation: he shal fede on Carmel and Bashan, and his soule shalbe satisfied vpon the mount Ephraim and Gilead.

20 In those dayes, and at that time, saith the Lord, the inquirie of Israel shalbe sought for, and there shal be none: and the finnes of Iudah, & they shal not be found: for I wil be merciful vnto them, whome I referue.

21 Govp against the land of the rebelles, ^{en} even against it, and against the inhabitants ^{* of} Pekod: destroye, and lay it waste after them, saith the Lord, and do according to all that I haue commanded thee.

22 A crye of battel ^{is} in the land, & of great destruction.

23 How is the ^u hammer of the whole worlde destroyed, and broken! how is Babel become desolate among the nations!

24 I haue snared thee, and thou art taken, ^o Babel, and thou wast not aware: thou art founde, and also caught, because thou hast striuen against the Lord.

25 The Lord hath opened his treasure, and hath broght forth the weapons of his wrath: for this is the worke of the Lord God of hostes in ^y land of the Caldeans.

26 Come against her ^{''} from the vtmost border: open her store houses: tread on her as on sheaves, and destroye her vtterly: let nothing of her be left.

27 Destroye all her ^x bullockes: let them go downe to the slaughter. Wo vnto them, for their day is come, and the time of their visitation.

28 The voice of them that ^r flee, and escape out of the land of Babel to declare in Zion ^y vengeance of the Lord our God, and the vengeance of his Temple.

29 Call vp the archers against Babel: all ye that bend ^y bowe, besiege it rounde about: let none thereof escape: ^r recompence her according to her worke, and according to all that she hath done, do vnto her: for she hath bene proude against the Lord, ^{en} even against the holy one of Israel.

30 Therefore shal her yong men fall in the stretes, and all her men of warre shalbe destroyed in that day, saith the Lord.

31 Beholde, I come vnto thee, ^o proude man, saith the Lord God of hostes: for thy day is come, ^{en} the time that I wil visite thee.

32 And the proude shal stumble and fall, & none shal raise him vp: and I wil kindle a fyre in his cities, and it shal deuoure all rounde about him.

33 Thus saith the Lord of hostes, The children of Israel, and the children of Iudah were oppressed together: and all that toke them captiues, helde them, and wolde not let them go.

34 But their strong redemer, whose Name is the Lord of hostes, he shal mainteine their cause, that he may giue rest to the land, ^z & disquiet the inhabitants of Babel.

35 A sworde is vpon the Caldeans, saith the Lord, and vpon the inhabitants of Babel, and vpon her princes, and vpon her wise men.

36 A sworde is vpon the ^{''} sothefayers, and thei shal dote: a sworde is vpon her strong men, and thei shal be afraid.

37 A sworde is vpon their horses and vpon their charets, and vpon all the multitude that are in the middes of her, and thei shal be like women: a sworde is vpon her treasures, and thei shal be spoiled.

38 A ^a drought is vpon her waters, and thei shal be dried vp: for it is the ^lad of graue images, and thei dote vpon their idoles.

39 Therefore ^y ^b Ziims with the Iims shal dwell there, & ^{''} the ostriches shal dwell therein: for it shal be no more inhabited, neither shal it be inhabited from generacion vnto generacion.

40 As God destroyed ^{*} Sodóm and Gomm.

¹ I shalbe made riche thereby.

^m For ioye of the victorie, ^y ye had against my people.

ⁿ In signe of contempt, and disdain

^o He speaketh to the enemies the Medes and Persians

^p Though the Lord called ^y Babylonianis his seruants, and their worke his worke in punishing his people, yet because they did it not to glorifie God, but for their owne malice, & to profite them selues, it is here called sinne.

^q Or, yielded or made praye.

^r Destroye her so that none be left to labour the ground or to take ^y fruite thereof.

^s Meaning, Tiglath-Pelezar who caryed away the ten tribes

^t He caryed away the rest, to wit, Iudah, & Benjamin.

^u That is, Babylon: thus the Lord raiseth vp Cyrus

^v Or, of this shalbe should be visited.

^w Nebuchadnezzar, who had smitten downe all the princes, and people of the worlde.

^{''} Ebr from the end.

^x Her princes and mightie men.

^y Of ^y Jewes which shoulde be deliuered by Cyrus.

^z He sheweth ^y when God executeth his iudgements against his enemies, that his Church shal then haue rest.

^a Ebr Cyrus

^b For Cyrus did cut the riuer Euphrates and deuicid ^y course thereof into many streames, so ^y it might be passed ouer as though there had bene no water: which thing he did by the counsel of two of Belshazzars captiues, who conspired against their King, because he had gelded the one of them in despire, and saue the sonne of the other.

^c Read Isa 13o

^d Ebr sonnes of the ostriches, or yong

^e Gen. 19. 25.

^f Isa. 13. 20.

rah with the places thereof nere about, faith the Lord: so shal no man dwell there, nether shal ysonne of ma remaine therein. 41 Beholde, a people shal come from the North, and a great nation, & manie Kings shal be raised vp from the coastes of the earth.

ken: the nations haue drunken of her wine, therefore do the nations rage. * Babel is suddely fallen, & destroyed: howle for her, bring balme for her sore, if she may be healed.

e For y great affliction: thei haue felt by th. B: bylonians.

Isa 21.9. reuel 14.8.

f Thus y people of God exhort one another to go to Zion and praise God

e Meaning. y the Persians shal gather their armes of manie nations

42 Thei shal holde y bowe & the buckeler: they are cruel & vmercifull: their voyce shal roare like the sea, and they shal ride vpon horses, & be put in aray like men to y battel against thee, o daughter of Babel.

9 We wolde haue cured Babel, but she coulde not be healed: for sake her, and let vs go euerie one into his owne countre: for her iudgement is come vp vnto heauen, & is lifted vp to the cloudes.

10 The Lord hath brought forth the our righteousnes: come and let vs declare in Zion the worke of the Lord our God.

g In approuing our cause and punishing our enemies

43 The King of Babel hath heard the report of them, and his hands waxed feole: for owe came vpon him, euen sorowe as of a woman in triuail.

11 Make bright the arrowes: gather y shields: the Lord hath raised vp the spirit of the King of the Medes: for his purpose is against Babel to destroye it, because it is the vengeance of the Lord, and the vengeance of his Temple.

h For the wrong done to his people and to his Temple Chap 50.22.

d Which is ment of Belshazzar, Dan. 5.6

Chap. 49.19

44 Beholde, he shal come vp like a lyon fro the swelling of Iordén vnto the strong habitation: for I wil make Israel to rest, & I wil make them to haste away from her: and who is a chosen man that I may appoint against her for who is like me, & who wil appoint me the time? and who is the shepherd that wil stand before me?

12 Set vp the standart vpon the walles of Babel, make the watche strong: set vp the watchmen: prepare the skoutes: for the Lord hath bothe accused, and done that which he spake against the inhabitants of Babel.

i For y land of Caldea was full of rivers w ran into Euphrates.

45 Therefore heare the counsel of the Lord that he hath deuised against Babel, and his purpose y he hath conceived against the land of the Caldeans: surely the least of the flocke shal drawe them out: surely he shal make their habitatio desolate w the.

13 O thou that dwellest vpon many waters, abundant in treasures, thine end is come, euen the end of thy couetousnes.

Or, measure. Ebr his soule Amos 6.8

46 At the noyse of the winning of Babel the earth is moued, and the crye is heard among the nations.

14 The Lord of hostes hath sworne by y him selfe saying, Surely I wil fill thee with men, as with caterpillers, and they shal crye and shoute against thee.

Chap. 50.20.

CHAP. I I.

Why Babylon is destroyed. 41 The vaine confidence of the Babylonians. 43 The vaine of idolaters. 49 Jeremiah gaueh his booke to Seraiah.

Thus saith the Lord, Beholde, I wil raise vp against Babel, and against the inhabitants that lift vp their heart against me, a destroying winde,

15 He hath made the earth by his power, and established the worlde by his wisdom, and hath stretched out the heauen by his discretion.

16 He giueth by his voice the multitude of waters in the heauen, and he causeth the cloudes to ascend fro the ends of y earth: he turneth lightnings to raine, and bringeth forth the winde out of his treasures.

k Read Chap 50.14.

2 And wil send vnto Babel fanners that shal fanne her, and shal emptie her land: for in y day of trouble they shal be against her on euerie side.

17 Euerie man is a beast by his owne knowledge: euerie founder is cofounded by the grauen image: for his melting is but falsehood and there is no birth therein.

18 They are vanitie, & the worke of errors: in the time of their visitacion they shal perish.

l When God shal execute his vengeance.

3 Also to the bender that bendeth his bowe, and to him that lifteth himself vp in his brigandine, wil I say, Spare not her yong men, but destroye all her hoste.

19 The portion of Iacob is not like them: for he is the maker of all things, and Israel is the rod of his inheritance: the Lord of hostes is his Name.

m That is, the true God of Israel is not like to these idoles: for he can helpe when all things are desperate

4 Thus the shame shal fall in the land of the Caldeans, and they that are thrust through in her stretes.

20 Thou art mine hammer, and weapons of warre: for with thee wil I breake the nations, and with thee wil I destroye kingdomes,

n He meaneth the Medes and Persians, as he did before call the Babylonians his hammer, Chap. 50.23.

5 For Israel hath bene no widow, nor Iudah from his God, from the Lord of hostes, though their land was filled with sinne against the holy one of Israel.

21 And by thee wil I breake horse and horseman, and by thee wil I breake the charret and him that riderh therein.

6 Flee out of the middes of Babel, & deliuer euerie man his soule: be not destroyed in her iniquitie: for this is the time of the Lords vengeance: he wil rendre vnto her a recompence.

22 By thee also wil I breake olde and yong, and by thee wil I breake the yong man, & by thee wil I breake the yong man & woman, and by thee wil I breake the yong man & woman.

7 Babel hath bene as a golden cuppe in the Lords hand, that made all the earth drunken:

o Or, of the land that riseth vp. a The Medes, and Persians, y shal destroye them as the winde doeth y chaffe.

p Though they were forsaken for a time, yet they were not utterly cast of as though their hand were dead.

q He sheweth altho there remaineth nothing for them that abide in Babylon, but destruction, Chap 17.6 & 18.6.

r By whome y Lord powred out the drinke of his vengeance, ec. to whome it pleased him

the maid.

23 I wil also breake by thee the shepherd & his flocke, & by thee wil I breake the hough bandman and his yoke of oxen, & by thee wil I breake the dukes and princes.

24 And I wil rédre vnto Babél, & to all the inhabitants of the Caldeans all their euil, that thei haue done in Zión, euen in your sight, saith the Lord.

25 Beholde, I come vnto thee, ó destroying mountaine, saith the Lord, which destroyest all the earth: and I wil stretch out mine hand vpon thee, and roll thee downe from the rockes, & wil make thee a burnt mountaine.

26 Thei shal not take of thee a stone for a corne, nor a stone for fundaciós, but thou shalt be delioied for euer, saith the Lord.

27 Set vp a standart in the land: blowe the trumpets among the nacions: prepare the nacions against her: call vp the king domes of Arará, Minni, and Alshchenáz against her: appoint the prince against her: cause horses to come vp as the rough caterpillers.

28 Prepare against her the nacions with the Kings of the Medes, the dukes thereof, & the princes thereof, and all the land of his dominion.

29 And the land shal tremble & forowe: for the deuise of the Lord shal be perform d against Babél, to make the land of Babél waste without an inhabitant.

30 The strong men of Babél haue ceased to fight: thei haue remained in their holdes: their strength hath failed, and thei were like women: thei haue burnt her dwelling places, and her barres are broken.

31 A post shal runne to mete the post, and a messenger to mete the messenger, to shewe the King of Babél, that his cite is taken on a side thereof,

32 And that the passages are stopped, and y redes burnt with fyre, and the mé of warre troubled.

33 For thus saith y Lord of hostes the God of Israél, The daughter of Babél is like a thresshing floore: the time of her thresshing is come: yet a litle while, and the time of her haruest shal come.

34 Nebuchad nazzár y King of Babél hath deuoured me, & destroyed me: he hath made me an emptie vessel: he swallowed me vp like a dragon, and filled his belie with my delicates, & hath cast me out.

35 The spoile of me, & that which was left of me, is broght vnto Babél, shal the inhabitant of Zión say: and my blood vnto the inhabitants of Caldea, shal Ierusalem say.

36 Therefore thus saith the Lord, Beholde, I wil mainteine thy cause, and take vengeance for thee, and I wil drye vp the

sea, and drye vp her springs.

27 And Babél shal be as heapes, a dwelling place for dragons, an astonishment, and an hissing, without an inhabitant.

38 Thei shal roare together like lions, and yell as the lions whelpes.

39 In their heat I wil make them feastes, and I wil make them drunken, that they may reioice, and slepe a perpetual slepe, and not wake, saith the Lord.

40 I wil bring them downe like lambes to the slaughter, & like rams and goates.

41 How is y Sheshách taken! and how is the glorie of the whole earth taken! how is Babél become an astonishment among the nacions!

42 The sea is come vp vpon Babél: she is couered with the multitude of the waues thereof.

43 Her cities are desolate: the land is drye & a wildernes, a land wherein no man dwel leth, nether doeth the sonne of man passe thereby.

44 I wil also visite Bel in Babél, and I wil bring out of his mouth, that which he hath swallowed vp, and the nacions shal runne no more vnto him, and the wall of Babél shal fall.

45 My people, go out of the middes of her, & deliuer ye euerie man his soule fró the fierce wrath of the Lord,

46 Lest your heart euen faint, and ye feare the rumour, that shal be heard in the land: the rumour shal come this yere, and after that in the other yere shal come a rumour, and crueltie in the land, and ruler against ruler.

47 Therefore beholde, the dayes come, that I wil visite the images of Babél, and the whole land shal be confounded, & all her slaine shal fall in the middes of her.

48 Then the heauen and the earth, and all that is therein, shal reioice for Babél: for the destroyers shal come vnto her fró the North, saith the Lord.

49 As Babél caused the slaine of Israél to fall, so by Babél the slaine of all the earth did fall.

50 Ye that haue escap d the sworde, go away, stande not stil: remembre the Lord afaire of, & let Ierusalem come into your minde.

51 We are confounded because we haue heard reproche: shame hath couered our face: for strangers are come into the sanctuaries of the Lords House.

52 Wherefore beholde, the daies come, saith the Lord, that I wil visite her grauen images, and through all her land the wounded shal grieve.

53 Though Babél shuld mounte vp to shauén, & though she shuld defend her strenght on her, yet from me shal her destroyers come.

x When they are inflamed with surfeiting and drinking, I wil feast with them, alluding to Belsazzars baket, Dan 5, 2.

y Meaning Babél, as Chap. 25, 16.

z The great armie of the Medes and Persians

a That is, his giftes & presents which he had receiued as part of the spoile of other nacions, and w the idolaters broght vnto him from all countreys.

b Meaning, y Babylonia shal not be destroyed all at once, but by litle & litle shulde be broght to nothing: for the first yere came the tydings, y next yere the siege, and in the thirde yere it was taken: yet this is not that horrible destruction w the Prophetes threatened i manie places: for that was after this, whé they rebelled and Darius ouerca me the by the policie of Zorirus and hanged thre thousand gentlemen b sides the comune people.

c All creatures in heaué & earth shal reioice and praise God for the destruction of Babylon the great enemye of his Church

d Babylon did not onely destroy Israél, but many other nacions

e Ye that are now captiues in Babylon: f He sheweth how they shulde remember Ierusalem by lamenting the miserable affliction thereof. g For the wallés were two hundred fote hie.

q Not that Babylon stode on a mountaine, but because it was strong and seemed invincible

p From thy strong holdes and fortresses

q By these thre nacions he meant Armenia the hier, and Armenia the lower, and Syria: for Cyrus had gathered an armie of diuers nacions.

r By turning the course of the riuer one side was made open, and the redes that did growe in the waters, were destroyed which Cyrus did by the counsil of Gobria & Gubatha Belsazzars captiues f When thei shal be cut vp and thred d t This is spoken in the persone of the Iewes be awaying their state and the crueltie of the Babylonians

u Thus the Lord hath done to his Church as come to him self, because their cause is his.

me,saith the Lord.

54 A founde of a crye cometh fró Babél, and great destruction from the land of the Caldeans.

55 Because the Lord hath laid Babél waste and destroyed, from her the great voyce, & her waues shal roare like great waters, and a founde was made by their noice.

56 Because the destroyer is come vpon her, euen vpon Babél, and her strong men are taken, their bowes are broken: for the Lord God that recompenceth, shal surely recompence.

57 And I wil make drunke her princes, and her wise men, her dukes, and her nobles, & her strong men: & thei shal slepe a perpetual slepe, and not wake, saith the King, whose Name is the Lord of hostes.

58 Thus saith the Lord of hostes, The thicke wall of Babél shalbe broken, and her hye gates shalbe burnt with fyre, and the people shal labour in vaine, and the folke in the fyre, for thei shalbe weary.

59 The wordes which Ieremiáh the Prophet commanded Sheraiáh the sonne of Neraiáh, the sonne of Maaseiáh, when he went with Zedekiáh the King of Iudáh into Babél, in the fourth yere of his reigne: and this Sheraiáh was a peaceable prince.

60 So Ieremiáh wrote in a boke all the euil that shulde come vpon Babél: euen all these things, that are writen against Babél.

61 And Ieremiáh said to Sheraiáh, When thou comest vnto Babél, and shalt se, and shalt read all these wordes,

62 Then shalt thou say, O Lord, thou hast spokē against this place, to destroye it, that none shulde remaine in it, nether man nor beast, but y it shulde be desolate for euer.

63 And when thou hast made an end of reading this boke, thou shalt binde a stone to it, and cast it in the middes of Euphrates;

64 And shalt say, Thus shal Babél be drowned, and shal not rise from the euil, that I wil bring vpon her: and thei shal be wearie. Thus saith the Lord God of Ieremiáh.

CHAP. III.

4 Ierusalēms is taken. 10 Zedekiahs sonnes are killed before his face, and his eyes put out. 13 The citie is burned. 11 Iehoiachins is brought forth of prison, and sed like a King.

Zedekiáh was one & twentie yere olde when he began to reigne, and he reigned eleuen yeres in Ierusalēm, and his mothers name was Hamutál, the daughter of Ieremiáh of Libnáh.

2 And he did euil in the eyes of the Lord, according to all that Iehoiakim had done.

3 A Doubtes because the wrath of the Lord was against Ierusalēm and Iudáh, til he had cast them out from his presence, the-

refore Zedekiáh rebelled against the King of Babél.

4 But in the ninth yere of his reigne, in the tenth moneth the tenth day of the moneth came Nebuchad-nezzár King of Babél, he & all his hoste against Ierusalēm, & pitched against it, & buylt fortes against it rounde about.

5 So the citie was besieged vnto the eleuenth yere of the King Zedekiáh.

6 Now in the fourth moneth, the ninth day of the moneth, the famine was sore in the citie, so that there was no more bread for the people of the land.

7 Then the citie was broken vp and all the men of warre fled, and went out of the citie by night, by the way of the gate betwene the two walles, which was by the Kings garden: (now the Caldeans were by the citie rounde about) and thei went by the way of the wildernes.

8 But the armie of the Caldeans pursued after the King, and toke Zedekiáh in the desert of Ierichó, & all his hoste was scattered from him.

9 Then thei toke the King and caryed him vp vnto the King of Babél to Ribláh in the land of Hamáth, where he gaue iudgement vpon him.

10 And the King of Babél slewe the sonnes of Zedekiáh, before his eyes: he slewe also all the princes of Iudáh in Ribláh.

11 Then he put out the eyes of Zedekiáh, & the King of Babél bounde him in chaines, and caryed him to Babél, and put him in prison til the day of his death.

12 Now in the fift moneth in the tenth day of the moneth (which was the nintenth yere of the King Nebuchad-nezzár King of Babél) came Nebuzar-adán chief steward which stode before the King of Babél in Ierusalēm,

13 And burnt the House of the Lord, and the Kings house, and all the houses of Ierusalēm, and all the great houses burnt he with fyre.

14 And all the armie of the Caldeans were with the chief steward, brake downe all the walles of Ierusalēm rounde about.

15 Then Nebuzar-adán the chief steward caryed away captiue certaine of the poore of the people, & the residue of the people that remained in the citie, & those that were fled, & fallen to the King of Babél, with the rest of the multitude.

16 But Nebuzar-adán the chief steward left certaine of the poore of the land, to dresse the vines, and to til the land.

17 Also the pillers of brasē that were in the House of the Lord, & the bases, & the brasen Sea, that was in the House of the Lord, the Caldeans brake, and caryed all the brasē of them to Babél.

I wil so smooth the by afflictions that thei shal not know the waye to turne them.

The thicke-nes of the walle was fiftue footes thicke.

This was not in the time of his captiuitie, but seven yeres before, when he went ether to gratulate Nebuchad-nezzár or to increas of some matters.

John in his revelation aludeth to this place when he saith that the Angel toke a millstone and cast into the Sea: signifying thereby the destruction of Babylon, Reuel. 18.22.

Thei shal not be able to resist, but shal labour in vaine

Chap. L I I:

King 24.18

2.20.26.31.

So the Lord punished him by sinne & gaue him vpon his rebellious heart, all he had brought the enemy vpon him to lead him away and his people.

King. 25.2. Chap 39.1

Read Chap. 39.4.

Read King 25.6. and Chap 39.6

In the King 25, 8 it is called the seventh day, because the fyre began then, & so continued to the tenth. That 12.8, was his seruāt, as 2. King. 25.8

Of these pillers read King 7.

g Which were also made of brasse

18 The pottes also and the besomes, and the instruments of mulike, and the basins, and the incense dishes, and all the vessels of brasse wherewith they ministred, toke they away.

19 And the bowles, and the ashpannes, & the basins, & the pottes, and the candlesticks, & the incense dishes, and the cuppes, & all that was of golde, and that was of siluer, toke the chief steward away,

20 With the two pillers, one Sea, & twelue brassen bulles, that were vnder the bases, which King Salamón had made in y^e House of the Lord: the brasse of all these vessels was without^h weight:

h It was so muche in quantite.

21 And concerning the pillers, the height of one piler was eightene cubites, & a threde of twelue cubites did compasse it, and the thicknes thereof was foure fingers: it was holow.

22 And a chapiter of brasse was vpon it, and the height of one chapiter was five cubites with networke, & pomegranates vpon the chapters roude about, all of brasse: the seconde piler also, and the pomegranates were like vnto these.

23 And there were ninetie & six pomegranates on a side: and all the pomegranates vpon the net worke were an hundredthi rounde about.

i But because of the roundnes no more coloe he sent but nintye and six

24 And the chief steward toke Sheraiáh the chief Priest, and Zephaniáh^k the seconde Priest, and the thre keepers of the dore.

k Which serued in the sac Priestes stead, if he had any necessitie impediment

25 He toke also out of the cite an Eunuche, which had the ouersight of the men of warre, and^l seuen men that were in the Kings presence, which were founde in the cite, and Sophér captaine of the hoste who mustred the people of the land, and thre score men of the people of the land,

l In the 2 King. 25. 19 is red but of five: those were the most excellent and the other two, which were not so noble, are not there mentioned with them.

ý were founde in the middes of the cite.

26 Nebuzar-adán the chief steward toke them, and broght them to the King of Babel to Ribláh.

27 And the King of Babel smote them, and slewe them in Ribláh, in the land of Hamath: thus Iudáh was caryed away captiue out of his owne land.

28 ¶ This is the people, whome Nebuchadnezzár caryed away captiue, in the seuenth yere, *even* thre thousand Iewes, and thre and twentie.

m Which was the latter end of the seuenth yere of his reigne & the beginning of the eighth In the latter end also of y^e yere, and the beginning of the ninetenth. *Abbr. sancte.*

29 In the eighteenth yere of Nebuchadnezzár he caryed away captiue from Ierusalem eight hundredth thirtie & twoⁿ persons.

30 In the thre and twentieth yere of Nebuchadnezzár, Nebuzar-adán the chief steward caryed away captiue of the Iewes seuen hundredth fourtie and five persons: all the persons were foure thousand and six hundredth.

31 And in the seuen and thirtieth yere of the captiuitie of Iehoiachín King of Iudáh, in the twelfth moneth, in the five and twentieth day of the moneth, Euil-merodách King of Babel, in the first yere of his reigne, lifted vp the head of Iehoiachín King of Iudáh, and broght him out of prison,

o That is, restored him to libertie and honour.

32 And spake kindly vnto him, and set his throne about the throne of the Kings, that were with him in Babel,

33 And changed his prison garments, and he did continually eat bread before him all the dayes of his life.

p And gave him princelie apparel

34 His porcion was a continual porcion giue him of the King of Babel, euery day a certeine, all the dayes of his life vntil he dyed.

q That is, he had allowance in the court, & thus at length he had rest & quietnes because he obeyed Ieremiáh the Prophet, where as the other were cruelly ordered, that would not obey him.

LAMENTACIONES.

CHAP. I.

1 The Prophet bewaileth the miserable estate of Ierusalem. And sheweth that they are plagued because of their finnes. The first and seconde chapter be in euery Verse according to the letters of the Ebrewe Alphabet. The thrid hath the thre Verses for euery letter, & the fourth is as the first.

2 The Prophet wondereth at the great iudgement of God being Ierusalem, which was so strong & so full of people, to be now destroyed and desolate. Which had chief rule over many prouinces and countreys.

How doeth^a the cite remaine solitarie that was full of people? she is as a widow: she that was great among the nations and^b pryncesse among the prouinces, is made tributarie.

2 She wepeth continually in the night, & her teares ranne downe by her chekes: among all her^d louers, she hath none to comfort her: all her friends haue delt vnfaithfully

with her, & are her enemies.

3 Iudáh is caryed away captiue, because^e of affliction, and because of great seruitude: she dwelleth among the heathen, & findeth no rest: all her persecuters toke her in the strettes.

f For her delictie toward the poore and oppression of her vntes, Ierem. 34. 11.

4 The wayes of Ziön lament, because no man cometh^f to the solemne feasts: all her gates are desolate: her Priests sigh: her virgines are discomfited, and she is in^g heaumes.

g As they vsed to come vp, with myrrh & ioye, Psal. 42. 4. *Abbr. bitternes.*

5 Her aduersaries are the chief, and her enemies prosper: for the Lord hath afflicted her, for the multitude of her transgressions. & her children are gone into captiuitie before the enemies.

h That is, haue rule ouer her, Deu. 34. 4.

6 And from the daughter of Ziön all her beautie is departed: her prices are become Nans.

h As men pi-
ned away w
frow & that
haue no cou-
rage

i In her misfe-
re she confide-
red y great
benefites and
comodities y
she had lost.
k At her reli-
gion and ser-
uing of God,
which was y
greatest grief
to the godlie
Or, drawe away
l She is not
ashamed of
her sinne, al-
though it be
manifest.

lbr. haue
magnified him
self.

m God forbid
deeth that the
Ammonites &
Moabites
shulde enter
into the Con-
gregation of
the Lord, and
vnder the he
cōprehendeth
all enemies,
Deu. 23.
n Thus Ieru-
salem lamen-
teeth, mouing
others to pi-
tie her and to
learne by her
example
o This decla-
reth that we
shuld acknow-
ledge God to
be the autor
of all our af-
flictions, to
the intēt that
we might seke
vnto him for
remedie
p Mine heauy
finnes are con-
tinually befo-
re his eyes, as
he that tyeth
a thing to his
hand for a re-
membrance.

q He hathe
troden them
vnder fote as
they y tread
grapes in the
wyne presse.
Iere 47.
chap. 2. 18.

r Which be-
cause of her
pollution was
separate from
her houshōd,
Ieru. 15. 19. and
was abhorred
for the time.
lbr. must.

Like harts that finde no pasture, & thei are
gone without strength before the pursuer.

1 Jerusale[m] remembered the daies of her af-
fliction, and of her rebellion, and all her
pleasant things, that she had in times past,
when her people fell into the hand of the
enemie, & none did helpe her: y aduerfaries
saw her, & did mocke at her ^k Sabbaths.
2 Jerusale[m] hathe grieuouly sinned, there-
fore she is ⁿ in derision: all y honoured her,
despise her, because thei haue sene her fil-
chines: yea, she sigheth and turneth backe-
ward.

3 Her filchines is in her skirtes: she remem-
bred not her last end, therefore she came
downe wonderfully: she had no cōforter:
o Lord, beholde mine affliction: for the e-
nemie is proude.

4 The enemie hathe stretched out his hād
vpon all her pleasant things: for she hathe
sene the heathen entre into her Sanctuarie,
whome ^m thou didest cōmande, that they
shulde not entre into thy Church.

5 All her people sigh and seke their bread:
they haue giuen their pleasant things for
meat to refresh the soule; se, o Lord, & con-
sider: for I am become vile.

6 Haue ye no regarde, all ye that passe by
this way? beholde, & se, if there be any ⁿ so-
rowe like vnto my sorowe, which is done
vnto me, wherewith the Lord hathe afflic-
ted ^o in the day of his fierce wrath.

7 From aboue hathe ^o he sent fyre into my
bones, which preuaile against them: he ha-
the spred a net for my fete, & turned me
backe: he hathe made me desolate, & daily
in heauines.

8 The yoke of my transgressions is bounde
vpon his hand: they are wrapped, and
come vp vpo my necke: he hathe made my
strēgth to fall: y Lord hathe deliuered me
into their hāds, nether am I able to rise vp.

9 The Lord hathe troden vnder fote all
my valiant mē in the middes of me: he ha-
the called an assemblie against me to de-
stroy my yong men: the Lord hathe troden
a the wine presse vpon the virgine the
daughter of Iudāh.

10 For these things I wepe: mine eye, euen
mine eye casteth out water, because the
comforter that shulde refresh my soule, is
farre from me: my children are desolate,
because the enemie preuailed.

11 Zión stretcheth out her hands, and there
is none to comfort her: the Lord hathe
appointed the enemies of Iakob rounde
about him: Ierusalem is ^r as a menstruous
woman in the middes of them.

12 The Lord is righteous: for I haue re-
belled against his ^s commandement: heart,
I pray you, all people & beholde my sorow:
my virgines and my yong men are gone
into captiuitie.

13 I called for my louers, but they deceiued
me: my Priests and mine Elders perished
in the citie while they ^t sought their meat to
refresh their soules.

f That is, they
dyed for hun-
gre.

14 Beholde, o Lord, how I am troubled: my
bowels swell: mine heart is turned within
me, for I am full of heauines: the sworde
spoyleth abroad, as death doeth at home.

15 They haue heard that I mourne, but there
is none to comfort me: all mine enemies
haue heard of my trouble, & are glad, that
thou hast done it: thou wilt bring the day,
that thou hast pronounced, and they shal-
be like vnto me.

16 Let all their wickednes come before thee:
do vnto them, as thou hast done vnto me,
for all my transgressions: for my sighs are
re many, and mine heart is heauie.

t Of desiring
vengeance a-
gainst the ene-
mie, read Iere.
11. 20. & 18. 21.
Or, gather she
like grapes.

CHAP. II.

17 How hathe the Lord ^a darkened the
daughter of Zión in his wrath ¹ and
hathe cast downe from ^b heauen vnto the
earth the beautie of Iisraél, & remembered
not his ^c fote stole in the day of his wrath!

a That is,
brought her frō
prosperitie to
aduersitie
b Hathe giuen
her a most so-
re fall
c Alluding to
the Temple or
to the Arke of
the couenant,
which was cal-
led the fote-
stole of y Lord
because they
shulde not see
their mindes
so lowe, but
lift vp their
hearts toward
the heauens

2 The Lord hathe destroyed all the habita-
cions of Iakob, and not spared: he hathe
throwen downe in his wrath the strong
holdes of the daughter of Iudāh: he hathe
cast them downe to the grounde: he hathe
polluted the kingdome and the princes
therEOF.

d Meaning, the
glorie and
strength, as 2.
Sam 2. 1
e That is, his
succour which
he was wonte
to send vs, whē
our enemies
oppressed vs
f Shewing, y
there is no re-
medie but def-
truō, where
God is the e-
nemie.

3 He hathe cut of in his fierce wrath all
the ^d hōrne of Iisraél: he hathe drawe backe
his ^e right hand from before the enemie,
and there was kindled in Iakob like a fla-
me of fyre, which deuoured rounde about.

4 He ^f hathe bet his bowe like an enemie: his
right hand was stretched vp as an aduersa-
rie, and slewe all that was pleasant to the
eye in the tabernacle of the daughter of
Zión: he powred out his wrath like fyre.

5 The Lord was as an enemie: he hathe de-
uoured Iisraél, & consumed all his palaces:
he hathe destroyed his strong holdes, and
hathe increased in the daughter of Iudāh
lamentacion and mourning.

6 For he hathe destroyed his tabernacle, as
a garden, he hathe destroyed his cōgrega-
cion: y Lord hathe caused the feasts & Sab-
baths to be forgottē in Zión, & hathe des-
pised in the indignacion of his w¹ath the
King and the Priest.

g As the peo-
ple were accu-
tomed to prai-
se God in the
soleme feastes
with a lowde
voice, so now
the enemies
blaspheme hi
with how-
ling & crying.
h This is a fi-
guratiue spee-
che, as y was,
when he said,
the wayes did
lament, Chap.
1. 4: mourning,
y this sorowe
was so greut
that the insen-
sible things had
their parte
therof

7 The Lord hathe forsaken his altar: he ha-
the abhorred his Sanctuarie. he hathe giuē
into the hand of the enemie the walles of
her palaces: thei haue made a noyse in the
House of y Lord, as in the day of solēnicie.

8 The Lord hathe determined to destroye
the wall of the daughter of Zión: he stret-
ched out a line: he hathe not withdrawen
his hād from destroying: therefore he ma-
de the rampart ^h and the wall to lament:
they were destroyed together.

9 Her gates are sonke to the grounde: he hath destroyed and broken her barres: her King and her princes are among the Gentiles: the Lawe is no more, nether can her Prophetes receiue any vision fro the Lord.

10 The Elders of the daughter of Ziön sit vpon the grounde, and kepe silence: they haue cast vpon dust vpon their heades: they haue girded the selues with sackcloth: the virgines of Ierusalém hang downe their heades to the ground.

11 Mine eyes do faile wth teares: my bowels swell: my lieuer is powred vpon the earth, for the destruction of the daughter of my people, because the children and sucklings swoune in the stretes of the cite.

12 They haue said to their mothers, Where is bread and drinke when they swoune as the wounded in the stretes of the cite, & whē they gaue vpon the goſt in their mothers bosome

13 What thing ſhal I take to witnes for thee? what thing ſhal I compare to thee, o daughter Ierusalém: what ſhal I like to thee, that I may comfort thee, o virgine daughter Ziön: for thy breach is great like the ſea: who can heale thee?

14 Thy Prophetes haue looked out vaine, and foolish things for thee, and they haue not diſcouered thine iniquitie, to turne away thy captiuitie, but haue looked out for thee false prophecies, and cauſes of baniſhment.

15 All that paſſe by the way, clappe their handes at thee: they hiſſe and wagge their head vpon the daughter Ierusalém, ſaying, Is this the cite that men call, The perfection of beautie, and the ioye of the whole earth?

16 All thine enemies haue opened their mouth againſt thee: they hiſſe and gnath the teath, ſaying, Let vs deuoure it: certainly this is the day that we looked for: we haue founde and ſene it.

17 The Lord hath done that which he had purpoſed: he hath fulfilled his worde that he had determined of olde time: he hath thrown done, and not ſpared: he hath cauſed thineemie to reioice ouer thee, and ſet vpon the horne of thine aduerſaries.

18 Their heart cryed vnto the Lord, O wall of the daughter Ziön, let teares runne downe like a riuer, day and night: take thee no reſt, nether let the apple of thine eye ceaſe.

19 Ariſe, crye in the night: in the beginning of the watches powre out thine heart like water before the face of the Lord: liſt vpon thine hands toward him for the life of thy yong childre, that faint for hungre in the corners of all the stretes.

20 Beholde, o Lord, and conſidre to whome thou haſt done thus: ſhal the women eat their frute, and children of a ſpanne long?

ſhal the Prieſt and the Prophet be ſlaine in the Sanctuarie of the Lord?

21 The yong and the olde lye on the grounde in the stretes: my virgines and my yongme are fallen by the ſworde: y^e haſte ſlaine them in the day of thy wrath: thou haſte killed and not ſpared.

22 Thou haſt called as in a ſolemne day my terrours rounde about, ſo y^e in the day of the Lords wrath none eſcaped nor remained: thoſe that I haue nourished & brought vp, hath mineemie conſumed.

CHAP. III.

1 I Am the man, that hath ſene affliction in the rod of his indignation.

2 He hath led me, and brought me into darcknes, but not to light.

3 Surely he is turne d againſt me: he turneth his hand againſt me all the day.

4 My fleſh and my ſkinne hath he cauſed to waxe olde, & he hath broke my bones.

5 He hath buylded againſt me, & compaſſed me with gall, and labour.

6 He hath ſet me in darke places, as they that be dead for euer.

7 He hath hedged about me, that I can not get out: he hath made my chaines heauie.

8 Also when I crye and ſhoute, he ſhutteth out my prayer.

9 He hath ſtopped vpon my waies with heuē ſtone, and turned away my paths.

10 He was vnto me as a beare lying in waite, & as a lion in ſecret places.

11 He hath ſtopped my waies, & pulled me in pieces: he hath made me deſolate.

12 He hath bent his bow and made me a marke for the arrowe.

13 He cauſed the arrowes of his quiuer to entre into my reins.

14 I was a deriſion to all my people, and their ſong all the daye.

15 He hath filled me with bitterneſſe, & made me drunken with worme wood.

16 He hath alſo broken my teeth with ſtones, and hath couered me with aſhes.

17 Thus my ſoule was fatte of fro peace: I forgot proſperitie,

18 And I ſaid, My ſtrength & mine hope is perished from the Lord,

19 Remēbring mine affliction, & my mourning, the wormewood and the gall.

20 My ſoule hath them in remembrance, and is humbled in me.

21 I conſider this in mine heart: therefore haue I hope.

22 It is the Lords mercies that we are not conſumed, becauſe his compaſſions faile not.

23 They are renewed euerie morning: great is thy faithfullneſſe.

24 The Lord is my portion, ſaith my ſoule: therefore wil I hope in him.

25 The Lord is good vnto them, that truſt in him, & to the ſoule that ſeketh him.

10, enemies, whom I feare
Chap III
a The Prophet complaineth of the punishments and afflictions that he endured by the false Prophetes & hypocrites, when he declared the destruction of Ierusalem.
as Ierem 20. a b He speaketh thus as one who felt Gods heauie iudgements, who he greatly feared, & therefore secretly them out with this diuersion of words
c This is a great temptation to the godly, when they see not the frute of their prayers, and cause them to thinke that they are not heard, which thing God vseth to do, that they might praise more earnestly and the oftener
d And keepeth me in holde, as a prisoner
e He hath no piſe on me
f Ebr ſonnes
g With great anguish & sorrowe he hath made me to lose my ſenſe
h Thus with paine he was driven to and fro betwene hope and diſpaire, as ygod lie oft times are, yet in the end the Spirit gathereth the victorie
i He sheweth that God thus vseth to exercise his to the intent that hereby they might knowe them selues and ſele his mercies
k Considering the wickednes of man, it is maruel that any remaineth aliue: but only that God for his owne mercies sake and for his promise wil neuer ſigne his Church to remaine though they be neuer so fewe
l We ſele thy benefites daily
m The godly put their whole confidence in God, & therefore like for none other inheritance
n 1224

10, fynde.

10, frins.

Ebr. what is myne

Ebr. powdered the soule

i Meaning, who her calamitie was so euident that it neede no witness.

k Because the false Prophetes called the selues seers, as the others were called, therefore he sheweth that they saw amisse, because they did not reprove the peoples fautes, but they obeyed them in their flanes, which was the cause of their destruction
10, hmdans.

Leu. 26. 14. dan. 28. 35.

Exe 14. 27. chap. 1. 16.

10, bright vpon their owne hands.

m He sheweth that we can neuer begin to truely to be exercised vnder the croffe, that when the afflictions grow greater, our patience also by experience may be stronger. n He murmureth not against God, but is patient.

o He humbleth him selfe as they that falle downe w their face to the grounde, & so watch for succour. p He taketh no pleasure in it, but doeth it of necessitie for our amendement, when he suffreth the wicked to oppresse the poore.

q He doeth not delite therein. r He sheweth that nothing is done without Gods providence. s That is, aduersitie, and prosperitie. A. mos 1, 6. t When God afflicteth him. u That is, both heartes & handes: for els to lift vp y handes is but hypocrisie.

1. Cor. 4. 13.

z I am overcome with sore weeping for all my people.

y Read Ierem. 37. 16, how he was in the mylde dungeon.

26 It is good both to trust, and to waite for the saluation of the Lord.

27 It is good for a man that he beare the yoke in his youth.

28 He sitteth alone, and kepeth silence, because he hath borne it vpon him.

29 He putteth his mouth in the dust, if there maie be hope.

30 He giueth his cheke to him that smiteth him, he is filled ful with reproches.

31 For the Lord wil not forsake for euer.

32 But thogh he send affliction, yet wil he haue compassion according to the multitude of his mercies.

33 For he doeth not punish willingly, nor afflict the children of men,

34 In stamping vnder his fete all the prisoners of the earth,

35 In ouerthrowing the right of a man before the face of the most high,

36 In subuerting a man in his cause: the Lord seeth it not.

37 Who is he then that saith, and it cometh to passe, & the Lord commandeth it not?

38 Out of the mouth of the most high proceedeth not euil and good.

39 Wherefore then is the liuing man sorrowful? man suffreth for his sinne.

40 Let vs serche and trye our waies, & turne againe to the Lord.

41 Let vs lift vp our hearts with our handes vnto God in the heauens.

42 We haue sinned, and haue rebelled, therefore thou hast not spared.

43 Thou hast couered vs with wrath, and persecuted vs: thou hast flaine & not spared.

44 Thou hast couered thy self w a cloude, that our prayer shulde not passe through.

45 Thou hast made vs as the * offcousing and refuse in the middes of the people.

46 All our enemies haue opened their mouth against vs.

47 Feare, and a snare is come vpon vs with desolation and destruction.

48 Mine eye casteth out riuers of water, for y destruction of y daughter of my people.

49 Mine eye droppeth without staie and ceaseth not,

50 Til the Lord loke downe, and beholde from heauen.

51 Mine eye breaketh mine heart because of all the daughters of my citie:

52 Mine enemies chased me sore like a birde, without cause.

53 They haue shut vp my life in the dungeon, and cast a stone vpon me.

54 Waters flowed ouer mine head, then thoght, I am destroyed.

55 I called vpon thy Name, o Lord, out of the lowe dungeon.

56 Thou hast heard my voice: stoppe not

thine care: fild my sigh & from my crye.

57 Thou drewest nere in the daye that I called vpon thee: thou saidest, Feare not.

58 O Lord, thou hast maintained the cause of my soule, & hast redemed my life.

59 O Lord, thou hast sene my wrong, iudge thou my cause.

60 Thou hast sene all their vengeance, & all their deuises against me,

61 Thou hast heard their reproche, o Lord, & all their imaginations against me:

62 The lippes also of those that rose against me, and their whispering against me continually.

63 Beholde, their sitting downe & their rising vp, how I am their song.

64 * Giue them a recompence, o Lord, according to the worke of their hands.

65 Giue them sorowe of heart, euen thy curse to them.

66 Persecute with wrath and destroye them from vnder the heauen, o Lord.

CHAP. IIII.

How is the golde become so dimme? the moste fyne golde is chaged, & the stones of the Sanctuarie are scattered in the corner of euerie strete.

2 The noble men of Zion comparable to fyne golde, how are they esteemed as earthe pitchers, euen the worke of the hands of the potter!

3 Euen the dragons drawe out the breasts, & giue sucke to their yong, but the daughter of my people is become cruel like y d of triches in the wildernes.

4 The tongue of the sucking childe cleaueth to the roofe of his mouth for thirst: the yong children aske bread, but no man breaketh it vnto them.

5 They that did fede delicately, perish in the stretes: they that were broght vp in skarlet, embrace the dongue.

6 For the iniquitie of the daughter of my people is become greater then the sinne of Sodóm, that was destroyed as in a moment, and none pitched camps against her.

7 Her Nazarites were purer then y snowe, and whiter then the milke: they were more ruddie in body, then the red precious stones: they were like polished saphir.

8 Now their visage is blacker then a cole: they can not knowe them in the stretes: their skynne cleaueth to their bones; it is withered, like a stocke.

9 They that be flaine with the sworde are better, then they that are killed with hunger: for they fade awaie as they were stricken through for the frutes of the field.

10 The handes of the pitiful women haue sodden their owne children, which were their meat in the destruction of y daughter of my people.

z Meaning, the cause wherefore he his life was in danger.

Psal. 124.

Or, as obsequio heads.

a By the golde he meant the Princes, as by the stones he vnderstandeth the Priests.

Or, hid

Or, sinner

b Which are of smale estimation & haue none honour.

c Though the dragons be cruel, yet they puzie their yong and nourish them: w thing Ierusalem doeth not.

d The women forsake their childre as the ostriche doeth her eggs, Job. 39. 17.

Gene. 19. 24.

Or, no strength war against her.

e They that were before moste in Gods fauour, are now in greates abomination vnto him, Nomb. 6. 2

f For lacke of fode they pnye away, and consume

CHAP. V.

The prayer of Ieremiás.

11 The Lord hath accomplished his indignation: he hath powred out his fierce wrath, he hath kindled a fyre in Zión, which hath deuoured the fundaciós thereof.

12 The Kings of the earth, and all the inhabitants of the worlde wolde not haue beleued that the aduersarie and the enemy shulde haue entred into the gates of Ierusalém:

13 For the sinnes of her Prophetes, and the iniquities of her Priests, that haue shed the blood of the iust in the middes of her.

14 They haue wandered as blinde men in the stretes, and they were polluted with blood, so they thei wolde not touche their garments.

15 But they cryed vnto them, Departe, ye polluted, departe, departe, touche not: therefore they fled away, and wandered: they haue said among the heathen, They shall no more dwell there.

16 The anger of the Lord hath scattered them, he wil no more regarde them: thei reuerenced not the face of the Priests, nor had compasíon of the Elders.

17 Whiles we waited for our vaine helpe, our eyes failed: for in our waiting we looked for a nation that colde not saue vs.

18 They hunt our steppes that we cannot go in our stretes: our end is nere, our daies are fulfilled, for our end is come.

19 Our persecuters are swifter then the eagles of the heauen: they pursued vs vpon the mountaines, and laied wait for vs in the wilderness.

20 The breth of our nostrils, the Anointed of the Lord was taken in their nets, of whome we said, Vnder his shadowe we shalbe preferred alíue among the heathen.

21 Reioyce & be glad, o daughter Edóm, that dwellest in the land of Vz, the cup also shal passe throughto thee: thou shalt be drunken and vomite.

22 Thy punishment is accomplished, o daughter Zión: he wil nomore carie thee awate into captiuitie, but he wil visit thine iniquitie, o daughter Edóm, he wil discouer thy sinnes.

Remember, o Lord, what is come vpon vs: consider, and beholde our reproche.

2 Our inheritance is turned to the strangers, our houses to the aliantes.

3 We are fatherles, euen without father, & our mothers are as widoues.

4 We haue dronke our water for money, & our wood is solde vnto vs.

5 Our neckes are vnder persecucion: we are weary, and haue no rest.

6 We haue giuen our hands to the Egyptians, & to Asshur, to be satisfied with bread.

7 Our fathers haue sinned, and are not, and we haue borne their iniquities.

8 Sauiours haue ruled ouer vs, none wolde deliuer vs out of their hands.

9 We gate our bread with the perill of our liues, because of the sworde of the wilderness.

10 Our skin was blacke like as an ouen because of the terrible famine.

11 They defiled the women in Zión, & the maides in the cities of Iudáh.

12 The princes are hanged vp by their hand: the faces of the Elders were not had in honour.

13 They toke the yong men to grinde, and the children fell vnder the wood.

14 The Elders haue ceased from the gate, & the yong men from their song.

15 The ioye of our heart is gone, our dance is turned into mourning.

16 The crowne of our head is fallen: woe now vnto vs, that we haue sinned.

17 Therefore our heart is heauy for these things, our eyes are dimme,

18 Because of the mountaine of Zión which is desolate: the foxes runne vpon it.

19 But thou, o Lord, remaine for euer: thy throne is for generation to generation.

20 Wherefore dost thou forget vs for euer, & forsake vs so long time?

21 Turne thou vs vnto thee, o Lord, and we shalbe turned: renew our dayes as of olde.

22 But thou hast vtterly reiected vs: thou art exceedingly angrie againt vs.

a This prayer as is thought, was made while some of the people were carryed away captiue, others as the poore remained, and some went into Egypt & other places for succour: albeit it seemeth that the Prophet foretelling their misery: so come, thus prayed b Meaning, their extreme seruitude and bondage c We are toynd in leagu and amite w them, or haue submit ed our selues vnto them d As our fathers haue bene punished for their sinnes, so we that are culpable of the same sinnes, are punished. e Because of the famine that came from the wilderness, and wolde not suffer vs to go, & seke our necessaries. f That is by the enemies hand. g their claime was so great, that they were not able to abate it h There were no more laws nor forme of comune welch. i With weeping. k And therefore thy countenance, and mercie can neuer faile l whereby it declared that it is not in mans power to turne to God, but is onely his worke to conuert vs, and thus God worketh in vs before we can turne to him, Ierem. 31.18

g He meaneth that these things are come to passe the before, contrary to all mens expectation. h Some referre this to y blinde men, which as they went, stumbled on the blood, wherof the etrie was full. i Meaning, the heathen which came to destroy the, colde not abyde them. k That is, the enemies. l He sheweth two principal causes of their destruccion: the crueltie, & their vaine confidence in man: for they trusted in the helpe of the Egyptians. m Our King Iosiah, in whome we had our hope of Gods fauour, and on whome depended our state & life, was slayne whome he called anointed, because he was a figure of Christ. n This is spoken by derisio. o Or, how they comforted the Church by y after fewe yeres their sorowes shal haue an end, where at the wicked shulde be tormented for euer.

EZEKIEL.

THE ARGUMENT.

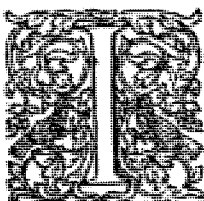
After that Ichoiachin by the counsel of Ieremiás & Ezekiel had yelded him self to Nebuchadnezar, and so went into captiuitie with his mother & diuers of his princes & of the peopl, certeine began to murmur that they had obeyed the Prophets counsell, as though the thing which had prophete d shulde not come to passe, & therefore their estate shulde be still miserab le vnder the Caldeans. By reason wherof he confirme th his former prophetes, declaring by new visions & reuelatio. vs. i. the end. Nan. iiii.

unto him that the cite shulde moste certainly be destroyed, & the people grievously tormōted by Gods plagues, inasmuche that they that remained, shulde be broght into cruel bondage. And lest the godlie shoulde dispaire in these great troubles, he assureth them that God wil deliver his Church at his time appointed, and also destroe their enemies which ether afflicted them or reioyced in their miseries. The effect of the one and the other shulde chieftly be performed vnder Christ, of whome in this boke are many notable promises, and in whome the glorie of the new Temple shulde perfectly be restored. The prophetia these things is in Caldea at the same time that Ieremias prophesied in Iudali, and there began in the fift yere of Iehoiachins captiuitie.

a After that boke of the Law was founde, which was the eighteenth yere of the reigne of Iosiah, so that five & twente yeres after this boke was founde, Ieconiah was led awaie captiue with Ezekiel & manie of y people who the first yere after sawe these visions b Which was a part of Euphrates, so called c That is, notable, and excellent visions, so that it might be knowne, it was no naturall dreame but came of God

CHAP. I.

The time wherein Ezekiel prophesied and in what place 3 His kindred. 15 The vision of the foure beastes. 28 The vision of the throne.



T came to passe in the thirtieth yere in the fourth moneth, and in the fift day of the moneth (as I was amōg the captiues by the riuer b Chebar) that y heauens were opened and I sawe visions of c God.

THE VISION OF EZEKIEL.



- A - The whitwinde that came out of the North, or Aquilon.
- B The great cloude
- C The fyre wrapped about it.
- D The brightnes about it.
- E The likenes of ambre, or the pale colour
- F The forme of the foure beastes
- G Their fete like calves fete
- H. Hands coming out from vnder their wings
- I . K L M The facion of the foure faces of euerie beaft.
- N Their wings toynd one to another.
- O Their two wings, which couered their bodies.
- P Fyre running among the beastes
- Q. Wheles hauing euerie one foure faces
- R The rings of the wheles which were full of eyes.
- S. The firmament like: vnto chrystal
- T The throne, which was set vpon the firmament.
- V Where face like the appearance of a man
- X. The appearance of ambre aboue, and benethe the man.
- Y The fyre about him
- Z. The brightnes of fyre like the raine bowe.

MIDI, or the South

f-Which were 4 foure Cherubims of reprobated glorie of God, as Chap 28.

Also out of the middes thereof came the likenes of foure beastes, and this was their forme: they had the appearance of a man, 6 And euerie one had foure faces, and euerie one had foure wings. 7 And their fete were streight fete, and the sole.

d That is, the Spirit of prophete, as chap 37. 22 and 37. 1 e By this diuerse of wordes he signifieth y fearful iudgement of God, and the great afflictions, that shulde come vpon Ierusalem *Or, pale yellow.*

sole of their fete was like the sole of a calues fote, and they sparkled like the appearance of bright brasse.

8 And the hands of a mā came out frō vnder their wings in the foure partes of thē, and thei foure had their faces, & their wings.

g The wing of the one touched y wing of the other.

9 They were ioyned by their wings one to another, & when they went forthe, thei returned not, but euerie one went streight forward.

10 And the similitude of their faces was as the face of man: and they foure had the face of a lyon on the right side, and they foure had the face of a bullocke on the left side: they foure also had the face of an egle.

h Euerie Cherubim had foure faces, the face of a man, & of a lyon on y right side, and the face of a bullocke, and of an egle on the left side

11 Thus were their faces: but their wings were spred out about: two wings of euerie one were ioyned one to another, and two covered their bodies.

12 And euerie one went streight forward: they went whether their spirit led them, & they returned not whē they wēt forthe.

i Euer whether their spirit, or wil was to go

13 The similitude also of the beastes, and their appearance was like burning coles of fyre, and like the appearance of lampes: for the fyre ran among the beastes, & the fyre gaue a glister, and out of the fyre there went lightening.

14 And the beastes ran, and returned like vnto lightening.

i That is, when they had executed Gods wil: for afore they returned not, til God had changed the state of things-

15 Now as I behelde the beastes, beholde, a whele appeared vpon the earth by the beastes, hauing foure faces.

16 The faciō of the wheles and their worke was like vnto a chrysolite: & they foure had one forme, and their facion, and their worke was as one whele in another whele.

k The Ebrewe worde is tarshil: meaning, that the colour was like the Cilician sea, or a precious stone so called

17 Whē they wēt, they wēt vpon their foure sides, & they returned not when they wēt.

18 They had also rings, and height, & were fearful to beholde, and their rings were ful of eyes, round about them foure.

19 And when the beastes went, the wheles wēt with them: and when the beastes were lift vp frō the earth, y wheles were lift vp.

20 Whether their spirit led thē, they wēt, and whether did the spirit of the wheles lead them, and the wheles were lifted vp besides them: for the Spirit of the beastes was in the wheles.

21 When the beastes went, they went, and when they stode, they stode: & when they were lifted vp from the earth, the wheles were lifted vp besides them: for the spirit of the beastes was in the wheles.

22 And the similitude of the firmament vpon the heads of the beastes was wonderful, like vnto chrystal, spred ouer their heads about

23 And vnder the firmament were their wings streight, the one toward the other: euerie one had two, which covered thē, & euerie one had two, which couered their bodies.

24 And when they went forthe, I heard the noise of their wings, like y noise of great waters, and as the voice of the Almighty, euen the voyce of speache, as the noise of an hoste: and when they stode, they let downe their wings.

l Which declared the swiftnesse, & the fearfulness of Gods iudgements in Which signified, that they had no power of them selues but onely waited to execute Gods commandment.

25 And there was a voyce from the firmament, that was ouer their heades, whē they stode, and had let downe their wings.

26 And about the firmament that was ouer their heades, was the facion of a throne like vnto a saphir stone, and vpon the similitude of the throne was by appearance, as the similitude of a man about vpon it.

m Whereby was signified a terrible iudgement toward the earth.

27 And I sawe as the appearance of ambre, and as the similitude of fyre rounde about within it to lōke to, euen from his loynes vpwarde, and to lōke to, euen from his loynes downewarde: I sawe as a likeness of fyre, and brightnes rounde about it.

28 As the likeness of the bowe, that is in the cloude in the day of raine, so was the appearance of thē light rounde about.

29 This was the appearance of the similitude of the glorie of the Lord: and when I sawe it, I fell vpon my face, and I heard a voyce of one that spake.

n Considering the maiestie of God, and the weakenes of flesh

CHAP. II.

The Prophet is sent to call the people from their error

1 And he said vnto me, Sonne of man, stand vp vpon thy fete, & I will speake vnto thee.

o Chap II a That is, the Lord b Meaning mā, which is but earth, & ashes, which was to humble him, & cause him to consider his owne state, & Gods grace c So that he coulde not abide Gods presence til Gods Spirit did enter into him. Ebr hard of face.

2 And the Spirit entred into me, when he had spoken vnto me, and set me vpon my fete, so y I heard him that spake vnto me.

3 And he said vnto me, Sonne of mā, I send thee to the childre of Israhel, to a rebellious nation, that hath rebelled against me: for they & their fathers haue rebelled against me: euen vnto this very day.

d This declarereth on y one parte Gods great affliction toward his people, that notwithstanding their rebellie, yet he wil send his Prophetes among them, & admonisheth his ministers on the other parte that they cease not to do their duetie, though the people be neuer so obstinate: for y worde of God shal be either to their saluation or greater condemnation.

4 For they are impudent children, and stifhearted: I do send thee vnto them, & thou shalt say vnto thē, Thus saith y Lord God.

5 But surely they wil not heare, neither in dede wil they cease: for they are a rebellious house: yct shalt they knowe that there hath ben a Prophet among them.

6 And thou sonne of man, feare them not, neither be afrayed of their wordes, although rebelles, and thornes be with thee, & thou remainest with scorpions: feare not their wordes, nor be afraide at their lokes, for they are a rebellious house.

7 Therefore thou shalt spake my wordes vnto them: but surely they wil not heare, neither wil they in dede cease: for they are rebellious.

8 But thou sonne of man, heare what I say vnto thee: be not thou rebellious, like this rebellious house: open thy mouth, and eat that I giue thee.

9 And whē I looked vp, beholde, an hād was set vnto me, & lo, a rolle of a booke was therin.

e Read Iere 17: the the wech y for none shall & by their build cease to do their duetie f He doeth not onely exhor-te him to his duetie, but also giueth him the meanes where with he may be able to execute it

10 And he spred it before me, and it was written within and without, and there was written therein, Lamentacions, & mourning, and wo.

CHAP. III.

The Prophet being sed with the worde of God and with the constant boldnes of the Spirit, as sent vnto the people that were in captiuitie. 17 The office of true ministers.

1 Moreouer he said vnto me, Sonne of man, eat that thou finde st: a cat this rolle, and go, and speake vnto the house of Israel.

2 So I opened my mouth, and he gaue me this rolle to eat.

3 And he said vnto me, Sonne of man, cause thy belly to eat, and filthy bowels with this rolle that I giue thee. The did I eat it, and it was in my mouth as swete as honie.

4 And he said vnto me, Sonne of man, go, & enuoye the house of Israel, and declare them my wordes.

5 For thou art not sent to a people of an vnknown tongue, or of an hard language, but to the house of Israel,

6 Not to manie people of an vnknown tongue, or of an hard language, whose wordes thou canst not vnderstand: yet if I shulde send thee to them, they wolde obey thee.

7 But the house of Israel wil not obey thee: for they wil not obey me: yea, all the house of Israel are impudent and stiff hearted.

8 Beholde, I haue made thy face strong against their faces, and thy forehead hard against their foreheads.

9 I haue made thy forehead as the adamãt, & harder then the flint: feare them not therefore, nether be afraid at their lokes: for they are a rebellious house.

10 He said moreouer vnto me, Sonne of man, receiue in thine heart all my wordes that I speake vnto thee, and heare them with thine eates,

11 And go & entre to them that are led away captiues vnto the children of thy people, and speake vnto them, and tel them, Thus saith the Lord God: but surely they wil not heare, nether wil they in dede cease.

12 Then the Spirit toke me vp, and I heard behinde me a noyse of a great ruffling, saying, Blessed be the glorie of the Lord out of his place.

13 I heard also the noyse of the wings of the beasts, that touched ons another, and the rattling of the wheles that were by them, euen a noyse of a great ruffling.

14 So the Spirit list me vp, & toke me away and I went in bitternes, & indignation of my spirit, but the had of the Lord was strong vpon me.

15 The I came to them that were led away captiues to Tel-ábib, that dwelt by the ruer Chebár, and I late where they late,

and remained there astonished amog the seven dayes.

16 And at the end of seven dayes, the worde of the Lord came againe vnto me, saying,

17 Sonne of man, I haue made thee a watchman vnto the house of Israel: therefore heare the worde at my mouth, and gaue the warning from me.

18 When I shal say vnto the wicked, Thou shalt surely dye, and thou giue st not him warning, nor speakest to admonish the wicked of his wicked way, that he may liue, the same wicked man shal dye in his iniquitie: but his blood wil I require at thine hand.

19 Yet if thou warne the wicked, & he turne not from his wickednes, nor from his wicked way, he shal dye in his iniquitie, but thou hast deliuered thy soule.

20 Likewise if a righteous man ruine fro his righteousness, and commit iniquitie, I wil lay a stumbling blocke before him, and he shal dye, because thou hast not giuen him warning: he shal dye in his sinne, and his righteous dedes, which he hathe done, shal not be remebied: but his blood wil I require at thine hand.

21 Neuertheles, if thou admonish that righteous man, that the righteous sinne not, and that he doeth not sinne, he shal lue because he is admonished: also thou hast deliuered thy soule.

22 And the hand of the Lord was there vpon me, and he said vnto me, Arise, & go into the field, and I wil there talke with thee.

23 So when I had risen vp, and gone forthe into the field, beholde, the glorie of the Lord stode there, as y glorie which I sawe by the ruer Chebár, and I fel downe vpon my face.

24 Then the Spirit entred into me, which set me vp vpon my fete, and spake vnto me, and said to me, Come, & shut thy self within thine house.

25 But thou, Sonne of man, beholde, they shal put bandes vpon thee, and shal binde thee with them, and thou shalt not go out among them,

26 And I wil make thy tongue cleaue to the rooffe of thy mouth, that thou shalt be dumme, and shalt not be to them as a man that rebuketh: for they are a rebellious house.

27 But when I shal haue spoken vnto thee, I wil open thy mouth, and thou shalt say vnto them, Thus saith the Lord God, He that heareth, let him heare, and he that leaueth of, let him leaue: for they are a rebellious house.

CHAP. IIII.

The besieging of the citie of Ieruf. It is signified, The long continuance of the captiuitie of Israel. 16 A change is prophesied to come.

g Declaring hereby, that God ministereth with aduifement, and deliberation vnto his iudgements. h Of this read Chap 32.

i If he that hathe bene struded in right way, he shall not backe. k I wil giue him vp into a reprobate minde. Rom 1.28 l Which seemed to haue bene done in faith, and were not.

m That is, the Spirit of prophesie. n. v. d. l. g.

o Meaning, the vision of the Cherubim, & the wheles.

p Read Chap 2.2 Signifying, that not onely he shulde not profite, but they shuld grieuouly trouble, & afflict him.

q Which declareth the terrible plague of the Lord whē God stoppeth the mouthes of his ministers, & that all suche are the tods of his vengeance that do it.

Reuel 22.7

g He sheweth what were the contents of this boke: to wit, Gods iudgements against the wicked

a Whereby is ment, that none is mete to be Gods messenger before he haue receiued the worde of God in his heart, as vers. 10, and haue a zeale thereunto, and delite therein, as Jerem. 15. 16, reuel 10. 12.

h Ebr. depe lig. ger.

b God promitteth his assistance to his ministers, and that he wil giue them boldnes & confidence in their vocacion, Isa 50. 7. Jer. 18. mica 1. 8.

c He sheweth what is ment by the eating of the boke, w. is, that the ministers of God may speake no thing as of the felles, but that oneiy, which they haue receiued of the Lord

d Whereby he signifieth, that Gods glorie shulde not be diminished, although he departed out of his Temple: for this declared, that if eate, & Temple shulde be destroyed. e This sheweth that there is euer an infirmite of the flesh which can neuer be ready to render full obedience to God, and also Gods grace who euer assisteth his, and ouercometh their rebellious affections f Which was a place by Enphrases where the wordes were possitons.

1 **T**Hou also sonne of man, take thee a bricke, and lay it before thee, & pour tray vpon it the citie, *euen* Ierusalém,
 2 And lay siege against it, and buylde a fort against it, and cast a mount against it: set the campe also against it, and lay engines of warre against it rounde about.
 3 Moreouer, take an ^a yron panne, and set it for a wall of yron betwene thee and the citie, and direct thy face toward it, & it shall be besieged, and thou shalt lay siege against it: this shall be a signe vnto the house of Israél.

^a Which signified the stubbornnes & hardnes of their heart.

^b Hereby he re- presented the idolatrie and sinne of the tribes (for Samaria was on his left hand from Babylo) and how they id remained here: three hundredth and nineete yeres.

^c Which declared Iudáh, who had now from the time of Iosiah slept in their finnes fourty yeres

^d In token of a speedie vengeance.

^e The people shulde so strictly be besieged, that they shulde not be able to turne them.

^f Meaning, that the famine shulde be so great, y they shulde be glad to eat whatsoever they colde get

^g Which were fourtene moneths that the citie was besieged, & this was as many daies as Israél sinned yeres. ^h Which make a pounce ⁱ Read, Exod. 29.40

^k Signifying hereby y great scarcitie of fuel, and matter to burne

^l Muche lesse suche vile corruption.

4 Slepe thou also vpon thy left side, & lay the iniquitie of the ^b house of Israél vpon it: according to the nóbre of the daies, that thou shalt slepe vpon it, thou shalt beare their iniquitie.
 5 For I haue laied vpon thee the yeres of their iniquitie, according to the number of the daies, *euen* three hundredth and ninety daies: so shalt thou beare the iniquitie of the house of Israél.
 6 And when thou hast accomplished them, slepe againe vpon thy ^c right side, and thou shalt beare the iniquitie of the house of Iudáh fourtie daies: I haue appointed thee a day for a yere, *euen* a day for a yere.
 7 Therefore ^d shalt direct thy face toward the siege of Ierusalém, & thine ^e arme shall be vncouered, and thou shalt prophecie against it.
 8 And beholde, I wil lay ^e bands vpon thee, and thou shalt not turne thee from one side to another, til thou hast ended the daies of thy siege.
 9 Thou shalt take also vnto thee wheat, & barley, and beanes, and lentiles, and millet, ^f and fitches, and put them in one vessel, & make thee bread thereof according to the number of the daies, that thou shalt slepe vpon thy side: *euen* three hundredth & nintie daies shalt thou eat thereof.
 10 And the meat, whereof thou shalt eat, shall be by weight, *euen* ^h twetic shekels a day: and from time to time shalt thou eat thereof.
 11 Thou shalt drinke also water by measure, *euen* the sixt parte of ⁱ an Hin: from time to time shalt thou drinke.
 12 And thou shalt eat it *as* barley cakes, and thou shalt bake it ^k in the dongue that cometh out of man, in their sight.
 13 And the Lord said, So shall the children of Israél eat their defiled bread among the Gentiles, whether I wil cast them.
 14 Then said I, Ah, Lord God, beholde, my soule hath not bene polluted: for si ^o my youth vp, *euen* vnto this houre, I haue not eaten of a thing dead, or torne in pieces, nether came there any ^l vncleane flesh in my mouth.
 15 Then he said vnto me, Lo, I haue giuen

thee bullockes ^m *dogue* for mans dongue, & thou shalt prepare thy bread therewith.
 16 Moreouer he said vnto me, Sonne of má, beholde, I wil breake ⁿ the staffe of bread in Ierusalém, and they shall eat bread by weight, and with care, and they shall drinke water by measure, and with astonishment.
 17 Because that bread and water shall faile, they shall be astonied one with another, & shall consume away for their iniquitie.

^m To be as fyre to bake thy bread w.

ⁿ That is, the force & strength wherewith it; shulde nourish, Isa 3.1. chap 5.17 & 24.13.

CHAP. V.

The signe of the heeres, whereby is signified the destruction of the people.

1 **A**ND thou sonne of man, take thee a sharpe knife, or take thee a barboours razor & cause it ^a to passe vpō thine head, and vpon thy beard: then take thee balances to weigh ^b, and deuide the heere.
 2 Thou shalt burne with fyre the third part in the middes of ^b the citie, whē the dayes of the siege are fulfilled, & thou shalt take the *other* third parte, & smite about it with a knife, and the *last* third parte thou shalt scatter in the winde, and I wil drawe out a sworde after them.
 3 Thou shalt also take thereof a fewe in number, and binde them in thy ^c lappe.
 4 Then take of them againe and cast them into the middes of the fyre, & burne them in the fyre: ^d for thereof shall a fyre come forthe into all the house of Ierusalém.
 5 Thus saith the Lord God, This is Ierusalém: I haue set it in the middes of the nations and countreys, *that* are rounde about her.
 6 And she hath changed my ^e iudgements into wickednes more then the nations, & my statutes more then the countreys, that are rounde about her: for they haue refused my iudgements and my statutes, and they haue not walked in them.
 7 Therefore thus saith the Lord God, Because your ^f multitude is greater then the nations that are rounde about you, and ye haue not walked in my statutes, nether haue ye kept my iudgements: no, ye haue not done according to the iudgements of the nations, that are rounde about you,
 8 Therefore thus saith the Lord God, Beholde, I, *euen* I *come* against thee, and wil execute iudgement in the middes of thee, *euen* in the sight of the nations.
 9 And I wil do in thee, that I neuer did before, nether wil do any more the like, because of all thine abominations.
 10 For in the middes of thee, the fathers shall eat their sonnes, and the sonnes shall eat their fathers, and I wil execute iudgement in thee, and the whole remnant of thee wil I scatter into all the windes.
 11 Wherefore, as I liue, saith the Lord God, Surely because thou hast defiled my Sanctuary with all thy filthines, & ^g w all thine

^a To shawe thine head & thy beard

^b To wit, of that citie & he had poured vpon y bricke, Chap. 4.1 By the fyre and pestilence he meant the famine, wherewith one part perished, during y siege of Nebuchad-nezzar

By the sworde those that were slayne whē Zedekiah fled and those that were carried away captiue. And by the scattering into the wind those that fled into Egypt and into other partes after the citie was takē.

^c Meaning, that a very fewe shulde be left, which y Lord wolde preserve among all these stormes, but not without troubles and tryal

^d Out of that fyre which y kindelest, shall a fyre come, which shall signifye the destruction of Israél.

^e My worde and lawe into idolatrie and superstitions. Because your idoles are in greater nóbres and your superstitions more then among the professed idolaters, read Isa 65. 11: or he condemneth their ingratitude in respect of his benefites

Leu. 26.29 deu 28.23.

2 King. 6.29. lam. 4.10

baruch. 2.3.

abominacions, therefore wil I also destroy thee, nether shal mine eye spare thee, nether wil I haue anye pitie.

12 The thud parte of thee shal dye with the pestilence, and with famine shal they be consumed in the middes of thee: and another thud parte shal fall by the sworde: I shal scatter the last third parte into all windes, and I wil drawe out a sworde after them.

13 Thus shal mine angre be accomplished, & I wil cause my wrath to cease in the, & I wil be comforted: & they shal knowe, that I the Lord haue spoken it in my zeale, when I haue accomplished my wrath in them.

14 Moreouer, I wil make thee waste, and abhorred among the nacions, that are rounde about thee, in the sight of all that passe by.

15 So thou shalt be a reproche and shame, a chastisement and an astonishment vnto the nacions, that are rounde about thee, when I shal execute iudgements in thee, in angre and in wrath, and in shalpe rebukes: I the Lord haue spoken it.

16 When I shal send vpon thee the euil arrowes of famine, which shalbe for their destruction, and which I wil send to destroye you: and I wil encrease the famine vpon you, and wil breake your staffe of bread.

17 *So wil I send vpon you famine, and euil beasts, and they shal spoyle thee, and pestilence and blood shal passe through thee, & I wil bring the sworde vpon thee: I the Lord haue spoken it.

CHAP. VI.

He sheweth that Ierusalem shalbe destroyed for their idolatrie. & He prophesieth the repentance of the remnant of the people, and their deliuerance.

1 The wordes of the Lord came vnto me, saying,

2 Sonne of man, Set thy face towards the mountaines of Israél, and prophetic against them,

3 And say, Ye mountaines of Israél, heare the worde of the Lord God: thus saith the Lord God to the mountaines and to the hilles, to the riuers and to the valleis, Beholde, I, euen I, wil bring a sworde vpon you, and I wil destroye your hie places:

4 And your altars shalbe desolate, and your images of the sunne shalbe broken: and I wil cast downe your slayne men before your idoles.

5 And I wil lay the dead carkeises of the children of Israél before their idoles, and I wil scatter your bones rounde about your altars.

6 In all your dwelling places the cities shal be desolate, and the hie places shalbe laide waste, so y your altars shalbe made waste and desolate, & your idoles shalbe broken, and cease, and your images of the sunne

shalbe cut in peeces, and your workes shalbe abolished.

7 And the slayne shal fall in the middes of you, and ye shal knowe that I am the Lord.

8 Yet wil I leaue a remnant, that you may haue some that shal escape the sworde among the nacions, when you shalbe scattered through the countreis.

9 And they that escape of you, shal remember me among the nacions, where they shalbe in captiuitie, because I am grieued for their whorish hearts, which haue departed from me, and for their eyes, which haue gone awhoring after their idoles, and they shalbe displeased in them selues for the euils, which they haue committed in all their abominacions.

10 And they shal knowe that I am the Lord, and that I haue not said in vaine, that I wolde do this euil vnto them.

11 Thus saith the Lord God, Smite with thine hand, and stretche forth the with thy fote, and say, Alas, for all the wicked abominacions of the house of Israél: for they shal fall by the sworde, by the famine, and by the pestilence.

12 He that is farre of, shal dye of the pestilence, and he that is nere, shal fall by the sworde, and he that remaineth and is besieged, shal dye by the famine: thus wil I accomplish my wrath vpon them.

13 Then ye shal knowe, that I am the Lord, when their slayne men shalbe among their idoles rounde about their altars, vpon euery hie hill in all the toppes of the mountaines, and vnder euery grene tre, and vnder euery thicke oke, which is the place where they did offer swete sauour to all their idoles.

14 So wil I stretch mine hand vpon them, & make the land waste, and desolate fro the wildernes vnto Diblath in all their habitacions, and they shal knowe, that I am the Lord.

CHAP. VII.

The end of all the land of Israél shal suddenly come.

1 Moreouer the worde of the Lord came vnto me, saying,

2 Also thou sonne of man, thus saith the Lord God, An end is come vnto the lad of Israél: the end is come vpon the foure corners of the land.

3 Now is the end come vpon thee, and I wil send my wrath vpon thee, and wil iudge thee according to thy waies, and wil laye vpon thee all thine abominacions.

4 Nether shal mine eye spare thee, nether wil I haue anye pitie: but I wil laie thy waies vpon thee: and thine abomination shalbe in the middes of thee, and ye shal knowe that I am the Lord.

5 Thus saith the Lord God, Beholde, one euil, euen one euil is come.

d He sheweth that in all dangers God wil preserve a few which shalbe as the fede of his Church & call vpon his Name.

e They shalbe ashamed to see that their hope in idoles was but vaine, and to shal repent.

f By these signes he wolac that the Prophet shulde signifie the great destruction to come

g That is, all nacions, when you shal see my iudgements.

Chap. 5. 14. h Some read, more desolate then the wildernes of Diblath, which was in Syria, and bordered vpon Israél, or from the wildernes, which was South vnto Diblath, & was North meaning, the whole countrey

i I wil punish thee as thou hast deserved for thine idolatrie

o Or, beholde, euil cometh of one euil.

g That is, I wil not be pacified til I be reuenged, Isa. 57. 4.

Or, dangerous h Which were grasshoppers, mildewe, and whatsoeuer were occasions of famine.

Chap. 5. 17. 17 *So wil I send vpon you famine, and euil beasts, and they shal spoyle thee, and pestilence and blood shal passe through thee, & I wil bring the sworde vpon thee: I the Lord haue spoken it.

Chap. 36. 1.

h He speaketh to all the places where the Israelites accustomed to commit their idolatries threatening them destruction. b Read 2 & 13. 23. 11.

e In contempt of their power and force, & shal nether be able to deliuer you nor them selues, 2 King. 20. 20.

¶ It sheweth the iudgements of God euer watch to de stroye the sinners, watch not withstanding. ¶ delaveth til tunc be no more hope of repentance. ¶ the beginning of his punishments is already come. ¶ Which has a voyce of ioye, and mirtu.

¶ The scourge is in ascension. ¶ That is, the proude tyrant Nebuchad-negar hath gathered his force & is ready. ¶ This cruell enemye shalbe a sharpe scourge for their wickednes. ¶ Their owne affliction shalbe so great, that they shal haue no regard to lame for others. ¶ For the present profit. ¶ For he shal lose nothing. ¶ In the yere of the Iubile, meaning, that none shalde enioye the priuiledge of the Iaw, Leui 25. ¶ For they shal all be carryed away captiues. ¶ This vision signified, that all shalbe carryed away, and none shalde returne for the Iubile. ¶ No man for all this, indeuoreth him self or raketh heart to repent for li- fe. So for that be fl ned in his iniquite of his life: meaning, that they shalde game nothing by flatter- ing them selues in euil. ¶ The Israelites made a brag, but their hearts failed them. ¶ Isa 13.7. ¶ 13.6, 24. ¶ 15.3. ¶ 48.37. ¶ 21.4. ¶ 23.1. ¶ 28.11. ¶ 31.16. ¶ Meaning, the Sanctuary.

6 An end is come, the end is come, it is wat- ched for thee: beholde, it is come. 7 The morning is come vnto thee, that dwellest in the land: the time is come, the day of trouble is nere, and not the founding againe of the mountaines. 8 Now I wil shortly powe out my wrath vpon thee, and fulfil mine angre vpon thee: I wil iudge thee according to thy wayes, and wil lay vpon thee all thine abominations. 9 Nether shal mine eye spare thee, nether wil I haue pitie, but I wil lay vpon thee according to thy wayes, and thine abominations shal be in the middes of thee, & ye shal know that I am the Lord that smiteth. 10 Beholde, the day, beholde, it is come: the morning is gone for the, the rod flourisheth: pride hath budded. 11 Crueltie is risen vpon into a rod of wickednes: none of them shal remaine, nor of their riches, nor of anie of theirs, nether shal there be lamentation for them. 12 The time is come, the day draweth nere: let not the byer reioyce, nor let him that selleth, mourne: for the wrath is vpon all the multitude thereof. 13 For he that selleth, shal not returne to that, which is sold, although they were yet aliue: for the visitation was vnto all the multitude thereof, and they returned not, nether doeth anie encourage him self in the punishment of his life. 14 They haue blowen the trumpet, and prepared all, but none goeth to the battel: for my wrath is vpon all the multitude thereof. 15 The sworde is without, and the pestilence, and the famine within: he that is in the field, shal dye with the sworde, & he that is in the citie, famine and pestilence shal deuoure him. 16 But they that flee away from them, shal escape, and shalbe in the mountaines, like doves of the valleis: all they shal mourne, euerie one for his iniquitie. 17 All hands shal be weake, and all knees shal fall away as water. 18 They shal also gird them selues with sackcloth, and feare shal couer them, and shame shalbe vpon all faces, and baldenes vpon their heads. 19 They shal cast their siluer in the stretes, and their golde shalbe cast far of: their siluer and their golde can not deliuer them in the day of the wrath of the Lord: they shal not satisfie their soules, nether fill their bowels: for this ruine is for their iniquitie. 20 He had also set the beautie of his ornament in maiestie: but they made images

of their abominations, and of their idoles therein: therefore haue I set it farre from them. 21 And I wil giue it into the hands of the strangers to be spoiled, and to the wicked of the earth to be robbed, & they shal pollute it. 22 My face wil I turne also from them, and they shal pollute my secret place: for the destroyers shal entre into it, and defile it. 23 Make a chaine: for the land is ful of the iudgement of blood, and the citie is ful of crueltie. 24 Wherefore I wil bring the moste wicked of the heathen, and they shal possesse their houses: I wil also make the pompe of the mightie to cease, and their holie places shalbe defiled. 25 When destruction cometh, they shal seeke peace, and shal not haue it. 26 Calamitie shal come vpon calamitie, and rumour shalbe vpon rumour: the shal they seeke a vision of the Prophet: but the Law shal perish from the Priest, & counsel from the Ancient. 27 The King shal mourne, and the prince shalbe clothed with desolation, and the hands of the people in the land shal be troubled: I wil do vnto them according to their wayes, and according to their iudgements wil I iudge them, and they shal knowe that I am the Lord.

¶ That is, of Babylonia. ¶ Which signifieth the holie place, where men no more might enter, but the true Priest. ¶ Signifying, they shalbe bounde, & led away captiues. ¶ That is, of times that de- stroye death. ¶ Which was the temple, as was divided into thre partes, Pal 64.3.

CHAP. VIII.

1 An appearance of the similitude of God: 3 Ezekiel is brought to Ierusalem in the spirit. 6 The Lord sheweth the Prophet the idolatries of the house of Israel. 2 And in the sixth yere, in the sixth month, and in the first day of the month, as I sat in mine house, and the Elders of Iudah sat before me, the hand of the Lord God fel there vpon me. 3 Then I behelde, and lo, there was a likeness, as the appearance of a fyre, to loke to, from his loynes downward, and from his loynes vward, as the appearance of brightness, and like vnto ambre. 4 And he stretched out the likenes of an hand, and toke me by an heerie locke of mine head, and the Spirit lift me vp betwene the earth, and the heaue, and brought me by a Diuine vision to Ierusalem, into the enterie of the inner gate that lieth toward the North, where remained the idole of indignation, which prouoked indignation. 5 And beholde, the glorie of the God of Israel was there according to the vision, that I saw in the field. 6 Then said he vnto me, Sonne of man, lift vp thine eyes now towards the North. So I lift vp mine eyes towards the North, and beholde, Northward, at the gate of

¶ Of the captiuitie of Ierusalem. ¶ b Rich content of parte of Angust, & parte of September. ¶ c As Chag, 1.37. ¶ d Meaning, he was thus carried in spirit, and not in bodie. ¶ e Which was the porche of the court where the people assembled. ¶ f So called because it prouoked Gods indignation. ¶ g Was the idole of Baal. ¶ h Read Chag, 1.22.

Vile idolatric.

Ezekiel. The marked.

h That is, in y^e court where y^e people had made an altar to Baal.

i For God wil not be where idoles are.

k Which were forbidden in y^e Law, Leuit 11.

l Thus they that shulde haue kept all the rest in the feare, & true seruice of God, were the ring leaders to all abominatio, & by their example pulled others fro God.

m It was in suche abundance For besides their commune idolatric, they had particular seruice, which they had in secret chambers.

n The Jewes write that this was a Prophet of the idoles, who after his death was once a yere mourned for in the night.

p Declaring that the censings, and seruice of the idolaters are but infection and vilenie before God.

the altar, this idole of indignation was in the entrie.

6 He said furthermore vnto me, Sonne of man, seest thou not what they do^{euen} the great abominations that the house of Israél committeth here to cause me to departe from my Sanctuarie: but yet turne thee & thou shalt se greater abominations.

7 And he caused me to entre at the gate of the court: and when I looked, beholde, an hole was in the wall.

8 Then said he vnto me, Sonne of man, digge now in the wall. And when I had digged in the wall, beholde, there was a dore.

9 And he said vnto me, Go in, and beholde the wicked abominations that they do here.

10 So I went in, and sawe, and beholde, there was euerie similitude of creeping things and abominable beastes and all the idoles of the house of Israél painted vpon the wall rounde about.

11 And there stode before them seuentie men of the Ancients of the house of Israél, and in the middes of them stode Iazaniáh, the sonne of Shaphán, with euerie man his censour in his hand, and the vapour of the incense went vp like a cloud.

12 Then said he vnto me, Sonne of man, hast thou sene what the Ancients of the house of Israél do in the darke, euerie one in the chambre of his imagerie: for they saie, The Lord seeth vs not, the Lord hathe forsaken the earth.

13 Againe he said also vnto me, Turne thee againe, & thou shalt se greater abominations that they do.

14 And he caused me to entre into the entrie of the gate of the Lords house, which was toward the North: and beholde there fate women mourning for Tammúz.

15 Then said he vnto me, Hast thou sene this, o sonne of man? Turne thee againe, & thou shalt se greater abominations then these.

16 And he caused me to entre into the inner court of the Lords house, and beholde, at the dore of the Temple of the Lord, betwene the porche and the altar were about fise and twentie men with their backs toward the Temple of the Lord, and their faces toward the East, and they worshipped the sunne, toward the East.

17 Then he said vnto me, Hast thou sene this, o sonne of man? Is it a smale thing to the house of Iudáh to commit these abominaciós w^{ch} they do here: for they haue filled the land with crueltie, and haue returned to prouoke me: and lo, they haue cast out stinke before their noses.

18 Therefore wil I also execute my wrath:

mine eye shal not spare them, nether wil I haue pitie, and though they crye in mine eares with a loude voyce, yet wil I not heare them.

Pro. 21. 9. is. 46. 7. ier. 20. 11, 11. mich 3. 4.

CHAP. IX.

1 The destruction of the citie. 4 They that shalbe saved, are marked. 8 A complaint of the prophet for the destruction of the people.

1 He cried also with a loude voice in mine eares, saying, The visitations of the citie drawe nere, and euerie man hathe a weapon in his hand to destroye it.

a The time to take vengeance.

2 And beholde, six men came by the way of the hie gate, which lieth toward the North, and euerie man a weapon in his hand to destroye it: and one man among them was clothed with linnen, with a writers ynkhorne by his side, & they went in and stode beside the brazen altar.

b Which were Angels in the similitude of men.

3 And the glorie of the God of Israél was gone vp from the Cherúb, whereupon he was and stode on the dore of the house & he called to the man clothed with linnen, which had the writers ynkhorne by his side.

c Signifying that the Baby Ionians shulde come from the North to destroye the citie and the Tēple. d To marke them that shulde be saved.

4 And y^e Lord said vnto him, Go through the middes of the citie, euen through the middes of Ierusalém, and set a marke vpon the foreheads of them that mourne, and crye for all the abominations that be done in the middes thereof.

e Which declared, that he was not bound therunto, nether wolde he matne any longer, the there was hope that they wolde returne fro their wickednes, & worship him aright.

5 And to the other he said, that I might heare, Go ye after him through the citie, and smite: let your eye spare none, nether haue pitie.

f Or, shalbe. Or, marke with Than

6 Destroye vtterly the olde, & the yong, and the maids, and the children, and the women, but touche no man, vpon whome is the marke, and begin at my Sanctuarie. Then they began at the Ancient men, which were before the house.

g He sheweth what is the maner of Gods children, whome he marketh to saluation: no wit, to mourne, and crye out againe y^e wickednes, which they se committed against Gods glorie.

7 And he said vnto the, D: file the House, and fil the courtes with the slaine, then go forthe: and they went out, and slawe them in the citie.

h Thus in all his plagues y^e Lord preserueti his finale nombre, which he marketh as Exod 12. 22 reuel 7. 3 but the chief marke is the Spirit of adoption, wherewith y^e heart is sealed vp to life everlasting which were the chief occasiō of all these euils, as Chap 8. 11.

8 Now when they had slaine them, and I had escaped, I fel downe vpō my face, and cryed, saying, Ah Lord God, wilt thou destroye all the residue of Israél, in powring out thy wrath vpon Ierusalém?

9 Then said he vnto me, The iniquitie of the house of Israél, and Iudáh is exceeding great, so that the land is full of blood, & the citie full of corrupt iudgement: for they say, The Lord hathe forsaken the earth, and the Lord seeth vs not.

i This declareth, that the seruantes of God haue a compassion, when they see his iudgements executed.

10 As touching me also, mine eye shal not spare them, nether wil I haue pitie, but wil recompence their wayes. vpon their heads.

k That is, with all kinde of wickednes, read Isa 1. 15.

11 And beholde, the mā clothed with linnen which had the ynkhorne by his side, made report

report, and said, Lord I haue done as thou hast commanded me.

CHAP. X.

1 Of the man that take bits burning coles out of the middle of the wheles of the Cherubims. 2 A rehearsal of the wisdom of the wheles, of the beastes, and of the Cherubims.

Chap. 1. 22.

a Which in the first chap ver. 5 he called the foure beastes.

1 And as I looked, beholde, in the firmament that was about the head of the Cherubims there appeared vpon the like vnto the similitude of a throne, as it were a saphir stone.

2 And he spake vnto the man clothed with linnen, and said, Go in betwene the wheles, euen vnder the Cherúb, and fill thine hands with coles of fyre from betwene the Cherubims, and scatter them ouer the citie. And he went in in my sight.

b This signified, that the citie shulde be burnt.

3 Now the Cherubims stode vpon the right side of the house when the man went in, & the cloude filled the inner court.

c Meaning, that the glorie of God shulde departe from the Temple.

4 Then the glorie of the Lord went vpon the Cherúb, and stode ouer the dore of the house, and the house was filled with the cloude, and the court was filled with the brightnes of the Lords glorie.

d Read Chap. 24.

5 And the soude of the Cherubims wings was heard into the vtter court, as the voyce of the Almighty God, when he speaketh.

6 And when he had comanded the man clothed with linnen, saying, Take fyre from betwene the wheles, & from betwene the Cherubims, then he went in and stode beside the whele.

7 And one Cherúb stretched forth his hand from betwene the Cherubims vnto the fyre, that was betwene the Cherubims, & toke thereof, and put it into the hands of him that was clothed with linnen: who toke it and went out.

8 And there appeared in the Cherubims, the likenes of a mans hand vnder their wings.

9 And when I looked vp, beholde foure wheles were beside the Cherubims, one whele by one Cherúb, and another whele by another Cherúb, and the appearance of the wheles was as the colour of a chrysolite stone.

e Read Chap. 1. 46.

10 And their appearance (for they were all foure of one facion) was as if one whele had bene in another whele.

11 When they went forth, they went vpon their foure sides, and they returned not as they went: but to the place whether the first went, they went after it, & they turned not as they went.

f Vntill they had executed Gods iudgements.

12 And their whole body, and their rings, & their hands, and their wings, & the wheles were full of eyes round about, euen in the same foure wheles.

13 And the Cherúb cryed to these wheles in mine hearing, saying, O whele.

14 And every beast had foure faces: the first face was the face of a Cherúb; and the seconde face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the Cherubims were lifted vp: this is the beast that I sawe at the riuer Chebar.

Chap. 1. 5.

16 And when the Cherubims went, the wheles went by them: and when the Cherubims lift vp their wings to mount vp from the earth, the same wheles also turned not from beside them.

17 When the Cherubims stode, they stode: and when they were lifted vp, they lifted them selues vp also: for the spirit of the beast was in them.

g There was one consent betwene the Cherubims & the wheles. Read Chap. 24.

18 Then the glorie of the Lord departed from about the dore of the House, & stode vpon the Cherubims.

19 And the Cherubims lift vp their wings, and mounted vpon the earth in my sight: when they went out, the wheles also were beside them: & euery one stode at the entrie of the gate of the Lords House at the East side, & the glorie of the God of Israel was vpon them on hie.

20 This is the beast that I sawe vnder the God of Israel by the riuer Chebar, and I knewe that they were the Cherubims.

Chap. 1. 4. 1 That is, the whole body of the foure beastes or Cherubims.

21 Euery one had foure faces, and euery one foure wings, and the likenes of mans hands was vnder their wings.

22 And the likenes of their faces was the selfe same faces, which I sawe by the riuer Chebar, and the appearance of the Cherubims was the selfe same, and they went euery one straight forwarde.

CHAP. XI.

1 Who they were that seduced the people of Israel. 2 Against these he prophesieth, shewing them how they shall be dispersed abroad. 3 The renuing of the heart cometh of God. 4 He threateth them that leane vnto their owne counsels.

1 Moreouer, the Spirit lift me vp, and brought me vnto the East gate of the Lords House, which lieth Eastward, and beholde, at the entrie of the gate were fire, and twentie men: among whom I sawe Iazaniáh the sonne of Azúr, & Pelatiáh the sonne of Benaiáh, the princes of the people.

2 Then said he vnto me, Sonne of man, these are the men that imagine mischief, and deuise wicked counsel in this citie.

a Thus the wicked derided the Prophets, as though they preached but errors, & therefore gaue the felues full to their pleasures.

3 For they say, It is not nere, let vs buyde houses: this citie is the Caldron, and we be the flesh.

4 Therefore prophetic against them, sonne of man prophetic.

b We shall not be pulled out of Ierusalém, till the houre of our death come: as the felsh is not take out of the Caldron till it be sod.

5 And the Spirit of the Lord fel vpon me, & said vnto me, Speake, Thus saith the Lord, O ye house of Israel, this haue ye said, & I know that it will rise vp of your mindes.

6 Manie haue ye murdered in this citie, and ye haue filled the stretes thereof with the flaine.

7 Therefore thus saith the Lord God, Thei that ye haue slaine, and haue layed in the middes of it, thei are the flesh; and this citie is the caldron, but I wil bring you forth of the middes of it.

8 Ye haue feared the sworde, and I wil bring a sworde vpon you, saith the Lord God.

9 And I wil bring you out of the middes thereof, and deliuer you into the hands of strangers, and wil execute iudgements among you.

10 Ye shal fall by y^e sworde, & I wil iudge you in the border of Israél, and ye shal knowe that I am the Lord.

11 This citie shal not be your caldron, neither shal ye be the flesh in the middes thereof, but I wil iudge you in the border of Israél.

12 And ye shal knowe that I am the Lord: for ye haue not walked in my statutes, neither executed my iudgements, but haue done after the maners of the heathen, that are rounde about you.

13 ¶ And when I prophecied, Pelatiáh the sonne of Benaiáh dyed: then fel I downe vpon my face & cryed with a loude voice, and said, Ah Lord God, wilt thou then vtterly destroie all the remnant of Israél?

14 Againe the worde of the Lord came vnto me, saying;

15 Sonne of man; thy brethren, euen thy brethren, the men of thy kindred, and all the house of Israél, wholly are they vnto whome the inhabitants of Ierusalém haue said, Departe ye faire from the Lord: for the land is giuen vs in possession.

16 Therefore say, Thus saith the Lord God, Although I haue cast them farre of among the heathen, and although I haue scattered them among the countreis, yet wil I be to them as a little Sanctuary in the countreis where they shal come.

17 Therefore saie, Thus saith the Lord God, I wil gather you againe from the people, & assemble you out of the countreis where ye haue bene scattered, and I wil giue you the land of Israél.

18 And thei shal come thether, and thei shal take awaie all the idoles there of, and all y^e abominations thereof from thence.

19 * And I wil giue them one heart, and I wil put a newe spirit within their bowels: and I wil take the stonie heart out of their bodies, & wil giue them an heart of flesh,

20 That thei maie walke in my statutes, & kepe my iudgements, and execute them: and thei shal be my people, and I wil be their God.

21 But vpon the, whose heart is toward their

idoles, & whose affection goeth after their abominations, I will laie their waie vpon their owne heades, saith the Lord God.

22 ¶ Then did the Cherubims lift vp their wings, and the wheles besides them, and the glorie of the God of Israél was vpon them on hie.

23 And the glorie of the Lord went vp fro the middes of the citie, and stode vpon y^e mountaine which is toward the East side of the citie.

24 Afterwarde the Spirit toke me vp and broght me in a vision by the Spirit of God into Caldea to them y^e were led awaie, captiues: so the vision that I had sene, went vp from me.

25 The I declared vnto the that were led awaie captiues, all the things that y^e Lord had shewed me.

CHAP. XII.

The parable of the captiuitie. 18 Another parable whereby the distress of hunger and thirst is signified.

1 The worde of y^e Lord also came vnto me, saying,

2 Sonne of man, thou dwellest in the middes of a rebellious house, which haue eyes to se, and se not: thei haue eares to heare, & heare not: for thei are a rebellious house.

3 Therefore thou sonne of man, prepare thy stuffe to go into captiuitie & go forthe by daie in their sight: and thou shalt passe from thy place to another place in their sight, if it be possible that thei maie confide it: for thei are a rebellious house.

4 Then shalt thou bring forthe thy stuffe by daie in their sight as the stuffe of him y^e goeth into captiuitie: & y^e shalt go forthe at euen in their sight, as thei that go forthe into captiuitie.

5 Dig thou through the wall in their sight, and carie out therye.

6 In their sight shalt thou beare it vpon thy sholders, & carie it forthe in the darke: thou shalt couer thy face that thou se not the earth: for I haue set thee as a signe vnto the house of Israél.

7 And as I was comanded, so I broght forthe my stuffe by day, as y^e stuffe of one that goeth into captiuitie: and by night I digged through the wall with mine hand, and broght it forthe in the darke, and I bare it vpon my shulder in their sight.

8 And in the morning came the worde of y^e Lord vnto me, saying,

9 Sonne of man, hathe not the house of Israél, the rebellious house, said vnto thee, What doest thou?

10 But saie thou vnto them, Thus saith the Lord God, This burden concerneth the chief in Ierusalém, and all the house of Israél that are among them.

11 Saie, I am your signe: like as I haue done, so shal it be done vnto them: thei shal go

c Cōrarie to their vaine cōfidence be the weth in what sense this citie is the caldron: that is, because of the dead bodies that haue bene murdered therein, and so lie as flesh in the caldron
d That is, of y^e Caldeans

e That is, in Xiblah, read 2 King 25:7

f It seemeth y^e this noble mā dyed of some terrible death & therefore y^e Prophet feared some strange iudgement of God toward the rest of y^e people.
g Thei that remained still at Ierusalém thus reproched the that were gone into captiuitie, as though they were cast off and forsaken of God.

h Thei shal be yet a litle Church, shewing that the Lord wil euer haue some to call vpon his Name, whome he wil preserve and restore, though they be for a tyme afflicted.

Ierem. 32, 39. chap. 36, 27.

i Meaning, the heart whereunto nothing can enter, and regenerate them a newe, so that their hearts may be soft, & ready to receive my statutes

k When Ieconiáh was led awaie captiue

a That is, they receiue not y^e frute of that which they se and heare
b Ebr. make three vessels to go into captiuitie

b That as y^e doest, so shal thei do, and therefore in thee thei shal se their owne plague and punishment.

c Do not thei deride thy dougts?

d Or, prophetic

into bondage & captiuitie.

12 And the chiefest that is among them, shall beate vpon his shulder in the darke and shall go forthe: thei shall digge through the wall, to carie out thereby: he shall couer his face & he shall see not the grounde with his eyes.

d When the King shall thinke to escape by fleeing, I will take him in my net, as Chap 17, 10 & 23

13 My net also will I spread vpon him, and he shall be taken in my net, and I will bring him to Babel to the land of the Caldeans, yet shall he not see it, though he shall dye there.

14 And I will scatter towarde euery winde all that are about him to helpe him, and all his garisons, and I will drawe out the sworde after them.

15 And thei shall knowe that I am the Lord, when I shall scatter the among the nations, and disperse them in the countreys.

e Which shulde beate his Name & shuld be his Church, read Chap 14, 16.

16 But I will leaue a litle nombre of them from the sword, from the famine, and fro the pestilence, that thei may declare all these abominations among the heathen, where thei come, and thei shall knowe, that I am the Lord.

17 Moreouer, the worde of the Lord came vnto me, saying,

18 Sonne of man, eat thy bread with trembling, and drinke thy water with trouble, & with carefulnes.

19 And say vnto the people of the land, Thus saith the Lord God of the inhabitants of Ierusalem, and of the land of Israel, Thei shall eat their bread with carefulnes, & drinke their water with desolatō: for the land shall be desolate fro her abundance because of the crueltie of them that dwell therein.

20 And the cities that are inhabited, shall be left void, & the land shall be desolate, and ye shall knowe that I am the Lord.

21 And the worde of the Lord came vnto me, saying,

22 Sonne of man, what is that prouerbe that you haue in the land of Israel, saying, The dayes are prolonged and all visions faile?

f Because thei did not immedately ke the prophetes accomplished, thei contemned them as though thei shulde neuer be fulfilled

23 Tel them therefore, Thus saith the Lord God, I will make this prouerbe to cease, & thei shall no more vse it as a prouerbe in Israel: but say vnto them, The dayes are at hand and the effect of euery vision.

g Or, shall neuer be fulfilled

24 For no vision shall be any more in vaine, nether shall there be any flatering diuination within the house of Israel.

25 For I am the Lord: I will speake, and that thing that I shall speake, shall come to passe: it shall be no more prolonged: for in your daies, & rebellious house, will I say the thing, & will performe it, saith the Lord God.

h That is, it shall not come to passe in our daies, and therefore we care not for it: thus the wicked cur abuse Gods patience and benignitie.

26 Againe the worde of the Lord came vnto me, saying,

27 Sonne of man, beholde, thei of the house of Israel say, The vision that he seeth, is for many daies to come, & he prophecieth of the times that are far of.

28 Therefore say vnto the, Thus saith the Lord God, All my wordes shall no longer be delayed, but y thing which I haue spoken, shall be done, saith the Lord God.

CHAP. XIII.

The words of the Lord against false prophetes, which teache the people the counsels of their owne hearts.

1 And the worde of the Lord came vnto me, saying,

Chap. 14, 9

2 Sonne of man, prophetic against the Prophetes of Israel, that prophetic, and say thou vnto the, that prophetic out of their owne hearts, Heare the worde of the Lord.

a After their owne fantasie, and not as hauing the reuelatio of the Lord, Iere, 23, 16

3 Thus saith the Lord God, Wo vnto the foolish prophetes that followe their owne spirit, and haue sene nothing.

4 O Israel, thy Prophetes are like the foxes in the waste places.

b Watching to destroy the vineyarde

5 Ye haue not iisen vp in y gappes, nether made vp the hedge for the house of Israel, to stand in y bartel in the day of the Lord.

c He speaketh to the gouernours and true ministers that shulde haue resisted them.

6 Thei haue sene vanitie, & lying diuination, saying, The Lord saith it, & the Lord hath not sent the: & thei haue made others to hope that thei wolde confirme y worde of their prophetic.

d Ye promised peace to this people & now ye see their destruction, so that it is manifest, that ye are false prophetes.

7 Haue ye not sene a vaine vision? & haue ye not spoken a lying diuination? ye say, The Lord saith it, albeit I haue not spokē.

8 Therefore thus saith the Lord God, Because ye haue spoken vanitie & haue sene lies, therefore beholde, I am against you, saith the Lord God,

e That is, in the booke of life, wherein the true Israelites are written

9 And mine hand shall be vpo the Prophetes y se vanitie, & deuine lies: thei shall not be in the assemblie of my people, nether shall thei be writte in the writing of the house of Israel, nether shall thei entre into the land of Israel: and ye shall knowe that I am the Lord God.

f Read Ierem. 6, 14

10 And therefore, because thei haue deceiued my people, saying, Peace, & there was no peace: & one buyld vp a swall, & beholde, y others daubed it w vntemperd mortar,

g Where as y true Prophetes prophetic the destruction of the cite to bring y people to repentance, the false Prophetes spake the contrarye & flattered them in their vanities, so y what one false prophet said, which is here called y buylding of y wall, an other false Prophet would affirme, though he had nether occasio nor good ground to beare hum.

11 Say vnto the which dawbe it w vntemperd mortar, that it shall fall: for there shall come a great showre, & I will send haile stones, which shall cause it to fall, and a stormie winde shall breake it.

12 Lo, when the wall is fallen, shall it not be said vnto you, Where is y dawbing wherewith ye haue dawbed it?

13 Therefore thus saith the Lord God, I will cause a stormie winde to breake forthe in my wrath, & a great showre shall be in mine angrie, & haile stones in mine indignation to consume it.

14 So I will destroy the wall y ye haue dawbed with vntemperd mortar, & bring it downe to y ground, so y the fundacio thereof shall be discouered, & it shall fall, & ye shall be consumed in the middes thereof, & ye shall knowe, that I am the Lord.

h Whereby is meant what fouer man of him selfe setteth forthe vnder the autoritie of Gods worde.

l These superstitious women for lucre wolde prophesie & tel euerie man his fortune, giuing the pillows so leane vpo & kercheues to couer their heades, to the intent they might the more allure them and bewitch them k Wil ye make my worde to serue your bellies?

l These forcerers made the people beleue that they coulde preferre life or destroy it, and that it shulde come to euerie one according as they prophesied m That is, to cause them to perish, & that they shulde departe from the body n By threatening the that were godly, & vpholding the wicked

Chap XIII. a He sheweth the hypocritic of the idolaters, who wil dissemble to heare the Prophetes of God though in their heart they follow nothing lesse, then their admonitions, and also how by one meanes, or other God doeth discover the

b They are not only idolaters in heart, but also worship their filthie idoles openly, which lead the in blindness, and cause them to stumble, and cast them out of Gods fauour, so that he wil not heare the, whē they call vnto him, read Ierem. 10, 15.

15 Thus wil I accomplish my wrath vpon the wall, and vpon the that haue dawbed it with vntempered mortar, & wil say vnto you, The wall is no more, nether the dawbers thereof.

16 To wit, the Prophetes of Israël, which prophesie vpon Ierusalém, and se visions of peace for it, and there is no peace, saith the Lord God.

17 Likewise thou sonne of man, set thy face against y daughters of thy people, which prophesie out of their owne heart: and prophesie thou against them, and say,

18 Thus saith the Lord God, Wo vnto the women that sowe pillows vnder all arme holes, and make vailes vpon the head of euerie one that standeth vp, to hunt soules: wil ye hunt the soules of my people, and wil ye giue life to the soules that come vnto you?

19 And wil ye pollute me among my people for handfuls of barlie, & for pieces of bread to flay the soules of them that shulde not dye, and to giue life to the soules that shuldenot liue in lying to my people, that heare your lies?

20 Wherefore thus saith the Lord God, Behold, I wil haue to do with your pillows, wherewith ye hunt y soules to make the to flie, and I wil teare them from your armes, and wil let the soules go, when the soules, that ye hunt to make them to flie.

21 Your vailes also wil I teare, and deliuer my people out of your hand, and they shal be no more in your handes to be hunted, & ye shal knowe that I am the Lord.

22 Because with your lyes ye haue made the heart of the righteous sad, whome I haue not made sad, and strengthened the hands of the wicked, that he shulde not returne from his wicked way, by promising him life,

23 Therefore ye shal se no more vanitie, nor diuine diuinations: for I wil deliuer my people out of your hand, & ye shal knowe that I am the Lord.

CHAP. XIII.

The Lord sendeth false prophetes for the ingratitude of the people. 22 He reserveth a smale portion for his Church.

1 Then came certē of the Elders of Israël vnto me, and sate before me. 2 And the word of the Lord came vnto me, saying,

3 Sonne of man, these men haue set vp their idoles in their heart, & put the stumbling blocke of their iniquitie before their face: shulde I, being required, answer them?

4 Therefore speake vnto them, and say vnto them, Thus saith the Lord God, Euerie man of the house of Israël that setteth vp his idoles in his heart, & putteth y stumbling blocke of his iniquitie before his fa-

ce, and cometh to the Prophet, I the Lord wil answer him, that cometh according to the multitude of his idoles:

5 That I may take the house of Israël in their owne heart, because they are all departed from me through their idoles.

6 Therefore say vnto the house of Israël, Thus saith the Lord God, Returne, and withdrawe your selues, and turne your faces from your idoles, and turne your faces from all your abominacions.

7 For euerie one of the house of Israël, or of the stranger that sojourneth in Israël, which departeth frō me, and setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and cometh to a Prophete, for to inquire of him for me, I the Lord wil answer him for my selfe,

8 And I wil set my face against that man, and wil make him an example and prouerbe, and I wil cut him of from the middes of my people, and ye shal knowe that I am the Lord.

9 And if the Prophet be deceiued, when he hath spoken a thing, I the Lord haue deceiued that Prophet, and I wil stretche out mine hand vpo him, and wil destroy him frō the middes of my people of Israël.

10 And they shal beare their punishment: the punishment of y Prophet shal be euen as the punishment of him that asketh,

11 That the house of Israël may go no more astray from me, nether be polluted any more with all their transgressions, but that they may be my people, and I may be their God, saith the Lord God.

12 ¶ The worde of the Lord came againe vnto me, saying,

13 Sonne of man, when the land sinneth against me by committing a trespass, then wil I stretche out mine hand vpon it, and wil break the staffe of the bread thereof, and wil send famine vpon it, and I wil destroy man and beast for the of it.

14 Though these thre men Noáh, Daniél, and Iob were among them, they shulde deliuer but their owne soules by their righteousness, saith the Lord God.

15 If I bring noisome beasts into the land and they spoile it, so that it be desolate, that no man may passe through, because of beastes,

16 Though these thre men were in the middes thereof, As I liue, saith the Lord God, they shal saue nether sonnes nor daughters: they onely shalbe deliuered, but the land shalbe waste.

17 Or if I bring a sworde vpon this land, & say, Sworde, go through y land, so that I destroy man and beast out of it,

18 Though these thre men were in the middes thereof, As I liue, saith the Lord God, they shal

c To inquire of things which y Lord hath appointed to come to passe. d As his abominacion hath deserued: y is, he shal be led with lies according as he desired therein 2. Theff 2, 10. e That is, pronounce the by their owne conscience.

f Or, by my selfe.

g The Prophet declarerth that God for mans ingratitude raiseth false Prophetes to seduce that delite in lies rather than in the truth of God, & thus he punisherth sinne by sinne. 1 King 22, 70. and destroyeth alwey thole Prophetes as th t people g Thus Gods iudgements against y wicked are admonitions to the godlie to cleane vnto the Lord, and not to defile them selues with like abominacions

h Read Chap. 4, 16 & 5, 17. Iia 3, 1.

i Though Noáh and Iob were now alive, which in their time were moste godlie men (for at this time Daniél was in captiuitie with Ezekiel) and so these thre together shulde pray for this wicked people, yet wolde I not heare the, read Iere 15, 2. k Meaning, y a very fewe (which he calleth the remnant, ver. 22) shulde escape these plagues whome God hath sanctified and made righteous, so y this righteousness is a signe that they are y Church of God, whome he wolde preferre for his owne sake

shal deliuer nether sonnes nor daughters, but they onely shalbe deliuered them selues.

- 19 Or if I send a pestilence into this land, & powre out my wrath vpon it in blood, to destroye out of it man and beast,
- 20 And though Noah, Daniël and Iob were in the middes of it, As I liue, saith the Lord God, they shal deliuer nether sonne nor daughter: they shal but deliuer their owne soules by their righteousnes.

Chap. 17.

- 21 For thus saith the Lord God, How muche more when I send my foure sore iudgements vpon Ierusalém, euen the sworde, and famine, and the noisome beast and pestilence, to destroy man & beast out of it?
- 22 Yet beholde, therein shalbe left a remnant of them y shalbe caryed away by the sonnes & daughters: beholde, they shal come forth vnto you, & ye shal se their way, & their enterprises: and ye shalbe comforted, concerning the euil that I haue brought vpon Ierusalém, euen concerning all that I haue brought vpon it.
- 23 And they shal comforte you, when ye se their way and their enterprises: and ye shal knowe, that I haue not done without cause all that I haue done in it, saith the Lord God.

Read Chap. 22 55

CHAP. XV.

As the unprofitable wood of the vine tre is cast into the fyre, so Ierusalém shalbe burnt.

- 1 And the worde of the Lord came vnto me, saying,
- 2 Sonne of man, what cometh of the vine tre aboute all other trees? and of the vine branche, which is among the trees of the forest?
- 3 Shal wood be také thereof to do any worke? or wil men take a pyn of it to hang any vessel thereon?
- 4 Beholde, it is cast in the fyre to be consumed: the fyre consumeth bothe the ends of it, and the middes of it is burnt. Is it mete for any worke?
- 5 Beholde, when it was whole, it was mete for no worke: how muche lesse shal it be mete for any worke, when the fyre hath consumed it, and it is burnt?
- 6 Therefore thus saith the Lord God, As the vine tre, that is among the trees of the forest, which I haue giuen to the fyre to be consumed, so wil I giue the inhabitants of Ierusalém.
- 7 And I wil set my face against them: they shal go out from one fyre, & another fyre shal consume them: & ye shal knowe, that I am the Lord, when I set my face against them,
- 8 And when I make the land waste, because they haue greatly offended, saith the Lord God.

CHAP. XVI.

The Prophet declareth the benefites of God toward Ierusalém

salém 15 Their unkindnes. 46 He iustifieth the wickednes of other people in comparison of the finnes of Ierusalém 49 I be cause of the abominacions, into which the Sodomites fel 60 Mercie is promised to the repenants.

- 1 A Gaine, the worde of the Lord came vnto me, saying,
- 2 Sonne of man, cause Ierusalém to knowe her abominacions,
- 3 And say, Thus saith the Lord God vnto Ierusalém, Thine habitacion & thy kindred is of the land of Canaan: thy father was an Amorite, and thy mother an Hittite.
- 4 And in thy natuutie when thou wast borne, thy navel was not cut: thou wast not washed in water to soften thee: thou wast not salted with salt, nor swadede in cloutes.
- 5 None eye pitied thee to do any of these vnto thee, for to haue compassion vpon thee, but thou wast cast out in the open field to the contempt of thy persone in the day that thou wast borne.
- 6 And when I passed by thee, I sawe thee polluted in thine owne blood, and I said vnto thee, when thou wast in thy blood, Thou shalt liue: euen when y wast in thy blood, I said vnto thee, Thou shalt liue.
- 7 I haue caused thee to multiplie, as y bud of the field, and thou hast increased, and waxen great, and thou hast gotten excellent ornamets: thy breasts are facioned, thine heere is growen, where as thou wast naked and bare.
- 8 Now when I passed by thee, and looked vpon thee, beholde, thy time was as the time of loue, & I spred my skirres ouer thee, and couered thy filthines: yea, I swate vnto thee, and entred into a couenant with thee, saith the Lord God, and thou becomest mine.
- 9 Then washed I thee with water: yea, I washed away thy blood from thee, and I anointed thee with oyle.
- 10 I clothed thee also with broyded worke, and shod thee with badgers skinne: and I girded thee about with fine linnen, & I couered thee with silke.
- 11 I decked thee also with ornaments, and I put brasselets vpon thine hands, & a chaine on thy necke.
- 12 And I put a frontelet vpon thy face, and earigs in thine eares, & a beautiful crowne vpon thine head.
- 13 Thus wast thou deckt with golde and silke, and thy raiment was of fine linnen, and silke, & broydered worke: thou didest eat fine floure, and hony and oyle, & thou wast very beautiful, and thou didest growe vpon into a kingdome.
- 14 And thy name was spred among the heathen for thy beautie: for it was perfite through my beautie which I had set vpon thee, saith the Lord God.

a Thou boastest to be of y sede of Abraham, but thou art degenerate and followest the abominacions of the wicked Canaanites, as children do the maners of their fathers. Isa 1.4 & 57.3. b When I first brought thee out of Egypt, & platted thee in this land to be my Church. c Being thus in thy filthines and forsaken of all me, I toke thee & gaue thee life: whereby as meate that before God was his Church, & gaue life, there is nothing, but filthines and death.

d These wordes, as blood, pollution, nakednes & filthines are six times repeated, to beate downe their pride, and to cause them to consider what they were before, God receiued them to mercie, fauour, & couered their shame. e That thou shouldest be a chaste wife vnto me, and that I shoulde mainteine thee & conde thee w all graces. f I washed away thy filthines. g I sanctified thee with mine holy Spirit. h Hereby he sheweth how he saued his Church, enriched it & gaue it power and dominion to reigne. i He declarerh wherein the dignitie of Ierusalém standeth: to wit, in that the Lord gaue them of his beautie and excellencie.

a Which bringeth forth the no fruite, no more then the other trees of the forest do: meaning that if Ierusalém, which bare the name of his Church, did not bring forth fruite, it shoulde be utterly destroyed.

b Though they escape one danger, yet another shall take them.

10 Beholde, it was planted: but shal it prosper? shal it not be dryed vp, and wither? when the East winde shal touche it, it shal wither in the tréches, where it grewe.

i By this drye wynde, he meaneth the Babyloians.

11 Moreouer, the worde of the Lord came vnto me, saying,

12 Say now to this rebellious house, Knowe ye not, what these things meane? tel them, Beholde, the King of Babél is come to Ierusalém, and hath taken the King thereof, and the princes thereof, and led them with him to Babél,

¶ That is, Ierusalem, a King 24. 15.

13 And hath taken one of the Kings seide, and made a couenant with him, and hath taken an othe of him: he hath also taken the princes of the land,

i For his subiection and obedience.

14 That the kingdome might be in subiection, and not lift it self vp, but kepe their couenant, and stand to it.

15 But he rebelled against him, and sent his ambassadours into Egypt, that they might giue him horses, & muche people: shal he prosper? shal he escape, that doeth suche things? or shal he breake the couenant, & be deliuered?

16 As I liue, saith the Lord God, he shal dye in the middes of Babél, in the place of the King, that had made him King, whose othe he despised, and whose couenant made with him, he brake.

17 Nether shal Pharaóh with his mightie hoste, & great multitude of people, mainteine him in the warre, when they haue cast vp mounts, and buylded ramparts to destroy many persones.

18 For he hath despised the othe, and broken the couenant (yet lo, he had giuen this hand) because he hath done all these things, he shal not escape.

m Because he toke the Name of God in vaine & brake his othe & he had confirmed by giuing his hand, therefore & Prophet declareth & God wolde not suffer suche periurie and indelite to escape punishment Chap 22. 13. & 32. 8.

19 Therefore, thus saith the Lord God, As I liue, I wil surely bring mine othe that he hath despised, and my couenant that he hath broken, vpon his owne head.

20 *And I wil spread my net vpon him, & he shal be taken in my net, & I wil bring him to Babél, and wil entie into iudgement with him there for his trespass that he hath committed against me.

21 And all that fle from him with all his hoste, shal fall by the sworde, and they that remaine, shal be scatered toward all y winde: and ye shal knowe that I the Lord haue spoken it.

22 Thus saith the Lord God, I wil also take of the toppe of this hie cedre, and wil set it, and cut of the toppe of the tendre plante thereof, and I wil plante it vpon an hie mountaine and great.

n This promise is made to the Church & shal be as a faule remoued & as the top of a tree o I wil tryme it and dress it p Sothe the Iewes & Gentils shal be gathered into it.

23 *Euen* in the hie mountaine of Israél, wil I plante it: and it shal bring forth the boughs and beare frute, and be an excellent cedre, and vnder it shal remaine all birdes, and euerie foule shal dwell in the sha-

dowe of the branches thereof.

24 And all y trees of the field shal knowe that I the Lord haue broght downe y hie tre, and exalted the lowe tre, that I haue dryed vp the grene tre, and made the drye tre to flourish: I the Lord haue spoken it, & haue done it.

q All y worde shal knowe that I haue pluckt downe y proude enemies and set vp my Church which was lowe and contemned.

CHAP. XVIII.

¶ He sheweth that euery man shal beare his owne synne. 21 To him that amendeth, is saluacion promised. 24 Death is prophesied to the righteous, which turneth backe from the right waye.

1 The worde of the Lord came vnto me againe, saying,

2 What meane ye that ye speake this prouerbe, concerning y land of Israél, saying, The fathers haue eaten soure grapes, & the childrens teeth are set on edge?

3 As I liue, saith the Lord God, ye shal vse this prouerbe no more in Israél.

4 Beholde, all soules are mine, bothe the soule of the father, and also the soule of the sonne are mine: the soule that sinneth, it shal dye.

5 But if a man be iust, and do that which is lawfull, and right,

6 And hath not eaten vpon the mountaines, nether hath lift vp his eyes to the idoles of the house of Israél, nether hath defiled his neighbours wife, nether hath

a The people murmured at y chastisings of the Lord & therefore vsed this prouerbe, meaning that their fathers had sinned & their children were punished for their transgressions, read Ier 31. 29

7 Nether hath oppressed any, but hath restored the pledge to his dettour: he that hath spoiled none by violence, but hath giuen his bread to the hungry, and hath couered the naked with a garment,

b If he hath not eaten of y flesh: y hath bene offered vp to idoles, to honour them thereby. 2 Ebr some nere

8 And hath not giuen for the vpon vsurie, nether hath taken any increase, but hath withdrawen his hand from iniquitie, and hath executed true iudgement betwene man and man,

Leu. 20. 18. Ilsa 58. 7. matt. 25. 35. Exo. 22. 25. leu. 25. 37. deu 23. 19. psal. 115. 6.

9 And hath walked in my statutes, and hath kept my iudgements to deale truly, he is iuste, he shal surely liue, saith y Lord God.

10 ¶ If he beget a sonne, that is a thief, or a sheader of blood, if he do any one of these things,

10 Or, a cruel man

11 Though he do not all these things, but either hath eaten vpon the mountaines, or defiled his neighbours wife,

12 Or hath oppressed the poore and nedie, or hath spoiled by violence, or hath not restored the pledge, or hath lift vp his eyes vnto the idoles, or hath committed abomination,

13 Or hath giuen for the vpon vsurie, or hath taken increase, shal he liue? he shal not liue: seing he hath done all these abominacions, he shal dye the death, and his blood shal be vpon him.

c He sheweth how the sonne is punished for his fathers fautes: y is, if he be wicked as his father was, and doeth not repent, he shal be punished as his father was, or els not.

14 ¶ But if he beget a sonne, that seeth all his fathers synnes, which he hath done, and

and feareth, nether doeth suche like,
 15 That hathe not eaten vpon the mountai-
 nes, nether hathe lift vp his eyes to the i-
 doles of the house of Israél, nor hathe de-
 filed his neighbours wife,
 16 Nether hathe oppressed anie, nor hathe
 withholden the pledge, nether hathe spoile-
 d by violence, but hathe giuē his bread to
 the hungrye, and hathe couered the naked
 with a garment,
 17 Nether hathe withdrawen his hand frō
 the afflicted, nor receiued vsurie nor in-
 ease, but hathe executed my iudgements,
 & hathe walked in my statutes, he shal
 not dye in the iniquitie of his father, but he
 shal surely liue.
 18 His father, because he cruelly oppressed
 and spoiled his brother by violence, and
 hathe not done good among his people,
 lo, euen he dyeth in his iniquitie.
 19 Yet saie ye, Wherefore shal not the sonne
 beare the iniquitie of the father? becau-
 se the sonne hathe executed iudgement &
 iustice, & hathe kept all my statutes, and
 done them, he shal surely liue.
 20 * The same soule that sinneth, shal dye:
 the sonne shal not beare the iniquitie of
 the father, nether shal the father beare the
 iniquitie of the sonne, but the righteousnes
 of the righteous shal be vpon him, and the
 wickednes of the wicked shal be vpon him
 self.
 21 But if the wicked wil retorne from all
 his sinnes that he hathe committed, and
 kepe all my statutes, and do that which is
 lawful and right, he shal surely liue, & shal
 not dye.
 22 All his transgressions that he hathe com-
 mitted, thei shal not be mencioned vnto
 him, but in his righteousnes that he hathe
 done, he shal liue.
 23 Haue I anie desire that the wicked shul
 dye, saith the Lord God? or shal he
 not liue, if he retorne from his waies?
 24 But if the righteous turne awaie from
 his righteousnes, and commit iniquitie, &
 do according to all the abominaciōs, that
 the wicked man doeth, shal he liue? all his
 righteousnes that he hathe done, shal not
 be mencioned: but in his transgression that
 he hathe committed, and in his sinne that
 he hathe sinned, in them shal he dye.
 25 Yet ye saie, The waie of the Lord is not
 equal: heare now, o house of Israél. Is not
 my waie equal? or are not your waies vne-
 qual?
 26 For when a righteous man turneth awaie
 from his righteousnes, and committeth in-
 iquitie, he shal euen dye for the same, he
 shal euen dye for his iniquitie, that he ha-
 the done.
 27 Againe when the wicked turneth away
 from his wickednes that he hathe commit-

ted, and doeth that which is lawful and
 right, he shal saue his soule aliuē.
 28 Because he considereth, & turneth awaie
 from all his transgressions that he hathe
 committed, he shal surely liue & shal not
 dye.
 29 Yet saith the house of Israél, The waie
 of the Lord is not equal. O house of Isra-
 él, are not my waies equal? or are not your
 waies vnequal?
 30 Therefore I wil iudge you, o house of
 Israél, euerie one according to his waies,
 saith the Lord God: I returne therefore and
 cause others to turne awaie from all your
 transgressions: so iniquitie shal not be your
 destruction.
 31 Cast away from you all your transgres-
 sions, whereby ye haue transgressed & ma-
 ke you a new heart and a new spirit: for
 why wil ye dye, o house of Israél?
 32 For I desire not the death of him that
 dyeth, saith the Lord God: cause therefore
 one another to retorne, and liue ye.

He sheweth
 that man can
 not forsake
 his wickednes
 til his heart
 be changed, &
 is onely the
 worke of God

CHAP. XIX.

The captiuitie of the Kings of Iudah signified by the
 lions whelpes, and by the lion. 10 The prosperitie of the
 citie of Ierusalem that is past, and the miserie thereof
 that is present.

1 Thou also, take vp a lamentacion for
 the princes of Israél,
 2 And saie, Wherefore laie thy mother as
 a lionesse among the lions? she nourished
 her yong ones among the Lyons whelpes,
 3 And she brought vp one of her whelpes &
 it became a lion, and it learned to catch y
 praie, & it deuoured men.
 4 The nations also heard of him, and he
 was taken in their nettes, and thei brought
 him in chaines vnto the land of Egypt.
 5 Now when she sawe, that she had waited
 and her hope wast lost, she toke another of
 her whelpes, and made him a lion.
 6 Which went among the lions, & became
 a lion, and learned to catche the praie, and
 he deuoured men.
 7 And he knewe their widowes, and he de-
 stroied their cities, and the land was wa-
 sted, and all that was therein by the noise
 of his roaring.
 8 Then the nations set against him on e-
 uerie side of the coutreis & laid their net-
 tes for him: so he was taken in their pit.
 9 And thei put him in prison & in chaines
 and brought him to the King of Babel, &
 thei put him in holdes, that his voice shul-
 de no more be heard vpon the mountaines
 of Israél.
 10 Thy mother is like a vine in thy blood,
 planted by waters: she brought forth the fru-
 te and branches by the abundant waters,
 11 And she had strong rods for the scepters
 of them that beate iule, and her stature
 was exalted among the branches, and she

That is, Ie-
 holaz and I
 ho: kim loli.
 his sonnes,
 who for their
 prouice and cru-
 ltie are com-
 pared vnto ly-
 ons.
 b To wit, Icho
 haz mecher, or
 Ierusalem
 c By Pharaoh
 Necho King
 of Egypt
 King-23:33

d Which was
 Ichoakim.

e He slewe of
 Prophets &
 the y feared
 God, and rai-
 shed their wi-
 ues.

f Nebuchad-
 nezzar with
 his great armie
 which was ga-
 thered of Iu-
 ders nations.
 g He speaketh
 this in the re-
 proche of this
 wicked King,
 in whose blo-
 od, that is, in
 the race of his
 predecessors
 Ierusalem
 shulde haue
 bene blessed,
 according to
 Gods promes,
 and flourish-
 ed as a fruitful
 vine.

Deu. 24:16.
 2. King. 4:6.
 2. Chro 25:4.
 d He 10:2 with
 the observa-
 tion of the 6
 mandements
 with repen-
 ce: for none ca-
 repent in dede
 except he la-
 bour to kepe
 the Law
 Or, not laie
 in his charge
 e That is, in
 frutes of his
 faith, which
 declare that
 God doeth ac-
 cept him
 f He speaketh
 this to comēd
 Gods mercie
 to poore sin-
 ners, who ra-
 ther is ready
 to pardon, the
 to punish, as
 his long suffe-
 ring declareth
 Chap 33:11 Al-
 beie God in
 his eternal
 counsel appo-
 ued the de-
 ath and dam-
 nation of the
 reprobate, yet
 the end of
 his counsel
 was not their
 death only, but
 chiefly his
 owne glorie
 And also be-
 cause he doeth
 not approue
 sinne, therefo-
 re it is here said
 that he wolde
 haue them to
 turne awaie
 from it, that
 might liue.
 g Or, whether
 altho he wast
 reuincē frō his
 waies and liue.
 h That is, fal-
 se opinion that
 thei poeutes
 haue of their
 righteousnes-
 h In punishing
 the father &
 the children.

appeared in her height with y multitude of her branches.

12 But she was plucked vp in wrath: she was cast downe to the grounde, and the East winde dryed vp her frute: her branches were broken, and withered: as for the rood of her strength, the fyre consumed it.

13 And now she is planted in the wilderness in a drye and thurstie grounde.

14 And fyre is gone out of a rod of her branches, which hath deuoured her frute, so that she hath no strong rod to be a scepter to rule: this is a lamentacion and shalbe for a lamentacion.

CHAP. XX.

7 The Lord denieth that he wil answere them when they praise because of their unkindenes. 13 He promisseth that his people shal returns from captiuitie 26 By the forest that shulde be burnt, is signified the burning of Ierusalem.

And in the seventh yere in the fifth moneth, y tenth day of y moneth, came certaine of the Elders of Israél to enquire of the Lord, and sate befoite me.

2 Then came the worde of the Lord vnto me, saying,

3 Sonne of man, speake vnto the Elders of Israél, and saie vnto them, Thus saith the Lord God, Are ye come to inquire of me: as I liue, saith the Lord God, when I am asked, I wil not answer you.

4 Wilt thou iudge them, sonne of man: wilt thou iudge them: cause them to vnderstand the abominations of their fathers,

5 And saie vnto them, Thus saith y Lord God, In the daie when I chose Israél, and lift vp mine hand vnto the sede of the house of Iakób, and made my self knowé vnto them in the land of Egypt, when I lift vp mine hand vnto them, and said, I am the Lord your God,

6 In the daie that I lift vp mine hand vnto them to bring them forth of the land of Egypt, into a land that I had prouided for them, flowing with milke & honie which is pleasant among all lands,

7 Then said I vnto them, Let euerie man cast awaie the abominations of his eyes, and defile not your selues with y idoles of Egypt: for I am the Lord your God.

8 But they rebelled against me, and wolde not heare me: for none cast awaie the abominations of their eyes, nether did they forsake y idoles of Egypt: then I thought to powre out mine indignacion vpon the, & to accomplish my wrath against them in the middes of the land of Egypt.

9 But I had respect to my Name, that it shulde not be polluted before the heathen, among whome they were, & in whose sight I made my self knowé vnto the in bringing them forth of the land of Egypt.

10 Now I caried them out of the land of E-

gypt & broght them into the wilderness.

11 And I gaue them my statutes, and declared my iudgements vnto them, * which if a man do, he shal liue in them.

12 Moreouer I gaue the also my Sabbaths to be a signe betwene me and the, that they might knowe that I am y Lord, that sanctifie them.

13 But the house of Israél rebelled against me in the wilderness: they walked not in my statutes, and they cast awaie my iudgements, which if a man do, he shal liue in them, and my Sabbaths haue they greatly polluted: then I thought to powre out mine indignacion vpon them * in the wilderness to consume them,

14 But I had respect to my Name, that it shulde not be polluted before the heathen in whose sight I broght them out.

15 Yet neuertheles, I lift vp mine hand vnto them in the wilderness that I wolde not bring them into the land, which I had giuen them, flowing with milke & honie, which was pleasant aboute all lands,

16 Because they cast awaie my iudgements, and walked not in my statutes, but haue polluted my Sabbaths: for their heart went after their idoles.

17 Neuertheles, mine eye spared the, that I wolde not destroye them, nether wolde I consume them in the wilderness.

18 But I said vnto their children in the wilderness, Walke ye not in the ordinances of your fathers, nether obserue their manners, nor defile your selues with their idoles.

19 I am the Lord your God: walke in my statutes, and kepe my iudgements & do the,

20 And sanctifie my Sabbaths, & they shalbe a signe betwene me & you, that ye maie knowe that I am the Lord your God.

21 Notwithstanding the children rebelled against me: they walked not in my statutes, nor kept my iudgements to do the, which if a man do, he shal liue in them, but they polluted my Sabbaths: then I thought to powre out mine indignacion vpon them, & to accomplish my wrath against them in the wilderness.

22 Neuertheles I withdrew mine hand & had respect to my Name that it shulde not be polluted before the heathen, in whose sight I broght them forth.

23 Yet I lift vp mine hand vnto them in the wilderness, that I wolde scatter them among the heathen, and disperse them through the countreis.

24 Because they had not executed my iudgements, but had cast awaie my statutes & had polluted my Sabbaths, and their eyes were after their fathers idoles.

25 Wherefore I gaue them also statutes that were not good, & iudgements, wherein they shulde not liue.

Leu 18.6.

rom 10.5.

gal. 3.12.

Exod. 20.8. &

31.13.

deut. 5.28.

Nom. 14. 28.

& 26.65

g Who might thereby take an occasion to blasphemme my Name & to accuse me of lacke of abilitie, or els that I had saight a meanes to destroye them more commodiously.

h That is, my true religion, which I had commanded them and gaue them letures to serue me according to their owne fantasies.

i Whereby the holy God cofureth them that saie that they wil follow the religion and example of their fathers, and not measure their doings by Gods worde, whether they be approuable thereby or no.

k Meaning y they see their delire vpon them.

l Because they wolde not obserue my Lawes, I gaue them vp to them selues that they shulde obey their owne fantasies, as ver 19. rom 1.21.

26. And

h Meaning, y the Caldeans shulde destroye them as the East winde doeth the frute of the vine

i Destruction is come by Zedekiah who was the occasion of this rebellion.

a Of the captiuitie of Iecobiah

b This declarereth the great lenitie and patience of God which calleth sinners to repentance before he condemne them. c I sware y I wolde be their God, which manner of othe was obserued from all antiquitie, where they vsed to lift vp their hands toward the heauen, acknowledging God to be author of truth, and the defender thereof, & also y iudge of the heart, wishing that he shulde take vengeance, if they concealed any thing which they knewe to be truth. d God had forbidden them to make mention of the idoles. Exo 23. 24. psal 16. 4. e Which thing declareth the wickednes of mans heart which iudge Gods seruice by their eyes and outward senses. f. God had neuer this respect to his glorie, that he wolde not haue his Name euill spoken of among the Gétiles for punishment y has people deserued, in confidence whereof the godlie neuer praised. Exod 32. 12. nom 14. 13.

m I condēned those things, & counted them as abominable which they thought had bene excellent, & to haue declared moſte zeale, Luk 16, 15 for that which God required as moſte excellent, that gaue they to their idoles

n Nor onely in the wildernes, when I broght the out of Egypt, but ſince I placed them in this lād: which declareth how prompt man's heart is to idolatry, ſeing by no admonitiōs he cau be drawn backe

o Which ſignifieth, au hie place, declaring that they wanted the felues of their idolatry, and were not aſhamed thereof, though God had commanded them expreſſely, that they ſhulde haue an altar liſted vp on hie by ſtares, Exod 20, 26

p Ebr in the way he ſheweth, that the ingratitude of the people deſeruech, that God ſhulde cut the of & that they ſhulde not haue the comfort of his worde

q He declareth that man's nature is wholly enemy vnto God & to his owne ſaluatiō, and therefore God calleth him to ſight

r I wil bring you among ſtrange nations as into a wildernes, and there wil viſit you, & ſo call you to repenāce & the bring the godlicheome againe, Iſa 65, 9.

s Signifying, y he wil not burne the corne with ſ chaffe, but chuſe out the wicked to puniſh the whē he wil ſpare his

t This is ſpoken to the hypocrites

26 And I polluted the in their owne giftes in that they cauſed, to paſſe by the fyre all that fiſt openeth the wobe, that I might deſtroye them, to the end that they might knowe that I am the Lord.

27 Therefore, ſonne of man, ſpeake vnto the houſe of Iſraēl, & ſay vnto the, Thus ſaith the Lord God, yet in this your fathers haue blaſphemed me, though they had before grieuouſly tranſgreſſed againſt me.

28 For when I had broght them into the land, for the which I liſted vp mine hand to giue it, then they ſawe euerie hie hil, & all the thicke trees, and they offred there their ſacrifices, and there they preſented their offering of prouocation: there alſo they made their ſwete ſauour, and powred out there their drinke offerings.

29 Then I ſaid vnto them, What is the hie place whereunto ye go? And the name thereof was called ° Bamah vnto this day.

30 Wherefore, ſay vnto the houſe of Iſraēl, Thus ſaith the Lord God, Are ye not polluted after the maner of your fathers? & commit ye not whoredome after their abominatiōs?

31 For when you offer your giftes, and make your ſonnes to paſſe through the fyre, you pollute your ſelues with all your idoles vnto this day: ſhal I answer you whē I am asked, o houſe of Iſraēl as I liue, ſaith the Lord God, I wil not answer you when I am asked.

32 Nether ſhal that be done that cometh into your minde: for ye ſay, We wil be as the heathen, and as the families of the countreis, and ſerue wood, and ſtone.

33 As I liue, ſaith the Lord God, I wil ſurely rule you with a mightie hand, and with a ſtretched out arme, & in my wrath powred out,

34 And wil bring you from the people, and wil gather you out of the countreis, wherein ye are ſcattered, with a mightie hand, & with a ſtretched out arme and in my wrath powred out.

35 And I wil bring you into the wildernes of the people, & there wil I plead with you face to face.

36 Like as I pleaded with your fathers in the wildernes of the lād of Egypt, ſo wil I pleade with you, ſaith the Lord God.

37 And I wil cauſe you to paſſe vnder the rod, and wil bring you into the bonde of the coucnant.

38 And I wil chuſe out from among you the rebelles, and them that tranſgreſſe againſt me: I wil bring them out of the lād wher they dwell, & they ſhal not entre into y lād of Iſraēl, & you ſhal knowe y I am y Lord.

39 As for you, o houſe of Iſraēl, thus ſaith the Lord God, Go you, and ſerue euerie one his idole, ſeing that ye wil not obey

me, and pollute mine holie Name no more with your giftes and with your idoles.

40 For in mine holie mountaine euen in the hie moutaine of Iſraēl, ſaith y Lord God, there ſhal all the houſe of Iſraēl and all in the land, ſerue me: there wil I accept the, and there wil I require your offerings and the fiſt frutes of your oblations, with all your holy things.

41 I wil accept your ſwete ſauour, when I bring you from the people, & gather you out of the countreis, wher in ye haue bene ſcattered, that I may be ſanctified in you before the heathen.

42 And ye ſhal knowe, that I am the Lord, when I ſhal bring you into the land of Iſraēl, into the lād, for the which I liſted vp mine hand to giue it to your fathers.

43 And there ſhal ye remeber your wayes, and all your workes, wherein ye haue bene deſiled, and ye ſhal iudge you ſelues worthy to be cut of, for all your euils, that ye haue committed.

44 And ye ſhal knowe, that I am the Lord, when I haue reſpe& vnto you for my Names ſake, and not after your wicked waies, nor according to your corrupt workes, o ye houſe of Iſraēl, ſaith the Lord God.

45 ¶ Moreouer, the worde of the Lord came vnto me, ſaying,

46 Sonne of man, ſet thy face toward the way of Temān, and droppe thy worde toward the South, and prophecie toward the foreſt of the field of the South,

47 And ſay to the foreſt of the South, Heare the worde of the Lord: thus ſaith the Lord God, Beholde, I wil kindle a fyre in thee, and it ſhal deuoure all the greene wood in thee, and all the dry wood: the continual flame ſhal not be quenched, & euen the face ſrom the South to the North ſhal be burnt therin.

48 And all fleſh ſhal ſe, that I y Lord haue kindled it, & it ſhal not be queched. The ſaid I, Ah Lord God, thei ſay of me, Doeth not he ſpeake parables?

CHAP. XXI.

He threateneth the ſworde, and deſtruction to Ieruſalem. 25 He ſheweth the fall of King Zedekiah. 28 He commanded to prophecie the deſtruction of the children of Ammon. 30 The Lord threateneth to deſtroye Nebuchad-nezār.

The worde of the Lord came to me againe, ſaying,

2 Sonne of man, ſet thy face toward Ieruſalem, & droppe thy worde toward y holy places, & prophecie againſt y lād of Iſraēl, 3 And ſay to the lād of Iſraēl, Thus ſaith y Lord, Beholde, I come againſt thee, and wil drawe my ſworde out of his ſheath, & cut of from thee bothe the righteous and the wicked.

4 Seing the that I wil cut of fro thee bothe the righteous and wicked, therefore ſhal

u Your owne conſciences ſhal commit you after that you haue felt my mercies.

x For Iudāh ſhude South from Babylon.

y Bothe ſtrōg and weakē in Ieruſalem

z The people ſaid, that the Prophet ſpake darkely: therefore he deſired the Lord to giue them a plaine declaration hereof.

a Speake ſenſibly, that all may vnderſtā.

b That is, ſuche which ſeme to haue an outward ſhew of righteousnes, by obſervation of the ceremonies of the Law.

my sworde go out of his sheath against all flesh from the South to the North,

5 That all flesh may knowe that I the Lord haue drawn my sworde out of his sheath, & it shal not returne anie more.

6 Mourn therefore, thou sonne of man, as in the paine of thy reines, & mourne bitterly before them.

7 And if they say vnto thee, Wherefore mournest thou? then answer, Because of the brut: for it cometh, and euery heart shal melt, and all hands shalbe weake, and all mindes shal faint, and all knees shal fall away as water: beholde, it cometh, and shal be done, saith the Lord God.

8 ¶ Again, the worde of the Lord came vnto me, saying,

9 Sonne of man, prophesie, and say, Thus saith the Lord God, say, A sworde, a sworde bothe sharpe, and fourbished.

10 It is shapened to make a fore slaughter, & it is fourbished that it may glitter: how shal we reioyce for it contemne the rod of my sonne, as all other trees.

11 And he hath giue it to be fourbished, that he may handle it: this sworde is sharpe, and is fourbished, that he may giue it into the hand of the slayer.

12 Crye, and howle, sonne of man: for this shal come to my people, and it shal come vnto all the princes of Israell: the terrours of the sworde shal be vpon my people: smite therefore vpon thy thigh.

13 For it is a tryal, and what shal this be, if the sworde contemne euen the rod? It shal be no more, saith the Lord God.

14 Thou therefore, sonne of man, prophesie, and smite hand to hand, and let the sworde be doubled: let the sworde that hath killed, returne the thirde time: it is the sworde of the great slaughter entering into their priuie chambers.

15 I haue broght the feare of the sworde into all their gates to make their heart to faint, and to multiplie their ruines. Ah it is made bright, & it is dressed for the slaughter.

16 Get thee alone: go to the right hand, or get thy self to the left hand, whether soeuer thy face turneth.

17 I wil also smite mine hands together, & wil cause my wrath to cease. I the Lord haue said it.

18 ¶ The worde of the Lord came vnto me againe, saying,

19 Also thou sonne of man, appoint thee two wayes, that the sworde of the King of Babel may come: bothe twaine shal come out of one land, and chuse a place, and chuse it in the corner of the way of Syctie.

20 Appoint a way, that the sworde may come to Rabbath of the Ammonites, and p to Iudah in Ierusalem the strong cite.

And King of Babel stood at the parting of the way, at the head of the two wayes, consulting by diuination, and made his arrowes bright: he consulted with idoles, and looked in the liuer.

21 At his right hand was the diuination for Ierusalem to appoint captaines, to open their mouthe in the slaughter, and to lift vp their voyce with shouting, to lay engines of warre against the gates, to cast a mount, and to buyld a fortres.

22 And it shalbe vnto them as a false diuination in their fight for the othes made vnto them: but he wil call to remembrance their iniquitie, to the intent they shulde be taken.

23 Therefore thus saith the Lord God, Because ye haue made your iniquitie to be remembered, in discouering your rebellion, in all your workes: your sinnes might appeare because, I say, that ye are come to remembrance, ye shalbe taken with the hand.

24 And thou prince of Israell polluted, & wicked, whose day is come, when iniquitie shal haue an end,

25 Thus saith the Lord God, I wil take away the diademe, & take of the crowne: this shalbe no more the same: I wil exalt the humble, and wil abase him that is high.

26 I wil ouerturne, ouerturne, ouerturne it, and it shalbe no more vntil he y come, whose right it is, and I wil giue it him.

27 ¶ And thou, sonne of man, prophesie, and say, Thus saith the Lord God to the children of Ammon, and to their blasphemie: say thou, I say, The sworde, the sworde is drawe forthe, & fourbished to the slaughter, to consume, because of the glittering.

28 Whiles they feare of vanitie vnto thee, and prophesied a lye vnto thee to bring thee vpon the neckes of the wicked that are slaine, whose day is come when their iniquitie shal haue an end.

29 Shal I cause it to returne into his sheath? I wil iudge thee in the place where thou wast created, euen in the land of thine habitation.

30 And I wil powre out mine indignacion vpon thee, & wil blowe against thee in the fyre of my wrath, & deliuer thee into the hand of beastlie men, & skilful to destroy.

31 Thou shalt be in fyre to be deuoured: thy blood shalbe in the middes of the lad and thou shalt be no more remembered: for I the Lord haue spoken it.

CHAP. XXII.

1 Ierusalem is reprov'd for crueltie. 2 Of the wicked doctrine of the false prophets and priests, and of their unfaictable conuolutions. 27 The tyrannie of rulers. 29 The wickednes of the people.

1 Moreouer, the worde of the Lord came vnto me, saying,

2 Now thou sonne of man, wilt thou iudge, wilt thou

To knowe whether he shulde go against the Ammonites or the of Ierusalem. He vied consulting & sorcerie.

Because there was a league betwene Jewes, and the Babylonians, they of Ierusalem shal thinke nothing lesse then that this thing shulde come to passe. That is, Nebuchad-nezzar wil remember the rebellion of Zedekiah, and so come vpon them.

Meaning, Zedekiah, who practised with the Egyptians to make him self king, and able to resist the Babylonians.

Some referre this to the Priests attire: for Iehozadak the Priest wet into captiuitie with the King.

That is, vnto the coming of Mesiach: for though Jewes had some signe of gouernement after ward vnder the Persians, Grekes, and Romans, yet this restitution was not eil Christs coming, and at length shulde be accomplished, as was promised, Gen. 49.10

Though the Jewes and Ammonites wolde not beleue, y thou, to wit, the sworde, shuldest come vpon them and said that the Prophets, which threaten d, I say ke lies, yet y shal as surely come as though thou werest al ready vpon their neckes.

A King ready to execute thy charge, which I comma vnto thee against Ierusalem, that murdereth Prophets, and them that are wilt godlier

Meaning, through all the land.

As though y were in extreme anguish.

Because of the great noise of the armie of the Caldeans.

And so cause a feare. Meaning, the scypr: the wing, that it wil not spare the King who shulde be as the soune of God, and in his place.

That is, the rod of the ppo.

To wit, vnto the armie of Caldeans

Read Iere.

35.19

Ezekiel mourned with compassion, thus complameth fearing the destruction of the kingdome, & God had confirmed to David, and his posterity by promises: God performes, although here it seemeth to mans eye y it shulde vnterly perishe

That is, encourage the sworde

Provide for thy self: for y shal se Gods plague of all partes on this countrey

This was spoken, because that when Nebuchad-nezzar came against Iudah, his purpose was also to go against Ammonites; but doubting in the way, which enterprise to vnder take first, he consulted with his forsaicers, and so went against Iudah

That is, to strike of Iudah, that kept the selues in Ierusalem.

wilt y judge this bloody citie wilt thou shewe her all her abominacions?

3 Then say, Thus saith the Lord God, The citie sheddeth blood in the middes of it, that her b time may come, and maketh idoles c against her self to pollute her self.

b That is, the time of her destruction
c To her owne vndoing.

4 Thou hast offended in thy blood, that thou hast shed, and hast polluted thy self in thine idoles, which thou hast made, and thou hast caused thy dayes to draw neere, & art come vnto thy terme: therefore haue I made thee a reprocche to the heathé, & a mocking to all countreys.

d Whose very name all men hate.

5 Those that be nere, and those that be farre from thee, shal mocke thee, which art vile in d name & fore in affliction.

6 Beholde, the princes of Israël euery one in thee was ready to his power, to shed blood.

e He meaneth hereby that there was no kinde of wickednes, which was not committed in Ierusalem, & therefore the plagues of God shoulde speedily come vpon her

7 In thee haue thei despised father & mother: in the middes of thee e haue they oppressed the strangers: in thee haue thei vexed the fatherles and the widowe.

8 Thou hast despised mine holy things, & hast polluted my Sabbaths.

9 In thee are men that cary tales to shed blood: in thee are they that eat vpon the mountaines: in the middes of thee they commit abominacion.

Leui 20. 11.

10 * In thee haue thei discovered their fathers shame: in thee haue they vexed her that was polluted in her floures.

Iero. 5. 8.

11 And euery one* hath committed abominacion with his neighbours wife, and euery one hath wickedly defiled his daughter in law, & in thee hath euery man forced his owne sister, euen his fathers daughter.

12 In thee haue they taken giftes to shed blood: thou hast taken vsurie and the increase, and thou hast defrauded thy neighbours by extortion, and hast forgotten me, saith the Lord God.

f In token of my wrath and vengeance.

13 Beholde, therefore I haue f smitten mine hands vpon thy couetousnes, that thou hast vsed, and vpon the blood, which hath bene in the middes of thee.

g That is, able to defend thy self.

14 Can thine heart endure, or can thine hands s be strong, in the daies that I shal haue to do with thee? I the Lord haue spoken it, and wil do it.

15 And I wil scatter thee among the heathé, and disperse thee in the countreys, and wil cause thy h filthines to cease from thee.

h I will thus take away y occasiõ of thy wickednes i Thou shalt be no more y inheriance of the Lord, but forsaken.

16 And thou shalt take thine i inheriance in thy self in the sight of the heathen, and thou shalt knowe, that I am the Lord.

17 ¶ And the worde of the Lord came vnto me, saying,

k Which before was more &e precious.

18 Sonne of man, the house of Israël is vnto me as k drosse: all they are brasse, & tynne, and yron, and lead in the middes of the furnace: thei are euen the drosse of siluer.

19 Therefore, thus saith the Lord God, Because ye are all as drosse, beholde, therefore I wil gather you in the middes of Ierusalem.

20 As they gather siluer and brasse, & yron, and lead, & tynne into the middes of the furnace, to blowe the fyre vpon it to melt it, so wil I gather you in mine angre and in my wrath, and wil put you there l & melt you.

l Meaning hereby, that the godlie shal be tryed and the wicked destroyed.

21 I wil gather you, I say, and blowe the fyre of my wrath vpon you, and you shal be melted in the middes thereof.

22 As siluer is melted in the middes of the furnace, so shal ye be melted in the middes thereof, and ye shal knowe, that I the Lord haue powred out my wrath vpon you.

23 And the worde of the Lord came vnto me, saying,

24 Sonne of man, say vnto her, Thou art the land, that is vnclane, m & not rained vpon in the day of wrath.

m Thou art like abaren lãd which y Lord plagued with arought n The false prophetes haue conspired together to make their doctryne more probable.

25 There is a conspiracie n of her Prophetes in the middes thereof like a roaring lyon, rauening the pray: thei haue deuoured soules: they haue taken the riches & precious thigs: thei haue made her many widdowes in the middes thereof.

26 Her Priests haue broken my Law, & haue defiled mine holy things: they haue put no difference betwene the holy & prophane, nether discerned betwene the vnclane, and the cleane, and haue hid their o eyes o from my Sabbaths, and I am prophaned among them.

o They haue neglected my seruice.

27 Her princes in* the middes thereof are like wolues, rauening y pray to shed blood, and to destroye soules for their owne covetous lucre.

Mich. 3. 11. 28. 3. 3.

28 And her p Prophetes haue dawbed them with vn tempered mortar, seing vanities, & diuining lies vnto them, saying, Thus saith the Lord God, when the Lord had not spoken.

p They which shoulde haue reproued thei flattered thei in their faces and couered their doungs w lies, Chap. 18. 10.

29 The people of the land haue violently oppressed by spoyling and robbing, & haue vexed the poore & the needy: yea, they haue oppressed the stranger against right.

30 And I fought for a man among them, that shulde q make vp the hedge, & stand in the gap before me for the land, that I shulde not destroy it, but I founde none.

q Which wolde shewe him self zealous in my cause by resisting vice, Iia 59. 16 & 63 5. & alio pray vnto me to withhold my plagues, Psal 106. 24.

31 Therefore haue I powred out mine indignacion vpon them, & consumed them with the fyre of my wrath: their owne waies haue I rendred vpon their heads, saith the Lord God.

CHAP. XXIII.

Of the idolatrie of Samaria and Ierusalem, vnder the names of Aholã and Obolibã.

1 The worde of the Lord came againe vnto me, saying,

2 Sonne of man, there were two women, Qqq.i.

a Meaning, I. rih & tudáh, which came bothe out of one familie b They occame idolaters after the maner of the Egyptiás

c Aholáh signifieth a mansión or dwelling in her self, meaning Samaria which was the royal cite of Israél: and Aholibáh, signifieth my mansión in her, whereby is mént Ierusalém where Gods Temple was d When the Israélites were named the people of God, they became idolaters and forsoke God, and put their trust in the Assyrians.

e The holy Ghost vseth these termes w^{ch} seme strange to chaste eares to cause this wicked vice of idolatry to be abhorred & vnnerth any shulde abyde to heare y^e name thereof mentioned.

f Meaning, the Assyrians.

g This declareth y^e no wordes are able sufficiently to expresse the rage of idolaters, & there fore the holy Ghost here compareth them to those which in their raging loue & fleshy lustes dote vpon the images & paintings of the after whom they lust.

the daughters of one mother.

And they committed fornicacion^b in Egypt, they committed fornicacion in their youth: there were their breasts pressed, & there they bruised the teates of their virginitie.

And the names of^c them were Aholáh, the elder, and Aholibáh her sister: & they were mine, and they bare sonnes and daughters: thus were their names. Samaria is Aholáh, and Ierusalém Aholibáh.

And Aholáh plaid the harlot^d when she was mine, and she was set on fyre with her louers, to wit, with the Assyrians her neighbours,

Which were clothed with blewes like, both the captaines & princes: they were all pleasant yong men, & horsemen riding vpon horses.

Thus she committed her whoredome with them, euen with all them that were the chosen men of Asshúr, and with all on whome she doted, & defiled her self with all their idoles.

Nether left she her fornicaciõs, learned of the Egyptiás: for in her youth they laye with her, & they bruised the breasts of her virginitie, and powred their whoredome vpon her.

Wherefore I deliuered her into the hands of her louers, euen into the hands of the Assyrians, vpon whome she doted.

These discouered her shame: they toke away her sonnes & her daughters, & slewe her with the sworde, & she had an euil name among women: for they had executed iudgement vpon her.

And when her sister Aholibáh sawe this, she marred her self with inordinate loue, more then she, and with her fornicacions more then her sister with her fornicaciõs.

She doted vpon the Assyrians her neighbours, both the captaines and princes clothed with diuers futes, horsemen riding vpon horses: they were all pleasant yong men.

Then I sawe, that she was defiled, and that they were bothe after one sorte,

And that she encreased her fornicacions: for when she sawe men painted vpon the wall, the images of the Caldeans painted with vermilion,

And girded with girdles vpon their loynes, and with dyed attyre vpon their heads (loking all like princes after the maner of the Babylonians in Caldea, y^e land of their natiuitie)

Asone, I say, as she sawe them, she doted vpon them, & sent messengers vnto them into Caldea.

Now when the Babylonians came to her into the bed of loue, they defiled her with their fornicacion, & she was polluted with them, and her lust departed from them.

18 So she discouered her fornicacion, & disclosed her shame: then mine heart forsoke her, like as mine heart had forsakē her sister

19 Yet, she encreased her whoredome more, & called to remembrance the dayes of her youth, wherein she had plaid the harlot in the land of Egypt.

20 For she doted vpon their seruants whose membres are as the membres of asses, and whose yssue is like the yssue of horses.

21 Thou calledst to remembrance the wickednes of thy youth, when thy teates were bruised by the Egyptians: therefore y^e pappe of thy youth are thus.

22 Therefore, o Aholibáh, thus saith the Lord God, Beholde, I wil raise vp thy louers against thee, from whome thine heart is departed, and I wil bring them against thee on euery side,

23 To wit, the Babylonians, and all the Caldeans, Peked, and Shoáh, and Kóá, & all the Assyrians with thé: they were all pleasant yong men, captaines and princes: all they were valiant & renoumed, riding vpon hoises.

24 Euen these shal come against thee with charettes, waggens, and wheles, and with a multitude of people, which shal set against thee, buckler & shield, and helmet rounde aboute: and I wil leaue the punishment vnto them, & they shal iudge thee according to their iudgements.

25 And I wil lay mine indignation vpon thee, and they shal deale cruelly with thee: they shal cut of thy nose and thine eares, and thy remnant shal fall by the sworde: they shal cary away thy sonnes and thy daughters, and thy residue shal be deuoued by the fyre.

26 They shal also strippe thee out of thy clothes, and take away thy faire iewels.

27 Thus wil I make thy wickednes to cease from thee and thy fornicacion out of the land of Egypt: so that thou shalt not lift vp thine eyes vnto them, nor remember Egypt any more.

28 For thus saith the Lord God, Beholde, I wil deliuer thee into the hand of them, whome thou hatest: euen into the hands of them fro whome thine heart is departed.

29 And they shal handle thee dispitefully, and shal take away all thy labour, & shal leaue thee naked and bare, and the shame of thy fornicaciõs shal be discouered, both thy wickednes, and thy whoredome.

30 I wil do these things vnto thee, because thou hast gone a whoring after the heathē, & because y^e art polluted with their idoles.

31 Thou hast walked in y^e way of thy sister: therefore wil I giue her cup into thine hand

32 Thus saith the Lord God, Thou shalt drinke of thy sisters cup, depe and large: thou shalt be laughed to scoone & had in derision,

h These were the names of certeine princes & captaines vnder Nebuchad-nezzár

i I wil giue iudgement before them

j They shal destroy thy princes and Priests with the rest of thy people.

k All thy treasures & riches which thou hast gotten by labour

l All the world shal see thy shameful forsaking of God to serue idoles.

m I wil execute the same iudgements & vengeance against thee, & y^e with greater severity.

derision, because it containeth muche.

33 Thou shalt be filled with drunkenes & sorowe, euen with the cup of destruction, and desolation, with the cup of thy sister Samaria.

34 Thou shalt euen drinke it, and wing it out to the drugges, & thou shalt breake the sherdes thereof, & teare thine owne breastes: for I haue spokē it, saith y Lord God.

35 Therefore thus saith the Lord God, Because thou hast forgotten me, and cast me behind thy backe, therefore thou shalt also beare thy wickednes & thy whoredome.

36 ¶ The Lord said moreouer vnto me, Sonne of man, wilt thou iudge Aholah & Aholibah? and wilt thou declare to them their abominations?

37 For they haue played the whores, and blood is in their hands, and with their idoles haue they committed adultery, and haue also caused their sonnes, whome they bare vnto me, to passe by the fyre to be their meat.

o That is, to be sacrifices to their idoles, read Chap. 16, 20.

38 Moreouer thus haue they done vnto me: they haue defiled my sanctuarie in the same day, & haue prophaned my Sabbaths.

39 For when they had slaine their children to their idoles, they came the same day into my Sanctuarie to defile it: and lo, thus haue they done in y middes of mine house.

p They sent into other countries to haue such as should teache the seruice of their idoles.

40 And how muche more is that they sent for men to come from farre vnto whome a messenger was sent, & lo, they came: for whome thou didest wash thy self, and painted thine eyes, & deckedst thee with ornaments,

q He meaneth the altar, that was prepared for the idoles

41 And satest vpon a costlie bed, and a table prepared before it, whereupon thou hast set mine incense and mine oyle.

42 And a voyce of a multitude being at ease, was with her: and with the men to make the companie great were brought men of Sabah from the wildernes, which put bracelets vpon their hands, and beautiful crownes vpon their heads.

r Which shuld teache the maner of worshipping their gods.

43 Then I said vnto her, that was olde in adulteries, Now shal she and her fornications come to an end.

44 And they went in vnto her as they go to a comune harlot: so wet they to Aholah and Aholibah the wicked women.

s That is, why death, read Chap 16, 38.

45 And the righteous men they shal iudge them, after the maner of harlotes, and after the maner of murderers: for they are harlotes, and blood is in their hands.

46 Wherefore thus saith the Lord God, I wil bring a multitude vpon them, and wil giue them vnto the tumulte, and to the spoyle,

47 And the multitude shal stone them with stones, and cut them with their swords: they shal slay their sonnes, and their daughters, & burne vp their houses with fyre.

48 Thus wil I cause wickednes to cease out of the lad, that all women may be taught not to do after your wickednes.

t Meaning, all other cities, & countries.

49 And they shal lay your wickednes vpō you, and ye shal beare the finnes of your idoles, and ye shal knowe that I am the Lord God.

CHAP. XLIIII.

¶ He sheweth the destruction of Ierusalem by a parable of a seething pot. 16 The parable of Ezekiels wife being dead.

1 A Gaine in the ninth yere, in the tenth moneth, in the tenth day of the month came the worde of the Lord vnto me, saying,

a Of Ieconiads captiuitie, and of the reigne of Zedeiah, 2 King 25, 1 b Called Tebeth, which containeth parte of December and parte of Ianuarie: in which moneth and day Nebuchad-nezzar besieged Ierusalem

2 Sonne of man, write thee the name of the day, euen of this same day: for the King of Babel set him self against Ierusalem this same day.

c Whereby was meut Ierusalem

3 Therefore speake a parable vnto y rebellious house, and say vnto them, Thus saith the Lord God, Prepare a pot, prepare it, and also power water into it.

d That is, the citizens, & the chief men thereof

4 Gather the pieces thereof into it, euen euerie good piece, as the thigh and the shuldre, & fill it with the chief bones.

5 Take one of the best shepe, and burne also the bones vnder it, & make it boyle wel, and sethe the bones of it therein,

e Or, he is the meaning, of the innocents, whome they had slaine, who were the cause of the kindeling of Gods wrath against them

6 Because the Lord God saith thus, Wo to the bloodie citie, euen to the pot, whose skome is therein, and whose skome is not gone out of it: bring it out piece by piece: let no lot fall vpon it.

f Whose iniquities, & wicked citizens there yet remaine

7 For her blood is in the middes of her: she set it vpon an high rocke, and powred it not vpon the grounde to couer it w dust,

g Signifying, that they shuld not be destroyed all at once, but by litle & litle

8 That it might cause wrath to arise, & take vengeance: euen I haue set her blood vpon an high rocke y it shulde not be couered.

h Spare none state or condition.

9 Therefore thus saith the Lord God, Wo to the bloodie citie, for I wil make the burning great.

i The citie shewed her cruelte to all the worlde, & was not ashamed thereof, neither yet hid it

10 Heape on muche wood: kindle the fyre, consume the flesh, and cast in spice, and let the bones be burnt.

Nah. 3, 1.

11 Then set it emptie vpon the coles thereof, that the brasse of it may be hot, and may burne, and that the filthines of it may be molten in it, and that the skome of it may be consumed.

habak. 2, 13.

12 She hath wearied her self with lies, & her great skome went not out of her: therefore her skome shalbe consumed with fyre.

k Meaning, y the citie shal be utterly destroyed, and that he wolde giue the enemies an appetite thereunto.

13 Thou remainest in thy filthines & wickednes: because I wolde haue purged thee, and thou wast not purged, thou shalt not be purged fro thy filthines, til I haue caused my wrath to light vpon thee.

l Or, become

14 I the Lord haue spoken it: it shal come to passe, and I wil do it: I wil not go backe, nether wil I spare, nether wil I repent:

m I labored by sending my Prophetes to call thee to repentance, but thou woldst not.

^a That is, the Babylonians.

according to thy wayes, and according to thy workes shal they iudge thee, saith the Lord God.

15 ¶ Also the worde of the Lord came vnto me, saying,

16 Sonne of man, beholde, I take away frõ thee the^o pleasure of thine eyes with a plague: yet shalt thou nether mourne nor wepe, nether shalt thy teares runne downe.

^c Meaning, this wife in whom he desired, as ver. 16.

17 Cease from sighing: make no mourning for the dead, & binde the tyre of thine head vpon thee, & put on thy shoes vpon thy fete, & couer not thy lippes, and eat not the bread of men.

^p For in mourning they went bare headed and bare footed, and also couered their lippes.

18 So I spake vnto the people in the morning, and at euen my wife dyed: and I did in the morning, as I was commanded.

^q That is, by the neighbour sent to them by mourning.
^r Meaning, the morning following.

19 And the people said vnto me, Wilt thou not tel vs what these things meane toward vs, that thou doest so?

20 Then I answered them, The worde of the Lord came vnto me, saying,

^f By sending the Gileadites to destroy it, as Chap 7. 22. Wherein you boast and delight.

21 Speake vnto the house of Israël, Thus saith the Lord God, Beholde, I wil pollute my Sanctuarie, *euen* the pride of your power, the pleasure of your eyes, and your hearts desire, & your sonnes, & your daughters whome ye haue left, shal fall by the sworde.

22 And ye shal do as I haue done: ye shal not couer your lippes, nether shal ye eat the bread of men.

23 And your tyre shalbe vpon your heads, & your shoes vpon your fete: ye shal not mourne nor wepe, but ye shal pine away for your iniquities, & mourne one toward another.

24 Thus Ezekiel is vnto you a signe: according to all that he hath done, ye shal do: and when this cometh, ye shal knowe that I am the Lord God.

^u Eze. lifting up, of their sinnes.

25 Also, thou sonne of man, shal it not be in the day when I take from the their power, the ioye of their honour, the pleasure of their eyes, and the desire of their heart, their sonnes and their daughters?

26 That he that escapeth in that day, shal come vnto thee to tel thee that which he hath heard with his eares?

27 In that day shal thy mouth be opened to him which is escaped, and thou shalt speake, and be no more domme, and thou shalt be a signe vnto them, and they shal knowe that I am the Lord.

CHAP. XXV.

^v The words of the Lord against Ammon, which reioyced at the fall of Ierusalem. ^w Against Moab and Seir, Admon and the Philistims.

1 The worde of the Lord came againe vnto me, saying,

2 Sonne of man, set thy face against the Ammonites, and prophetic againt them,

3 And say vnto the Ammonites, Hearc the

worde of the Lord God, Thus saith the Lord God, Because thou saydest, Ha, ha, againt my Sanctuarie, when it was polluted, and againt the land of Israël, when it was desolate, and againt the house of Iudáh, when they went into captiuitie,

^a Because ye reioyced when the enemy destroyed my citie and temple.

4 Beholde, therefore I wil deliuer thee to the East for a possession, and they shal set their palaces in thee, and make their dwellings in thee: they shal eat thy frute, and they shal drinke thy milke.

^b That is, to the Babylonians.
^c They shal chase thee away and take thy gorgeous houses to dwell in.
^d Called also Philadelphus, which was the chief citie of the Ammonites and full of conductes. 2 Sam. 12. 27.

5 And I wil make Rabbáh a dwelling place for camels, and the Ammonites a shep-cote, & ye shal knowe that I am the Lord.

6 For thus saith the Lord God, Because thou hast clapped the hands, and stamped with the fete, and reioyced in heart with all thy despite againt the land of Israël,

7 Beholde, therefore I wil stretche out mine hand vpon thee, and wil deliuer thee to be spoiled of the heathen, & I wil roote thee out from the people, and I wil cause thee to be destroyed out of the countreis. I wil destroye thee, & thou shalt knowe that I am the Lord.

8 Thus saith the Lord God, Because that Moáb and Seir do say, Beholde, the house of Iudáh is like vnto all the heathen,

9 Therefore, beholde, I wil open the side of Moáb, *euen* of the cities of his cities, I say, in his frontiers with the pleasant countrey, Beth-ieshimóth, Báal-meon, and Kariatháim.

^e So that no power or strength shulde be able to resist the Babylonians.

10 I wil call the men of the East againt the Ammonites, and wil giue them in possession, so that the Ammonites shal no moie be remembred among the nations,

11 And I wil execute iudgements vpon Moáb, & they shal knowe I am the Lord.

12 ¶ Thus saith the Lord God, Because that Edóm hath done *euil* by taking vengeance vpon the house of Iudáh, and hath committed great offence, and reuenged himself vpon them,

13 Therefore thus saith the Lord God, I wil also stretche out mine hand vpon Edóm, and destroye man, and beast out of it, and I wil make it desolate frõ Teman, and they of Dedán shal fall by the sworde.

14 And I wil execute my vengeance vpon Edóm by the hand of my people Israël, & they shal do in Edóm according to mine angre, and according to mine indignatiõ, and they shal knowe my vengeance, saith the Lord God.

15 Thus saith the Lord God, Because the Philistims haue executed vengeance, and reuenged the selues with a despiteful heart, to destroye it for the olde hatred,

^f Which were certaine garisons of Philistims, whereby they oft times molested the Iewes of Cherethims. Daud also had a garison. 2. Sam. 8. 8.

16 Therefore thus saith the Lord God, Beholde, I wil stretche out mine hand vpon the Philistims, & I wil cut of the Cherethims, & destroye the remnant of the sea coast.

17 And I wil execute great vengeance vpon the with rebukes of mine indignation, & thei shal knowe that I am the Lord, when I shal laie my vengeance vpon them.

CHAP. XXVI.

1 He prophesieth that Tyrus shalbe ouerthrowen because se is rauaged at the destruction of Ierusalém. 15 The wondrous and astonishment of the marchantes for the destruction of Tyrus.

a Beher of the caperitate of Icebniáh, or of the reigne of Zedekiah

And in the eleuenth yere, in the first daie of the moneth, the worde of the Lord came vnto me, saying,

b That is, the famous citie Ierusalém, whereunto all people resorted

2 Sonne of man, because that Tyrus hath said against Ierusalém, A ha, the gate of the people is broken: it is turned vnto me: for seing she is desolate, I shalbe replenished,

c My riches & fame that increase: thus y nicked reioyce at their fall by whome they maie haue any profite or aduantage.

3 Therefore thus saith the Lord God, Beholde, I come against thee, O Tyrus, and I wil bring vp manie nations against thee, as the sea mounteth vp with his waues.

d The towres that belonged vnto her.

4 And thei shal deströie the walles of Tyrus & breake downe her towers: I wil also scrape her dust from her, and make her like the toppe of a rocke.

5 Thou shalt be for the spreading of nettes in the middes of the sea: for I haue spoken it, saith the Lord God, and it shalbe a spoyle to the nations.

6 And her daughters which are in the fielde, shalbe slaine by the sworde, and thei shal knowe that I am the Lord.

7 For thus saith the Lord God, beholde, I wil bring vpon Tyrus Nebuchad-nezzár King of Babel, a King of Kings from the North, with horses and with charets, and with horsemen, with a multitude and muche people.

8 He shal slae with the sworde thy daughters in the fielde, and he shal make a forte against thee, and cast a mount against thee, and lift vp the buckler against thee.

9 He shal set engines of warre before him against thy walles, and with his weapons breake downe thy towres.

10 The dust of his horses shal couer thee, for their multitude: thy walles shal shake at the noise of the horsemen, and of the wheles, & of the charets, whē he shal entre into thy gates as into the entrie of a citie that is broken downe.

11 With y houes of his horses shal he tread downe all thy stretes: he shal slae thy people by the sworde, and the pillars of thy strength shal fall downe to the grounde.

e For Tyrus was muche buylt by art, and by labour of men was wone out of y sea Some referre this vnto y images of the noble men & thei had erected vp for their glorie and reuenance here 7. 35.

12 And thei shal robbe thy riches and spoile thy marchandise, and thei shal breake downe thy walles, and deströie thy pleasant houses, and thei shal cast thy stones and thy timbre and thy dust into the middes of the water.

13 Thus wil I cause y sounde of thy songs to cease, and the sounde of thine harpes

shalbe no more heard.

14 I will laie thee like the toppe of a rocke: thou shalt be for a spreading of nettes: thou shalt be buylt no more: for I the Lord haue spoken it, saith the Lord God.

f I wil make thee so bare y thou shalt haue nothing to couer thee.

15 Thus saith the Lord God to Tyrus, Shal not the yles tremble at the sounde of thy fall: and at the crye of the wounded, when thei shalbe slaine and murdered in the middes of thee?

16 Then all y princes of the sea shal come downe from their thrones: thei shal laie awaye their robes, & put of their broyred garments, and shal clothe them selues with astonishment: thei shal sit vpon the grounde, and be astonished at euerie moment, and be amased at thee.

g The gouernours and rulers of other countreyes y dwell by the sea: whereby he significeth her destruction shulde be so horrible, y all y worlde shulde heare thereof and be afrayed

17 And thei shal take vp a lamentacion for thee, and saie to thee, How art thou destroyed, that wast inhabited of y seamen, the renowned citie which was sit in the sea, bothe she & her inhabitants, which cause their feare to be on all y haunt therein!

h Meaning, marchantes y by their traffique did enriche her wonderfully and increase her power.

18 Now shal the yles be astonished in the daie of thy fall: yea, the yles that are in the sea, shalbe troubled at thy departur.

19 For thus saith the Lord God, Whē I shal make thee a desolate citie, like the cities that are not inhabited, & whē I shal bring the deape vpon thee, and great waters shal couer thee,

20 When I shal cast thee downe with them that descende into the pit, with the people of olde time, and shal set thee in the lowe partes of the earth, like the olde ruines, w them, I say, which go downe to the pit, so that thou shalt not be inhabited, and I shal shewe my glorie in the lād of the liuing,

i Which are dead long ago.

21 I wil bring thee to nothing, and thou shalt be no more: thogh thou be sought for, yet shalt thou neuer be founde againe, saith the Lord God.

k Meaning, in Iudea, when it shal be restored.

CHAP. XXVII.

The Prophet bewaileth the desolatio of Tyrus, shewing what were the riches, power and auctoritie thereof in time past.

1 The worde of the Lord came againe vnto me, saying,

2 Sonne of man, take vp a lamentacion for Tyrus,

3 And say vnto Tyrus, y is situat at the entrie of the sea, which is the marte of the people for manie yles, Thus saith y Lord God, O Tyrus, thou hast said, I am of perfire beautie.

a Which serueth all the worlde y thy marchandise.

4 Thy borders are in the middes of y sea, & thy buylders haue made thee of perfire beautie.

"Ebi beare."

5 Thei haue made all thy ship bordes of fyrr trees of Sinear: they haue broght cedres frō Lebanon, to make masts for thee.

b This mountaine was called Hermon, but the Ammonites called it Sinar, Deu 33 9.

6 Of y kes of Bashan haue they made thine ores: the companie of the Assyrians

The riches of Tyrus.

Ezekiel. Tyrus no God.

c Which is taken for Greece and Italie

have made thy banks of yvorsie, brought out of the yles of Chittim.

7 Fine linen with broyded worke, brought from Egypt, was spred, euer thee to be thy saile, blew silk & purple, brought from the yles of Elisah, was thy covering.

8 The inhabitants of Zidon, and Arad were thy mariners, & Tyus; thy wisemen that were in thee, thei were thy pilotes.

Or, shipmasters.

9 The ancients of Gebal, and the wisemen thereof were in thee thy calkers, all the ships of the sea with their mariners were in thee to occupie thy marchandise.

d Meaning, they thei buylt the wall of the cite, which is here ment by the ship and of these were buylders of Salomon Temple. King. 18.

10 Thei of Beria, and of Lud and of Phut were in thine armie: thy men of warre thei hanged y shield & helmet in thee: thei set foit he thy beautie.

11 The men of Auad with thine armie were vpon thy wallies rounde about, and the Gammadims were in thy towers: thei hanged their shields vpon thy wallies rounde about: thei haue made thy beautie perfite.

e That is, thei of Cappadocia or Pignes and always which were so called because that out of the hie towres thei semed litte

12 They of Tarsush were thy marchants for the multitude of all riches, for silver, yron, tynne, and lead, which thei brought to thy faires.

f Of Grecia, Italie and Cappadocia By selling clothes.

13 Thei of Iauan, Tubal and Meshach were thy marchants, concerning the liues of men, and thei brought vessels of brasie for thy marchandise.

h Which are take for a people of Asia minor.

14 Thei of y house of Togarmah brought to thy faires horses, & horsmen, & mules.

15 The men of Dedan were thy marchants: and the marchandise of manie yles were in thine hands: thei brought thee for a present: hornes, bones, teeth, and peacocks.

i Meaning, vnicornes hornes, and elephants teeth Or, workes. Or, carbuncles. Or, silke.

16 Thei of Aram were thy marchants for the multitude of thy wares: thei occupied in thy faires with emeraudes, purple, and broyded worke, and fine linn, and corak, and perle.

17 They of Iudah and of the land of Israel were thy marchants: thei brought for thy marchandise wheat of Minnith, and Pannag, and hony and oyle, and balm.

k Where y best wheat growed Or, suspensio, or, amale.

18 Thei of Damascus were thy marchants in y multitude of thy wares, for the multitude of all riches, as in the wine of Helbon and white wolle.

19 Thei of Dan also and of Iauan, going to and fro, occupied in thy faires: yron worke, cassia and calamus were among thy marchandise.

20 Thei of Dedan were thy marchants in precious clothes for the charets.

21 Thei of Arabia, & all the princes of Keddar occupied with thee, in lambes, & rams & goats: in these were thei thy marchants.

Or, were marchants whose marchandise passid through their hands.

22 The marchants of Sheba, and Raamah were thy marchants: thei occupied in thy faires with the chief of all spices, and with all precious stones and golde.

23 Thei of Haram and Cannah and Eden, the marchants of Sheba, Asshur & Chil-

mad were thy marchants.

24 These were thy marchants in all sortes of things, in raiment of blew silk, and of broyded worke, and in coffers for the riche apparel, which were bounde w cordes: chaines also were among thy marchandise.

Or, same incense p case towards there.

25 The shippes of Tarsush were thy chief in thy marchandise, and thou wast replenished and made very glorious in the middes of the sea.

26 Thy robbers haue brought thee into great waters: the East winde hath broken thee in the middes of the sea.

Or, waters. 1 That is, Nebuchadnezar.

27 Thy riches and thy faires, thy marchandise, thy mariners and pilotes, thy calkers, and the occupiers of thy marchandise and all thy men of warre that are in thee, & all thy multitude which is in the middes of thee, shal fall in the middes of the sea in the daie of thy ruine.

28 The suburbs shal shake at the founde of the crye of the pilotes.

m That is, the cities nere about thee, as was Zidon, Arad and others.

29 And all that handle the ore, the mariners & all the pilotes of the sea shal come downe from their ships, & shal stand vpon the land,

30 And shal cause their voice to be heard against thee, and shal crye bitterly, and shal cast dust vpon their heads, and wallowe them selues in the ashes.

31 Thei shal plucke of their heere for thee and gyrd them with a sackcloth, and thei shal wepe for thee with soiwce of heart & bitter mouzning.

32 And in their mourning thei shal take vp a lametacio for thee, saying, What cite is like Tyus, so destroyed in y middes of y sea!

33 Whē thy wares went forthe of the seas, thou filledst manie people & y didest enrich the Kings of the earth with the multitude of thy riches & of thy marchandise.

34 When thou shalt be broken by the seas in the depths of the waters, thy marchandise and all thy multitude, which was in the middes of thee, shal fall.

35 All the inhabitants of the yles shal be astonished at thee, & all their Kings shal be sore afraied & troubled in their countenance.

36 The marchants among the people shal hisse at thee: thou shalt be a terrour, and neuer shalt be anie more.

n Whereby is ment a long time for it was prophced to be destroyed but seventy yeres, as Mar 23, 13.

CHAP. XVII.

2 The worde of God against the King of Tyrus for his pride. 21 The worde of the Lord against Zidon. 25 The Lord promiseth that he wil gather together the children of Israel.

1 The worde of the Lord came againe vnto me, saying,

2 Sonne of mā, say vnto y prince of Tyrus, Thus saith the Lord God, Because thine heart is exalted, and thou hast said, I am a god, I sit in the seat of God in the middes of the sea, yet thou art but a man and not God, & thogh thou didest thinke in thine

a I am safe y none can come to hurt me, for God is in the heaven Thogh thou see thine heere as the heere of God.

6 Thus he speaketh by derision: for Daniél had declared notable signes of his wisdom in Babylon, when Ezekiel wrote this

chine heart, y thou wast equal with God, Beholde, thou art wiser than Daniél: there is no secret, that they can hide from thee.

4 With thy wisdom and thine vnderstanding thou hast gotten thee riches, and hast gotten gold and siluer into thy treasures.

5 By thy great wisdom and by thine occupying hast thou increased thy riches, and thine heart is lifted up because of thy riches.

6 Therefore thus saith the Lord God, Because thou didst thinke in thine heart, that thou wast equal with God,

7 Beholde, therefore I will bring strangers vpon thee, euen the terrible nacions: and they shall draw their swordes against the beautie of thy wisdom, and they shall defile thy brightnes.

8 They shall cast thee downe to the pit, and thou shalt dye the death of them, that are slaine in the middes of the sea.

9 Wilt thou say them before him, y slaieth thee, I am a god: but thou shalt be a man, and no God, in the hands of him that slaieth thee.

c Like y rest of y heathen and infidels, are Gods enemies.

10 Thou shalt dye the death of the vncircumcised by the hands of strangers: for I haue spoken it, saith the Lord God.

11 Moreouer the worde of the Lord came vnto me, saying,

12 Sonne of man, take vp a lamentacion vpon the King of Tyrus, and say vnto him, Thus saith the Lord God, Thou sealest vp the summe, & art full of wisdom and perfic in beautie.

d He derideth the vaine opinion and confidence that Tyrians had in their riches strength and pleasures

13 Thou hast bene in Eden y garde of God: euerie precious stone was in thy garment. y rubie, y topaze & the diamód, y chrysolite, y onix, & the iasper, y saphir, emeraud, & the carbúcle & golde: y worke manship of thy timbrels, & of thy pipes was prepared in thee in the day that y wast created.

e He meaneth y royal state of Tyrus, for the excellencie and glorie thereof he compareth to y Cherubims

14 Thou art the anointed Cherúb, that couereth, and I haue set thee in honour: thou wast vpon y holy mountaine of God: y hast walked in y middes of the stones of fyre.

f He covered y Arke: and by this word he signifieth the same f I did thee this honour to make thee one of the buylders of my Tēple, which was when Hiram sent vnto Salomon things necessary for the worke

15 Thou wast perfic in thy waies from the day that thou wast created, til iniquitie was founde in thee.

g To wit, among my people Israel, which I haue as precious stones

16 By the multitude of thy marchandise, they haue filled the middes of thee with cueltie, and thou hast sinned: therefore I wil cast thee as prophane out of y mountaine of God: & I wil destroy thee, & couering Cherúb from the middes of the stones of fyre.

h Thou shalt haue no parte among my people

17 Thine heart was lifted up because of thy beautie, & thou hast corrupted thy wisdom by reason of thy brightnes: I wil cast thee to the grounde: I wil lay thee before Kings that they may beholde thee.

k That is, the honour, when I first called thee to this dignitie

18 Thou hast defiled thy sanctification by y multitude of thine iniquities, & by the iniquitie of thy marchandise: therefore wil I bring forthe a fyre fro y middes of thee,

which shall deuoure thee: & I wil bring them to ashes vpon the earth, in the sight of all them that beholde thee.

19 All they y knowe thee among the people, shall be astonished at thee: thou shalt be a terrour, & neuer shalt thou be any more.

20 Againe, the worde of the Lord came vnto me, saying,

21 Sonne of man, set thy face against Zidón, and propheticie against it,

22 And say, Thus saith y Lord God, Beholde, I come against thee, o Zidón, & I wil be

l By executing my iudgements against thy wickednes.

glorified in y middes of thee: & they shall knowe that I am the Lord, when I shall haue executed iudgements in her, and shall be sanctified in her.

23 For I wil send into her pestilēce & blood into her stretes, and the slaine shall fall in y middes of her: the enemies shall come against her with the sworde on euerie side, & they shall knowe that I am the Lord.

m That is, Nabuchadnezar

24 And they shall be no more a pricking thorne vnto y house of Israel, nor any grieuous thorne of all that are rounde about them, and despised they, and they shall knowe that I am the Lord God.

25 Thus saith y Lord God, Whē I shall haue gathered y house of Israel fro y people where they are scattred, & shall be sanctified in them in the sight of the heathen, then shall they dwell in the land, that I haue giuen to my seruant Iakób.

n He sheweth for what cause God wil assemble his Church, and preserve it: though he destroy his enemies: to wit, y they shuld praise him, & give thanks for his great mercies.

26 And they shall dwell safely therein, & shall buyld houses, & plant vineyardes: yea, they shall dwell safely, whē I haue executed iudgements vpon all rounde about them y despise them, & they shall knowe y I am y Lord their God.

CHAP. XXXIX.

He propheticie against Pharaoh and Egypt. 13 The Lord promiseth that he wil restore Egypt after foure ieres. 18 Egypt is the reward of King Nebuchadnezzar for the labours, which he toke against Tyrus.

1 In the tenth yere, & in y tenth moneth in the twelfth day of the moneth, the worde of the Lord came vnto me, saying,

a To wit, of y captiuitie of Ieconiah of the reigne of Z. deuiath

2 Sonne of mā, set thy face against Pharaoh the King of Egypt, and propheticie against him, and against all Egypt.

b Of the order of these propheticies and how the first some time standeth after the latter, read Iere. 27.

3 Speake, & say, Thus saith the Lord God, Beholde, I come against thee, Pharaoh King of Egypt, y great dragō, that lieth in the middes of his riuers, w hathe said, The riuer is mine, & I haue made it for my self.

c He comparereth Pharaoh to a dragon which hideth himself in the riuer Nilus, as Isa 51.9

4 But I wil put hokes in thy chawes, & I wil cause y fish of thy riuers to sticke vnto thy scales, & I wil drawe thee out of the middes of thy riuers, & all the fish of thy riuers shall sticke vnto thy scales.

d I wil send enemies against thee, which shall plucke thee & thy people which trust in thee out of thy fast places.

5 And I wil leaue thee in y wildernes, bothe thee & all the fish of thy riuers: y shalt fall vpon the open field: y shalt not be broght together, nor gathered: for I haue giuen thee for meat to y beastes of the field, and to the foules of the heauen.

d Read. King 18, 21. Isa 36, 6.

Or, shake. e When thei felch their hurt, thei wolde say no more vpon thee, but stode vpon their feete and put their trust in others. f Thus God can not suffer that man shulde arrogat any thing to him self, or put his trust in any thing saue in him alone. g Ebr Cassa, or Ethiopia.

Ierem. 46, 26

g Meaning, f thei shuld not haue ful dominion, but be vnder the Persians, Grecians and Romans, and the cause is, that the Israclites shulde no more put their trust in them, but learne to depend on God. h Let I shulde by this meanes punish their bones. i Counting fro the captiuitie of Ieconiah.

h He toke great paines at the siege of Tyrus and his armie was sore handled. i Signifying f Nebuchadnezzar had more paines then profite, by the taking of Tyrus.

6 And all y inhabitants of Egypt shal knowe that I am the Lord, because thei haue bene a staffe of reed to the house of Israél.

7 When thei toke holde of thee with their hand, thou didest breake, and rent all their shulder: and when thei leaped vpon thee, thou brakest and madest all their loines to stand vpright.

8 Therefore thus saith the Lord God, Beholde, I wil bring a sworde vpon thee, and destroy man and beast out of thee,

9 And the land of Egypt shalbe desolate, & wastle, and thei shal knowe that I am the Lord: because he hath said, The riuer is mine, and I haue made it,

10 Beholde, therefore I come vpon thee, and vpon thy riuers, and I wil make the land of Egypt vterly wastle and desolate from the towre of Seuénéh, euen vnto the borders of the blacke Mores.

11 No foote of mā shal passe by it, nor foote of beast shal passe by it, nether shal it be inhabited fourtie yeres.

12 And I wil make the land of Egypt desolate in the middes of the countreis, that are desolate, and her cities shalbe desolate amög the cities that are desolate, for fourtie yeres: and I wil scattre the Egyptians among the nacions, and wil disperse them through the countreis.

13 Yet thus saith y Lord God, At the end of fourtie yeres wil I gather the Egyptiās fro the people, where thei were scattred,

14 And I wil bring againe the captiuitie of Egypt, and wil cause them to returne into the land of Pathrós, into the land of their habitation, and thei shal be there a small kingdome.

15 It shalbe the smallest of the kingdomes, nether shal it exalt it self any more aboute the nacions: for I wil diminish them, that thei shal no more rule the nacions.

16 And it shal be no more the confidence of the house of Israél, to bring their iniquitie to remembrance by loking after them, so shal thei knowe, that I am y Lord God.

17 ¶ In the seuen and twentieth yere also in the first moneth, & in y first day of the moneth came the worde of the Lord vnto me, saying,

18 Sonne of man, Nebuchad-nezzár King of Babél caused his armie to serue a great seruice agáist Tyrus: euerie head was made balde, and euerie shulder was made bare: yet had he no wages, nor his armie for Tyrus, for the seruice that he serued agáinst it.

19 Therefore thus saith the Lord God, Beholde, I wil giue the land of Egypt vnto Nebuchad-nezzár the King of Babél, and he shal take her multitude, and spoile her spoile, and take her pray, and it shal be the wages for his armie.

20 I haue giuen him the land of Egypt for his labour, that he serued agáinst it, because thei wrought for me.

21 In that day wil I cause the horne of the house of Israél to growe, and I wil giue thee an open mouth in the middes of the, and thei shal knowe that I am the Lord.

CHAP. XXX.

The destruction of Egypt & the cities thereof.

The worde of the Lord came againe vnto me, saying,

2 Sonne of man, prophecie, and say, Thus saith the Lord God, Houle & crye, Wo be vnto this day.

3 For the day is nere, and the day of y Lord is at hand, a cloudie day, and it shalbe the time of the heathen.

4 And the sworde shal come vpon Egypt, and feare shalbe in Ethiopia, whé the staine shal fall in Egypt, when thei shal take away her multitude, and when her fundacions shalbe broken downe.

5 a Ethiopie, and Phut, & Lud, and all the commone people, and Cub, and the mē of the land, that is in league, shal fall with them by the sworde.

6 Thus saith y Lord, Thei also that mainteine Egypt, shal fall, and the pride of her power shal come downe from the towre of Seuénéh shal thei fall by y sworde, saith the Lord God.

7 And thei shalbe desolate in the middes of the countreis that are desolate, and her cities shalbe in y middes of the cities that are wasted.

8 And thei shal knowe that I am the Lord, when I haue set a fyre in Egypt, and when all her helpers shalbe destroyed.

9 In that day shal their messengers goe forth from me in shippes, to make the cares Mores afraid, and feare shal come vpo them, as in the day of Egypt: for lo, it cometh.

10 Thus saith the Lord God, I wil also make the multitude of Egypt to cease by the had of Nebuchad-nezzár King of Babél.

11 For he and his people with him, euen the terrible nacions shal be broght to destroy the land: and thei shal drawe their swordes agáinst Egypt, & fil the land with y slaine.

12 And I wil make the riuers drye, and sel the land into the hands of the wicked, and I wil make the land wastle, and all that therein is by the hands of strangers: I the Lord haue spoken it.

13 Thus saith the Lord God, I wil also destroy the idoles, and I wil cause their idoles to cease out of Noph, and there shal be no more a prince of the land of Egypt, & I wil send a feare in the land of Egypt.

14 And I wil make Pathrós desolate, & wil set fyre in Zóan, and I wil execute iudgement in No.

e By Phut and Lud are ment Aphrica and Libya.

f Which was a strong cite of Egypt, cha. 29, 10.

Or, Memphis or Abkir.

Or, Tyra.

^{Or, Pelusium} 15 And I wil powre my wrath vpon 'Sin, which is the strength of Egypt: and I wil destroy the multitude of 'No.

^{Or, Alexandria} 16 And I wil set fyre in Egypt: Sin shal haue great sorow, and No shalbe destroyed, and Noph shal haue sorowes daely.

^{Or, Helipolis. Or, Bubastum.} 17 The yong men of 'Auen, and of 'Phibésith shal fall by the sworde: and these cities shal go into captiuitie.

^{c Meaning, that there shal be great sorowe and affliction d That is, the strength and force.} 18 At Tehaphnehes the day e shal restreine his light, when I shal breake there the d barres of Egypt: and when the pompe of her power shal cease in her, the cloude shal couer her, & her daughteis shal go into captiuitie.

19 Thus wil I execute iudgeméts in Egypt, and they shal knowe, that I am the Lord.

^{e Of the captiuitie of Ieremiáh, or of Zedekiah's reigne.} 20 ¶ And in the e eleuenth yere, in the first moneth, & in the seuéth day of the moneth, the woide of the Lord came vnto me, saying,

^{f For Nebuchad-nezzár destroyed Pharaoh Necho at Carchemish, Iere 46, 26} 21 Sonne of man, f I haue broken the arme of Pharaoh King of Egypt: and lo, it shal not be bounde vp to be healed, nether shal they put a roole to binde it, and so make it strong, to holde the sworde.

^{g His force & power.} 22 Therefore thus saith the Lord God, Beholde, I come against Pharaoh King of Egypt, and wil breake s his arme, that was strong, but is broken, and I wil cause the sworde to fall out of his hand.

23 And I wil scatter the Egyptians among the nations, and wil disperse thē through the countreis.

24 And I wil strengthen the arme of the King of Babel, and put my sworde in his hand, but I wil breake Pharaohs armes, & he shal cast out sighings as the sighings of him, that is wounded before him.

^{h Whereby we see that tyrants haue no power of them selues, nether can do any more harme, thē God appointeth, & when he wil, they must cease.} 25 But I wil strengthen the armes of the King of Babel, and the armes of Pharaoh shal fall downe, and they shal knowe, that I am the Lord, h when I shal put my sworde into the hand of the King of Babel, & he shal stretch it out vpon the land of Egypt.

26 And I wil scatter the Egyptians among the nations, and disperse them among the countreys, and they shal knowe, that I am the Lord.

CHAP. XXXI.

^{i A comparison of the prosperitie of Pharaoh with the prosperitie of the Assyrians 10 He prophesieth a like destruction to them bothe.}

^{a Of Zedekiah's reigne or of Ieremias captiuitie.} 1 And in the a eleuenth yere, in y third moneth, & in the first day of the moneth the worde of the Lord came vnto me, saying,

^{b Meaning, that he was not like in strength to the King of the Assyrians, whome the Babylonians ouer-came.} 2 Sonne of man, speake vnto Pharaoh King of Egypt, and to his multitude, Whome art thou b like in thy greatnes?

3 Beholde, Asshur was like a cedre in Lebanon with faire branches, and with thicke shadowing boughes, and shot vp verie hie,

and his top was amog the thicke boughes.

4 The waters nourished him, and the depe exalted him on hie with her riuers rining rounde about his plants, and sent out her e litle riuers vnto all the trees of the field.

5 Therefore his height was exalted about all the trees of the field, & his boughes were multiplied, and his branches were long, because of the multitude of the waters, which the depe sent out.

6 All the foules of the heauen made their nests in his boughes, and vnder his branches did all the beasts of the field bring forthe their yong, and vnder his shadow dwelt all mightie nacions.

7 Thus was he faire in his greatnes, and in the length of his branches: for his roote was neie great waters.

8 The cedies in the garden d of God colde not hide him: no fine tre was like his branches, and the cheffenut trees were not like his boughes: all the trees in the garden of God were not like vnto him in his beautie.

9 I made him faie by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, enuid him.

10 Therefore thus saith the Lord God, Because o he is lift vp on high, and hath shot vp his toppe among the thicke boughes, & his heart is lift vp in his height,

11 I haue therefore deliuered him into the hands of the e mightiest among the heathen: he shal handle him, for I haue cast him away for his wickednes.

12 And the strangers haue destroyed him, euen the terrible nacions, and they haue left him vpon the mountaines, and in the valleys his branches are fallen, & his boughes are f broken by all the riuers of the land: and all the people of the earth are departed from his shaddowe, and haue forsaken him.

13 Vpon his ruine shal all the foules of the heauen remaine, and all the beasts of the field shalbe vpon his branches,

14 So that none of all the trees by the waters shal be exalted by their height, nether shal shoote vp their toppe amog the thicke boughes, nether shal their leaues stand vp in their height, which drinke so muche water: for they are all deliuered vnto death in the nether partes of the earth in the middes of the children of men among thē that go downe to the pit.

15 Thus saith the Lord God, In the daye when he went downe to hel, I caused them to mourne, & I e couered y depe for him, and I did restreine the floods thereof, and the great waters were staid: I caused Lebanon to mourne for him, and all the trees of the field fainted.

16 I made the naciōs to shake at the sounde of his fall, when I cast him downe to hell,

^{c Many other nations were vnder their dominion d, ces. 17.}

^{d Signifying, that there was no greater power in the worlde than his was.}

^{Or, then wast lift vp.}

^{e That is, of Nebuchad-nezzár, who afterward was the monarche and onelic ruler of the worlde.}

^{f Hereby is signified the destruction of y power of the Assyrians by the Babylonians.}

^{g The depe waters y caused hie to moune so hie (meaning his great abundance & pompe) shal now lament as though they were couered w sackcloth.}

h To caufe this deſtrudion of the King of Affyria to ſeeme more horrible, he ſeruech for the other Kings and princes which are dead, as though they rejoyced at the fall of ſuche a tyrant. i Meaning, that Pharaohs power was no thing ſo great as his was. k Read Chap. 28, 10.

with them that deſcend into the pit, & all the excellent trees of Eden, and the beſt of Lebanon: *euen* all that are nourished with waters, ſhal be comforted in the nether partes of the earth.

17 They alſo went downe to hel with him vnto them that be ſlaine with the ſworde, and his arme, & they that dwelt vnder his ſhadowe in the middes of the heathen.

18 To whome art thou thus like in glorie & in greatnes among the trees of Eden? yet thou ſhalt be caſt downe with the trees of Eden vnto the nether partes of the earth: thou ſhalt ſlepe in y middes of the vncircumciſed, with them that be ſlaine by the ſworde: this is Pharaoh & all his multitude, ſaith the Lord God.

CHAP. XXXII.

2 This Prophet is commanded to bewaile Pharaoh King of Egypt. 12 The prophecies that deſtruction ſhal come vnto Egypt through the King of Babylon.

1 And in y twelfth yere in the twelfth moneth, & in the firſt day of the moneth, the worde of the Lord came vnto me, ſaying,

2 Sonne of man, take vp a lamentation for Pharaoh King of Egypt, & ſay vnto him, Thou art like a lyon of the nations & art as a dragon in the ſea: thou caſteſt out thy riuers & troubleſt the waters with thy fete, and ſtampeſt in their riuers.

3 Thus ſaith the Lord God, * I wil therefore ſpread my net ouer thee with a great multitude of people, & they ſhal make thee come vp into my net.

4 Then wil I leaue thee vpon the land, & I wil caſt thee vpon the open field, & I wil cauſe all the foules of the heauē to remaine vpon thee, and I wil fil all the beaſts of the field with thee.

5 And I wil laye thy fleſh vpon the mountaines, & fil the valleis with thine height.

6 I wil alſo water with thy blood the land, wherein thou ſwimmeſt, *euen* to the mountaines, and the riuers ſhal be full of thee.

7 And when I ſhal put thee out, I wil couer the heauen, and make the ſtarres the roof darke: * I wil couer the ſunne with a cloude, and the moone ſhal not giue her light.

8 All the lights of heauen wil I make darke for thee, and bring darkenes vpon thy land, ſaith the Lord God.

9 I wil alſo trouble the hearts of many people, when I ſhal bring thy deſtruction among the nations, and vpon the countreys which thou haſt not knowne.

10 Yea, I wil make many people amaſed at thee, & their Kings ſhal be aſtoniſhed with feare for thee, when I ſhal make my ſworde to glitter againſt their faces, & they ſhal be afraid at euery moment: euery man for his owne life in the day of thy fall.

11 For thus ſaith the Lord God, The ſworde of the King of Babel ſhal come vpo thee.

12 By the ſwordes of the mightie wil I cauſe thy multitude to fall: they all ſhal be terrible nations, and they ſhal deſtroye the pompe of Egypt, and all the multitude thereof ſhal be conſumed.

13 I wil deſtroye alſo all the beaſts thereof from the great watersides, nether ſhal the fote of man trouble them any more, nor the houes of beaſt trouble them.

14 Then wil I make their waters depe, and cauſe their riuers to runne like oyle, ſaith the Lord God.

15 When I ſhal make the land of Egypt deſolate, and the countrey with all that is therein, ſhal be laied waſt: when I ſhal ſmite all them, which dwell therein, then ſhal they knowe, that I am the Lord.

16 This is the mourning wherewith they ſhal lament her: the daughters of the nations ſhal lament her: they ſhal lament for Egypt, and for all her multitude, ſaith the Lord God.

17 ¶ In the twelfth yere alſo in the fifteenth day of the moneth, came the worde of the Lord vnto me, ſaying,

18 Sonne of man, lament for the multitude of Egypt, and caſt them downe, *euen* they and the daughters of the mightie nations vnto the nether partes of the earth, with them that go downe into the pit.

19 Whome doeſt thou paſſe in beautie? go downe and ſlepe with the vncircumciſed.

20 They ſhal fall in the middes of them that are ſlayne by y ſworde: ſhe is deliuered to the ſworde: drawe her downe, & all her multitude.

21 The moſte mighty & ſtrōg ſhal ſpeake to her out of the middes of hel with them y helpe her: they are gone downe and ſlepe with the vncircumciſed that be ſlaine by y ſworde.

22 Aſhur is there & all his companie: their graues are about him: all they are ſlayne and fallen by the ſworde.

23 Whoſe graues are made in the ſide of the pit, & his multitude are rounde about his graue: all they are ſlaine and fallen by the ſworde, which cauſed feare to be in the land of the liuing.

24 There is Elam and all his multitude rounde about his graue: all they are ſlaine and fallen by the ſworde w are gone downe with the vncircumciſed into the nether partes of the earth, which cauſed the felues to be feared in the land of the liuing, yet haue they borne their ſhame with the that are gone downe to the pit.

25 They haue made his bed in the middes of the ſlaine with all his multitude: their graues are rounde about him: all theſe vncircumciſed are ſlaine by the ſworde: though they

h This came to paſſe in leſſe then foure yeres after this prophecie.

i To wit, of y Caldeans thine enemies, which ſhal quietly enioy all thy comodities.

a Which was the firſt yere of the general captiuitie vnder Zedekiah. b Thus the ſcriptures compare tyrants to cruel and huge beaſtes & deuoure all that be weaker then they, and ſuche as they may ouercome. c Thou prepareſt great armes. Chap. 12, 13. & 17, 20.

d Which heapes of the carckies of thine armie. e As Nilus ouerfloweth Egypt, ſo wil I make y blood of thine hoſte to ouerflowe. f The worde ſignifieth to be put out as a candel is put out. g By this manner of ſpeache is meant the great ſlaughter y ſhal be for the ſlaughter of the King & his people.

k That is, prophecie, that they ſhal be caſt downe: thus the Lord giueth his Prophecies power bothe to plant and to deſtroy by his worde. read Iere 1, to I Haue not other Kingdoms, more beautiful then thou, periſhed? m That is, Egypt. n To make the matter more ſenſible, he bringeth in Pharaoh, whome the dead ſhal meete & marueile at him. read Iſa. 14, 9.

o Meaning, y Perſians.

p Whome in this life all y worlde feared

thei haue caused their feare in the land of the liuing, yet haue thei borne their shame with them that go downe to the pit: thei are laide in the middes of them, that be slaine.

q That is, the Cappadocians & Italians, or Spanyardes, as Iosephus writeth

26 There is a Méthech, Tubál, & all their multitude: their graues are rounde about them: all these vncircumcised were slaine by the sworde, thogh thei caused their feare to be in the land of the liuing.

r Which dyed nor by cruel death, but by the course of nature and are honorably buried with their core armour and signes of honour.

27 And thei shal not lye with the valiant of the vncircumcised, that are fallen, which are gone downe to the graue, with their weapons of warre, and haue layed their swordes vnder their heads, but their iniquitie shalbe vpō their bones: because thei were y feare of the mightie in the lād of the liuing.

28 Yea, thou shalt be broken in the middes of the vncircumcised, and lye with them that are slaine by the sworde.

29 There is Edóm, his Kings, and all his princes, which with their strength are laied by them that were slaine by the sworde: they shal slepe with the vncircumcised, and with them that go downe to the pit.

f The Kings of Babylon.

30 There be all the princes of the North, with all the Zidonians, which are gone downe with the slaine, with their feare: thei are ashamed of their strength, and the vncircumcised slepe with them that be slaine by the sworde, and beare their shame with them that go downe to the pit.

t As the wicked reioyce when they se others partakers of their miseries

31 Pharaóh shal se thē, and he shalbe comforted ouer all his multitude: Pharaóh, & all his armie shalbe slaine by the sworde, saith the Lord God.

u I will make the Egyptians afraid of me, as thei caused others to feare them.

32 For I haue caused my feare to be in the land of the liuing: and he shalbe laide in the middes of the vncircumcised with them, that are slaine by the sworde, euen Pharaóh and all his multitude, saith the Lord God.

CHAP. XXXIII.

The office of the gouernours and ministers. 14 He strengtheneth them that dispaire, and boldeneth them with the promes of mercie. 30 The worde of the Lord against the mockers of the Prophet.

1 A Gain, the woide of the Lord came vnto me, saying,

40r, of their conser

2 Sonne of man, speake to the children of thy people, and say vnto them, When I bring the sworde vpon a land, if the people of the land take a man from among them, and make him their watchman,

a He sheweth that y people ought to haue continually gouernours & teachers w may haue a care ouer them, and to warne them euer of the dangers which are at hand.

3 If when he seeth the sworde come vpon the land, he blowe the trumpet and warne the people,

4 Then he that heareth the sounde of the trumpet, and wil not be warned, if the sworde come, & take him away, his blood

shalbe vpon his owne head.

5 For he heard the sounde of the trumpet, and wolde not be admonished: therefore his blood shalbe vpon him: but he that receiuethe warning, shal saue his life.

6 But if the watchman se the sworde come, and blowe not the trumpet, and the people be not warned: if the sworde come, and take any persone from among them, he is taken away for his iniquitie, but his blood wil I require at the watchmans hand.

b Signifying y the wicked shal not escape punishment thogh y watchman be negligent. but if the watchman blowe y trumpet, and then he wil not obey, he shal deserue double punishment.

7 So thou, o sonne of man, I haue made thee a watchman vnto the house of Israél: therefore thou shalt heare the worde at my mouth, and admonishe them from me.

c Which teacheth that he y receiuethe not his charge at y Lords mouth, is a spie, and not a true watchman.

8 When I shal say vnto the wicked, O wicked man, thou shalt dye the death, if thou doe it not speake, and admonishe the wicked of his way, that wicked man shal dye for his iniquitie, but his blood wil I require at thine hand.

d The watchman must answer for the blood of all y perish through his negligēce.

9 Neuertheles, if thou warne the wicked of his way, to turne from it, if he do not turne from his way, he shal dye for his iniquitie, but thou hast deliuered thy soule.

10 Therefore, o thou sonne of man, speake vnto the house of Israél, Thus ye speake and say, If our transgressions and our sinnes be vpon vs, and we are consumed because of them, how shulde we then liue?

e Thus y wicked whē they heare Gods iudgements for their finnes, despaire of his mercies and murmur f Read Chap. 18.23.

11 Say vnto them, as I liue, saith the Lord God, I desire not the death of the wicked, but that the wicked turne from his way and liue: turne you, turne you from your euil wayes, for why wil ye dye, o ye house of Israél?

12 Therefore thou sonne of man, say vnto the children of thy people, The righteousnes of the righteous shal not deliuer him in the day of his transgression, nor the wickednes of the wicked shal cause him to fall therein, in the day that he retuine th from his wickednes, nether shal the righteous liue for his righteousnes in the day that he sinneth.

g Read of this righteousnes Chap. 18.23.

13 When I shal say vnto the righteous, that he shal surely liue, if he trust to his owne righteousnes, and commit iniquitie, all his righteousnes shalbe no more remembered, but for his iniquitie that he hath committed, he shal dye for the same.

h Hereby he condemneth all them of hypocritie, w p reet to for false wickednes & yet declare nor the selues suche by their frutes, that is, in obeying Gods commandments and by godlie life.

14 Againe when I shal say vnto the wicked, Thou shalt dye the death, if he turne from his sinne, & do that which is lawful and right,

15 To wit, if the wicked restore the pledge, and giue againe that he had robbed, and walke in the statutes of life, without committing iniquitie, he shal surely liue, and

not dye.

16 None of his finnes that he hath committed, shal be mencioned vnto him: because he hath done that, which is lawfull, & right, he shal surely liue.

17 Yet the children of thy people say, * The way of the Lord is not equal: but their owne way is vnequal.

Chap. 18. 25.

18 When the righteous turneth from his righteousnes, and committeth iniquitie, he shal quenche thereby.

19 But if the wicked retorne from his wickednes, and do that which is lawfull, and right, he shal liue thereby.

20 Yet ye say, The way of the Lord is not equal. O ye house of Israel, I wil iudge you euerie one after his wayes.

1 When y^e Prophet was led away captiue withleconiah

21 Also in the twelfth yere of our captiuitie, in the tenth moneth, and in the fift day of the moneth, one that had escaped out of Ierusalem, came vnto me, and said, The cite is smitten.

4 I was indued with the Spirit of prophetic. Chap. 3. 2

22 Now the hand of the Lord had bene vpon me in the euening afore he that had escaped, came, and had opened my mouth, vntil he came to me in the morning: and when he had opened my mouth, I was no more domme.

1 Whereby is signified that the ministers of God caⁿ not speake til God giue them courage and open their mouths, Chap. 24. 27, & 29. 21 eph. 6. 19

23 Againe the worde of the Lord came vnto me, and said,

24 Sonne of man, these that dwell in the desolate places of the land of Israel, talke and say, m Abraham was but one, and he possessed y^e land: but we are many, therefore the land shal be giuen vs in possession.

m Thus y^e wicked shal thinke themselves more worthie to enioye Gods promes then y^e Salts of God, to whome they were made: and wolde binde God to be subiect to them: though they wolde not be bounde to him

25 Wherefore say vnto them, Thus saith the Lord God, Ye eat with the blood, and lift vp your eyes toward your idoles, and sheade blood: shulde ye then possesse the land?

n Contrary to the Law, Leui 17. 14
o As they that are ready still to shed blood.

26 Ye leane vpon your swordes: ye worke abominacion, and ye defile euerie one his neighbours wife: shulde ye then possesse the land?

27 Say thus vnto them, Thus saith y^e Lord God, As I liue, so surely they that are in the desolate places, shal fall by the sword: and him that is in the open field, wil I giue vnto the beastes to be deuoured: and they that be in the fortes and in the caues, shal dye of the pestilence.

Chap. 7. 24. & 24. 21. & 30. 8.

28 For I wil lay the land desolate and waste, and the pompe of her strength shal cease: and the mountaines of Israel shal be desolate, and none shal passe through.

29 Then shal they knowe that I am y^e Lord, when I haue laide the land desolate and waste, because of all their abominacions, that they haue committed.

p In derision.

30 Also thou sonne of man, the children of thy people that p talke of thee by the walles and in the dores of houses, and speake one to another, euerie one to his bro-

ther, saying, Come, I pray you, and heare what is the worde that commeth from the Lord.

31 For they come vnto thee, as the people yseth to come: and my people sit before thee, and heare thy wordes, but they wil not do them: for with their mouthes they make yestes, and their heart goeth after their couetousnes.

32 And lo, thou art vnto them, as a iesting song of one that hath a pleasant voice, and can sing wel: for they heare thy wordes, but they do them not.

33 And when this commeth to passe (for lo, it wil come) then shal they knowe, that a Prophet hath bene among them.

q This declareth that we ought to heare Gods worde with such zeale and affection that we shulde in all points obey it, els we abuse the worde to our owne condemnation, and make of his maisters as though they were iestes to serue mens foolish fantasies
r Or, pleafans, or loue songs.

CHAP. XXXIII.

2 Against the Shepherdes that despised the flocke of Christ, & seke their owne gain 7 The Lord saith that he wil visite his dispersed flocke, and gather them together. 23 He promiseth the true Shepherd Christ, and wish him peace.

1 And the worde of the Lord came vnto me, saying,

2 Sonne of man, prophetic againt the shepherdes of Israel, prophetic and say vnto them, Thus saith the Lord God vnto the shepherdes, * Wo be vnto the shepherdes of Israel, that fede them selues: shulde not the shepherdes fede the flockes?

Ierem. 23. 1. a By the shepherdes he meaneth the King, the magistrates, Priests, & Prophetes
b Ye seke to enrich your selues by their comodities, & so spoile their riches & substance.
c He describeth the office and duetie of a good pastor, who ought to loue and succor his flocke and not to be cruel toward them.
d For lacke of good gouernement & doctrine they perished.

3 Ye eat the fat, and ye clothe you with the woll: ye kil them that are fed, but ye fede not the shepe.

4 The weake haue ye not strengthened: the sicke haue ye not healed, nether haue ye bounde vp the broken, nor brought againe that which was driue away, nether haue ye sought that which was lost, but with crueltye, & with rigour haue ye ruled the.

5 And they were scattered without a shepherd: and when they were dispersed, they were deuoured of all the beastes of the field.

6 My shepe waded through all the mountaines, and vpon euerie hye hill: yea, my flocke was scattered through all the earth, and none did seke or serche after them.

7 Therefore ye shepherdes, heare the worde of the Lord.

8 As I liue, saith the Lord God, surely because my flocke was spoiled, and my shepe were deuoured of all y^e beastes of the field, hauing no shepherd, nether did my shepherdes seke my shepe, but the shepherdes fed them selues, and fed not my shepe,

9 Therefore, heare ye the worde of y^e Lord, o ye shepherdes.

10 Thus saith the Lord God, Beholde, I come againt the shepherdes, and wil require my shepe at their hands, and cause them to cease from feding the shepe: nether shal the shepherdes fede them selues

e By destroy-
ing the coue-
tous hirelings
and restoring
true shepher-
des whereof
we haue a sig-
ne so oft as
God sendeth
true preachers
who bothe by
doctrine and
life labour to
fede his shepe
in the pleasant
pastures of his
worde
f In the daie
of their afflic-
tion and mis-
erie: and this
promes is to
comfort the
Church in all
dangers.

g Meaning
such as lift vp
them selues a-
bout their bre-
thre, & think
thei haue no
nede to be gou-
erned by me
h That is, by
putting differ-
ence betwene
the good and
the bad, and so
giue to ether
as thei deserue
i By good pas-
ture and depe
waters is met
the pure word
of God and y
administratio
of iustice, w
thei did not
distribute to y
poore til thei
had corrupt it.

k Meaning,
Christ, of who
me Dauid was
a figure, Iere
30.9 holca 3.5
l This decla-
reth, that vnder
Christ the
flocke shulde
be truly deli-
uered from sinne,
and hel, and so
be safely pre-
served in the
Church where
thei shulde
neuer perih.

any more: for I wil deliuer my shepe from
e their mourthes, and thei shal nomore deu-
oure them.

11 For thus saith the Lord God, Beholde, I
wil serche my shepe, and seke them out.

12 As a shepherde seicheth out his flocke,
when he hathe bene among his shepe that
are scattered, so wil I seke out my shepe &
wil deliuer them out of all places, where
thei haue bene scattered in the cloude &
darke daie,

13 And I wil bring them out from the peo-
ple, and gather them from the countreis,
and wil bring them to their owne land,
and fede them vpon the mountaines of
Israél, by the riuers, and in all the inhabi-
ted places of the country.

14 I wil fede the in a good pasture, and vp-
on the hie mountaines of Israél shal their
folde be: there shal thei lie in a good foide
and in fat pasture shal thei fede vpon the
mountaines of Israél.

15 I wil fede my shepe, and bring them to
their rest, saith the Lord God.

16 I wil seke that which was lost, and bring
again that which was driuen awaie, and
wil binde vp that which was broken, and
wil strengthen the weake, but I wil des-
troy the fat and the strong, & I wil fede
them with iudgement.

17 Also you my shepe, thus saith the Lord
God, Beholde, I iudge betwene shepe, and
shepe, betwene the rams & the goates.

18 Semeth it a smale thing vnto you to ha-
ue eaten vp the good pasture, but ye must
tread downe with your fete the residue of
your pasture & to haue dronke of the de-
pe waters, but ye must trouble the residue
with your fete?

19 And my shepe eat that which ye haue
troden with your fete, and drinke that w
ye haue troubled with your fete.

20 Therefore thus saith the Lord God vn-
to them, Beholde, I, euen I wil iudge be-
twene the fat shepe and the leane shepe.

21 Because ye haue thrust with side & with
shulder, and pusht all the weake with your
hornes, til ye haue scattered them abroade,

22 Therefore wil I helpe my shepe, and
thei shal nomore be spoiled, and I wil iud-
ge betwene shepe and shepe.

23 And I wil set vp a shepherd ouer them,
and he shal fede them, euen my seruant
k Dauid, he shal fede them, and he shal be
their shepherde.

24 And I the Lord wil be their God, and
my seruant Dauid shal be the prince amog
them. I the Lord haue spoken it.

25 And I wil make with them a couenant
of peace, and wil cause the euil beastes to
cease out of the land: and thei shal dwell
safely in the wildeynes, and slepe in the
woods.

26 And I wil seke them, as a blessing, euen
rounde about my mountaine: & I wil cau-
se raine to come downe in due season, and
there shal be raine of blessing.

27 And the tre of the field shal yelde
her frute, & the earth shal giue her frute,
and thei shal be safe in their land, and shal
knowe that I am the Lord, when I haue
broken the cordes of their yoke, and deli-
uered them out of the hands of those that
serued them selues of them.

m The frutes
of Gods gra-
ces shal appe-
re in great a-
bundance in
his Church.

28 And thei shal nomore be spoiled of the
heathen, nether shal the beastes of the land
deuoure them, but thei shal dwell safely
and none shal make them afiaied.

29 And I wil raise vp for them a plant of
renoume, and they shal be no more con-
sumed with hungre in the land, nether
beare the reproche of the heathen anie
more.

n That is, the
rod that shal
come out of y
roote of Israél,
Isa 11.1

30 Thus shal thei vnderstand, that I the
Lord their God am with them, and that
thei, euen the house of Israél, are my people,
saith the Lord God.

31 And ye my shepe, the shepe of my pasture
are men, & I am your God, saith y Lord
God.

CHAP. XXXV.

a The destruction that shal come on mount Seir, because
thei troubled the people of the Lord.

1 Moreouer the worde of the Lord ca-
me vnto me, saying,

2 Sonne of man, set thy face against mount
Seir, and prophesie against it,

3 And saie vnto it, Thus saith the Lord
God, Beholde, o mount Seir, I come a-
gainst thee, and I wil stretche out mine
hand against thee, and I wil make thee de-
solate and waste.

a Where the
Idumeans
dwelt.

4 I wil laie thy cities waste, and thou shalt
be desolate, and thou shalt knowe that I
am the Lord.

5 Because thou hast had a perpetual hatred
& hast put the children of Israél to flight
by the force of the sworde in the time of
their calamitie, when their iniquitie had
an end,

b When by
their punish-
ment I called
them fro their
iniquitie

6 Therefore as I liue, saith the Lord God,
I wil prepare thee vnto blood, and blood
shal pursue thee: except thou hate blood,
euen blood shal pursue thee.

c Except thou
repent thy for-
mer crueltie.

7 Thus wil I make mount Seir desolate
and waste, and cut of from it him that pas-
seth out and him that returneth.

8 And I wil fil his mountaines with his
flaine men: in thine hills, and in thy valleis
and in all thy iusts shal thei fall, that are
flaine with the sworde.

9 I wil make thee perpetual desolatiōs, and
thy cities shal not retorne, and ye shal
knowe that I am the Lord.

d To wit, to
their former
estate

10 Because thou hast said, These two na-
Rrr.iii.

e Meaning, Is-
raél & Iudā.

cions, and these two countreis shalbe mine, and we wil possesse them (seing the Lord was there)

Therefore as I liue, saith the Lord God, I wil euen do according to thy wrath, & according to thine indignatiõ which thou hast vsed in thine hatred against them: & I wil make my self known among them when I haue iudged thee.

And thou shalt knowe, that I the Lord haue heard all thy blasphemies which thou hast spoken against the mountaines of Israél, saying, Thei lye waite, thei are giuen vs to be deuoured.

Thus with your mouthes ye haue boasted against me, and haue multiplied your wordes against me: I haue heard them.

Thus saith the Lord God, So shal all the worlde reioyce when I shal make thee desolate.

As thou didest reioyce at the inheritance of the house of Israél, because it was desolate, so wil I do vnto thee: thou shalt be desolate, ô mount: Seir, & all Idumea wholly, and thei shal knowe, that I am the Lord.

CHAP. XXXVI.

He promiseth to deliuer Israél from the Gentiles. The benefites done vnto the Iewes, are to be ascribed to the mercie of God, and not vnto their desertings. God reneweth our hearts, that we may walke in his commandements.

Also thou sonne of man, prophcie vnto the mountaines of Israél, and saie, Ye mountaines of Israél, heare the worde of the Lord.

Thus saith the Lord God, Because the enimie hath said against you, Aha, euen the he places of the worlde are ours in possession,

Therefore prophcie, and saie, Thus saith the Lord God, Because that they haue made you desolate, and swallowed you vp on uerie syde, that ye might be a possession vnto the residue of the heathen, and ye are come vnto the lippes & tongues of men, and vnto the reproche of the people,

Therefore ye mountaines of Israél, heare the worde of the Lord God, Thus saith the Lord God to the mountaines and to the hilles, to the riuers, and to the valleis, and to the waste, & desolate places, and to the cities that are forsaken: which are spoiled and had in derision of the residue of the heathen that are rounde about.

Therefore thus saith the Lord God, Surely in the fyre of mine indignation haue I spoken against the residue of the heathen, and against all Idumea, which haue taken my land for their possession, with the ioye of all their heart, & with despiteful mindes to cast it out for a praie.

Prophecie therefore vpon the land of

Israél, and saie vnto the mountaines, and to the hilles, to the riuers, and to the valleis, Thus saith the Lord God, Beholde, I haue spoken in mine indignation, and in my wrath, because ye haue suffered the shame of the heathen,

Therefore thus saith the Lord God, I haue lifted vp mine hand, surely the heathen that are about you, shal beare their shame.

But you, ô mountaines of Israél, ye shal shooce forth your branches, and bring forth your frute to my people of Israél: for thei are ready to come.

For beholde, I come vnto you, and I wil turne vnto you, and ye shal be tilled and sown.

And I wil multiplie the men vpon you, euen all the house of Israél wholly, & the cities shalbe inhabited, & the desolate places shalbe buylded.

And I wil multiplie vpon you man and beast, and thei shal encrease, and bring frute, and I wil cause you to dwell after your olde estate, & I wil bestowe benefites vpon you more then at the first, and ye shal knowe that I am the Lord.

Yea, I wil cause men to walke vpon you, euen my people Israél, & thei shal possesse you, and ye shal be their inheritance, and ye shal nomore hence for the depriue the of men.

Thus saith the Lord God, Because thei saie vnto you, Thou wast deuourest vp men, and hast bene a waster of thy people,

Therefore thou shalt deuoure men nomore, nether waste thy people hence forth, saith the Lord God,

Nether wil I cause men to heare in thee the shame of the heathen any more, nether shalt thou beare the reproche of the people any more, nether shalt cause thy folke to fall any more, saith the Lord God.

Moreover the worde of the Lord came vnto me, saying,

Sonne of man, when the house of Israél dwelt in their owne land, thei defiled it by their owne waies, & by their dedes: their waie was before me as the filthines of the menstruous.

Wherefore I powred my wrath vpon them, for the blood that thei had shed in the land, and for their idoles, where with thei had polluted it.

And I scattedred them among the heathen, and thei were disperfed through the countreis: for according to their waies, and according to their dedes, I iudged them.

And when thei entred vnto the heathen, whether thei wēt, thei polluted mine holy Name, when they said of them, These are the people of the Lord, and are gone out of his land.

f And so by fighting against Gods people, thei shulde go about to put him out of his owne possession

g As thou hast done cruelly, so shalt thou be cruelly handled

h Shewing, when God punisheth the enimies, the godlie ought to consider that he hath care ouer them and so praie his Name: and also that the wicked rage as though there were no God, til thei felé his hand to their destruction.

Chap 6.3.

a That is, the Idumean
b That is, Ierusalem, which for Gods promise was chiefest of all the worlde.

c Ye are made a matter of talk and derision to all the worlde

d Thei appointed with them felues to haue it, and therefore came Nebuchad-negar against Ierusalem for this purpose.

e Because you haue bene a laughing stocke vnto them
f By making a solemn orche, read chap 20,5

g God declarereth his mercies and goodnes toward his Church who still preferreth his, euen when he JeRoieth his enimies.

h Which was accomplished vnder Christ, to whome all these temporal delineries did direct the

i That is, vpon the mountaines of Ierusalem
k Thus the enimies imputed as the reproche of the land which God did for finnes of the people according to his iuste iudgements.

Isa 53,5
rom 2,14

And therefore wolde not suffer my Name to be had in contempt, as the heathen wolde haue reproched me, if I had suffered my Church to perish in This excludeth from me all dignitie, & means to deserue any thing by, seeing that God referreth the whole ro him self, and that onely for the glorie of his holy Name
Or, your.

This is, his Spirit whereby he reformeth the heart and regenerateth his, Isa 44:3
Lerem 32, 39.
chap. 11, 9.

Vnder the abundance of temporal benefices he concludeth the spiriual graces.

Ye shall come to true repentance, and thinke your selues vnworthy to be of the number of Gods creatures for your ingratitude against him

He declareth y^e ought not to be referred to the foyle or plentifulnes of the earth that this countrey is riche, and abundant, but onely to Gods merites, as his piagues, and curses declare when he maketh it barren

21 But I fauoured mine holy Name which the house of Israél had polluted among the heathen, whether they went.

22 Therefore say vnto the house of Israél, Thus saith y^e Lord God, I do not thus for your sakes, o house of Israél, but for mine holie Names sake, which ye polluted among the heathen whether ye went.

23 And I wil sanctifie my great Name, w^{ch} was polluted among the heathen, among whome you haue polluted it, & the heathen shal knowe that I am the Lord, saith the Lord God, when I shalbe sanctified in you before their eyes.

24 For I wil take you from among the heathen, and gather you out of all countreis, and wil bring you into your owne land.

25 Then wil I powre cleane water vpon you, and ye shalbe cleane: yea, fr^o all your filthines, and fr^o all your idoles wil I cleanse you.

26 A new heart also wil I giue you, and a new spirit wil I put within you, and I wil take away the stonie heart out of your bodye, & I wil giue you an heart of flesh.

27 And I wil put my Spirit within you, & cause you to waike in my statutes, & ye shal kepe my iudgements and do them.

28 And ye shal dwell in the lād, that I gaue to your fathers, and ye shal be my people and I wil be your God.

29 I wil also deliuer you from all your filthines, and I wil call for corn^e, and wil increase it, and lay no famine vpon you.

30 For I wil multiplie the frute of the trees, and the encrease of the field, that ye shal beare no more the reproche of famine among the heathen.

31 The^{se} shal ye remeber your owne wicked wayes, & your dedes that were not good, & shal iudge your selues worthy to haue bene destroyed for your iniquities, and for your abominacions.

32 Be it known vnto you that I do not thus for your sakes, saith the Lord God: therefore, o ye house of Israél, be ashamed, and confounded for your owne wayes.

33 Thus saith the Lord God, What time as I shal haue cleansed you from all your iniquities, I wil cause you to dwell in the cities, and the desolate places shal be buylded.

34 And the desolate lād shalbe tilled, where as it lay waste in the sight of all that passed by.

35 For they said, This waste lād was like the garden of Eden, and these waste and desolate and ruinous cities were strong, and were inhabited.

36 Then the residue of the heathen that are left round about you, shal knowe that I the Lord buylde the ruinous places, and plant the desolate places: I the Lord haue

spoken it, and wil do it.

37 Thus saith the Lord God, I wil yet for this be fought of the house of Israél, to reforme it vnto them: I wil encrease them with men like a flocke.

38 As the holie flocke, as the flocke of Ierusalem in their solemne feastes, so shal the desolate cities be filled with flockes of man, and they shal knowe, that I am the Lord.

CHAP. XXXVIII.

He prophesieth the bringing againe of the people, being in captiuitie to He sheweth the vision of the ten tribes with the time.

The hand of the Lord was vpon me, & caryed me out in the Spirit of the Lord, and set me downe in the middes of the field, which was full of bones.

2 And he led me round about by them, and beholde, there were very manie in the open field, and lo, they were verie drye.

3 And he said vnto me, Sonne of man, can these bones liue? And I answered, o Lord God, thou knowest.

4 Againe he said vnto me, Prophecie vpon these bones and say vnto them, O ye drye bones, heare the worde of the Lord.

5 Thus saith the Lord God vnto these bones, Beholde, I wil cause breath to entre into you, and ye shal liue.

6 And I wil say sinewes vpo you, and make flesh growe vpon you, and couer you with skin, and put breath in you, that ye may liue, and ye shal knowe that I am the Lord.

7 So I prophecied, as I was commanded: and as I prophecied, there was a noise, and beholde, there was a shaking, and the bones came together, bone to his bone.

8 And when I behelde, lo, the sinewes, and the flesh grew vpon them, and aboue, the skin couered the, but there was no breath in them.

9 Then said he vnto me, Prophecie vnto the winde: prophecie, sonne of man, and say to the winde, Thus saith the Lord God, Come from the foure windes, o breath, and breathe vpon these flaine, that they may liue.

10 So I prophecied as he had commanded me: and the breath came into them, and they liued, and stode vp vpon their fete, an exceeding great armie.

11 Then he said vnto me, Sonne of man, these bones are the whole house of Israél. Beholde, they say, Our bones are dryed, and our hope is gone, & we are cleane cut of.

12 Therefore prophecie, and say vnto the, thus saith the Lord God, Beholde, my people, I wil open your graues, and cause you to come vp out of your sepulchres, and bring you into the land of Israél,

Or, valley. He sheweth by a greater miracle, that God hath power, and also wil deliuer his people fro their captiuitie in as much as he is able to giue life to y^e dead bones, & bodyes & raise them vp againe.

Signifying, all p^{er}tes where as the Israélites were scattered: that is, the fatal shal be brought to the same vnto of Spirit, and doctrine, wherefoeuer they are scattered through the worlde.

13 And ye shal knowe that I am the Lord,
 14 when I haue opened your graues, & my
 people, and brought you vp out of your
 sepulchres,
 15 And shal put my Spirit in you, and ye
 shal liue, & I shal place you in your owne
 land: then ye shal knowe that I the Lord
 haue spoken it, and performed it, saith
 the Lord.

e That is, whe
 I haue broght
 you out of
 those places,
 and towne
 where you a
 re captiues.

d Which signi
 feth the ioy
 ning together
 of the two
 houses of Is
 rael, and Iu
 dah.

e That is, the
 house of Israel

Ioh. 10. 16.

Isa 40. 31.
 ier 23. 5.
 chap. 34. 23.
 dan. 9. 24.

f Meaning, y
 the elect by
 Christ shal
 dwell in the
 beauenlic Ie
 rusalem, which
 is ment by the
 land of Can
 aan.

16 ¶ The worde of the Lord came againe
 vnto me, saying,
 17 Moreouer thou sonne of man, take thee a
 piece of wood, and write vpon it, Vnto Iu
 dah, and to the children of Israél his com
 panions: then take ^d another piece of wood
 and write vpon it, Vnto Ioséph the tre of
 Ephraim, and to all the house of Israél his
 companions.

18 And thou shalt ioyne them one to an
 other into one tre, and they shalbe as one
 in thine hand.

19 And whé the children of thy people shal
 speake vnto thee, saying, Wilt thou not
 shewe vs what thou meanest by these?

20 Thou shalt answer them, Thus saith the
 Lord God, Beholde, I wil take the tre ^e of
 Ioséph, which is in the hand of Ephraim,
 and the tribes of Israél his fellowes, and
 wil put them with him, *euen* with the tre
 of Iudáh, and make them one tre, and they
 shalbe one in mine hand.

21 And the *pieces* of wood, whereon thou
 writest, shal be in thine hand, in their
 sight.

22 And say vnto them, Thus saith the Lord
 God, Beholde, I wil take the children of
 Israél from among the heathen, whether
 they be gone, and wil gather them on eue
 rie side, and bring them into their owne
 land.

23 And I wil make them one people in the
 land, vpon the mountaines of Israél, *and
 one King shalbe King to them all: & they
 shalbe no more two peoples, nether be de
 uided anie more hence for the into two
 kingdomes.

24 Nether shal they be polluted anie more
 with their idoles, nor with their abomina
 tions, nor with anie of their trãsgressiõs:
 but I wil saue them out of all their dwel
 ling places, wherein they haue sinned, and
 wil cleanse them: so shal they be my peo
 ple, and I wil be their God.

25 And Dauid my *seruãt shalbe King ouer
 them, and they all shal haue one shepherd:
 they shal also walke in my iudgements,
 and obserue my statutes, and do them.

26 And they shal dwell in the ^f land, that I
 haue giuen vnto Iakób my seruãt, where
 your fathers haue dwelt, & they shal dwell
 therein, *euen* they, and their sonnes, & their
 sonnes sonnes for euer, and my seruãt Da
 uid shalbe their prince for euer.

26 Moreover, I wil make *a couenant of pea
 ce with them: it shal be an euerlasting co
 uenant with them, and I wil place them, &
 multiplie them, and wil set my Sanctuarie
 among them for euer more.

27 My tabernacle also shalbe with the: yea,
 I wil be their God, and they shalbe my
 people.

28 Thus the heathen shal knowe, that I the
 Lord do sanctifie Israél, when my Sãctua
 rie shalbe among them for euei more.

CHAP. XXXVIII.

1 He prophecieth that Gog and Magog shal fight with
 great power against the people of God. 22 Their de
 struction.

1 **A**ND the worde of y Lord came vnto
 me, saying,

2 Sonne of man, set thy face against ^a Gog
 and against the land of Magog, the chief
 prince of Méshech and Tubál, & prophe
 cie against him,

3 And say, Thus saith the Lord God, Be
 holde, I come against thee, & Gog the chief
 prince of Méshech and Tubál.

4 And I wil destroye thee, and put hokes
 in thy chawes, and I wil bring thee forth,
 and all thine hoste *bothe* horses, and horse
 men, all clothed with all sortes of *armour*,
euen a great multitude with bucklers, and
 shields, all ^b handling swordes.

5 They of ^c Parás, of Cush, and Phut with
 them, *euen* all they that beare shield and
 helmet.

6 ^d Gomér and all his bandes, and the hou
 se of Togarmáh of the North ^e quarters,
 and all his bandes, and *much* people with
 thee.

7 Prepare thy self, and ^e make thee ready,
bothe thou, and all thy multitude, that are
 assembled vnto thee, and be ^f their
 sauegarde.

8 After manie dayes thou sha
^g visited: ^h come into
 for in the latter yeres thou sha
 the land, that hath bene destroyed with
 the sworde, and is gathered out of manie
 people vpon the moutaines of Israél, which
 haue long lien waste: yet' they haue bene
 brought out of the people, and they shal
 dwell all safe.

9 Thou shalt ascend and come vp like a tẽ
 pest, & shalt be like a cloude to couer the
 land, *bothe* thou, and all thy bandes, & ma
 nie people with thee.

10 Thus saith the Lord God, Euen at the
 same time shal *manie* things come into
 thy minde, and thou shalt thinke ⁱ euil
 thoughts.

11 And thou shalt say, I wil go vp to the lãd
 that hath no walled towres: & I wil go to
 them that are at rest, and dwell in safetic,
 which dwell all without walles, and haue
 nether barres nor gates,

12 *Thinking* to spoile the pray, and to take a
 bootie,

Psal 109. 4.
 & 116. 2.

a Which was
 a people that
 came of Ma
 gog the sonne
 of Iaphet,
 Gen 10. 2
 Magog also here
 signifieth a
 certeine coun
 trey, so that
 by these two
 countreis, w
 had the gouer
 nement of Gre
 ce & Italia, he
 meaneth the
 principal ene
 mies of the
 Church, Reuel
 20. 8

b He sheweth
 that the ene
 mies shoulde
 bend them sel
 ues against the
 Church, but it
 shoulde be to
 their owne de
 struction

c The Persiãs,
 Ethiopiãs and
 men of Aphri
 ca

d Gomér was
 Iaphets sonne,
 and Togarmáh
 the sonne of
 Gomér, and are
 thought to be
 they that inha
 bite Asia mi
 nor.

e Signifying, y
 all the people
 of the worlde
 shoulde assem
 ble them sel
 ues against the
 Church and
 Christ their
 head

f Or, meaning,
 the land of Is
 rael

g That is, to
 molest, and de
 stroye the
 Church

h Meaning, Is
 rael which had
 now bene de
 stroyed, & was
 not yet buyld
 againe: decla
 ring hereby y
 simplicitie of
 the godlie,
 who seke not
 so muche to
 fortifie them
 selues by out
 ward force, as
 to depende on
 the providẽce
 & goodnes of
 God.

bootie, to turne thine hand vpon the desolate places that are now inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattel and goods & dwell in the middes of the land.

13 Shebá and Dedán, and the marchantes of Tarsísh with all the lions thereof shal say vnto thee, ^b Art thou come to spoile y pray^d hast thou gathered thy multitude to take a bootie^e to cary away siluer and golde, to take away cattel & goods, & to spoile a great pray?

^b One enemy shal come another because eueryone shal thinke to haue the spoile of the Church

14 Therefore, sonne of man, propheticie, and say vnto Gog, Thus saith the Lord God, In y day when my people of Israél dwell safe, shalt thou not knowe it?

I shalt not y spee thine occasions to come against my Church, when they suspe& nothing?

15 And come from thy place out of the North partes, thou & muche people with thee: all shal ride vpon hoises, ^{euen} a great multitude and a mightie armie.

16 And thou shalt come vp against my people of Israél, as a cloude to couer the land: thou shalt be in the ^k latter daies, and I wil bring thee vpon my land that the heathen may knowe me, when I ^l shalbe sanctified in thee, o Gog, before their eyes.

^k Meaning, in the last age, and from the coming of Christ vnto y end of the worlde

17 Thus saith the Lord God, Art not thou he, of whome I haue spoken in olde time ^m by the hand of my seruants the Prophetes of Israél which prophecied in those dayes and yeres, that I wolde bring thee vpon them?

^l Signifying y God, wilbe sanctified by mainteinig his Church, and destroyig his enemies, as Chap 36, 23 & 37, 28 in Hereby he declarer that none affliction can come to y Church, whereof they haue not bene aduerted afore time, to teache the to endure all things with more patience when they knowe y God hathe so ordeined,

18 At the same time also whē Gog shal come ⁿ against the land of Israél, saith y Lord God, my wrath shal arise in mine angre.

19 For in mine indignation & in the fyre of my wrath haue I spokē it: surely at that time there shalbe a great shaking in the lād of ^o ^o.

ⁿ All meanes whereby man shulde thinke to saue him self shal faile, the affliction in those daies shal be so great & the enemies destruction shal be so terrible. ^o Against the people of Gog and Magog.

20 I will sende the fishes of the sea, & the foules of the ayre, and the bestes of the field, and all ^p men that are vpon the earth, shal tremble at my presēce, & the mountaines shalbe ouerthrowen, & the ^q itaies shal fall, and euery wall shal fall to the grounde.

21 For I wil call for a sworde against him ^r othtough out all my mountaines, saith the Lord God: euery mans sworde shal be against his brother.

22 And I wil pleade against him with pestilence, and with blood, and I wil cause to raine vpon him and vpon his bandes, and vpon the great people, that are with him, a fore raine, and haile stones, fyre, & brimstone.

Chap 36, 23 & 37, 28.

23 Thus wil I be ^s magnified, and sanctified, and knowen in the eyes of many nacions, and thei shal knowe, that I am the Lord.

CHAP. XXXIX.

^s He sheweth the destruction of Gog and Magog: 11 The graues of Gog and his hoste. 17 Thei shalbe deuoured of

birdes and bestes 23 Therefore the house of Israél is captiue 24 Their bringig againe from captiuitie is promised.

1 Therefore, thou sonne of man, propheticie against Gog, & say, Thus saith the Lord God, Beholde, I come against thee, o Gog, the chief prince of Méshech and Tubál.

2 And I wil destroy thee ^a & leaue but the sixt part of thee, & wil cause thee to come vp from the North partes and wil bring thee vpon the mountaines of Israél:

^a Or, destroy thee with six plagues, as Chap 38, 22.

3 And I wil smite thy bowe out of thy left hand, and I wil cause thine arrowes to fall out of thy right hand.

4 Thou ^b shalt fall vpon the mountaines of Israél, and all thy bāds and the people, that is with thee: for I wil giue thee vnto the birdes and to euery feathered foule & beast of the field to be deuoured.

^b Meaning, y by the vertue of Gods worde shalbe destroyed wherefoeuer he utter his Church.

5 Thou shalt fall vpon the open field: for I haue spoken it, saith the Lord God.

6 And I wil send a fyre on Magog, and among them that dwell safely in the cyles, and thei shal knowe, that I am the Lord.

^c That is, among all nations where y enemies of my people dwell, tyme they neuer so farre str: rare.

7 So wil I make mine holy Name knowē in the middes of my people Israél, and I wil not suffer them to pollute mine holy Name anie more, and the heathen shal knowe that I am the Lord, the holie one of Israél.

8 Beholde, ^d it is come, and it is done, saith the Lord God: this is the day whereof I haue spoken.

^d That is, this plague is fully determined in my counsel & can not be changed

9 And thei that dwell in the cities of Israél, shal ^e go forthe, and shal buie and set fyre vpon the weapons, and on the shields, and bucklers, vpon the bowes, and vpon the arrowes, and vpon the staues in their hands, and vpon the speares, and thei shal burne them with fyre seuen yeres.

^e After this destruction y Church shal haue great peace and tranquillite, and burne all their weapons because they shal no more feare the enemies: and this is chiefly met of the accomplishment of Christs kingdome, & henby their head Christ all enemies shalbe overcome

10 So that they shal bring no wood out of the field, nether cut downe any out of the forests: for they shal burne the weapons with fyre, and they shal robbe those, that robbed them, and spoyle those that spoyled them, saith the Lord God.

^f Which declarer that the enemies shal haue an horrible fall.

11 And at y same time wil I giue vnto Gog ^f a place there for buryal in Israél, ^{euen} the valley whereby men go toward y East part of the Sea: and it shal cause the that passe by, to stop their noses, and there shal they burye Gog with all his multitude: & they shal call it the valley of Hamón-Gog.

^g For the strike of y carkeises ^h Or, of the multitude of Gog

12 ^h And seuen moneths long shal the house of Israél be burying of the, that they may cleanse the land.

^h Meaning, a long tyme.

13 Yea, all the people of the land shal bury them, and they shal haue a name when I shalbe glorified, saith the Lord God.

ⁱ Partely that the holy lād shulde not be polluted, and partely for the compassion y the children of God haue euen on their enemies.

14 And they shal chuse out men to go continually through the ⁱ land with them: that traueil, to burye those that remaine vpon

on the ground, and cleanse it: they shall searche to the end of seuen moneths.

15 And the trauailers that passe through the land, if any see a mans bone, then shall he set vp a signe by it, til the buryers haue buried it, in the valley of Hamón-Gog.

Or, multitude

16 And also the name of the citie shall be Hamonáh: thus shall they cleanse the land.

17 And thou sonne of man, thus saith the Lord God, Speake vnto euerie feathered fowle, and to all the beasts of the field, Assemble your selues, and come: gather your selues on euerie side to my sacrifice: for I do sacrifice a great sacrifice for you vpon the mountaines of Israél, that ye may eat flesh, and drinke blood.

k Whereby he signifieth the horrible destruction that shoulde come vpon the enemies of his Church.

18 Ye shall eat the flesh of the valiant, and drinke the blood of the princes of the earth, of the weathers, of the lambes, and of the goates, and of bullockes, euen of all fat beasts of Bashán.

19 And ye shall eat fat til you be full, and drinke blood, til ye be drunken of my sacrifice, which I haue sacrificed for you.

20 Thus you shall be filled at my table with horses and chariots, with valiant men, and with all men of warre, saith the Lord God.

21 And I wil set my glorie among the heathen, and all the heathen shall see my iudgement, that I haue executed, and mine hand, which I haue layed vpon them.

22 So the house of Israél shall knowe, that I am the Lord their God from that day and so forth.

23 And the heathen shall knowe, that the house of Israél went into captiuitie for their iniquitie, because they trespassed against me: therefore hid I my face from them, and gaue them into the hand of their enemies: so fell they all by the sworde.

l The heathen shall knowe, that they overcame me not by their strength, neither yet by their weaknes of mine arme, but this was for my peoples finnes.

24 According to their vncleannes, and according to their transgressions haue I done vnto them, and hid my face from them.

25 Therefore thus saith the Lord God, Now wil I bring againe the captiuitie of Iakób, and haue compassion vpon the whole house of Israél, and wil be ielous for mine holy Name,

26 After that they haue borne their shame, and all their transgression, whereby they haue transgressed against me, when they dwelt safely in their land, and without feare of any.

27 When I haue brought them againe from the people, and gathered them out of their enemies lands, and am sanctified in them in the sight of manie nacions,

Chap. xl. 27.

28 Then shall they knowe, that I am the Lord their God, which caused them to be led into captiuitie among the heathen: but

I haue gathered them vnto their owne land, and haue left none of them any more there,

29 Nether wil I hide my face any more from them: for I haue powred out my Spirit vpon the house of Israél, saith the Lord God.

CHAP. XL.

The restoring of the citie and the Temple.

IN the five and twentieth yere of our being in captiuitie in the beginning of the yere, in the tenth day of the month, in the fourtéth yere after that the citie was smitten, in the self same day, the hand of the Lord was vpon me, & brought me thether.

a The fewes counted the beginning of the yere after two sors: for their feastes they began to counte in March, and for their other affaires in Septébre: so that this is to be vnderstand of September. *Or, visions of God.*

2 Into the land of Israél brought he me by a diuine vision, and set me vpon a verie high mountaine, whereupon was as the buylding of a citie, toward the South.

3 And he brought me thether, and beholde, there was a man, whose similitude was to loke to, like brasse, with a linen threde in his hand, and a rede to measure with: and he stode at the gate.

b Which was an Angel in forme of a man, that came to measure out this buylding.

4 And the man said vnto me, Sonne of man, beholde with thine eyes, and heare with thine eares, and set thine heart vpon all that I shall shew thee: for to the intent, that they might be shewed thee, art thou brought hether: declare all that thou seest, vnto the house of Israél.

5 And beholde, I sawe a wall on the outside of the house rounde about: and in the mans hand was a rede to measure with, of six cubites long, by the cubite, and an hand breadth: so he measured the breadth of the buylding with one rede, and the height with one rede.

6 Then came he vnto the gate, which looketh toward the East, and went vp the staires thereof, and measured the poste of the gate, which was one rede broad, and the other poste of the gate, which was one rede broad.

Or, shewholder.

Or, vpon poste.

7 And euerie chamber was one rede long, & one rede broad, and betwene the chambers were six cubites: and the poste of the gate by the porche of the gate within was one rede.

8 He measured also the porche of the gate within with one rede.

9 Then measured he the porche of the gate of eight cubites, and the postes thereof, of two cubites, and the porche of the gate was inwarde.

Or, pennisse.

10 And the chambers of the gate Eastwarde, were thre on this side, & thre on that side: they thre were of one measure, and the postes had one measure on this side and one on that side.

11 And he measured the breadth of the en-

THE DESCRIPTION OF THE FIGURE
which beginneth, vers. 5.

Vers 3 The wall that compasseth about the Temple & the courts, as appeareth in the second and in the great figure

A B The thickenes of the wall, was six cubites: for so long the rede was.

A C The height of the wall, was also six cubites: this wall contained two thousand cubites, that is, on the East side 500 C H & on the North side 500 H I as much on the South side C E & 500 on the West side I K This wall did separate the Temple from the cite, Chap 42, 20

Vers 6 This gate in the great figure is marked with D vnto the which appertene seuen steppes E Thence they go into the porche where are six chambers F. Which porche was closed with a wall G

Vers 7 E F G. The length The breadth E O G The space of fyue cubites between the chambers, and so muche space was on this side, and beyode the chambers G. Fro the threholde inward to the porche was six cubites A B B C The porche

Vers 9 C D The vpper postes H I The breadth of the alley of the porche B C The length of the porche, was inward

Vers 11 L M The breadth of the gate, & the height A N

Vers 12 The space before the chambers as a litle galerie O

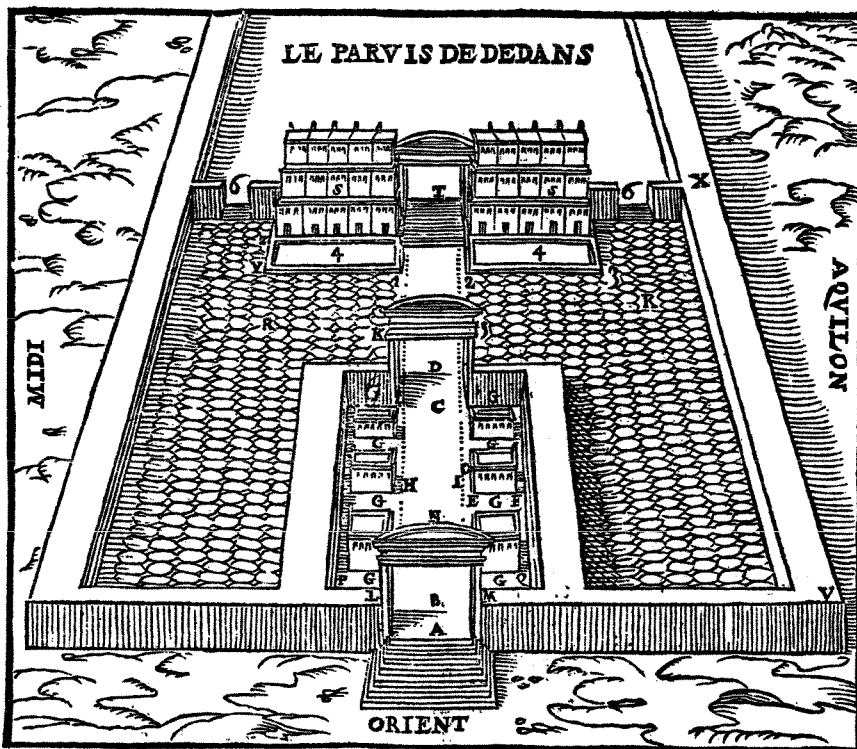
Vers 13 The breadth of the whole porche from the vpper chamber to the gate 25 cubites P Q

In the 14 vers. he speaketh of the vpper postes, or petites which in all were 60 cubites. For euery chamber had six, & the threholde, & lintel of the dore, ether 12 K figures

Vers 15 A D The fiftie cubites

Vers 17 The outward court R so called, because it was the outward court in respect of the Temple as appeareth in the great figure N but it is the inner court in respect of the porche, which hath bene described S. The thirtie chambers, fyfene on a side The two litle gates G, which are by the great gate T.

Vers 19. The lower gate A which had seuen steppes, & the gate within eight T. between A T were 100 cubites, & had as muche from South to North V X.



Le parys de dedans
Or, the inner court.

NORTH

trie of the gate ten cubites, & the height of the gate thirtene cubites.

12 The space also before the chambers was one cubite on this side, & the space was one cubite on that side, and the chambers were six cubits on this side & six cubits on that side.

13 He measured then the gate from the rouse of a chamber to the top of the gate: the breadth was fyue and twentie cubites, dore against dore.

14 He made also postes of thre score cubites, and the postes of the court, & of the gate had one measure round about.

15 And vpon the forefront of the entrie of the gate vnto the fore front of the porche of the gate within were fiftie cubites.

16 And there were narrow windowes in the chambers, and in their postes within the gate round about, and likewise to the arches: and the windowes went round about within: and vpon the postes were palme trees.

17 ¶ Then brought he me into the outward court, and lo, there were chambers, and a pauement made for the court round about and thirtie chambers were vpon the pauement.

18 And the pauement was by the side of the gates ouer against the length of the gates, & the pauement was benethe.

19 Then he measured the breadth from the forefront of the lower gate without, vnto the forefront of the court within, an hundred cubites East ward and Northward.

20 And the gate of the outward court, that looked toward the North, measured he after the length and breadth thereof.

21 And the chambers thereof were, thre on this side, & thre on the other side, & the postes thereof & the arches thereof were after the measure of the first gate: the length thereof was fyue cubites, & the breadth fyue and twentie cubites.

22 And their windowes, & their arches with their palme trees, were after the measure of the gate that loketh toward the East, and the going vp vnto it had seuen steppes, & the arches thereof were before them.

23 And the gate of the inner court stode ouer against the gate toward the North, & toward the East, and he measured from gate to gate an hundred cubites.

24 After this, he brought me toward the South, & lo, there was a gate toward the South, & he measured the postes thereof, and the arches thereof according to those measures.

25 And there were windowes in it, and in the arches thereof round about, like those windowes: the height was fiftie cubites, and the breadth fyue and twentie cubites.

26 And there were seuen to go vp to it, and the arches thereof were before them: & it had palme trees, one on this side, and another on that side vpon the poste thereof.

27 ¶ And there was a gate in the inner court toward the South, & he measured from gate to gate toward the South an hundred cubites.

28 And he brought me into the inner court by the South gate, & he measured the South gate

Vers 20 This must be considered in the great figure

The outward court in respect of the Temple M R. The North side the porche S. The court without T. The length of the porche without the chambers, as in the East side V X. The breadth 25 cubites Y Z

Vers 23 The gate of the inner court B ouer against the gate of the outward court R, and toward the East C. An hundred cubites R b

Vers 24. The South gate in the great figure d. The outward court e.

Vers 27 The inner court gate f. An hundred cubites. d f which was the length of a court, and his chambers.

Vers 28 The inner court g. The eight steps are hid in the building, but they are like them of the East gate Q. For all the courts were of one measure, quantitie and fashion.

according to those measures.

- 29 And the chambers thereof, & y^e postes thereof, & y^e arches thereof according to these measures, & there were windowes in it, & in the arches thereof round about, it was fiftie cubits long & fyue & twentie cubits broad.
- 30 And the arches round about were fyue & twentie cubites long, & fyue cubites broad.
- 31 And the arches thereof were toward the vtter court, and palme trees were vpon the postes thereof, and the going vp to it had eight steppes.

Verf 32 The inner court on y^e East side N. And so in all he maketh six courtes, two on the East side, two on the North, & two on the South side Like in y^e great figure.

- 32 ¶ Againe he brought me into the inner court toward the East, & he measured the gate according to those measures.
- 33 And the chambers thereof, and the postes thereof, and the arches thereof were according to these measures, and there were windowes therein, and in the arches thereof round about, it was fiftie cubites long, and fyue and twentie cubites broad.
- 34 And the arches thereof were toward y^e vtter court, and palme trees were vpon the postes thereof, on this side & on that side, and the going vp to it had eight steps.

Verf 38 He speaketh of six chambers, w^{ch} were in y^e porche of the inner court on the North side. The entrie of the chambers, that is, the dores, were vnder the vpper postes or pentiles which hanged over the chambers, as also did over the gate Like in y^e great figure.

- 35 ¶ After he brought me to the North gate, & measured it, according to these measures.
- 36 The chambers thereof, the postes thereof, and the arches thereof, and there were windowes therein round about: the height was fiftie cubites, and the breadth fyue and twentie cubites.
- 37 And the postes thereof were toward the vtter court, and palme trees were vpon the postes thereof on this side, and on that side, & the going vp to it had eight steps.
- 38 And euerie chamber, & the entrie thereof

was vnder y^e postes of the gates: there they washed the burnt offering.

- 39 And in the porche of the gate stode two tables on this side, and two tables on that side, vpon the which they slewe the burnt offering, and the sinne offering, and the trespass offering.

- 40 And at the side beyond the steps, at the entrie of the North gate stode two tables, and on the other side, which was at y^e porche of the gate were two tables.

- 41 Foure tables were on this side, and foure tables on y^e side by the side of y^e gate, euen eight tables when vpon thei slewe then sacrifice.

- 42 And the foure tables were of hewen stone for the burnt offering, of a cubite and an halfe long, and a cubite and an halfe broad, and one cubite hie: when vpon also they layed the instrumets wherewith they slewe the burnt offering and the sacrifice.

- 43 And within were borders an hand broad, fastened round about, and vpon the tables laye the flesh of the offering.

- 44 And without the inner gate were the chambers of the fingers in the inward court, which was at the side of the North gate: and their prospect was toward the South, & one was at the side of the East gate, hauing the prospect toward the North.

- 45 And he said vnto me, This chamber whose prospect is toward the South, is for the Priests, that haue charge to kepe y^e house.

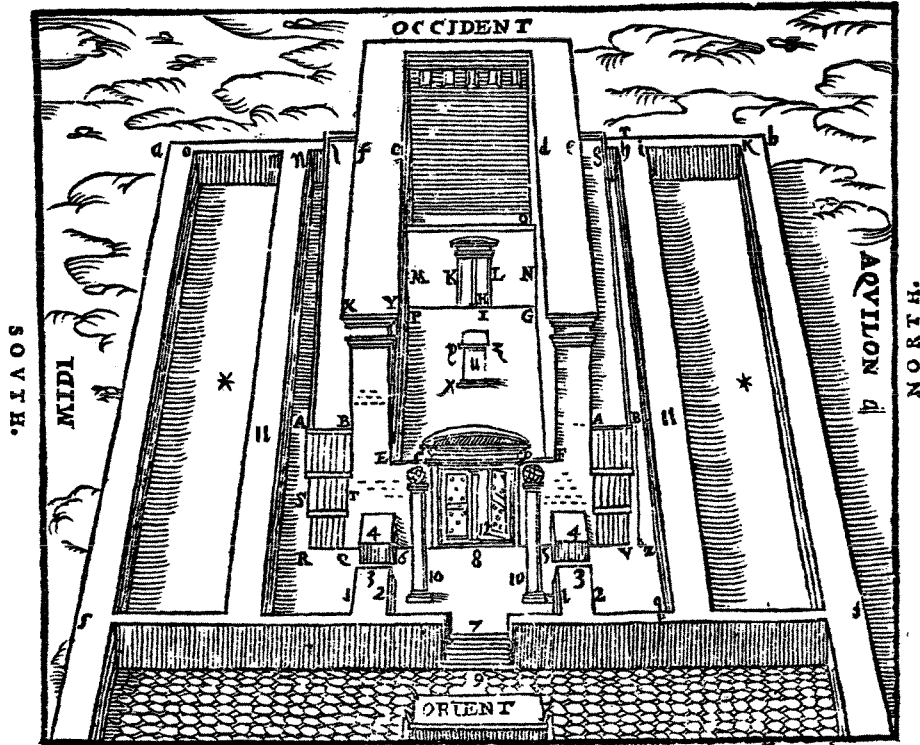
- 46 And the chamber whose prospect is toward y^e North, is for the Priests that haue the charge to kepe the altar: these are the sonnes of Zadok among the sonnes of Leui which may come nere to the Lord to mi-

Verf 39 In the porche of the inner courtes were foure tables x & as many in the outward court S a cubite, & an halfe long & as broad, & one cubite high

Verf 44 The chambers in y^e inner porche on the North side for y^e fingers I but the pipes & the hinderen y^e sight, therefore beholde them, w^{ch} are in y^e East court, for they are all alike: likewise on the South side The Prophet was now in y^e East court, where he saw the altar measured, & describeth one rowe of chambers, w^{ch} was for the Priests.

Verf 45 He speaketh of y^e two rowes of chambers, w^{ch} were in y^e inner court N whereof they on y^e North side were for the Priests, that sacrificed O and they on the South side for them that kept the temple N Which chambers were East and by South, as the other O were East and by North These must be sene in y^e great figure.

THE FIGURE OF THE TEMPLE.



Vers 47 The altar P
Vers 48 He entered by the gate Q to come into the porche of the temple R The Temple is here described more at large, because the things here mentioned might be better be vnderstand.
Vers 48 By the postes of the porche he measured the wall which was five cubites thicke on either side of the alley or porche 12 The two little gates in the side of the porche 34 which were to go to the Priests chambers that were by the Temple A B
Vers 49 The length of the porche 20 cubites 56 And the breadth eleue 78 The stappes whereby the Prophet came into the porche of the Temple 97 The two pillars 10
 Chap XLI.
Vers 1 The upper postes or pentiles, meaning the toppes of the chambers on the sides of the Temple A B The second chambre G goeth out more than the first R and the thirde A more then the second
Vers 2 The breadth of the entrie or gate ten cubites C D Five cubites from the Temple wall to the gate on either side E C D F the length of fourtie cubites fro the Temple gate to the moste holy place 81 The breadth of the Temple 20 cubites E F or G P He speaketh not here of the height therefore it is made of 30 cubites according to Salomont.
Vers 3 The Angel went into the moste holy place the porche of the entrie, that is, the threholde of the house of the wall.
 H I The gate 6 cubites, K L The breadth on either side the gate 7 cubites M K & L N which make in all 20 cubites. *Vers 4* The length 20 cubites, G O, so it was square. *Vers 5* The first chambre was 4 cubites Q R The second five, S T, and the third six A B There were three heights or stages of chambers R S A The running staire can not be shewed in the figure, but maie easily be conceived. *Vers 8* The foundations of six cubites, meaning the hie chamber was so, and the nether from thence seemed so likewise by a perpendicular line or plumer; B Z
Vers 9 The chambre without was the hie chambre, and 110 the chambre the wall was but five cubites thicke B X Y; for downe wards it was six Q S.

nister vnto him.
 47 So he measured the court, an hundred cubites long, & an hundred cubites broad *euery* four square: likewise the altar that was before the House.
 48 And he brought me to the porche of the house, and measured the postes of the porche, five cubites on this side, and five cubites on that side: and the breadth of the gate was three cubites on this side, and three cubites on that side.
 49 The length of the porche was twentie cubites, and the breadth eleuen cubites & he brought me by the stappes whereby they went vp to it, & there were pilles by the postes, one on this side, and another on that side.

CHAP. XLII.

The disposition and order of the building of the Temple and the other things thereto belonging.

1 And he brought me to the Temple, and measured the postes, six cubites broad on the one side and six cubites broad on the other side, which was the breadth of the tabernacle.
 2 And the breadth of the entrie was ten cubits, & the sides of the entrie were five cubits on the one side, & five cubits on the other side, & he measured the length thereof fortie cubites, & the breadth twentie cubites.
 3 Then went he in, and measured the postes of the entrie two cubites, and the entrie six cubites, and the breadth of the entrie seven cubites.
 4 So he measured the length thereof twentie cubites & the breadth twentie cubites before the Temple. And he said vnto me, This is the moste holie place.
 5 After, he measured the wall of the house, six cubites, and the breadth of *euery* chambre foure cubites rounde about the house, on euery side.
 6 And the chambres were chambre vpon chambre, thie and thirtie fote high, & they entred into the wall made for the chambres which was rounde about the house the postes might be fastened therein, and not be fastened in the wall of the house.
 7 And it was large and went round mounting vpwarde to the chambres: for the staire of the house was mounting vpward, rounde about the house: therefore the house was larger vpwarde: so they went vp from the lowest chambre to the highest by the middes.
 8 I sawe also the house hie rounde about: the foundations of the chambres were a ful rede of six great cubites.
 9 The thickness of the wall which was for the chamber without, was five cubites, and that which remained, was the place of the

chambres that were within.
 10 And betwene the chambres was the wyndens of twentie cubites rounde about the House on euery side.
 11 And the dores of the chambres were toward the place that remained, one dore towarde the North, & another dore towarde the South, and the breadth of the place that remained, was five cubites rounde about.
 12 Now the building that was before the separte place towarde the West corner, was seuentie cubites broad, and the wall of the building was five cubites thicke, rounde about, & the length ninetie cubites.
 13 So he measured the house an hundred cubites long, & the separte place and the building with the walles thereof were an hundred cubites long.
 14 Also the breadth of the forefront of the house and of the separte place toward the East, was an hundred cubites.
 15 And he measured the length of the building ouer against the separte place, which was behinde it, and the chambers on the one side and on the other side an hundred cubites with the Temple within, and the arches of the court.
 16 The postes and the narowe windowes, & the chambres rounde about, on three sides ouer against the postes, filed with cedar wood rounde about and fro the ground vp to the windowes, and the windowes were filed.
 17 And from aboue the dore vnto the inner house and without, and by all the wall rounde about within and without it was filed according to the measure.
 18 And it was made with Cherubims and palme trees, so that a palme tree was betwene a Cherub and a Cherub: and *euery* Cherub had two faces.
 19 So that the face of a man was towarde the palme tree on the one side, & the face of a lion towarde the palme tree on the other side: thus was it made through all the house rounde about.
 20 From the ground vnto aboue the dore were Cherubims and palme trees made as in the wall of the Temple.
 21 The postes of the Temple were squared, & thus to loke vnto was the similitude of forme of the Sanctuarie.
 22 The altar of wood was three cubites hie, & the length thereof two cubites, and the corners thereof and the length thereof & the sides thereof were of wood. And he said vnto me, This is the table that shal be before the Lord.
 23 And the Temple & the Sanctuarie had two dores.
 24 And the dores had two wickets, *euery* two turning wickets, two wickets for one dore, and two wickets for another dore.

Vers 10 The officers on the one side were distant from them on the other side 20 cubites which was the breadth of the Temple.
Vers 11 The dores of the chambers on the North side opened toward the North Y, & then on the South side towarde the South R for there was an alley of five cubites rounde about the Temple Y Z, and was so closed with a wall, 11
Vers 12 The building, or the great place closed with a wall of five cubites thicke, and was farther of the Temple then the alley, or separte place, & this is more plainly set for the in the great figure.
Vers 16 He declareth that whatsoever was of stone worke from the bottome to the toppe was covered with wood on the East, South & North side.
Vers 23 The altar V, which was three cubites high Y X & two cubites long Y Z.

25 And vpon the dores of the Tēple these were made Cherubims & palme trees,like as was made vpon the walles, & there were thicke planks vpon the foiesfront of the porche without.

26 And there were narrowe windowes & palme trees on the one side, and on the other side, by the sides of the porche, and vpon y sides of the house, and thicke planks.

CHAP. XLII.

Of the chambers of the Temple for the Priests, and the holse things.

1 Then broght he me into y vtter court by the waie towai de the North, and he broght me into the chamber that was ouer against the separate place, & which was before y buylding towarde y North.

2 Before y length of an hūdreth cubites was y North dore, & it was fiftie cubits broad.

3 Ouer against y twentie cubites which were for the inner court, & ouer against the pauement, which was for the vtter court, was chambre against chambre in thre rowes.

4 And before y chābres was a galerie of ten cubites wide, & within was a waie of one cubite, and their dores towai de y North.

5 Now the chambres aboue were narrowe: for those chambres semed to eat vp these, to wit, the lower, and those that were in the middes of the buylding.

6 For thei were in thre rowes, but had not pillers as the pillers of the court: therefore there was a difference frō the beneth & frō the middlemost, euen frō the ground.

7 And the wall y was without ouer against y chābres, towai de y vtter court on y fore front of y chābers, was fiftie cubites long.

8 For the length of the chambres that were in the vtter court, was fiftie cubites: & lo, before y Tēple were an hundreth cubites.

9 And vnder these chambres was the entrie, on the East side, as one goeth into the frō the outwarde court.

10 The chambres were in the thickenes of the wall of the court towarde y East, ouer against the separate place, & ouer against the buylding.

11 And the waie before them was after the maner of the chambres, which were toward y North as long as thei, & as broad as thei: & all their entries were like, bothe according to their facions, and according to their dores.

12 And according to the dores of y chambres that were towarde y South, was a dore in the corner of the waie, euen the waie directly before the wall towarde the East, as one entreth.

13 Then said he vnto me, The North chambres & the South chambres which are before the separate place, thei be holy chambres, wherein the Priests that approche vnto the Lord, shal eat the moste holie

things: there shal thei laie the moste holie things, and the meat offering, and the sinoffring, and the trespasse offering: for the place is holy.

14 When the Priests entre therein, thei shal not go out of the holie place into the vtter court, but there thei shal laie their garmets wherein thei minister: for thei are holie, & shal put on other garmets, & so shal approche to those things, w̄ are for the people.

15 Now when he had made an end of measuring y inner house, he broght me forth toward y gate whose prospect is towarde the East, and measured it rounde about.

16 He measured the East side with the measuring rod, siue hundreth redes, euen with the measuring rede rounde about.

17 He measured also y North side, siue hundreth redes, euen with the measuring rede rounde about.

18 And he measured the South side siue hundreth redes with the measuring rede.

19 He turned about also to the West side, & measured siue hundreth redes with the measuring rede.

20 He measured it by the foure sides: it had a wall rounde about, siue hundreth redes long, and siue hundreth broad to make a separation betwene the Sanctuarie, and y prophane place.

CHAP. XLIII.

1 He saeth the glorie of God going into the Temple, from whence it had before departed. 2 He mencioneth the idolatrie of the childre of Israel for the which thei were consumed and brought to nought. 3 He is commanded to call them againe to repentance.

1 Afterwaie he broght me to the gate, euen the gate that turneth towarde y East.

2 And beholde, the glorie of y God of Israel came frō out of the East, whose voice was like a noise of great waters, and the earth was made light with his glorie.

3 And the vision which I sawe was like the vision, euen as the vision that I sawe when I came to destroie the citie: and the visions were like the vision that I sawe by the riuier Chebár: & I fel vpon my face.

4 And the glorie of the Lord came into the house by the waie of the gate, whose prospect is towarde the East.

5 So the Spirit toke me vp and broght me into the inner court, and beholde, the glorie of the Lord filled the house.

6 And I heard one speaking vnto me out of the house: and there stode a man by me,

7 Which said vnto me, Sonne of man, this place is my throne, & the place of the soles of my fete, where as I wil dwell among the children of Israel for euer, and y house of Israel shal no more defile mine holie Name, nether thei, nor their Kings by their fornicatiōs, nor by the carkeises of their Kings in their high places.

Verf: Hauig described the length and breadth of the Tēple, he cometh to the outwarde court on y North side T. This appeareth in y great figure he broght me into the chambre: that is, the rowe of chambres, which were towarde the separate place Westward.

Verf: He meaneueth that the North was an hundreth cubites long x y and in breadth fiftie b x.

Verf: This galerie appeareth in y great figure by this nombre.

Verf: 5 These chambres were contrary fauoured to the of the Temple. 6 So that the wall for y chambres of the outwarde court and the wall of the inner, was eether siue cubites, and the whole court an hundreth.

Verf: 9 Vnder these chambres were entries, or dores to passe from one place to another, w̄ are noted euer by x in the great figure.

Verf: 10 The chambres, p̄ of the East court M were like to y chābers of the North court.

Verf: 13 Which chambres were in the East gate toward the North and South; and towarde the separate place or backe buylding 4 which chambres are called holie, because thei were by the Temple.

Chap. 9. 2.

a When I prophesied the destruction of the citie by y Caldeans.

b Which was departed afore, Chap. 10. 4. & 11. 22.

c By their idolatries. d He alludeth to Ammon & Moab, who were buryed in their gardens nere the Temple & there had erected vp monuments to their idoles.

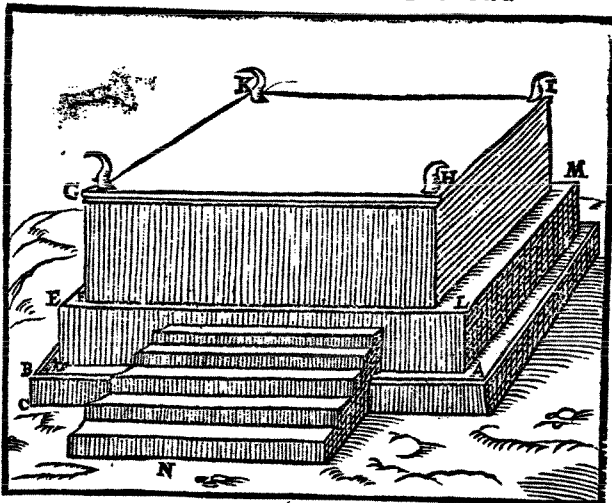
- 8 Albeit they set their thresholds by my thresholds, and their postes by my postes (for there *was but* a wall betwene me & the) yet haue they defiled mine holy Name with their abominacions, that they haue committed: wherefore I haue consumed them in my wrath.
- 9 Now therefore let them put away their fornicacion, and the carkeises of their Kings fare fro me, and I wil dwell among them for euer.
- 10 ¶ Thou sonne of mā, shewe this House to the house of Israél, that they may be ashamed of their wickednes, and let them measure the paterne.
- 11 And if they be ashamed of all that they haue done, shewe them the forme of thy house, & the paterne thereof, & the going out thereof, & the coming in thereof, and the whole facion thereof, & all the ordinances thereof, & all the figures thereof, & all the lawes thereof: & write it in their sight, that they may kepe thy whole facion thereof, & all the ordinances thereof, and do them.

"Ebr. Law.

Ver 13 The middes or bottome A was a cubite hie B C, & a cubite broad B D.

- 12 This is the description of the house, it shall be vpon the top of the mount: all thy limites thereof round about shall be moste holy. Beholde, this is thy description of the house.
- 13 And these are thy measures of the Altar, after the cubites, the cubite is a cubite, & an hand breadth, euen thy bottome shall be a cubite, and the breadth a cubite, & the bordere thereof by thy edge thereof round about shall be a spāne: & this shall be thy height of thy altar.

THE FIGURE OF THE ALTAR.



Ver 14 The lower piece which standeth on the bottome & is the middlemost piece and vnder thy hieft, is two cubites D E The breadth one cubite E F. From the litle piece, was thy seconde, to the hieft four cubites F G. Ver 15 Four cubites, meaning, the hieft parte of the altar F G Ver 16 Length and breadth G H I D, Which note also the four hornes of the altar.

- 14 And from the bottome which toucheth the ground to the lower piece shall be two cubites: & the breadth one cubite, & from the litle piece to thy great piece shall be four cubites, and the breadth one cubite.
- 15 So the altar shall be four cubites, & from the altar vponward shall be four hornes.
- 16 And the altar shall be twelue cubites long,

and twelue broad, and foresquare in the foure corners thereof.

- 17 And thy frame shall be fourtene cubites long, & fourtene broad in the fouresquare corners thereof, and the border about it shall be halfe a cubite, & the bottome thereof shall be a cubite about, and the steppes thereof shall be turned toward the East.

Ver 17. The frame whereupon the hieft piece stode, is fourtene cubites: for on euery side it is longer by a cubite than the vppermoste E L, L M.

- 18 ¶ And he said vnto me, Sonne of man, thus saith the Lord God, These are the ordinances of the altar in the day when they shall make it to offer the burnt offering thereon, and to sprinkle blood thereon.
- 19 And thou shalt giue to the Priests, & to the Leuites, that be of the sede of Zadók, which approche vnto me, to minister vnto me, saith the Lord God, a yong bullocke for a sinne offering.
- 20 And thou shalt take of the blood thereof, and put it on the foure hornes of it, & on the foure corners of the frame, & vpon the bordere round about: thus shalt thou cleanse it, and reconcile it.
- 21 Thou shalt take the bullocke also of the sinne offering, & burne it in the appointed place of the house without the Sanctuarie.
- 22 But the seconde day thou shalt offre an he goat without blemish for a sin offering, and they shall cleanse the altar, as they did cleanse it with the bullocke.
- 23 Whē thou hast made an end of cleansing it, thou shalt offer a yong bullocke without blemish, and a ram out of the flocke without blemish.
- 24 And thou shalt offre them before the Lord, & thy Priests shall cast salt vpon them, & they shall offre them for a burnt offering vnto thy Lord.
- 25 Seuen daies shalt thou prepare euery day an he goat for a sin offering: they shall also prepare a yong bullocke and a ram out of the flocke, without blemish.
- 26 Thus shall they seuen daies purifie the altar, and cleanse it, and consecrate it.
- 27 And when these daies are expired, vpon the eight day and so forthe, the Priests shall make your burnt offerings vpon the altar, and your peace offerings, and I wil accept you, saith the Lord God.

"Ebr. sū hūd.

CHAP. XLIIII.

He reproveth the people for their offence. 7 The uncircumcised in heart, & in the flesh 9 Who are to be admitted to the seruice of the Temple, & who to be refused.

- 1 Then he brought me toward the gate of the outwarde Sanctuarie, which turneth toward the East, and it was shut.
- 2 Then said the Lord vnto me, This gate shall be shut, & shall not be opened, and no man shall entrie by it, because the Lord God of Israél hathe entred by it, and it shall be shut.
- 3 It appertaineth to thy Prince: the Prince himself shall sit in it to eat bread before the Lord: he shall entrie by the way of the porch.

Ver 1 The East gate D in the great figure.

2 Meaning, fro thy comune people, but not from the Priests, nor the prince, read Chap 46, 9.

che of that gate, and shal go out by the way of the same.

4 ¶ Then brought he me toward the North gate before the House: and when I looked, beholde, the glorie of the Lord filled the house of the Lord, and I fel vpon my face.

5 And the Lord said vnto me, Sonne of mā, marke wel, and beholde with thine eyes, & heare with thine eares, all that I say vnto thee, concerning all the ordinances of y^e House of the Lord, & all the lawes thereof, and marke wel the entring in of the house with euerie going-forthe of the Sanctuarie.

6 And thou shalt say to the rebellious, *euē* to the house of Israël, Thus saith the Lord God, O house of Israël, ye haue ynough of all your abominacions,

7 Seing, that ye haue brought into my Sanctuarie *b*strangers, vncircumcised in heart, & vncircumcised in flesh, to be in my Sanctuarie, to pollute mine house, whē ye offer my bread, *euē* fat, and blood: and thei haue broken my couenant, because of all your abominacions.

8 For ye haue not kept the ordinances of mine holie thigs: but you your selues haue set *other* to take y^e charge of my Sāctuarie.

9 Thus saith the Lord God, No stranger vncircumcised in heart, nor vncircumcised in flesh shal entre into my Sanctuarie, of any stranger that is amōg the children of Israël,

10 Nether yet the *d* Leuites that are gone backe frō me, whē Israël wēt astray, which went astray frō me after their idoles, but thei shal beare their iniquitie.

11 And thei shal serue in my Sanctuarie, & kepe the gates of the House, and minister in the House: thei shal slaye the burnt offering and the sacrifice for the people: and thei shal stande before them to serue them.

12 Because thei serued before their idoles, and caused the house of Israël to fall into iniquitie, therefore haue I lift vp mine hand against them, saith the Lord God, & thei shal beare their iniquitie,

13 And thei shal not come nere vnto me to do the office of the Priest vnto me, nether shal thei come nere vnto any of mine holy things in the moste holy place, but they shal beare their shame and their abominacions, which thei haue committed.

14 And I wil make thē keepers of the watche of the House, for all the seruice thereof, & for all that shalbe done therein.

15 But the Priests of the Leuites, the sonnes of Zadók, that kept the charge of my Sanctuarie, when the children of Israël went astray from me, thei shal come nere to me to serue me, and thei shal stand before me to offer me the fat and the blood, saith the Lord God.

16 Thei shal entre into my Sanctuarie, and shal come nere to my table, to serue me, and thei shal kepe my charge.

17 And when thei shal entre in at the gates of the inner court, thei shalbe clothed with linnen garments, and no woll shal come vpon them while thei serue in the gates of the inner court, and within.

18. Thei shal haue linnen bonettes vpon their heades, and shal haue linnen breches vpon their loynes: thei shal not gyrd thē selues in the sweating *placos*.

19 But when they go forthe into the vtter court, *euē* to the vtter court to the people, thei shal put of their garments, wherein thei ministred, and laye them in the holy chambers, and thei shal put on other garments: for thei shal not sanctifie the people with their garments.

20 Thei shal not also *f* shaue their heades, nor suffre their lockes to growe long, *but* round their heades. f As did the infidels and heathen

21 *Nether shal any Priest drinke wine whē thei enter into the inner court. Leu. 27. 31.

22 Nether shal thei take for their wiues a widowe, or her that is diuorced: but thei shal take maidens of the sede of the house of Israël, or a widow that hath bene the widow of a Priest.

23 And thei shal teache my people the difference betwene the holy and prophane, and cause thē to discern betwene the vncleane and the cleane.

24 And in controuersie thei shal stand to iudge, and thei shal iudge it according to my iudgements: and thei shal kepe my lawes and my statutes in all mine assemblies, & thei shal sanctifie my Sabbaths.

25 *And thei shal come at no dead persone to defile them selues, except at their father, or mother, or sonne, or daughter, brother or sister, that hath had yet none housbād: *in these* may thei be defiled. Leu. 22. 28.

26 And when he is clenfed, thei shal rekon vnto him seuen dayes.

27 And when he goeth into the Sanctuarie vnto the inner court to minister in the Sāctuarie, he shal offer his sin offering, saith the Lord God.

28 *And the *Priesthode* shalbe their inheritance, *yea*, I am their inheritance: therefore shall ye giue them no possession in Israël, for I am their possession. Deu. 18. 1. 2. nomb. 18. 20.

29 Thei shal eat the meat offering, and the sin offering, & the trespace offering, & euerie dedicate thing in Israël shalbe theirs.

30 *And all the first of all the first borne, & euerie oblation, *euē* all of euerie sort of your oblations shalbe the Priests. Ye shal also giue vnto the Priest the first of your dough that he may cause the blessing to rest in thine house. Exod. 13. 2. Or 22. 29. Or 34. 19. nomb. 3. 17.

31 The Priests shal not eat of any thing that

Euē fat thine heart.

b For they had brought idolaters w^h were of other countreys, to teache them their idolatrie Chap 23. 40.

c Ye haue not offered vnto me according to my Law.

d The Leuites w^h had committed idolatrie, were put from their dignitie and coulde not be receyued into y^e Priests office, although they had bene of y^e house of Aaron, but must serue in y^e inferior offices as to watche and to kepe y^e dores, read 2. King. 23. 9.

e Which obserued the Lawe of God, and fel not to idolatrie.

g Thei may be at their buryal, which was a defiling

Exod 22,31. that is * dead, or torne, whether it be fou-
leui 22,8. lc or beaft.

CHAP. XLV.

1 Out of the land of promes are there separate foure por-
cions, of which the first is giuen to the Priests and to the
Temple, the second to the Leuites, the third to the citie,
the fourth to the prince. 2 An exhortation vnto the
heads of Iſraél. 10 Of iuſt weights and meaſures 13 Of
the firſt frutes, &c.

1 M^orcouer when ye ſhal deuide the
land for inheritance, ye ſhal offie an
oblacion vnto the Lord an ^a holy porcion
of this land, five & twentie thouſand redes
long, and ten thouſand broad: this ſhalbe
holy in all the borders thereof rounde a-
bout.

^a Of all the
land of Iſraél
the Lord one-
ly requiereth
this porcion
for the Tem-
ple & for the
Priests, for
the citie and for
the prince.

2 Of this there ſhalbe for the Sanctuarie
five hundred in length with five hundred
in breadth, all ſquare rounde about, and ſittie
cubites rounde about for the ſuburbs there-
of.

3 And of this meaſure ſhalt thou meaſure
the length of five and twentie thouſand, &
the breadth of ten thouſand: & in it ſhal
be the Sanctuarie, & the moſte holy place.

4 The holy porcion of the land ſhalbe the
Priests, which miniſter in the Sanctuarie,
which came neie to ſerue the Lord: and it
ſhalbe a place for their houſes, and an holy
place for the Sanctuarie.

5 And in the five and twentie thouſand of
length, and the ten thouſand of breadth
ſhal ^y Leuites that miniſter in the houſe,
haue their poſſeſſion for twentie chambers.

6 Alſo ye ſhal appoint the poſſeſſion of the
citie, five thouſand broad, and five & twen-
tie thouſand long ouer againſt the oblaci-
on of the holy porcion: it ſhalbe for the
whole houſe of Iſraél.

7 And a porcion ſhalbe for the prince on the
one ſide, and on that ſide of the oblacion of
the holy porcion, and of the poſſeſſion of
the citie, ^{euē} before the oblacion of the
holy porcion, and before the poſſeſſion of
the citie ſidē the Weſt corner Weſtwarde,
and from the Eaſt corner Eaſtwarde, & the
length ſhalbe by one of the porcions from
the Weſt border vnto the Eaſt border.

8 In this land ſhalbe his poſſeſſiō in Iſraél:
and my princes ſhal no more oppreſſe my
people, and the reſt of the lād ſhal thei giue
to the houſe of Iſraél, according to their
tribes.

9 Thus ſaith the Lord God, Let it ^b ſuffice
you, o princes of Iſraél: leaue of crueltie &
oppreſſion, & execute iudgement & iuſti-
ce: take away your exactions from my peo-
ple, ſaith the Lord God.

^b The Propheet
ſaith that
the heads muſt
be firſt refor-
med afore any
good ordre cā
be eſtabliſhed
among ^y peo-
ple
^c Ephāh and
Bath were
bothe of one
quantitie, ſaue
that Ephāh
conteyned in
drye things, ^y
which Bath
did in licour.
Leui 5,11
king 5,11.

10 Ye ſhal haue iuſte balances, & a true ^c E-
phāh, and a true Bath.

11 The Ephāh and the Bath ſhal be equal: a
Bath ſhal conteyne the tenth parte of an
Homér, & an Ephāh the tenth parte of an
Homér: the equalitie thereof ſhalbe after
the Homér.

12 * And the ſhekel ſhalbe twentie gerats, & ^d twentie ſhekels, and ^d five and twentie ſhe-
kels & ſiftene ſhekels ſhalbe your Mané.

13 ¶ This is the oblacion that ye ſhal offie,
the ſixt parte of an Ephāh of an Homér
of wheat, and ye ſhal giue the ſixt parte of
an Ephāh of an Homér of barley.

14 Concerning the ordinance of the oyle,
^{euē} of the Bath of oyle, ye ſhal offie ^y tenth
parte of a Bath out of ^y Cor (ten Baths are
an Homér: for ten Baths fill an Homér)

15 And one lambe of two hundred ſhepe
out of the fat paſtures of Iſraél for a meat
offring, & for a burnt offring and for peace
offerings, to make reconciliacion for them,
ſaith the Lord God.

16 All the people of the land ſhal giue this
oblacion for the prince in Iſraél.

17 And it ſhalbe the princes parte to giue
burnt offerings, and meat offerings, & drinke
offerings in the ſolemne feaſts and in the
new moons, & in the Sabbaths, & in all ^y
hie feaſtes of the houſe of Iſraél: he ſhal
prepare the ſinne offering, and the meat of-
firing, and the burnt offering, and the peace
offerings to make reconciliaciō for the hou-
ſe of Iſraél.

18 ¶ Thus ſaith the Lord God, In the firſt
moneth, in the firſt day of ^e the moneth, thou
ſhalt take a ^yg bullocke without blemiſh
and cleuſe the Sanctuarie.

^e Which was
Niſán, contey-
ning parte of
Marche and
parte of April

19 And the Priēſt ſhal take of the blood of
the ſinne offering, and put it vpon the poſ-
tes of the houſe, and vpon the foure ^f cor-
ners of the frame of the altar, and vpon
the poſtes of the gate of the inner court.

^f Or, court.

20 And ſo ſhalt thou do the ſeuēth day
of the moneth, for euery one that hath erred
and for him that is diſceaued: ſo ſhal you
reconcile the houſe.

21 * In the firſt moneth in the fourteenth day
of the moneth, ye ſhal haue the Paſſcouer
a feaſt of ſeuē daies, & ye ſhal eat vnlea-
uēd bread.

Exod 12,18.
leui 23,5.

22 And vpon that day, ſhal the prince pre-
pare for him ſelf, and for all the people of
the land, a bullocke for a ſinne offering.

23 And in the ſeuēn dayes of the feaſt he
ſhal make a burnt offering to the Lord, ^{euē}
of ſeuē bullockes, & ſeuē rams without
blemiſh daiely for ſeuē dayes, and an he
goat daiely for a ſinne offering.

24 And he ſhal prepare a meat offering of
an Ephāh for a bullocke, an Ephāh for a
ram, and an ^f Hin of oyle for an Ephāh.

^f Read Exod.
29,40.

25 In the ſeuēth moneth, in the ſiſtenth day
of the moneth, ſhal he do the like in the
feſt for ſeuē daies, according to the ſin-
ne offering, according to the burnt offering,
and according to the meat offering, and ac-
cording to the oyle.

CHAP. XLVI.

1 The ſacrifices of the Sabbath and of the newe moones
Ttt.ii.

g Thoroꝝ which doer they must go in, or come out of the Temple, &c.

Verf 1 The inner court gate Q whe-reunto they went vp by eight steps, as appeareth in § great figure.

1 Thus saith the Lord God, The gate of the inner court, that turneth toward the East, shalbe shut the six working daies: but on the Sabbath it shalbe opened, and in the daye of the new moone it shalbe opened.

2 And the prince shal entrie by the waye of the porche of that gate without, and shal stand by the poste of the gate, & y Priests shal make his burnt offering, and his peace offerings, & he shal worship at the thresholde of the gate: after, he shal go forthe, but the gate shal not be shut til the euening.

3 Likewise the people of the land shal worship at the entrie of this gate before the Lord on the Sabbaths, and in the new moones.

4 And the burnt offering that the price shal offre vnto the Lord on the Sabbath daye, shalbe six lambs without blemish, & a ram without blemish.

5 And the meat offering shalbe an Epháh for a ram: and the meat offering for the lambes a gift of his hand, and an Hin of oyle to an Epháh.

a That is, as muche as he wil.

6 And in the daye of the new moone it shal be a yong bullocke without blemish, and six lambs and a ram: they shalbe without blemish.

7 And he shal prepare a meat offering, euen an Epháh for a bullocke, and an Epháh for a ram, and for the lambes b according as his hand shal bring, and an Hin of oyle to an Epháh.

b Meaning, as he shal thinke good.

8 And when the prince shal entre, he shal go in by the waye of the porche of that gate, & he shal go forthe by the waye thereof.

Verf 9 He that entereth in by the North gate R, shal go out by § South gate d & contrary, and in going forward they worshipped in § mides des M.

9 But when the people of the land shal come before the Lord in the solemne feasts, he that entereth in by the waye of y North gate to worship, shal go out by the waye of the South gate: and he that entereth by the waye of the South gate, shal go forthe by the waye of the North gate: he shal not returne by the waye of the gate wherby he came in, but they shal go forthe ouer against it.

10 And the prince shalbe in the middes of them: he shal go in when they go in, & whē they go forthe, they shal go forthe together.

11 And in the feasts, and in the solemnitie the meat offering shalbe an Epháh to a bullocke, and an Epháh to a ram, and to the lambs, the gift of his hand, and an Hin of oyle to an Epháh.

12 Now when the prince shal make a fre burnt offering or peace offerings frely vnto the Lord, one shal then open him the gate, y turneth toward the East, and he shal make his burnt offering and his peace offerings, as he did on the Sabbath day: after,

he shal go forthe, and when he is gone forthe, one shal shut the gate.

13 Thou shalt daiely make a burnt offering vnto the Lord of a labe of one yere without blemish: thou shalt do it euery morning.

14 And thou shalt prepare a meat offering for it euery morning, the sixt parte of an Epháh, and the third parte of an Hin of oyle, to mingle with the fine floure: this meat offering shalbe continually by a perpetual ordinance vnto the Lord.

15 Thus shal they prepare the lambe, and the meat offering and the oyle euery morning, for a continual burnt offering.

16 ¶ Thus saith the Lord God, If the prince giue a gift of his inheritance vnto any of his sonnes, it shalbe his sonnes, & it shal be their possession by inheritance.

17 But if he giue a gift of his inheritance to one of his seruants, then it shalbe his to the yere of libertie: after, it shal returne to the prince, but his inheritance shal remaine to his sonnes for them.

18 Moreouer the prince shal not d take of the peoples inheritance, nor thrust them out of their possession: but he shal cause his sonnes to inherit of his owne possession, that my people be not scattered euery man from his possession.

19 ¶ After, he broght me through the entrie, which was at the side of the gate, into the holy chambers of the Priests, which stode toward the North: and beholde, there was a place at the West side of them.

20 Then said he vnto me, This is the place where the Priests shal seeth the trespass offering and the sinne offering, where they shal bake the meat offering, that they shal not beare them into the viter court, to sanctifie the people.

21 Then he broght me forthe into the viter court, and caused me to go by the foure corners of the court: and beholde, in euery corner of the court, there was a court.

22 In the foure corners of the court there were courtes ioyned of fortie cubites long, and thirtie broad: these foure corners were of one measure.

23 And there went a wall about them, euen about those foure, and kitchins were made vnder the walles rounde about.

24 Then said he vnto me, This is the kitchin where the ministers of the house shal seeth the sacrifice of the people.

CHAP. XLVII.

1 The vision of the waters that came out of the Temple. 2 The coastes of the land of promise, & the deuision thereof by tribes.

1 A fterward he broght me vnto the doore of the house: and beholde, a waters yssued out from vnder the thresholde of the house Eastwaide: for the forefronte

c Which was at the Iubile, Leui 25,9 d But be content with that portion that God hath assigned him, as Chap 45,8 Verf 19 He describeth the Priests chambers, which were at the side of the Temple toward y North: and so cometh to the place, which was on y West side. 5 which verf 21 is called the viter court, in respect of the inner court, as also where y people were, was the viter court in respect of this inner e that the people shalde not haue to do w those things which appertene to the Lord, & thinke it lawfull for the to eat them Verf 21 The litle court in euery corner, was foure cubites long 7,8 & thirtie broad 8,9 & 7,9. Verf 23 About the walles of these litle courtes w were as kitchins, were litle chambers for the sookes to Chap XLVII. Verf 1 The doore of the Temple x and from vnder y thresholde yssued out waters, w came out of the South side, and ran towarde y East Lake in the great figure 11 a Whereby are meant the spiritual graces that shalde be giuen to the Church vnder y kingly me of Christ.

of the house *flowe* towarde the East, and the waters ran downe from vnder the right side of the House, at the South side of the altar.

2 Then broght he me out toward y North gate, and led me about by the way without vnto the vtter gate, by the way that turneth Eastwarde: and beholde, there came forth the waters on the right side.

3 And when the man that had the line in his hand, went forth the Eastwarde, he measured a thousand cubites, & he broght me through the waters: the waters were to the ancles.

4 Againe he measured a thousand, & broght me through the waters: the waters were to the knees: againe he measured a thousand, and broght me through: the waters were to the loines.

5 Afterward he measured a thousand, and it was a ^b riuer, that I colde not passe ouer: for the waters were risen, & the waters did flowe, as a riuer that colde not be passed ouer.

6 And he said vnto me, Sonne of man, hast thou sene this? Then he broght me, & caused me to returne to y brinke of the riuer.

7 Now whē I returned, beholde, at y brinke of the riuer were very many ^c trees on the one side, and on the other.

8 Thē said he vnto me, These waters yssue out towarde the East countrey, and runne downe into y plaine, and shal go into one ^d sea: thei shal runne into another sea, and the ^e waters shalbe holosome.

9 And euerie thing that liueth, which moueth, wherefoeuer y riuers shal come, shal liue, and there shalbe a very great multitude of fish, because these waters shal come thether: for thei shalbe holosome, & euerie thing shal liue whether y riuer cometh.

10 And then the ^f fishers shal stand vpon it, and from En-gēdi euen vnto ^g En-eglāim, thei shal spreade out their nettes: for their fish shalbe according to their kindes, as the fish of ^h y maine sea, exceeding many.

11 But the myrie places thereof, & the marishes thereof shal not be holosome: thei shal be made salt pittes.

12 And by this riuer vpon the brinke thereof, on this side, & on that side shal growe all ⁱ fruteful trees, whose leafe shal not fade, nether shal the frute thereof faile: it shal bring forth the new frute according to his moneths, because their waters rūne out of the Sanctuarie: and the frute thereof shalbe meat, & the leafe thereof shalbe for ^j medicine.

13 ¶ Thus saith y Lord God, This shal be the border, whereby ye shal inherit the land according to y twelue tribes* of Israel: Ioseph shal haue two porcions.

14 And ye shal inherit it, one aswel as another: *concerning the which I list vp mi-

ne hand to giue it vnto your fathers, and this lād shal fall vnto you for inheritāce.

15 And this shalbe the border ^k of the land toward the North side, frō the maine sea toward Hethlōn as men go to Zedāhā:

16 Hamāth, Berōthāh, Sibrāim, which is betwene the border of Damascus, and the border of Hamāth, and Hazār, Harticōn, which is by the coast of Hauān.

17 And the border from the sea shalbe Hazār, Enān, & the border of Damascus, and the residue of the North, Northwarde, & the border of Hamāth: so shalbe the North parte.

18 But the East side shal ye measure from Hauān, and from Damascus, and from Gileād, and from the land of Israēl by Iordēn, & from the border vnto the East sea: and so shalbe the East parte.

19 And the Southside shalbe toward Temān from Tamāi to the waters of ^l M ribōth in Kadēth, & the riuer to the maine sea: so shalbe y South parte toward Temān.

20 The West parte also shalbe the great sea frō the border, til a mā come ouer against Hamāth: this shalbe the West parte.

21 So shal ye deuide this land vnto you, according to the tribes of Israēl.

22 And you shal deuide it by lot for an inheritāce vnto you, & to the strangers that dwell among you, which shal beget children among you, & thei shalbe vnto you, as borne in the countrei amōg the childrē of Israēl, ^m thei shal parte inheritāce with you in the middes of the tribes of Israēl.

23 And in what tribe the stranger dwelleth, there shal ye giue him his inheritāce, saith the Lord God.

CHAP. XLVIII.

The lottes of the tribes ⁿ The partes of the possession of the Priests, of the Temple, of the Levites of the citie and of the prince are rehearsed.

1 NOW these are the names of the ^o tribes. Frō the North side, to the coast toward Hethlōn, as one goeth to Hamāth, Hazār, Enān, & the border of Damascus Northward the coast of Hamāth, eue from the East side to the West shalbe a ^p porcion for Dan.

2 And by the border of Dan from the East side vnto the West side, a ^q porcion for Ashēr.

3 And by the border of Ashēr frō the East parte eue vnto the West parte a ^r porcion for Naphtalī.

4 And by the border of Naphtalī from the East quarter vnto the West side, a ^s porcion for Manassēh.

5 And by the border of Manassēh from the East side vnto the West side a ^t porcion for Ephrāim.

6 And by the border of Ephrāim, from the East parte euen vnto the West parte, a ^u porcion for Reubēn.

^k By the land of promes he signifyeth the spiritual land whereof this was a figure.

^l Or, Ribsa.

^m Meaning, y in this spiritual kingdome there shalbe no dīstīnce betwene Jewe nor Gentil, but that all shalbe partakers of this inheritāce in their head Christ

ⁿ The tribes after y they entred into y land vnder Moyses, deuided the land somewhat otherwise then is here set forth by this vision.

^b Signifying that y graces of God shulde neuer decrease but euer abounde in his Church.

^c Meaning y multitude of them y shulde be refreshed by the spiritual waters ^d Shewing y the abundance of these graces shulde be so great, y all the worlde shulde be ful thereof, which is here ment by y Persian sea or Genezareth, & the sea called Me diterraneū, Za 14.8.

^e The waters which of nature are salt & unholosome, shalbe made swete & comfortable

^f Signifying y when God bestoweth his mercies in such abundance, the ministers shal by their preaching winne many

^g Which were cities at y corners of the salt or dead sea

^h Thei shalbe here of all forties, and in as great abundance as in the great Ocean where they are bred ⁱ That is, the wicked and reprobate

^j Or, see for meate ^k Or, for brasse and forre

Gen 48.22.
Gen 13.7.
Or 13.8
Or 15.28.
Or 26.4.
Gen. 34.4.

- 7 And by the border of Reubén, from the East quarter vnto the West quarter, a porcion for Iudáh.
- 8 And by the border of Iudáh frō the East parte vnto the West parte shalbe the offering which thei shal offre of fīue & twentie thousand *redes* broad, and of length as one of the other partes, from the East side vnto the West side, and the Sanctuarie shal be in the middes of it.
- 9 The oblacion, that ye shal offre vnto the Lord, shalbe of fīue and twentie thousand long, and of ten thousand the breadth.
- 10 And for the men, *men* for the Priests shal be this holy oblacion, toward the North fīue and twentie thousand long, and toward the West, ten thousand broad, & toward the East ten thousand broad, and toward the South fīue and twentie thousand long, and the Sanctuarie of the Lord shal be in the middes thereof.
- 11 It shalbe for the Priests that are sanctified of the sonnes of Zadók, which haue kept my charge, which went not astray whē the children of Israhel went astray, as the Leuites went astray.
- 12 Therefore this oblacion of the land that is offered, shalbe theirs, as a thiſg moſte holie by the border of the Leuites.
- 13 And ouer against y border of the Priests the Leuites shal haue fīue and twētie thousand long, & ten thousand broad: all the length shalbe fīue and twētie thousand, and the breadth ten thousand.
- 14 And thei shal not sel of it, nether change it, nor abalienaze the first frutes of the land: for it is holy vnto the Lord.
- 15 And the fīue thousand that are left in y breadth ouer against the fīue and twētie thousand, shalbe a prophane place for the citie, for housing, & for suburbs, and the citie shalbe in the middes thereof.
- 16 And these shalbe the measures thereof, y North parte fīue hūdreth and foure thousand, and the South parte: fīue hūdreth & foure thousand, and of the East parte fīue hundreth and foure thousand, & the West parte fīue hundreth, and foure thousand.
- 17 And the suburbs of the citie shalbe toward the North two hundreth and fiftie & toward the South two hundreth & fiftie, and toward the East two hundreth & fiftie, and toward the West two hundreth and fiftie.
- 18 And y residue in length ouer against y oblacion of the holy porcion shalbe ten thousand East ward, and ten thousand West ward: and it shalbe ouer against the oblacion of the holy porcion, & the encrease thereof shal be for sode vnto them that serue in the citie.
- 19 And thei that serue in the citie, shalbe of all y tribes of Israhel that shal serue therein.

- 20 All the oblacion shalbe fīue and twentie thousand w^d fīue & twētie thousand: you shal offre this oblacion fouresquare for the Sanctuarie, & for the possession of y citie.
- 21 And the residue shalbe for the prince on the one side & on the other of the oblacion of the Sanctuarie, and of the possession of the citie, ouer against the fīue and twētie thousand of the oblacion toward the East boīder, & Westward ouer against the fīue & twētie thousand toward the West border, ouer against shalbe for the porcion of the prince: this shalbe the holie oblacion, & the house of the Sanctuarie shalbe in the middes thereof.
- 22 Moreover, from the possession of the Leuites, & from y possession of the citie, that which is in y middes shalbe y princes: betwene the border of Iudáh, & betwene the boīder of Beniamin shalbe the princes.
- 23 And the rest of the tribes shalbe thus: frō the East parte vnto the West parte Beniamin shalbe a porcion.
- 24 And by the border of Beniamin, from the East side vnto the West side Simeón a porcion.
- 25 And by the border of Simeón frō the East parte vnto y West parte Ishakar a porcion.
- 26 And by y border of Ishakar frō the East side vnto the West, Zebulún a porcion.
- 27 And by the border of Zebulún frō the East part vnto y West parte, Gad a porcion.
- 28 And by the border of Gad at the South side, toward Tēmāth, the border shalbe euen frō Tāmā: vnto the waters of Meribāth in Kadēth, & to the riuer, that runneth into the mayne sea.
- 29 This is the land, which ye shal distribute vnto the tribes of Israhel for inheritance, and these are their porcions, saith the Lord God.
- 30 And these are y boundes of the citie, on the North side fīue hundreth, & foure thousand measures.
- 31 And the gates of the citie shalbe after y names of the tribes of Israhel, the gates Northward, one gate of Reubén, one gate of Iudáh, & one gate of Leuf.
- 32 And at the East side fīue hundreth and foure thousand, and thre gates, & one gate of Ioseph, one gate of Beniamin, and one gate of Dan.
- 33 And at the South side, fīue hundreth and foure thousand measures, and thre portes, one gate of Simeón, one gate of Ishakar, and one gate of Zebulún.
- 34 At the West side, fīue hundreth & foure thousand, with their thre gates, one gate of Gad, one gate of Ashér, and one gate of Naphtalí.
- 35 It was rounde about eightene thousand measures, and the name of the citie frō that day shalbe, "The Lord is there."

b That is, the portion of the ground, & they shal:eparat & appoint to the Lord, which shalbe deuīd in to thre partes for the Priests, for the prince, & for the citie.

Chap. 44. 15.

c Meaning, y shalbe de square.

d Euerie way it shalbe fīue & twēty thousand.

e So that Iudáh was on y North side of the Princes & Leuites porcions, and Beniamin on the South side.

f Which is here taken for dumea. g Which was Jerichó the citie of palm-trees. h Meanſg, Nilus y runneth into y sea called mediterranean.

i Eze. Ierubab. Shamab.

DANIEL.

THE ARGUMENT.

The great providence of God, and his singular mercie toward his Church are moſte lively here ſet forth, who neuer leaueh his deſtitute, but now in their greateſt miſeries and afflictions gaueh them Prophetes, as Ezechiel, & Daniél, whome he adorned with ſuche graces of his hoile ſpirit, that Daniél aboue all other had moſte ſpecial reuelations of ſuche things as ſhulde come to the Church, euen from the time that they were in captiuitie, to the laſt end of the worlde, and to the general reſurrection, as of the foure Monarches and empires of all the worlde, to wit, of the Babylonians, Perſians, Grecians, & Romanes. Alſo of the certaine nombre of the times euen vnto Chriſt, when all ceremonies and ſacrifices ſhulde ceaſe, becauſe he ſhulde be the accompliſhement thereof: moreover he ſheweth Chriſtes office and the cauſe of his death which was by his ſacrifice to take away ſinnes, and to bring euer laſting liſe: And aſi om the beginning God euer exerciſed his people vnder the croſſe, ſo he teacheth here, that after that Chriſt is offered, he wil ſtil leaue his exerciſe to his Church vntil the dead riſe againe, and Chriſt gather his into his kingdome in the heauens.

CHAP. I.

1 The captiuitie of Iehoiakim King of Iudáh. 4 The King chuſeth certaine young men of the Iewes to learne his lawe 5 They haue the Kings ordinarie appointed. 8 But they abſtaine from it.

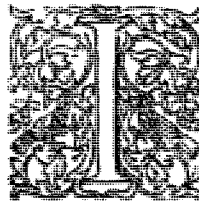
Read 1 King 24, i and iere 25, 7

b Which was a plaine by Babylon where was the temple of their great god, and as here taken for Babylon c Who was as maſter of the wardes

d He calleth the Eunuches whome the King nourished and brought vp to be rulers of other countries after ward.

e His purpose was to kepe them as hoſtages, and that he might ſhewe him ſelf victorious, and alſo by their good intreatie and learning of his religion, they might fauour rather him then the Iewes and to be able to ſerue him as gouernours in their land: moreover by this meanes the Iewes might be better kept in ſubiection, fearing otherwiſe to procure hurt to theſe noble men

f The King required three things, that they ſhulde be of noble birth, that they ſhulde be witty & learned, and y they ſhulde be of a ſtró & comelic nature that they might do him better ſeruiſe: thus he did for his owne commoditie therefore it is not to praiſe his liberalitie: yet in this he is worthy praiſe, that he eſteemed learning, and knewe that it was a neceſſarie meane to gouerne by g That they might forget their owne religion, and countrey factions, to ſerue him the better to his purpose: yet it is not to be thought that Daniél did learne aunc knowledge that was not godli: in all pointes he reſuſed the abuſe of things and ſuperſticion, in ſo muche y he wolde not eat the meat which the King appointed him, but was content to learne y knowledge of natural things h That by their good intertreatment they might learne to forget the mediocritie of their owne people i To the intent that in this time they might bothe learne the maners of the Caldeans and alſo their tongue. k Aſwel to ſerue at the table, as in other offices.



In the thirde yere of the reigne of Iehoiakim King of Iudáh, came Nebuchadnezzár, King of Babel vnto Ierulalem, & beſieged it.

2 And the Lord gaue Iehoiakim King of Iudáh into his hand, w parte of the veſſels of the houſe of God, which he carried into the land of Shinár, to the houſe of his god, and he brought the veſſels into his gods treaſurie.

3 And the King ſpake vnto Aſpenáz the maſter of his Eunuches, that he ſhulde bring certaine of the children of Iſraél, of the Kings ſeſe, and of the princes:

4 Children in whome was no blemiſh, but well fauoured, and inſt. nct in all wiſdome, and well ſene in knowledge, and able to vtter knowl. dge, and ſuche as were able to ſtand in the Kings palace, and whome they might teache the learning, and the tongue of the Caldeans.

5 And the King appointed them prouiſion euerie daie of a portion of the Kings meat, and of the wine, which he dranke, ſo nourishing the three yere, that at the end thereof, they might ſtand before the King.

6 Now among theſe were certaine of the children of Iudáh, Daniél, Hananiáh, Miſhaél and Azariáh.

7 Vnto whome the chief of the Eunuches

1 gaue other names: for he called Daniél, Belteſhazár, & Hananiáh, Shadrách, & Miſhaél, Meſnách, and Azariáh, Abednegó.

8 But Daniél had determined in his heart, that he wolde not defile him ſelf with the porcion of the Kings meat, nor with the wine which he dranke: therefore he required y chief of the Eunuches that he might not defile him ſelf.

9 (Now God had brought Daniél into fauour, and tender loue with the chief of the Eunuches)

10 And the chief of the Eunuches ſaid vnto Daniél, I feare my lord the King, who hath appointed you meat and your drinke: therefore if he ſe your faces worſe looking then the other children, which are of your ſorte, they ſhal you make loſe mine head vnto the King.

11 Then ſaid Daniél to Melzár, whome the chief of the Eunuches had ſeroued Daniél, Hananiáh, Miſhaél, and Azariáh,

12 Proue thy ſeruants, I beſeche thee, ten daies, and let them giue vs pulse to eat, and water to drinke.

13 Then let our countenances be looked vpon before thee, and the countenances of the children that eat of the porcion of the Kings meat: and as thou ſeſt, deale with thy ſeruants.

14 So he conſented to them in this matter, and proued them ten daies.

15 And at the end of ten daies, their countenances appeared fairer, and in better looking then all the childrens, which did eat the porcion of the Kings meat.

16 Thus Melzár toke aſwaie the porcion of their meat, and the wine that they ſhulde drinke, and gaue them pulse.

nor mainteine his owne o Meaning, that within this ſpace he might haue the cryſt, and that noman ſhulde be able to diſcerne it: & thus he ſpake, being moued by the Spirit of God p Not that it was a thing abominable to eat deſt. meats and to drinke wine, as bothe before and after this did, but if they ſhulde haue hereby bene wome to the King and haue reſuſed their owne religion, that meat and drinke had bene accurſed q This bare feeding and that alſo of Moſes when he ſed from the court of Egypt, declareth that we muſt liue in ſuche ſobrietie as God doeth call vs vnto, ſeing he wil make it more profitable vnto vs, then all deſtens: for his bleſſing onely ſufficeth

r Meaning, in the liberal sciences, and natural knowledge, and not in ymaginal artes which are forbidden, Deu. 18.11 f So that he onely was a Prophet and none of the other: for by dreames & visions God appeared to his Prophetes, Nomb. 12.6 t Of the three yerres above mentioned ver 5 u That is, he was esteemed in Babylon as a Prophetolog as y commune wealth stode.

17 As for these foue childre, God gaue the knowledge, and vnderstanding in all learning and wisdom: also he gaue Daniél vnderstanding of all visions & dreames. 18 Now when the time was expired, that the King had appointed to bring the in, the chief of the Eunuches brought the before Nebuchad-nezzár. 19 And the King comuned with them: and among them all was founde none like Daniél, Hananiáh, Mishaél, and Azariáh: therefore stode thei before the King. 20 And in all matters of wisdom, & vnderstanding that the King enquired of them, he founde them ten times better then all the inchanters & astrologians, that were in all his realme. 21 And Daniél was vnto the first yere of King Cyrus.

9 But if ye wil not declare me the dreame, there is but one iudgement for you: for ye haue prepared lying and corrupt wordes, to speake before me til y time be changed: therefore tel me the dreame, that I maie knowe, if ye can declare me the interpretation thereof. 10 Then the Caldeans answered before the King, and said, There is no man vpon earth that can declare y Kings matter: yea, there is nether King nor prince nor Lord that asked suche things at an inchanter or astrologian or Caldean. 11 For it is a rare thing that the King requieth, & there is none other that can declare it before the King, except the gods whose dwelling is not with flesh. 12 For this cause the King was angrie and in great furie, and commanded to destroie all the wise men of Babél.

CHAP. II.

1 The dreame of Nebuchad-nezzár. 13 The King commandeth all the wise men of Babylon to be slaine because they colde not interpret his dreame. 16 Daniél requieth time to solute the question. 24 Daniél is brought vnto the King and sheweth him his dreame & the interpretation thereof. 44 Of the everlasting kingdome of Christ.

13 ¶ And when sentence was giuen, the wise men were slaine: and thei sought Daniél & his felowes to be put to death. 14 Then Daniél answered with counsel & wisdom to Arióch the Kings chief steward, which was gone forthe to put to death the wise men of Babél. 15 *Rea*, he answered and said vnto Arióch the Kings captaine, Why is the sentece so hastie from the King? Then Arióch declared the thing to Daniél. 16 So Daniél went and desired the King y he wolde giue him leasure & that he wolde shewe the King y interpretation thereof. 17 ¶ Then Daniél went to his house and shewed the matter to Hananiáh, Mishaél, and Azariáh his companions, 18 That thei shulde beseeche the God of heauen for grace in this secret, that Daniél & his felowes shuldenot perish with the rest of the wise men of Babél. 19 Then was the secret reueiled vnto Daniél in a vision by night: therefore Daniél praised the God of heauen.

i Which declareth y God wolde not haue his seruant ioyned in y companye of these forcerers, and astrologers, whose artes were wicked, and therefore iustly ought to dye, though y King did it vpo a rage, and no zeale. Or, the captaine of the gado.

a The father and the sonne were bothe called by this name, so that this is ment of y sonne, when he reigned alone: for he reigned also after a sort w his father. b Not that he had many dreames, but because many matters were considered in this dreame. c Because it was so rare and strange a dreame, that he had not had the like. d He was so heauy with slepe that he began to slepe a gayne. Some read, and his slepe was broken from him. e For all these astrologers & forcerers called them selues by this name of honour as though all the wisdom and knowledge of the country depended vpon the, and that all other countreies were void of the same. f That is, in y Syrian tongue which differed not much from the Caldeans, saue it seemed to be more eloquent, & therefore the learned vsed to speake it: as the Iewish writers do to this day. g This is a mite rewarde of their arrogancie (which wanted of the selues that they had the knowledge of all things) y thei shulde be prouen fooles & y to their perpetual thame and confusion. h Here in appeared their ignorance that notwithstanding their brags, yet were thei not able to tel the dreame, except he entred them into the matter, & therefore thei wolde pretende knowledge where was but meie ignorance and so as leaders of the people, thei were worthy to dye. i Ebr. redeme the time.

And in y second yere of y reign of Nebuchad-nezzár, Nebuchad-nezzár dreamed b dreames wherwith his spirit was troubled, & his slepe was vpon him. Then the King commanded to call y inchanters, and the astrologians and the forcerers, and the Caldeans for to shew the King his dreames: so thei came and stode before the King. 3 And the King said vnto them, I haue dreamed a dreame, & my spirit was troubled to knowe the dreame. 4 Then spake the Caldeans to the King in the Aramites language, O King, liue for euer: shewe thy seruants thy dreame, and we shal shewe the interpretation. 5 And the King answered and said to the Caldeans, The thing is gone from me. If ye wil not make me vnderstand the dreame with the interpretation thereof, ye shalbe drawn in picces, and your houses shalbe made iakes. 6 But if ye declare the dreame and the interpretation thei of, ye shal receiue of me gifts and rewardes, and great honour: therefore shewe me the dreame and the interpretation of it. 7 Thei answered againe, and said, Let the King shewe his seruants the dreame, and we wil declare the interpretation thereof. 8 Then the King answered, and said, I knowe certainly that ye wolde gaine the time, because ye se the thing is gone from me.

20 And Daniél answered & said, *The Name of God be praised for euer and euer: for wisdom and strength are his, 21 And he change the times and seasons: he taketh awaie Kings: he setteth vp Kings: he giueth wisdom vnto the wise, & vnderstanding to those that vnderstand. 22 He discovereth the depe & secret thigs: he knoweth what is in the darkenes, and the light dwelleth with him. 23 I thanke thee & praise thee, o thou God of my fathers, that thou hast giuen me wisdom and strength, and hast shewed me now the thing that we desired of thee: for thou hast declared vnto vs the Kings matter. 24 ¶ Therefore Daniél went vnto Arióch, whome the King had ordeined to destroie the wise men of Babél: he went and said

Psal 113.2. & 115.18. k He sheweth that mē haue nether wisdom nor knowledge but very darke blindness, and ignorance of him self: for ye cometh such of God, that mā vnderstandeth aue thung. l To whome y made th y games and who liued in thy feare: & hereby he excludeth all other gods. m Meaning, power to interpret it.

Whereby ap-
peareth that
manie were
flaine, as vers
13, and the rest
at Daniels offer
were preferred
on conditiõ: not
that Daniél fauou-
red their wicked
professiõ, but
that he had re-
spe& to equi-
tie because the
King proceeded
according to his
wicked affec-
tion, & not
considering, if
their science
was lawfull or
no.

He affirmeth
that man by
reason, & arte
is not able to
attaine to the
caufe of Gods
secrets, but the
vnderstanding
onely thereof
must come of
God: whereby
he smiteth the
King with a
certeine feare
and reuerence
of God that he
might be the
more apt to
receiue the
reuerence that
shulde be re-
ueiled

Because he
had said that
God onely
must reueile
the signifi-
cation of his
dreame, the
King might
haue asked,
why Daniél
did enter-
pret it, & there-
fore he shew-
eth, that he
was, but Gods
minister, and
had no giftes,
but such as
God had giue
him to set
forth his glo-
rie

By golde, sil-
uer, brasie, and
yron are ment
the Caldean,
Persian, Macé-
donian, & Ro-
maine kingdo-
me, which shul-
de successeu-
ly rule all the
worlde til
Christ (which
is here called
the stone) come
him selfe,
and destroye
the last: & this
was to assure
the Iewes, that
their afflictions
shulde not end
with the em-
pire of the Cal-
deans but that
they shulde pa-
tience abye the
coming of
Christ, & shulde
beate the
end of this
fourth monar-
chie.

said thus vnto him, Destroye not the
wise men of Babél, but bring me before the
King, and I wil declare vnto the King the
interpretacion.

25 Then Arióch brought Daniél before the
King in all haite, and said thus vnto him,
I haue found a man of the children of Iu-
dáh that were broght captiues, that wil
declare vnto the King the interpretacion.

26 Then answered the King, and said vnto
Daniél, whose name was Belteshazzár,
Art thou able to shewe me the dreame, w^{ch} I
haue sene, and the interpretacion there of?

27 Daniél answered in the presence of the
King, & said, The secret which the King
hathe demanded, can nether the wise, the
astrologians, the inchanters, nor the southe-
sayers declare vnto the King.

28 But there is a God in heauen that re-
uileth secrets, and sheweth the King
Nebuchad-nezzár what shalbe in the lat-
ter dayes. Thy dreame, and the things, w^{ch}
thou hast sene in thine head vpon thy bed,
is this.

29 O King, when y^e wast in thy bed, thoghts
came into thy minde, what shulde come to
passe hereafter, and he that reuileth se-
crets, telleth thee, what shal come.

30 As for me, this secret is not shewed
me for anye wisdom that I haue, more
then anye other liuing, but onely to shewe
the King the interpretaciõ, and that thou
might: it knowe thy thoughts of thine heart.

31 O King, thou sawest it, and beholde, there
was a great image: this great image whose
glorie was so excellent, stode before thee,
and the forme thereof was terrible.

32 This images head was of fine golde,
his breast and his armes of siluer, his bellie
and his thighs of brasie,

33 His legges of yron, & his fete were parte
of yron, and parte of clay.

34 Thou beheldest it til a stone was cut
without hands, which smote the image
vpon his fete, that were of yron and clay,
and brake them to pecies.

35 Then was the yron, the clay, the brasie,
the siluer & the golde broken all together,
and became like the chaffe of the sommer
floores, and the winde caryed them away,
that no place was founde for them: and
the stone that smote the image, became a
great mountaine, and filled the whole
earth.

36 This is the dreame, and we wil declare
before the King the interpretaciõ the: cof.

37 O King, thou art a King of Kings: for
the God of heauen hathe giuen thee a
kingdome, power, and strength, & glorie.

38 And in all places where the children of
men dwell, the beasts of the field, and the
foules of the heauen hathe he giuen into
thine hand, and hathe made thee ruler ouer

them all: thou art this head of golde.

39 And after thee shal rise another kingdo-
me, inferior to thee, of siluer, and another
third kingdome shalbe of brasie, which
shal beare rule ouer all the earth.

40 And the fourth kingdome shalbe strong
as yron: for as yron breaketh in pecies, &
subdueth all things, and as yron bruseth
all these things, so shal it breake in pecies
and bruse all.

41 Where as thou sawest the fete and toes,
parte of potters clay, and parte of yron:
the kingdome shalbe deuided, but there
shalbe in it of the strength of the yron, as
thou sawest the yron mixt with the claye,
and earth.

42 And as the toes of the fete were parte of
yron, and parte of clay, so shal the kingdo-
me be partely strong, and partely broken.

43 And where as thou sawest yron mixt with
clay & earth, they shal mingle them sel-
ues with the fete of men: but they shal
not ioyne one with another, as yron can
not be mixed with clay.

44 And in the dayes of these Kings, shal
the God of heauē set vp a kingdome, which
shal neuer be destroyed: and this kingdo-
me shal not be giuen to another people,
but it shal breake, and destroye all these
kingdomes, and it shal stand for euer.

45 Where as y^e sawest, that the stone was
cut of the mountaine without hands, and
that it brake in pecies the yron, the brasie,
the clay, the siluer and the golde: so the
great God hathe shewed the King, what
shal come to passe hereafter, and the drea-
me is true, and the interpretacion thereof
is sure.

46 ¶ Then the King Nebuchad-nezzár fel-
vpon his face, and bowed him self vnto
Daniél, and commanded that they shulde
offer meat offerings, & swete odoares vnto
him.

47 Also the King answered vnto Daniél, &
said, I knowe of a truth that your God is
a God of gods, & the Lord of Kings, and
the reuiler of secrets, king thou coldest
open this secret.

48 So the King made Daniél a great man,
and gaue him manie and great giftes.
He made him gouernour ouer the whole
prouince of Babél, and chief of the rulers,
& aboue all the wise men of Babél.

is to shewe, that all the kingdomes of the worlde are transitorie, & the king-
dome of Christ shal onely remaine for euer. A Meaning Christ who was sent
of God and not set vp by man, whose kingdome at the beginning shulde be
small, & without beautie to mans iudgement, but shulde at length growe & fill
the whole earth, w^{ch} he calleth a great moūtaine, as vers 35. And this kingdo-
me, which is not onely referred to the persone of Christ, but also to the whole
bodie of his Church, and to euery member thereof, shalbe eternal: for the
Spirit that is in them, is life eternal. Rom 8. 10. b Thogh this hūbling of
King seemed to deserue cōmendation, yet because he ioyned Gods honour with
the Prophets, it is to be reprobred, & Daniél herein erred if he suffred it: but it
is credible that Daniél admonished him of his faute and did not suffice
c This cōfession was but a sudden motiõ, as it was also in Pharaõh, Exo 9. 28.
but his heart was not touched, as appeared some after ward. d Not that the
Prophet was desirous of giftes or honour, but because by this meane he might
relieue his poure breathren w^{ch} were grieuouly oppressed in this their captiui-
tie, & also he receiued the, lest he shulde offend this cruel King, w^{ch} willingly
gaue them.

Daniél lea-
ueth out the
kingdome of
the Assyrians,
which was be-
fore the Baby-
lonian, bothe
because it was
not a monar-
chie & general
empire, & also
because it wol-
de declare the
things, y^e were
to come, to the
coming of Christ
for the cōfort
of the elect a-
mong these
wonderful al-
terations: & he
calleth the Ba-
ylonian king-
dome the gol-
den head, be-
cause in respect
of the other
three, it was the
best, and yet
was of it self
wicked and
cruel

Meaning, the
Persians, which
were not infe-
riour in digni-
tie, power, and
riches, but we-
re worse tou-
ching ambitiõ,
cruelty, & all
kinde of vice:
shewing, that
the worlde shul-
de growe wor-
se, and worse,
til it was resto-
red by Christ.
That is, of
Macedonians
shalbe of brasie,
for alluding
to the hard-
nes thereof, but
to the vilenes
in respect of
siluer.

That is, the
Roman em-
pire shal subdue
all these other
afore named,
w^{ch} after Alexā-
der were deu-
ded into Ma-
cedonians, Gre-
cians, Syrians &
Egyptians
x They shal
haue ciuill war-
res and con-
tinual discordes
among them-
selues

They shal by
marriages, and
affinities thinke
to make the
selues stronge
yet that they
neuer be ioyn-
ed in hearts.

His purpose
is to shewe, that all the kingdomes of the worlde are transitorie, & the king-
dome of Christ shal onely remaine for euer. A Meaning Christ who was sent
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gaue them.

e He did not 49 this for their private profit, but that the whole Church which was the there in afflictio, might haue some release and ease, by this benefite f Meaning, that ether he was a iudge, or that he had the whole auctoritie, so that none colde be admitted to the Kings presence, but by him.

Then Daniél e made request to the King, and he set Shadrách, Meshách, and Abednegó ouer the charge of the prouince of Babel: but Daniél sate in the f gate of the King.

And whosocuer falleth not downe, and worshippeth, that he shulde be cast into the middes of an hote fyrie fornaice.

CHAP. III.

The King setteth vp a golden image. 3 Certaine are accused because they despised the Kings commadement, and are put into a burning ouen. 25 By beleefe in God they are deliuered from the fyre 26 Nebuchad-nezzár confesseth the power of God after the sight of the miracle.

a vnder pre- tence of reli- gion, and bo- lines in makig an image to his idole Bel, he sought his owne ambition and waine glorie: and this decla- reth, that he was not tou- ched with the true feare of God before, but yhe cofe- sed him on a sudden motion as the wicked, when they are ouercome with the greaues of his workes. The Greke interpreters write, that this was done 18 yeres after the dreame, and as may appeare y King feared lest the Iewes by their reli- gion shulde haue altered the state of his cō- mune wealth, and therefore he mēt to brig all to one kinde of religion, and so rather sought his owne quietnes, than Gods glorie b Shewing, y the idole is not known for an idole so lōg as he is with the workman: but when the ce- remonies and customes are recited, & vsed and the consent of the peo- ple is there, the of a bloc- ke they thinke they haue made a god. c This was suf- ficient with y wicked at all times to ap- proue their reli- gion, if the Kings auctori- tie were allea- ged for y esta- blishment thereof, nor considering in the meane season what Gods worde did permit d These are y two dāgerous weapons wherewith Satā i seth to fight against y childre of God, y consent of the multitude & y crueltie of y punish- ment: for rhogh some feared God, yet y multitude, w consent: d to the wicke- des, astonied the: & here y King required not an inward cōsent, but an outward gesture, that y Iewes might by litle & litle learne to forget their true religion.

Nebuchad-nezzár the King made an image of golde, whose height was threescore cubites, & the breadth thereof six cubites: he set it vp in the plaine of Duiá, in the prouince of Babel.

Then Nebuchad-nezzár the King sent forth to gather together the nobles, the princes & the dukes, the iudges, the recei- uers, the counsellers, the officers, & all the gouerners of the prouinces, that they shul- de come to the b dedication of the image, which Nebuchad-nezzár the King had set vp.

So the nobles, princes, and dukes, the iud- ges, the receiuers, the counsellers, the offi- cers, and all the gouerners of the prouin- ces were assembled vnto the dedicating of the image, that Nebuchad-nezzár the King had set vp: and they stode before the image, which Nebuchad-nezzár had set vp.

Then an herald cryed aloud, Be it knowē to you, o people, d nations, and langages,

That when ye heare the sound of the cor- net, trūpet, harpe, sackebut, psalteries, dulci- mer, and all instruments of musicke, ye fall downe and worship the goldē image, that Nebuchad-nezzár the King hath set vp.

And whosocuer falleth not downe and worshippeth, shal the same houre be cast into the middes of an hote fyrie for- nace.

Therefore affone as all the people heard y sound of the cornet, trūpet, harpe, sacke- but, psalterie, & all instrumēt of musicke, all y people, nations, & langages fel downe, and worshiped the golden image, that Nebuchad-nezzár the King had set vp.

By reason whereof at that same time came men of the Caldēas, and gricuously accused the Iewes.

For they spake and said to the King Ne- buchad-nezzár, O King, liue for euer.

Thou, o King, hast made a decre, that euerie man that shal heare the sound of

the cornet, trumpet, harpes, sackebut, psalterie, and dulcimer, and all instrumēt of musicke, shal fall downe & worship the golden image,

And whosocuer falleth not downe, and worshippeth, that he shulde be cast into the middes of an hote fyrie fornaice.

There are certeine Iewes whome thou hast set ouer the charge of the prouince of Babel, e Shadrách, Meshách, and Abed- negó: these men, o King, haue not regard- ed thy commandement, nether wil they serue thy gods, nor worship the golden image, that thou hast set vp.

Then Nebuchad-nezzár in his angre and wrath commanded that they shulde bring Shadrách, Meshách, and Abedne- gó: so these men were brought before the King.

And Nebuchad-nezzár spake, and said vnto the, What disorder wil not you, Sha- drách, Meshách, and Abednegó serue my god, nor worship the goldē image, that I haue set vp?

Now therefore are ye ready whē ye heare the sound of the cornet, trumpet, harpe, sackebut, psalterie, and dulcimer, and all instruments of musicke, to fall downe, & worship the image, which I haue made: for if ye worship it not, ye shalbe cast imme- diatly into the middes of an hote fire for- nace: for who is that God, that can deliuer you out of mine hand?

Shadrách, Meshách, and Abednegó an- swered & said to the King, O Nebuchad- nezzár, we are not careful to answer thee in this matter.

Beholde, our God whome we serue, is able to deliuer vs frō the hote fyrie for- nace, and he wil deliuer vs out of thine hand, o King.

But if not, be it knowen to thee, o King, y we wil not serue thy gods, nor worship the golden image, which thou hast set vp.

Then was Nebuchad-nezzár full of ra- ge, and the forme of his visage was chan- ged against Shadrách, Meshách, & Abed- negó: therefore he charged and comman- ded that they shulde heate the fornaice at once seuen times more then it was wont to be heat.

And he charged the moste valiant men of warre y were in his armie, to binde Sha- drách, Meshách, and Abednegó, & to cast them into the hote fyrie fornaice.

So these men were bounde in their coa- tes, their hosen, & their clokes, with their other garments, and cast into the middes of the hote fyrie fornaice.

Therefore, because the Kings comman- dement was straite, that the fornaice shul- de be exceeding hote, the flame of y fyrie slew those men y brought forthe Shadrách, Meshách,

e It semeth, y thei named not Daniél because he was greatly in the Kings fa- uour, thinking if these thre had bene de- stroyed, they might haue had better oc- casion to accu- se Daniél: and this decla- reth that this poli- tic of erecting this image was in- uented by y malicio: hat- terous, & fought nothing but y destruction of y Iewes, whome they accu- sed of rebellio & ingratitude. f Signifying, y he wolde receiue them to grace, if they wolde now at the lēgh obey his decre g For they shulde haue done iniurie to God, if they shulde haue doubted in this holie cause, & therefore they say, that they are resoluēd to dye for Gods cause h They groude on two poin- tes, first in the power, & pro- uidence of God ouer them, and secondly on their cause, w was Gods glo- rie, and y testi- fying of his true religio, w their blood & so make open confession, that they wil not so muche as outwardly consent to ido- latrye i This decla- reth that the more, that tyrants rage, & the more witi- ty they shewe them selues in inuening strā- ges, and cruel punishments, the more is God glorified by his seruāts to whome he giueth pacien- ce and constā- cie to abide y crueltie of their punish- ment: for ether he deliuereth them frō death or els for this life giueth the a better.

Mefhách and Abednegó.

23 And these thre men Shadrách, Mefhách and Abednego fel downe bounde into the middes of the hote fyrie for nace.

24 ¶ The Nebuchad-nezzár the King was astonied and rose vp in haste, & spake, and said vnto his counsellers, Did not we cast thre men bounde into the middes of the fyre? Who answered and said vnto the King, It is true, ó King.

25 And he answered, and said, Lo, I se foure men loose, walking in the middes of the fyre, and they haue no hurt, and the forme of the fourth is like the^k sonne of God.

26 Then the King Nebuchad-nezzar came nere to the mouth of the hote fyrie for nace, & spake and said, Shadrách, Mefhách and Abednegó, the seruants of the hie God, go forthe & come *hether*: so Shadrách, Mefhách and Abednegó^l came forthe of the middes of the fyre.

27 Then the nobles, princes and dukes, and the Kings counsellers came together to se these men, because the fyre had no power ouer their bodies: for not an heere of their head was burnt, nether was their coats changed, nor any smel of fyre came vpon them.

28 Wherefore Nebuchad-nezzár spake and said, ^m Blessed be the God of Shadrách, Mefhách and Abednegó, who hathe sent his Angel, and deliuered his seruants, that put their trust in him, and haue changed the Kings commandement, & yelded their bodies rather thē they wolde serue or worship anie god, saue their owne God.

29 Therefore I make a decre, that euery people, nacion, and langage, which speake anyⁿ blasphemie against the God of Shadrách, Mefhách and Abednegó, shal be drawn in piéces, and their houses shal be made a iakes, because there is no god that can deliuer after this sorte.

30 Then the King promoted Shadrách, Mefhách and Abednegó in the prouince of Babél.

31 Nebuchad-nezzár King vnto all people, nations and langages, that dwell in all the^o worldc, Peace be multiplied vnto you:

32 I thought it good to declare the signes and wonders, that the hie God hathe wrought towards me.

33 How great are his signes, and how mighty are his wonders! His kingdome is an euerlasting kingdome, and his dominion is from generacion to generacion,

CHAP. IIIII.

2 Another dreame of Nebuchad-nezzár, which Daniél declareth 29 The Prophet declareth how of a proude King he shoulde become as a beast. 31 After he confesseth the power of God and is restored to his former dignitie.

1 Nebuchad-nezzár being at a rest in a mine house, and flourishing in my palace,

2 Sawe a^b dreame, which made me afraied, and the thoughtes vpon my bed, and the visions of mine head troubled me.

3 Therefore made I a decre, that thei shulde bring all the wise men of Babél before me, that they might declare vnto me the interpretation of the dreame.

4 So came the enchanters, the astrologians, the Caldeans and the southsayers, to whom I tolde the dreame, but^c they colde not shewe me the interpretation thereof,

5 Til at the last Daniél came before me, (whose name was^d Belteshazzár, accordig to the name of my god, which hathe the spirit of the holy gods in him) and before him I tolde the dreame, saying,

6 O Belteshazzár, chief of the enchanters, because I knowe, that the spirit of the holy gods is in thee, & no secret troubleth thee, tel me the visions of my dreame, that I haue sene and the interpretation thereof.

7 Thus were the visions of mine head in my bed. And beholde, I sawe a^f tre in the middes of the earth and the height thereof was great:

8 A great tre & strong, and the height thereof reached vnto heauen, & the sight thereof to the ends of all the earth.

9 The boughes thereof were faire and the frute thereof muche, and in it was meat for all: it made a shadowe vnder it for the beastes of the field, and the foules of the heauen dwelt in the boughs thereof, and all flesh fed of it.

10 I sawe in the visions of mine head, vpon my bed, and beholde, a^g watchman & an holy one came downe from heauen,

11 And cryed aloude, and said thus, Hewe downe the tre, and breake of his branches: shake of his leaues, and scattre his frute, that the beasts may flee from vnder it, & the foules from his branches.

12 Neuertheles leaue the stumpe of his rootes in the earth, and with a band of yron and brasse binde it among the grasse of the field, and let it be wet with the dewe of heauen, and let his porcion be with the beastes among the grasse of the field.

13 Let his heart be changed from mans nature, & let a beastes heart be giuen vnto him, and let seuen times be passed ouer him.

14 The sentence is according to the decre of the watchmen, and according to the worde of the holy ones: the demande

a There was no trouble that might cause me to dreame, and therefore it came onely of God
 b This was another dreame besides that which he sawe of the foure empires: for Daniél bothe declared what that dreame was, and what it meant: and here he onely expoundeth the dreame
 c In that that he sent abroad to others whose ignorance in times past he had experimented, and left Daniél who was euer ready at hand, to declare the nature of the vngodlie, & neuer seke to the seruants of God, but for very necessity, and then they spare no flat teriours
 d This no dreame was a great grief to Daniél not onely to haue his name changed, but to be called by the name of a vile idole, which thing Nebuchad-nezzár did to make him forget the true religion of God
 e Which also was a great grief to the Prophet to be nombred among the sozerers & men whose practises were wicked and contrary to Gods worde.
 f By the tre, is signified the dignitie of a King, whome God ordeineth to bea defence for all kinde of men, & whose state is profitable for mankind.
 g Meaning, the Angel of God, which nether eateth nor slepeth, but is euer ready to do Gods will: & is not infected with mans corruption but is euer holy: and in that that he coman deth to cut downe this tre, he knewe that it shulde not be cut downe by man but by God.
 h Hereby he meaneth that Nebuchad-nezzár shulde not onely for a tyme loose his kingdome, but be like a beast
 i God hathe decreed this iudgement and the whole arme of heauen haue as it were subscribed vnto it, like as also thei desire the execution of his decre against all them that lift vp them selues against God.

k For the Angels were called the Iounes of God, because of their excellencie; therefore the King called this Angel, whome God sent to comfort his in these great torments, the Ioune of Goa
 l This comendeth their obedience vnto God that they wolde not for any feare departe out of this for nace til the tyme was appointed, as Noah remained in the Arke til the Lord called him forthe
 m He was moued by ygreatnes of the miracle to praise God, but his heart was not touched And here we se that miracles are not sufficient to conuert men to God, but y doctrine must chiefly be adioyned, without the which there can be no faith
 n If this heathen King moued by Gods Spirit, wolde not se blaspemy unpunished, but made a Law and set a punishment to suche transgressors, muche more ought all they that professe religion, take order that suche impietie reigne not, lest accordig as their knowledge & charge is greater, so they suffer double punishment
 o Meaning, so farre as his dominion extended
 p Read Chap 3044.

was answered, to the intent that liuing mé may knowe, that y^e moſte high hath the power ouer the kingdome of men, and giueth it to whome ſoever he wil, and appointeth ouer it the moſte abieſt among men.

15 This is the dreame, that I King Nebuchad-nezzár haue ſene: therefore thou, ó Belteſhazzár, declare the interpretation thereof: for all the wiſe men of my kingdome are not able to ſhewe me the interpretation: but thou art able, for the ſpirit of the holy gods is in thee.

16 ¶ Then Daniél (whoſe name was Belteſhazzár) held his^k peace by the ſpace of one houre, and his thoughts troubled him, & the King ſpake and ſaid, Belteſhazzár, let nether the dreame, nor the interpretation thereof trouble thee. Belteſhazzár answered and ſaid, My lord, the dreame be to them that hate thee, and the interpretation thereof, to thine enemies.

17 The tre^l y^e thou ſaweſt, which was great and mightie, whoſe height reached vnto the heauen, and the ſight thereof throught all the worlde,

18 Whoſe leaues were faire & the frute thereof muche, and in it was meat for all, vnder the which the beaſts of the field dwelt, and vpon whoſe branches the foules of the heauen did ſit,

19 It is thou, ó King, y^e art great & mightie: for thy greatnes is growen, & reacheth vnto heauen, & thy dominion to the ends of the earth.

20 Where as the King ſawe a watchman, & an holy one, that came downe from heauen, and ſaid, Hewe downe the tre & deſtroy it, yet leaue the ſtump of the rootes thereof in the earth, and with a bande of yron and braſſe *binde* it among the graſſe of the field, & let it be wet with the dewe of heauen, and let his porcion be with the beaſts of the field, ⁱ til ſeuē times paſſe ouer him,

21 This is the interpretation, ó King, and it is the decree of the moſte high, which is come vpon my lord the King,

22 That they ſhal driue thee from men, & thy dwelling ſhalbe with the beaſts of the field: they ſhal make thee to eat graſſe as y^e oxen, & they ſhal wet thee with the dewe of heauen: and ſeuē times ſhal paſſe ouer thee, til thou knowe, that ^a the moſte high beareth rule ouer the kingdome of men, and giueth it to whome ſoever he wil.

23 Where as they ſaid, that one ſhulde leaue the ſtump of the tre rootes, thy kingdome ſhal remaine vnto thee: after that, thou ſhalt knowe, that the heauens haue the rule.

24 Wherefore, ó King, let my counſel be acceptable vnto thee, and ^o breake of thy ſinnes by righteousnes, & thine iniquities

by mercie toward the poore: lo, let there be an^r healing of thine errour.

25 All theſe things ſhal come vpon y^e King Nebuchad-nezzár.

26 ¶ At the end of twelue moneths, he walked in the royal palace of Babel.

27 And the King ſpake and ſaid, Is not this great Babel, that I haue buylt for the houſe of the kingdome by the might of my power, and for the honour of my maiestie?

28 While y^e worde was in the Kings mouth, a voyce came downe from heauen, ſaying, O King Nebuchad-nezzár, to thee be it ſpoken, Thy kingdome is departed from thee,

29 And they ſhal driue thee from men, and thy dwelling ſhalbe with the beaſts of the field: they ſhal make thee to eat graſſe, as the oxen, and ſeuē times ſhal paſſe ouer thee, vntil thou knoweſt, that y^e moſt high beareth rule ouer the kingdome of men, & giueth it vnto whome ſoever he wil.

30 The very ſame houre was this thing fulfilled vpon Nebuchad-nezzár, and he was driuen from men, and did eat graſſe as the oxen, and his bodie was wet with the dewe of heauen, til his heeres were growen as egles feathers and his nailes like birds clawes.

31 And at the end of theſe^r dayes I Nebuchad-nezzár liſt vp mine eyes vnto heauen, and mine vnderſtanding was reſtored vnto me, and I gaue thanks vnto the moſte high, and I praied and honored him that liueth for euer, ^{*} whoſe power is an euerlaſting power, and his kingdome is from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing: and according to his^r wil he worketh in the armie of heauen, & in the inhabitants of the earth: and none can ſtay his hand, nor ſay vnto him, What doeſt thou?

33 At the ſame time was mine vnderſtanding reſtored vnto me, and I returned to the honour of my kingdome: my glorie and my beautie was reſtored vnto me, and my counſellours^r and my princes ſoght vnto me, & I was eſtabliſhed in my kingdome, and my glorie was augmented toward me.

34 Now therefore I Nebuchad-nezzár^u praieſe, and extoll & magnifie the King of heauen, whoſe workes are all true, and his wayes iudgement, and thoſe that walke in pride, he is able to abate.

CHAR. V.

Beſhazzár King of Babylon ſeth an hand writing on the wall. 8 The ſoſphayers called of the King, can not expounde the writing 25 Daniél readeth it, and interpreteth it alſo 30 The King is ſlayne. 31 Darus enjoyeth the kingdome.

p Suffre the errors of thy former life to be redreſſed.

q After that Daniél had declared this viſion: & thus his pride declared that it is not in man to conuert to God except his Spirit moue him, ſeing y^e theſe terrible threſtings coulde not moue him to repen.

r What the terme of theſe ſeuē yerres was accompliſhed

Chap 7. 14. mich. 4. 11. luk. 3. 33.

ſ He confeſſeth Gods wil to be the rule of all iuſtice & a moſte perſe Law whereby he gouerneth bothe man and Angels and deuils, ſo y^e none ought to murmur, or aſke a reaſon of his doings, but onely to ſtand content therewith and giue him y^e glorie. *t* By whome it ſemeth that he had bene put from his kingdome before *u* He doeth not onely praieſe God for his deliuerance, but alſo confeſſeth his faure that God may onely haue the glorie & man the ſhame, & that he may be exalted & man caſt downe.

k He was troubled for the great iudgement of God which he ſawe ordered againſt y^e King: and ſo the Prophetes viſed on the one parte to denounce Gods iudgements for the ſeale they bare to his glorie, and on the other parte to haue copation vpon man, and alſo to conſider that they ſhulde be ſubieſt to Gods iudgements, if he did not regard them with pittie.

l Whereby he meaneth a lōg ſpace, as ſeuē yerres. Some interpret ſeuē moneths, and others ſeuē weekes: but it ſemeth he meēt of yerres. *m* Not y^e his ſhape or forme was changed into a beaſt, but that he was either ſtricken mad, & ſo avoided mans compaſſion, or was caſt out for his ryanie and ſo wandered among the beaſts, and ate herbes & graſſe. *n* Daniél ſheweth the cauſe, why God thus puniſhed him. *o* Ceale from prouokig God to angre any longer by thy ſinnes, that he may mitigate his puniſhment, if y^e ſhewe by thine vpright life that thou haſt true faith & repentance.

a Daniél re-
citeth this hu-
storie of King
Belshazzár E-
wilmerodachs
sonne, to shewe
Gods iudge-
ments against
the wicked,
for the deli-
uerance of his
Church, and
how the pro-
phetic of Ie-
remiáh was
true, that they
shulde be de-
liuered after
seuente yeres.
b The Kings
of the East par-
tes then vsed
to sit alone co-
munely, & dis-
dained y any
shulde sit in
their copanie:
and now to
shewe his
power, & how
litle he set by
his enemye, &
then besierged
Babylon, he ma-
de a solemne
banquet, & vsed
excesse in their
copanie which
is met here by
drinking wines:
thus the wic-
ked are mosse
dissolute, and
negligent whē
their destru-
ctiō is at hand
"O, overcome
with wine."
c Meaning his
grand father
d In contempt
of the true
God they prat-
sed their ido-
les, nor y they
thought that y
golde or siluer
were gods, but
that there was
a certein ver-
tue, and power
in them to do
them good, &
is also the opi-
nion of all ido-
laters
e That it might
be the better
sene
f So he that
before contē-
ned God, was
moued by this
sight to trem-
ble for feare
of Gods iud-
gements
g Thus the
wicked in their
troubles seke
manie meanes,
who drawe
them frō God,
because they
seke not to him
who is the
onelic comfort
in all afflictiōs
h To wit, his
grand mother
Nebuchad-
nezzars wife, is
which for her
age was not
before at the
feast, but came
therether when
she heard of these strange newes
i Read Chap 4: 6: and this declareth, that
bothe this name was odious vnto him and also that he did not vsē these vile
practises, because he was not among them when all were called.

King Belshazzár made a great feast
to a thousand of his princes, and
dranke wine before the thousand.
And Belshazzár whiles he tasted the wine,
commanded to bring him the golden
and siluer vessels, which his father Nebuchad-
nezzár had broght from the Temple in Ierusalém,
that the King and his princes, his wife, and his concubines might
drinke therein.
Then were broght the goldē vessels, that
were takē out of the Temple of the Lords
house at Ierusalém, and the King and his
princes, his wiues, and his concubines drā-
ke in them.
They drōke wine and praised the gods
of golde, and of siluer, of brasse, of yron, of
wood and of stone.
At the same houre appeared fingers of a
mans hand, which wrote ouer against the
candlestick vpon the plaister of the wall
of the Kings palace, & the King sawe the
palme of the hand that wrote.
Then the Kings countenance was chan-
ged, and his thoughts troubled him, so that
the royntes of his loines were loosēd, and
his knees smote one against the other.
Wherefore the King cryed loud, that they
shulde bring the astrologians, the Cal-
deans and the sothsaers. And the King
spake, and said to the wise men of Babél,
Whosoever can read this writing, and
declare me the interpretaciō thereof, shal-
be clothed with purple, & shal haue a chai-
ne of golde about his necke, and shalbe the
third ruler in the kingdome.
Then came all the Kings wise men, but
they colde nether read the writing, nor
shewe the King the interpretacion.
Then was King Belshazzár greatly trou-
bled, and his countenance was changed in
him, and his princes were astonied.
Now the Queene by reason of the tal-
ke of the King, and his princes came into
the banquet house, and the Queene spake,
and said, O King, liue for euer: let not thy
thoughts trouble thee, nor let thy counte-
nance be changed.
There is a mā in thy kingdome, in who-
me is the spirit of the holie gods, and in
the dayes of thy father light and vnder-
standing & wisdomē like the wisdomē of
the gods, was found in him: whome the
King Nebuchad-nezzár thy father the
King, I say, thy father, made chief of the
enchanters, astrologians, Caldeans, and
sothsaers,
Because a more excellent spirit, and
knowledge, and vnderstanding (for he
did expounde dreames, and declare hard

sentences, and dissolued doubts) were fo-
unde in him, euen in Daniél, whome the
King named Belshazzár: now let Daniél
be called, and he wil declare the in-
terpretacion.
Then was Daniél broght before the
King, and the King spake and said vnto
Daniél, Art thou that Daniél, which art
of the children of the captiuitie of Iudáh,
whome my father the King broght out of
Ierusalem?
Now I haue heard of thee, that the spi-
rit of the holie gods is in thee, & that light
and vnderstanding and excellēt wisdomē
is found in thee.
Now therefore wisemen, & astrologians
haue bene broght before me, that they
shulde read this writing, and shewe me
the interpretacion thereof: but they col-
de not declare the interpretacion of the
thing.
Then heard I of thee, that thou couldest
shewe interpretacions, and dissolue dou-
tes: now if thou canst read the writing, &
shewe me the interpretacion thereof, thou
shalt be clothed with purple, & shalt haue a
chaîne of golde about thy necke, and shalt
be the third ruler in the kingdome.
Then Daniél answered, and said before
the King, Kepe thy rewardes to thy self, &
giue thy giftes to another: yet I wil read
the writing vnto the King and shewe him
the interpretacion.
O King, heare thou, The moste high
God gaue vnto Nebuchad-nezzár thy
father a kingdome, and maiestie and ho-
nour and glorie.
And for the maiestie that he gaue him, all
people, nations, and langages trembled, &
feared before him: he put to death whome
he wolde: he smote whome he wolde: who-
me he wolde he set vp, & whome he wolde
he put downe.
But when his heart was puffed vp, and his
minde hardened in pride, he was deposed
from his kinglie throne, and they toke his
honour from him.
And he was driuen from the sonnes of
men, & his heart was made like the beasts,
and his dwelling was with the wilde asses:
they fed him with grasse like oxen, and
his bodie was wet with the dewe of the
heauen, til he knewe, that the moste high
God bare rule ouer the kingdome of mé,
and that he appointeth ouer it, whome so-
euer he pleaseth.
And thou his sonne, O Belshazzár, hast
not hūbled thine heart, though thou knewest
all these things,
But hast lift thy self vp against the Lord
of heauen, and they haue broght the vessels
of his House before thee, & thou and thy
princes, thy wiues and thy concubines

k For the idō-
laters thought,
that y Angels
had power as
God, and there-
fore had the
in like estima-
tion, as they
had God, think-
ing that the
spirit of pro-
phetic, & vnder-
standing ca-
me of them.

l Before he
red the wri-
ting, he decla-
reth to y King
his great ingra-
titude toward
God, who coul-
de not be mo-
ued to giue hi
the glorie, con-
sidering his
wonderful wor-
ke toward his
grand father,
& so sheweth,
that he doeth
not sone of
ignorance, but
of malice.

haue drunke wine in them , and thou hast praised the gods of siluer and golde, of brasse, yron, wood and stone, which nether se, nether heare, nor vnderstand: and the God in whose hand thy breath is and all thy wayes , him hast thou not glorified.

a decree for the King and to establish a statute, that whosoever shall aske a petition of any god or man for thirtie dayes saue of thee, O King, he shall be cast into the denne of Lyons.

or After that 24 God had so long time deferred his anger, & patiently waited for thine amendement. This worde is twice writte for the certein tie of y thing: shewing, that God had more surely counted: signifyng also that God hath appointed a reame for all kingdomes, & y a miserable end shall come on all that raise them selues against him
O, wanting

24 Then was the palme of the hand sent from him, and hath written thus writing.

25 And this is the writing that he hath written, MENE, MENE, TEKEL VPHARSIN.

26 This is the interpretation of the thing, MENE, God hath nobred thy kingdome, and hath finished it:

27 TEKEL, thou art wayed in the balance, and art founde to light.

28 PERES, thy kingdome is diuided, and giuen to the Medes and Persians.

29 Then at the commandment of Belshazzar they clothed Daniél with purple, and put a chaine of golde about his necke, and made a proclamacion concerning him that he should be the thirde ruler in the kingdome.

30 The same night was Belshazzar y King of the Caldeans slaine.

31 And Darius of the Medes toke y kingdome, being threescore and two yere olde.

CHAP. VI.

Daniél is made ruler ouer the gouernours. An arte against Daniél 16 He is put into a denne of Lyons by the commandment of the King 23 He is deliuered by faith in God 24 Daniels accusers are put vnto the Lyons. 25 Darius by a decree magnifieth the God of Daniél

o Cyrus his sonne in lawe gaue him this title of honour although Cyrus in effect had y dominion

1 It pleased Darius to set ouer the kingdome an hundredth and twentie gouernours, which should be ouer y whole kingdome.

2 And ouer these, thre rulers (of whome Daniél was one) that the gouernours might giue accompts vnto them, and the King should haue no damage.

3 Now this Daniél was preferred aboue the rulers and gouernours, because the spirit was excellent in him, and the King thought to set him ouer the whole realme.

4 Wherefore the rulers and gouernours sought an occasion against Daniél concerning the kingdome: but they coulde finde none occasiō nor faute: for he was so faithful that there was no blame nor faute founde in him.

5 Then said these mé, We shall not finde an occasion against this Daniél, except we finde it against him concerning the Law of his God.

6 Therefore the rulers and these gouernours went together to the King, and said thus vnto him, King Darius, liue for euer.

7 All the rulers of thy kingdome the officers and gouernours, the counsellors, and dukes haue consulted together to make

8 Now, O King, confirme the decree, and seale the writing, that it be not changed according to the law of the Medes and Persians, which altereth not.

9 Wherefore King Darius sealed the writing and the decree.

10 ¶ Now when Daniél vnderstode that he had sealed the writing, he went into his house, and his window being open in his chamber toward Ierusalém, he kneeied vpon his knees thre times a day, & prayed and praised his God, as he did afore time.

11 Then these men assembled, and founde Daniél praying, and making supplicacion vnto his God.

12 So they came, and spake vnto the King concerning the Kings decree, Hast thou not sealed the decree, that euerie man that shall make request to any god or mā within thirtie dayes, saue to thee, O King, shall be cast into the denne of Lyons? The King answered, and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they, and said vnto the King, This Daniél which is of the children of the captiuitie of Iudáh, regardeth not thee, O King, nor the decree, that thou hast sealed, but maketh his petition thre times a day.

14 When the King heard these wordes, he was sore displeasid with him self, and set his heart on Daniél, to deliuer him: and he laboured til the sunne went downe, to deliuer him.

15 Then these men assembled vnto the King, and said vnto the King, Vnderstand, O King, that the law of the Medes and Persians is, that no decree nor statute, which the King confirmeth, may be altered.

16 ¶ Then the King commanded, and they brought Daniél, and cast him into the denne of Lyons: now the King spake, and said vnto Daniél, Thy God, whome thou alway seruest, euen he wil deliuer thee.

17 And a stone was brought, and layed vpon the mouthe of the denne, and the King sealed it with his owne signet, & with the signet of his pynces, that the purpose might not be changed, concerning Daniél.

18 Then the King went vnto his palace, and remained fasting, neither were the instruments of musick brought before him, and his slepe went from him.

19 ¶ Then the King arose early in the morning, and went in all haste vnto the denne of Lyons.

d Herein is condemned the wickednes of the King, who wolde be set vp as a god, & passed not what wicked lawes he appointed for the maintenance of the same. Because he wolde not by his silence shew that he consented to this wicked decree, he set open his windowes toward Ierusalém, when he prayed: bothe to stirre vp himself with the remembrance of Gods promises to his people when they should pray toward that Temple, & also y others might see that he wolde neither consent in heart nor dede for these fewe dayes to any thing that was contrary to Gods glorie.

f Thus the wicked maner of the lawes by constancie, and auctoritie, which is oft times either lightenes, or subbernes when as the innocents thereby perish: & therefore gouernours neither ought to feare nor be ashamed to breake such.

a Read Ester Chap 1, 1

or, not be troubled.

b This heathen King preferred Daniél a stranger to all his nobles, & familiars, because the graces of God were more excellent in him then in others

c Thus the wicked can not abide the graces of God in others, but seek by all occasions to deface them: therefore against such the affalter there is no better remedie then to walke uprightly in y feare of God, and to haue a good conscience.

20 And when he came to the denne, he cryed with a lamentable voyce vnto Daniél, & the King spake, and said to Daniél, O Daniél, the seruant of the liuing God, is not thy God (whome thou alwaie seruest) able to deliuer thee from the lions?

21 Then said Daniél vnto the King, O King, liue for euer.

22 My God hath sent his Angel and hath shut the lions mouthes, that they haue not hurt me: for my iustice was found out before him: & vnto thee, O King, I haue done no hurte.

23 Then was the King exceeding glad for him, and commadéd that they shulde take Daniél out of the denne: so Daniél was brought out of the denne, and no maner of hurte was founde vpon him, because he beleued in his God.

24 And by the commandement of the King these men which had accused Daniél, were brought, & were cast into the denne of lions, euen they, their children, and their wiues: and the lions had the mastrie of them, and brake all their bones a peeces, or euer they came at the grounde of the denne.

25 Afterwarde King Darius wrote, Vnto all people, nations & langages, that dwell in all the worlde: Peace be multiplied vnto you.

26 I make a decre that in all the dominion of my kingdome, men tremble and feare before the God of Daniél: for he is the liuing God, and remaineth for euer: and his kingdome shal not perish, and his dominion shal be euerlasting.

27 He rescueth and deliuereth, & he worketh signes and wonders in heauen & in earth: who hath deliuered Daniél from the power of the lyons.

28 So this Daniél prospered in the reigne of Darius & in the reigne of Cyrus of Persia.

g This declareth that Darius was not touched with true knowledge of God, because he doubted of his power
h My misde cause, and vprighnes in this thing, where in I was charged, is approved of God.
i For he did disobey the Kings wicked commandement to obey God, and so did no iniurie to the King who ought to commande nothing, whereas God shulde be dishonoured
k Because he committed himself wholly vnto God whose cause he did defend, he was assured, y^e nothing but good coulde come vnto him: whereas we see the power of faith, as Ebr 11, 33
l This is a terrible example against all the wicked, which do against their conscience make cruel lawes to destroye the childre of God & also admonisheth princes how to punish such, where their wickednes is come to light: though not in euery point or with like circumstances, yet to execute true iustice vpon them
m This proueth that Darius did worship God right, or els was conuerted: for then he wolde haue destroyed all superstition and idolatrie, & not onely giuen God the chief place, but onely haue set him vp, and caused him to be honored according to his worde: but this was a certaine confession of Gods power, wherunto he was compelled by this wonderful miracle
n Which hath not onely life in him self, but is the onelic fountaine of life, & quickeneth all things, so that without him there is no life.

by night, and beholde, the foure windes of the heauen stroue vpon the great sea:

3 And foure great beastes came vp from the sea one diuers from another.

4 The first was as a lion, and had egle wings: I behelde, til the wings thereof were plucked of, and it was lifted vp from the earth, and set vpon his fete as a man, and a mans heart was giuen him.

5 And beholde, another beast which was the seconde, was like a beare and stode vpon the one side: and he had thre ribbes in his mouth betwene his teeth, and they said thus vnto him, Arise & deuoute muche flesh.

6 After this I behelde, and lo, there was another like a leopard, which had vpon his backe foure wings of a foule: the beast had also foure heads, and dominion was giuen him.

7 After this I sawe in the visions by night, & beholde, the fourth beast was feareful and terrible and verie strong. It had great teeth: it deuoured & brake in peeces and stamped the residue vnder his fete: & it was vnlike to the beastes that were before it: for it had ten hornes.

8 As I considered the hornes, beholde, there came vp among them another litle horne, before whome there were thre of the first hornes plucked awaie: & beholde, in this horne were eyes like the eyes of a man, and a mouthe speaking presumptuous things.

9 I behelde, til the thrones were set vp, and the Ancient of daies did sit, whose garment was white as snowe, and the heere

b Which signified y^e there shulde be horrible troubles and afflictions in the worlde in all corners of the worlde and at sondre times
c Meaning the Assyrian and Coldean empire, which was moste strong & fierce in power, and moste sone come to their autoritie as though they had had wings to flye: yet their wings were pulled by the Persians, & they cōt on their feet, and were made like other men which is here ment by mans heere
d Meaning the Persians, which were barbarous and cruel.
e They were smale in beginning and were shut vp in their mountaines and had no brute
f That is, destroyed many kingdomes, & was insaciabable
g To wit, the Angels by Gods commandement, who by this meanes punished the ingratitude of the worlde.
i That is, his foure chief captaines, which had the empire among them after his death Seleucus had Asia the great, Antigonus the lesse, Cassander, and after him Antipater was King of Macedonie, and Prolomeus had Egypt
k It was not of him self nor of his owne power that he gave all these countreys: for his armie contended, but thurte thousand men, and he ouercame in one battel Darius, which had ten hundred thousand, when he was so heaue with slepe that his eyes were scarce open, as the stories reporte: therefore this power was giuen him of God
l That is, the Romane empire which was as a monster & coulde not be copared to anye beast, because the nature of none was able to expresse it
m Signifying the tyrannie and greedines of the Romans
n That which the Romans coulde not querely enioie in other countreys, they wolde giue it to other kings and rulers that at all times when they wolde, they might take it againe: which liberalitie is here called the stamping of the rest vnder the fete
o That is, sondre and diuers prouinces which were gouerned by the deputies and proconsuls, whereof euery one might be compared to a King
p Which is ment of Iulius Cesar, Augustus, Tiberius, Caligula, Claudius, and Nero &c who were as Kings in effect, but because they coulde not rule, but by the consent of the Senat, their power is compared to a litle horne
q For Mahomet came not of the Romane empire, and the Pope hath no vocacion of gouernement: therefore this can not be applied vnto them and also in this prophete the Prophets purpose is chiefly to comfort the Iewes vnto the reuelacion of Christ
r Some take it for the whole bodie of Antichrist
s Meaning, a certaine portion of the ten hornes: that is, a parte from the whole estate was plucked awaie
t For Augustus toke from the Senat the libertie of choosing the deputies to send into the prouinces, and toke the gouernement of certaine countreys to him self
u These Romane Emperours at the first vsed a certaine humanitie and gentleness, and were content that others as the Consuls and Senat shulde beare the name of dignitie, for that they might haue the profite, and therefore in elections and counsels wolde debase them selues according as did other Senators: yet against their enemies and those that wolde resist them, they were fierce and cruel, which is here ment by the proud mouth
v Meaning the places where God and his Angels shulde come to iudge these monarchies, which iudgement shulde beginne at the first comming of Christ
w That is, God which was before all times, and is here described as mans nature is able to comprehend some portion of his glorie.

CHAP. VII.

3 A vision of foure beastes is shewed vnto Daniél
 4 The ten hornes of the fourth beast. 27 Of the euerlasting kingdome of Christ.

IN the first yere of Belshazzar King of Babél, Daniél sawe a dreame, and these were visions in his head, vpon his bed: then he wrote the dreame, & declaired the summe of the matter.

Daniél spake and said, I sawe in my vision that this rest shal not be a deliuerance from all troubles, but a beginning, & therefore encouraged the to loke for a continual affliction til the Messiah be vttered and reuiled, by whome they shulde haue a spiri- tual deliuerance, and all the promises fulfilled: whereof they shulde haue a cer- teine token in the destruccion of the Babylonical kingdome.

a Where as the people of Israél looked for a continual quietnes after these sciencie yeres, as Ieremiah had declaired, he sheweth that this rest shal not be a deliuerance from all troubles, but a beginning, & therefore encouraged the to loke for a continual affliction til the Messiah be vttered and reuiled, by whome they shulde haue a spiri- tual deliuerance, and all the promises fulfilled: whereof they shulde haue a cer- teine token in the destruccion of the Babylonical kingdome.

of his head like the pure wolle: his throne was like the fyrie flame, & his wheles as burning fyre.

10 A fyrie streame yssued, and came forth from before him: thousand thousands ministered vnto him, and ten thousand thousands stode before him: the iudgement was set, and the booke opened.

11 Then I behelde, because of the voyce of the presumptuous wordes, which the horne spake: I behelde, euen til the beast was flaine, and his bodie destroyed, and giuen to the burning fyre.

12 As concerning the other beastes, they had taken awaie their dominion yet their liues were prolonged for a certeine time and season.

13 ¶ As I behelde in visions by night, beholde, one like the Sonne of man came in the cloudes of heauen, and approached vnto the Ancient of daies, & they brought him before him.

14 And he gaue him dominion, & honour, and a kingdome, that all people, nations and langages shulde serue him: his dominion is an euerlasting dominion, which shal neuer be taken awaie: and his kingdome shal neuer be destroyed.

15 ¶ I Daniél was troubled in my spirit, in the middes of my bodie, and the visions of mine head made me afraid.

16 Therefore I came vnto one of them that stode by, and asked him the trueth of all this: so he tolde me, and shewed me the interpretation of these things.

17 These great beastes which are foure, are foure Kings, which shal arise out of the earth,

18 And they shal take the kingdome of the Sainctes of the moste high, and possesse the kingdome for euer, euen for euer and euer.

19 ¶ After this, I wolde knowe the trueth of the fourth beast, which was so vnlike to all the others, very feareful, whose teeth were of yron, and his nailes of brasse: which deuoured, brake in pieces, and stamped the residue vnder his fete.

20 Also to knowe of the ten hornes that were in his head, & of the other which came vp before whome three fell, and of the hor-

ne that had eyes, and of the mouth that spake presumptuous things, whose loke was more stoute then his felowes.

21 I behelde, & the same horne made batel against the Sainctes, yea, and preuailed against them,

22 Vntil the Ancient of daies came, and iudgement was giuen to the Sainctes of the moste high: and the time approached, that the Sainctes possessed the kingdome.

23 Thē he said, The fourth beast shal be the fourth kingdome in the earth, which shal be vnlike to all the kingdomes, and shal deuoure the whole earth, and shal treade it downe and breake it in pieces.

24 And the ten hornes out of this kingdome are ten Kings that shal rise: & another shal rise after thē, and he shal be vnlike to the first, and he shal subdue thre Kings,

25 And shal speake wordes against the moste high, & shal cōsume the Sainctes of the moste high, & thinke he maie change times and lawes, and they shal be giuen into his hand, vntil a time, and times & the deuiding of time.

26 But the iudgement shal sit, & they shal take awaie his dominion, to consume and destroye it vnto the end.

27 And the kingdome, and dominion, and the greatnes of the kingdome vnder the heauen shal be giuen to the holie people of the moste high, whose kingdome is an euerlasting kingdome & all powers shal serue and obeie him.

28 Euen this is the end of the matter, I Daniél had manie cogitations which troubled me, and my countenance changed in me: but I kept the matter in mine heart.

nius, Tyberius Caligula, Nero, Domitianus &c q God shal suffer them thus to rage against his Sainctes for a long time, which is ment by the time and times but at length he wil avenge these troubles and shorten the times for his elects sake, Mat 24, 22 which is here ment by the diuiding of time r God by his power shal restore things that were out of order, and so destroye this litle horne, that it shal neuer rise vp againe s He sheweth wherefore the beast shulde be destroyed, so wit, that his Church might haue rest and quietnes, which though they do not fully inioye here, yet they haue it in hope and by the preaching of the Gospell enioye the beginning thereof, which is ment by these wordes vnder the beauris: & therefore he here speaketh of the beginning of Christs kingdome in this worlde, which kingdome is faithful haue by participation that they haue with Christ their head t That is, some of euerie sorte that beare rule u Though he had manie motions in his heart, & moued him to and fro to seeke out this matter curiously: yet he was content with that which God reueiled, and kept it in memorie and wrote it for the use of the Church.

8 That is, an infinite number of Angels, who were ready to execute his commandement

9 This is ment of the first coming of Christ when as he wil of God was plainly reueiled by his Gospell

10 Meaning, he was ashamed, when he sawe these Emperours in such dignities, & pride, & so sadly destroyed at the coming of Christ when this fourth monarchie was subiect to men of other nations

11 As the three former monarchies had an end at the time that God appointed, although they flourished for a time, so shal this fourth haue & they that patiently abide Gods appointment, shal inioye the promises

12 Which is ment of Christ who had not yet taken vpon him mans nature, neither was the sonne of Dauid according to flesh, as he was afterwards: but appeared then in a figure, and shal in cloudes: that is, being separate from the common sorte of men by manifeste signes of his diuinitie

13 To wit, when he ascended into the heauen, and his diuine maiestie appeared, and all power was giuen vnto him in respect of that that he was our Mediator

14 This is ment of the beginning of Christs kingdome when God the Father gaue vnto him all dominion, as to the Mediator, to the intent that he shulde gouerne here his Church in earth continually til the time that he brought the to eternal life d Through the stragings of the vision. e Meaning, of the Angels, as ver 10 f Because Abraham was appointed heire of all the worlde Ro 4, 13 & in him all the faithful, therefore the kingdome thereof is theirs by right, which these foure beastes or tyrants shulde invade, and usurpe vntil the worlde were restored by Christ: and this was to confirme them that were in troubles, that their afflictions shulde haue an end at length g That is, of the moste he things, because God hath chosen them out of this worlde, they shulde looke vp to the heauen, whereon all their hope dependeth h For the other three monarchies were gouerned by a King, and the Romaine empire by Consuls: the Romans changed their gouernours yerely, & the other monarchies retained them for terme of life: also the Romans were the strongest of all the other, and were neuer quiet among themselves. Read ver 7

k This is ment of the fourth beast, which was more terrible then the other

l Meaning the Romaine Emperours who were moste cruel against the Church of God borne of the Iewes and of the Gentiles.

m Til God shew his power in the persone of Christ, and by the preaching of the Gospell gaue vnto his seruants & so obtained a famous name in the worlde, and were called the Church of God, or the kingdome of God

n Read the exposition hereof, ver 8.

o That is, shal make wicked decrees & proclamations against Gods worde and send through out all their dominion to destroye all that did professe it

p These Emperours that nor consider they haue their power of God but thinke it is in their owne power to change Gods lawes and mans, and as it were of order of nature, as appeareth by O&I-

q God shal suffer them thus to rage against his Sainctes for a long time, which is ment by the time and times but at length he wil avenge these troubles and shorten the times for his elects sake, Mat 24, 22 which is here ment by the diuiding of time r God by his power shal restore things that were out of order, and so destroye this litle horne, that it shal neuer rise vp againe s He sheweth wherefore the beast shulde be destroyed, so wit, that his Church might haue rest and quietnes, which though they do not fully inioye here, yet they haue it in hope and by the preaching of the Gospell enioye the beginning thereof, which is ment by these wordes vnder the beauris: & therefore he here speaketh of the beginning of Christs kingdome in this worlde, which kingdome is faithful haue by participation that they haue with Christ their head t That is, some of euerie sorte that beare rule u Though he had manie motions in his heart, & moued him to and fro to seeke out this matter curiously: yet he was content with that which God reueiled, and kept it in memorie and wrote it for the use of the Church.

CHAP. VIII.

A vision of a battel betwene a ramme and a goat: 20 The understanding of the vision.

1 IN the thirde yere of the reigne of King Belshazzar, a vision appeared vnto me, euen vnto me Daniél, after that which appeared vnto me at the first.

2 And I sawe in a vision, & when I sawe it, I was in the palace of Shushán, which is in the prouince of Elám; & in a vision me-

a After the general vision, he cometh to certaine particular visions: as touching the destruction of the monarchie of the Persians, and Macedonians: for the ruine of the Babylonians was at hand, and also he had sufficiently spoken thereof. b That is, of Persia.

ans, and Macedonians: for the ruine of the Babylonians was at hand, and also he had sufficiently spoken thereof. b That is, of Persia.

e Which represented the kingdome of the Persians, and Medes, which were ioyned together
 d Meaning Cyrus, which after grewe greater ipower then Darius his vnclie and father in lawe
 e That is, no Kings or nations
 f Meaning, Alexander that came fro Grecia with great speede and expedition
 g Though he came in the name of all Grecia, yet he baze the title & dignitie of the general captaine, so that the strength was attributed to him, which is meant by this horne
 h Alexander ouercame Darius in two foadry battels, and so had 3 two kingdomes of the Medes and Persians
 i Alexanders great power was broken: for when he had ouercome all 3 East, he thought to returne towarde Grecia to subdue them that there had rebelled, and so dyed by the way
 k That is, 3 were famous: for almoste in the space of fiftene yere the re were sicken diuers successours before this monarchie was deuided to these foure, where of Cassander had Macedonia, Seleucus, Syria, Antigonus Asia the Iesse, and Ptolemeus Egypt
 l Which was Antiochus Epiphanes, who was of a seruile and flattering nature, and also there were other betwene him & the kingdome, and therefore is here called the litle horne, because nether princelie conditions, nor any other thing was in him, why he shulde obtaine this kingdome
 m That is, toward Egypte
 n Whereby he meaneth Ptolomais o That is, Iudaea p Antiochus raged against the elck of God, and trod his precious starres vnder fete which are so called, because they are separated from the worlde
 q That is, God, who gouerneth and mainetneth his Church r He labored to abolish all religion, & therefore cast Gods seruice out of his Temple, which God had choise as a litle corner from all the rest of 3 worlde to hate his Name there truly called vpon
 s He sheweth that their finnes are the cause of these horrible afflictions: and yet comforteth them, in that he appointeth this tyrant a time, whome he wolde not suffer vterly to abolish his religion.
 t This horne shal abolish for a time 3 true doctrine & so corrupt Gods seruice
 u Meaning, 3 he heard one of the Angels asking this question of Christ, a horne he calleth a certeine one or a secret one, or a maruelous one.

thought I was by the riuer of Vlái.
 3 Then I loked vp and sawe, and beholde, there stode before the riuer a c rāme, which had two hornes: and these two hornes were hie: but one was d hier then another, & the hiest came vp last.
 4 I sawe the i am puffhing against 3 West and against the North, and against the South: so that no e beastes might stande before him, nor colde deliuer out of his hand, but he did what he listid, and became great.
 5 And as I considered, beholde, f a goat came from the West ouer the whole earth, & touched not the grounde: & this goat had an r horne that appeared betwene his eyes.
 6 And he came vnto the ram that had the two hornes, whome I had sene standing by the riuer, and ranne vnto him in his fierce rage.
 7 And I sawe him come vnto the ramme, & being moued against him, he h smote the ramme, and brake his two hornes: & there was no power in the rāme to stand against him, but he cast him downe to the groude, and stamped vpon him, & there was none that colde deliuer the ramme out of his power.
 8 Therefore 3 goat waxed exceedig great, and when he was at the strongest, his great i horne was broken: and for it came vp foure that k appeared towarde the foure windes of the heauen.
 9 And out of one of them came forth l a litle horne, which waxed very great towarde the m South, and towarde the n East, and towarde the o pleasant land.
 10 Yea, it grewe vp vnto the p hoste of heauen, and it cast downe some of the hoste, & of the starres to the grounde, and trode vpon them,
 11 And extolled him self against the q prince of the hoste from whome the r daile sacrifice was taken away, and the place of his Sanctuarie was cast downe.
 12 And s a time shal be giuē him ouer the daile sacrifice for the iniquitie: & it shal t cast downe the truth to the grounde, & thus shal it do, and prosper.
 13 Then I heard one of the u Sainctes speaking, & one of 3 Sainctes spake vnto a cer

teine one, saying, How long shal endure the vision of the daile sacrifice, and the iniquitie of the x defolation to tread bothe the Sanctuarie and the y armie vnder fote?
 14 And z he answered me, Vnto the a euening and the moining, two thousand and thre hundredth: then shal the Sanctuarie be clenfed.
 15 ¶ Now when I Daniél had sene the vision, and soght for the meaning, beholde, there stode before me b like the similitude of a man.
 16 And I heard a mans voyce betwene the bankes of Vlái, which called and said, Gabriél, c make this man to vnderstand the vision.
 17 So he came where I stode: and when he came, I was afraid, and fel vpon my face: but he said vnto me, Vnderstand, ó sonne of man: for d in the last time shal be the vision.
 18 Now as he was speaking vnto me, I being a slepe fel on my face to the grounde: but he touched me, and set me vp in my place.
 19 And he said, Beholde, I wil shewe thee what shal be in the last e wrath: for in the end of the time appointed it shal come.
 20 The ramme which thou sawest hauing two hornes, are the Kings of the Medes & Persians.
 21 And the goat is the King of Grecia, & the great horne that is betwene his eyes, is the first King.
 22 And that that is broken, and foure stode vp for it, are foure kingdomes, which shal stand vp f of that nacion, but not g in his strength.
 23 And in the end of their kingdome, when the rebellious shal be consumed, a King of h fierce countenance, and vnderstanding darke sentences, shal stand vp.
 24 And his power shal be mightie, but not i in his strength: and he shal destroie wonderfully, & shal prosper, and practise, and shal destroie the k mightie, and the holy people.
 25 And through his l policie also, he shal cause craft to prosper in his hand, and he shal extoll him self in his heart, and by m peace shal destroy many; he shal also stand vp against the n prince of princes, but he shal be broken downe o without hand.
 26 And the vision of the p euening and the moining, which is declared, is true: therefore seale thou vp the vision, for it shal be after many daies.
 27 And I Daniél was striken & sicke q certeine daies: but when I rose vp, I did the Kings busines, and I was astonished at the vision, but none vnderstode it.

x That is, the Iewes finnes, which were cause of this destruction
 y That is, 3 suppresseth Gods religio, & his people.
 z Christ answered me for the comforte of 3 Church.
 a That is, vnto so many agtural daies he past, which make six yeres thre moneths & an half: for so long vnder Antiochus was the Temple prophaned.
 b Which was Christ, who in this maner declared him selfe to the olde fathers how he wolde be God manifested in flesh.
 c This power to commande the Angel, declared that he was God
 d The effect of this vision shal not yet appear, but a long time after
 e Meaning 3 great rage & Antiochus shulde shewe against the Church.
 f That is, one of Grecia
 g They shal not haue like power as had Alexander.
 h Noting that this Antiochus was impudent and cruel, and also craffe that he colde not be deceiued
 i That is, not like Alexanders strength
 k Borhe 3 Gē tells that dwell about him, & also 3 Iewes.
 l I What soeuer he goeth about by his craft, he shal bring it to passe
 m That is, vnder pretence of peace or as it were in sporte
 n Meaning, against God
 o For God wolde destroy him with a no rable plague, & so comforte his Church,
 p Mac 9.9.
 q Read vers. 14
 r For feare & astonish. mēt.

CHAP. IX.

Daniél desireth to haue that performed of God, which he had promised concerning the returne of the people from their banishment in Babylon

ges that iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hathe not bene the like, as hathe bene brought vpon Ierusalém.

Who was al so called A-ryages For Cyrus led with ambu- rto, w^{er} about warres in o- ther cōtreis, and therefore Darius had y title of y king dome, thogh Cyrus was King in effe: & e For thogh he was an ex- cellēt Prophet, yet he daily in creased know ledge by rea- ding of y Scrip- tures d He speaketh not of that or dinarie praier, which he vied in his house thrise a day, but of a rare and vehement praier, left their sinnes shulde cause God to delay the tyme of their deliuerā ce prophesied by Ieremiah e That is, haſt all power in thy ſelfe to ex- cuse my ter- rible iudge- mētes againſt obſtinate ſin- ners, as ſayt ri che in merite to cōfort thē, which obey thy worde & loue thee e Ebr lxx f He ſheweth that when ſoe- uer God puni- ſheth, he doeth it for iu- ſtice: and t^l us y godlie neuer accuſe him of rigour as the wicked do, but ac- know ledge y in thim ſelues there is iuſtice cauſe, w^h y we ſhulde ſo in- treat thim e Ebr conſuſa of ſer g He doeth not excuſe y Kings becauſe of their autori- tie, but praieſt chiefly for thē as y chief occasions of theſe great plagues h He ſheweth that they re- bell againſt God, which ſerue him not according to his cōmande- mēt & worde. i As Deu 27, 15, or the curſe confirmed by an othe.

IN the first yere of Darius the sonne of Ahathuerōsh, of y sede of the Medes, which was made King ouer the realme of the Caldeans,

2 Euen in the first yere of his reigne, I Daniél vnderſtode by c bokes the nombre of the yeres, whereof the Lord had spoken vnto Ieremiáh the Prophet, that he wolde accomplish ſeuentie yeres in the deſolation of Ierusalém.

3 And I turned my face vnto the Lord God, and d ſoght by praier and ſupplica- tions with faſting & ſackecloth & aſhes.

4 And I praied vnto the Lord my God, & made my confeſſion, ſaying, Oh Lord God, which art e great and feareful, and ke- peſt couenant and mercie toward them which loue thee, & toward them y kepe thy commandements,

5 We haue ſinned, & haue cōmitted iniqui- tie & haue done wickedly, yea, we haue re- belled, and haue departed frō thy precep- tes, and from thy iudgements.

6 For we wolde not obei thy ſeruants the Prophetes, which ſpake in thy Name to our Kings, to our princes, & to our fathers, and to all the people of the land.

7 O Lord, f righteousnes belōgeth vnto thee, and vnto vs g open ſhame, as appeareth this day vnto euerie man of Iudáh, and to the inhabitants of Ierusalém: yea, vnto all Iſ- raél, baſhe nere and ſarce of, though all the cōtreis, whether thou haſt driuen them, becauſe of their offences, that thei haue committed againſt thee.

8 O Lord, vnto vs appertaineth open ſhame, to our Kings, to our princes, and to our fathers, becauſe we haue ſinned againſt thee.

9 Yet compaſſion and forgiuenes is in the Lord our God, albeit we haue rebelled a- gainſt him.

10 For we haue not obeyed y h voice of the Lord our God, to walke in his lawes, which he had laid before vs by the miniſterie of his ſeruants the Prophetes.

11 Yea, all Iſraél haue tranſgreſſed thy Lawe, and are turned backe, and haue not heard thy voice: therefore the i curſſe is powred vpon vs, & the othe that is written in the lawe of Moſes the ſeruant of God, becauſe we haue ſinned againſt him.

12 And he hathe cōfirmed his wordes, which he ſpake againſt vs, and againſt our iud-

13 All this plague is come vpon vs, as it is wri- ten in the Lawe of Moſes: yet made we not our prayer before the Lord our God, that we might turne from our iniqui- ties and vnderſtand thy trueth.

14 Therefore hathe the Lord made readie the plague, and brought it vpon vs: for the Lord our God is righteous in all his wor- kes which he doeth: for we wolde not hea- re his voice.

15 * And now, o Lord our God, that haſt brought thy people out of y land of Egipt with a mightie hand, and haſt gotten thee re- noume, as appeareth this day, we haue ſin- ned, we haue done wickedly.

16 O Lord, according to all thy righteousnes, I beſeche thee, let thine angre and thy wrath be turned away from thy citie Ierusalém thine holy Mountaine: for becau- ſe of our ſinnes, & for the iniquities of our fathers, Ierusalém and thy people are a re- proche to all that are vs.

17 Now therefore, o our God, heare the prayer of thy ſeruant, and his ſupplica- tions, and cauſe thy face to ſhine vpon thy Sanctuarie, that lyeth waſte for the Lords ſake.

18 O my God, encline thine eare and hea- re: open thine cies, and beholde our deſo- lations, and the citie whereupon thy Na- me is called: for we do not preſent our ſupplications before thee for our owne righteousnes, but for thy great tendre mercies.

19 O Lord, heare, o Lord forgiue, o Lord conſider, and do it: differre not, for thine owne ſake, o my God: for thy Name is called vpon thy citie, and vpon thy peo- ple.

20 ¶ And while I was ſpeaking & praing, and confeſſing my ſinne, and the ſinne of my people Iſraél, and did preſent my ſupplication before the Lord my God, for the holy Mountaine of my God,

21 Yea, while I was ſpeaking in praier, euen the man * Gabriél, whome I had ſene be- fore in the viſion, came flying, and tou- ched me about the time of the euening obla- tion.

22 And he informed me, and talked with me, and ſaid, O Daniél, I am now come forth to giue thee knowledge & vn- derſtanding.

23 At the beginning of thy ſupplications the commadement came forth, and I am come to ſhewe thee, for thou art greatly beloued: therefore vnderſtand the matter and conſider the viſion.

Or, gaurued
Ebr watchid
pon the caſt
Exod 1-2, 28-
baru 2, 11.
k This is, ac-
cording to all
thy merciful
promiſes and
the performan-
ce thereof.
l Shewe thy
facie fauora-
ble
m That is, for
thy Christs
ſake in home
y will accept
all our praers
n Declaring, y
the godliethe
only vnto
Gods mercies
and renouce
their owne
workes when
they ſeke for
remiſſion of
their ſinnes
o Thus he col-
de not contem-
p him ſelfe w
any vehemen-
cie of wordes
for he was ſo
led with a for-
uene zeale con-
ſidering Gods
promes, made
to the citie in
reſpect of his
Church & for
y aduancemēt
of Gods glorie
Cha 2, 16.

p He alludeth to Ieremiahs pphetic, who predicted y their captiuitie fhulde be feuentie yerer: but now Gods mercie fhulde feuenfolde excede his iudgement, w fhulde be foure hundredeth & ninetie yerer, euen to the coming of Chriſt, & fo then it fhulde continue for euer
q Meaning Daniels nation, ouer whom he was careful r To fhewe mercie and to put finne out of remembrance f From the time y Cyrus gaue them leave to departe: and theſe weekes make 49 yere, whereof 46 are referred to the time of the building of the Temple, & 3 to the laying of y fundacion.
r Counting fro the fixt yere of Darius who gaue y ſecōde commandemēt for the building of the Temple, are 62 weekes, which make 439 yerer, which comprehend the time from the building of the Temple vnto the Baptiſme of Chriſt
u In this laſt weeke of the feuentie ſhal Chriſt come and preache and ſuffer death. x He ſhal ſeeme to haue no beaurie, nor to be of anie eſtimacion, as Iſa 53, 2
y Meaning, Titus Veſpaſian ſonne, who ſhulde come and deſtroy boche the Temple and the people without all hope of recouerie
z By the preaching of the Goſpel he confirmed his promes, firſt, to the Iewes, and after to the Gentiles
a Chriſt accompliſhed this by his death and reſurreſcion
b Meaning that Ieruſalem and the Sanctuary ſhulde be vcerly deſtroyed for their rebellion againſt God and their idolatrie: or ſome read that the plagues ſhalbe ſo great, that they ſhal all be aſtonied at them

24 Seuentie p wekes are determined vpon thy people and vpon thine holic citie, to finiſh the wickednes, and to ſeale vp the r finnes, and to reconcile the iniquitie, and to bring in euerlaſting righteouſnes, and to ſeale vp the viſion and prophecie, and to anoint the moſte Holie.
 25 Knowe therefore and vnderſtand, that from the going foithe of the commandement to bring againe the people, and to builde Ieruſalem vnto Meſſiah the prince, ſhalbe ſeuen i wekes, and thre ſore and two wekes, & the ſtreete ſhalbe built againe, & the wall euen in a troublous time.
 26 And after thre ſcore & two u wekes, ſhal Meſſiah be ſlayne, and ſhal x haue nothing, & the people of y the prince that ſhal come, ſhal deſtroye the citie and the Sanctuary, and the end thereof ſhalbe with a trowall: and vnto the end of the battel it ſhalbe deſtroyed by deſolacions.
 27 And he z ſhal confirme the couenāt with manie for one weke: and in the middes of the weke he ſhal cauſe the ſacrifice and the oblacō to a ceafe, b and for the ouerſpreading of the abominacions, he ſhal make it deſolate, euen vntil the cōſummacion determined ſhalbe powred vpon the deſolate.

and his face (to loke vpon) like the lighting, and his eyes as lampes of fyre, and his armes and his fete were like in colour to poliſhed braſſe, and the voyce of his wordes was like the voyce of a multitude.
 7 And I Daniél alone ſawe the viſiō: for the mē that were with me, ſawe not the viſiō: but a great feare fell vpon them, ſo that they fled away and hid them ſelues.
 8 Therefore I was left alone, and ſawe this great viſion, & there remained no ſtrēgth in me: for f my ſtrength was turned in me into corruption, and I retained no power.
 9 Yet heard I the voyce of his wordes: and when I heard the voyce of his wordes, I ſlept on my face: and my face was toward the grounde.
 10 And beholde, an hand s touched me, which ſet me vp vpon my knees and vpon the palmes of mine hands,
 11 And he ſaid vnto me, O Daniél, a man greatly beloued, vnderſtand the wordes that I ſpeake vnto thee, and ſtand in thy place: s for vnto thee am I now ſent. And when he had ſaid this worde vnto me, I ſtoode trembling.
 12 Then ſaid he vnto me, Feare not, Daniél: for from the firſt daye that thou dideſt ſet thine heart to vnderſtand, and to humble thy ſelf before thy God, thy wordes were heard, and I am come for thy wordes.
 13 But the h prince of the kingdome of Perſia withſtoode me one and twentie dayes: but lo, i Michaél one of the chief princes, came to helpe me, & I remained there by the Kings of Perſia.
 14 Now I am come to ſhewe thee what ſhal come to thy people in the latter dayes: for yet the k viſion is for manie daies.
 15 And when he ſpake theſe wordes vnto me, I ſet my face toward the grounde, & helde my tongue.
 16 And beholde, l one like the ſimilitude of the ſonnes of man touched my lippes: then I opened my mouth, and ſpake, and ſaid vnto him that ſtoode before me, O my Lord, m by the viſion my ſorowes are returned vpon me, and I haue retained no ſtrength.
 17 For how can the ſeruāt of this my Lord talke with my Lord being ſuche one? for as for me, ſtraight way there remained no ſtrength in me, nether is there breth left in me.
 18 Then there came againe, and touched me one like the appearance of a man, and he ſtrengthened me,
 19 And ſaid, O man, greatly beloued, feare not: o peace be vnto thee: be ſtrong and of

f The worde alſo ſignifieth comelines, or beaurie, ſo y for feare he was like a dea mad for deformitie.
g Which declarith that whē we are ſtrucke downe with the maieſtie of God, we can not ſtand: except he alſo liſt vs vp w his hand, w is his power

h Meaning, Cābytes who reigned in his fathers abience, & did not onely for this ſpace under the buildig of the Temple, but wolde haue farther raged, if God had not ſet me to reſiſt him, & therefore haue I ſtared for the profite of the Church
i Though God colde by one Angel deſtroy all the worlde, yet to aſſure his childer of his loue, he ſedeth ſortne double power euen Michaél, that is Chriſt Ieſus y head of Angels
k For though the Prophet Daniél ſhulde eno and ceafe, yet his doctrine ſhulde continue til the coming of Chriſt for the comfort of his Church
l This was the ſame Angel that ſpake

with him before in the ſimilitude of a man
m I was ouercome with feare and ſorowe, when I ſawe the viſion
n He declarith hereby that God wolde be merciful vnto the peop e of Iſrael

CHAP. X.

There appeareth vnto Daniel a man clothed in linen, in which ſhe weth him wherefore he is ſent.

a Henoth this third yere, becauſe at this time y building of the Temple begā to be hindered by Cambiſes Cyrus ſonne, whē the father made warre in Aſia minor againſt the Scythians, y was a diſcouraging to the godlie, and a great feare to Daniél
b Which is to declare that y godlie ſhulde not haſten to muche, but patiently to abide the yſſue of y Gods promes
c Called Abib, which conteineth parte of Marche & parte of April
d Being carryed by the ſpirit of prophecie to haue the ſight of this riuer Tygris.
e This was the Angel of God, which was ſent to aſſure Daniél in this prophecie that followeth. * Ierem 10, 2.

1 IN the a third yere of Cyrus King of Perſia, a thing was reueiled vnto Daniél (whoſe name was called Belteſhazzár) and the worde was true, but the time appointed was b long, and he vnderſtoode the thing, & had vnderſtanding of the viſion.
 2 At the ſame time, I Daniél was in heauines for thre weekes of daies.
 3 I ate no pleaſant bread, nether came fleſh, nor wine in my mouth, nether did I anoint my ſelf at all, til thre weekes of daies were fulfilled.
 4 And in the foure & twentieth day of the c firſt moneth, as I d was by the ſide of that great riuer, euen Hiddékél,
 5 And I liſt vp mine eyes, and looked, and beholde, there was a man e clothed in linen, whoſe loynes were girded with fine golde of v phaz.
 6 His bodie alſo was like the Chryſolite,

o Which decla-
reth that whē
God smiteth
downe his chil-
dren, he doeth
not immediatly
lift them vp at
once (for now
the Angel had
rouched him
twice) but by
litle and litle
p Meaning
he wolde not
only him self
bridle the rage
of Cambyses,
but also
other Kings
of Persia by
Alexander the
King of Macedonia
q For this Angel
was appointed
for the defense
of the Church
vnder Christ,
who is the heau
thereof

good courage. And when he had spokē vn-
to me, I was strengthened, and said, Let
my Lord speake: for thou hast strengthe-
ned me.

20 Then said he, Knowest thou wherefore
I am come vnto thee? but now wil I returne
to fight with the prince of Persia: and
when I am gone for the, lo, the Prince of
Grecia shal come.

21 But I wil shewe thee that which is de-
creed in the Scripture of trueth: and
there is none that holdeth with me in the-
se things, but Michaél your Prince.

brought her, and he that begate her, & he
that comforted her in these times.

7 But out of the budde of her roots shal
one stand vp in his stead, which shal
come with an armie, and shal entre into
the fortieffe of the King of the North, and
do with them as he list, and shal pre-
uaile,

8 And shal also carye captiues into Egypt
their gods with their molten images, and
with their precious vessels of siluer and of
golde, and he shal continue a mo yeres
then the King of the North.

9 So the King of the South shal come into
his kingdome, & shal returne into his owne
land.

10 Wherefore his sonnes shalbe stirred
vp, and shal assemble a mightie great
armie: and one shal come, and ouerflowe, &
passe through: then shal he returne, and
be stirred vp at his fortieffe.

11 And the King of the South shalbe an-
grie, and shal come forthe, and fight with
him, euen with the King of the North: for
he shal set forthe a great multitude,
and the multitude shalbe giuen into his
hand.

12 Then the multitude shalbe proude, and
their heart shalbe lifted vp: for he shal cast
downe thousands: but he shal not pre-
uaile.

13 For the King of the North shal returne,
and shal set forthe a greater multitude
then afore, and shal come forthe (after cer-
teine yeres) with a mightie armie, & great
riches.

14 And at the same time there shal manie
stand vp against the King of the South:
also the rebellious children of thy people
shal exalte them selues to establish the
vision, but they shal fall.

15 So the King of the North shal come, and
cast vp a mounte, & take the strong citie:
and the armes of the South shal not re-
sist, nether his chosen people, nether shal
there be anie strength to withstand.

16 But he that shal come, shal do vnto him
as he list, and none shal stand against him:
& he shal stand in the pleasant land, which
by his hand shalbe consumed.

17 Againe he shal set his face to enter
with the power of his whole kingdome, &
his confederates with him: thus shal he do,
and he shal giue him the daughter of
women, to destroye her: but she shal not
stande on his side, nether be for him.

r Some read,
she that bega-
te her, & the-
reby vnderstand
her nurse, who
brought her vp:
so that all thei
that were occa-
sion of this ma-
riage, were de-
stroyed
s Meaning that
Prolemus Eu-
ergetes after
the death of
his father Phi-
ladelphus shal
de succede in
the kingdo-
me betw of
same Roke
that Berenice
was
t To reuenge
his sisters de-
ath against An-
tiochus Cali-
nicus King of
Syria
u For this Pro-
lemus reig-
ned six & for-
tie yeres
x Meaning Se-
leucus and An-
tiochus
y That is, Phi-
lopatre when
he shal see An-
tiochus to take
great domi-
nion fro him
in Syria, & also
readie to inuade
Egypt
z For Antiochus
had six
thousand hor-
semen & three-
score thousand
fotemen
a After the de-
ath of Prole-
mus Philopat-
re, who left
Prolemus Epi-
phanes his
heire
b For not onely
Antiochus
came against
him, but also
Philippe King
of Macedonia,
and these two
brought great
power with
them
c For vnder
Onias which
safely allied-
ged that place
of Iſa 19, 19,
certeine of the
Iewes rety-
red with him
into Egypt to
fulfil this
prophecie: also
the Angel
sheweth that
all these
troubles which
are in the
Church, are
by the
providence &
counsel of
God
e The
Egyptians
were not
able to resist
Stopas
Antiochus
captaine
f He
sheweth
that he
shal not
onely
afflict
the
Egyptians,
but also
the Iewes,
and shal
enter into
their
countrey,
where of
he
admonisheth
the
before,
that they
may knowe
that all
these
things
come
by
Gods
providence
g This
was
the
second
batter: that
Antiochus
fought
against
Prolemus
Epi-
phanes
h To
write
a
beautiful
woman,
was
Cleopatra
Antiochus
daughter
i For
he
regarded
not
the
life
of
his
daughter
in
respect
of
the
kingdome
of
Egypt
k She
shal
not
agre
to
his
wicked
counsel,
but
shal
loue
her
household,
as
her
duetie
requireth,
and
not
seke
his
destruction

CHAP. XI.

A prophetic of the kingdomes, which shoulde be enemies to
the Church of God, as of Persia, 3 Of Grecia, 5 Of E-
gypt, 28 Of Syria, 36 And of the Remaines

1 Also I, in the first yere of Darius of
the Medes, euen I stode to encoura-
ge and to strengthen him.

2 And now wil I shewe thee the trueth. Be-
holde, there shal stand vp yet three Kings
in Persia, and the fourth shalbe farre ri-
cher then they all: and by his strength, &
by his riches he shal stur vp all against
the realme of Grecia.

3 But a mightie King shal stand vp, that
shal rule with great dominion, and do ac-
cording to his pleasure.

4 And when he shal stand vp, his king-
dome shalbe broken, and shalbe deuided
toward the foure windes of heauen: &
not to his posteritie, nor according to
his dominion, which he ruled: for his
kingdome shalbe pluckt vp, euen to be for
others besides those.

5 And the King of the South shalbe migh-
tie, and one of his princes, and shal pre-
uaile against him, and beare rule: his do-
minion shalbe a great dominion.

6 And in the end of yeres they shalbe ioyn-
ed together: for the Kings daughter of
the South shal come to the King of the
North to make an agreement, but she shal
not reterne the power of the arme, ne-
ther shal he continue, nor his arme: but
she shalbe deliuered to death, and thei that

a The Angel
assureth Dani-
el that God
hathe giuen
him power to
performe the-
se things, being
he appointed
him to assist
Darius, whē he
ouercame the
Caldeans
b Whereof Ca-
byles now
reigned, was
first, the secon-
de Smerdes,
third, Darius
the sonne of
Hyſtaſpis, and
the fourth Zer-
xes, which all
were enemies
to the people
of God & sto-
de against the-
c For he rai-
sed vp all the
East countreis
to fight against
the Grecians:
and albeit he
had in his ar-
mie nise hun-
dred thousand
men, yet in fou-
re batels he
was discomfi-
ted and fled a-
way with shame
d That is, A-
lexander the
Great
e For whē his
estate was mo-
st flourishing,
he ouercame
him self with
drinke, and so
fell into a dis-
ease: for as
some write,
was poyson-
ed by Cassander
f For hit
twelue chief
princes first
deuided his
kingdome
among them
g After this
his monar-
chie was
deuided into
four: for
Seleucus had
Syria, Antigonus
Asia minor,
Cassander the
kingdome of
Macedonia,
and Prolemus
Egypt
h Thus
God reuenged
Alexanders
ambition &
crueltie
in causing
his posteritie
to be murder-
ed, partly of
the fathers
chief friends,
& partly one
of another
i None of
these foure
shalbe able
to be com-
pared to the
power of
Alexāder
k That is,
his posteritie
haue no
part thereof
l To wit,
Prolemus
King of
Egypt
m That is,
Antiochus
the sonne
of Seleucus,
and one of
Alexāders
princes
shalbe more
mightie: for
he shal
haue bothe
Asia & Syria
n That is,
Berenice
the daughter
of Prole-
mus
Philadelphus
shalbe giuen
in marriage
to Antiochus
Theos, thinking
by this
affinitie
that Syria
& Egypt
shoulde haue
a continual
peace
together
o That
for ce &
strength
shal not
continue:
for sone
after
Berenice
& her
yong
sonne
after
her
households
death,
was
slayne
of
her
step-
proune
Seleucus
Cal-
nicus
the
sonne
of
Laodice,
the
lawful
wife
of
Antiochus,
but
put
away
for
his
womans
sake
p Nether
Prolemus,
nor
Antiochus
q Some
read,
leed,
meaning
the
childe
brought
of
Berenice

red with him into Egypt to fulfil this prophetic: also the Angel sheweth that
all these troubles which are in the Church, are by the providence & counsel
of God
e The Egyptians were not able to resist Stopas Antiochus captaine
f He sheweth that he shal not onely afflict the Egyptians, but also
the Iewes, and shal enter into their countrey, where of he admonisheth the
before, that they may knowe that all these things come by Gods providence
g This was the seconde battell: that Antiochus fought against Prolemus Epi-
phanes
h To write a beautiful woman, was Cleopatra Antiochus daughter
i For he regarded not the life of his daughter in respect of the kingdome of
Egypt
k She shal not agre to his wicked counsel, but shal loue her household,
as her duetie requireth, and not seke his destruction

That is, ro- 18 After this shal he turne his face vnto the wardes Asia, Grecia & those yles which are in the sea called Mediteranean: for the Jewes called all countreys les which were deuided from them by sea. m For where as Antiochus was wont to continue the Romaines, & put their ambassadours to shame in all places, Attilius Consul, or Lucius Scipio put him to flight and caused his shame to turne on his owne head. n By his wicked life and obeying of foolish counsel. o For feare of the Romaines he shal see to his holdes. p For when as vnder the presence of power he wolde haue robbed the temple of Iupiter Dodoneus, the countreymen slew him. q That is, Seleucus shal succede his father Antiochus. r Not by foraine enemies or battell, but by treason. s Which was Antiochus Epiphaneus, who as is thought, was the occasion of Seleucus his brothers death and was of a vile, cruel & flattering nature, and defrauded his brothers sonne of his kingdom without his consent of the people. t He sheweth his great foraine powers shal come to helpe the young sonne of Seleucus against his vnkle Antiochus, & yet shalbe ouerthrowen. u Meaning Ptolomeus Philometor Philopatres sonne, who was this childes cousin germaine, & is here called prince of the countreys, because he was the chief, & all other followed his conduct. x For after his battell Philometor & his vnkle Antiochus made a league. y For he came vnto him at vovages, & when he suspected his vnkle Antiochus nothing. z Meaning in Egypt. a He wil content him self with the swaile holdes for a time, but euer labor by craft to attaine to the chiefe. b He shalbe ouercome with treason. c Signifying his vnkle and his chief about him. d Declaring his soldiers shal braut out & vtture their life to stay & to be slaine for the sauegarde of their prince. e The vnkle & the nephewe shal take truce, & banke together, et in their hearts they shal imagine mischief one against another. f Signifying that it standeth not in the counsel of men to bring things to passe, but in the prouidence of God who ruleth the Kings by a secret bridel. g They can not do what they list the scilicet. h Which he shal take of the Jewes in spoiling Ierusalem & the Temple, & this is tolde the before to moue them to pacience, knowing all things are done by Gods prouidence. i That is, the Romaine power shal come against him: for Popilius the ambassador appointed him to depart in the Romaines name. k To which thing he obeyed, although with grief, and to revenge his rage he came against the people of God the seconde time.

18 After this shal he turne his face vnto the yles; & shal take many, but a prince shal cause his shame to light vpon him, beside that he shal cause his owne shame to turne vpon him self. 19 For he shal turne his face toward the fortres of his owne land: but he shalbe ouerthrowen & fall, & be no more founde. 20 Then shal stand vp in his place in his glorie of the kingdom, one that shal raise taxes: but after fewe dayes he shalbe destroyed, nether in wrath, nor in battell. 21 And in his place shal stand vp a vile person, to whome they shal not give honor of his kingdom: but he shal come in peaceably, & obtaine the kingdom by flateries. 22 And the armes shalbe ouerthrowen with a flood before him, & shalbe broken: and also the prince of the countreys. 23 And after the league made with him, he shal worke disceitfully: for he shal come vp, and ouercome with a small people. 24 He shal entre into the quiet and plentiful prouince, and he shal do that which his fathers haue not done, nor his fathers fathers: he shal deuide among them the pray and the spoile, and the substance, yea, & he shal forecast his deuisis against the strong holdes, euen for a time. 25 Also he shal stirre vp his power and his courage against the King of the South with a great armie, and the King of the South shalbe stirred vp to battell with a very great and mightie armie: but he shal not stand: for he shal forecast & practise against him. 26 Yea, they that fede of the portio of his meat, shal destroy him. & his armie shal ouerflowe: & many shal fall, & be slaine. 27 And bothe these Kings hearts shalbe to do mischief, & they shal talke of disceite at one table: but it shal not auaille: for yet the end shalbe at the time appointed. 28 Then shal he returne into his land with great suostice: for his heart shalbe against the holie couenant: so shal he do and returne to his owne land. 29 At the time appointed he shal returne, and come toward the South: but the last shal not be as the first. 30 For the shippes of Chittim shal come against him: therefore he shalbe sorte and returne, and fight against the holie couen-

nant: so shal he do, he shal euen returne & haue intelligence with them that forsake the holie couenant. 31 And armes shal stand on his parte, and they shal pollute the Sanctuarie of strength, & shal take away the dailie sacrifice, & they shal set vp the abominable desolation. 32 And such as wickedly breake the couenant, shal he cause to sinne by flatterie: but the people that do knowe their God, shal preuaile and prosper. 33 And they that vnderstand among the people, shal instruct many: yet they shal fall by sworde, and by flame, by captiuitie and by spoile many dayes. 34 Now when they shal fall, they shal be holpen with a litle helpe: but many shal cleaue vnto them & fainedly. 35 And some of them of vnderstanding shal fall to trye them, and to purge, & to make them white, til the time be out: for there is a time appointed. 36 And the King shal do what him list: he shal exalte him self, & magnifie him self against all, that is God, & shal speake marueilous things against the God of gods, & shal prosper, til his wrath be accomplished: for the determination is made. 37 Nether shal he regarde the God of his fathers, nor the desires of women, nor care for any God: for he shal magnifie him self about all. 38 But in his place shal he honour the god Mauzzim, & the god whome his fathers knewe not, shal he honour with golde and with siluer, and with precious stones, and pleasant things. 39 Thus shal he do in the holdes of Mauzzim with a strange god whome he shal acknowledge: he shal increase his glorie, and shal cause them to rule ouer many, & shal diuide the land for gaue. 40 And at the end of time shal the King of the South push at him, and the King of the North shal come against him like a whirle winde with charrets, & with horsemen, and with many shippes, and he shal entre into the countreys, & shal ouerflowe and passe through.

With the Jewes which shal forsake the couenant of the Lord: for first he was called against the Jewes by Laon the hie Priest, and this seconde time by Menelaus. k A great faction of wicked Jewes shal holde with Antiochus. l So called, because of power of God was nothing diminished, although this tyrant set vp in the Temple the image of Iupiter Olympius, and so began to corrupt the pure seruice of God. m Meaning such as bare the name of Jewes but in dede were nothing lesse: for they sold their soules, and betrayed their brethren for gaue. n They that remaine constant among the people, shal teache others by their example and edifie many in the true religion. o Whereby he exhorteth the godlie to constancie although they shalbe persecuted with a thousand times, and though their miseries endure neuer so long. p As God will not issue his Church destitute, yet will he not deliuer it all at once, but so helpe, as they may sturme to fight vnder the cruell se, as he did in the time of the Maccabees whereof he here prophesied. q That is, there shalbe a covenent of this maner number many hypocrites. r To wit, of them that feare God & wil lose their life for the defense of true religion, signifying also that the Church must continually be tryed and purged & ought to loke for one persecution after another: for God hath appointed the time: therefore we must obey. s Because the Angels purpose is to shewe the whole course of the persecutions of the Jewes vnto the coming of Christ, he now speaketh of the monarchie of the Romaines which he netherly by the name of a King, who were with us all religion & contemned the true God. t So long the tyrants shal preuaile as God hath appointed to punish his people: but he sheweth that it is but for a time. u The Romaines shal obserue no certaine forme of religion as other nations, but shal change their gods at their pleasures, yea, cōtēme them & preferre their selues to their gods. x Signifying that they shalbe without all humanities for the loue of women is taken for singular or great loue, as 2 Sam 126. y That is, the god of power and riches: they shal esteeme their owne power about all their gods & worship it. z Vnder presence of worshipping gods, they shal enriche their cities with the most precious Jewels of all the world, because that hereby all men shal haue an admiration for their power & riches. a Although in their hearts they had no religion, yet they did acknowledge the gods and worshipped them in their temples, lest they shalbe haue bene despised as atheistes: out this was to increase their fame and riches: and when they gate any countrey, they so made others the rulers thereof, yet the profite euer came to the Romaines. b That is, bothe the Egyptians & the Syrians shal at length fight against the Romaines, but they shalbe ouercome. xxx.ii.

The general resurrection. Daniél. Of patient abiding.

^a The Angel forewarneth ^g Jewes ^h when they shalbe se the Romaloes made them, and that the wicked shalbe escape their hands, ⁱ then they shalbe not thinke but that all this was done by Gods providence, for as much as he warned them of it so long a fore, and therefore he wolde fill preferre him ^j Hearing ^k Crassus was flaine & Antonius discobred ^l For Augustus overcame the Parthians, and reconered that which Antonius had lost. ^m The Romaloes after this reigned quietly through all countres & fro sea to sea, and in Judea: but at length for their cruelte God shal destroy them

Chap xii
^a The Angel here warneth two things: first ^b the Church shalbe in great affliction & trouble at Christs coming, and next that God wil send his Angel to deliuer it, whome here he calleth Michaél, meaning Christ, & is published by ^c Gospel ^d Meaning all shal rise at ^e general resurrection, & thing he here nameth, because ^f faithful shalbe haue euer their resp^t to ^g: for in ^h earth there shalbe no sure comfort ⁱ Who haue kept the true feare of God & his religion ^j He chiefly meaneth the ministers of Gods worde, & next, all the faithful which ^k ignorat, and bring them to the true knowledge of God ^l Though the moste parte despise this prophete, yet kepe thou it sure and esteeme it as a treasure. ^m Til the time that God hath appointed for the ful reuelation of these things: and then many shal runne to and fro to searche the knowledge of these mysteries, which things they obtaine now by the sight of the Gospel

41 He shal entre also into the e pleasant lād, & many ^a countres shalbe ouerthrowen: but these shal escape out of his hād, ^b Edó & Moáb, & the chief of ^c childré of Ammó. 42 He shal stretch forth the his hāds also vpō the countiers, and the land of Egypt shal not escape. 43 But he shal haue power ouer ^d treasures of gold & of siluer, & ouer all ^e precious things of Egypt, & of the Lybians, and of the blacke Mores where he shal passe. 44 But the tidings out of the East and the North shal ^f trouble hī: therefore he shal go forth the ^g with great wrath to destroy & roote out many. 45 And he shal plante ^h tabernacle ⁱ of his palace betwene ^j seas in the glorious and holie mountaine, yet he shal come to his end, & none shal helpe him.

CHAP. XII.

Of the deliuerance of the Church by Christ.

And at that ^a time shal Michaél stād vp, the great prince, which standeth for the children of thy people, and there shalbe a time of trouble, suche as neuer was since there began to be a nation vnto that same time: & at that time thy people shalbe deliuered, euerie one that shal be founde written in the boke. 2 And many ^b of thē that slepe in the dust of ^c earth, shal awake, some to euerlasting life, & some to shame & perpetual cotēpt. And thei that be ^d wise, shal shine, as the brightnes of the firmament: & they that ^e turne many to righteousnes, shal shine as the stāres, for euer and euer. 4 But thou, ^f Daniél, ^g shut vp the wordes, and seale the boke ^h til the end of the

time: many shal runne to and fro, & knowledge shalbe increased. 5 ¶ Then I Daniél looked, and beholde, there stode other two, the one on this side of the brinke of the ^a riuier, and the other on that side of the brinke of the riuier. 6 And ^b or^s said vnto the mā clothed in linnen, which was vpon the waters of the riuier, When shalbe the end of these wōders? 7 And I heard the man clothed in linnen which was vpon the waters of the riuier, when he held vp his ^c right hand, & his left hand vnto heauen, & sware by him that liueth for euer, that ^d it shal tarie for ^e a time, two times & an halfe: and when he shal haue accomplished ^f to scatter the power of the holie people, all these things shalbe finished. 8 Then I heard it, but I vnderstode it not: then said I, O my Lord, what shal be the end of these things? 9 And he said, Go thy way, Daniél: for the wordes are closed vp, and sealed, til the end of the time. 10 Many shalbe purified, made white, and tried: but the wicked shal do wickedly, & none of the wicked shal haue vnderstanding: but the wise shal vnderstand. 11 And from the time that the ^a dailie ^b sacrifice shalbe taken away, and the abominable desolation set vp, there ^c shalbe a thousand, two hundred and ninetie dayes. 12 Blessed ^d is he that waiteth and commeth to the thousand, thre hundred and ^e siue and thirtie dayes. 13 But go ^f thou thy way til the end ^g be: for thou shalt rest and stand vp in thy lot, at the end of the dayes.

^g Which was Tygris.

^h Which was as it were a double othe & did ⁱ more cōfirm the thig ^j Meaning, a lōg time, a lōg time, & at length a short time: signifyng that their troubles shulde haue an end.

^k When the Church shalbe scattered & dimittid in suche sorte as it shal seme to haue no power ^l Fro the time that Christ by his sacrifice shal take away ^m sacrifice & ce remoues of ⁿ Law. ^o Signifying that the time shalbe long of Christs secōde coming, and yet the children of God ought not to be discouraged, though it be deferred ^p In this number he addeth an halfe to the former nōber, signifyng ^q le is not in mā to appoint the time of Christs coming, but ^r they are blessed that patiently abide his appearing ^s The Angel warneth the Prophet patiently to abide, til the time appointed come, signifyng that he shulde departe this life, and rise againe with the ^t celest, when God had sufficiently bumbled & purged ius Church

HOSEA.

HOSEA.

THE ARGUMENT.

After that the ten tribes had fallen away from God by the wicked and subtil counsel of Iero-boam the sonne of Nebat, and in steede of his true seruise commanded by his worde worshipped him according to their owne fantasies and traditions of men, giuing them selues to moste vile idolatrie and superstition, the Lord from time to time sent them Prophetes to call them to repentance: but they grewe euer worse and worse, and stil abused Gods benefites. Therefore now when their prosperitie was at the highest vnder Ieroboam the sonne of Ioash, God sent Hosea and Amos to the Israelites: (as he did at the same time Isaiah and Micah to them of Iudah) to cōdemne them of their ingratitude: and where as they thought them selues to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastards and children borne in adulterie: and therefore sheweth them that God wolde take away their kingdome, and giue them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of seuentie yeres, though they remained stil in their vices & wickednes, & derided the Prophetes, & contemned Gods iudgements. And because they shulde nether be discouraged with threatnings onely, nor yet flatter them selues by the sweetenes of Gods promises, he setteth before them the two principal partes of the Law, which are the promes of saluation, and the doctrine of life: for the first parte he directeth the faithful to Messiah, by whome onely they shulde haue true deliuerance: and for the seconde, he vseth threatnings and manace: to bring them from their wicked maners and vices, & thus is the chief scope of all the Prophetes, ether by Gods promises to allure them to be godlie, els by threatnings of his iudgements to feare them frō vice: & albeit that the whole Law containe these two pointes, yet the Prophetes moreouer note peculiarly bothe the time of Gods iudgements and the maner.

CHAP. I.

1 The time wherein Hosea prophesied 2 The idolatrie of the people. 10 The calling of the Gentiles. 11 Christ is the head of all people.

a Called also Azariāh, who being a lepre was deposed from his kingdome.
b So y it may be gathered by the reigne of these foure Kings, that he preached aboue thre score yere

c That is, one that of long tīme hath accustomed to play the harlot: nor that y Prophet did this thing in effect, but he sawe this in a vision, or els was commanded by God to set forth the vnder this parable or figure y idolatrie of y Synagogue, & of the people her children.

d Gōmer significeth a consumption or corruption, & Dibilam cluflers of figges, declaring, that they were all corrupte like rotten figges

e Meaning, y they shulde be no more called Israelites, of the which name they boasted, because Israel did preuaile with God: but that they were as bastards, & therefore shulde be called Izreelites, that is, scattered people, alluding to Izreel, which was y chief cite of y ten tribes vnder Ahab where Iehulhad so murdered the blood, 2 King 10, 8 *f* I wil be reuenged vpon Iehu for the blood that he shed in Izreel: for albeit God stirred him vp to execute his iudgements, yet he did them for his owne ambitio, & not for the glorie of God, as the end declared: for he buyt vp that idolatrie, which he had destroyed *g* When the measure of their iniquitie is full, and I shal take vengeance and destroye all their policie and force *h* That is, not obtaining mercie: whereby he significeth, that Gods fauour was departed from them.



He worde of the Lord that came vnto Hosea the sonne of Beerī, in the dayes ^a of Vzziāh, Iotham, Ahāz, & Hezekiāh ^b Kings of Iudāh, & in y dayes of Ieroboām the sonne of Ioāth King of Israēl.

2 At the beginning the Lord spake by Hosea, and the Lord said vnto Hosea, Go, take vnto thee a wife of fornications, and children of fornicatiōs: for the land hath committed great whoredome, departing frō the Lord.

3 So he went, and toke ^d Gōmer, the daughter of Diblām, which conceived and bare him a sonne.

4 And the Lord said vnto him, Call his name ^e Izreel: for yet a litle, and I wil visite the blood of Izreel vpon the house ^f of Iehū, and wil cause to cease the kingdome of the house of Israēl.

5 And at that day wil I also breake y bow of Israēl in the valley of Izreel.

6 She cōceiued yet againe, & bare ^a a daughter, and God said vnto him, Call her name ^b Lo-ruhāmah: for I wil no more haue pitie vpon the house of Israēl: but I wil vter

ly ⁱ take them away.

7 Yet I wil haue mercie vpon the house of Iudāh, and wil ^k saue them by the Lord their God, and wil not saue thē by bowe, nor by sworde nor by battel, by horses, nor by horsemen.

8 Now when she had wained Lo-ruhāmah, she conceived, and bare a sonne.

9 Then said God, Call his name ^l Lo-ammī: for ye are not my people: therefore wil I not be yours.

10 Yet the number of the ^m children of Israēl shalbe as the sand of the sea, which cā not be measured nor tolde: and in the place where it was said vnto them, Ye are not my people, it shal be said vnto them, *Te are* the sonnes of the liuing God.

11 Then shal the children of Iudāh, and the children of Israēl be ⁿ gathered together, and appoint them selues one head, & they shal come vp out of the land: for great is the ^o day of Izreel.

n To wit, after the captiuitie of Babylon when the Iewes were restored: but chiefly this is referred to the time of Christ, who shulde be the head bothe of the Iewes and Gentiles *o* The calamitie and destruction of Izreel shalbe so great, that to restore them shalbe as a miracle

CHAP. II.

1 The people is called to repentance. 5 Hesheweth their idolatrie and threateneth them except they repent.

1 Say vnto your ^a brethren, Ammī, and to your sisters, Ruhāmah,

2 Plaid with you ^b mother: plaid with her: for she is not my wife, nether am I her housband: but let her take away her fornications out of her sight, and her adulteries ^c from betwene her breastes.

haue mercie *b* God sheweth that the faute was not in him but in their synagogue, and their idolatries, that he forsoke them, Iā 50, 1. *c* Meaning, that their idolatrie was so great, that they were not ashamed, but boasted of it, Ezek 16, 25.

i For the Israelites neuer returned, after y they were taken captiues by the Assyrians
k For after their captiuitie he restored the miraculouly by y meanes of Cyrus, Ezr 1, 1
l That is, not my people
m Because that he thought that God coulde not haue bene true in his promes except he had preferred thē, he declareth, y though they were destroyed yet the true Israelites, w are the sonnes of the promes, shulde be with out number, y stand bothe of the Iewes, and the Gentiles, Rom 9, 26

d For though this people were as an harlot for their idolatries, yet he had left them with their apparel and dowrie and certaine signes of his fauour, but if they continued still, he wolde witerly destroy them.

e When I broghe her out of Egypt, Ezech 16,4

f That is, bawdies and be gotten in adulterie

g Meaning the idoles which they serued & by whome they thought they had welch and abundance

h I wil punish thee that then y maist crye whether thine idoles can helpe thee, & bring thee into such streines, that thou shalt haue no lust to play the wanton

i This he speakech of y faithfull, which are truly conuerted, and also sheweth the vs and profite of Gods rods.

k This declarereth y idolaters defraude God of his honour whē they attribute his benefites to their idoles.

l Signifying y God wil take away his benefites whē man by his ingratitude doeth abuse them

m That is, all her seruice, ceremonies and iunctiōns wherby she worshipped her idoles.

n I wil punish her for her idolatrie

o By shewing how harlots trimme themselves to please others, he declarereth how the superstitious idolaters set a great parte of their religiō in decking them selves on their holie dayes

p By my benefites in offering her grace and mercie, euen in y place where she shal thinke her self destitute of all helpe and comfort.

q Which was a plentiful valley, and wherein they had great comfort when they came out of the wilderness, as Iosh 7,18 and is called the dore of hope, because it was a departing from death, and an entrie into life

r She shal then praise God as he did when she was deliuered out of Egypt.

s That is, mine husband, knowing that I am ioyned to thee by an inuincible couenant

t That is, my maister: which name was applied to their idoles.

17 Left I strippe her naked, & set her as in y day that she was borne, & make her as a wilderness, & leaue her like a drye land, and slaye her for thirst.

18 And I wil haue no pitie vpon her children: for they be the children of fornications.

19 For their mother hathe played the harlot: she that conceiued them, hathe done shamefully: for she said, I wil go after my louers that giue me my bread & my water, my woll and my flaxe, mine oyle and my drinke.

20 Therefore beholde, I wil stoppe h thy way with thornes, & make an hedge, y she shal not finde her paths.

21 Though she followe after her louers, yet shal she not come at them: though she seke them, yet shal she not finde them: then shal she say, I wil go & returne to my first housband: for at y time was I better then now.

22 Now she did not know that I k gaue her corne, and wine, and oyle, and multiplied her siluer and golde, which they bestowed vpon Baal.

23 Therefore wil I returne, and take away my corne in the time thereof, and my wine in the ceason thereof, and wil recouer my woll and my flaxe lent, to couer her shame.

24 And now wil I discouer her m lewdnes in the sight of her louers, and no man shal deliuer her out of mine hand.

25 I wil also cause all her myrth to cease, her feast dayes, her newe moones, & her Sabbaths, and all her solemne feasts.

26 And I wil destroy her vines and her fig-trees, whereof she hathe said, These are my rewardes that my louers haue giue me: & I wil make them as a forest, and the wilde beasts shal eat them.

27 And I wil visit vpon her the dayes of Baalim, wherein she burnt incense to the: and she decked her self with her earrings and her iewels, & she followed her louers, and forgate me, saith the Lord.

28 Therefore beholde, I wil p allure her, & bring her into the wilderness, and speake friendly vnto her.

29 And I wil giue her her vineyardes from thence, and the vailey of Achor for the dore of hope, and she shal sing there as in the dayes of her youth, & as in the day when she came vp out of the land of Egypt.

30 And at that day, saith the Lord, thou shalt call me f Ihsu, and shalt call me no more t Baalim.

31 And I wil visit vpon her the dayes of Baalim, wherein she burnt incense to the: and she decked her self with her earrings and her iewels, & she followed her louers, and forgate me, saith the Lord.

32 Therefore beholde, I wil p allure her, & bring her into the wilderness, and speake friendly vnto her.

33 And I wil giue her her vineyardes from thence, and the vailey of Achor for the dore of hope, and she shal sing there as in the dayes of her youth, & as in the day when she came vp out of the land of Egypt.

34 And at that day, saith the Lord, thou shalt call me f Ihsu, and shalt call me no more t Baalim.

17 For I wil take away the names of Baalim out of her mouth, and they shal be no more remembred by their names.

18 And in that day wil I make a couenant for them, with the wilde beasts, and with the foule of the heauen, and with that that crepeth vpon the earth: and I wil breake the bowe, and the sworde and the bartel out of the earth, & wil make them to slepe safely.

19 And I wil marie thee vnto me for euer: yea, I wil marie thee vnto me in righteoufnes, and in iudgement, and in mercie and in compasfion.

20 I wil euen marie thee vnto me in y faithfulness, and thou shalt know the Lord.

21 And in that day I wil heare, saith the Lord, I wil euen heare the heauens, and they shal heare the earth,

22 And the earth shal heare the corne, and the wine, and the oyle, and they shal heare Izreel.

23 And I wil sowe her vnto me in the earth, and I wil haue mercie vpon her, that was not pitied, & I wil say to the which were not my people, Thou art my people. And they shal say, Thou art my God.

u No idolatrie shal once come into their mouthe, but they shal serue me purely according to my worde

x Meaning, y he wil so blefse them that all creatures shal fauour them.

y With a couenant that neuer shal be broken

z Then shal the heauen desire raine for y earth which shal bring forth for the vse of man

Rom 9, 15.
1 Pet. 2, 10.

CHAP. III.

1 The Iewes shalbe cast off for their idolatrie. s Afterwarde they shal returne to the Lord.

1 Then said the Lord to me, 2 Go yet, and loue a woman (beloued of her housband, and was an harlot) according to the loue of the Lord toward the childre of Israél: yet they loked to other gods, & bloued the wine bottels.

2 So I bought her to me for fiftene pieces of siluer, and for an homer of barlie and an halfe homer of barlie.

3 And I said vnto her, Thou shalt abide with d me manie dayes: thou shalt not play the harlot, and thou shalt be to none other man, and I wil be so vnto thee.

4 For the children of Israél shal e remaine manie dayes without a King and without a prince, and without an offering, & without an image, & without an Ephod and without Teraphim.

5 Afterwarde shal the children of Israél conuert, and seke the Lord their God, and s Dauid their King, & shal feare the Lord, and his goodnes in the latter dayes.

a Herein the Prophet representeth y persone of God, which loued his Church before he called her, & did not withdrawe the same when she gaue her selfe to idoles.

b That is, gaue them selues wholly to pleasures, and colde not take vp, as they y are giuen to drunkenness.

c Yet I loued her & payed a smale portior for her, leaue her perceiue the greatnes of my loue, shulde he abuse me and not bene vnder Iustice: for fiftene pieces of siluer were but halfe the price of a schlaue, Exod. 21, 3.

d I wil erie thee a long time as in thy widowehode whether thou wilt be mine or no

e Meaning, not only all the time of their captiuitie, but also vnto Christ.

f That is, they shulde neither haue pollicie nor religion, and their idoles also wherein they put their confidence, shulde be destroyed.

g This is ment of Christs kingdome, which was promised vnto Dauid to be eternal, P sal 72, 38

CHAP. IIIII.

A complaint against the people, and the Priests of Israél.

1 Heare

a Because the people wolde not obey the admonitions of the Prophet, he cireth the before the iudgement fear of God, against whome they chiefly offended, Isa 7, 12 zeccha 12, 10
b In euery place appeareth a liberite to moſte heinous vices, so y^e one followeth in y^e necke of another
c Asthough he wolde say, y^e it were in vaine to rebuke the: for no mā can abide it: yea, they wil speake against the Prophetes and Priests whose office it is chiefly to rebuke them
d Ye shal perish all together: y^e one, because he wolde not obeie, & the other because he wolde not admonish
e That is, the Synagogue wherein thou boasteſt
f That is, the Priests shal be cast of because, y^e for lacke of knowledge, they are not able to execute their charge, and v^o strait orders, Deu 33, 3 malach 2, 7
g Meaning, y^e whole bodie of the people, which were wearie with hearing the worde of God
h The more I was benefited vnto the
i To wit, the Priests seke to eat y^e peoples offrings & flatter them in their finnes.
k Signifying, that as they haue sinned together, so shal they be punished together
l Shewing, that their wickednes shal be punished on all sortes: for though they thinke by the multitude of wises to haue many childre, yet they shal be deceiued of their hope
m In giuing them selues to pleasures, they become like brute beasts. n Thus he speaketh by derision in calling them his people, which now for their finnes they were not: for they sought helpe of stockes and sickes. o They are carried away with a rage. p Because they take away Gods honour, and giue it to idoles, therefore he wil giue them vp to their lustes, that they shal dishonour their owne bodies, Rom 1, 28 q I wil not correct your shame to bring you to amendement, but let you runne headlong to your owne damnation.

Hear the worde of the Lord, ye children of Israél: for the Lord hathe a cōtrouersie with y^e inhabitants of the lād because there is no trueth, nor mercie nor knowledge of God in the land.
 2 By swearing, and lying, and killing, and stealing, and whoring they breake out, and blood toucheth blood.
 3 Therefore shal the land mourne, and euery one that dwelleth therein, shal be cut of, with the beasts in the field, and with the fowles of the heauē, and also the fishes of the sea shalbe taken away.
 4 Yet let none rebuke, nor reprove another: for thy people are as they that rebuke the Priest.
 5 Therefore shalt thou fall in the day, and the Prophet shal fall with thee in y^e night, and I wil destroye thy mother.
 6 My people are destroyed for lacke of knowledge: because thou hast refused knowledge, I wil also refuse thee, that thou shalt be no Priest to me: and seing thou hast forgotten the Law of thy God, I wil also forget thy children.
 7 As they were increased, so they sinned against me: therefore wil I change their glorie into shame.
 8 They eat vp the finnes of my people, & lift vp their mindes in their iniquitie.
 9 And there shalbe like people, like Priest: for I wil visit their wayes vpon them, & rewarde them their dedes.
 10 For they shal eat, and not haue ynough: they shal commit adulterie, and shal not increase, because they haue left of to take hede to the Lord.
 11 Whoredome, and wine, and newe wine take away their heart.
 12 My people aske counsell at their stockes, and their staffe teacheth them: for the spirit of fornications hathe caused them to erre, and they haue gone a whoring from vnder their God.
 13 They sacrifice vpon the toppes of the mountaines, and burne incense vpon the hilles vnder the oaks, and the poplar tre, and the elme, because the shadowe thereof is good: therefore your daughters shalbe harlottes, and your spouses shalbe whores.
 14 I wil not visite your daughters when they are harlots, nor your spouses when they are whores: for their selues are separated with harlots, and sacrifice with whores: therefore the people that doeth not vnderstand, shal fall.

15 Though thou, Israél, playe the harlot, yet let not Iudáh sinne: come not ye vnto Gilgál, nether goye vp to Beth-áuen, nor sweare, The Lord liueth.
 16 For Israél is rebellious as an vnrule heifer. Now the Lord wil fede them as a lambe in a large place.
 17 Ephráim is ioyned to idoles: let him alone.
 18 Their drunkennes stinketh: they haue committed whoredome: their rulers loue to say with shame, Bring ye.
 19 The winde hathe bounde the vp in her wings, and they shalbe ashamed of their sacrifices.
 20 The house of God, Beth-áuen, that is, the house of iniquitie, because of their abominations set vp there, signifying that no place is holie where God is not purely worshipped. u God wil so disperse them that they shal not remaine in any certeine place. x They are so impudent in receiuing bribes, that they wil commande men to bring them vnto them. y To carrie them suddenly away.

r God complaineth that Iudáh is infected, and wil letch them to learne by their example to returne in time.
s For albeit the Lord had honored this place in time past by his presence, yet because it was abused by their idolatrie, he wolde not that his people shulde resort thither.
t He calleth Beth-él, that is, the house of God, Beth-áuen, that is, the house of iniquitie, because of their abominations set vp there, signifying that no place is holie where God is not purely worshipped.
u God wil so disperse them that they shal not remaine in any certeine place.
x They are so impudent in receiuing bribes, that they wil commande men to bring them vnto them.
y To carrie them suddenly away.

CHAP. V

Against the Priests and rulers of Israél. The helpe of man is in vaine.

Oye Priests, heare this, and hearken ye, o house of Israél, & giue ye eare, o house of the King: for iudgement is toward you, because you haue bene a snare on Mizpáh, & a net spread vpon Tabór.
 2 Yet they were profoude, to decline to slaughter, though I haue bene a rebuker of them all.
 3 I knowe Ephráim, and Israél is not hid from me: for now, o Ephráim thou art become an harlot, & Israél is detiled.
 4 They wil not giue their mindes to turne vnto their God: for y^e spirit of fornication is in the middes of them, & they haue not knowen the Lord.
 5 And the pride of Israél doeth testifye to his face, therefore shal Israél and Ephráim fall in their iniquitie: Iudáh also shal fall with them.
 6 They shal go with their shepe, and with their bullockes to seke the Lord: but they shal not finde him: for he hathe withdrawe him self from them.
 7 They haue trespassed against the Lord: for they haue begotten strange children: now shal a moneth deuoure them wth their porcions.
 8 Blowe ye the trumpet in Gibeáh, & the shame in Ramáh: crye out at Beth-áuen, after thee, o Benjamin.
 9 Ephráim shalbe desolate in y^e day of rebuke: among the tribes of Israél haue I caused to knowe the trueth.
 10 The princes of Iudáh were like the that remove the bondes: therefore wil I powre out my wrath vpon them like water.
 11 Ephráim is oppressed, & broken in iudgement, because he willingly walked after the commandement.

a The Priests & princes caught the poore people in their snares as the fowlers did the birds, in these two high mountaines
b Notwithstanding they seemed to be giuen altogether to holines, & to sacrifices, wth here he calleth slaughter in contempt
c Though I admonished them continually by my Prophetes
d They boasted them selfes not onely to be Israelites, but also Ephraimites, because their King Ieroboam came of that tribe
e Meaning, their contemning of all admonitions.
f That is their children are degenerate, so y^e there is no hope in them.
g Their destruction is not farre of.
h That is, all Israél comprehēded vnder this parre, signifying y^e the Lords plagues shulde pursue the fro place to place till they were destroyed.
i By the successe they shal knowe that I haue surely determined this & they haue turned vp side downe all political order, and all maner of religion
j To wit, after King Ieroboams commandēt & did not rather follow God.

12 Therefore wil I be vnto Ephráim as a moth, and to the house of Iudáh as a rottennes.
 13 Whé Ephráim sawe his sickenes, and Iudáh his wounde, then went Ephráim vnto Affhúr, & sent vnto King ^a Iaréb: yet colde he not heale you, nor cure you of your wounde.
 14 For I wil be vnto Ephráim as a lion, and as a lions whelp to the house of Iudáh: I, *euen* I wil spoyle, and go away: I wil take away, and none shal rescue it.
 15 I wil go, & returne to my place, til they acknowledge their faute, and seke me in their affliction they wil seke me diligently.

CHAP. VI.

1 Affliction causeth a man to turne to God. 9 The wickednes of the Priests.

1 Come, & let vs ^a returne to the Lord: for he hath spoiled, and he wil heale vs: he hath wounded vs, and he wil binde vs vp.

2 After two dayes wil ^b he reuiue vs, & in the thirde day he wil raise vs vp, and we shal liue in his sight.

3 Then shal we haue knowledge, and endeavour our selues to knowe the Lord: his going forthe is prepared as the morning, and he shal come vnto vs as the raine, & as the latter raine vnto the earth.

4 O Ephráim, what shal I do vnto thee! ^d Iudáh, how shal I entreat thee! for ^c your goodnes *is* as a morning cloude, and as the morning dewe it goeth away.

5 Therefore haue I ^d cut downe by ^e y^e Prophetes: I haue slaine them by the wordes of my mouth, and ^e thy iudgements were as the light that goeth forthe.

6 For I desired ^f mercie, & not sacrifice, & the knowledge of God more then burnt offrings.

7 But thei like ^g men haue transgressed ^e y^e couenant: there haue they trespassed against me.

8 ^b Gileád *is* a citie of them that worke iniquitie, & *is* polluted with blood.

9 And as theues waite for a má, so the companie of Priests murther in the way by consent: for they worke mischief.

10 I haue sene vilenie in the house of Israël: there *is* the whoredome of Ephráim: Israël is defiled.

11 Yea, Iudáh hath set a ⁱ plant for thee, whiles I wolde returne the captiuitie of my people.

CHAP. VII.

2 Of the vices & wantonnes of the people. 12 Of their punishment.

1 When I wolde haue healed Israël, thé the iniquitie of Ephráim was discouered, & the wickednes of Samaria:

for they haue delt falsely: and ^a the these cometh in, & the robber spoyleth without.

2 And they consider not in their hearts, *that* I reméber all their wickednes: now their owne inuencions haue beset them about: they are in my sight.

3 They make ^b y^e King glad with their wickednes, and the princes with their lies.

4 Thei are all adulterers, & as a verie ^c oué heated by the baker, which ceaseth fró raising vp, & from kneding the dowe vntil it be leauened.

5 *Thus* the day ^d of our King: the princes haue made him sicke with flagons of wine: he stretcheth out his hand to scornors.

6 For thei haue made readie their heart like an ouen whiles they lie in waite: their baker slepeth all the night: in the morning it burneth as a flame of fyre.

7 They are all hote as an ouen, and haue ^e deuoured their Iudges: all their Kígs are fallen: there is none among them that calleth vnto me.

8 Ephráim hath ^f mixt him self amóg the people. Ephráim is as a cake on the herth not turned.

9 Strangers haue deuoured his strength, & he knoweth it not: yea, ^g graye heeres are here and there vpon him, yet he knoweth not.

10 And the pride of Israël testifieth to his face, and they do not returne to the Lord their God, nor seke him for all this.

11 Ephráim also is like a dowe deceiued, without ^h heat: they call to Egypt: they go to Affhúr.

12 *But* whé they shal go, I wil spred my net vpon them, & drawe them downe as the foules of the heauen: I wil chastise thé as their ⁱ congregation hath heard.

13 Wo vnto them: for they haue fled away from me: destruction *shalbe* vnto them, because they haue transgressed against me: though I haue ^k redeemed them, yet they haue spoken lies against me.

14 And they haue not cryed vnto me with their hearts, ^l when they howled vpó their beds: *they* assemble them selues for corne, & wine, and thei rebell against me.

15 Though I haue bounde, and strengthened their arme, yet do they imagine mischief against me.

16 Thei returne, *but* not to ^m y^e most high: thei are like a deceitful bowe: their prices shal fall by the sworde, for the rage ⁿ of their tongues: this shalbe their derision in the land of Egypt.

CHAP. VIII.

1 The destruction of Iudáh and Israël, because of their idolatrie.

^a Meaning, y^e there was no one kinde of vice among them, but that they were subiect to all wickednes, bothe secret & open.
^b Thei esteeme their wicked King Ieroboám aboue God, & seke but how to flatter, and please him.
^c He compareth the rage of the people to a burning ouen which y^e baker heateth til til his dowe be leauened, and raised.
^d They used all riot & excess in their feasts & solemnities, whereby their King was ouercome with surfeit, & brought into diseases, and deluded in flatteries.
^e By their occasion God hath deprived them of all good rulers.
^f That is, he counterfeiteth the religion of the Gentiles, yet is but as a cake baked on y^e one side, & rawe on y^e other, that is, neither through hote nor through cold, but partly a Iewe, and partly a Gentil.
^g Which are a token of his manifolde afflictions.
^h That is, without all iudgement, as they that can not tel whether it is better to cleaue onely to God, or to seke the helpe of man.
ⁱ According to my curses made to the whole congregation of Israël.
^k That is, diuers times redeemed them, and deliuered them: from death.
^l When they were in affliction, & cryed out for paine, they sought not vnto me for helpe.
^m They onely seke their owne comoditie and welth, and passe not for me their God.
ⁿ Because they boast of their owne strength, and passe not what they speake against me and my seruants, Psal 73,9.

^m In stead of seking for remedie at Gods hand.
ⁿ Who was King of y^e Assyrians.

^a He sheweth the people howe they ought to turne to the Lord, that he might call backe his plagues.
^b Though he correct vs fró time to time, yet his helpe wil not be farre off, if we returne to him.
^c You seme to haue a certaine holines, & repentance, but it is vpon the sudden, and as a morning cloude.
^d I haue still laboured by my Prophetes, & as it were framed you to bring you to amendment, but all was in vaine: for my worde was not meat to fede them, but a sworde to slay them.
^e My doctrine which I taught thee, was more euident.
^f He sheweth to what scope his doctrine ended y^e they shulde ioyne y^e obedience of God, & y^e loue of their neighbour with out worde sacrifice.
^g That is, like light & weake persones.
^h Which was y^e place where the Priests dwelt, and which shulde haue bene best instructed in my worde and hath taken grasses of thy trees.

a God incourageth the Prophet to signifie the speedie coming of the enemy against Israel, which was once the people of God. b They shal crye like hypocrites, but not from the heart, as their dedes declare. c That is, Ieroboam, by whom they fought the ir owne libertie, and not to obey my wil.

d That is vpright iudgement, and godlie life. e Meaning, the calfe was invented by the selues, and of their fathers in the wilderness. f Shewing that their religion hath but a shewe, and in it self is but vaine.

g They must cease but runne to and fro so seke helpe. h That is, for the tribute of the King and the princes shal lay vpon them: which meanes the Lord vseth to bring them to repentance. i Thus the idolaters couene the worde of God as strage in respect of their owne inventions. k Saying that they offer it to the Lord, but he accepteth no seruice, & he him self hath not appointed.

Chap IX
a For though all other people shulde scape, yet thou shalt be punished. b Thou hast committed idolatrie in hope of reward, & to haue thy barnes filled. Iere 44.17. as an harlot that had rather liue by playg whose then to be intertained of her owne husband. c These outward things thou seest, shalbe taken from thee.

1 **S**Et the trumpet to thy mouth: he shal come as an egie against the House of the Lord, because they haue transgressed my couenant, & trespassed against my Law.

2 **I**srael shal b crie vnto me, My God, we knowe thee.

3 **I**srael hath cast of the thing that is good: the enemy shal pursue him.

4 They haue set vp a c King, but not by me: they haue made princes, and I knewe it not: of their siluer and their golde haue they made them idoles: therefore shal they be destroyed.

5 Thy calfe, o Samaria, hath cast thee off: mine anger is kindled against them: how long wil they be without d innocencie!

6 **F**or it came euen from Israel: the workeman made it, therefore it is not God: but the calfe of Samaria shalbe broken in pieces.

7 For they haue f sowne the winde, & they shal reape the whirlwinde: it hath no stalk: the budde shal bring forth no meale: if so be it bring forth, the strangers shal deuoure it.

8 **I**srael is deuoured, now shal they be among the Gentiles as a vessel wherein is no pleasure.

9 For they are gone vp to Asshur: they are as a wilde ass alone: by him self: Ephraim hath hired louers.

10 Yet though they haue hired among the nations, now wil I gather them, and they shal sorowe a litle, for the h burde of the King, & the princes.

11 Because Ephraim hath made many altars to sinne, his altars shalbe to sinne.

12 I haue writen to them the great things of my Law: but they were counted as a strange thing.

13 They sacrifice flesh for the sacrifices of mine offerings, and eat it: but the k Lord accepteth them not: now wil he remember their iniquitie, and visite their sinnes: they shal returne to Egypt.

14 For Israel hath forgotten his maker, & buyldeth temples, and Iudah hath encreased strong cities: but I wil send a fyre vpon his cities, and it shal deuoure the palaces thereof.

CHAP. IX.

Of the hunger and captiuitie of Israel.

1 **R**Eioyce not, o Israel for ioye as other people: for thou hast gone a whoring from thy God: thou hast loued b a reward vpon euery corne floore.

2 **T**he floore, and the wine presse shal not fede them, and the new wine shal faile in her.

3 They wil not dwell in the Lords land, but Ephraim wil returne to Egypt, & they wil eat vncleane things in Asshur.

4 They shal not offer d wine to the Lord, nether shal their sacrifices be pleasant vnto him: but they shalbe vnto the as the bread of mourners: all that eat thereof, shal be polluted: for their bread e for their soules shal not come into the House of the Lord.

5 What wil ye do f then in the solene day, and in the day of the feast of the Lord?

6 For lo, they are gone from s destruction: but Egypt shal gather them vp, and Memphis shal burye them: the nettles shal possess the pleasant places of their siluer, & the thorne shalbe in their tabernacles.

7 The daies of visitacion are come: the dayes of recompense are come: Israel shal knowe it: h the Prophet is a foole: the spiritual man is mad, for the multitude of thine iniquitie: therefore the hatred is great.

8 The watchman of Ephraim i shalde be with my God: but the Prophet is the snare of a fouler in all his waies, & hatred in y House of his God.

9 They k are depely set: they are corrupt as in the daies of Gibeah: therefore he wil remeber their iniquitie, he wil visite their sinnes.

10 I founde Israel like l grapes in the wilderness: I sawe your fathers as the first ripe in the fig tre at her first time: but they went to Baal-Peor, and separated them selues vnto that shame, and their abominacions were according to m their louers.

11 Ephraim their glorie shal flee away like a birde: from the birth n and from the wombe, and from the conception.

12 Though they bring vp their children, yet I wil depriue them from being men: yea, wo to them, when I departe from them.

13 Ephraim, as I sawe, is as a tre o in Tyrus planted in a cottage: but Ephraim shal bring forth the his children to the murderer.

14 O Lord, giue them: what wilt thou giue them? giue them a p baren wombe & drye breasts.

15 All their wickednes is in q Gilgal: for there do I hate them: for the wickednes of their inuencions, I wil cast them out of mine House: I wil loue them no more: all their princes are rebelles.

16 Ephraim is smitten, their roote is dried vp: they can bring no fruit: yea, though they bring forth, yet wil I slaie euen the dearest of their bodie.

17 My God wil cast the away, because they did not obey him: and they shal wander among the nations.

ke them baren, rather then that this great slaughter shulde come vpon their children. q The chief cause of their destruction is that they commit idolatrie and corrupt my religion in Gilgal.

CHAP. X.

Against Israel and his idoles: 14 His destruction for the same.

d All their doings boche touching politie and religio shalbericied as things polluted. e The meat offering which they offered for them selues. f When y Lord shal take away all y occasions of strength, which shalbe the moke grievous paine of your captiuitie, when you shal se yourselfes cut of fro God.

g Though they thinke to escape by fleeing y destruction that is at hand, yea shal they be destroyed in y place wether they flee for foccour.

h Then they shal knowe f they were deluded by them who chalged to them selues to be their Prophets & spiritual men.

i The Prophetes duette is to bring men to God and not to be a snare to pul them from God.

k This people is so rooted in their wickednes: y Gibeah which was like to Sodome was neuer more corrupt. Iud. 19.22.

l Meaning, y he so esteemed thm and deliued in them.

m They were as abominable vnto me, as their louers y idoles.

n Signifying y God wold destroy their childre by these sundry meanes, and so consume them by litle and litle.

o As they kept tender plantes in their houses in Tyrus to preferue them fro the colde ayre of y sea, so was Ephraim at the first vnto me, but now I wil giue him to the slaughter.

p The Prophet scieng the great plagues of God toward Ephraim, prauieth to God to make

a Whereof though the grapes were gathered, yet euer as it gathered new strength, it increased new wickednes, so that y^e correction which shulde haue brought the to obedience, did but viter their stubbernes
b As they were riche and had abundance
c To wit, from God
d The day shal come y^e God shal take away their King, & then they shal fele the frute of their finnes, and how they trusted in him in vaine, 2. King 17.6
e In promising to be faithful toward God.
f Thus their in tegritie and fidelitie which they prestred, was nothing but bitternes and grief.
g When y^e calfe shalbe carried away
h Chemarims were certaine idolatrous priests, & did weare blacke apparel in their sacrifices and cryed with a loude voice: which superstition Eliáh derided, 1. King 18.27 read 2. King 23.5
i This he speaketh in conceipt of Bethél, read Chap 4. 15
isa 2.19.
iuk. 23.30.
ieruel. 6.16.
er 9.6
k In those daies wast thou as wicked as the Gibeonites, as God there partly declared: for thy zeale could not be good in executing Gods iudgements, seeing thine owne dedes were as wicked as theirs
l To wit, to fight, or the Israélites remained in that stubbernes fro that time
m The Israélites were not moued by their example to cease from their finnes
n Because they are so desperate, I will delite to destroy them
o That is, when they haue gathered all their strength together
p Wherein is pleasure, as in plowing is labour and paine
q I will lay my yoke ypon her fat necke
r Read Ierem 4.4
s That is, Shalmanazzar in the destruction of that citie spared neither kinde nor age.

I Israél is a ^a emptie vine, yet hathe it brought forthe frute vnto it self, & according to the multitude of the frute thereof he hathe increased the altars according to the ^b goodnes of their land they haue made faire images.
2 Their heart is ^c deuided: now shal they be founde faultie: he shal breake downe their altars: he shal destroye their images.
3 For now they shal say, We haue no ^d King because we feared not the Lord: and what shulde a King do to vs?
4 They haue spoken wordes, swearing falsely in making ^e a couenant: thus ^f judgement groweth as wormewood in the furrowes of the field.
5 The inhabitants of Samaria shal ^g feare because of the calfe of Beth-áuen: for the people thereof shal mouine ouer it, & the ^h Chemarims thereof, that reioyced on it for the glorie thereof, because it is departed from it.
6 It shalbe also brought to Asshúr, for a present vnto King Iaréb: Ephráim shal receiue shame, & Israél shalbe ashamed of his owne counsell.
7 Of Samaria, the King thereof is destituted, as the fume vpon the water.
8 The hie places also of ⁱ Auen shalbe destroyed, ⁱⁱ *euén* the sinne of Israél: the thorne and the thistle shal growe vpon their altars, and they shal say to the mountaines, ⁱⁱⁱ *Co*uer vs, and to the hilles, Fall vpon vs.
9 O Israél, thou hast ⁱⁱⁱⁱ sinned from the daies of Gibeáh: there they ^v ftoode: the battel in Gibeáh against the children of iniquitie did not ^{vi} touche them.
10 It is my desire ^{vii} that I shulde chastise them, & the people shalbe gathered against them, when they shal gather them selues in their two ^{viii} furrowes.
11 And Ephráim ^{ix} *is* as an heifer vsed to delite ^x in threshing: but I wil passe by her ^{xi} faire necke: I wil make Ephráim to ride: Iudáh shal plowe, and Iaakób shal breake his cloddes.
12 Sow to your selues in righteoufnes: reape after the measure of mercie: ^{xii} breake vp your fallowe groundes: for ^{xiii} *it is* time to seke the Lord, til he come & raine righteoufnes vpon you.
13 But you haue plowed wickednes: ye haue reaped iniquitie: you haue eaté the frute of lies: because ^{xiiii} y^e didest trust in thine owne waies, & in the multitude of thy strong men,
14 Therefore shal a tumult arise amog thy people & all thy munitions shalbe destroyed, as ^{xv} Shalmán destroyed Beth-ábel in the day of battel: the mother with the child
15 ^{xvi} *Because they are so desperate, I will delite to destroy them*
16 ^{xvii} *That is, when they haue gathered all their strength together*
17 ^{xviii} *Wherein is pleasure, as in plowing is labour and paine*
18 ^{xix} *I will lay my yoke ypon her fat necke*
19 ^{xx} *Read Ierem 4.4*
20 ^{xxi} *That is, Shalmanazzar in the destruction of that citie spared neither kinde nor age.*

15 So shal Beth-él do vnto you, because of your malicious wickednes: in a morning shal the King of Israél be destroyed.

CHAP. XI.

The benefites of the Lord toward Israél. & Their ingratitude aganst him.

1 **W**hen Israél ^a was a childe, then I loued him, and called my sonne out of Egypt.
2 They called them, but they ^b went thus fió them: they sacrificed vnto Baalím, & burnt incense to images.
3 I led Ephráim also, as ^c *one* shulde beare them in his armes: but they knewe not that I healed them.
4 I led them with cordes ^d of a man, ^e *euén* with bandes of loue, and I was to them, as he that taketh of the yoke from their lawes, and I laied the meate vnto them.
5 He shal no more returne into the land of Egypt: but Asshúr shalbe his ^f King, because they refused to conuert.
6 And the sworde shal fall on his cities, & shal consume his barres, and deuoure the, because of their owne counsells.
7 And my people are bent to rebellion against me: though ^g they called them to the most hie, ^h *yes* none at all wolde exalt ⁱ *him*.
8 ⁱⁱ *How* shal I giue thee vp, Ephráim? ⁱⁱⁱ *how* shal I deliuer thee, Israél? ⁱⁱⁱⁱ *how* shal I make thee, as ^v *Admáh*? ^{vi} *how* shal I set thee, as Zebóim: mine heart is turned within me: ^{vii} *my* repentings are rouled together.
9 I wil not execute the fiercenes of my wrath: I wil not returne to destroy Ephráim: for I am God, and not man, the holy one in the middes of thee, & I wil not ^{viii} entrie into the citie.
10 They shal walke after the Lord: he shal roare like a lyon: when he shal roare, then the children of the West shal feare.
11 ^{ix} *They* shal feare as a sparowe out of Egypt, and as a doue out of the land of Asshús, and I wil place them in their houses, faith the Lord.
12 Ephráim ^x *cō*passerh me about with lies, and the house of Israél with deceit: but Iudáh yet rulerh ^{xi} with God, and is faithful with the Sainctes.

CHAP. XII.

He admonisheth by Iaakobs example to trust in God, and not in man.

1 **E**phráim is fed ^a with the winde, & foloweth after the Eastwinde: he encreaseth daiely lies and destruction, and they do make a couenant with Asshús, & ^b oyle is caryed into Egypt.
2 The Lord hathe also a controuersie with ^c Iudáh, & wil visite Iaakób, according to his waies: according to his workes, wil he recompense him.
3 He toke his brother: by the heele in the wombe

a Whiles y^e Israélites were in Egypt and did not prouoke my wrath by their malice and ingratitude
b They rebelled and went a contrary way when the Prophetes called them to repentance
c That is, fridly and not as heasts or scilanes.
d Seeing they contemne all this kindeenes; they shalbe led captiue into Adyria
e To wit, the Prophetes.
f God confideth with him selfe and that with a certein grief how to punish them
g Which were two of the cities that were destroyed with Soddím, Gen. 19.23
h Meaning, that his loue where with he first loued the, made him betwene doute and assurance what to do: and he reioyced in his fatherlie affection, that his mercie toward him shal ouercome his iudgements, as he declareth in y^e next vers.
i To consume thee, but wil cause thee to yeelde and so receiue thee to mercie: & this is meant of the smale number who shal walke after the Lord
k The Egyptians and Assyrians shal be afraid whē the Lord maintaineth his people.
l Gouverneth their fate according to Gods wordes, & doeth not degenerate
m Chap XII
n That is, flattereth him self with vaine confidence.
o Meaning, presents to get friendship
p Which in these pointes was like to Ephráim, but not in idolatrie.

d Seing that God did thus preferre Iaa-kob, their fa-ther, Iuda's in-gratitude was the more to be abhorred

e Read Genes

32:11 f God founde Iaa-kob as he lay sleeping in Beth el, Gene 28, 12. and so spake with hi there, that the frute of that speache apper-tained to the whole body of the people, whereof we are

g As for Ephraim he is more like the wicked Canaanites the god-lic Abraham or Iaa-kob h Thus y wic- ked measure Gods fauour by outward prosperitie, & like hypocrites can not a- bide that anie shulde repro- ue their doings

i Seing thou wilt not ac- knowledg my benefites, I wil bring thee a- gain to dwell in tentes as in the feast of the Tabernacles, which thou dost now con- temne

k The people thoght y no ma durd haue spoken against Gilead, y ho- lie place, and yet the Pro- phet saith, hat all their religion was but vanitie

l If you boast of your riches and nobi- litye, ye seme to reproche your father who was a poore fugitive and seruant m Meaning, Moses Whereby appeareth, that whatsoever they haue, it cometh of Gods fre goodnes

wombe, & by his strength he had a power with God,

4 And had e power ouer the Angel, & pre- uailed: he wept and prayed vnto him: f he founde him in Beth-el, and there he spake with vs.

5 Yea, the Lord God of hostes, the Lord is him self his memorial.

6 Therefore turne thou to thy God: kepe mercie and iudgement, and hope stil in thy God.

7 He is g Canaan: the balances of deceit are in his hand: he loueth to oppresse.

8 And Ephraim said, Notwithstandig I am riche, I haue soude me out riches in all my labours: they shal finde none iniquitie in me, h that were wickednes.

9 Though I am the Lord thy God, from the land of Egypt, yet wil I make thee to dwell in the tabernacles, as in i the dayes of the solemne feast.

10 I haue also spoken by the Prophetes, & I haue multiplied visiōs, & vsed similitudes by the ministerie of the Prophetes.

11 Is there k iniquitie in Gilead: surely they are vanitie: they sacrifice bullockes in Gilgal, and their altars are as heapes in the furrowes of the field.

12 l And Iaa-kob fled into the country of Aram, and Israēl serued for a wife, and for a wife he kept shepe.

13 And by a m Prophet the Lord broght Ifraēl out of Egypt, and by a Prophet was he rescued.

14 But Ephraim prouoked him with hie pla- ces: therefore shal his blood be powred vpō him, and his reproche shal his Lord rewarde him.

1 If you boast of your riches and nobi- litye, ye seme to reproche your father who was a poore fugitive and seruant m Meaning, Moses Whereby appeareth, that whatsoever they haue, it cometh of Gods fre goodnes

CHAP. XIII.

1 The abomination of Israēl, 2 And cause of their destruction.

W Hen Ephraim spake, there was a trembling: he b exalted him self in Israēl, but he hath sinned in Baal, and is dead.

2 And now they sinne more and more, and haue made them molten images of their siluer, c idoles accordig to their owne vn- derstanding: they were all the worke of y craftesmen: they say one to another whiles, thei sacrifice a d mā, Let thē kisse y calues.

3 Therefore they shalbe as the morning cloude, & as the morning dewe y passeth away, as y chaffe that is driuē with a whir- le winde out of the floore, & as the smoke that goeth out of the chimney.

4 Yet I am the Lord thy God e frō the lād of Egypt, & thou shalt know no God but me: for there is no Sziour beside me.

5 I did knowe thee in the wilderness, in the

a He sheweth the excellen- cie, & autoritie that this tribe had aboue all the rest

b He made a King of his tribe

c The Ephraim- ites are not farre from des- truction, and haue lost their autoritie.

d The false p- phetes persua- ded the idola- ters to offer their children after y exēple of Abraham, & he sheweth how they wolde ex- horte one ano- ther to y same

e To kisse, and worship these calues w- ere their idoles.

f He calleth them to repentance & reprooueth their ingratitude,

land of drought.

6 As in their pastures, so were thei filled: they were filled, and their heart was exal- ted: therefore haue they forgotten me.

7 And I wil be vnto them as a verie lyon, g as a leoparde in the waye of Asshur.

8 I wil mete thē, as a beare that is robbed of her whelpes, and I wil breake the cal- le of their heart, and there wil I deuoure them like a lyon: the wilde beast shal teare them.

9 O Israēl, f one hath destroyed thee, but in me is thine helpe.

10 s I am: where is thy King, that shulde helpe thee in all thy cities? & thy iudges, of whome thou saidest, Giue me a King and princes?

11 I gaue thee a King in mine angrie, and I toke him away in my wrath.

12 The iniquitie of Ephraim is h bounde vp: his sinne is hid.

13 The sorowes of a trauailing woman shal come vpon him: he is an vnwise sonne, els wolde he not stand stil at the time, i euen at the breaking forthe of the children.

14 I wil redeme them from the power of the graue: I wil deliuer them frō death: o k death, I wil be thy death: o graue, I wil be thy destruction: l repentance is hid from mine eyes.

15 Though he grewe vp among hūbrethren, an East winde shal come, i euen the winde of the Lord shal come vp from the wilder- nes, and dye vp his veine, and his fountai- ne shalbe dryed vp: he shal spoyle the trea- sure of all pleasant vessels.

16 Samaria shalbe desolate: for she hath rebelled against her God: they shal fall by the sworde: their infants shalbe dashed in pieces, and their women with childe shalbe ript.

CHAP. XIII.

1 The destruction of Samaria. 2 He exhorteth Israēl to turne to God, who requireth praise and thanks.

O Israēl, a returne vnto the Lord thy God: for thou hast fallen by thine iniquitie.

2 Take vnto you wordes, and turne to the Lord, and say vnto him, b Take away all iniquitie, and receiue vs graciously: so wil we render the calues of c our lippes.

3 Asshur shal not saue vs, nether wil we ride vpō horses, nether wil we say anie more to the worke of our hands, Te are our gods: for in thee the fatherles findeth mercie.

4 e I wil heale their rebelliō: I wil loue thē frely: for mine anger is turned away frō hi.

5 I wil be as the dewe vnto Israēl: he shal growe as the lilie and fasten his rootes as the trees of Lebanōn.

6 His branches shal spreade, and his beau- tie shalbe as the oliue tre, and his smel as Lebanōn.

f Thy destru- tion is certai- ne, & my benefi- ces towarde thee declare that it cometh not of me: there- fore thine owne malice, idolatrie and vaine confide- ce in men must needs be y cause thereof

g I am alone, I am i, 17 h It is surely laid vp to be punished, as Ierem. 17. 1

i But wolde come out of the wombe, y is, out of this dager wherem he is, and not rarie to be stifeled

k Meaning y no power shal resist God whē he wil deliuer his, but euen in death wil he giue thē life l Because thēi wil not turne to me, I wil not change my pur- pose.

a He exhorteth them to repen- tance, so muste all these plagues, wil- ling them to declare by wordes their obedience and repentance

b He sheweth them how thei ought to confe- sse their sinnes

c Declaring, y this is the true sacrifice, that the fruitful cō offer, onen thā- kes & praise. Ebr 13. 15.

d We wil lea- ue of all vaine confidence and pride e He declareth how ready God is to receiue them that do repent.

f Whofoener
ioyne the fel
ues to this peo
ple,shalbe blef
sed

g God sheweth
how pröpt he
is to hearehis,
when they re-
pent, and to
offer him self,
as a protectiö,
& sauegard vo-
to them, as a
moſte ſufficiēt
frute & profiue.

They that dwell vnder his^f shadowe,shal
returne: they ſhal reuiue as the corne, and
flouriſh as the vine: the ſent thereof ſhalbe
as the wine of Lebanön.

8 Ephraim ſhal ſay, What haue I to do anie
more with idoles? I k haue heard him, &
loked vpö him: I amlike a grene fyrrre tre:

vpon me is thy ſiute found.

9 Who is ^h wife, and he ſhal vnderſtand
theſe things: and prudent, & he ſhal knowe
them: for the wayes of the Lord are righ-
teous, and the iuſte ſhal walke in them: but
the wicked ſhal fall therein.

^h Signifying
that the true
wiſdome and
knowledge cö
ſiſteth in this,
euen to reſte
vpon God.

IOEL.

THE ARGUMENT.

The Prophet Ioél firſt rebuketh them of Iudañ, that being now puniſhed with a great plague of
famine, remaine ſtil obſtinat. Secondly he threateneth greater plagues, becauſe they grewe daily
to a more hardenes of heart, & rebellion againſt God notwithstanding his puniſhments. Thirdly he
exhorteth them to repentance, ſhewing that it muſte be earneſt, and procede from the heart becauſe
they had grieuouſly offended God. And ſo doing, he promiſeth, that God wil be merciful, & not for-
get his covenant that he made with their fathers but wil ſend his Chriſt who ſhal gather the ſcat-
tered ſhepe, and reſtore them to life, and libertie, though they ſemed to be dead.

CHAP. I.

1 A prophesie againſt the Iewes 2 He exhorteth the
people to prayer, and faſting for the miſerie that was
at hand.

THE worde of the Lord
that came to Ioél the ſon
ne of Pethuél.



Heare ye this, ö Elders,
& beaken ye all inha-
bitants of the land, whe-
ther ^b ſuche a thing hathe
bene in your dayes, or yet in the dayes of
your fathers.

^a Signifying, 2
the Princes,
the Priests,
and the gouer-
ners.

^b He calleth
the Iewes to
the considera-
tion of Gods
iudgements,
who had now
plagued the
frutes of the
grounde for
the ſpace of
fourre yere,
which was for
their finnes, &
to call them
to repman-
ce.

3 Tell you your children of it, and let your
children ſhewe to their children, and their
children to another generacion.

4 That which is left of the palmer wor-
me, hathe the graſhopper eaten, and the
reſidue of the graſhopper hathe the can-
ker worme eaten, and the reſidue of the
canker worme hathe y^e caterpillar eaten.

5 Awake ye ^c drunkardes, and wepe, and
houle all ye drinkers of wine, becauſe of y^e
new wine: for it ſhalbe pulled from your
mouth.

^c Meaning,
that the occa-
ſion of their
exceſſe and
drunkennes
was taken a-
way.

^d This was
another pla-
gue where-
with God had
puniſhed the,
when he ſir-
red vp the Aſ-
ſyrians againſt
them.

6 Yea, ^d a nation cometh vpon my land,
mightie, and without nomber, whoſe teeth
are like the teeth of a lyon, and he hathe the
iawes of a great lyon.

7 He maketh my vine waſte, and pilleth of
the barke of my figtre: he maketh it bare,
and caſteth it downe: the branches thereof
are made white.

^e Mournre grie-
uouſly as a
woman, which
hathe loſt her
houſband, to
whome ſhe ha-
the beoſe ma-
ried in her
youth.

8 Mournre like a virgine girded with ſacke-
cloth for the houſband of ^e her youth.

9 The meat offering, and the drinke offering
is ^f cut of from the Houſe of the Lord:
the Priests the Lords miniſters mournre.

^f The tokens
of Gods wrath
did appeare in
his Temple in
ſo muche, as
Gods ſeruiſe was left of.

10 The field is waſted: the land mourneth:

for the corne is deſtroyed: & the new wine
is dryed vp, and the oyle is decayed.

^g All comfort
and ſubſtance
for nourith-
ment is taken
away.

11 Be ye aſhamed, ö houſbande men: houle,
ö ye vine dreſſers for the wheat, and for
the barley, becauſe the harueſt of the field
is periſhed.

12 The vine is dryed vp, and the figtre is
decayed: the pomegranate tre and the pal-
me tre, and the apple tre, euen all the trees
of the field are withered: ſurely the ioy is
withered away from the ſonnes of men.

13 ^h Girde your ſelues & lament, ye Priests:
houle ye miniſters of the altar: come, and
lye all night in ſackecloth, ye miniſters of
my God: for the meat offering, and the
drinke offering is taken away from the
Houſe of your God.

^h He ſheweth
y^e the only mea-
nes to auoide
Gods wrath, &
to haue all
things reſto-
red in vniſ-
ained repman-
ce.

14 Sanctifie you a faſt: call a ſolemne af-
ſemblic: gather the Elders, and all the in-
habitants of the land into the Houſe of
the Lord your God, and crye vnto the
Lord,

15 Alas: for the day, for the ⁱ day of the
Lord is at hand, and it cometh as a deſtru-
ction from the Almightye.

ⁱ We ſe by
theſe great pla-
gues that vniſ-
ained deſtruction is
at hand.

16 Is not the meat cut of before our eyes?
and ioye, and gladnes from the Houſe of
our God?

17 The ſede is rotten vnder their cloddes:
the garnes are deſtroyed: the barnes are
broken downe, for the corne is withered.

18 How did the beaſtes mournre? the herdes
of cattel pine away, becauſe they haue
no paſture, and the flockes of ſhepe are
deſtroyed.

19 O Lord, to thee wil I crye: for the fyre
hathe deuoured the paſtures of the wil-
dernes, and the flame hathe burnt vp all
the trees of the field.

20 The beaſtes of the field crye alſo vnto
thee: for the riuers of waters are dryed vp,
and

k That is, and the fyre hathe deuoured the pastures of the wildernes.

CHAP. II.

He prophesieth of the comming and crueltie of their enemies. 13 An exhortacion to moue them to conuert. 14 The loue of God towards his people.

a He sheweth the great iudgements of God which are at hand except they repent. b Of affliction and trouble

Blowe the trumpet in Ziôn, & shout in mine holie Mountaine: let all the inhabitants of the land tremble: for y^e daie of the Lord is come: for it is at hand.

c Meaning the Assyrians.

1 A daie of darkenes, & of blackenes, a daie of cloudes, and obscuritie, as the morning spreade vpon the mountaines, so is there a great people, and a mightie: there was none like it from the beginning, nether shal be anie more after it, vnto the yeres of manie generacions.

d The enemy destroyeth our plentiful countrey wherefoer he cometh.

2 A fyre deuoureth before him, & behinde him a flame burneth vp: the land is as the garden of Eden before him, and behinde him a desolate wildernes, so that nothing shal escape him.

3 The beholding of him is like the sight of horses, and like the horse men, so shal they runne.

4 Like the noyce of charrets in the toppes of the mountaines shal they leape, like the noyce of a flame of fyre that deuoueth the stubble, and as a mightie people prepared to the battel.

e They shal be pale and blacke for feare, as Nahum 2.10.

5 Before his face shal the people tremble: all faces shal gather blackenes.

6 They shal runne like strong men, and go vp to the wall like men of warre, and euery man shal go forwarde in his waies, & they shal not staie in their paths.

f For none shal be able to resist them.

7 Nether shal one thrust another, but euery one shal walke in his path: & when they fall vpon the sword, they shal not be wounded.

8 They shal runne to and fro in the citie: they shal runne vpon the wall: they shal clime vp vpon the houses, & enter in at the windows like the thief.

g Read Isa. 17, 10 ezek 12.7. chap 31 & 39 math. 24.

9 The earth shal tremble before him, the heauens shal shake, the sunne & the moone shal be darke, and the starres shal withdrawe their shining,

h The Lord shal stirre vp the Assyrians to execute his iudgements Ierem. 30.7. amos. 5.18.

10 And the Lord shal vtter his voyce before his hoste: for his hoste is verie great: for he is strong that doeth his worke: * for the daie of the Lord is great and very terrible, and who can abyde it!

i Mortifie your affections and serue God wth purenes of heart and not wth ceremonies

11 Therefore also now the Lord faith, Turne you vnto me with all your heart, & with fasting, and with weping, and with mourning,

k He speaketh this to stirre vp their slothfulness, and not that he doubted of Gods mercies, if they did repeat How God repenteth read Iere 18.2.

12 And rent your heart, and not your clothes: and turne vnto the Lord your God, for he is gracious, and merciful, slowe to angre, and of great kindenes, and repenteth him of the euil.

13 Who knoweth, if he wil^l retorne and re-

pent and leaue a blessing behinde him, euen a meat offering, and a drinke offering vnto the Lord your God?

14 Blowe the trumpet in Ziôn, sanctifie a fast, call a solemne assemblie.

15 Gather the people: sanctifie the congregation, gather the Elders: assemble the children, and those that sucke the breasts: let the bridegrome go forthe of his chamber, and the bride out of her bride chamber.

16 Let the Priests, the ministers of the Lord wepe betwene y^e porche & the altar, and let the say, Spare thy people, o Lord, and giue not thine heritage into reproche that the heathen shulde rule ouer them. * Wherefore shulde they saie among the people, Where is their God?

17 Then wil the Lord be ielouse ouer his land and spare his people.

18 Yea, the Lord wil answer and saie vnto his people, Beholde, I wil send you corne, and wine, and oyle, & you shalbe satisfied therewith: and I wil nomore make you a reproche among the heathen,

19 But I wil remoue farre of from you the Northen armie, and I wil driue him into a land, baren and desolate with his face toward the East sea, and his end to y^e vmost sea, and his stinke shal come vp, & his corruption shal ascend, because he hath exalted him self to do this:

20 Feare not, o land, but be glad and reioyce: for the Lord wil do great things.

21 Be not afraid, ye beastes of the field: for y^e pastures of the wildernes are greene: for the tre beareth her fruite: the figre and the vine do giue their force.

22 Be glad the, ye children of Ziôn, and reioyce in the Lord your God: for he hath giuen you the rayne of righteousness, and he wil cause to come downe for you the raine, euen the first raine, and the later raine in the first moneth.

23 And the barnes shalbe ful of wheat, and the presses shal abounde with wine and oyle.

24 And I wil render you the yeres that the grasshopper hath eaten, the canker worme and the caterpillar and the palmer worme, my great hoste which I sent among you.

25 So you shal eat and be satisfied & praise the Name of the Lord your God, that hath delt marueilously with you: and my people shal neuer be ashamed.

26 Ye shal also knowe, that I am in the middes of Israél, and that I am the Lord your God and none other, and my people shal neuer be ashamed.

27 And afterwarde wil I power out my Spirit vpon all flesh: and your sonnes and your daughters shal prophecie: your olde

l That as all haue sinned, so all maie the we forthe signes of their repentance, that men being the children, which are not free from Gods wrath, might be the more liuely touched with the consideration of their owne sinnes

Psal 79.10. m If they repent, he sheweth that God wil preserve & defende them with a most ardent affection.

n That is, the Assyrians your enemies

o Called the salt sea, or Persian sea: meaning y^e though his armie were so great, y^e it filled all fro this sea to the sea called mediterraneum, yet he wolde scatter them.

p That is, such as shulde come by iuste measure & as was wont to be sent when God was reuenged ciled with the. Lev. 26.4. deut. 11.14.

q That is, in greater abundance and more generally then in time past: and this was fulfilled vnder Christ, when as Gods graces, and his Spirit vnder the Gospel was abundantly giuen to y^e Church, Isa. 44.3 & 2.17. ioh. 7.38.

As they had visions, and dreames in old time, so shal they now haue clearer reuelations

He warneth faithful what terrible things shulde come, to the intent that they shulde not loke for continual quietnes in this worlde, & yet in all these troubles he wolde preferre them.

The order of nature shal seme to be charged for horrible afflictions that shal be in the worlde, Isa. 13, 10 ezek 32, 7. chap 1, 15. mat 24, 29 u Gods iudgements are for the destruction of the infidels, and to moue the godlie to call vpon the Name of God, who wil giue them saluation. x Meaning hereby the Gentiles, Rom 10, 13

men shal dreame, & your yong men shal se visions,

29 And also vpon the seruants, and vpon the maides in those daies wil I powre my Spirit.

30 And I wil shewe wonders in the heauens and in the earth: blood and fyre, and pillars of smoke.

31 The sunne shalbe turned into darknes, & the moone into blood, before the great and terrible daie of the Lord come.

32 But whosoever shal call vpon the Name of the Lord, shal be saued: for in mount Ziön, and in Ierusalém shal be deliuerance, as the Lord hathe said, and in the remnant, whome the Lord shal call.

CHAP. III.

Of the iudgement of God against the enemies of his people.

For beholde, in those daies and in y^e time, whē I shal bring againe the captiuitie of Iudáh and Ierusalém,

2 I wil also gather all nations, and wil bring them downe into the vallei of Ichosaphát, and wil plead withē there for my people, and for mine heritage I srahēl, whome thei haue scattered among the nations, and parted my land.

3 And thei haue cast lottes for my people, & haue giuen the childe for the harlot, & sold the girle for wine, that they might drinke.

4 Yea, & what haue you to do with me, o Tyrus & Zidon and all the coastes of Palestina? wil ye render me a recompense? and if ye recomptse me, swiftly & speedely, wil I render your recompense vpon your head:

5 For ye haue taken my siluer and my gold, and haue caryed into your temples my goodlie & pleasant things.

6 The children also of Iudáh and the children of Ierusalém haue you sold vnto y^e Grecians, that ye might send them farre from their border.

7 Beholde, I wil raise them out of the place where ye haue sold them, and wil render your rewarde vpon your owne head,

8 And I wil sell your sonnes and your daughters into the hand of the children

of Iudáh, and thei shal sell them to the Sabians, to a people faireof: for the Lord himself hathe spoken it.

9 Publish this among the Gentiles: prepare warre, wake vp the mightie men: let all the men of warre drawe nere & come vp.

10 Breake your plowshares into swordes, and your sieths into speares: let the weakes saie, I am strong.

11 Assemble your selues, and come all ye heathen and gather your selues together rounde about: there shal y^e Lord cast downe thy mightie men.

12 Let the heathen be wakened, and come vp to the vallei of Ichosaphát: for there wil I sit to iudge all the heathen rounde about.

13 Put in your sheeths, for the haruest is ripe: come, get you downe, for y^e winepresse is full: yea, the winepresses runne ouer, for their wickednes is great.

14 O multitude, o multitude, come into the vallei of threshing: for the daie of the Lord is nere in the vallei of threshing.

15 The sunne and moone shalbe darkened, and the starres shal withdrawe their light.

16 The Lord also shal roare out of Ziön, and vtter his voice from Ierusalém, & the heauens, and the earth shal shake, but the Lord wil be the hope of his people, and y^e strength of the children of I srahēl.

17 So shal ye knowe that I am y^e Lord your God dwelling in Ziön, mine holie Mountaine: then shal Ierusalém be holy, & the ier shall no strangers goe thowre her anye more.

18 And in that daie shal the mountaines droppe downe newe wine, and the hilles shal flowe with milke, and all the riuers of Iudáh shal runne with waters, and a fountaine shal come forth of the House of the Lord, and shal watter the vallei of Shittim.

19 Egypt shalbe waste, and Edóm shalbe a desolate wildernes, for the iniuries of the children of Iudáh, because thei haue shed innocent blood in their land.

20 But Iudáh shal dwell for euer, and Ierusalém from generacion to generacion.

21 For I wil cleanse their blood, that I haue not cleansed, and the Lord wil dwell in Ziön.

For afterwarde God sold de the by Nebuchad-nar, and Alexander the great, for the louche bare to his people, and thereby they were comforted as though y^e price had bene theirs.

Whē I shal execute my iudgements against inueniemes, I wil cause euery one to be ready, and to prepare their weapons to destroy one another, for my Church sake.

Thus he shal encourage the enemies: when their wickednes is full ripe to destroy one another, which he calleth the vallei of Gods iudgement.

God assureth his against all troubles, that when he destroyeth his enemies, his children shalbe deliuered.

The strangers shal no more destroy his Church: if they do, it is the people by their finnes make the breach for the enemy.

He promitteth to his Church abundance of graces, read Ezek 47, 1 which shulde watter and comfort moste barren places, Amos. 9, 13

The malicious enemies shal haue no parte of this grace.

He had suffred his Church hitherto to lye in their filthines, but now he promitteth to cleanse them and to make them pure vnto him.

When I shal deliuer my Church, vnder the Jewes, and of the Gentiles.

It appeareth that he attendeth to that great victorie of Ichosaphát, when as God without mans helpe destroyed the enemies. 2 Kin 20, 26 also he hath respect to this worde, Ichosaphát, which significth pleading or iudgement, because God wolde iudge the enemies of his Church as he did there.

That which the enemye gette for the sale of my people, he bestowed it vpon harlots and drinke.

He taketh cause of his Church in had against y^e enemye, as though the iniurie were done to himself.

Haue I done you wrong, that ye wil render me the like?

A M O S.

THE ARGUMENT.

Among many other Prophetes that God raised vp to admonish the Israelites of his plagues for their wickednes and idolatrie, he stirred vp Amós, who was an herdman or shepherd of a poore towne, and gaue him bothe knowledge and constancie to reprove all estates and degrees, and to denounce Gods horrible iudgements against them, except they did in time repent: shewing them, that if God spare not the other nacions about them, who had liued as it were in ignorance of God in respect of them, but for their sinnes wil punish them, that they colde loke for nothing, but an horrible destructiõ, except they turned to the Lord by vsfained repentance. And finally, he comforteth the godlie with hope of the comming of the M:siáh, by whome they shoulde haue perfite deliuerance and saluacion.

CHAP. I.

The time of the prophesie of Amós 3 The words of the Lord against Damascus 6 The Philistims, Tyrus, Idumea and Ammon.

a Which was a towne six miles from Ierusalém in Iudea, but he prophesied in Israel.
b In his daies the kingdome of Israel did mooste flourish.
c Which, as Iosephus writeth, was whē Vzriah wolde haue vsurped the Priests office, and therefore was smitten with the leprosie.
d Whatsoever is fruitfull and pleasant in Israel, shal shortly perish.
e He sheweth first that all people rounde about shoulde be destroyed for their manifold sinnes: which are ment by thre and foure which make seuen, because the Israelites shoulde the more depely consider Gods iudgements toward them.
f If Syrians shal not be spared for committing this crueltie against one citie, it is not possible Israel shoulde escape punishment which hath committed so many & grievous sinnes against God & man.
g The antiquitie of their buy idigs shal not auoide my iudgements.
h Tiglath Pileser led the Syrians captiue, and brought them to Cyrene, which he call:eth here Kir.
i They joy ned them selues with the Edomites their enemies, which carryed them away captiue.



THe wordes of Amós, who was amõg the herdmen^a at Tecó^a, which he sawe vpon Israhél, in the daies of Vzriah King of Iudáh, and in the daies of^b Ieroboám the sonne of Ioáth King of Israhél, two yere before the^c earth quake.

2 And he said, The Lord shal roare from Ziõn, and vtter his voyce from Ierusalém, and the dwelling places of the shepherds shal perish, and the top of^d Carmél shal wither.

3 Thus saith the Lord, For thre transgressions of Damascus, and for foure I wil not turne to it, because they haue^e threshed Gileád with threshing instrumēt of yro.

4 Therefore wil I send a fyre into the house of Hazaél, and it shal deuoure the^f palaces of Ben-hadád.

5 I wil breake also the barres of Damascus, and cut of the inhabitant of Bikeath-áuen: and him that holdeth the scepter out of Beth-éden, & the people of Aíám shal go into captiuitie vnto^h Kir, saith^g y Lord.

6 Thus saith the Lord, For thre transgressions of Azzáh, and for foure, I wil not turne to it, because theyⁱ carried away prisoners the whole captiuitie to shut them vp in Edóm.

7 Therefore wil I send a fyre vpon the walles of Azzáh, and it shal deuoure the palaces thereof.

8 And I wil cut of the inhabitant from Ashdód, and him that holdeth the scepter from Ashkelón, and turne mine hand to Ekron, and the remnant of the Philistims shal perish, saith the Lord God:

9 Thus saith the Lord, For thre transgressions of Tyrus, and for foure, I wil not turne to it, because they shut the whole captiuitie in Edóm, and haue not remem-

bered the^k brotherlie couenant.

10 Therefore wil I send a fyre vpon the walles of Tyrus, and it shal deuoure the palaces thereof.

11 Thus saith the Lord, For thre trásgressions of Edóm, and for foure I wil not turne to it, because he did pursue his brother with the sworde, and did^l cast of all pitie, and his anger spoiled him euermore, and his wrath watched him^m alway.

12 Therefore wil I send a fyre vpoⁿ Témán, and it shal deuoure the palaces of Bozrah.

13 Thus saith the Lord, For thre trásgressions of the children of Ammón, and for foure, I wil not turne to it, because theyⁿ haue ript vp the women with childe of Gileád, y^o they might enlarge their border.

14 Therefore wil I kindle a fyre in the wall of Rabbáh, and it shal deuoure the palaces thereof, with shouting in the daie of battel, & with a tempest in the day of the whitewinde.

15 And their King shal go into captiuitie, he and his princes together, saith^p y Lord.

CHAP. II.

Against Moáb, Iudáh, and Israel.

1 Thus saith the Lord, For thre trásgressions of Moáb, and for foure, I wil not turne to it, because it burnt the^q bones of the King of Edóm into lime.

2 Therefore wil I send a fyre vpon Moáb, and it shal deuoure the palaces of Kerioth, & Moáb shal dye with tumult, with shouting, & with the sounde of a trumpeter.

3 And I wil cut of the Iudge out of the middes thereof, & wil slay all the princes thereof with him, saith the Lord.

4 Thus saith the Lord, For thre trásgressions of Iudáh, & for foure, ^b I wil not turne to it, because they haue cast away^c y Law of the Lord, & haue not kept his comādements, & their lies caused the^d to erre after the which their fathers haue walked.

5 Therefore wil I send a fyre vpoⁿ Iudáh, & it shal deuoure the palaces of Ierusalém.

6 Thus saith^e y Lord, For thre transgressions of^f Israhél, & for foure, I wil not turne to it, because they solde^g y righteous for Yyy. iiii.

k For Esau (of whom came the Edomites) and Iakób were brethren: therefore they ought to haue admonished them of their brotherlie friendship, & not to haue prouoked them to hatred.
l Ebr. carrape. h. compassion.
m He was a continual enemy vnto him.

n He noteth y great crueltie of the Ammonites that spared not y women, but mooste tyrannously tormētēd them, and yet y Ammonites came of Lot who was of y household of Abraham.

q For y Moabites were so cruel against y King of Edóm y they burnt his bones after that he was dead. & declared their barbarous rage, seing they wolde reuenge them selues of the dead.
r Seing the Gentiles that had not so farre knowledge were thus punished, Iudáh which was so fully instructed of the Lordes wil, might not thinke to escape.
s If he spare not Iudáh vnto whom his promises were made, much more he wil not spare this degenerate kingdome.

d They este-
mea moke vi-
le bribes mo-
re then mens
lines
e Whē thei ha-
ue spoiled him
& thronē him
to ſ grounde,
they gape for
his life
f Thinking by
theſe ceremo-
nies, that is, by
ſacrificing, and
being nere mi-
ne altar, they
may excuſe
all their other
wickednes
g They ipoi-
ſe otheris and
offer thereof
vnto God, thin-
king that he
wil diſpenſe
with them,
when he is
made partaker
of their iniqui-
tie
h The deſtru-
cion of their
carnus & his
mercie toward
them ſhoulde
haue cauſed
their heartes
to melt for
loue toward
him
i Ye contem-
ned my benefi-
tes & abuſed
my graces &
craftely went
about to ſtop
ſ my mouthes of
my Prophetes.
k You haue
wearyed me
with your ſu-
mes, ſa 14:
l None ſhalbe
deliuered by
any meanes
Chap II
m I haue onely
choſen you to
be mine amōg
all other peo-
ple, & yet you
haue forſaken
me
n Hereby the
Prophet ſignifi-
eth ſ he ſpea-
keth not of
him ſelfe, but
as God giueth
and mo-
ueth him, & is
called ſ agree-
ment betwene
God and his
Prophetes
o Wil God
threaten by
his Prophetes,
except there
be ſome
great occaſion?
p Can any
thing come
without Gods
providence?
q ſhal his
threatnings be
in vayne?
r ſhal the Pro-
phetes threat-
Gods iudgements
and the
people not be
afraid?
s Doeth any
aduerſitie
come without
Gods appoint-
ment? ſa 45:
7

ſiluer and the poore for d shoes.
7 Thei gape ouer the head of the poore, in
the d duſt of the earth, and peruerſe y wates
of the meke: and a man and his father wil
go in to a maid to diſhonour mine holie
Name.
8 And thei lie downe vpon clothes laid to
pledge f by euerie altar: and thei s drinke
the wine of the condemned in the Houſe
of their God.
9 Yet deſtroied I the h Amorite before the, whose height was like the height of the
cedres, and he was ſtrong as the okes: not-
withſtanding I deſtroied his frute from
about, and his roote from beneath.
10 Alſo I broght you vp frō the land of E-
gypt, and led you fourtie yeers thorow the
wildernes, to poſſeſſe the land of the A-
morite.
11 And I raiſed vp of your ſonnes for Pro-
phetes, and i of your yong men for Na-
zarites Is it not euen thus, o ye childre of
Iſraél, ſaith the Lord?
12 But ye gauē the Nazarites wine to drin-
ke, and commāded the Prophetes, ſaying,
Prophecie not.
13 Beholde, I k am preſſed vnder you as a
cart is preſſed that is ful of ſheaves.
14 Therefore the flight ſhal periſh frō the
l ſwift, and the ſtrong ſhal not ſtrengthen
his force, nether ſhal the mightie ſaue his
life.
15 Nor he that handleth the bowe, ſhal
ſtand, and he that is ſwift of foote, ſhal not
eſcape, nether ſhal he that rideth the hor-
ſe, ſaue his life.
16 And he that is of mightie courage amōg
the ſtrōg men, ſhal flee away naked in that
day, ſaith the Lord.

CHAP. III.

*He reproacheth the houſe of Iſrael of ingratitude 11 For
the which God wil puniſh them.*
Hearc t. 11. worde that the Lord pro-
nounce againſt you, o children of
Iſraél, *enē* againſt the whole familie which
I broght vp frō the land of Egypt, ſaying,
2 You o onely haue I knowen of all the fa-
milies of the earth: therefore I wil viſite
3 you for all your iniquities.
4 Can two walke together except thei be
b agreed?
5 Wil a c lion roare in the foreſt, when he
hathe no pray? or wil a lions whelpe crye
out of his denne, if he haue taken nothing?
6 Can a birde fall in a ſnare vpon y earth,
where no fouler is? or wil he take vp the
e ſnare from the earth, and haue taken no-
thing at all?
7 Or f ſhal a trumpet be blowen in the ci-
tie, and the people be not afraid? or ſhal
there s be euil in a citie, and the Lord ha-
the not done it?
8 Surely the Lord God wil do nothing,

but he h reueileth his ſecret vnto his ſeruāts
the Prophetes.
8 The lion hath roared: who wil not be
afraid? the Lord God hath ſpoken: who
can but i prophecie?
9 Proclame in the palaces at Aſhdōd, & in
the palaces in the land of Egypt, and ſay,
Aſſemble your ſelues vpō the mountaines
of Samaria: ſo beholde the great tumultes
in the middes thereof, and the oppreſſed in
the middes thereof.
10 For thei knowe not to do right, ſaith the
Lord: thei ſtore vp violence, and robberie
l in their palaces.
11 Therefore thus ſaith the Lord God, An
aduerſarie ſhal come euē rounde about the
countrie, and ſhal bring downe thy ſtrength
from thee, and thy palace ſhalbe ſpoiled.
12 Thus ſaith the Lord, As the ſhepherd ta-
keth m out of the mouth of the lion two
legges, or a piece of an eare: ſo ſhal the
children of Iſraél be taken out that dwell
in Samaria in the corner of a bed, and in
n Damafcus, as in a couche.
13 Heare, and teſtifie in the houſe of Iaa-
kōb, ſaith the Lord God, the God of ho-
ſtes.
14 Surely in the day that I ſhal viſite the
transgreſſions of Iſraél vpon him, I wil
alſo viſite the altars of Beth-él, & the hor-
nes of the altar ſhal be broken of, and fall
to the grounde.
15 And I wil ſmite the winter houſe with
the ſommer houſe, and the houſes of yo-
rie ſhal periſh, and the great houſes ſhal be
conſumed, ſaith the Lord

CHAP. IIIII.

Against the gouernours of Samaria.

Hearc thus worde, ye a kinge of Baſhān
that are in the mountaine c of Samaria:
which oppreſſe the poore, and diſt: oy the
nedie, & thei ſay to their matters, b Bring,
and let vs drinke.
2 The Lord God hath ſworne by his ho-
lines, that lo, the daies ſhal come vpō you,
that he wil take you away with c thornes, &
your poſteritie with fiſh hokes.
3 And ye ſhal go out at the breaches euerie
to we forward: and ye ſhal caſt your ſelues
out of the palace, ſaith the Lord.
4 Come to d Beth-él, and tranſgreſſe: to Gil-
gāl, and multiplie tranſgreſſion, & bring
your ſacrifices in the morning, & your ti-
thes after thre e yeres.
5 And after a thakes giuing f of leauē, pub-
liſh and proclame the fre offerings: for
thiſs liketh you, o ye children of Iſraél,
ſaith the Lord God.
6 Therefore haue I giuen you h clenness
of teeth in all your cities, and ſcarcenes of

h God dealeth
not with the
Iſraelites as
he doth with
other peoples:
for hee ſee: war-
neth them be-
fore of his
plagues by
his Prophetes
i Becauſe the
people euer
mourned a-
gainſt the Pro-
phetes, he
ſheweth that
Gods Spirit
moued the ſo
to ſpeake as
thei did
k He call: th
the ſtrangers,
as the Phil-
ſtims & Egly-
ptians to wit-
neſſes of Gods
iudgements a-
gainſt the Iſ-
raelites for
their crueltie
& oppreſſion
l The frute of
their cranie
and thei ap-
peareth by
their great ri-
ches which
they haue in
their houſes
m When the
lion hath ſa-
ciate his hun-
gre, y the ſhep-
herd ſhaleth a legge
or a tip of an
eare to ſhewe
that the ſheepe
hathe bene
woried
n Where they
thought to ha-
ue had a ſure
holde, and to
haue bene o
ſaletie.

denociō and good iurſcion had bene ſufficient to haue bounde God vnto the.
e Read Deut 14, 28 f As Leu 7, 13 g You onely delire in theſe outwarde
ceremonies & haue none other reſpect. h That is, lacke of bread and meat.

bread in all your places, yet haue ye not returned vnto me, saith the Lord.

7 And also I haue withholden the raine fro you, when there were yet thre moneths to the haruest, and I caused it to raine vpon one citie, and haue not caused it to raine vpon another citie: one piece was rained vpon, and the piece whereupon it rained not, withered.

8 So two or thre cities wandered vnto one citie to drinke water, but they were not satisfied: yet haue ye not returned vnto me, saith the Lord.

9 I haue smitten you with blasting, & mildewe: your great gardens & your vinyardes, & your fig trees, and your oliue trees did the palmer worme deuoure: yet haue ye not returned vnto me, saith the Lord.

10 Perikillence haue I sent among you, after the maner of Egypt: your yong men haue I slayne with the sworde, and haue taken away your horses: and I haue made the stinke of your tents to come vp euen into your nostrils: yet haue ye not returned vnto me, saith the Lord.

11 I haue ouerthrowen you, as God ouerthrowe Sodóm and Gomoráh: & ye were as a fyre brande pluckt out of the burnig: yet haue ye not returned vnto me, saith the Lord.

12 Therefore, thus wil I do vnto thee, ó Israél: and because I wil do this vnto thee, prepare to meete thy God, ó Israél.

13 For lo, he that formerly the mountaines, & createrh the winde, and declaieth vnto má what is his thought: which maketh the morning darknes, and walketh vpon the hie pieces of the earth, the Lord God of hostes is his Name.

CHAP. V.

A lamentacion for the captiuitie of Israél.

1 HEARE ye this worde, which I lift vp vpon you, euena lamentacion of the house of Israél.

2 The virgine Israél is fallen, and shal no more rise: she is left vpon her land, & there is none to raise her vp.

3 For thus saith the Lord God, The citie which went out by a thousand, shal leaue an hundredth: and that which went forth by an hundredth, shal leaue ten to the house of Israél.

4 For thus saith the Lord vnto the house of Israél, Seke ye me, and ye shal liue.

5 But seke not Beth-él, nor enter into Gilgál, and go not to Beer-sheba: for Gilgál shal go into captiuitie, and Beth-él shal come to naught.

6 Seke the Lord, and ye shal liue, lest he breake out like fyre in the house of Ioséph and deuoure it, & there be none to quenche it in Beth-él.

7 They turne iudgemēt to wormewood,

and leaue of righteousnes in the earth.

8 He maketh Pleiades, and Orion, and he turneth the shadowe of death into the morning, and he maketh the day darcke as night: he calleth the waters of the sea, and powreth them out vpon the open earth: the Lord is his Name.

9 He strengtheneth the destroyer against the mightie: and the destroyer shal come against the fortresse.

10 They haue hated him, that rebuked in the gate: and they abhorre him that speaketh vprightly.

11 For asmuch then as your treading is vpon the poore, and ye take from him burdens of wheat, ye haue buylt houses of hewen stone, but ye shal not dwell in them: ye haue planted pleasant vinyardes, but ye shal not drinke wine of them.

12 For I knowe your manifolde transgressions, and your mightie finnes: they afflict the iust, they take rewardes, & they oppresse the poore in the gate.

13 Therefore the prudent shal kepe silence in that time, for it is an euil time.

14 Seke good and not euil, that ye may liue: and the Lord God of hostes shal be with you, as you haue spoken.

15 Hate the euil, and loue the good, and establish iudgement in the gate: it may be that the Lord God of hostes wil be merciful vnto the remnant of Ioséph.

16 Therefore the Lord God of hostes, the Lord saith thus, Mourning shal be in all stretes: and they shal say in all the hie waies, Alas, alas: and they shal call the housbādman to lamentacion, & suche as can mourne, to mourning.

17 And in all the vines shal be lamentacion: for I wil passe through thee, saith the Lord.

18 Wo vnto you, that desire the day of the Lord: what haue you to do with it? the day of the Lord is darkenes and not light.

19 As if a man did flee from a Lyon, and a beare met him, or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 Shal not the day of the Lord be darkenes, and not light? euen darkenes and no light in it?

21 I hate & abhorre your feast daies, and I wil not smel in your solemne assemblies.

22 Thogh ye offer me burnt offerings and meat offerings, I wil not accept them: neither wil I regarde the peace offering of your fat beasts.

23 Take thou away from me the multitude of thy songs (for I wil not heare the melodie of thy viols)

24 And let iudgemēt runne downe as waters, and righteousnes as a mightie riuer.

25 Haue ye offered vnto me sacrifices & of-

e He describeth the power of God, Job. 9. 9.

f They hate the Prophetes, & reprove them in the open assemblies.

g Ye take both the hus money & also his fode where with he shoulde liue

h God wil so plague them, that they shal not suffer the godlie ouer to open their mouthes to ad moueth them of their fautes

i So that all degrees shal haue matter of lamentacion for the great plagues.

k Thus he speaketh because the wicked & hypocrites said that were content to abide Gods iudgements, where as the godlie tremble & feare, Iere. 30. 7. iob. 2. 11. zeph. 1. 15.

l Because ye haue corrupt my true seruise & remaine obdinate in your iees, I ha. 1. 11. Iere. 6. 10 m Do your dutie to God & to your neighbour, & so ye shal fele his grace plentifully, if you shew your abundant affection according to Gods words.

i I raised the raine til the fuites of the earth were destroyed with drought & yet you wolde not consider it to returne to me by repentance

k They coulde not finde water yrough where they had heard say it had rained.

l As I plagued the Egyptians, Exod. 9. 10

m You were almost all consumed, and a few of you wonderfully preserved, 2 King. 14. 26

n Turne to him by repentance

a He so callet them because they so boasted of the felices, or because they were gaue to wantonnes & deuities b Meaning, y the tenth parte shoulde fearfully be saved c In these places they worshipped new idoles, which afore time served for the true honour of God: therefore he saith y these shal not see them. d In stead of iudgement & equitie they execute crueltie & oppression.

None lamenteth Ioséph.

Amós. The priests practise.

frings in the wildernes fortie yeres, o house of Israël?

26 But you haue borne Siccúth your King and Chiun your images, and the starre of your gods, which ye made to your selues. 27 Therefore wil I cause you to go into captiuitie beyonde Damascus, saith the Lord, whose Name is the God of hostes.

CHAP. VI.

Against the princes of Israël living in pleasures.

1 WO to^a them that are at ease in Zion and trust in the mountaine of Samaria, ^b which were famous at the beginning of the nations: and the house of Israël came to them.

2 Go you vnto Calnéh, & se: & from thence go you to Hamáth the great: the go downe to Gath of the Philistims: be^c thei better then these king domes? or the border of their land greater then your border,

3 Ye that put farre away the ^d euil day, and approche to the seat of iniquitie?

4 Thei lie vpon beddes of yuorie, & stretch them selues vpon their beddes, and eat the lambes of the flocke, and the calves out of the stall.

5 They sing to the sounde of the viole: thei inuent to them selues instruments of musick like ^e Dauid.

6 They drinke wine in bowls, and anoint them selues with the chief ointments, but no man is ^f sory for the affliction of Ioséph.

7 Therefore now shal thei go captiue with the first that go captiue, and ^g the sorowe of them that stretched them selues, is at hád.

8 ^h The Lord God hathe sworne by him self, saith the Lord God of hostes, I abhorre: the excellencie of Iakób, and hate his palaces: therefore wil I deliuer vp the citie with all that is therein.

9 And if there remaine ten men in one house, thei shal dye.

10 And his vncl^k shal take him vp & burne him to cary out the bones out of the house, and shal say vnto him, that is by ^l y sides of the house, Is there yet any with thee? And he shal say, None. Then shal he say, ^m Holde thy tongue: for we may not remembre the Name of the Lord.

11 For beholde, the Lord commandeth, and he wil smite ⁿ y great house with breaches, and the litle houses with clefts.

12 Shal nor^o runne vpon the rocke? or

wil one plowe ^p there with oxe? for ye haue turned iudgement into gall, and the frute of righteousnes into wormewood.

13 Yereioyce in a thing of noight: ye say, Haue not we gotté vs? hoines by our owne strength?

14 But beholde, I wil raise vp against you a nacion, o house of Israël, saith the Lord God of hostes: and thei shal afflict you, as the entring in of ^q Hamáth vnto the riuer of the wildernes.

CHAP. VII.

God sheweth certeine visions, whereby he signifieth the destruction of the people of Israël. 10 The false accusation of Amaziáh 12 His crafty counsell

1 THus hathe ^r y Lord God shewed vnto me, and beholde, he formed ^s a greshoppers in the beginning of the shutting vp of the latter groeth: and lo, ^t it was in the latter groeth ^b after the Kings mowing.

2 And whé they had made an end of eating the grasse of the land, then I said, O Lord God, spare, I beseeche thee: who shal raise vp Iakób? for he is smale.

3 So the Lord ^c repented for this. It shal not be, saith the Lord.

4 ¶ Thus also hathe the Lord God shewed vnto me, and beholde, the Lord God called to iudgement by fyre, ^d and it deuoured the great depe, and did eat vp a parte.

5 Then said I, O Lord God, cease, I beseeche thee: who shal raise vp Iakób? for he is smale.

6 So the Lord repented for this. This also shal not be, saith the Lord God.

7 ¶ Thus againe he shewed me, and beholde, the Lord stode vpon a wall made by line ^e with a line in his hand.

8 And the Lord said vnto me, Amós, what seeest thou? And I said, A line. Then said the Lord, Beholde, I wil set a line in the middes of my people Israël, and wil passe by them no more.

9 And the hie places of Ithák shalbe desolate, and the temples of Israël shalbe destroyed: and I wil rise against the house of Ieroboám with the sworde.

10 ¶ Then Amaziáh the Priest of Beth-él sent to Ieroboám King of Israël, saying, Amós hathe conspired against thee in the middes of the house of Israël: the land is not able to beare all his wordes.

11 For thus Amós saith, Ieroboám shal dye by the sworde, and Israël shalbe led away captiue out of their owne land.

12 Also ^u Amaziáh said vnto Amós, O thou the Seer, go, flee thou away into the land of Iudáh, and there eat ^v thy bread and prophecie there.

13 But prophecie no more at Beth-él: for it is the Kings chappel, and it is the Kings court.

14 Then

o Read Chap. 5-7

p That is, power & glorie.

q From one corner of the cuntry to another.

a To deuoure the land: and healludeth to the iouiding of the enemies

b After the publicke commandment for mowing was giuen: or as some read, when y Kings shepe were thorne

c That is, staid this plague at my prayer

d Meaning y Gods indignation was inflamed against y stubbornes of this people.

e Signifying y this shulde be the last measuring of the people, and y he wolde deferre his iudgement no longer.

f That is, whé Amós had propheted that y King shulde be destroyed: for this wicked Priest more for hatred he bare to the Prophet then for loue toward the King, thought this accusation sufficient to condemn him, where as none other coulde take place

g When this instrument of Satan was not able to copasse his purpose by

the King, he assayed by another practise: that was, to feare the Prophet, that he might departe, and not reprove their idolatrie there openly, and so hinder his prophie.

n That idole which you esteemed as your King, & caryed about, as you did Chino, in the which images you thought y thise was a certeine diuinitie

o Chap. VI. The Propheer threateth the wealthy, & regarded not Gods plagues nor menaces by his Propheetes.

p These two cities were famous by their first inhabitants the Canaanites: & selog before time they did nothing auaille them that were there borne, why shulde you take y thei shulde faue you, which were brought in to dwell in other mens possessions?

q If God haue destroyed the excellent cities in thre diuers kingdomes, as in Babylon, Syria, & of the Philistims, & hath brought their wide borders into a greater straitnes, thei yours yet are, thinke you to be better or worse?

r That can time fill in your wickednes & thinke, that Gods plagues are not at hand, but give your selues to all iniquities, w^o rones and riot.

s As he caused diuers kindes of instruments to be made to serue Gods glorie, these did mend to in as manie sorte their sinnes affect and lured

t That is, to loone thei bre

u That is, to loone thei bre

v That is, to loone thei bre

w That is, to loone thei bre

x That is, to loone thei bre

y That is, to loone thei bre

z That is, to loone thei bre

aa That is, to loone thei bre

ab That is, to loone thei bre

ac That is, to loone thei bre

h Thus he sheweth by his extraordinary vocacion, y^e God had giue him a charge which he must needs execute.

14 Then answered Amós, and said to Amaziah, I was no^h Prophet, nether was I a Prophetes sonne, but I was an herdman, and a gatherer of wilde figges.

15 And the Lord toke me as I followed the flocke, and the Lord said vnto me, Go, prophetic vnto my people Israél.

16 Now therefore heare thou the woide of the Lord. Thou saist, Prophecic not against Israél, and speake nothing against the house of Ishak.

i Thus God v^e sed to approve the autoritie of his Prophetes by his plagues & iudgements against them, w^h were malicious enemies. Ier 28 12 & 29, 21 & 25 as this day he doeth against them y^e persecute the ministers of his Gospel

17 Therefore thus saith the Lord, Thy wife shal be an harlot in the citie, and thy sonnes and thy daughters shal fall by the sworde, and thy land shal be deuided by line: and thou shalt dye in a polluted land, and Israél shal surely go into captiuitie forthe of his land.

CHAP. VIII.

Against the rulers of Israél & The Lord sweareth. The famine of the worde of God.

1 Thus hath the Lord God shewed vnto me, & beholde, a basket of somer frute.

a Which figured the ripenes of their finnes and the readines of Gods iudgements

2 And he said, Amós, what seest thou? And I said, A basket of somer frute. Then said the Lord vnto me, The end is come vpon my people of Israél, I wil passe by them no more.

3 And the songs of the Temple shal be howlings in that day, saith the Lord God: many dead bodies shalbe in euerie place: they shal cast them forthe with^b silence.

b There shalbe none left to mourne for them

4 Heare this, o ye that swallow vp the poore, that ye may make the nedie of the land to faile,

c By staying the sale of sode and necesserie things w^h you haue gotten into your owne hands, & so cause the poore to spend quickly that litle that they haue, and at length for necessitie to become your slaues.

5 Saying, When wil the new moneth be gone, that we may sell corne? & the Sabbath, that we may set forthe wheat, & make the Epháh smale, and the shekel great, and falsifie the weights by deceit?

6 That we may bye the poore for siluer, and the nedie for shooes: yea, and sell the refuse of the wheat.

d When the death was on ce come, they were so greedy of gaue, that they thought y^e holy day to be an hinderance vnto them

7 The Lord hath sworne by the excellencie of Iaakób, Surely I wil neuer forget any of their workes.

8 Shal not the land tremble for this, and euerie one mourne, that dwelleth therein? and it shal rise vp wholly as a flood, and it shalbe cast out, & drowned as by y^e flood of Egypt.

e That is, the measure smale & the price great

9 And in that day, saith the Lord God, I wil euen cause the sunne to go downe at noone: and I wil darken the earth in the cleare day.

10 And I wil turne your feastes into mourning, and all your songs into lamentacion: and I wil bring sackcloth vpon all loines, and baldnes vpon euerie head: and I wil make it as the mourning of an onelie sonne, and the end thereof as a bitter day.

11 Beholde, the daies come, saith the Lord God, that I wil send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the worde of the Lord.

12 And they shal wander from sea to sea, and from the North euen vnto the East shal they runne to & fro to seke the worde of the Lord, and shal not finde it.

13 In that day shal the fayre virgines and the yong men perish for thirst.

14 They that sweare by the sinne of Samaria, and that say, Thy God, o Dan, lieth, & the maner of Beer-sheba liueth, euen they shal fall, and neuer rise vp againe.

h Whereby he sheweth y^e they shal not onely perish in bodie, but also in soule for lacke of Gods worde, w^h is y^e sode thereof

i For the idolaters did vse to sweare by their idoles: which here he calleth their sinne, as the papistes yet do by theirs

CHAP. IX.

Threatnings against the Tēple, & And against Israél. The restoring of the Church

1 I sawe the Lord standing vpon the altar, and he said, Smit the lintel of the dore, that the postes may shake: and cut the in pices, euen the heads of them all, & I wil slay the last of the with the sworde: he y^e sleeth of them, shal not flee away: & he that escapeth of them, shal not be deliuered.

a Which was at Ierusalem: for he appeared not in the idolatrous places of Israél

2 Though they digge into the hel, thence shal mine hand take the: though they clime vp to heauen, thence wil I bring them downe.

3 And though they hide them selues in the toppes of Carmel, I wil searche and take them out thence: and though they be hid from my sight in the bottome of the sea, thence wil I commande the serpent, and he shal bite them.

b Bothe the chief of them & also the commune people.

4 And though they go into captiuitie before their enemies, thence wil I commande the sworde, and it shal slaye them: and I wil set mine eyes vpon them for euil, and not for good.

5 And the Lord God of hostes shal touche the land, and it shal melt away, and all that dwell therein, shal mourne, and it shal rise vp wholly like a flood, and shalbe drowned as by the flood of Egypt.

c He sheweth that God wil declare him selfe enemy vnto them in all places, and that his elements and all creatures shalbe enemies to destroy them

6 He buyldeth his spheres in the heauen, and hath laid the fundacion of his globe of elements in the earth: he calleth the waters of the sea, & powieth them out vpon the open earth: the Lord is his Name.

d He declarerth by y^e wonderful power of God, by the making of the heauens & elements that it is not possible for man to escape his iudgements when he punisheth.

7 Are ye not as the Ethiopians vnto me, o children of Israél, saith the Lord? haue not I broght vp Israél out of the lād of Egypt: and the Philistims from Caphtór, and Arám from Kir?

e Am I more bounde to you than the Ethiopians: or Macchabees: yet I bestowed vpon you greater benefites

8 Beholde, the eyes of the Lord God are vpon the sinful kingdome, and I wil destroy it cleane out of the earth. Neuertheless I wil not utterly destroy the house of Iaakób, saith the Lord.

f Read Ierem. 47:14: g. Though he destroye the rebellious multitude, yet he wil euer reseed the remnant his Church to call vpon his Name.

b Meaning, y none of his shulde perishe in his wrath.

i I wil send y Mefsiáh promised and restore by him the spirital Iſraél, A& 15, 16.

k Meaning y the very enemies, as were the Edomites & others, shulde be toynded w the Iewes in one ſocietie and body, whereof Chriſt ſhulde be the head.

9 For lo, I wil commande and I wil ſitte the houſe of Iſraél among all nacions, like as corne is ſifted in a ſiue: yet ſhal not y^h leaſt ſtone fall vpon the earth.

10 But all the ſinners of my people ſhal dye by y^h ſworde, which ſay, The euil ſhal not come, nor haſten for vs.

11 In that day wil I riſe vp the tabernacle of Dauid, that is fallen downe, and cloſe vp the breaches thereof, and I wil riſe vp his ruines, and I wil buyld it, as in the daies of olde,

12 That they may poſſeſſe the remnant of Edóm, and of all the heathé, becauſe my Name is called vpon them, ſaith y^h Lord, that doeth this.

13 Beholde, the daies come, ſaith the Lord, that the plowman ſhal touche the mower, & the treader of grapes him that ſoweth ſede: and the mountaines ſhal droppe ſwete wine, and all the hilles ſhal melt.

14 And I wil bring againe the captiuitie of my people of Iſraél: and they ſhal buyld the waite cities, and inhabite them, and they ſhal plant vineyardes, and drinke the wine thereof: they ſhal alſo make gardés, & eat the frutes of them.

15 And I wil plant them vpon their land, and they ſhal no more be pulled vp againe out of their land, which I haue giuen them, ſaith the Lord thy God.

1 Signifying that there ſhal be great plenty of all things ſo that when one kinde of frute is ripe, another ſhulde followe & euerie one in courſe, Leu 26 5

m Read Ioél, 3, 18

n The accompliſhment hereof is vnder Chriſt, when they are planted in his Church, out of y^h which they can neuer be pulled, after they are once graſſed therein

O B A D I A H.

THE ARGUMENT.

The Idumeans, which came of Eſáu, were mortal enemies alway to the Iſraelites, which came of Iakób, & therefore did not onely vexe them continually with ſondry kindes of crueltie, but alſo ſtirred vp others to fight againſt them. Therefore when they were now in their greateſt proſperitie, and did moſte triumphe againſt Iſraél, which was in great affliction and miſerie, God raiſed vp his Prophet to comfort the Iſraelites, for aſmuch as God had now determined to deſtroy their aduerſaries, which did ſo ſore vexe them, and to ſend them ſuche as ſhulde deliuer them, and ſet vp the kingdome of Mefsiáh, which he had promiſed.



The viſion of Obadiáh.

Thus ſaith y^h Lord God againſt Edóm, We haue heard a rumor ſiô the Lord, and an ambafadour is ſent amôg the heathen: ariſe, and let vs riſe vp againſt her to battel.

Beholde, I haue made thee ſmale among the heathen: thou art vtterly deſpised.

The pride of thine heart hath deceiued thee: thou that dwelleſt in the cleftes of the rockes, whoſe habitacion is hie, that ſaith in his heart, Who ſhal bring me downe to the grounde?

Yea though thou exalt thy ſelf as the eagle, & make thy neſt among the ſtarres, thence wil I bring thee downe, ſaith the Lord.

Came theeues to thee or robbers by night? how waſt thou brought to ſilence? wolde they not haue ſtollen, til they had ynough? if the grapegatherers came to thee, wolde they not leaue ſome grapes?

How are the things of Eſáu ſoght vp, & his treaſures ſearched?

All the men of thy confederacie haue driuen thee to the borders: the men that were at peace with thee, haue deceiued thee, and preuailed againſt thee: they that eat

thy bread, haue laid a woude vnder thee: there is none vnderſtanding in him.

Shal not I in that day, ſaith the Lord, eue deſtroy the wiſe men out of Edóm, and vnderſtanding from the mount of Eſáu.

And thy ſtrong men, ô Temán, ſhal be afrated, becauſe euerie one of the mount of Eſáu ſhal be cut of by ſlaughter.

For thy crueltie againſt thy brother Iakób, ſhame ſhal couer thee, and thou ſhalt be cut of for euer.

When thou ſtoodeſt on the other ſide, in the day y^h the ſtrangers caryed away his ſubſtance, and ſtrangers entred into his gates, and caſt lottes vpon Ieruſalém, euen thou waſt as one of them.

But thou ſhuldeſt not haue beholden the day of thy brother, in the day that he was made a ſtranger, nether ſhuldeſt thou haue reioyced ouer the children of Iudáh, in the day of their deſtruction: thou ſhuldeſt not haue spoké proudly in the day of affliction.

Thou ſhuldeſt not haue entred into the gate of my people in the day of their deſtruction, nether ſhuldeſt thou haue once looked on their affliction in the day of their deſtruction, nor haue laid hands on their ſubſtance in the day of their deſtruction.

Nether ſhuldeſt thou haue ſtand in the croſſe waies to cut of them, that ſhulde eſcape, nether ſhuldeſt thou haue ſhut vp

f That is, thy familiar friends and gheſtes haue by ſecret practiſes deſtroyed thee.

g He ſheweth the cauſe why the Edomites were ſo ſharply puniſhed: to wit, becauſe they were enemies to his Church, whoſe now he coſporeth by poiſoning their enemies

h Whé Nebuchad-nezzár came againſt Ieruſalém, y^h toynded it with him & had it part of y^h ſpoile, & ſo did he reioyce when my people, y^h is, thy brother were afflicted, where as thou ſhuldeſt haue pitied & holped thy brother.

i When the Lord deprived them of their former ſignitie and gaue them to be carryed into captiuitie.

a God hath certainly reuelled to his Prophetes y^h he wil riſe vp the heathé to deſtroy the Edomites, whereof y^h rumour is now publiſhed, Ierem. 49, 14

b Thus y^h heathen incourage them ſelues to riſe againſt Edóm.

c Which deſpiſeth all others in reſpect of thyſelf & yet art but an handſome compariſon of others, and art ſhut vp among the hilles as ſeparate from the reſt of the world.

d God wil ſo deſtroy them y^h he wil leaue none, though theeues when they come, take but til they haue ynough, and they that gather grapes, euer leaue ſome behinde them, Ierem. 49, 19

e They in whom thou didſt truſt, for to haue helpe and friendſhip of them ſhal be thine enemies and deſtroy thee.

k Whe he wil sommon all y heathen, and send them to destroy thee I that is, reioiced & triu phed
m The Edomites shalbe vtterly destroyed, & yet in despite of all y enemies I wil reioice my Church & restore it
n God attributeth this power to consume his enemies to his Church which power is only is proper to his self, as Iia 10, 17 deu 4, 24 cur 12, 29

the remnant thereof in the daie of affliction.

15 For the daie ^k of the Lord is nere, vpon all the heathen: as thou hast done, it shal be done to thee: thy rewarde shal retaine vpon thine head.

16 For as ye haue ^l drunke vpon mine holy Mountaine, so shal all the heathen drinke continually: yea, thei shal drinke and swallowe vp, and thei shal be ^m as thogh thei had not bene.

17 But vpon mount Ziön shal be deliuerácc, and it shalbe holy, & the house of Iakób shal possesse their possessions,

18 And the house of Iakób shalbe ⁿ a fyre, and the house of Iosépha flame, and the house of Esáu as stubble, & thei shal kindle

in them and deuoute them: and there shal be no remnant of the house of Esáu: for the Lord hath spoken it.

19 And thei shal possesse the South side of the ^o mount of Esáu: and the plaine of the Philistims, and thei shal possesse the fieldes of Ephráim, & the fields of Samaria, and Benjamin shal haue Gileád.

20 And the captiuitie of this hoste of the children of Iisráel, which were among the ^p Canaanites, shal possesse vnto Zarepháth, and the captiuitie of Ierusalém, which is in Sepharád, shal possesse the cities of the South.

21 And thei that shal saue, shal come vp to Mount Ziön to iudge the mount of Esáu, and the kingdome shalbe the Lords.

o He describeth how the Church shalbe enlarged & haue great possessions, but this chiefly is accomplished vnder Christ when as the faithfull are made heires and lords of all things by him which is their head.
p By the Canaanites the Iewes meane the Dutche men, and by Zarepháth, France, and by Sepharád, Spaine
q Meaning y God wil raise vp in his Church suche as shal rule & gouerne for y defence of y same, and destruction of his enemies vnder Messias, whom the Prophet calleth here the Lord & head of this kingdome.

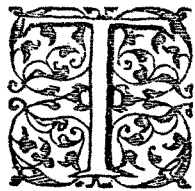
IONAH.

THE ARGUMENT.

When Ionáh had long prophesied in Israél and had liúe profited, God gaue him expresse charge to go, and denounce his iudgements against Ninuèh the chief citie of the Assyrians, because he had appointed, that thei which were of the heathen, shoulde conuert by his mightie power of his words, and that within thre daies preaching, that Israél might se how horribly thei had provoked Gods wrath, which for the space of so many yeres, had not conuerted to the Lord for so many Trophetes and so diligent preaching. He prophesied vnder Ioásh, and Ieroboám, as 2 King. 14, 25.

CHAP. I.

3 Ionáh fled when he was sent to preache. 4 A tempest ariseth, and he is cast into the sea for his disobedience.



He worde of the Lord came ^a also vnto Ionáh the sonne of Amittái, saying,

Arise, and go to ^b Ninuèh, that ^c great citie, and crye against it: for thei wickednes is come vp before me.

3. But Ionáh rose vp to ^d flee into Tarsish from the presence of the Lord, and went downe to ^e Iaphó: & he founde a ship going to Tarsish: so he paid the fare thereof, and went downe into it, that he might go with them vnto Tarsish, from the ^f presence of the Lord.

4 But the Lord sent out a great winde into the sea, and there was a mightie tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were affiaied, and cryed euerie man vnto his god, and cast the wares that were in the ship, into the sea to lighten it of them: but Ionáh was gone downe into the sides of the ship, and he

laie downe, and was fast a slepe.

6 So the shipmaster came to him, and said vnto him, What meanest thou, ó sleeper! Arise, call vpon thy ^h God, if so be ⁱ God wil thinke vpon vs, that we perish not.

7 And thei said euerie one to his felowe, Come, and let vs cast ⁱ lottes, that we maie knowe, for whose cause this euil is vpon vs. So thei cast lots, & the lot fell vpon Ionáh.

8 Then said thei vnto him, Tel vs for whose cause this euil is vpon vs: what is thine occupation? and whence comest thou? which is thy countrei? and of what people art thou?

9 And he answered them, I am an Ebrew, & I feare the Lord God of heauen, which hath made the sea, and the drye land.

10 Then were the men exceedingly afraid, and said vnto him, Why hast thou done this? (for the men knewe, that he fled from the presence of the Lord, because he had tolde them)

11 Then said thei vnto him, What shal we do vnto thee, that the sea maie be calme vnto vs? (for the sea wrought and was troublous)

12 And he said vnto them, Take me, and cast me into the sea: so shal the sea be calme vnto you: for I knowe that for my sake this great tempest is vpon you.

13 Neuertheles, the men rowed to bring it to the land, but thei coulde not: for the sea wrought, and was troublous against them.

a After that he had preached along time in Israél: and so Ezekiel, after that for a time he had prophesied in Iuda, he had visions in Babylon, Ezek 11

b For being y great obstination of y Iudaeites, he sent his Prophet to the Gentiles y they might pounce the to repentance or at least make the inexcusable: for Ninuèh was the chief citie of the Assyrians

c For as authors write, it continued in circuit about eight & fortie milie & had a thousand and fyue hundred rowers, and at this time there were an hundred & ewerie thousand childre therein, Chap 4, 11. d Whereby he declared his weaknes, that wolde not promptly follow the Lords calling, but gaue place to his owne reason, which perswaded him that he shoulde nothing at all profite there, seeing he had done so small good among his owne people. Chap 4, 22 e Which was the nauca, and port to take shipping thither, called also Ioppe. f From that vocacion whereunto God had called him, and wherein he wolde haue assisted him g As one y wolde haue cast of this care, and sollicitude by seeking rest and quietnes

h As they had called on their idoles, which declared that idolaters haue no stay nor certainte, but in their troubles seke, thei can not tel to whome
i Which declared that y matter was in great extremitie, and doute, which thing was Gods motion in them for the trial of the cause: and this may not be done but in matters of great importance

k This declareth that the very wicked in their necessities flee vnto God for succour, and also that they are touched with a certain feare to shew mans blood, where as they knowe no manifest signe of wickednes.

l They were touched with a certaine repentance of their life past, and began to worship the true God, by whome they sawe them selues so wonderfully deliuered: but this was done for feare and not of a pure heart and affection, nether according to Gods worde in Thus the Lord wolde chastise his Prophet with a most terrible spectacle of death, & hereby also confirmed him of his fauour and support in this his charge which was intined him.

14 Wherefore thei cryed vnto the Lord, & said, We beseeche thee, O Lord, we beseeche thee, let vs not perish for this mans life, and laie not vpon vs innocent blood: for thou, O Lord, hast done, as it pleased thee.

15 So thei toke vp Ionah, and cast him into the sea, & the sea ceased from her raging.

16 Then the men feared the Lord exceedingly, & offered a sacrifice vnto the Lord, and made vowes.

17 Now the Lord had prepared a great fish to swallowe vp Ionah: and Ionah was in the belly of the fish three daies, and three nights.

CHAP. I I.

Jonah in the fish belly. 3 His prayer. 18 He is deliuered.

a Being now swallowed vp of death, and seeing no remedy to escape, his faith braut out vnto the Lord knowing that he was able to deliuer him.

b For he was now in the fishes belly as in a graue or place of darkness.

c Thus declared what his prayer was, & how he laboured betwene hope and despayre, confiding in the neglect of his vocation & Gods iudgements for the same: but yet in the end faith gaue the victorie.

d Thou hast deliuered me from the belly of the fish & all these dangers, as it were raising me from death to life.

e They that depend vpon any thing saue on God alone.

f They refuse their owne felicitie & that goodnes which they shoulde receiue of God.

1 Then Ionah praied vnto the Lord his God out of the fishes belly, and said, I cryed in mine affliction vnto the Lord, & he heard me: out of the belly of hel cryed I, and thou heardst my voice.

2 For thou haddest cast me into the bottome of the sea, and the floods compassed me about: all thy surges, and all thy waues passed ouer me.

3 Then I said, I am cast awaie out of thy sight: yet wil I looke againe towarde thine holy Temple.

4 The waters compassed me about vnto the soule: the depth closed me rounde about, & the wedes were wrapt about mine head.

5 I went downe to the bottome of the mountanes: the earth with her barres was about me for euer, yet hast thou broght vp my life from the pit, O Lord my God.

6 When my soule fainted within me, I remembered the Lord: and my praier came vnto thee, into thine holy Temple.

7 Thei that waite vpon lying vanities, forsake their owne mercie.

8 But I wil sacrifice vnto thee with the voice of thanksgiving, and wil paie that that I haue vowed: saluacion is of the Lord.

9 And the Lord spake vnto the fish, and it cast out Ionah vpon the drye land.

CHAP. I I I.

Jonah is sent againe to Nineuē. 3 The repentance of the King of Nineuē.

a This is a great declaration of Gods mercie which he receiuerth him againe & sendeth hi forth as his Prophet which had

1 And the worde of the Lord came vnto Ionah the seconde time, saying, Arise, go vnto Nineuē that great citie, and preache vnto it the preaching, which I bid thee.

2 So Ionah arose and went to Nineuē before shewed so great infirmite.

ording to the worde of the Lord: now Nineuē was a great and excellent citie of thre daies iourney.

2 And Ionah began to entre into the citie a daies iourney, and he cryed, and said, Yet fortie daies, & Nineuē shalbe ouerthrowen.

3 So the people of Nineuē beleued God and proclaimed a fast, & put on sackcloth from the greatest of them euē to the least of them.

4 For worde came vnto the King of Nineuē, and he rose from his throne, and he laied his robe from him, and covered him with sackcloth, and sate in ashes.

5 And he proclaimed and said through Nineuē, (by the counsell of the King and his nobles) saying, Let nether man, nor beast, bullocke nor shepe tast any thing, nether fede nor drinke water.

6 But let man and beast put on sackcloth, and crye mightely vnto God: yea, let euerie man turne from his euil waie, and from the wickednes that is in their hands.

7 Who can tel if God wil turne, and repent and turne awaie from his fierce wrath, if we perish not?

8 And God sawe their workes that thei turned from their euil wayes: & God repented of the euil that he had said that he wolde do vnto them, and he did it not.

b Read Chap. 1, 1.

c He went forward one daie in the citie, & preached, & so he continued till the citie was conquered.

d For he declared that he was a Prophet sent to them from God to denounce his iudgements against them.

e Not that dumme beasts had sinned or colde repent, but by their example man might be admonished, considering that for his sinne he is angry of God hangd ouer all creatures.

f He willed, that the men shoulde earnestly call vnto God for mercie.

g For partly by the threatening of the Prophet, & partly by the motion of his owne conscience & he doubted whether God wolde shewe them mercie.

h That is, the

frutes of their repentance, which did procede of faith which God had planted by the ministerie of his Prophet. 1 Read Ierem 18, 8.

CHAP. I I I I.

The great goodnes of God toward his creatures.

1 Therefore it displeaseth Ionah exceedingly, and he was angrie.

2 And he praied vnto the Lord, and said, I praie thee, O Lord, was not this my saying, when I was yet in my countrey: therefore I preuented it to flee vnto Tarshish: for I knew that thou art a gracious God, and merciful, slowe to angrie and of great kindness, and repentest thee of the euil.

3 Therefore now O Lord, take I beseeche thee, my life from me: for it is better for me to dye then to liue.

4 The Lord said the Lord, Dost thou wel to be angrie?

5 So Ionah went out of the citie and sate on the East side of the citie, and there made him a boothe, and sate vnder it in the shadowe till he might see what shoulde be done in the citie.

6 And the Lord God prepared a gourd, & made it to come vp ouer Ionah, that it might be a shadowe ouer his head and deliuer him from his grief. So Ionah was exceeding glad of the gourd.

7 But God prepared a worme when the morning rose the next daie, and it smote

a Because hereby he shoulde be taken as a false prophet, & so the Name of God, which he preached, shoulde be blasphemed.

b Read Chap. 1, 3.

c Thus he praied of grief fearing lest Gods Name by this forgiveness might be blasphemed as though he sent his Prophets forthe to denounce his iudgements in vaine.

d Wilt thou be iudge when I do things for my glorie, and when I do not?

e For he doubted as yet whether God wolde shewe the mercie or not: and therefore after fourte dayes he departed out of the citie, looking what yf God wolde send

f Which was a further meane to comfort him from the heat of the sunne, as he remained in his boothe.

the gourde, that it withered.

8 And when the sunne did arise, God prepared also a feruent East winde: and the sunne bet vpon the head of Ionah, that he fainted, and wished in his heart to dye, and said, It is better for me to dye, then to liue.

9 And God said vnto Ionah, Doeſt thou wel to be angry for the gourde? And he said, I do wel to be angry vnto thy death.

10 Then said the Lord, Thou hast had pittie on the gourde for the which thou hast not laboured, nether madeſt it growe, which came vp in a night, and perished in a night,

11 And ſhulde not I spare Nineueh that great citie, wherein are six ſcore thousand perſones, that cannot diſcerne betwene their right hand, & their left hand, and alſo muche cattel?

^h Thus God mercifully reprouech him, which wolde putte him selfe & this gourde, and yet wolde reſtraine God to ſhewe his compaſſion to ſo manie thouſand people
ⁱ Meaning, they were children, & infants.

^g This declarereth the great inconueniencies wherinto Gods ſeruants do fall when they giue place to their owne affection, & do not in all things willingly ſubmit the ſelues to God

MICAH.

THE ARGUMENT.

Micah the Prophet of the tribe of Iudah ſerued in the worke of the Lord, concerning Iudah and Iſrael, at the leaſt thirtie yeres at what time Iſaiah prophesied. He declarereth the deſtruction firſt of the one kingdome, and then of the other, becauſe of their manifolde wickednes, but chiefly for their idolatry. And to this end he noteth the wickednes of the people, the crueltie of the princes and gouernours, and the permiſſion of the falſe prophetes, and the deliuing in them. Then he ſetteth forth the coming of Chriſt, his kingdome, & the ſeruicie thereof. This Prophet was not that Micah which reſiſted Ahab, & all his falſe prophetes, as 1. King. 22, 8, but another of the ſame name.

CHAP. I.

ⁱ The deſtruction of Iudah & Iſrael becauſe of their idolatry.

^a Some in Marſhah a citie of Iudah

THe worde of the Lord, that came vnto Micah the Morathite in the dayes of Iotham, Ahaz, and Hezekiah Kings of Iudah, which he ſawe concerning Samaria and Ieruſalem.

^b Becauſe of the malice, & obſtinacie of the people whome he had ſo oft exhorted to repentance, he ſomewhat the to Gods iudgements taking all creatures, & God him ſelf to witnes, that the preaching of his Prophecie, & they were abuſed, ſhal be reuenged
^c Meaning hereby that God wil come to iudgement againſt the cities & holdes of Samaria, which ſhulde haue bene an exaple to all Iſrael of true religio & iuſtice, was puddle, and ſtewes of all idolatry, and corruption, & boacted them ſelues of their father Iacob.
^e That is, the idolatry and infection
^f Which they gathered by euil practiſes, & thought that their idoles had enriched them therewith for their ſeruiſe vnto them.

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

3 For beholde, the Lord cometh out of his place, and wil come downe, & tread vpon the high places of the earth.

4 And the mountaines ſhal melt vnder him (ſo ſhal the valles cleaue) as waxe before the fyre, & as the waters that are powred downeward.

5 For the wickednes of Iacob is all this, & for the ſinnes of the houſe of Iſrael: what is the wickednes of Iacob? Is not Samaria? & which are the high places of Iudah? Is not Ieruſalem?

6 Therefore I wil make Samaria as an heape of the field, & for the planting of a vineyard, and I wil cauſe the ſtones thereof to tumble downe into the valley, & I wil diſcouer the fundacions thereof.

7 And all the grauen images thereof ſhal be broken, and all the gifts thereof ſhal be burnt with the fyre, and all the idoles thereof wil I deſtroye: for ſhe gathered it of the hyre of an harlot, and they ſhal reu-

ne to the wages of an harlot.

8 Therefore I wil moune & houle: I wil go without clothes, and naked: I wil make lamentacion like the dragons, & mourning as the oſtriches.

9 For her plagues are grieuous: for it is come into Iudah: the enemy is come vnto the gate of my people, vnto Ieruſalem.

10 Declare ye it not at Gath, nether wepe ye: for the houſe of Ephraim roule thy ſelf in the duſt.

11 Thou that dwelleſt at Shaphir, go together naked with ſhame: ſhe that dwelleth at Zaanan, ſhal not come forthe in mourning of Beth-el: the enemy ſhal receiue of you for his ſtanding.

12 For the inhabitant of Maroth waited for good, but euil came from the Lord vnto the gate of Ieruſalem.

13 O thou inhabitant of Lachiſh, binde the chariot to the beaſtes of price: ſhe is the beginning of the ſinne to the daughter of Zion: for the tranſgreſſions of Iſrael were founde in thee.

14 Therefore ſhalt thou giue preſents to Moresheth Gath: the houſes of Achzib ſhal be as a lie to the Kings of Iſrael.

15 Yet wil I bring an heire vnto thee, O inhabitant of Mareshah, he ſhal come vnto Adullam, the glorie of Iſrael.

16 Make thee balde: and ſhaue thee for thy delicate children: enlarge thy baldenes as the egle, for they are gone into captiuitie from thee.

^o Thou firſt receiuedſt idolatry of Ieroboam, & ſo diſt infect Ieruſalem
^p Thou ſhalt bribe Philitiſts thy neighbours, but they ſhal deceiue thee, as wel as they of Ieruſalem
^q He prophesied againſt his owne citie, & becauſe it ſignified an heritage, he ſaith God wolde ſend an heire to poſſeſſe it
^r For ſo they thought them ſelues for the ſtrength of their citie.

^g The gaine came by their idoles, ſhulde be conſumed as a thig of noughe: for as wages or riches of harlottes are wickedly gotten, ſo are they vilely and ſpedely ſpent.
^h Let the Philitiſts our enemies reioyce at our deſtruction
ⁱ Which was a citie nere to Ieruſalem, Iosha. 18, 23, & ſignifieth duſt: therefore he wil let them to mourne, & roule the ſelues in duſt, for their iuſtice crime
^k Theſe were cauſes whereby the enemy ſhulde paſſe as he came to Iudah
^l He ſhal not departe before he hath ouercome you, and ſo you ſhal pay for his taryng
^m For Raſhakh had ſhut vp Ieruſalem, & they coulde not ſend to ſuccour them.
ⁿ To ſee a way: for Sancherib ſaid ſiege firſt to the citie, & remained therein whiche ſent his captiues, & armed againſt Ieruſalem
^o Thou firſt receiuedſt idolatry of Ieroboam, & ſo diſt infect Ieruſalem
^p Thou ſhalt bribe Philitiſts thy neighbours, but they ſhal deceiue thee, as wel as they of Ieruſalem
^q He prophesied againſt his owne citie, & becauſe it ſignified an heritage, he ſaith God wolde ſend an heire to poſſeſſe it
^r For ſo they thought them ſelues for the ſtrength of their citie.

CHAP. II.

ⁱ Threatnings againſt the wanton & deſtroye people.
² They wilde teache the Prophetes to preache.

WO vnto the, that imagine iniquitie, and worke wickednes vpon their beddes: whe y morning is light they practise it because their had hath the power.

And they couet fields, and take them by violence, and houses, and take them away: so they oppresse a man and his house, and his heritage.

Therefore thus saith the Lord, Beholde, against this familie haue I deuifed a plague, whereout ye shal not plucke your neckes, and ye shal not go so proudly, for this time is euil.

In that day shal they take vp a parable against you, and lament with a dolful lamentacion, & say, We be vterly wasted: he hath changed the porcion of my people: how hath he taken it away to restore it vnto me: he hath diuided our fields.

Therefore thou shalt haue none that shalt cast a coard by lot in the Congregation of the Lord.

They that prophecied, Prophecie ye not. They shal not prophecie to them, neither shal they take shame.

O thou that art named the house of Iaakob, is the Spirit of the Lord shotted? are these his workes? are not my wordes good vnto him? that walketh vprightly?

But he that was yester day my people, is risen vp on the other side, as against an enemy: they spoyle the beautiful garmet from the that passe by peaceably, as though they returned from the waire.

The women of my people haue ye cast out from their pleasant houses, & from their children haue ye taken away my glorie continually.

Arise and departe, for this is not your rest: because it is polluted, it shal destroye you, euen with a fore destruction.

If a man walke in the Spirit, & wolde lie falsely, saying, I wil prophecie vnto thee of wine, and of strong drinke, he shal eue be the Prophet of this people.

I wil surely gather thee wholly, o Iaakob: I wil surely gather the remnant of Israel: I wil put them together as the shepe of Bozrah, euen as the flocke in the middes of their folde: the cities shal be full of brute of the men.

The breaker vp shal come vp before them: they shal break out, and passe by the gate, and go out by it, and their King shal go before them, and the Lord shal be vpon their heads.

That is, shewe him self to be a Prophet. He sheweth what Prophecies they delite in that is, in flatterers, which tel them pleasant tales, & speake of their commodities. To destroye thee. The enemy shal breake their gates and wailes and lead them in to Caldea. To drue them forward, and to helpe their enemies.

CHAP. III.

Against the tyrannie of princes and false prophetes.

And I said, Heare, I pray you, o heads of Iaakob, and ye princes of

the house of Israel: shulde not ye knowe a iudgement?

But they hate the good, & loue the euil: they plucke of their skinned from them, & their flesh from their bones.

And they eat also the flesh of my people, and slay of their skinned from them, & they breake their bones, & chop them in peeces, as for the pot, & as flesh within the caldron.

Then shal they crye vnto the Lord, but he wil not heare them: he wil eue hide his face from them at that time, because they haue done wickedly in their workes.

Thus saith the Lord, Concerning the prophetes that disceiue my people, and bite them with their teeth, and crye peace, but if a man put not into their mouthes, they prepare waire against him,

Therefore night shalbe vnto you for a vision, and darkeenes shalbe vnto you for a diuination, and the sunne shal go downe ouer the Prophetes, and the day shalbe darke ouer them.

Then shal the Seers be ashamed, and the sothesayers confounded: yea, they shal all couer their lippes, for they haue none answer of God.

Yet notwithstanding I am full of power by the Spirit of the Lord, and of iudgement and of strength to declare vnto Iaakob his transgression, and to Israel his sinne.

Heare this, I pray you, ye heads of the house of Iaakob, and princes of the house of Israel: they abhorre iudgement, and peruert all quietie.

They buyld vp Zion with blood, and Ierusalem with iniquitie.

The heads thereof teache for hyre, & the Prophetes thereof prophecie for money: yet wil they leane vpon the Lord, & say, Is not the Lord among vs? no euil can come vpon vs.

Therefore shal Zion for your sake be plowed as a field, & Ierusalem shal be an heape, and the mountaine of the house, as the hie places of the forest.

of his vocatiō by the Spirit of God, fettereth him self alone against all the wicked, shewing how God bothe gaue him giues, habilite, and knowledge, to discern between good & euil, and also constancie to reprove the finnes of the people, and not to flatter them. They buyld their houses by bribes, which be calleth blood and iniquitie. They wil say, that they are the people of God, and abuse his Name as a pretence to cloke their hypocrisie. Read Ieremiah, 26, 18.

CHAP. IIIII.

Of the kingdome of Christ, and felicitie of his Church.

Vt in the last dayes it shal come to passe, that the mountaine of the House of the Lord shal be prepared in the top of the mountaines, and it shalbe exalted aboute the hills, and people shal flowe vnto it.

a That thing which is iust & lawful, bothe to gouerne my people aright, & also to discharge your owne consciences?

The Prophet condemneth the wicked gouernors not onely of couetoufnes, theft, and murder, but compareth them to wolues, lyons, & mozte cruel beasts.

That is, when I shal visite their wickedness: for though I heare y gods voice before they crye, I sa 65, 24, yet I wil not heare these though they crye, I sa 1, 15- iam 2, 13 1 pet 3, 11

They deuoure all their substance, & then flatter them, promising that all shal go well: but if one restraine from their bellies, then they inuent all wayes to mischiefe.

As you haue loud to walke in darkeenes, and to prophecie lies so God shal rewarde you with grosse blindness, and ignorance, so y whe all others shal see the bright beames of Gods graces, ye shal as blinde men grope as in y night.

When God shal discover them to the worlde, they shal be afraid to speake: for all shal knowe y they were but false prophetes, and did belye the worde of God.

The Prophecie being assured of his vocatiō by the Spirit of God, fettereth him self alone against all the wicked, shewing how God bothe gaue him giues, habilite, and knowledge, to discern between good & euil, and also constancie to reprove the finnes of the people, and not to flatter them.

When Christ shal come, and the Temple shalbe destroyed.

Read I sa 2, 3

Yea,

a Affose as they rise, they execute their wicked deutes of y night, and according to their power hurt others. Ebr. is so pouer.

b Thus the Iewes lament and say that there is no hope of restitucio leing their possessions are diuided among the enemies. Ye shal haue no more lands to diuide, as you had in times past, and as you vfed to measure them in the tuble.

d Thus the people warne the Prophetes that they speake to them no more: for they can not abide their threatnings.

e God saith, that they that nor prophecie, nor receiue no more of their rebukes nor tantes. Are these your workes according to his Law?

g Do not the godlie finde my wordes comfortable?

h That is, afore time.

i The poore can haue no comoditie by them, but they spoyle them, as though they were enemies.

k l That is, their substance, and liuing, which is Gods blessing, and as it were, parte of his glorie. I Ierusalem shal not be your sauegarde: but the cause of your destruction.

m That is, shewe him self to be a Prophet. He sheweth what Prophecies they delite in that is, in flatterers, which tel them pleasant tales, & speake of their commodities.

n To destroye thee.

p The enemy shal breake their gates and wailes and lead them in to Caldea.

q To drue them forward, and to helpe their enemies.

a He sheweth that there is no true Church but where as the people are taught by Gods pure worde d By his corrections and threatnings he wil bring the people into subjection which are in the vermost corners of the worlde e They that abstaine from all euil doing, and exercise them selues in godlines & in wel doing f Read Isa 2, 4 g He sheweth that the people of God ought to remaine constant in their religion, albeit all the worlde giue them felues to their superstition & idolatry h I wil cause that Israél, which is now as one lame & halting, and so almost destroyed, shall liue againe & growe into a great people. i Meaning Ierusalem where the Lords flocke was gathered k The flourishing state of the kingdom, as it was vnder Dauid & Salomon, which thing was accomplished to the Church by the coming of Christ. l In the meane season he sheweth that they shulde indure great troubles and tribulations when they sawe the felues neither to haue King nor counsell m He sheweth that the faithful ought not to measure Gods iudgements by the bragges and threatnings of the wicked, but that they are admouished to liue vp their hearts to God to call for deliuerance. n God giueth his Church this victorie so oft as he ouercometh their enemies: but the accomplishment hereof shalbe at the last coming of Christ

2 Yea, many nacions shal come and say, Come, and let vs go vp to the Mountaine of the Lord, and to the House of the God of Iaakób, and he wil teache vs his waies, & we wil walke in his paths: for the Law shal goe forth of Ziön, and the worde of the Lord from Ierusalém.
3 And he shal iudge among many people, & rebuke mightie nacions a faire of, & they shal breake their swordes into mattocks, and their speares into sickles: nacion shal not lift vp a sworde against nacion, nether shal they learne to fight any more.
4 But they shal sit euery man vnder his vine, and vnder his fig tree, and none shal make them afraid: for the mouth of the Lord of hosties hath spoken it.
5 For all people wil walke in the name of his god, and we wil walke in the Name of the Lord our God, for euer and euer.
6 At the same day, saith the Lord, wil I gather her that halteth, and I wil gather her that is cast out, & her that I haue afflicted.
7 And I wil make her that halted, a remnant, & her that was cast farre of, a mightie nacion: and the Lord shal reigne ouer them in Mount Ziön, from hence forth euen for euer.
8 And thou, towre of the flocke, strong holde of the daughter Ziön, vnto thee shal it come, euen the first dominion, & kingdom shal come to the daughter Ierusalém.
9 Now why dost thou crye out with lamentacion, there no King in thee is thy counseller perished: for sorrow hath taken thee, as a woman in trauail.
10 Sorrow and mourne, daughter Ziön, like a woman in trauail: for now shalt thou goe forth of the citie, and dwell in the field, & shalt goe into Babel, but there shalt thou be deliuered: there the Lord shal redeme thee from the hand of thine enemies.
11 Now also many nacions are gathered against thee, saying, Ziön shalbe condemned and our eye shal loke vpon Ziön.
12 But they knowe not the thoughts of the Lord: they vnderstand not his counsell, for he shal gather them as the sheaues in the barne.
13 Arise, and thresh, daughter Ziön: for I wil make thine home yion, and I wil make thine houes brass, & thou shalt breake in pieces many people: and I wil consecrate their riches vnto the Lord, and their substance vnto the ruler of the whole worlde.

1 Now assemble thy garisons, daughter of garisons: he hath laied siege against vs: they shal smite the iudge of Israél with a rodde vpon the cheeke.
2 And thou Beth-leém Ephráthah art little to be among the thousands of Iudáh, yet out of thee shal he come forth vnto me, that shal be the ruler in Israél: whose goings forth haue bene from the beginning & from euerlasting.
3 Therefore wil he giue them vp, vntil the time that she which shal beare, shal trauail: then the remnant of their brethren shal returne vnto the children of Israél.
4 And he shal stand, and fede in strength of the Lord, & in the maiestie of the Name of the Lord his God, & they shal dwell still: for now shal he be magnified vnto the ends of the worlde.
5 And he shal be our peace whé Asshúr shal come into our land: when he shal tread in our palaces, then shal we raise against him seuen shepherds, and eight principal men.
6 And they shal destroy Asshúr with the sworde, & the land of Nimóid with their swordes: thus shal he deliuer vs from Asshúr, when he cometh into our land, & when he shall tread within our borders.
7 And the remnant of Iaakób shal be among many people, as a dewe from the Lord, and as the showres vpon the grasse, that waiteth not for man, nor hopeth in the sonnes of Adám.
8 And the remnant of Iaakób shal be among the Gentiles in the middes of many people, as the lyon among the beasts of the forest, and as the Lyons whelp among the flockes of shepe, who when he goeth thorow, treadeth downe and reareth in pieces, and none can deliuer.
9 Thine hand shal be lift vp vpon thine aduersaries, & all thine enemies shalbe cut of.
10 And it shal come to passe in that day, saith the Lord, that I wil cut of thine horses out of the middes of thee, and I wil destroy thy charrets.
11 And I wil cut of the cities of thy land, and ouerthrowe all thy strong holdes.
12 And I wil cut of thine enchanters out of thine hand: and thou shalt haue no more soothsayers.
13 Thine idoles also wil I cut of, & thine images out of the middes of thee: and thou shalt no more worship the worke of thine hands.
14 And I wil plucke vp thy groues out of the middes of thee: so wil I destroy thine enemies.
15 And I wil execute a vengeance in my

a He forewarneth them of the dangers which shal come, before they enioy these comforts, shewing that forasmuch as Ierusalem was accustomed to her garisons to trouble others the Lord wolde now cause other garisons to vex her, and that her Rulers shulde be smitten on the face most contemptuously b For so the Iewes desired their countrey, that for euery thousand there was a chief captain and because Beth-leém was not able to make a thousand, he calleth it little, but yet God wil raise vp his captain and gouernour therein: & thus it is not the least by reason of this benefit, as mat 2, 6 c He sheweth that the coming of Christ & all his waies were appointed of God from all eternitie d He compareth the Iewes to women which childe, who for a time shulde haue great sorowes, but at length they shulde haue a comfortable deliuerance, Ioh 16, 21 e That is, Christes kingdom shalbe stable and euerslasting, and his people, aswell the Gétiles as the Iewes shal dwell in safetie f This Mefsiáh shalbe a sufficient sauegarde for vs, and though the enemye made vs for a time, yet shal God strike vp many which shal be able to deliuer vs g These whom God shal raise vp for deliuerance of his Church, shal destroy all the enemies thereof, which are ment here by the Assyrians and Babylonians which were the chief at that time h By these gouernours wil God deliuer vs when the enemye cometh into our land i This Remnant or Church which God shal deliuer, shal onely depend on Gods power and defence, as doeth the grasse of the field, and not on the hope of man k I wil destroy all things wherein thou puttest thy confidence, as thy vaine confidence and idolatry, and so wil helpe thee.

CHAP. V.

The destruction of Ierusalem. 2 The excellencie of Beth-leém.

1 It shal be so terrible that y like haue not bene heard of

Chap. VI

a He taketh y he mountaines end hard rockes to witness

b I haue not hurt thee, but bestowed infinite benefites vpon thee.

c That is, remember my benefites from y begining how y deliuered you

d That is, the truth of his promes & his manifeſte benefites towards you

e Thus the people by hypocricie ask how to please God, and are content to offer sacrifices, but will not charge their lines

f There is nothing so deare to man, but the hypocrites will offer it vnto God, if they thinke thereby to auoide his anger: but they will neuer be brought to mortifie their owne affections & to giue them selues willingly to serue God as he commaundeth

g The Prophet in few wordes calleth the to the obseruation of the se condetable, to knowe if they will obey God aright or no, saying y God hath prescribed them to do this

h Meaning y when God speaketh to any citie or nation, the godlie will acknowledge his maiestie and consider not the mortal na that bringeth the threatening, but God that sendeth it.

i That is, of Ierusalem

k Thou shalt be consumed with inward grief and euils, as they that lay

wrath and indignacion vpon the heathen, which they haue not heard.

CHAP. VI.

An exhortacion to the dumme creatures to heare the iudgement against Israel being vnkende. 6 What manner of sacrifices do please God.

Hearken ye now what the Lord saith, Arise thou, and contend before the mountaines, and let the hilles heare thy voyce.

Heare ye, o mountaines, the Lords quarel, and ye mightie fundacions of the earth: for the Lord hath a quarel against his people, and he wil pleade with Israel.

O my people, what haue I done vnto thee? or wherein haue I grieved thee? testifye against me.

Surely I brought thee vp out of the land of Egypt, & redeemed thee out of the house of seruants, and I haue sent before thee, Moses, Aaron, and Miriam.

O my people, remember now what Balaam King of Moab had diuised, and what Balaam the sonne of Beor answered him, from Shittim vnto Gilgal, that ye may knowe the righteousness of the Lord.

Wherewith shal I come before y Lord, & bowe my self before the hie God? Shal I come before him with burnt offrings, & with calves of a yere olde?

Wil the Lord be pleased with thousands of rams, or w ten thousand riuers of oyle? shal I giue my firstborne for my trasgression, euen the frute of my bodie for the sinne of my soule?

He hath shewed thee, o man, what is good, and what the Lord requireth of thee: surely to do iustly, and to loue mercie, and to humble thy self, to walke with thy God.

The Lords voyce cryeth vnto the citie, and the man of wisdom shal se thy name: Heare the rod, and who hath appointed it.

Are yet the treasures of wickednes in the house of the wicked, and the scant measure, that is abominable?

Shal I iustifie the wicked balances, and the bag of deceitful weights?

For the riche men thereof are ful of crueltie, & the inhabitants thereof haue spoken lies, & their tongue is deceitful in their mouth.

Therefore also wil I make thee sicke in smiting thee, & in making thee desolate because of thy sinnes.

Thou shalt eat and not be satisfied, & thy casting downe shalbe in the middes of thee, and thou shalt take holde, but shalt not deliuer: & that which thou deliuerest, wil I giue vp to the sworde.

1 Meaning, that the circle shulde go about to see her men, holde on that which they wolde preserve.

Thou shalt sowe, but not reape: thou shalt treade the oliues, but thou shalt not anoint thee with oyle, and make swete wine, but shalt not drinke wine.

For the statutes of Omri are kept, and all the maner of the house of Abab, and ye walke in their counsels, that I shulde make thee waste, and the inhabitants thereof an hissing: therefore ye shal beare the reproche of my people.

your doings, you alledge the Kings autoritie by his statutes, and also wisdom & policie in so doing, but you shal not escape punishment, but as I haue shewed you great fauour, and taken you for my people, so shal your plagues be accordingly, Luk 12,47.

CHAP. VII.

A complaint for the smale number of the righteous, & the wickednes of these times. 14 The prosperitie of the Church.

Woe is me, for I am as the somer gatherings, & as the grapes of the vintage: there is no cluster to ear: my soule desired the first ripe frutes.

The good man is perished out of the earth, and there is none righteous among men: thei all lie in waite for blood: euery man hunteth his brother with a net.

To make good for the euil of their hands, the prince asked, and the iudge iudgeth for a rewarde: therefore the great man he speaketh out the corruption of his soule: so they wrap it vp.

The best of them is as a briar, and the most righteous of them is sharper then a thorne hedge: the day of thy watchmen & the visitacion cometh: then shalbe their confusion.

Trust ye not in a friend, nether put ye confidence in a counseller: keepe the dores of thy mouth from her that lieth in thy bosome.

For the sonne reuileth the father: the daughter riseth vp against her mother: the daughter in law against her mother in law, and a mans enemies are y men of his owne house.

Therefore I wil loke vnto the Lord: I wil waite for God my Sauour: my God wil heare me.

Reioyce not against me, o mineemie: though I fall, I shal arise: when I shal sit in darknes, the Lord shal be a light vnto me.

I wil beare the wrath of the Lord because I haue sinned against him, vntil he pleade my cause, and execute iudgement for me: then wil he bring me forth to the light, & I shal se his righteousness.

Then she that is mineemie, shal loke vpon it, and shame shal couer her, which said vnto me, Where is the Lord thy God? Mine eies shal beholde her: now shal she be troden downe as the myre of the stretes.

11 This

m You haue reueiled all the corrupeion and idolatrie, wherewith the tribes were infected vnder Omri and Abab his sonnes: and to excuse your doings, you alledge the Kings autoritie by his statutes, and also wisdom & policie in so doing, but you shal not escape punishment, but as I haue shewed you great fauour, and taken you for my people, so shal your plagues be accordingly, Luk 12,47.

a The Prophet taketh vpon him the person of y earth, which complaineth that all her frutes are gone, so y none is left: y is, that there is no godlie man remaining: for all are giuen to crueltie & deceit, so that none spareth his owne brother

b He sheweth that y prince, the iudge and the riche man are linked together, all to do euil and to cloke the doings one of another

c That is, the riche man that is able to giue money, abtinneth from no wickednes nor inurie.

d These me agre among the selues & conspire with one consent to do euil

e They that are of most estimation and are coisred more honest among the, are but thornes & briars to prick

f Meaning of the Prophetes & gouernours

g The Prophet sheweth that the onelic remedy for the godlie in desperat euils is to flee vnto God for succour.

h This is spoken in the person of the Church which calleth the malignant Church her beneme.

1 To wit, whē God shal shew him self a deliuerer of his Church, and a destroyer of his enemies
k Meaning, the cruel empire of the Babylonians
l When the Church shalbe restored, they that were enemies afore, shal come out of all the corners of the worlde vnto her, so that neether holdes, riuers, seas nor mountaines shalbe able to let them
m Afore this grace appeare, he sheweth how grieuouſly the hypocrites shall be punished, seeing that the earth it self, which can not sime, shall be made waste because of their wickednes
n The Prophet prayeth to God to be merciful vnto his Church, when they shulde be scattered abroad as in solitarie places in Babylon and to be beneficial vnto them as in time past
o God promisseth to be favorable to his people as he had bene afore tyme

11 *This* is the day, that thy walles shal be buylt: this day shal driue faire away ^k the decre.
12 In this day also they shal come vnto thee from ^l Asshúti, and from the strong cities, and from the strong holdes euen vnto the riuier, and from sea to sea, & from mountaine to mountaine.
13 Notwithstanding, the land shalbe desolate because of the that dwell therein, and for the sinites of ^m their inuentions.
14 ⁿ Fede thy people with thy rod, the flocke of thine heritage (which dwell solitarie in the wood) as in the middes of Camél: let them fede in Bashán and Gileád, as in olde time.
15 ^o According to the dayes of thy coming out of the land of Egypt, wil I shewe vnto thee marueilous things.

16 The nacions shal se, and be confounded for all their power: they shal ^p laye their hand vpon their mouth: ^q their eares shal be deafe.
17 They shal ^r lick the dust like a serpet: thei shal moue out of their holes like wormes: they shal be afraide of the Lord our God, and shal feare because of thee.
18 Who is a God like vnto thee, that taketh away iniquitie, & ^s passeth by the trasgression of the remnant of his heritage! He reteineth not his wrath for euer, because mercie pleaseth him.
19 He wil turne againe, and haue compassiō vpon vs: he wil subdue our iniquities, & cast all ^t their sinnes into the bottome of the sea.
20 Thou wilt performe ^u thy trueth to Iakób, & mercie to Abrahám, as thou hast sworne vnto our fathers in olde time.

p They shalbe as dumme men & dare bragge no more
q They shalbe afrayd, and afrayd to heare men speake, lest they shulde heare of their destruction
r They shal fall flat on the grounde for feare
s As thogh he wolde not se it, but winke at it
t Meaning, of his elect
u The Church is assured, that God wil declare in effect the trueth of his merciful promes, which he had made of olde to Abrahám, and to all that shulde apprehende the promes by faith.

NAHUM.

THE ARGUMENT.

AS they of Nineuē shewed them selues prompt and ready to receiue the worde of God at Ionahs preaching, and so turned to the Lord by repentance so after a certeine tyme rather giuing the selues to worldelie meanes to increase their dominion, then seeking to continue in the feare of God, and trade wherein they had begone, they cast off the care of religion, and so returned to their vomite, and prouoked Gods iuste iudgement against them, in afflicting his people. Therfore their citie Nineuē was destroyed, and Meróch-baladan King of Babel (or as some thinke Nebuchad-nexxár) enioyed the empire of the Assyriens. But because God haibe a continual care of his Church, he stirreth vp his Prophet to comfort the godlie, shewing that the destruction of their enemies shulde be for their consolation. And as it semeth, he prophesied about the time of Heczekiáh, and not in the time of Manasseh his sonne, as the Iewes write.

CHAP. I.

Of the destruction of the Assyrians, and of the deliuerance of Israel.

a Read Isa. 37.
b The vision or reuelation, which God commaunded Nahúm to write concerning ^γ Nineuētes
c That is, borne of a poore vilage in the tribe of Simón.
d Meaning, of his glorie
e With his he is bur augrie for sinne: but his angrie neuer awageth toward the reprobate, thogh for a tyme he deferre it
f Thus ^γ wicked wolde make Gods mercie an occasiō to sinne, but ^γ Propheet wil let them to consider his force and iustice.



He ^a burdē of Nineuēth.
b The boke of the vision of Nahúm ^γ Elkesite.
c God ^d is ielous, and the Lord reuengeth: ^γ Lord reuengeth: ^e cue the Lord of angre, the Lord wil take vengeance on his aduersaries, and he ^f restueth wrath on his enemies.
g The ^h Lord is slowe to angrie, but he is great in power, and wil not surely cleare the wicked: the Lord ⁱ bathe his way in the whirle winde, and in the stoime, and the cloudes are the dust of his fete.
k He rebuketh the sea, and dryeth it, and he dryeth vp all the riuers: Bashán is waste d and Carmél, and the floure of Lebanon is wasted.
l The mountaines tremble for him, & the

hilles melt, & ^γ earth is burnt at his sight, yea, the worlde, and all that dwell therein.
m Who can stand before his wrath? or who can abide in the fiercenes of his wrath? his wrath is powred out like fyre, and the rockes are broken by him,
n The Lord is good ^h and as a strong holde in the day of trouble, and he knoweth them that trust in him.
o But passing ouer as with a flood, he wil utterly destroye the ⁱ place thereof, and darkenes shal pursue his enemies.
p What do ye ^k imagine against the Lord? he wil make an vtter destruction: afflictiō shal not rise vp the ^l seconde time.
q For he shal come as vnto ^m thornes folden one in another, and as vnto drunkenardes in their drunkennes: thei shalbe deuoured as stubble fully dryed.

g If all creatures be at Gods commandment & none is able to resist his wrath, shal he flouer him self and shoke by any meanes to escape whē he prouoketh his God to angrie
h Left ^γ faithfull shulde be discouraged by hearing the power of God, he sheweth that his mercies appertene vnto them, & that he hath the care ouer them
i Signifying, ^γ God wil suddenly destroye Nineuēth, and ^γ Assyrians in such sore as thei
k He sheweth that the enterprises of the Assyrians against Iudáh and the Church, were against God, & therefore he wolde se destroye the at once, ^γ he shulde not neede to returne ^γ leconde time
l Though ^γ Assyrians thinke the selues like thornes ^γ pricke on all sides yet ^γ Lord wil set fyre on the, & as ^γ unburne are not able to stand against any force, so thei shalbe nothing able to resist ^γ hē.
Aaaa.ii.

m Which may be vnderstande of Saneherib, or of his whole body of the people of Nineuēh.

n Though they thinke the felues in moſte ſaſetic, and of greateſt ſtrength yet when God ſhal paſſe by, he wil deſtroye them: nor withſtanding he cōforteth his Church and promiſeth to make aend of puniſhing them by the Aſſyrians

Iſa 52.7.

rom 10.15.

o Meaning Saneherib, who ſhoulde haue no more childre, but he ſaue in the houſe of his gods. 2. King 19.35 p Which peace the Iewes ſhoulde enioy by the death of Saneherib.

11 There cometh one out of thee that imagineth euil againſt the Lord, euen a wicked counſelour.

12 Thus ſaith the Lord, Though they be quiet, & alſo manie, yet thus ſhal they be cut of when he ſhal paſſe by: though I haue afflicted thee, I wil afflict thee no more.

13 For now I wil breake his yoke from thee, and wil burſt thy bondes in ſondre.

14 And the Lord hath giuen a commandement concerning thee, that no more of thy name be ſowē: out of the houſe of thy gods wil I cut of the grauen, and the molten image: I wil make it thy graue for thee, for thou art vile.

15 Beholde vpon the mountaines the ſete of him that declarerh, & publiſherh peace: ō Iudáh, kepe thy ſolēne feaſtes, performe thy vowes: for the wicked ſhal no more paſſe through thee: he is vtterly cut of.

CHAP. II.

He deſcribeth the victories of the Caldeans againſt the Aſſyrians.

The deſtroyer is come before thy face: kepe thy munitiō, loke to the way: make thy loynes ſtrong: increaſe thy ſtrength mightily.

2 For the Lord hath turned away the glorie of Iaakób, as the glorie of Iſraēl: for the emptiers haue emptied them out, & marred their vine branches.

The ſhield of his mightie men is made red: d the valiant men are in ſkarlet: the charrets ſhalbe as in the fyre & flames in the day of his preparation, and e the ſirre trees ſhal tremble.

The charrets ſhal rage in the ſtretes: thei ſhal runne to and fro in the hie wayes: thei ſhal ſeme like lampes: they ſhal ſhote like the lightning.

f He ſhal remember his ſtrōg men: they ſhal ſtumble as they go: they ſhal make haſte to the walles thereof, and the deſenſe ſhalbe prepared.

6 The gates of the riuers ſhalbe opened, and the palace ſhal melt.

7 And Huzzáb the Queene ſhalbe led away captiue, and her maidens ſhal leade her as with the voyce of doves, ſmiting vpon their breſts.

8 But Nineuēh is e of olde like a poole of water: yet they ſhal flee away. Stand, ſtād, ſhal they crye: but none ſhal loke backe.

9 Spoyle ye the ſiluer, ſpoyle the golde: for there is none end of the ſtore, & glorie of all the pleaſant veſſels.

10 She is emptye and voyde and waſte, & the heart melteth, and the knees ſmite together, and ſorow is in all loines, and the faces of them all gather blackenes.

11 She ſhalbe ſcattered, & ſhal not loke backe though ſhe wolde call them. h God cōmandeth the enemies to ſpoile Nineuēh, & promiſeth the infinite riches, & treaſures that is in Nineuēh, & the men thereof ſhalbe after this ſorte. k Read Ioēl 2.6.

a That is, Nebuchad-nezár is in a redines to deſtroye the Aſſyrians: & the Prophet derideth the enterprizes of Aſſyriás & prepared to reſiſt him

b Seng God hath puniſhed his owne people Iudáh and Iſraēl, he wil now puniſh his enemies by whome he ſcourged the

read Iſa 10.12

c Signifying, the Iſraelites were vtterly deſtroyed

d Bothe to feare the enemies, and alſo that they them ſelues ſhoulde not ſo ſone eſpie blood one of another to diſcourage them

e Meaning, their ſpeares ſhalbe ſhake and craſſe together

f The Aſſyrians ſhal ſeke by all meanes to gather their power, but all things ſhal fail them

g The Aſſyriás wil ſatter the ſelues & ſay, that Nineuēh is ſo ancient, & it can neuer periſh, & is as a ſhippoole, who ſe waters they that walke on the backes cā not touche, but they ſhalbe ſcattered, & ſhal not loke backe though ſhe wolde call them. h God cōmandeth the enemies to ſpoile Nineuēh, & promiſeth the infinite riches, & treaſures that is in Nineuēh, & the men thereof ſhalbe after this ſorte. k Read Ioēl 2.6.

11 Where is the dwelling of the lyons, & the paſture of the lyōs whelpes? where the lyon, & the lyonelle walked, and the lyons whelpe, and none made them afraid.

12 The lyon did teare in pieces ynough for his whelpes, and woryed for his lyonelle, and filled his holes with praye, & his denes with ſpoyle.

13 Beholde, I come vnto thee, ſaith the Lord of hoſtes, & I wil burne her charters in the ſmoke, and the ſworde ſhal deuouie thy yong lyons, & I wil cut of thy ſpoile from the earth, & the voice of thy meſſengers ſhal no more be heard.

CHAP. III.

Of the fall of Nineuēh. No power can eſcape the hand of God.

1 Bloodie citie, it is all ful of lies, and robberie: a the pray departeth not:

2 The noyce of a whippe, b & the noyce of the mowing of the wheles, and the beating of the horſes, and the leaping of the charrets.

3 The horſeman liſteth vp bothe the bright ſworde, and the glittering ſpeare, and a multitude of ſlaine, and the dead bodies are manie: there is none end of their corpes: they ſtumble vpon their corpes.

4 Becauſe of the multitude of the fornications of the harlot that is beautiful, and is a maſtreſſe of witchcraft, and ſelleth the people thorowe her whoredome, and the nations thorowe her witchcraftes.

5 Beholde, I come vpon thee, ſaith the Lord of hoſtes, and wil diſcouer thy ſkirtes vpon thy face, and wil ſhewe the nations thy filthines, and the kingdome thy ſhame.

6 And I wil caſt filth vpon thee, and make thee vile, and wil ſet thee as a gaſing ſtocke.

7 And it ſhal come to paſſe that all they that loke vpon thee, ſhal flee from thee, and ſay, Nineuēh is deſtroyed, who wil haue pitie vpon her? where ſhal I ſeke comforters for thee?

8 Art thou better then d No, which was ful of people, that laye in the riuers, and had the waters round about it? whoſe ditche was the ſea, & her wall was from the ſea?

9 Ethiopia and Egypt were her ſtrength & there was none end. Put and Lubim were her helpers.

10 Yet was ſhe caryed away, & went into captiuitie: her yong children alſo were daſhed in pieces at the head of all the ſtretes: & thei caſt lottes for her noble mē, & all her mightie mē were bound in chaines.

11 Alſo thou ſhalt be drunken: thou ſhalt hide thy ſelf, and ſhalt ſeke helpe becauſe of the enemye.

12 All thy ſtrong cities ſhalbe like figtrees & the firſt ripe figs: for if thei be ſhaken, thei fall into the mouth of the eater.

13 Beholde,

I Me any, Nineuēh, whoſe inhabitants were cruel like the lyons & giuen to all oppreſſion & ſpared no violence or tyrannie to prouide for their wiues, & children

m That is, aſſone as my wrath beginneth to kindle

n Signifying, heraldes, & were accuſtomed to proclaime waere ſome read of thy gumme te the wherewith Nineuēh was wont to bruſe the bones of the poore.

Chap III.

a It neuer ceaseth to ſpoile and robbe.

b He ſheweth how the Caldeans ſhal haſte, and how couragious their horſes ſhalbe in beating the groude when they come againſt the Aſſyrians.

c He comparerh Nineuēh to an harlot, & by her beautie and ſubtiltie enticeſh yong men, & bringeth them to deſtruction.

d Meaning, Alexandria, & was in league with ſo manie nations, and yet was now deſtroyed.

e Or, ſhiam.

- 13 Beholde, thy people with thee are womē: the gates of thy land shalbe opened vnto thine enemies, & the fyre shal deuoure thy battes.
- 14 Drawe thee waters for the siege: fortifie thy strong holdes: go into the claye, and temper the mortar: make strong bricke.
- 15 There shal fyre deuoure thee: the sworde shal cut thee off: it shal eat thee vp like fyre locustes, though thou be multiplied like fyre locustes, & multiplied like fyre grasshopper.
- 16 Thou hast multiplied thy marchantes aboute the staries of heauen: the locust spoileth and flieth awaie.
- 17 Thy princes are as the grasshoppers, and thy captaines as the great grasshoppers w̄ remaine in the hedges in the colde daye: but when the sunne riseth, they flee awaie & their place is not knowē where they are.
- 18 Thy f^r shepherdes do slepe, o King of Asshur: thy strong mē lie downe: thy people is scattered vpon the mountaines, and no man gathereth them.
- 19 There is no healing of thy wounde: thy plague is grieuous: all that heare fyre bruce of thee, shal clappe the hands ouer thee: for vpon s̄ whome hathe not thy malice passed continually?

e Signifying, y^e Gods iudgements shulde suddenly destroye the Assyrians, as the se vermine are with raine or change of weather.

f Thy princes and counsellors:

g Meaning y^e there was no people, to whom the Assyrians had not done hurt.

H A B A K K U K

T H E A R G U M E N T.

The Prophet complaineth vnto God, considering the great felicitie of the wicked, and the miserable oppression of the godlie, which endure all kinde of affliction & crueltie, and yet can see none end. Therefore he had this reuelation shewed him of God, that the Caldeans shulde come and take them awaie captiues, so that they coulde loke for none end of their troubles as yet, because of their stubbernes and rebellion against the Lord. And lest the godlie shulde despaire, seeing this horrible confusion, he comforteth them by this that God wil punish the Caldeans their enemies, when their pride and crueltie shalbe at height: wherefore he exhorteth the faithfull to patience by his owne example, and sheweth them a forme of prayer, wherewith they shulde comfort themselves.

C H A P. I.

a Complains against the wicked that persecute the iust.



He burden, which Habakkúk y^e Prophet did see. O Lord, how long shal I crye, and thou wilt not heare! euen crye out vnto thee for violence, and thou wilt not helpe!

Why dost thou shewe me iniquitie, and cause me to beholde sorowe for spoyling, and violence are before me: and there are that raise vp strife and contention.

Therefore the Law is dissolved, and iudgement doeth neuer go forthe: for the wicked doeth compass about the righteous: therefore wrong iudgement procedeth.

Beholde among the heathen, and regarde, & wonder, & marueil: for I wil worke a worke in your daies: ye wil not beleue it, though it be tolde you.

For lo, I raise vp the Caldeans, that bitter and furious nacion, which shal go vpon the breadth of the land to possesse the dwelling places, that are not theirs.

Thei are terrible & feareful: their iudgement and their dignitie shal procede of them selues.

Their horses also are swifter than the leopards, and are more swifte then the wolues in the euening: & their horsemen are many: & their horsemen shal come fro farre: thei shal flie as y^e eagle hastening to meat.

They come all to spoyle: before their faces shalbe an Eastwinde, and they shal gather the captiuitie, & as the sand.

And thei shal mocke the Kings, and the princes shalbe a skorne vnto them: thei shal deride euery strong holde: for they shal gather dust, and take it.

Then shal thei take a courage, & transgresse & do wickedly, impugning this their power vnto their god.

Art not thou of olde, o Lord my God mine holy one? we shal not dye: O Lord, y^e hast ordeined them for iudgement, and o God, thou hast established them for correction.

Thou art of pure eyes, and canst not see euil: y^e canst not beholde wickednes: wherefore dost thou loke vpon the transgressors, & holdest thy tongue when the wicked deuoureth the man, that is more righteous then he?

And makest men as the fish of the sea, & as the creeping things, that haue no ruler ouer them.

Thei take vp all with the angle. thei catche it in their net, and gather it in their yarne, whereof they reioyce & are glad.

Therefore thei sacrifice vnto their net and burne incense vnto their yarne, because by them their porcion is fat & their meat plenteous.

Shal thei therefore stretch out their net & not spare continually to slaye y^e nacions: & not spare continually to slaye y^e nacions:

f For y^e Iewes more feared this winde, because it destroyed their fruites

g They shalbe so many as tober

h They shal cast vp mountes against it.

i The Prophee comforteth the faithful that God wil also destroy the Babylonians, because they shal abuse this victorie and become proud and insolent, attributing the praise hereof to their idoles

k He assureth the godlie of Gods protection, shewing that the enemy can do no more then God hath appointed, and also that their finnes requirede such a sharpe rod.

l So that the great denoueth the sinners and the Caldeans destroy all the world

m Meaning, y^e the enemies better the selues and glorie in their owne force, power, wit

n Meaning, y^e they shulde not.

a The Prophet complaineth vnto God and bewaileth that among y^e Iewes as lest none equitie nor brotherlie loue: but in stead he seeth reful reigneth crueltie, meft, contention & strife

b To suppress him if any shulde shewe him self zealous of Gods cause.

c Because the iudges which shulde redresse this excess are as euil as the rest

d As in times past you wolde not beleue Gods wordes, so shal ye not now beleue the strange plagues which are at hand

e They them selues shal be your iudges in this cause and none shal haue authoritie ouer the to controlle them

Lepp 3.3.

CHAP. II.

A vision, Against pride, conetoufnes, drunkennes and idolatrie.

a I will reioyce in mine owne iudgement, and onely depend on God to be instructed what I shal answer them that abuse my preaching, and to be armed against all reuoltions.

b Write it in great letters, that he that runneth, may read it. c Which contained the destruction of the enemy, & the comfort of the Church: which thing though God execute not according to mans haughty affections, yet the issue of both is certaine at his time appointed.

d To trust in him self or in any worldly thing, is neuer to be quiet: for the onelie rest is to stay vpon God by faith, Rom. 7. 17. galat 3. 11 ebr 10. 38.

e He comparereth the proude, and conetous man to a drunkard that is without reason and sense, whome God will punish, & make him a laughing stocke to all the world: & thus he speaketh for the comfort of the godlie, and against the Caldeans.

f Signifying, that all the world shal with the destruction of tyrants, and that by their oppression, & conetoufnes they heape but vpon them felues more heauie burdens: for the more they get, the more are they troubled.

g That is, the Medes and Persians, that should destroye the Babylonians.

h Signifying, that the conetous man is the ruine of his owne house, when as he thinketh to encheate by crueltie and oppression. i The stones of the house shal crye, and say that they are buyt of blood, and the wood shal answer and say the same of it self. k Meaning, that God wil not deferre his vengeance long, but wil come, and destroye all their labours, as though they were consumed with fyre. l In the destruction of the Babylonians his glorie shal appere through all the worlds.

I Wil stand vpon my watche, and set me vpon the towre, and wil loke & see what he wolde say vnto me, & what I shal answer to him that rebuketh me.

And the Lord answered me, & said, Write the vision, and make it plaine vpon tables, that he may runne that readeth it.

For the vision is yet for an appointed time, but at the last it shal speake, & not lie: though it tary, waite: for it shal surely come, & shal not stay.

Beholde, he that lifteth vp him self, his minde is not vpright in him, but the iuste shal liue by his faith.

Yea, in dede the proude man is as he that transgresseth by wine: therefore shal he not endure, because he hath enlarged his desire as the hel, and is as death, and can not be satisfied, but gathereth vnto him all nacions, and heapeth vnto him all people.

Shal not all these take vp a parable against him, and a tainting prouerbe against him, and say, Ho, he that increaseth that which is not his? how long, and he that ladeth him self with thicke claye?

Shal they not rise vp suddenly, that shal bite thee, and awake, that shal strike thee? and thou shalt be their pray?

Because thou hast spoiled manie nacions, all the remnant of the people shal spoile thee, because of mens blood, and for the wrong done in the land, in the citie, & vnto all that dwell therein.

Ho, he that coueteth an euil couetousnes to his house, that he may set his nest on hie, to escape from the power of euil.

Thou hast consulted shame to thine owne house, by destroying manie people, and hast sinned against thine owne soule.

For the stone shal crye out of the wall, and the beame out of the timber shal answer it.

Wo vnto him that buyldeth a towne with blood, and erecteth a citie by iniquitie.

Beholde, is it not of the Lord of hostes that the people shal labour in the very fyre? the people shal euen weary them selues for very vanitie.

For the earth shal be filled with the knowledge of the glorie of the Lord, as the waters couer the sea.

Wo vnto him that giueth his neigboure to drinke: thou ioynest thine heate, & makest him drunken also, that thou maist see their priuities.

Thou art filled with shame for glorie: drinke thou also, and be made naked: the cuppe of the Lords right hand shal be turned vnto thee, and shameful spuing shal be for thy glorie.

For the crueltie of Lebanon shal couer thee: so shal the spoile of the beastes, which made them afraid, because of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwell therein.

What profiteth the image for the maker thereof, hath he made it an image, and a teacher of lies, though he that made it, trust therein, when he maketh dumme idoles.

Wo vnto him that saith to the wood, Awake, and to the dumme stone, Rise vp, it shal teache thee: beholde, it is laide ouer with golde and siluer, and there is no breath in it.

But the Lord is in his holie Temple: let all the earth kepe silence before him.

like crueltie shal be executed against them. He sheweth that the Babylonians gods colde nothing auail them: for they were but blockes or stones, read Ierem 10. 8. q If thou wilt consider what it is, and how that it hath nether breath nor life, but is a dead thing.

CHAP. III.

A prayer for the faithfull.

A Prayer of Habakkuk the Prophet for the ignorances.

O Lord, I haue heard thy voyce, and was afraid: O Lord, reuiue thy worke in the middes of the people, in the middes of the yeres make it knowen: in wrath remember mercie.

God commeth from Teman, and the holie one from mounte Paran, Selah. His glorie couereth the heauens, & the earth is ful of his praise,

And his brightnes was as the light: he had hornes coming out of his hands, and there was the hiding of his power.

Before him went the pestilence, and burning coles went forth before his fete.

He stode and measured the earth: he behelde and dissolued the nacions and the cuerlasting mountaines were broken, & the ancient hilles did bowe: his waies are cuerlasting.

For his iniquitie I sawe the tentes of Cushan, and the curtaines of the land of Midian did tremble.

m He reprooeth thus the King of Babylon, who as he was drunken with couetousnes and crueltie, so he pronounced others to the same & inflamed them by his rage, & so in the end brought them to shame. n Where as thou thoughtest to haue glorie of these thy doings, they shal turne to thy shame: for thou shalt drinke of the same cup as others in thy turne. o Because the Babylonians were cruel not only against other nacions, but also against the people of God, which is ment by Lebanon, and the beastes therein, he sheweth that the

a The Prophet instructeth his people to pray vnto God not onely for their great sinnes, but also for suche as they had committed of ignorance. b Thus the people were afraid when they heard Gods threatenings, and praised.

c That is, the state of thy Church which is now ready to perishe before it come to half a perfect age which shoulde be vnder Christ. d Teman and Paran were neere Sinai where the Law was giuen: whereby is signified that his deliniquities was as present now as it was then.

e Whereby is ment a power that was loyued with his brightnes, which was bid to the rest of the world, but was recalled in Mount Sinai to his people, Psal. 31. 19. f Signifying that God hath wonderful meanes, and euer had a marvellous power when he wolde deliuer his Church. g The iniquitie of this King of Syria in vexing thy people was made manifest by thy iudgement, to the comfort of thy Church, Iudg. 3. 10. and also of the Midianites, which destroyed them selues, Iudg. 7. 22.

sent now as it was then. e Whereby is ment a power that was loyued with his brightnes, which was bid to the rest of the world, but was recalled in Mount Sinai to his people, Psal. 31. 19. f Signifying that God hath wonderful meanes, and euer had a marvellous power when he wolde deliuer his Church. g The iniquitie of this King of Syria in vexing thy people was made manifest by thy iudgement, to the comfort of thy Church, Iudg. 3. 10. and also of the Midianites, which destroyed them selues, Iudg. 7. 22.

h Meaning, y 8
God was not
angrie with
waters, but y
by this meanes
he wolde de-
stroy his ene-
mies and de-
liver his
Church.
i And so di-
dest vse all y
elements as
instrumēt for
the destrucō
of thine ene-
mies
k That is, thy
power
l For he had
not only made
a cōuenant w
Abrahám, but
remued it with
his posteritie.
m Read Nom
20. 11
n He allu-
deth to y red
sea & Iordē,
which gave
passage to
Gods people,
& shewed sig-
nes of their
obediēce, as
it were by lif-
elg vp of their
hands
o As appea-
reth Ioh 10,
21.

p According
to thy cōmandement the samme was directed by the weapons of thy people,
that fought in thy cause, as though it durst not go forwarde q Signifying
that there is no saluation, but by Christ. r From the top to the toe thou
hast destroyed the enemies.

8 Was the Lord angrie against the riuers:
or was thine angrie against the floods? or
was thy wrath against the sea, that thou
didest ride vpon thine horses? thy cha-
rettes brought saluation.
9 Thy bowe was manifestely reueiled, &
the othes of the tribes were a sure wor-
de, Sélah. y^m didest cleaue the earth with
riuers.
10 The mountaines sawe thee, and they
trembled: the streame of the water^a pas-
sed by: the depe made a noise, and lift vp
his hand on hie.
11 The sunne and moone stood stil in their
habitation: p at the light of thine arrowes
they went, and at the bright shining of thy
speares.
12 Thou trodest downe the land in angrie,
and didest thresh the heathen in displea-
sure.
13 Thou wentest forthe for the saluation of
thy people, euen for saluation with thine
q Anointed: thou hast wounded the head
of the house of the wicked, and discour-
redst the foundations vnto the r necke,
Sélah.

14 Thou didest strike thowre with his
owne itaues the heades of his villages:
they came out as a whirlewinde to scatter
me: their reioycing was as to deuoure the
poore secretly.
15 Thou didest walke in the sea with thine
horses vpon the heape of great waters.
16 When I heard, my belie trembled: my
lippes shoke at the voyce: otrēnes entred
into my bones, and I trembled in my sel-
fe, that I might rest in the day of trou-
ble: for when he cometh vp vnto the peo-
ple, he shal destroy them.
17 For the figtre shal not flourish, nether
shal frute be in the vines: the labour of the
oliue shal faile, and the fieldes shal yelde
no meat: the shepe shalbe cut of from the
folde, and there shalbe no bullocke in the
stalles.
18 But I wil reioyce in the Lord: I wil ioy
in the God of my saluation.
19 The Lord God is my strength: he wil
make my fete like hindes fete, & he wil ma-
ke me to walke vpon mine hie places. z To
the chief finger on Neginothái.

f God de-
stroyed his e-
nemies bothe
great and sma-
le with their
owne weapōs,
though they
were neuer so
fierce against
his Church.
t He returneth
to that which
he spake in y
2, vsr and
sheweth how
he was afraid
of Gods iud-
gements
u He sheweth
that y faithful
cā neuer haue
true rest, ex-
cept they fele
before y we-
ight of Gods
iudgements.
z That is, the
enemie: but y
godlie shalbe
quiet, nowig
that all things
shal turne to
goodvnto the.
y He decla-
reth wherein
standeth the
comfort & ioy
of the faith-
ful, though they
se neuer so
great affli-
ctions prepared z The chief finger vpon the instrumēt of musicke shal
haue occasion to praise God for his great deliuerance of his Church.

ZEPHANIAH.

THE ARGUMENT.

Seeing the gre t rebellion of the people, and that there was now no hope of amendement, he de-
nounceth the great iudgement of God, which was at hand, shewing that their countrey shoulde be
viterly destroyed, and they caried away captiues by the Babylonians. Yet for the comfort of the
faithful he prophesied of Gods vengeance against their enemies, as the Philistims, Moabites, As-
syrrians and others, to assure them that God had a continual care over them. And as the wicked
shoulde be punished for their sinnes and transgressions: so he exhorteth the godlie to pacience, and to
trust to finde mercie by reason of the fre promes of God made vnto Abrahám: and therefore quiet-
ly to abyde til God shewe them the effect of that grace, whereby in the end they shoulde be ga-
thered vnto him, and counted as his people and children.

CHAP. I.

Threatnings against Iudah and Ierusalem, because of
their idolatry.



He worde of the Lord,
which came vnto Zepha-
niáh the sonne of Cu-
shi, the sonne of Geda-
liáh, the sonne of Ama-
riáh, the sonne of Hiz-
kiáh, in the daies of* Io-
siáh, the sonne of* Amón King of Iudáh.

a King 22. 1.
a King. 21. 19
a Not y God
was angrie w
these cōmme
creatures, but
because man
was so wicked
for whose cau-
se they were
created, God
maketh them
to take parte
of the punish-
ment with him.

1 I wil surely destroy all things frō of the
land, saith the Lord.
2 I wil destroy man and beast: I wil destroy
the foules of the heauen, & the fish of the
sea, & iuines shalbe to the wicked, & I wil
cut of man from of the land, saith y Lord.

4 I wil also stretche out mine hand vpō Iu-
dáh, and vpon all the inhabitāts of Ierusa-
lém, & I wil cut of the remnāt of Báal fiō
this place, and the names of the Chemá-
rim with the Priestes,
5 And them that worship the hoste of hea-
uen vpon the house toppes, and them that
worship and swear by the Lord, and by
Malchám,
6 And them that are turned backe frō the
Lord, and those that haue not sought the
Lord, nor inquired for him.
7 Be stil at the presence of the Lord God:
for the day of the Lord is at hand: for the
Lord hath prepared a sacrifice, & hath
sanctified his ghestes.

b Which were
an order of
superstitious
men appoin-
ted to minister
in the seruice
of Báal, and
were as his pe-
culiar chape-
lens, read 2.
King 23. 5: ho-
sea 10. 3
c He allu-
deth to their
idole Molech,
which was for
bidden Leu.
20. 2, yet they
called him
their king and
made him as
a god: therefo-
re he here no-
teth them that wil bothe saye they worship God, & yet will swear by idoles
and serue them: which halting is here cōdemned, as Exek 10. 39 2 king 17. 35.

teeth them that wil bothe saye they worship God, & yet will swear by idoles
and serue them: which halting is here cōdemned, as Exek 10. 39 2 king 17. 35.
Aaaa. iiii.

d Meaning the courtiers w^{ch} did imitate y^e strange apparel of other nations to winne their fauour thereby, & to appeare glorious in y^e eyes of all other, read Eze. 23, 14.

e He meaneth the seruantes of the rulers which made other mens houses and reioyce and leape for ioy wh^{ch} they can get any pray^{er} to please their master with all.

f Signifying y^e all y^e corners of the cite of Ierusaléms shal be ful of trouble.

g This is mee of the Rite of the marchātes which was lower then y^e rest of the place about it.

h So that nothing shal escape me.

i By their perpetuē they are hardened in their wickednes.

Deut 28, 30. amos 5, 11. k They that trusted in their owne strength and contemned the Prophets of God.

Ier 30, 7.

ioel 2, 11.

amos 5, 18. Ezek. 7, 19.

Chap. 3, 1.

8 And it shalbe in the day of the Lords sacrifice, that I wil visite the princes & the Kings children, and all such as are clothed with strange apparel.

9 In the same day also wil I visit all those that dance vpon the thresholde so proudly, which fill their masters houses by crueltye and deceit.

10 And in that day, saith y^e Lord, there shalbe a novce, and crye from the first gate, & an howling from the seconde gate, & a great destruction from the hilles.

11 Howe ye inhabitants of the lowe place: for the cōpanie of the marchāts is destroyed: all they that bare siluer, are cut off.

12 And at that time wil I seache Ierusalém with lightes, and visite the men that are frosen in their dregges, & say in their hearts, The Lord wil nether do good nor do euil.

13 Therefore their goods shalbe spoiled, & their houses waste: they shal also buyld houses, but not inhabit them, and they shal plant vineyardes, but not drinke the wine thereof.

14 The great day of the Lord is nere: it is nere, and hasteth greatly, euen the voyce of the day of the Lord: the strong man shal crye there bitterly.

15 That day is a day of wrath, a day of trouble and heauines, a day of destruction and desolation, a day of obscuritie and darkenes, a day of cloudes & blackenes,

16 A day of the trumpet and alarime against the strong cities, & against the hie towres.

17 And I wil bring distress vpon men, that they shal walke like blinde men, because they haue sinned against the Lord, and their blood shalbe powred out as dust, and their flesh as the dongue.

18 Nether their siluer nor their golde shal be able to deliuer them in the day of the Lords wrath, but the whole land shalbe deuoured by the fyre of his ielousie: for he shal make euen a speedieriddance of all they that dwell in the land.

CHAP. II.

He moueth to returne to God, & Prophecying destruction against the Philistims, Moabites & others.

1 Gather your selues, euen gather you, O nation not worthy to be loued,

2 Before the decre come forthe, and ye be as chaffe that passeth in a day, & before the fierce wrath of the Lord come vpon you, & before the day of the Lords angre come vpon you.

3 Seke ye the Lord all the meke of y^e earth, which haue wrought his iudgement: seke righteoufnes, seke lowlines, if so be that ye may be hid in the day of the Lords wrath.

4 For Azzáh shal be forsaken, and Ashkelón

desolate: they shal driue out Ashdód at the none day, & Ekron shal be rooted vp.

5 Wo vnto y^e inhabitants of the sea coast: the nation of the Cherethims, the worde of the Lord is against you: O Canaan, the land of the Philistims, I wil euen destroy thee without an inhabitant.

6 And the sea coast shalbe dwellings & cottages for shepherdes and shepfoldes.

7 And that coast shal be for the remnant of the house of Iudáh, to fede thereupon: in the houses of Ashkelón shal they lodge towards night: for y^e Lord their God shal visite them, & turne away their captiuitie.

8 I haue heard the reproche of Moab, and the rebukes of the children of Ammón, whereby they vbraided my people, and magnified themselves against their borders.

9 Therefore, as I liue, saith the Lord of hostes, the God of Israél, surely Moab shal be as Sodóm, and the children of Ammón as Gomoráh, euen the breeding of nettles and salt pittes, and a perpetual desolation: the residue of my folke shal spoile them, & the remnant of my people shal possesse them.

10 This shal they haue for their pride, because they haue reproched and magnified themselves against the Lord of hostes people.

11 The Lord wil be terrible vnto them: for he wil consume all the gods of the earth, and euerie man shal worship him from his place, euen all the yles of the heathen.

12 Ye Moriás also shalbe slaine by my sworde with them.

13 And he wil stretche out his hand against the North, and destroy Ashúr, and wil make Nineuéh desolate, and waste like a wilderness.

14 And flockes shal lie in the middes of her, and all the bestes of the nations, and the pellicane, & the owle shal abide in the vpper postes of it: the voyce of birdes shal sing in the windowes, and desolations shalbe vpon the postes: for the cedres are vncouered.

15 This is the reioycing citie that dwelt carelesse, that said in her heart, I am, and there is none besides me: how is she made waste, and the lodging of the bestes: euerie one that passeth by her, shal hiss and wagge his hand.

CHAP. III.

Against the gouerners of Ierusalém. 2 Of the calling of all the Gentiles. 3 A comfort to the residue of Israél.

1 WO to her that is filthy and polluted, to the robbing citie.

2 She heard not the voyce: she receiued not correctiō: she trusted not in the Lord: she drue not nere to her God.

3 Her prices within her are as roaring lions: her iudges are as wolues in the evening, which

d That is, Gilaad: by the nations he meaneth the people that dwelt nere to the Iewes and to the head of Ierusalem: they were enemies: either fore he callith them Gabaonites, or because the Lord appointed to be named.

e He sheweth why God wil destroy their enemies, because their countrey might be a resting place for his Church: I haue presumed to take from y^e Iewes that country which the Lord had giuen them.

g When he shal deliuer his people and destroy their enemies and idoles, his glorie shal shine through out all the worlde.

h Read Ier. 34, 11. Or, in dgerozge.

i Meaning, Nineuéh, which reioycing so much of her strength and prosperitie, shalbe thus made waste & Gods people deliuered.

a That is, Ierusalém.

Ezek. 22, 27. mic 3, 11. Habak. 1, 8.

a He exhortheth them to repentance & willetch them to descend into them selues & gather them together, lest they be scattered like chaffe.

b That is, they haue liued vprightly & godly according as he preferreth by his worde.

c He comforteth the faithful in that y^e God wolde change his punishments from them vnto the Philistims their enemies and other nations.

^bThey are so grieved y they eat vp bones and all
^cThe wicked thus boasted that God was euer among them, but the Prophet aſwereth that that can not excuse their wickednes for God wil not beare with their finnes: yet that he did patiently abide and sent his Prophetes continually to call them to repénce, but he refused nothing.
^dBy the destruction of other nations he sheweth that the Iewes shulde haue learned to feare God
^eThey were moſt earnest & ready to do wickedly
^fSeing ye wil not repén, you shal loke for my vengeance aswel as other nations
^gLet any shulde thinke that Gods glorie shulde haue perished when Iuda was destroyed, he sheweth that he wil publish his grace through all y world
^hBy with one ſoulder, as Hof 6.9
ⁱThat is, the Iewes shal come aswel as y Gētilēs: which is to be vnderstand vnder the time of the Gospel. For they shal haue full remission of their finnes: and the hypocrites which boasted of the Temple, which was also thy pride in tunc past, shal be taken from thee.

which^b leaue not the bones til the morowe.
 4 Her prophetes are light, & wicked persones: her priests haue polluted the Sanctuary: they haue wrested the Law.
 5 The^c iust Lord is in the middes thereof: he wil do none iniquitie: euery morning doeth he bring his iudgement to light, he faileth not: but the wicked wil not learne to be ashamed.
 6 I haue^d cut of the natiōs: their towres are desolate: I haue made their streates waste, that none shal passe by: their cities are destroyed without man and without inhabitant.
 7 I said, Surely thou wilt feare me: y wil receiue instruction: so their dwelling shulde not be destroyed how soeuer I visited the, but^e they rose early & corrupted all their workes.
 8 Therefore^f waite ye vpon me, saith the Lord, vntil the daye that I rise vp to the pray: for I am determined to gather the nations, and that I wil assemble the kingdoms to powre vpon them mine indignation, euen all my fierce wrath: for all the earth shalbe deuoured with the fyre of my ielousie.
 9 Surely^g then wil I turne to the people a pure langage, that they may all call vpon the Name of the Lord, to serue him with one consent.
 10 From beyonde the riuers of Ethiopia, the^h daughter of my dispersed, praying vnto me, shal bring me an offering.
 11 In that daye shalt thou not be ashamed for all thy workes, wherein thou hast triagedged against me: for then I wil take
 and vnder the time of the Gospel. For they shal haue full remission of their finnes: and the hypocrites which boasted of the Temple, which was also thy pride in tunc past, shal be taken from thee.

away out of the middes of thee them that reioyce of thy pride, & thou shalt no more be proude of mine holie Mountaine.
 12 Then wil I leaue in the middes of thee an humble and poore people: and they shal trust in the Name of the Lord.
 13 The remnant of Israél shal do none iniquitie, nor speake lies: nether shal a deceitful tongue be founde in their mouth: for they shalbe fed, and lie downe, and none shal make them afraid.
 14 Reioyce, o daughter Zión: be ye ioyful, o Israél: be glad and reioyce with all thine heart, o daughter Ierusalém.
 15 The Lord hathe taken away thy^k iudgements: he hathe cast out thine^l enimie: the King of Israél, euen the Lord is in the middes of^m thee: thou shalt se no more euil.
 16 In that day it shalbe said to Ierusalém, Feare thou not, o Zión: let not thine hād be faint.
 17 The Lord thy God in y middes of theeⁿ mightie: he wil saue, he wil reioyce ouer thee with ioye: he wil quiet him self in^o his loue: he wil reioyce ouer thee with ioye.
 18 After a certeine time wil I gather the afflicted that were of thee, & them that bare the reproche for^p it.
 19 Beholde, at that time I wil bruisse all that afflict thee, & I wil^q saue her that halteth, and gather her that was cast out, and I wil get them praise and fame in all the^r lands of their shame.
 20 At that time wil I bring you againe, & then wil I gather you: for I wil giue you a name and a praise amōg all people of the earth, when I turne backe your captiuitie before your eyes, saith the Lord.

^kThat is, y punishment for thy sinne
^lAs the Assyrians, Caldeas, Egyptians, and other nations
^mTo defende thee as by thy finnes thou hast put him away and left thy self naked, as Exod. 32.25
ⁿSignifying, y God deliteth to shewe his loue and great affection toward his Church
^oThat is, them that were had in hatred and reuiled for y Church and because of their religion.
^pI wil deliuer the Church y now is afflicted, as Micah 4.6
^qAs among the Assyrians and Caldeans y did mocke them and put the to shame.

H A G G A I.

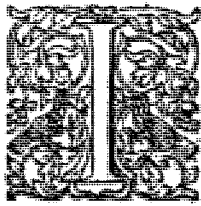
T H E A R G U M E N T.

When the time of the seruente yeres captiuitie prophesied by Ieremiā, was expired, God raised vp Haggái, Zechariā and Malachi to comforte the Iewes and to exhorie them to the buylding of the Temple, which was a figure of the spiritual Temple and Church of God, whose perfection and excellencie stod: in Christ. And because that all were giuen to their owne pleasures & commodines, he declareth that that plague of famine, which God sent them among them, was a iuste reward of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet he comforteth them, if they wil returne to the Lord, with the promes of greater felicitie, forasmuche as the Lord wil finish the worke that he hathe begonne, and send Christ whome he had promised, and by whome they shulde attaine to pursue ioy and glorie.

a. Who was y^e soune of Hy-
staspis, and the
third King of
the Persias, as
some thinke.
b Because the
buylding of y^e
Téple bega to
cease by rea-
son that the
people were
discouraged
by their ene-
mies: & if the-
se two notable
men had nede
to be stirred vp
and admoni-
shed of their
dutties, what
shal we thinke
of other gouer-
nours whose
doings are e-
ther against
God, or very
colde in his
cause?
c Not y^e they
condemned: y^e
buildig there-
of, but the pre-
ferred policie,
& private pro-
fite to religio,
being concei-
ued with smale
beginnings
d Shewing y^e
they fought not
only their ne-
cessities, but
their very
pleasures befo-
re Gods he-
nour?
e Consider y^e
plagues of God
vpon you for
preferring
your policie
to his religio,
and because
ye seke not
the first of all
f Meaning, that
they shulde
leane of their
owne comodi-
ties, and go
forwarde in
the buyldig of
Gods Temple
and in the ser-
uing forthe of
his religion
g That is, I
wil heare your
prayers accord-
ing to my pro-
mes, 1 King.
8, 22.
h That is, my
glorie shal be
set forthe by
you
i And so bring
it to nothing.
k Thus declar-
ed that God
was the autor
of the doctrine,
and that he
was but the
minister, as Ex
od 14, 31 wdg
7, 20 ad 15, 23.
l Which decla-
reth that men
are vnapt and
durt to serue y^e
Lord, neither
can they obey
his worde or
his messengers
before God re-
forme their
hearts & giue
them new spi-
rits, Ioh. 6, 44.

CHAP. I.

The time of the prophetic of Haggái. An exhortaci^o
to buyld the Temple agayne.



IN the secóde yere of
King^a Darius, in the
sixt moneth, in the first
day of the moneth,
came the worde of the
Lord (by the minist-
terie of the Prophet
Haggái) vnto^b Zerub-
bábel the sonne of Shealtiel, a prince of
Iudáh, and to Iehoshúa the sonne of Ie-
hozadák the hie Priest, saying,

Thus speaketh y^e Lord of hostes, saying,
This people say, The time is not yet come,
that the Lords House shuld be buylded.

Then came the worde of the Lord by the
ministrie of y^e Prophet Haggái, saying,
Is it time for your selues to dwell in
your builded houses, & this House lie waste?
Now therefore thus saith the Lord of
hostes, Consider your owne waies in your
hearts,

Ye haue sowne muche, & bring in litle:
ye eat, but ye haue not ynough: ye drinke,
but ye are not filled: ye clothe you, but ye
be not warme: and he that earneth wages,
putteth the wages into a broken bagge.

Thus saith the Lord of hostes, Consider
your owne waies in your hearts.

Go^f vp to the mountaine, & bring wood,
& buyld this House, & I wil be fauora-
ble in it, and I wil^h be glorified, saith
the Lord.

Ye looked for muche, and lo, it came to li-
tle: and when ye broght it home, I did
blowⁱ vpon it. And why, saith the Lord
of hostes? Because of mine House that is
waste, and ye runne euery man vnto his
owne house.

Therefore the heauen ouer you staied
itself from dewe, and the earth staied her
frute.

And I called for a drought vpon the lād,
and vpon the mountaines, and vpon the
corne, and vpon the wine, and vpon the
oyle, vpon all that the grounde bringeth
forthe: bothe vpon men and vpon cattel,
and vpon all the labour of the hands.

When Zerubbábel the sonne of Shealtiel,
and Iehoshúa the sonne of Iehozadák the
hie Priest with all the remnāt of the peo-
ple, heard the^k voyce of the Lord their
God, & the wordes of the Prophet Hag-
gái (as the Lord their God had sent him)
then the people did feare before y^e Lord.

Then spake Haggái the Lords messen-
ger in the Lords message vnto the peo-
ple, saying, I am with you, saith the Lord.

And the Lord stirred vp^l the spirit of
Zerubbábel, the sonne of Shealtiel a prin-

ce of Iudáh, and the spirit of Iehoshúa
the sonne of Iehozadák the hie Priest, and
the spirit of all the remnant of the people,
and they came, and did the worke in the
House of the Lord of hostes their God.

CHAP. II.

He sheweth that the glorie of the secóde Temple shal ex-
ceede the first.

IN the foure and twentieth daye of the
sixt moneth, in the secóde yere of
King Darius,

In the seuenth moneth, in the one & twen-
tieth daye of the moneth, came the worde
of the Lord by the ministrie of the Pro-
phet Haggái, saying,

Speake now to Zerubbábel the sonne of
Shealtiel prince of Iudáh, & to Iehoshúa
the sonne of Iehozadák the hie Priest, &
to the residue of the people, saying,

Who is left among you, that sawe this
House in her first glorie, & how do you
se it now? Is it not in your eyes, in compa-
rison of it as nothing?

Yet now be of good courage, o Zerubba-
bél, saith the Lord, and be of good com-
fort, o Iehoshúa, sonne of Iehozadák the
hie Priest: and be strong, all ye people of
the land; saith the Lord, & do it: for I
am with you, saith the Lord of hostes,

According to the worde that I couenan-
ted with you, when ye came out of Egypt:
so my Spirit shal remaine among you,
feare ye not.

For thus saith the Lord of hostes, Yet
a litle while, and I wil shake the heauens
and the earth, and the sea, and the drye
land:

And I wil moue all nacions, and^d the de-
fire of all nacions shal come, and I wil fil
this House with glorie, saith the Lord of
hostes.

The^e siluer is mine, and the golde is mine,
saith the Lord of hostes.

The glorie of this last House shal be grea-
ter then the first, saith the Lord of hostes:
and in this place wil I giue^f peace, saith
the Lord of hostes.

In the foure and twentieth daye of the
ninth moneth, in the secóde yere of Da-
rius, came the worde of the Lord vnto y^e
Prophet Haggái, saying,

Thus saith the Lord of hostes, Aske now
the Priests concerning the Law, and say,

If one beare^g a holy flesh in the skirt of
his garment, and with his skut do touche
the bread, or the potage, or the wine, or
oyle, or any meat, shal it be holy? And the
Priests answered and said, No.

Then said Haggái, If a polluted persone
touche any of these, shal it be vnclane?
And the Priests answered, & said, It shal
be vnclane.

Then answered Haggái, and said, So

a For the peo-
ple according
as Isa. 37, 11, &
ezek 41, had
prophecied,
though this
Téple shulde
haue bene mo-
re excellent
then Salomons
Téple, which
was destroyed
by the Baby-
lonians, but y^e
Prophet mé^e
the spiritual
Temple, the
Church of
Christ
b That is, go
forwarde in
buylding the
Temple
c He exhorteth
them to paci-
ce though they
se not as yet
this Temple so
glorious as the
Prophet had
declared for
this shulde be
accomplished
in Christ by
whome all
things shulde
be renewed
d Meaning,
Christ whome
all ought to lo-
ke for and de-
fire: or by de-
fire, he may
signifie all pre-
cious things,
as riches and
suche like.
e Therefore
when his time
cometh, he can
make all the
treasures of y^e
worlde to ser-
ue his purposes
but the glorie
of this secóde
Temple doeth
not stand in
material things
neither can be
buyld
f Meaning, all
spiritual bles-
sings and fe-
licite purcha-
sed by Christ,
Phil 4, 7.
g That is, the
flesh of the sa-
crifices: where
by he signifieth
that that thig,
if of it self
is good, can
not make ano-
ther thing so:
and therefore
they ought not
to iustifie the
selues by their
sacrifices and
ceremonies:
but contrary he
that is vnclane
and not pure
of heart,
doeth corrupt
those things &
make them de-
fectable vnto
God which els
are good and
goodly.

is this people, and so is this nacion before me, saith the Lord: and so are all the workes of their hands, and that which they offer here, is vncleane.

h Consider how God did plague you with famine afore you began to buyde the Temple. That is, before the building was begun.

h From the time they began to buyde the Temple, he promitteth God wolde blese them: & albeit as yet the frute was not come for she, yet in the gathering they shulde haue plenty.

16 And now, I pray you, consider in your mindes: from this day, and afore, *euen* afore a stone was laid vpon a stone in the Temple of the Lord:

17 Before these things were, when one came to an heape of twentie *measures*, there were but ten: when one came to the wine presse for to drawe out fiftie *vessels* out of the presse, there were but twentie.

18 I smote you with blasting, and with mildewe, and with haile, in all the labours of your hands: yet you *turned* not to me, saith the Lord.

19 Consider, I pray you, in your mindes from this day, and afore from the foure and twentieth day of the ninth *moneth*, *euen* from the day that the fundacion of the Lords Temple was laid: consider it in your mindes.

20 Is the seed yet in the barne? as yet the vines, and the figre, & the pome grante, and the oliue tre hath not brought forth: from this day wil I blese you.

21 And againe the worde of the Lord came vnto Haggai in the foure & twentieth day of the moneth, saying,

22 Speake to Zerubbabel the prince of Iudah, and say, I wil shake the heauens and the earth,

23 And I wil ouerthrowe the throne of kingdomes, and I wil destroy the strength of the kingdomes of the heathen, & I wil ouerthrowe the charrets, & those that ride in them, and the horse and the riders shal come downe, euerie one by the sworde of his brother.

24 In that day, saith the Lord of hostes, wil I take thee, o Zerubbabel my seruant, the sonne of Shealtiel, saith the Lord, & wil make thee as a signet: for I haue chosen thee, saith the Lord of hostes.

h He exhorteth them to patience and to abide til the baruck came and then they shulde see Gods blessings.

m I will make a change and renue all things in Christ, of whome Zerubbabel here is a figure. Hereby he sheweth that there shalbe no let or hinderance when God wil make this wonderful restitution of his Church. Signifying that his dignitie shulde be most excellent, which thing was accomplished in Christ.

Z E C H A R I A H.

T H E A R G U M E N T.

Two moneths after that Haggai had begonne to prophesie, Zechariah was also sent of the Lord to helpe him in the labour, and to confirme the same doctrine. First therefore he putteth them in remembrance, for what cause God had so sore punished their fathers: and yet comforteth them, if they wil repent vnfeignedly, & not abuse this great benefite of God in their deliuerance, which is a figure of that true deliuerance, that all the faithful shoulde haue from death and sinne by Christ. But because they stil remained in their wickednes and coldenes to set forth the Gods glorie, & were not yet made better by their long banishment, he rebuketh them moste sharply: yet for the comfort of the repentant, he euer mixeth the promes of grace, that they might by this meanes be prepared to receiue Christ, in whome all shoulde be sanctified to the Lord.

C H A P. I.

h He exhorteth the people to returne to the Lord, & to shew the wickednes of their fathers. **h** He signifieth the restitution of Ierusalem and the Temple

In the eight moneth of the seconde yere of Darius, came the worde of the Lord vnto Zechariah the sonne of Berechiah, the sonne of Iddo, the Prophet, saying,

The Lord hath bene sore displeased with your fathers.

Therefore say thou vnto them, Thus saith the Lord of hostes, Turne ye vnto me, saith the Lord of hostes, & I wil turne vnto you, saith the Lord of hostes.

Be ye not as your fathers, vnto whome former Prophets haue cryed, saying, Thus saith the Lord of hostes, Turne you now from your euil wayes, & from your wicked

workes: but they wolde not heare, nor hearken vnto me, saith the Lord.

5 Your fathers, where are they? and do the Prophetes liue for euer?

6 But did not my wordes and my statutes, which I commanded by my seruants the Prophetes, take holde of your fathers? & they returned, & said, As the Lord of hostes hath determined to do vnto vs, according to our owne wayes, & according to our workes, so hath he delt with vs.

7 Vpon the foure and twentieth day of the eleuenth moneth, which is the moneth Shebat, in the seconde yere of Darius, came the worde of the Lord vnto Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

8 I sawe by night, and beholde a man riding

As men astonished with my iudgements, and not that they were touched with true repentance. Which consisteth parte of Ianuarie and parte of Februarie. This vision signifieth the restitution of the Church, but as yet it shulde not appeare to mans eyes, which is here ment by the night, by the bottome & by the mirre trees, which are blacke and giue a darke shadowe: yet he compareth God to a King, who hath his postes and messengers abroad, by whome he still worketh his purpose and bringeth his matters to passe. Who was the chief among the rest of the horie men.

e Though your fathers be dead, yet Gods iudgements in punishing the ought stil to be before your eyes: & though the Prophetes be dead, yet their doctrine remaineth for euer. 2 Pet. 1. 19. f Seeing ye sawe the force of my doctrine in punishing your fathers, why do not ye feare the threatenings contained in the same and declared by my Prophets?

a Who was the sonne of Hysaiis. **b** This was not Zechariah, whereof is mention 2 Chron. 24. 20. but had the same name, & is called the sonne of Berechiah, as he was, because he came of those progenitors, as of Ioiada or Berechiah and Iddo. **c** He speaketh this to feare the with Gods iudgements, they shulde not prouoke him as their fathers had done, whome he so grievously punished. **d** Let your frutes declare, if you are Gods people & that he hath wrought in you by his Spirit & mortified you: for els ma hath no power to returne to God, but God must conuert him, as Ier. 3. 18. Iam. 5. 25. 1/2. 21. 8. & 31. 6. & 45. 21. 1/2. 31. 12. 1/2. 18. 31. 0. by 14. 2. 1/2. 20. 12.

1 These figured & diuers of Gods Angels by whom God sometime punisheth and sometime comforteth & bringeth forthe his workes in diuers forces

ding vpon a red horfe, and he stode amog the mirre trees, that were in a bottome, & behinde him were there 1 red horses speckeled and white.

Then said I, O my Lord, what are these? And the Angel that talked with me, said vnto me, I wil shewe thee what these be.

And the man that stode among the mirre trees, answered and said, These are they whome the Lord hath sent to go through the worlde.

11 And they answered the Angel of the Lord, that stode among the mirre trees, & said, We haue gone thorowe the worlde: and beholde, all the worlde sitteth stil, and is at rest.

12 Then the Angel of the Lord answered and said, O Lord of hostes, how long wilt thou be vnmerciful to Ierusalém, and to the cities of Iudáh, with whome thou hast bene displeas'd now these thre score and ten yeres?

13 And the Lord answered the Angel that talked with me, with good wordes and comfortable wordes.

14 So the Angel that communed with me, said vnto me, Crye thou, and speake, Thus saith the Lord of hostes, I am a ielouse ouer Ierusalém and Ziön w^a a great zeale,

15 And am greatly angrie against the careles heathen: for I was angrie but a little, & they helped forward the afflictioⁿ.

16 Therefore thus saith the Lord, I wil returne vnto Ierusalém with tender mercie: mine house shal be buylded in it, saith the Lord of hostes, & a line shal be stretched vpon Ierusalém.

17 Crye yet, and speake, Thus saith the Lord of hostes, My cities shal yet be broken with plentie: the Lord shal yet comforte Ziön, and shal yet chuse Ierusalém.

18 Then lift I vp mine eyes and sawe, and beholde, 2 foure hornes.

19 And I said vnto the Angel that talked with me, What be these? And he answered me, These are the hornes which haue scattered Iudáh, Israél, and Ierusalém.

20 And the Lord shewed me foure carpenters.

21 The said I, What come these to do? And he answered, and said, These are the hornes, which haue scattered Iudáh, so that a man durst not lift vp his head: but these are come to fraye them, and to cast out the hornes of the Gentiles, which lift vp their horne ouer the land of Iudáh, to scattre it.

2 That is, Christ the Mediator praised for the saluation of his Church, & was now troubled when all the countreys about them were at rest

3 Though for a time God differre his helpe & comfort fro his Church, yet this declarer that he loueth them still more dearly, as a most merciful father his childre, or an housband his wife, and when it is expedient for them, his helpe is euer ready

4 In destroyng the reprobate I showed my selfe, but a litle angrie toward my Church, but my enemy wolde haue destroyed them also, and considered nor the end of my chastisements.

5 To measure out the buyldings

6 The abundance shalbe so great that the places of stone shal not be able to containe these blessings that God will send, but shal euen break for fullnes.

7 Which signified all the enemies of the Church, East, West, North, South

f These carpenters or smithes are Gods instruments, which with their mallets and hammers breake these hard and strong hornes, which wolde ouerthrowe the Church, and declare that none enemies horne is so strong, but God hath a hammet to breake it in pieces.

CHAP. II.

The restoring of Ierusalém and Iudáh.

1 Lift vp mine eyes againe and looked, and beholde, a man with a measuring line in his hand.

2 Then said I, Whither goest thou? And he said vnto me, To measure Ierusalém, that I may se what is the breadth thereof, and what is the length thereof.

3 And beholde, the Angel that talked with me, went forthe: and another Angel went out to mete him,

4 And said vnto him, Runne, speake to this young man, and say, Ierusalém shal be inhabited without walles, for the multitude of men and cattel therein.

5 For I, saith the Lord, wil be vnto her a wall of fyre rounde about, and wil be the glorie in the middes of her.

6 Ho, ho, come forth, and slee from the land of the North, saith the Lord: for I haue scattered you into foures windes of the heauen, saith the Lord.

7 Saue thy self, O Ziön, that dwellest with the daughter of Babel.

8 For thus saith the Lord of hostes, After this glorie hath he sent me vnto the nations, which spoiled you: for he that toucheth you, toucheth the apple of his eye.

9 For beholde, I wil lift vp mine hand vpon them: and they shal be a spoile to those that serued them, and ye shal knowe, that the Lord of hostes hath sent me.

10 Reioyce, and be glad, O daughter Ziön: for lo, I come and wil dwell in the middes of thee, saith the Lord.

11 And many nacions shalbe ioyned to the Lord in that day, and shal be my people: and I wil dwell in the middes of thee, and thou shalt knowe that the Lord of hostes hath sent me vnto thee.

12 And the Lord shal inherit Iudáh his portion in the holy land, and shal chuse Ierusalém againe.

13 Let all flesh be stil before the Lord: for he is raised vp out of his holy place.

a That is, the Angel who was Christ: for in respect of his office he is oftentimes called an Angel, but in respect of his eternal essence, is God and so called

b Meaning himselfe Zechariah.

c Signifying the spiritual Ierusalém and Church vnder Christ, which shulde be extended by Gospel through all the worlde and shulde neede no material walles, nor trust in any worldelic strength, but shulde be safely preserved, and dwell in peace among all their enemies.

d To defende my Church, to feare the enemies, and to destroy them if they approche nere.

e In me they shal haue their full felicitie & glorie

f He calleth to the, which partly for feare and partly for their owne ease remained still in captiuitie, and so preferred their owne private commodities to the benefices of God promised in his Church.

g As it was I that scattered you, so haue I power to restore you

the Church i Seing that God hath begunne to shewe his grace among you by deliuering you, he continueth the same stil toward you, and therefore sendeth me his Angel, and his Christ to defend you from your enemies, that they shal not hurt you, neither by the way nor at home. k Ye are so deare vnto God, that he can no more suffer your enemies to hurt you, then a man can abide to be thrust in the eye. Psal 178 l Vpon the heathen your enemies m They shalbe your seruantes as you haue bene theirs n This must necessarily be vnderstand of Christ, who being God equal with his Father, was sent as he was Mediator to dwell in his Church, and to gouerne them

CHAP. III.

A prophetic of Christ and of his kingdom.

1 And he shewed me Iehoiúa the high Priest, standing before the Angel of the Lord, and Satan stode at his right hand to resist him.

a He praised to Christ the Mediator for the state of the Church.

b Which declareth that the faithful haue not onely warre with flesh and blood, but with Satan him self and the spiritual wickednes, Eph 6, 12.

e That is, Christ spea-
keth to Godas
the Mediator
of his Church
that he wolde
rebuke Satan:
and here he
sheweth him
selfe to be the
continual pre-
seruer of his
Church
d Meaning y
Iehoshua was
wonderfully
preserued in
the captiuitie,
and now Sara
sought to afflic
& trouble him
when he was
doig his office
e In respect
of y glorious
garments, and
precious ston-
es that the
Prestes did
wore before
the captiuitie:
and by this
contemptible
state the Pro-
phet significeth
that these sma-
le beginnings
shulde be ma-
de excellent
when Christ
shal make the
ful restitution
of his Church.
f He sheweth
of what appa-
rel he spea-
keth, w is whe
our filthy sin-
nes are taken
away and we
are clad with
Gods mercies,
which is ment
of the spiri-
tuali: signifi-
g The Prophet
praeth that
besides the
raiment the
Priest might
also haue tyre
for his head
accordingly,
that is, that
the dignitie
of the Priest-
hode might be
perfect: and
this was fulfil-
led in Christ,
who was bothe
Priest and King:
and here all
suche are con-
demned that
can content
them selues
with any mean
reformation
in religion,
seing the
Prophet desireth
the perfection,
and obtineth
it k That is,
haue rule and
gouernement
in my Church
as thy prede-
cessours haue
had l Whereby
he meaneth
to haue the
whole charge
and ministerie
of the Church
k That is,
the Angels
who represented
the whole
number of the
faithful: signi-
fying that
all the goodlie
shulde willingly
receiue him
l Because they
followe my
worde, they
are contained
in the worlde,
and esteemed
as monsters.
1sa 2, 18
m That is,
Christ, who
did so humble
him selfe,
that not
ouely he
became the
seruant of
God, but also
the seruant
of men: and
therefore
1p him they
shulde haue
comfort,
although in
the worlde
they were
contemded.
1sa 11, 1
nere 23, 5,
& 33, 14
n He sheweth
that the
ministrers
can not
buyde,
before God
lay y first
stone, which
is Christ,
who is ful
of eyes, bothe
because he
gudgeth light
vnto all
others, &
that all ought
to seke light
at him,
Chap 4, 10
o That is,
I will make
it perse in
all pointes,
as a thing
wrought
by the hand
of God
p Though
I haue
punished
this land
for a time,
yet I
will enen
now be
pacified,
& visit
their
sines no
more
q Ye
shal
then
liue
in
peace
&
quietnes,
1sa 11,
in the
kingdome
of Christ,
1sa 2, 2
micah 4, 4

2 And the Lord said vnto Satā, The Lord
reproue thee, o Satan: euen the Lord that
hathe chofen Ierusalēm, reproue thee. Is
not this a brande taken out of the fyre?
3 Now Iehoshua was clothed with filthy
garments, and stode before the Angel.
4 And he answered and spake vnto those
that stode before him, saying, Take away
the filthy garments from him. And vnto
him he said, Beholde, I haue caused thi-
ne iniquitie to departe from thee, & I wil
clothe thee with change of raiment.
5 And I said, Let them set a faire diademe
vpon his head. So they set a faire diade-
me vpon his head, and clothed him with
garments, & the Angel of y Lord stode by.
6 And the Angel of the Lord testified vnto
Iehoshua, saying,
7 Thus saith the Lord of hostes, If thou
wilt walke in my waies, and kepe my wat-
che, thou shalt also iudge mine House, &
shalt also kepe my courtes, and I wil gi-
ue thee place among these that stand by.
8 Heare now, o Iehoshua y hie Priest, thou
and thy fellowes that sit before thee: for
they are monstrous persones: but be-
holde, I wil bring forth the Branch my
seruant.
9 For lo the stones that I haue laid before
Iehoshua: vpon one stone shalbe seuen
eyes: beholde, I wil cut out the grauing
thereof, saith y Lord of hostes, & I wil ta-
ke away y iniquitie of this lād in one day.
10 In that day, saith the Lord of hostes, shal
ye call euery mā his neighbour vnder the
vine, and vnder the fig tree.

3 And two oliue trees ouer it, one vpo the
right side of the bowle, & the other vpon
the left side thereof.
4 So I answered, & spake to the Angel that
talked with me, saying, What are these,
my Lord?
5 Thē the Angel that talked w me, answered
and said vnto me, Knowest thou not what
these be? And I said, No, my Lord.
6 Then he answered and spake vnto me,
saying, This is the worde of the Lord vn-
to Zerubbabél, saying, Nether by an ar-
mie nor strength, but by my Spirit, saith
the Lord of hostes.
7 Who art thou, o great mountaine, befo-
re Zerubbabél: thou shalt be a plaine, & he
shal bring forth the head stone thereof,
w showings, crying, Grace, grace vnto it.
8 Moreouer, the worde of the Lord came
vnto me, saying,
9 The hands of Zerubbabél haue laid the
fundaciō of this house: his hands shal also
finish it, and thou shalt knowe that the
Lord of hostes hathe sent me vnto you.
10 For who hathe despised the day of the
small things, but they shal reioyce, and
shal se the stone of tinne in the hand of
Zerubbabél: these seuen are the eies of y
Lord, which go throuwe y whole worlde.
11 Then answered I, and said vnto him,
What are these two oliue trees vpon the
right and vpon the left side thereof?
12 And I spake moreouer, and said vnto
him, What be these two oliue branches,
which throuwe the two golde pipes emp-
tie them selues into the golde?
13 And he answered me and said, Knowest
thou not what these be? And I said, No, my
Lord.
14 Then said he, These are the two oliue
branches, that stande with the ruler of the
whole earth.

e Who was a
figure of Christ
and therefore
this doctrine
was directed
to all y Church
who are his bo-
die & mēbers.
d He sheweth
y Gods power
onely is suffi-
cient to prese-
rue his Church,
thogh he vse
not mā helpe
thereunto
e He compa-
reth the power
of the aduer-
saries to a great
mountaine, who
thogh the
Iewes nothing
in respect of
them, and
wolde haue
hindred Zerub-
babél who re-
presēteth Christ
whome y ene-
mies daily la-
bour to let in
the buylding
of his spiri-
tuali Temple,
but all
in vaine
f Thogh y ene-
mies thinke to
stay this buyl-
ding, yet Zerub-
babél shal lay
the hie stone
thereof, and
bring it to per-
fection, so that
all the goodlie
shal reioyce,
&
pray vnto
God
that he wolde
continue his
grace,
and fauour
toward y Tēple
g Meaning, y
Prophet, that
I am Christ
sent of my
Father for the
buylding,
&
preseruation
of my spiri-
tuali Tēple.
h Signifying
y all were
discouraged
at y smale
& poore
beginnings
of the Tēple
i Whereby
he significeth
y plū-
met & line,
that is, y
Zerubbabél
which repre-
sēteth Christ,
shulde go
forwarde
with his
buylding
to y ioye
& cōfort
of y goodlie,
thogh the
worlde be
against
him, &
thogh his
for a while
be discoura-
ged, because
they se
not things
pleas-
ant to y
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k That is,
God hathe
seuen eyes:
meaning,
a cōtinual
providē-
ce, so that
neither
Satan nor
auiē power
in the worlde
can go
about or
bring
auiē thing
to passe
to hinder
his worke,
Chap 3, 9
l Which
were enen
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& ful
of oyle,
so that
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powred
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oyle
into the
lamps:
signifying,
that
God wil
continually
mainteine
and
preserue
his Church,
and
redue
it
stil
with
abundance
and
perfection
of graces

CHAP. IIII.
The vision of the golden candlesticke, and the exposition
thereof.
1 And the Angel that talked with me,
came againe & waked me, as a man
that is raised out of his slepe,
2 And said vnto me, What seest thou? And
I said, I haue looked, & behold, a candlestic-
ke all of gold with a bowle vpo the top of
it, & his seue lamps therein, & seue pipes
to y lamps, w were vpo the top thereof.

a Which was
euer in the
middles of the
Temple, signi-
fying y graces
of Gods
Spirit shulde
sting there in
moſte
abundance,
and in all
perfection
b Which
conterd
the oyle
that
dropped
fro
the
trees
into
the
lamps,
so
that
the
light
neuer
failed:
&
this
visio
was
to
cōfirme
the
faithful
that
God
had
sufficent
power
in
him
selfe
to
cōtinue
his
graces,
&
to
bring
his
pines
to
passe,
thogh
he
had
no
help
of
mā

1 The vision of the flying booke, signifying the curse of
theues, and such as abuse the Name of God. 6 By
the vision of the measure is signified the bringing of
Iudahs afflictions vnto Babylon
1 Then I turned me, & lift vp mine eyes
and looked, & beholde, a flying booke.
2 And he said vnto me, What seest y? And
I answered, I se a flying booke. the légth
thereof is twentie cubites, & the breadth
thereof ten cubites.
3 Then said he vnto me, This is the curse

g Meaning, y
Prophet, that
I am Christ
sent of my
Father for the
buylding,
&
preseruation
of my spiri-
tuali Tēple.
h Signifying
y all were
discouraged
at y smale
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beginnings
of the Tēple
i Whereby
he significeth
y plū-
met & line,
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Zerubbabél
which repre-
sēteth Christ,
shulde go
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be discoura-
ged, because
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not things
pleas-
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k That is,
God hathe
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neither
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Chap 3, 9
l Which
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and
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with
abundance
and
perfection
of graces

a Because the
Iewes had
prouoked
Gods
plagues
by
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tēning
his
worde,
and
ca-
sing
of
all
iudgement
&
equitie,
he
sheweth
that
Gods
curse
writen
in
this
booke
had
wifely
light
bothe
on
them,
&
their
fathers:
but
now
if
they
wolde
repēt,
God
wolde
lead
the
same
among
the
Caldeans
their
former
cūmet.

b That is, v- feth any inu- rie towarde his neighbour c Meaning, wherefoeuer he be in the worlde d He that eateth greifeth the first table, and ferueth not God aright, but abuseth Gods Name e Which was a measure in dry things e- teining about ten pottels f That is, all the wicked- nes of the vo- godlie is in Gods sight, & he keepeth in a measure and can shut it or open it at his pleasure. g To couer y measure h Which re- presenteth ini- quitie, as in y next verse i Signifying y Satan shulde not haue fuche power againt the Iewes to tempt them, as he had in ti- me past, but y God wolde shut vp inquitie as a measu- re as in a pri- son. k Which de- clared y God wolde execu- te his iudge- ments by the meanes of wea- ke and infirme meanes l To remoue the iniquite and afflictions that came for the Iames from Iudah, to place it for euer in Babylon

that goeth forthe ouer the whole earth: for euerie one that stealeth, shalbe cut of awel on this side, as on that: & euerie one that sweareth, shal be cut of awel on this side, as on that.

I will bring it forthe, saith the Lord of hostes, and it shal enter into the house of the thief, & into y house of him, y falsely sweareth by my Name: & it shal remaine in the middes of his house, and shal consume it, with the timbre thereof, & stones thereof.

Then the Angel that talked with me, wet forthe, & said vnto me, Lift vp now thine eyes, and se what is this that goeth forthe.

And I said, What is it? And he said, This is an Ephah y goeth forthe. He said moreover, This is the fight of them, through all the earth.

And beholde, there was lift vp a talent of lead: & this is a woman that sitteth in the middes of the Ephah.

And he said, This is wickednes, & he cast it into the middes of the Ephah, & he cast the weight of lead vpon the mouth thereof.

Then lift I vp mine eyes, and looked: and beholde, there came out two women, & the winde was in their wings (for thei had wings like the wings of a storke) & they lift vp the Ephah betwene the earth and the heauen.

Then said I to y Angel that talked with me, Whither do these beare the Ephah?

And he said vnto me, To buyld it an house in y land of Shinar, & it shal be established and set there vpon her owne place.

CHAP. VI.

By the foure charrettes he describeth the foure monarchies.

AGaine, I turned and lift mine eyes, and looked: and beholde, there came foure charrettes out from betwene two mountaines, and the mountaines were mountaines of brasse.

In the first charet were red horses, and in the seconde charet blacke horses,

And in the thirde charet white horses, & in the fourte charet, horses of diuers colours, and reddish.

Then I answered, and said vnto the Angel that talked with me, What are these, my Lord?

And the Angel answered, and said vnto me, These are the foure spirits of y heauen, which go forthe from standing with the Lord of all the earth.

a By charrettes here, as by horses afore, he meaneth y swift messen- gers of God to execute & declare his wil b By the bras- sen mountaines he meaneth y eternal counsell & prouidence of God, whe- reby he hathe from before all eternitie decreed what shal come to passe, & that w neither Satan nor all the worlde can alter

c Which signified the great crueltie and persecutions that the Church had indured vnder diuers enemies. d Signifying that they had indured great afflictions vnder the Babylonians e These represented their state vnder the Persians which restored them to libertie f Which signified that God wolde sometime giue his Church rest, and poure his plagues vpon their enemies, as he did in destroying Ninurath and Babylon, and other their enemies. g Meaning, all the adions and motions of Gods Spirit, which according to his inchangeable counsell he causeth to appeare through all the worlde.

That with the blacke horse wet forthe into the land of the North, and the white went out after them, & they of diuers colours went forthe towarde the South country.

And the reddish went out, & required to go, and passe through the worlde, and he said, Go passe through the worlde. So they went thorowout the worlde.

Then cryed he vpon me, and spake vnto me, saying, Beholde, these that go towarde the North country, haue pacified my spirit in the North country.

And the worde of the Lord came vnto me, saying,

Take of them of the captiuitie, euen of Heldai, & of Tobiah, and Gedai, which are come from Babél, and come thou the same day, and go vnto the house of Ioshiath, the sonne of Zephaniah.

Take euen siluer, and golde, and make crownes, and set them vpon the head of Iehoshua, the sonne of Iehozadak the hie Priest,

And speake vnto him, saying, Thus speaketh the Lord of hostes, and saith, Beholde the man whose name is the Branche, and he shal growe vp out of his place, and he shal buyld the Temple of the Lord.

Euen he shal buyld the Temple of the Lord, and he shal beare the glorie, and shal sit and rule vpon his throne, and he shal be a Priest vpon his throne, & the counsell of peace shal be betwene the bothe.

And the crownes shal be to Helém, and to Tobiah, and to Gedai, and to the sonne of Zephaniah, for a memorial in the Temple of the Lord.

And thei that are farre of, shal come & buyld in the Temple of the Lord, and ye shal know, that the Lord of hostes hathe sent me vnto you. And this shal come to passe, if ye wil obey the voyce of the Lord your God.

in was spiritual, & not material, Hag 2.10 q Whereof Iehoshua had but a shadowe r The two offices of the kingdome, & priesthode shalbe so ioyned together, y they shalbe no more discerned s Who was also called Heldai. t He also was called Ioshiath u That they maie acknowledge their infirmite, which looked that all things shulde haue bene restored incontinently & of this their tofelittle these two crownes shal remaine as tokens, Ad 1. 6 x Theses, the Gentiles by the preaching of the Gospel shal helpe towarde the buylding of this spirital Temple. y If ye wil beleue & remaine in the obedience of faith

CHAP. VII.

The true fasting. II The rebellion of the people is the cause of their affliction.

AND in the fourth yere of King Darius, the worde of y Lord came vnto Zechariah in the fourth day of the ninth moneth, euen in Chisleu.

For thei had sent vnto y House of God Sharézer, and Regem mélech and their men to praye before the Lord,

of these questions, because these feasts were celebrated vpon by the agreement of the whole Church, the one in the moneth, that the Temple was destroyed, and the other when Gedaliah was slaine, Iere 41.2

h That is, toward Egypt, and other countries there about i That is, they of diuers colours, w like leane, to signifye y Sazan hathe no power to hurt or afflict til God giue it him, Iob 1.12 k By pushing the Calceas mine anger ceased, and you were deliuered. l To receiue of him and the other three, money to make y two crownes were men of great autoritie among y Iewes, and doured of the restitution of y kingdome & of y Priesthode, and hurt others by their example. m Because this coulde not be attribute to any one according to y Law, therefore it folloeweth that Iehoshua must represente the Meisiah who was bothe Priest & King. n Meaning, Christ, of whom Iehoshua was y figure: for in Greke they were bothe called Iesus

o That is, of him self without the helpe of man

p Which declareth y none coulde buyld this Temple, whereof Hag- gat speaketh, but only Christ: and therefore

q Whereof Iehoshua had but a shadowe r The two offices of the kingdome, & priesthode shalbe so ioyned together, y they shalbe no more discerned s Who was also called Heldai. t He also was called Ioshiath u That they maie acknowledge their infirmite, which looked that all things shulde haue bene restored incontinently & of this their tofelittle these two crownes shal remaine as tokens, Ad 1. 6 x Theses, the Gentiles by the preaching of the Gospel shal helpe towarde the buylding of this spirital Temple. y If ye wil beleue & remaine in the obedience of faith

a Which cotel- ued parte of Nouember and parte of December

b That is, the rest of y people y remained yet in Caldea, set to y Church at Ierusalem for the restoration

e By weeping, and mourning appeare what exercises were used in their fasting
d That is, prepare my self with all deuotion to this fast
e Which was now since the time the Temple was destroyed
f For there were bothe of the people, and of the Priests, which doubted as touching this conuersion, besides the which as yet remained in Caldea, & reasoned of it as of one of the chief points of their religion
g For they thought they had deserved toward God because of this fast, which they inuented of them selues: and though fasting of it self be good, yet because they thought it a seruice toward God, and trusted therein, it is here reproued
h Did ye not eat and drinke for your owne commodities, & necessitie: and so likewise ye did abstaine according to your owne fantasies, and not after the prescribe of my Law
i Hereby he condemneth their hypocriticie, & thought by their fasting to please God, and by such things as they inuented, and in the meane season wolde not serue him as he had commanded
k He sheweth, that they did not fast with a sincere heart, but for an hypocriticie, & that it was not done of a pure religion, because that they lacked the offices of charitie, which they had declared that they were godly, Mat 23 23.
l And wolde not carry the Lords burden, which was iweet and easy, but wolde beare their owne, which was heauie & grieuous to the flesh, thinking to merit thereby
m Which declareth, that they inuented not only against the Prophetes but against the Spirit of God that spake in them
n That is, after they were carryed captiue
o By their finnes whereby they prouoked Gods anger

3 And to speake vnto the Priests, which were in the House of the Lord of hostes, and to the Prophetes, saying, Shulde I wepe in the fift moneth, and separate my self as I haue done these so manie yeres
 4 Then came the worde of the Lord of hostes vnto me, saying,
 5 Speake vnto all the people of the land, & to the Priests, and say, When ye fasted, and mourned in the fift and seuenth moneth, euen these seuentie yeres, did ye fast vnto me? so do I approve it
 6 And when ye did eat, and when ye did drinke, did ye not eat for your selues, & drinke for your selues
 7 Shulde ye not heare the wordes, which the Lord hath cryed by the ministrie of the former Prophetes whē Ierusalēm was inhabited, and in prosperitie, and the cities thereof rounde about her, when the South and the plaine was inhabited
 8 And the worde of the Lord came vnto Zechariah, saying,
 9 Thus speaketh the Lord of hostes, saying,
 10 Execute true iudgement, and shewe mercie and compassion, euerie man to his brother,
 11 And oppresse not the widowe, nor the fatherles, the stranger nor the poore, and let none of you imagine euil against his brother in your heart.
 12 But they refused to hearken, & pulled away the shulder, and stopped their eares, that they shulde not heare.
 13 Yea, they made their hearts as an adamant stone, lest they shulde heare the Lawe and the wordes which the Lord of hostes sent in his Spirit by the ministerie of the former Prophetes: therefore came a great wrath from the Lord of hostes.
 14 Therefore it is come to passe, that as he cryed, and they wolde not heare, so they cryed, & I wolde not heare, saith the Lord of hostes.
 15 But I scattered them among all the nations, whome they knew not: thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land waste.

for Zion with great ielousie, & I was ielous for her with great wrath.
 3 Thus saith the Lord, I wil returne vnto Zion, and wil dwell in the middes of Ierusalēm, & Ierusalēm shalbe called a citie of trueth, and the Mountaine of the Lord of hostes, the holie Mountaine.
 4 Thus saith the Lord of hostes, They shal yet olde men and olde women dwell in the stretes of Ierusalēm, and euerie man with his staffe in his hand for very age.
 5 And the stretes of the citie shalbe ful of boyes and girles, playing in the stretes thereof.
 6 Thus saith the Lord of hostes, Though it be vnpossible in the eyes of the remnant of this people in these dayes, shulde it therefore be vnpossible in my sight, saith the Lord of hostes
 7 Thus saith the Lord of hostes, Beholde, I wil deliuer my people from the East countrey, and from the West countrey.
 8 And I wil bring them, & they shal dwell in the middes of Ierusalēm, and they shal be my people, and I wil be their God in trueth and in righteousnes.
 9 Thus saith the Lord of hostes, Let your hands be strong, ye that heare in these dayes these wordes by the mouth of the Prophetes, which were in the day, that the fundacion of the House of the Lord of hostes was laide, that the Temple might be buylded.
 10 For before these dayes there was no hier for a man nor anie hier for a beast, nether was there anie peace to him that went out or came in because of the affliction: for I set all men, euerie one against his neighbour.
 11 But now, I wil not intreate the residue of this people as afore time, saith the Lord of hostes.
 12 For the sede shalbe prosperous: the vine shal giue her frute, and the grounde shal giue her increase, & the heauen shal giue their dewe, & I wil cause the remnant of this people to possesse all these things.
 13 And it shal come to passe, that as ye were a curse among the heathē, o house of Iudah, and house of Israel, so wil I deliuer you, & ye shalbe a blessing: feare not, but let your hands be strong.
 14 For thus saith the Lord of hostes, As I thought to punish you: when your fathers prouoked me vnto wrath, saith the Lord of hostes, and repented not,
 15 So againe haue I determined in these dayes to do wel vnto Ierusalēm, and to the house of Iudah: feare ye not.
 16 These are the things that ye shal do. Speake ye euerie man the trueth vnto his neighbour: execute iudgement truly and vp rightly in your gates.

b Because she shalbe faithful, and loyal toward me her loufband.
c Though their enemies did greatly molest and trouble them, yet God wolde come, and dwell among them, & so preserve them so long as nature wolde suffer them to liue, and increase their children in great abundance.
d He sheweth wherein our faith standeth, that is, to beleue that God can performe that which he hath promised though it seeme neuer so vnpossible to man, Rom 4, 20.
e So that their returne shal not be in vain: for God wil accomplish his promises, & their prosperitie shalbe sure and stable
f Let nether respect of your priuate comodities, nether counsel of others, nor feare of enemies discourage you in the going forward with the buylding of the Temple, but be constant & obey the Prophetes, & encourage you thereto.
g For God carried your worke, so that nether man nor beast had profite of their labours.
h Read Ezek 18, 20
i Which declarerh, that man can not turne to God til he change mans heart by his Spirit, and so beginne to do well, which is to pardon his finnes and to giue him his graces.

CHAP. VIII

1 Of the returne of the people vnto Ierusalēm, and of the mercie of God towards them, 16 Of good workes. 20 The calling of the Gentiles.

1 **A** Gain the worde of the Lord of hostes came to me, saying,
 Thus saith the Lord of hostes, I was ielous

k I loved my citie, & I fought for her, so that I coulde not abide that anie shulde do her anie hurt.

17 And let none of you imagine euil in your hearts against his neighbour, & loue no false othe: for all these are the things that I hate, saith the Lord.

18 And the worde of the Lord of hostes came vnto me, saying,

19 Thus saith the Lord of hostes, The fast of the fourth moneth, and the fast of the fift, and the fast of the seuenth, and the fast of the tenth, shal be to the house of Iudáh ioye and gladnes, and prosperous hie feastes: therefore loue the trueth and peace.

20 Thus saith the Lord of hostes, That there shal yet come people, and the inhabitants of great cities.

21 And they that dwell in one citie, shal go to another, saying, Vp, let vs go and pray before the Lord, and seke the Lord of hostes: I wil go also.

22 Yea, great people and mightie nations shal come to seke the Lord of hostes in Ierusalém, and to pray before the Lord.

23 Thus saith the Lord of hostes, In those dayes shal ten men take holde out of all langages of the nations, euen take holde of the skirt of him that is a Iewe, & say, We wil go with you: for we haue heard, that God is with you.

k Which fast was appointed when the citie was besieged, & was the first fast of these foure: & here the Propbet sheweth, that if Jewes will repent, and turne wholly to God, they shal haue no more occasiõ to fast, or to shew signes of heauines: for God wil send them ioy & gladnes. He declarerh the great zeale that God shuld giue the Gentiles to come to his Church & to soyne w the Iewes in his true religion, w shulde be in the kingdome of Christ. Isa. 2. 3.

And I wil campe about mine House against the armie, against him that passeth by, and against him that returneth, and no oppressour shal come vpon them anie more: for now I haue I senè with mine eyes.

9 Reioyce greatly, o daughter Ziõ: shoute for ioye, o daughter Ierusalém: beholde, thy King cometh vnto thee: he is iuste & sauèd, poore and riding vpon an asse, and vpon a colte the sole of an asse.

10 And I wil cut of the charrets from Ephráim, and the horse from Ierusalém: the bowe of the battel shalbe broken, and he shal speake peace vnto the heathen, & his dominion shalbe from sea vnto sea, and from the riuer to the end of the land.

11 Thou also shalt be sauèd through the blood of thy couenant. I haue losed thy prisoners out of the pit wherein is no water.

12 Turne you to the strong holde, ye prisoners of hope: euen to day do I declare, that I wil render the double vnto thee.

13 For Iudáh haue I bent as a bowe for me: Ephráims hand haue I filled, and I haue raised vp thy sonnes, o Ziõ, against thy sonnes, o Grecia, and haue made thee as a gyants sworde.

14 And the Lord shalbe sene ouer them, & his arrowe shal go forthe as lightning: and the Lord God shal blowe the trumpet, and shal come forthe with the whirlwindes of the South.

15 The Lord of hostes shal defend them, & they shal deuoure them, and subdue them with sling stones, and they shal drinke, & make a noyse as thorowe wine, and they shalbe filled like bowles, & as the hornes of the altar.

16 And the Lord their God shal deliuer them in that day as the flocke of his people: for they shalbe as the stones of the cowne listid vp vpon his land.

17 For how great is his goodnes! and how great is his beautie! corne shal make the yong men chereful, & new wine y maides.

He sheweth Gods power only shalbe sufficient to defend his Church against all aduersaries bechel neuer so cruel or assemblable their power neuer so often. That is, God hath no wene the great injuries and afflictions wherewith they haue bene afflicted by their enemies. That is, he hath the righteousness, and salus is in him self for the vse & comoditie of his Church. Which declarerh that shulde not loke for suche a King as shulde be glorious in the eyes of man but shulde be poore, and yet in him self haue all power to deliuer his Church. This is met of Christ. Mat. 21. 5. No power of man or creature shalbe able to let this kingdome of Christ, and he shal peaceably gouerne the by his worde. That is, fro the red sea, to the sea called Syriacum: and by these places which Jewes knewe, he met an infinite space & compasser ouer the whole worlde. That is, fro Euphrates Meaning, Ierusalém or the Church, which is sauèd by the blood of Christ wherof the blood of the

CHAP. IX.

The threatening of the Gentiles. The coming of Christ.

a Whereby he meaneth Syria. b Gods angre shal abide vnto their chief citie, and not spare so muche as that. c When the Iewes shal conuert and repnt, then God wil destroye their enemies. d That is, by Damascus: meaning that Hamáth or Antiochia shal be vnder the same rod and plague. e He secretly sheweth the cause of their destruction, because they decused all other by their craft, and subtiltie, which they cloked with this name of wisdom. f Though they of Tyrus thinke them selues invincible by reason of the sea, that compasseth them round about, yet they shal not escape Gods iudgements. g Meaning, that all shulde be destroyed save a verie fewe, that shulde remaine as strangers. h He promiseth to deliuer the Iewes when he shal take vengeance on their enemies for their crueltie, and wrongs done to them. i As the Iebusites had bene destroyed, so shulde Ekrón and all the Philistims.

The burden of the worde of the Lord in the land of Hadrách: and Damascus shalbe his rest: whē the eyes of man, euen of all the tribes of Israël shalbe toward the Lord.

1 And Hamáth also shal border there by: Tyrus also and Zidón, though they be verie wise.

2 For Tyrus did buyld her self a strong holde, and heaped vp siluer as the dust, & golde as the myre of the streates.

3 Beholde, the Lord wil spoile her, and he wil smite her power in the sea, & she shal be deuoured with fyre.

4 Ashkelón shal se it, and feare, and Azzáh also shalbe verie sorrowful, and Ekrón: for her countenance shalbe ashamed, and the King shal perish from Azzáh, and Ashkelón shal not be inhabited.

5 And the stranger shal dwell in Ashdód, and I wil cut of the pride of the Philistims.

6 And I wil take away his blood out of his mouth, and his abominacions from betwene his teeth: but he that remaineth, euē he shalbe for our God, & he shalbe as a prince in Iudáh, but Ekrón shalbe as a Iebusite.

CHAP. X.

The vanitie of idolatrie. The Lord promiseth to visite & comforte the house of Israël.

1 Aske you of the Lord raine in the time of the latter raine: so shal y Lord

infoldine the put backe Gods graces promised, & so summe came by Gods iuste iudgement: therefore to auoide this plague he willett the to turne to God, & to pray in faith to him, and so he wil giue them abundance.

The Propbet reproverh the Iewes because by their owne infoldine the put backe Gods graces promised, & so summe came by Gods iuste iudgement: therefore to auoide this plague he willett the to turne to God, & to pray in faith to him, and so he wil giue them abundance. make

b He calleth to remembrance Gods punishments in times past because they trusted not in him, but in their idoles and forcerers who ever deceived them
c That is, the Iewes went into captiuitie
d Meaning, the cruel gouernours which did oppresse the poore shepe.
e Ezek 34, 17
f He wil be mercifull to his Church and cheyde them as a King or Prince doth his best horse which shalbe for his owne vse in the warre
g Out of Iudáh shal the chief gouernour proceede, who shal be as a corner to vpholde the buylding and as a naile to fasten it together
h Ouer their enemies
i That is, the ten tribes, which shalbe gathered vnder Christ to the rest of the Church
j Whereby he declareth the power of God who nedeth no great preparation when he wil deliuer his: for with a becke or hisse he can call them from all places suddely
k Though they shal yet be scattered & seeme to be lost, yet it shalbe profitable vnto them: for there they shal come to the knowledge of my Name, which was accomplished vnder the Gospel, among whom it was first preached.
l Not that they shalbe returned into their countrey, but be gathered and soyned in one farr by the doctrine of the Gospel
m He alludeth to the deliuerance of the people out of Egypt where as the Angel smote the floods and riuers

make white cloudes, and giue you showres of raine, & to euerie one graffe in the field.

2 Surely the idoles haue spoken vanitie, and the forsayers haue sene a lie, and the dreamers haue tolde a vaine thing: they comfort in vaine: therefore they went away as shepe: they were troubled, because there was no shepherd.

3 My wrath was kindled against the shepherds, and I did visite the goates: but the Lord of hostes wil visite his flocke the house of Iudáh, & wil make them as his beautiful horse in the battel.

4 Out of him shal the corner come forth: out of him the naile, out of him the bowe of battel, & out of him euery appointer of tribute also.

5 And they shalbe as the mightie men, which treade downe their enemies in the myre of the stretes in the battel, & they shal fight, because the Lord is with them, and the riders on horses shalbe confounded.

6 And I wil strengthen the house of Iudáh, and I wil preserve the house of Ioséph, and I wil bring them againe, for I pittie them: and they shalbe as though I had not cast them off: for I am the Lord their God, and wil heare them.

7 And they of Ephraim shalbe as a gyant, & their heart shal reioyce as thorowe wine: yea, their children shal see it, & be glad: their heart shal reioyce in the Lord.

8 I wil hiss for them, and gather them: for I haue redeemed them: & they shal encrease, as they haue encreased.

9 And I wil sowe them among the people, and they shal remember me in farre countreys: and they shal liue with their children and turne againe.

10 I wil bring them againe also out of the land of Egypt, & gather them out of Asshur: and I wil bring them into the land of Gilead, and Lebanon, & place shal not be founde for them.

11 And he shal go into the sea with affliction, and shal smite the waues in the sea, and all the depthes of the riuier shal drye vp: and the pride of Asshur shalbe cast downe, and the scripture of Egypt shal departe away.

12 And I wil strengthen them in the Lord, and they shal walke in his Name, saith the Lord.

CHAP. XI.

a Because the Iewes thought them selues, so strong by reason of this mountaine, that no enemy coulde come to hurt them, the Prophet sheweth that when God sendeth the enemies, it shal be ready to receiue them.

1 **O**pen thy doores, O Lebanon, and the fyre shal deuoure thy cedres.

2 Houle, because all the mightie are destroyed: houle ye, O okes of Bashan, for the forest is cut downe.

3 There is the voyce of the howling of the shepherds: for their glorie is destroyed: the voyce of the roaring of lyons wheipes: for the pride of Iordan is destroyed.

4 Thus saith the Lord my God, Fede the shepe of the slaughter.

5 They that possesse them, slaye them and sinne not: and they that sell them, say, Blessed be the Lord: for I am riche, and their owne shepherds spare them not.

6 Surely I wil no more spare those which dwell in the land, saith the Lord: but lo, I wil deliuer the men euerie one into his neighbours hand, and into the hand of his King: and they shal smite the land, and out of their hands I wil not deliuer them.

7 For I fed the shepe of slaughter, such the poore of the flocke, and I toke vnto me two staues: the one I called, Beautie, and the other I called, Bandes, and I fed the shepe.

8 Three sheperdes also I cut of in one moneth, & my soule lothed them, & their soule abhorred me.

9 Then said I, I wil not fede you: that that dyeth, let it dye: and that that perisheth, let it perish: & let the remnant eat, euerie one the flesh of his neighbour.

10 And I toke my staffe, euen Beautie, and brake it, that I might disanul my couenant, which I had made with all people.

11 And it was broken in that day: and so the poore of the shepe that waited vpon me, knewe that it was the worde of the Lord.

12 And I said vnto them, If ye thinke it good, giue me my wages: and if no, leaue of: so they weighed for my wages thirtie pieces of siluer.

13 And the Lord said vnto me, Cast it vnto the potter: a goodlie price, that I was valued at of them: And I toke the thirtie pieces of siluer, and cast them to the potter in the House of the Lord.

14 Then brake I mine other staffe, euen the Bandes, that I might dissolue the brotherhode betwene Iudáh and Israel.

15 And the Lord said vnto me, Take to thee yet the instruments of a foolish shepherd.

16 For lo, I wil raise vp a shepherd in the land, which shal not loke for the thing, that is lost, nor seeke the tender lambes, nor heale that that is hurt, nor fede that that standeth

b Shewing that if the strong men were destroyed, the weaker were not able to resist.
c Seeing that Lebanon was destroyed, which was the strongest mountain, the weaker places coulde not thinke to holde out
d That is, the renoume of Iudáh & Israel shalbe perished
e Which being now destitute to be slayned, were deluded as out of the lions mouth
f Their gouernours destroye them without any remorse of conscience, or yet thinking that they do euill
g He noteth the hypocrites, which haue the Name of God in their mouths, though in their life and doings they denie God, attributing their gaine to Gods blessing, & cometh of the spoile of their brethren
h I wil cause one to destroy another
i Their gouernours shal execute crueltie ouer them
k That is, the small remnant, whom he thought worthy to shewe mercie vnto
l God sheweth his great benefites towards his people to coueince them of greater ingratitude, which wolde nether be ruled by his moste beautiful order of gouernement, nether continue in the bandes of brotherlie vnitie, and therefore he breaketh both the one and the other.
m Some read, for Brides, Destroyers, but in the 14 vers the first reading is confirmed
n Whereby he sheweth his care and diligence that he wolde suffer them to haue no euil rulers, because they shalbe consider his great loue, meaning the people, because they wolde not acknowledge these great benefites of God
o He sheweth that the least parte euer profit by Gods iudgements.
p Besides their ingratitude God accuseth them of malice & wickednes, which did not only forget his benefites, but esteemed them as things of nought.
q Shewing that it was to litle to pay his wages, which coulde scarce suffice to make a few tiles for to couer the Temple, signifying, that they shalbe haue a certaine kinde of regiment, & outwards shewe of gouernement: but in effect it shalbe nothing: for they shalbe be wolves, and deuouring heards in stead of shepherds.
r And is in health and sounde

deth vp : but he shal eat the flesh of the fat, and teare their clawes in peces.

17 O idole shepherd that leaueth the flocke: the sworde shal be vpon his arme, and vpon his right eye. His arme shal be cleane dryed vp, and his right eye shal be vtterly darkened.

CHAP. XII.

Of the destruction and buylding againe of Ierusalém.

1 The burden of the worde of the Lord vpon Israel, saith the Lord, which spred the heauens, and layed the fundacion of the earth, and formed the spirit of man within him.

2 Beholde, I wil make Ierusalém a b cuppe of poison vnto all the people rounde about: and also with Iudáh wil be, in the siege against Ierusalém.

3 And in that day wil I make Ierusalém an heauie stone for all people: all that lift it vp, shal be toine, though all the people of the earth be gathered together against it.

4 In that day, saith the Lord, I wil smite euery horse with stonishment, & his rider with madnes, and I wil open mine eyes vpon the house of Iudáh, and wil smite euery horse of the people with blindenes.

5 And the princes of Iudáh shal say in their hearts, The inhabitants of Ierusalém shal be my strength in the Lord of hostes their God.

6 In that day wil I make the princes of Iudáh like coles of fyre among the wood, & like a fyre brande in the sheafe, and they shal deuoure all the people rounde about on the right hand, and on the left: and Ierusalém shal be inhabited againe in her owne place, euens in Ierusalém.

7 The Lord also shal preserue the tentes of Iudáh, as afore time: therefore the glorie of the house of Dauid shal not boast, nor the glorie of the inhabitants of Ierusalém against Iudáh.

8 In that day shal the Lord defende the inhabitants of Ierusalém, and he that is feble among them, in that daye shal be as Dauid: and the house of Dauid shal be as gods house, & as the Angel of the Lord before them.

9 And in that day wil I seke to destroye all the nacions that come against Ierusalém.

10 And I wil powre vpon the house of Dauid, & vpon the inhabitants of Ierusalém the Spirit of grace and of compassiõ, and they shal loke vpon me, whome they haue perced, and they shal lament for him, as one mourneth for his onelie sonne, and be sorie for him as one is sorie for his first borne.

11 In that day shal there be a great mourning in Ierusalém: as the mourning of

1 Hadadrimmõn in the valley of Megiddõn. 2 And the klad shal bewaile euerie familie a parte, the familie of the house of Dauid a parte, and their wiues a parte: the familie of the house of Nathan a parte, and their wiues a parte:

3 The familie of the house of Leui a parte, and their wiues a parte: the familie of Semei a parte, and their wiues a parte:

4 All the families that remaine, euery familie a parte, and their wiues a parte.

5 Of the fountaine of grace. 2 Of the cleane viddance of idolatrye. 3 The zeale of the godlie against false prophetes.

CHAP. XIII.

1 In that day there shal be a fountaine opened to the house of Dauid, and to the inhabitants of Ierusalém, for sinne & for vncleannes.

2 And in that day, saith the Lord of hostes, I wil cut of the names of the idoles out of the land: and they shal no more be remembered: and I wil cause the prophetes, and the vncleane spirit to departe out of the land.

3 And when anie shal yet prophesie, his father & his mother that begate him, shal say vnto him, Thou shalt not liue: for thou speakest lies in the Name of the Lord: and his father and his mother that begate him, shal thrust him through, when he prophesieth.

4 And in that daye shal the Prophetes be ashamed euerie one of his vision, when he hath prophesied: nether shal they weare a rough garment to deceiue.

5 But he shal say, I am no Prophet: I am an husband man: for man taught me to be an herdman from my youth vp.

6 And one shal say vnto him, What are these woundes in thine hands? Then he shal answer, Thus was I wounded in the house of my friends.

7 Arise, o sworde, vpon my shepherd, and vpon the man, that is my fellow, saith the Lord of hostes: smite the shepherd, & the shepe shal be scattred: and I wil turne mine hand vpon the litle ones.

8 And in all the land, saith the Lord, two partes therein shal be cut of, & dye: but the third shal be left therein.

9 And I wil bring that third parte thorow the fyre, and wil fine them as the siluer is fined, and wil trye them as golde is tryed:

1 Which was the name of a towne & place nere to Megiddõ where Iosiah was slayne. 2 Chro 35, 22

k That is, in all places where the Iewes shal remaine. l Signifying this mourning or repentance shulde not be a vaine ceremonye: but euery one touched with his owne grief shal lament these certayne families he containeth all the tribes, and sheweth that bothe the Kings and the Priests had by their finnes perced Christ

m Vnder these Kings and the Priests had by their finnes perced Christ n Called also Simeon o To wit, which were elect by grace, and preserued from the common destruction

a He sheweth what shal be the frute of their repentance, to wit, remission of finnes by the blood of Christ, & shal be a continual running fountaine, and purge the fro all vncleannes.

b He promisseth that God wil also purge them from all superstition & that their religion shal be pure

c Meaning, false prophetes and teachers, who are the corrupters of all religion, whome the Prophet here calleth vncleane spirits

d That is, whif they shal prophesie lies & make God, who is the author of truth, a cloke thereunto

e He sheweth what zeale the godlie shal haue vnder the kingdome of Christ

f God shal make them ashamed of their errors and lies and brig them to repentance, and they shal no more weate Prophetes apparel to make their doctrine seeme more holy.

g They shal confesse their former ignorance, & be content to labour for their liuing

h Hereby he sheweth that though their parents and friends delt more gently with them, and put them not to death, yet they wolde so punish their children, that became false prophetes, that the markes & signes shulde remaine for euer

i The Prophet warneth the Iewes, before this great comfort shulde come vnder Christ, these shulde be an horrible dissipacion among the people: for their gouernours and pastors shulde be destroyed, and the people shulde be as scattred sheepe: and the Euangelist applieth this to Christ, because he was the head of all Pastors, Matt 26, 31

k The greatest parte shal haue no porcion of these blessings, and yet they that shal enioye them, shal be tryed with great afflictions, so that it shal be known that onely Gods power and his mercies do preserue them

r By the arme he signifieth strength, as he doeth wisdom and iudgement by the eye: that is, the plague of God shal take away both thy strength and iudgement

Chap. XII. a That is, the tribes, which neglected Gods benefite in deliuering their brethren, and had rather remaine in captiuitie, then to returne home, when God called them.

b Ierusalém shal be defended against all her enemies: so shal God defend all Iudáh also, and shal destroye the enemies:

c Euerie captaine, that had many vnder him afore, shal now thinke himselfe a small power of Ierusalém shal be sufficient to defend them against all enemies, because the Lord is among them.

d The people are now as it were dispersed by the fields, and lie open to their enemies, shal be no lesse preserued by my power, then if they were vnder their Kings (which is met by the house of Dauid) or in their defended ciues

e They shal haue feeling of my grace by faith, and knowe that I haue compassiõ on them

f That is, whome they haue cheimally vexed with their obstinacie, and grieued my Spirit, Iohn 19, 38, where it is referred to Christs bodie, which here is referred to the Spirit of God

g They shal turne to God by true repentance, whome

h They shal

before they had so grievously offended by their ingratitude, whome they shal lament and repent exceedingly for their offences against God

they shal call on my Name, & I wil heare them: I wil say, It is my people, and they shal say, The Lord is my God.

CHAP. XIII.

Of the doctrine that shal procede out of the Church, & of the restauration thereof

^a He armeth the godlie against the great tentacions, that shulde come, before they enjoyed this prosperous estate promised vnder Christ, that when these dangers shulde come, they might knowe that they were warned of them afore
^b As your fathers, and you haue had experience bothe at the red Sea and at all other times
^c By this manner of speache the Prophet sheweth Gods power, and care ouer his Church, and how he wil as it were by miracle saue it
^d So that out of all the partes of the worlde they shal see Ierusalém, & as before hid wth this mountaine: and this he meaneth of the spiritual Ierusalém & Church.
^e He speaketh of the hypocrites, which colde not abide Gods presence, but shulde flee into all places where they might hide them among the mountaines
^f Read Amos, 1. 11
^g Because they did not credit the Prophetes wordes, he turneth to God, and comforteth him self in y^e that he knewe y^e these things shulde come, & saith, Thou, o God, with thine Angels wilt come to performe this great thing
^h Signifying, that there shulde be great troubles in the Church, and that the time hereof is in the Lords hands, yet at length (which is here ment by the cue-ning) God wolde send comfort. ⁱ That is, the spiritual graces of God, which shulde euer continue in moeste abundance
^k All idolatrie and superstition shalbe abolished, and there shalbe one God, one faith, and one religion
^l This newe Ierusalém shalbe sene through all the worlde & shal excell the first in excellencie, wealth and greates.

BEholde, the day of the Lord cometh, and thy spoyle shal be ^a diuided in the middes of thee.

For I wil gather all natiōs against Ierusalém to battel, and the citie shalbe taken, & the houses spoyled, and the women defiled, & half of the citie shal go into captiuitie, & the residue of the people shal not be cut of from the citie.

Then shal the Lord go forth, and fight against those naciōs, as when ^b he fought in the day of battel.

And his fete shal stand in that day vpon the ^c mount of oliues, which is before Ierusalém on the East side, and the mount of oliues shal cleaue in the middes thereof: toward the East & toward the West there shalbe a very great ^d valley, & halfe of the mountaine shal remoue toward the North, and halfe of the mountaine toward the South.

And ye shal flee vnto the ^e valley of the mountaines: for the valley of the mountaines shal reache vnto Azál: yea, ye shal flee like as ye fled from the ^f earthquake in the dayes of Vzzáh King of Iudáh: and the Lord is my God shal come & all the Saints with thee.

And in that day shal there be no cleare light, but darke.

And there shalbe a day (it is known to y^e Lord) ^h neither day nor night, but about the cueuing time it shalbe light.

And in that day shal there ⁱ waters of life go out from Ierusalém, halfe of the toward the East sea, & halfe of them toward the vttermoſt sea, & shalbe, bothe in sommer and winter.

And the Lord shalbe King ouer all the earth: in that day shal there be one ^k Lord, and his Name shalbe one.

All the land shalbe turned ^l as a plaine from Géba to Rimmón, toward the South of Ierusalém, and it shalbe lifted vp, & inhabited in her place: from Beniamins ga-

te vnto the place of the first gate, vnto the corner gate, and from the towre of Hananiél, vnto the Kings wine presses.

And men shal dwell in it, and there shalbe no more destruction, but Ierusalém shalbe safely inhabited.

And this shalbe the plague, wherewith the Lord wil smite all people, that haue fought against Ierusalém: their flesh shal consume away, though they stand vpon their fete, and their eyes shal consume in their holes, & their tongue shal consume in their mouth.

But in that day ^m a great tumult of the Lord shalbe among them, and euerie one shal take ⁿ the hand of his neighbour, and his hand shal rise vp against the hand of his neighbour.

And Iudáh shal fight also against Ierusalém, and the arme of all the heathen shalbe gathered round about, with ^o golde and siluer, and great abundance of apparel.

Yet this shalbe the plague of the horse, of the mule, of the camel and of the asse and of all the beasts that be in these tentes as this ^p plague.

But it shal come to passe that euerie one that is left of all the naciōs, which came against Ierusalém, shal go vp from yere to yere to worship the King the Lord of hostes, and to kepe the feast of Tabernacles.

And who so wil not come vp of all the families of the earth vnto Ierusalém to worship the King the Lord of hostes, euen vpon them shal come no raine.

And if the familie of ^q Egypt go not vp, and come not, it shal not ^r raine vpon them. This shalbe the plague wherewith y^e Lord wil smite all the heathen, that come not vp to kepe the feast of Tabernacles.

This shalbe the punishment of Egypt, & the punishment of all the naciōs that come not vp to kepe the feast of Tabernacles.

In that day shal there be ^s written vpon the bridels of y^e horses, The holines vnto the Lord, and the ^t pottes in the Lords House shalbe like the bowles before the altar.

Yea, euerie pot in Ierusalém and Iudáh shalbe holie vnto the Lord of hostes, and all they that sacrifice, shal come and take of them and seeth therein: and in that day there shalbe no more the ^u Canaanite in the House of the Lord of hostes.

¶ Cccc.ii.

^m God wil neuerly raise vp warre without but sedition at home to trye them
ⁿ To hurt, and oppresse him

^o The enemies are riche, and therefore shal not come for a pray, but to deſtroy & shedde blood.

^p As the men shulde be destroyed, ver. 18.

^q By y^e Egyptians, which were greatest enemies to true religion, he meaneth all the Gentiles

^r Signifying, that to what seruire they were put now (whether to labour, or to seruire in warre) they were now holie, because the Lord had sanctified the

^s As precious the one as the other, because they shalbe sanctified.

^t But all shalbe pure, and cleane & there shal nether be hypocrite, or any that shal corrupt y^e true seruire of God.

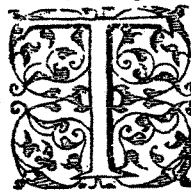
THE ARGUMENT.

THIS Prophet was one of the three, which God raised up for the comfort of his Church after the Captiuitie, and after him there was no more until Iohn Baptist was sent, which was either a token of Gods wrath, or an admonition that they shoulde with more feruent desires loke for the comming of Messiah. He confirmeth the same doctrine, that the two former do, but chiefly he re- proueth the Priests for their couctousnes, and for that they serued God after their owne fantasies, and not according to the prescript of his worde. He also noeth certain peculiar sinnes, which were then among them, as marrying of idolatrous and manie wiuues, murmurings against God, impa- cience, and such like. Notwithstanding for the comfort of the goodlie he declareth that God wolde not forget his promes made vnto their fathers, but wolde send Christ his messenger, in whome the co- nentant shoulde be accomplished, whose comming shoulde be terrible to the wicked, and bring all con- solation and roye vnto the goodlie.

CHAP. I.

A complain against Israel and chiefly the Priests.

Read Isa 13. 1



THE burde of the wor- de of y Lord to Israel by y ministerie of Malachi.

I haue loued you, saith the Lord: yet ye say, b Wherein hast thou loued vs? Was not Esau Iacob, Iacob,

And I hated Esau, and made his moun- taines waste, and his heritage a wildernes for dragons.

Thogh Edom say, We are impouerished, but we wil r- turne and buyld the desolate places, yet saith the Lord of hostes, they shal buyld, but I wil destroye it, and they shal call them, The border of wickednes, and the people, with whome the Lord is angrie for euer.

And your eyes shal se it, and ye shal say, The Lord wil be magnified vpon the bor- der of Israel.

A sonne honoreth his father, and a ser- uant his master. If then I be a father, whe- re is mine honour: & if I be a master, whe- re is my feare, saith the Lord of hostes vn- to you, d o Priests, that despise my Na- me: and ye say, e Wherein haue we despi- sed thy Name?

Ye offer f vnclene bread vpon mine al- tar, & you say, Wherein haue we polluted thee? In that ye say the table of the Lord is not s to be regarded.

And if ye offer the blinde for sacrifice, it is h not euil: and if ye offer the lame and sicke, it is not euil: offer it now vnto thy prince: wil he be content w thee, or accept

thy persone, saith the Lord of hostes? 9 And now, I pray you, i pray before God, that he may haue mercie vpo vs: this hathe bene by your meanes: wil he regarde k your persones, saith the Lord of hostes?

10 Who is there euen among you, l that wolde shut the dores, and kinde not fire on mine altar in vaine, I haue no pleasure in you, saith the Lord of hostes, nether wil I accept an offering at your hand.

11 For from the rising of the sunne vnto the going downe of the same, my Name is m great among the Gentiles, and in euerie place incense shalbe offred vnto my Name, and a pure offering. for my Na- me is great among the heathen, saith the Lord of hostes.

12 But ye haue polluted it, in that ye say, The table of the Lord is n polluted, and the frute thereof, euen his meat is not to be regarded.

13 Ye said also, Beholde, it is a o wearines, and ye haue snuffed at it, saith the Lord of hostes, and ye offred that which was torne & the lame and the sicke: thus ye offred an offering: shulde I accept this of your hand, saith the Lord?

14 But cursed be the deceiuet, which hathe in his flocke p a male, and voweth, and sa- crificeth vnto y Lord a corrupt thing: for I am a great King, saith the Lord of ho- stes, and my Name is terrible among the heathen.

i He derideth y Priests who bare y people

in had, y they praied for the. & sheweth y they were the occasion, that these euils ca- me vpon the people

k Will God co sider your offi ce and state, seing you are so couctous, & wicked?

l Because the Leuites who kept y dores, did not trye whether y sa- crifices that ca me in, were ac- cording to the Law, God wi- sheth, that thei wolde rather shut the dores then to recei- ue suche as were not per- fite

m God shew- eth, y their in- gratitude, and negle of his true seruite

n shalbe y cause of the calling of the Gentiles: & here y Pro- phet that was vnder the Law framed his woraes to the capacite of y people, and by the altar, and sacrifice he meaneth the spiri- tual ser- uice

o vice of God, which shulde be vnder the Gospel, when an end shulde be made to all these legal ceremonies by Christs onely sacrifice p Bothe y Priests and y people were infected w this error, y they passed not what was offred: for they thought y God was aswel content w the leane as with the fat: but in the meane season they shewed not that obedience to God, which he required, & so comitted bothe impietie, and also shewed their contempt of God & co- uctousnes o The Priests & people were bothe weary with seruing God, & passed not what manner of sacrifice & seruite they gaue to God, for that it was least profitable, was thought good ynough for the Lord p That is, hathe babi- lonic to serue the Lord according to his worde, and yet wil serue him ac- cording to his couctous miade

CHAP. II.

Threatenings against the Priests being seducers of the people.

1 And now, o ye a Priests, this comman- dement is for you.

a He speaketh vnto the chief- ly, but vnder them he con- taineth the peo- ple also.

2 If

b Which de- clareth their great ingrati- tude that did not acknowle- ge this loue, which was so euident in that he chose Abra- ham from our of all y worl- de, and next chose Iacob the younger bro- ther of whom they came and left Esau the elder

c For besides that the signes of mine hatred appeared euen when he was made seruant vnto his yög- er brother, being yet in his mothers belly, and also afterward in y he was put fro his birthright, yet euen now before your eyes the signes hereof are eu- ident, in that y his countrey lieth waste, & he shal neuer retorne to in- habit it, where as ye my peo- ple whome y enemie hated more then the are by my gra- ce and lone ro- warde you de- liuered, read Rom 9. 13

d Besides the rest of the people he condēneth y Priests chiefly because they shulde haue reprobued others for their hypocritie, & obstinacie against God, & not haue hardened them by their example to greater euils e He noeth their grosse hy pocritie, w wolde not se their fautes, but moke impudently cou- ered them, & so were blinde guides f Ye receiue all maner offerings for your owne griedines, and do not examine whether they be according to my Law or no

g Not that they said thus, but by their doings they declared no lesse h You make it no faute: whereby he condēneth the, y thinke it sufficiēt to serue God partly, as he hathe comāded, & partly after mā fantasie, and so come not to that purenes of religio, which he requireth, & therefore in re- proche he sheweth the, y a mortal man wolde not be content to be so serued.

b To serue me according to my worde
c That is, the abundance of Gods benedictions
d Your seed sowne that cometh to no profite
e You boast of your holines, sacrifices and feastes, but they shal turne to your shame, and be as vile as dongue

f The Priests objected against the Prophet that he colde not reprove the, but he must speake against the priests hode, and the office established of God by promes, but he sheweth, that the office is nothing sclder, when these vilenes, & dongue are called by their owne names
g He sheweth what were the two condicions of the couenat made with the tribe of Leui, on Gods parte, that he wolde giue the long life & felicitie, and on their parte, that they shulde faithfully serue him according to his worde

h I prescribed Ieui a certaine Law to serue me.
i He serued me & set forth the my glorie with all humilitie and submission
k He sheweth that the Priest ought to haue knowledge to instruct other in the worde of the Lord
l He is as the treasure house of Gods worde and ought to giue to euerie one according to their necessitie, and not to reserue it for him self in shewing, that whosoever doeth not declare Gods wil, is not his messenger, and Priest

m The Prophet accuseth the ingratitude of the Iewes toward God and man: for seeing they were all borne of one father Abraham, and God had elected them to be his holie people, they ought neither to offend God nor their brethren.
n Whereby they had bounde them selues to God to be an holie people
o They haue toynd them selues in mariage with them that are of another religion
p That is, the Priests
q Ye cause the people to lament, because that God doeth not regard their sacrifices, so that they seme to sacrifice in vaine
r This is another faute, whereof he accuseth them, that is, that they brake the lawes of mariage

s The Prophet accuseth the ingratitude of the Iewes toward God and man: for seeing they were all borne of one father Abraham, and God had elected them to be his holie people, they ought neither to offend God nor their brethren.
t As the one halfe of thy selfe.
u She that was toynd to thee by a solemne couenaut, and by the inuocation of Gods Name
x Did not God make man and woman as one flesh and not many?
y By his power & vertue he colde haue made many women for one man
z Suche as shulde be borne in lawful and moderate mariage wherein is no excess of lustes
a Containe your selues within your boundes, and be sober in minde, and bridle your affections
b Not that he doeth allowe diuorcement, but of the two fautes he sheweth the lesse
c He thinketh it sufficient to kepe his wife fil, albeit he take others, and so as it were couereth his faute.
d Ye murmured against God, because he heard not you as you called
e In thinking that God fauored the wicked, and hath no respect to them that serue him,
f Thus they blasphemed God in condemning his power and iustice, because he iudged not according to their fantasies

1 If ye wil not heare it; nor consider it in your heart to giue glorie vnto my Name, saith the Lord of hostes, I wil euen send a curse vpon you, and wil curse your blessings: yea, I haue cursed them already because ye do not consider it in your heart.
2 Beholde, I wil corrupt your seed, & cast dogue vpon your faces, euen the dongue of your solemne feastes, and you shalbe like vnto it.
3 And ye shal knowe, that I haue sent this commandement vnto you, that my couenant, which I made with Leui, might stand, saith the Lord of hostes.
4 My couenant was with him of life and peace, and I haue gaue him feare, & he feared me, and was afraide before my Name.
5 The law of truth was in his mouth, & there was no iniquitie founde in his lippes: he walked with me in peace and equitie, and did turne manie away from iniquitie.
6 For the Priests lippes shulde preserue knowledge, and they shulde seke the lawe at his mouth: for he is the messenger of the Lord of hostes.
7 But ye are gone out of the way: ye haue caused manie to fall by the Law: ye haue broke the couenat of Leui, saith the Lord of hostes.
8 Therefore haue I also made you to be despised, and vile before all the people, because ye kept not my wayes, but haue bene parcial in the Law.
9 Haue we not all one father? hath not one God made vs? why do we transgresse euerie one against his brother, and breake the couenat of our fathers?
10 Iudah hath transgressed, and an abomination is committed in Israel and in Ierusalem: for Iudah hath defiled the holines of the Lord, which he loued, and hath married the daughter of a strange god.
11 The Lord wil cut of the man that doeth this: bothe the master, and the seruant out of the tabernacle of Iakob, and him that offereth an offering vnto the Lord of hostes.
12 And this haue ye done againe, and couered the altar of the Lord with teares, with weeping and with mourning: because the offering is no more regarded, neither receiued acceptably at your hands.
13 Yet ye say, 'Wherein? Because the Lord hath bene witnes betwene thee and thy wife of thy youth, against whome thou

hast transgressed: yet is she thy companion, and the wife of thy couenant.
14 And did not he make one? yet had he abundance of spirit: and wherefore one? because he sought a godlie seed: therefore kepe your selues in your spirit, and let none trespass against the wife of his youth.
15 If thou hatest her, put her away, saith the Lord God of Israel, yet he couereth the iniurie vnder his garment, saith the Lord of hostes: therefore kepe your selues in your spirit, and transgresse not.
16 Ye haue wearied the Lord with your wordes: yet ye say, 'Wherein haue we wearied him? Whē ye say, 'Buerie one doeth euil, is good in the sight of the Lord, and he deliteth in them. Or where is the God of iudgement?
17 Of the messenger of the Lord, Iohn Baptist, and of Christs office.
18 Beholde, I wil send my messenger, & he shal prepare the way before me: & the Lord whome ye seke, shal speedely come to his Temple: euen the messenger of the couenant whome ye desire: beholde, he shal come, saith the Lord of hostes.
19 But who may abide the day of his coming? and who shal endure, when he appeareth? for he is like a purging fyre, and like fullers sope.
20 And he shal sit downe to trye and fine the siluer: he shal euen fine the sonnes of Leui, and purifie them as gold & siluer, that they may bring offerings vnto the Lord in righteousness.
21 Then shal the offerings of Iudah and Ierusalem be acceptable vnto the Lord, as in olde time and in the yeres afore.
22 And I wil come neere to you to iudgement, and I wil be a swifte witnes against the sothesayers, and against the adulterers, and against false swearers, and against those that wrongfully kepe backe the hirelings wages, and vex the widdowe, and the fatherles, and oppresse the stranger, & feare not me, saith the Lord of hostes.
23 For I am the Lord: I change not, and ye sonnes of Iakob are not consumed.
24 From the daies of your fathers, ye are gone away from mine ordinances, and haue not kept them: & returne vnto me, and I

Therefore he accuseth them of ingratitude, and sheweth that in that they are not daily consumed, it is a token, that he doeth stil defend them: and so his mercie toward them neuer changeth.
g Read Zechar 13.

CHAP. III.

Of the messenger of the Lord, Iohn Baptist, and of Christs office.

1 Beholde, I wil send my messenger, & he shal prepare the way before me: & the Lord whome ye seke, shal speedely come to his Temple: euen the messenger of the couenant whome ye desire: beholde, he shal come, saith the Lord of hostes.
2 But who may abide the day of his coming? and who shal endure, when he appeareth? for he is like a purging fyre, and like fullers sope.
3 And he shal sit downe to trye and fine the siluer: he shal euen fine the sonnes of Leui, and purifie them as gold & siluer, that they may bring offerings vnto the Lord in righteousness.
4 Then shal the offerings of Iudah and Ierusalem be acceptable vnto the Lord, as in olde time and in the yeres afore.
5 And I wil come neere to you to iudgement, and I wil be a swifte witnes against the sothesayers, and against the adulterers, and against false swearers, and against those that wrongfully kepe backe the hirelings wages, and vex the widdowe, and the fatherles, and oppresse the stranger, & feare not me, saith the Lord of hostes.
6 For I am the Lord: I change not, and ye sonnes of Iakob are not consumed.
7 From the daies of your fathers, ye are gone away from mine ordinances, and haue not kept them: & returne vnto me, and I

This is meet of Iohn Baptist, as Christ expoundeth it, Luk 7, 27
b Meaning, Messiah, as psal 140, dan 9, 17.
c That is, Christ by whome the couenat was made and ratified, who is called the Angel or messenger of the couenant, because he reconcilith vs to his father: & is Lord of King, because he hath the gouernement of his Church
d He sheweth that the hypocrites which wish so much for the Lords comming, will not abide when he draweth neere: for he wil consume them, and purge his & make them cleane.
e He beginneth at the Priests that they might be lightes and shiues vnto others
f They murmured against God, because they sawe not his helpe euer present to defend them: & therefore he accuseth them of ingratitude, and sheweth that in that they are not daily consumed, it is a token, that he doeth stil defend them: and so his mercie toward them neuer changeth.
g Read Zechar 13.

wil retuⁿe vnto you, saith the Lord of hostes: but ye said, Wherein shal we retuⁿe?

spareth his owne sonne that serueth him. 8 Then shal you retuⁿe, and discern betwene the righteous and wicked, betwene him that serueth God, and him that serueth him not.

8 There are none of y^e heathen so barbarous, that wil defraude their gods of their honour, or deale deceitfully with them. 9 Whereby the seruice of God shulde haue bene mainteined, and the Priests, & the poore relieued. k Nor hauing respect how much ye neede, but I wil giue you in all abundance: so that ye shal lacke place to put my blessings in.

8 Wil a man spoyle his gods? yet haue ye spoyled me: but ye say, Wherein haue we spoyled thee? In tythes and offrings.

CHAP. IIIII.

The day of the Lord, before the which Eliab shulde come

10 Bring ye all the tythes into y^e storehouse: that there may be meat in mine House, & proue me now herewith, saith the Lord of hostes, if I wil not open y^e windowes of heauen vnto you, & powre you out a blessing without measure. 11 And I wil rebuke the deuourer for your sakes, and he shal not destroye the frute of your grounde, nether shal your vine be baren in the field, saith the Lord of hostes.

9 Ye are cursed with a curse: for ye haue spoyled me, euen this whole nacion. 10 Bring ye all the tythes into y^e storehouse: that there may be meat in mine House, & proue me now herewith, saith the Lord of hostes, if I wil not open y^e windowes of heauen vnto you, & powre you out a blessing without measure. 11 And I wil rebuke the deuourer for your sakes, and he shal not destroye the frute of your grounde, nether shal your vine be baren in the field, saith the Lord of hostes.

12 And all nacions shal call you blessed: for ye shalbe a pleasant land, saith the Lord of hostes. 13 Your wordes haue bene stoute against me, saith the Lord: yet ye say, What haue we spoken against thee? 14 Ye haue said, It is inuaine to serue God: & what profite is it that we haue kept his commandemēt, and that we walked humbly before the Lord of hostes? 15 Therefore we couēte the proude blessed: euen they that worke wickednes, are set vp, and they that tempte God, yea, they are deliuered.

1 He prophcieth of Gods iudgements against the wicked, who wolde not receiue Christ, when as God shulde send him for the re-auration of his Church. b Meaning, Christ, who with his wings or beames of his grace shulde lighten, & comfort his Church. Ephe. 5, 14, and he is called the sunne of righteoufnes, because in him self he hath all perfection, and also the office of the father dwelleth in him: whereby he regenerateth vs into righteoufnes, clenseth vs from the filth of this worlde, and reformeth vs to the image of God. c Ye shalbe fet

12 And all nacions shal call you blessed: for ye shalbe a pleasant land, saith the Lord of hostes. 13 Your wordes haue bene stoute against me, saith the Lord: yet ye say, What haue we spoken against thee? 14 Ye haue said, It is inuaine to serue God: & what profite is it that we haue kept his commandemēt, and that we walked humbly before the Lord of hostes? 15 Therefore we couēte the proude blessed: euen they that worke wickednes, are set vp, and they that tempte God, yea, they are deliuered.

2 But vnto you that feare my Name, shal the sunne of righteoufnes arise, and health shalbe vnder his wings, and ye shal go forthe, and growe vp as fat calues.

16 They are not onely preferred to honour, but also deliuered from aduersers. 17 After these admonitions of the Prophet some were liuely touched, and encouraged others to feare God. p Both because the thing was strange, that some turned to God in that great and vniuersal corruption, and also that this might be an example of Gods mercies to all penitent sinners. q When I shal restore my Church according to my promes, they shalbe as mine owne propre goods. r That is, forgoue their sinnes, and gouerne them with my Spirit.

12 And all nacions shal call you blessed: for ye shalbe a pleasant land, saith the Lord of hostes. 13 Your wordes haue bene stoute against me, saith the Lord: yet ye say, What haue we spoken against thee? 14 Ye haue said, It is inuaine to serue God: & what profite is it that we haue kept his commandemēt, and that we walked humbly before the Lord of hostes? 15 Therefore we couēte the proude blessed: euen they that worke wickednes, are set vp, and they that tempte God, yea, they are deliuered.

3 And ye shal treade downe the wicked: for they shalbe dust vnder the soles of your fete in the day that I shal do this, saith the Lord of hostes. 4 Remember the Lawe of Moses my seruant, which I commanded vnto him in Horeb for all Israēl with the statutes and iudgements. 5 Beholde, I wil send you Eliab the Prophet before the coming of the great and feareful day of the Lord.

13 Your wordes haue bene stoute against me, saith the Lord: yet ye say, What haue we spoken against thee? 14 Ye haue said, It is inuaine to serue God: & what profite is it that we haue kept his commandemēt, and that we walked humbly before the Lord of hostes? 15 Therefore we couēte the proude blessed: euen they that worke wickednes, are set vp, and they that tempte God, yea, they are deliuered.

6 And he shal turne the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with cursing.

14 Ye haue said, It is inuaine to serue God: & what profite is it that we haue kept his commandemēt, and that we walked humbly before the Lord of hostes? 15 Therefore we couēte the proude blessed: euen they that worke wickednes, are set vp, and they that tempte God, yea, they are deliuered.

7 Beholde, I wil send you Eliab the Prophet before the coming of the great and feareful day of the Lord.

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8 And he shal turne the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with cursing.

16 They are not onely preferred to honour, but also deliuered from aduersers. 17 After these admonitions of the Prophet some were liuely touched, and encouraged others to feare God.

at libertie and increase in the ioye of the Spirit. 2-Cor 3, 17 d Because the time of Christ, because they shulde with more seruent munes desire his coming, the Prophet exhortheth them to exercise them selues diligently in studying the Lawe of Moses in y^e meane season, whereby they might continue in the true religion and also be armed against all tentations. e This Christ expoundeth of Iohn Baptist, Mat. 11, 13, who bothe for his zeale, & restoring of religion is aptly copared to Eliab. f Which as it is true for the wicked, so doeth it waken the godlie and call them to repentance. g He sheweth wherein Iohans office shulde stand: in the turning of men to God and ioyning the father & children in one vnitie of faith: so that y^e father shal turne to that religion of his sonne which is conuerted to Christ, and the sonne shal embrace the faith of the true fathers. Abraham, Izhak and Iaakob. h The seconde point of his office was to denounce Gods iudgements against them that wolde not receiue Christ.

17 And they shalbe to me, saith the Lord of hostes, in that day that I shal do this, for a flocke, and I wil spare them, as a man

A P O C R Y P H A .

T H E A R G U M E N T .

THese boke that follow in order asier the Prophetes vnto the Xewe testament, are called Apocrypha, that is boke, which were not receiued by a cōmune consent to be red and expounded publikey in the Church, nether yet serued to proue any point of Christian religion, saue in asmuche as they had the consent of the other Scriptures called Canonical to confirme the same, or rather whereon they were grounded: but as boke proceeding from godlie men, were receiued to be red for the aduancement and furtherance of the knowlege of the historie, & for the instruction of godlie maners: which boke declare that at all times God had an especial care of his Church and left them not vterly destitute of teachers and meanes to confirme them in the hope of the promised Mesiāh, and also witnessse that those calamities that God sent to his Church, were according to his prouidence, who had bothe so threatened by his Prophetes, and so broght it to passe for the destruction of their enemies, and for the tryal of his children.

I. Esdras.

C H A P. I.

1 Iosias appointeth Priestes, and kepeth the Passeouer, 7 Offring: for the Priestes and the people. 11 The order of the Leuites. 23 The upright life of Iosias. 25 His death and the occasion thereof, and the lamentation for him. 34 Ioachaz appointed King. 53 The destruction of Ierusalem.

^a King. 23, 21 x
^a chro. 35, 1.



And Iosias kept the Passeouer to his Lord in Ierusalem, and offred the Passeouer in the fourteenth day of the first moneth,

- 2** And appointed 5 Priestes in order according to their dailie courses, being clothed with long garments in the Temple of the Lord.
- 3** And he spake to the Leuites the holy ministers of Israel, that they shulde sanctifie them selues to the Lord, to set the holy Arke of the Lord in the House, which Salomon the sonne of King Daud had buyt,
- 4** And said, Ye shal no more beare the Arke vpon your sholders: now therefore serue the Lord your God, and take the charge of his people of Israel, and prepare according to your families and tribes,
- 5** After the writing of Daud King of Israel, and according to the maiestie of Salomen his sonne, and stand in the Temple (according to the ordre of the dignitie of your fathers the Leuites) which were appointed before your brethren the children of Israel.
- 6** Offer in ordre the Passeouer, and make readie the sacrifices for your brethré, and kepe the Passeouer after the Lords commandement guen to Moyses.
- 7** And Iosias gaue to the people that was present, thirtie thousand lambes and kiddes with thre thousand calues.
- 8** These were guen of the Kings posses-

sions according to the promes, to the people, and to the Priestes, and to the Leuites. Then gaue Helkias and Zacharias and Syelus the gouernours of the Temple, to the Priestes for the Passeouer two thousand shepe, and thre hundreth calues.

^a Or, Iehiel.

- 9** Furthermore, Iechonias, and Samaias, and Nathanael his brother, and Sabias, and Chielus, and Ioram captaines gaue to the Leuites for the Passeouer five thousand shepe and feuen hundreth calues.

^a Or, Hasabias
^a Or, Iehiel.
^a Or, Chiraba.

- 10** And when these things were done, the Priestes and the Leuites stode in ordre, hauing vnleauened bread according to 5 tribes,

- 11** And after the ordre of the dignitie of their fathers, before the people to offre to the Lord, as it is written in the boke of Moyses: and thus they did in the morning.

- 12** And they roasted the Passeouer with fyre as* apperteined, & they sod their offrings with perfumes in caldrons and portes,

^a Exod. 12, 8.

- 13** And set it before all them that were of the people, and afterward they prepared for them selues, and for the Priestes their brethren the sonnes of Aaron.

- 14** For the Priestes offred the fatte vnto the euening, and the Leuites did make ready for them selues, and for the Priestes their brethren the sonnes of Aaron.

- 15** And the holy singers, the sonnes of Asaph, were in their orders, accordig to the appointed ordinances of Daud, to wit, Asaph, and Azarias, and Eddimus, which was of the Kings appointment.

^a Or, Ieduelum.

- 16** And the porters were at euerie gate, so that it was not lawful, y anie shulde passe his ordinarie watche: for their brethré the Leuites made readie for them.

- 17** And in that day those things which apperteined to the sacrifice of the Lord, were accomplished, that they might offre the

- Passeouer,
- 18 And offre sacrifices vpon the altar of the Lord, according to the commandement of King Iofias.
- 19 So the children of Israel, which were present at that time, kept the Passeouer and the feast of vnleauened bread seuen daies.
- 20 And there was not suche a Passeouer kept in Israel since the time of Samuel the Prophet.
- 21 And all the Kings of Israel did not offre suche a Passeouer, as did Iofias, and the Priestes, and the Leuites, and the Iewes, and all Israel, which were founde to remaine in Ierusalem.
- 22 In the eighteenth yere of the reigne of Iofias was this Passeouer kept.
- 23 The workes of Iofias were vpriight before his Lord with a heart ful of godlines.
- 24 And concerning ſ̄ things which came to passe in his time, they are written before, ^{to wit,} of those that sinned & did wickedly against the Lord aboue euerie nacion and kingdome, and grieued him with ^{se} sensible things, so that the wordes of the Lord stode vp against Israel.
- 25 ¶ Now after all these actes of Iofias it came to passe that when Pharao King of Egypt came to moue warre at Carchamis vpon Euphrates, Iofias went out against him.
- 26 But ſ̄ King of Egypt sent to him, saying, What haue I to do with thee, o King of Iudea?
- 27 I am not sent of the Lord God against thee: but my warre is vpon Euphrates, and now the Lord is with me, and the Lord hasteneth me forward: departe from me, and be not against the Lord.
- 28 But Iofias wolde not turne backe his chariot fro him, but prepared him self to fight with him, not regarding the wordes of Ieremias the Prophet by the mouth of the Lord.
- 29 But he set him self in battel aray against him in the field of Megeddo, & the princes came downe to King Iofias.
- 30 And the King said to his seruants, Conuaye me out of the battel, for I am very weake. And by and by his seruants brought him out of the battel.
- 31 So he gate vp on his seconde chariot, and being come againe to Ierusalem he changed his life, and was buryed in his fathers graue.
- 32 And in all Iudea was Iofias bewailed, yea, Ieremias the Prophet did lament for Iofias, and the gouernours and their wiues did lament him vnto this day: & this was ordained in all the kindred of Israel to be done continually.
- 33 But these things are written in the boke
- of the stories of the Kings of Iudea, and euerie one of the actes ſ̄ Iofias did, & his glorie, and his knowledge in the lawe of the Lord, and the things which he did before, and the things now *rehearsed* are registred in the boke of the Kings of Israel and Iudea.
- 34 Then they of the nacion toke * Ioachaz ^{2 King. 23.31} the sonne of Iofias, and made him King ^{2. chro. 36.1.} in steade of his father Iofias, when he was thre and twentie yere olde.
- 35 And he reigned in Iudea and in Ierusalem thre moneths: for the King of Egypt deposed him from reigning in Ierusalem.
- 36 He taxed also the people of an hundredth talents of siluer, & one talent of gold.
- 37 And the King of Egypt made Ioacim his brother King of Iudea & Ierusalem.
- 38 And he bounde Ioachaz and his gouernours: but when he had taken Zaraccs his brother, he led him away into Egypt.
- 39 Twentie and fiue yere olde was Ioacim, when he reigned in Iudea and Ierusalem, and he did euil in the sight of the Lord.
- 40 Wherefore against him came vp Nabuchodonosor King of Babylon, who when he had boude him with a chaine of brasse, led him away into Babylon.
- 41 Then Nabuchodonosor toke of the holie vessels of the Lord, & caryed rhe away, and set them in his temple at Babylon.
- 42 But all his actes, and his prophanation, and his reproche are written in the Chronicles of the Kings.
- 43 And Ioacim his sonne reigned for him: and when he was made King, he was eigh-tene yere olde.
- 44 And he reigned thre moneths and ten dayes in Ierusalem, and he did euil in the sight of the Lord.
- 45 ¶ So a yere after Nabuchodonosor sent and broght him to Babylon with the holy vessels of the Lord.
- 46 And he made Sedecias King of Iudea and Ierusalem when he was one and twentie yere olde, & he reigned eleuen yeres.
- 47 And he did euil in ſ̄ sight of the Lord, nether did he feare the wordes spoken * by ^{Ier. 38.21.} Ieremias the Prophet from the mouth of the Lord.
- 48 For after that he was sworne to King Nabuchodonosor, he forsware him self by the Name of the Lord and fel away, and hardened his necke and his heart. and transgressed the Lawes of the Lord God of Israel.
- 49 Also the gouerners of the people, and the Priestes committed many things against the lawes and passed all the pollutions of all nations, and polluted the Temple of the Lord, which was sanctified in Ierusalem.
- 50 Neuertheles the God of their Fathers sent

Or, by worshipping sensible creatures.

2. Chro. 35. 20.

sent his messenger to call them backe, because he spared them and his owne Tabernacle.

51 But they derided his messengers, and in the day, that the Lord spake unto them, they mocked his Prophetes,

52 So that he, being moued to anger against his people for their great wickednes, commanded the Kings of the Chaldeas to invade them.

53 These killed their yong men with the sworde roude about their holie Temple, nether did they spare yong man, nor maiden, nether olde man, nor childe among them.

54 But he deliuered the all into their hands, and all the holy vessels of the Lord, bothe great & smale with the vessels of the Arke of God: and they toke, & caryed away the Kings treasures into Babylon.

55 And they set fyre in the House of the Lord and brake downe the walles of Ierusalem and burnt their towres with fyre.

56 They consumed also all the precious things thereof, & broght them to nought, and those that were left by the sworde, he caryed away into Babylon.

57 And they were seruants to him, & to his children til the Persians reigned, to fulfil the worde of the Lord by the mouth of ^{*}Ieremias,

Ierem 25. 12. & 29. 10.

58 And that the land might enioye her Sabbaths all the time, that it was desolate, til seuentie yeres were accomplished.

CHAP. II.

1 Cyrus gaue leave to the Iewes to returne. 10 He sent the holy vessels 13 The names of them that returned. 16 Their aduersaries did let their buylding, and the Kings letters for the same.

2 Chro. 36. 22 & 24. 1, 2.

1 IN the first yere of the reigne of Cyrus King of the Persians, to fulfil the worde of the Lord by the mouth of Ieremias,

2 The Lord raised vp the spirit of Cyrus King of the Persians, and he made proclamation through out all his kingdome, euen by expresse lettres,

3 Saying, Thus saith Cyrus King of the Persians, The Lord of Israel, euen the moste high Lord, hath made me King ouer the whole worlde,

4 And he hath commanded me to buylde him an House in Ierusalem, which is in Iudea.

5 If there be anie therefore of you of his people, let the Lord, euē his Lord be with him, & let him go vp to Ierusalem, which is in Iudea & buylde the House of the Lord of Israel: he is the Lord which dwelleth in Ierusalem.

6 All they then that dwell in the places rounde about, those, I say, that are in his place, let them helpe him with golde and siluer,

7 With giftes, with horses and cattel, and other things, which shalbe broght, according to the vowes into the Temple of the Lord, which is in Ierusalem.

8 ¶ Then arose the chief of the families of Iudea, and of the tribe of Beniamin, and the Priests & Leuites, & all whose minde the Lord had moued to go vp, and buylde an House to the Lord in Ierusalem.

9 And those that were about them, helped them in all things with siluer and golde, horses, and cattel, and with diuers vowes of many whose mindes were stirred vp.

10 Also King Cyrus broght out the holy vessels of the Lord, which Nabuchodonosor had caryed out of Ierusalem, and had consecrated them in the Temple of his idoles.

11 Now when Cyrus King of the Persians had broght them out, he deliuered the to Mithridates his treasurer,

12 By whome they were giuen to Abassar the gouernour of Iudea.

*Dr. Shafha-
zar, 01, 3 unaf
far.*

13 Whereof this was the number: a thousand golden cuppes, and a thousand siluer cuppes, basens of siluer for the sacrifices, nine and twentie vials, of golde thirtie, and of siluer two thousand, foure hundred and ten, and a thousand other vessels.

14 So all the vessels of golde and siluer, which they caried away, were five thousand, foure hundred, thre score and nine.

15 They were broght by Sanabassar with them of the captiuitie of Babylon to Ierusalem.

16 ¶ But in the time of Artaxerxes King of the Persians Belemus, & Mithridates, and Tabellius, and Rathumus, and Beelrethmus, & Semellius the secretarie, & others which were ioyned to these, dwelling in Samaria and in other places, wrote vnto him this epistle here following against the, that dwelt in Iudea & Ierusalem, TO THE KING ARTAXERXES OVR LORD,

*Exra 4. 6.
01, Bifhile-
mus
01, Shimsht.*

17 Thy seruants, Rathumus the writer of things that come to passe, and Semellius the secretarie, and the rest of their counsel, & the iudges which are in Coelosyria and Phenice.

18 Be it now therefore knowen to our lord the King, that the Iewes which came vp from you, are come to vs into Ierusalem, that rebellious and wicked citie, & buylde the marked places, and make vp the walles thereof, and laye the fundacions of the Temple.

19 Therefore if this citie be buylt, and the walles be finished, they wil not onely not indure to paye tribute, but wil also resist Kings.

20 And because the things, pertaining to the Temple, go forward, we thought it not

- mete to passe ouer siche a thing,
- 21 But to declare it to our lord the King, that if it be thy pleasure, it may be sogut out in the bokes of thy fathers,
- 22 And thou shalt finde in the Chronicles the writings concerning these things, and shalt knowe that this cite did alwaies rebel, & did trouble bothe Kings and cities,
- 23 And that the Iewes are rebellious, raising alwaies warres therein: for the which cause also this cite was made desolate.
- 24 Now therefore, o lord the King, we declare it, that if this cite be buylt and the walles thereof repared, you shal haue no more passage into Coelosyria, nor Phenice.
- 25 ¶ Then the King wrote againe to Rathumus, that wrote the things that came to passe, and to Beeltethmus, and to Samellius the secretarie, and to the rest of those that were ioyned with them, and to the dwellers of Samaria, Syria and Phenice, these things that followe.
- 26 I haue red the epistle, which ye sent to me: therefore I commanded, that it shulde be soght out, and it was founde, that this cite hath alwaies practised against Kings,
- 27 And that the men thereof were giuen to rebellion and warres, and how that mightie Kings and fierce haue reigned in Ierusalem, which toke tribute of Coelosyria and Phenice.
- 28 Now therefore I haue commanded to forbid these men to buylde vp the cite, and that it be taken hede that no more be done,
- 29 And that those wicked things, w^{ch} shulde molest the King, go not forwarde.
- 30 Then when Rathumus, & Semellius the secretarie and the rest, which were ioyned with them, had red the things, which King Artaxerxes had writen, they moued their tents with spede to Ierusalem with horses and men in araye,
- 31 And began to let them which buylt, so that the buylding of the Temple in Ierusalem ceased vnto the seconde yere of the reigne of Darius King of the Persians.
- CHAP. III.
- 1 The feast of Darius 16 The thre wise sentences.*
- 1 **N**OW when Darius reigned, he made a great feast to all his subiects & to all those of his owne house, and to all the princes of Media and Persia,
- 2 And to all the gouernours & captaines, and lieutenants that were with him, from India vnto Ethiopia of an hundreth and seuen and twentie prouinces.
- 3 And when they had eaten and drunke, & were satisfied, they departed, and King Darius went into his chamber, and slept, til he wakened againe.
- 4 ¶ In the meane time thre yong men of the garde, keepers of the Kings bodie, said one to another.
- 5 Let euerie one of vs speake a sentence, & he that shal ouercome, and whose sentence shal appeare wiser then the others, Darius the King shal giue him great gifts, and great things in token of victorie,
- 6 As to weare purple & to drinke in golde, and to slepe in golde, and a chariot with bridles of golde, an head tyte of fine linē, and a chaine about his necke.
- 7 And he shal sit next to Darius for his wisdom, and shalbe called Darius counsiller.
- 8 Then euerie man wrote his sentence and sealed it, and put it vader the pillowe of King Darius,
- 9 And said, when the King rose, they wolde giue him the writing, and whose sentence the King and the thre princes of Persia shulde iudge to be wisest, to him shulde the victorie be giuen, as it was appointed.
- 10 One wrote, The wine is strongest.
- 11 The other wrote, The King is strongest.
- 12 The other wrote, women are strongest, but trueth ouercometh all things.
- 13 ¶ And when the King rose, they toke the writings and gaue them to him, and he red them,
- 14 And sent and called all the noble men of Persia and of Media, and the gouernours & the captaines, and lieutenants, and the consuls;
- 15 And sate him downe in the counsel, and the writing was red before them.
- 16 Then he said, Call the yong men, that they may declare their owne sentences. So they called them, and they came in.
- 17 Then he said vnto them, Declare vnto vs the writings. So the first began, which had spoken of the strength of wine,
- 18 And said on this maner, O ye men, how strong is wine! it deceiueth all men that drinke it.
- 19 It maketh the minde of the King and of the fatherles bothe one, of the bonde man and of the fre man, of the poore man and of the riche man.
- 20 It turneth also euerie thought into ioye and gladnes, so that one remembreth no maner of sorow, nor det.
- 21 It maketh euerie heart riche, so that one remembreth nether King nor gouernour, & causeth to speake all things by talents. **Or, poudes.*
- 22 When men haue drunk, they haue no minde to loue ether friends or brethren, and a litle after they drawe out swordes.
- 23 But when they are from the wine, they do not remember what they haue done.
- 24 O ye men, is not wine strongest, which cōpelleth

pellecth to do suche things ! & he helde his peace when he had thus spoken.

CHAP. IIII.

Of the strength of a King. 13 Of the strength of women. 34 Of the strength of trueth, which semēces is approued, 47 And his peition granted.

1 **T**HEN the seconde which had spokē of the strēgth of the King, began to say,
 2 O ye men, are not men strongest, which beare rule by land and by sea, and ouer all things which are in them!
 3 But the King is yet greater: for he ruleth all things, & is lord of them, so that they do all things which he commādeth them.
 4 If he bid the make warre one against another, they do it: if he send them out against the enemies, they go and breake downe mountaines and walles and towres.
 5 They kil & are killed, & do not passe the cōmandement of the King: if they ouercome, they bring all to the King, as wel the spoyle as all other things,
 6 And those also which go not to warre & battel, but til the earth: for when they haue sowne it againe, thei reape it, & bring it to the King, and cōpell one another to paye tribute to the King.
 7 Yet he is *but* one man: if he bid, Kil, they kil: if he sai, Spare, they spare.
 8 If he bid, Smite, they smite: if he bid the, Make desolate, they make desolate: if he bid, Buylde, they buylde.
 9 If he bid, Cut of, they cut of: if he bid, Plante, they plante.
 10 So all his people & all his armies obey one mā: in the meane while he sitteth downe, he eateth, and drinketh and slepeth.
 11 For these kepe him rounde about: nether can any one go & do his owne busines, nether are they disobedient vnto him.
 12 O ye men, how shulde not the King be strongest, seing he is thus obeyed! So he helde his tongue.
 13 ¶ Then the thirde which had spoken of women & of the trueth (this was Zorobabel) began to speake,
 14 O ye men, nether the mightie King, nor many men nor wine is strongest: who then ruleth them or hath the dominion ouer the! are they not women!
 15 Women haue borne the King & all the people which beare rule by sea & by land.
 16 Euen of them were they borne, and they nourished them, which planted the vines, of which the wine is made.
 17 They also make mens garments & make men honorable, nether can men be without women.
 18 And if thei haue gathered together gold & siluer, or any goodlic thing, do they not loue a faire and beautiful woman!
 19 Do they not leaue all those things & giue the selues wholly vnto her, & gape, and

gaze vpon her, & all men desire her more then gold, or siluer, or any precious thing!
 20 A man leaueh his owne father which ha the nourished him, & his owne counrei, and is ioyned with his wife.
 21 And for y woman he ieopardeth his life, and nether remembreth father nor mother nor countrey.
 22 Therefore by this ye may knowe that y women beare rule ouer you: do ye not labour and trauail, and giue and bring all to the women?
 23 Yea, a man taketh his sworde and goeth for the to kil & to steale, and to saile vpon the sea, and vpon riuers,
 24 And he seeth a lion & goeth in darkenes, & when he hath stollen, rauished & spoiled, he bringeth it to his loue.
 25 Wherefore a man loueth his owne wife more then father or mother.
 26 Yea, many haue runne mad for women, and haue bene seruants for them.
 27 Many also haue perished & haue erred and sinned for women.
 28 Now therefore do you not beleue me: is not the King great in his power? do not all regions feare to touche him?
 29 Yet I sawe him & Apame, the Kings concubine, the daughter of the famous Baccus, sitting on the right hand of the King.
 30 And she toke the crowne of the Kings head, & put it vpon her owne, and stroke the King with her left hand.
 31 Yet in the meane season the King gaped and gazed on her: & if she laughed at him, he laughed: & if she were angrie with him, he did flatter her that he might be reconciled with her.
 32 How then, o ye men, are not women more strong, seing they do thus?
 33 ¶ Then the King and the princes looked one vpon another, and he began to speake of the trueth.
 34 O ye men, are not women stronger? great is the earth, & the heauen is hic, and the sonne is swift in his course: for he turneth rounde about heauē in one day, & runneth againe into his owne place.
 35 Is not he great that maketh these things? therefore the trueth is greater and strōger then all.
 36 All the earth calleth for trueth, and the heauen blesteth it: and all things are shaken and tremble, nether is there any vniuil thing with it.
 37 The wine is wicked, the King is wicked, women are wicked, & all the children of men are wicked, and all their wicked workes are suche, and there is no trueth in the, and they perish in their iniquitie.
 38 But trueth doeth abide, and is strong for euer, and liueth and reigneth for euer and euer.

- 39 With her there is no receiuing of persons nor difference: but she doeth y^e things which are iuste, & abstaineth from vniust & wicked things, and all men fauour her workes.
- 40 Nether is there any vniust thing in her iudgement, and she is the strength and the kingdome and the power, and maiestie of all ages. Blessed be the God of truth.
- 41 So he ceased to speake, and then all the people cryed, & said then, Truth is great and strongest.
- 42 The King said vnto him, Aske what thou wilt besides y^e which is appointed, & we wil giue it thee, because thou art founde the wisest, and thou shalt haue libertie to sit by me, and shalt be called my cousin.
- 43 ¶ Then he said to the King, Remembre the vowe that thou hast vowed to buylde Ierusalem, in the day that thou tokest the kingdome,
- 44 And to send againe all the vessels y^e were taken out of Ierusalem, which Cyrus set a parte when he made a vowe to cut of Babylon, & vowed to send them thither.
- 45 Thou also hast vowed to buylde the Temple, which the Idumeans burnt whē Iudea was destroyed by the Chaldeans.
- 46 And now, o Lord the King, this is that which I desire & require of thee, & this is the magnificence, which I require of thee: I require therefore that thou woldest accomplish the vowe which thou hast vowed with thine owne mouth to do to the King of heauen.
- 47 Then King Darius rising vp, kissed him, & wrote him letters to all the stewar-des and lieutenants, and captaines, and gouernours, that they shulde bring on y^e waye bothe him, & all that were with him, which went vp to buylde Ierusalem.
- 48 And he wrote letters to all the lieutenants in Coelosyria and Phenice, & to the that were in Libanus, that they shulde bring cedre wood from Libanus to Ierusalem, and buylde the cite with him.
- 49 And he wrote for all y^e Iewes, which wēt vp out of his kingdome vnto Iudea, concerning their libertie, that no price, nor lieutenant, nor gouernour, nor steward shulde enter into their dores,
- 50 And that all the region which they kept, shulde paye no tribute, and that the Idumeans shulde let go the villages of the Iewes which they helde,
- 51 And that euerie yere there shulde be giuen for the buylding of the Temple twentie talents vntil it were buylt,
- 52 And to mainteine y^e burnt offrings vpon the altar euerie day (as they had a commandement to offer seuentene) other ten talents euerie yere.
- 53 And that all they which went from Babylon to buylde y^e cite, shulde haue libertie, aswel they as their posteritie, and all the Priests that went away.
- 54 He wrote also touching the charges and the Priests garment, wherein they shulde minister.
- 55 And he wrote that they shulde giue the Leuites their charges vntil the House were finished, and Ierusalem buylt.
- 56 Also he wrote that they shulde giue pensions & wages to them that kept the cite.
- 57 And he sent away all the vessels which Cyrus had set aparte out of Babylon, and whatsoeuer Cyrus had commanded to do, he also commanded to do it, and to send to Ierusalem.
- 58 And when the yong man was gone forth, ^{or, Zorobabel,} he lift vp his face to heauen towards Ierusalem, and gaue thanks to the King of heauen,
- 59 Saying, Of thee is the victorie, & of thee is wisdom, & of thee is glorie, and I am thy seruant.
- 60 Blessed be thou which hast giue me wisdom: for vnto thee I acknowledge it, o Lord of our fathers.
- 61 ¶ So he toke y^e letters & went out & came to Babylon & telled all his brethren.
- 62 And they blessed y^e God of their fathers, because he had giue them the fredome & libertie
- 63 To go vp & to buylde Ierusalem, & the Temple, where his Name is renoued, & they reioyced with instruments of musicke and ioye, seuen daies.

CHAP. V.

1 The number of them that returne from the captiuitie.

2 Their vowes & sacrifices. 34 The Temple is begunne to be buylt. 66 Their enemies wolde craftely royne with them.

1 After these things, the chief of the ^{or, 32.} houses of their fathers were chosen

after their tribes, & their wiues, and their sonnes, & their daughters, & their seruantes, & their maides, and their cattel.

2 And Darius sent with them a thousand horsemen, til they were restored to Ierusalem in safetie, & with musical instruments, with tabrets and flutes.

3 And all their brethren plaiéd: thus he caused them to go vp together with them.

4 ¶ And these are y^e names of the men that went vp after their families, by their tribes, and after the order of their dignitie.

5 The Priests. The sonnes of Phinees, the sonne of Aaió, Iesus sonne of Iosedec, sonne of Saraias, & Ioachim the sonne of Zorobabel, the sonne of Salathiel of the house of Dauid, of the kindred of Phares, of the tribe of Iuda.

6 ¶ Who spake wise wordes to Darius the ^{or, Zorobabel,} King of the Persians in the secóde yere of his reigne, in the moneth Nisan, which is the first moneth.

7 ¶ And these are they of Iudea, which came out of y^e captiuitie, where they dwelt, whome

- me Nabuchodonosor King of Babylon had caryed away into Babylon,
- 8 And returned vnto Ierusalem and to the rest of Iudea, euery one into his owne citie which came with Zoiobabel, & Iesus, Nchemias, Zacharias, Resaias, Eneuius, Mardocheus, Beeifarus, Aspharasus, Reelius, Roimus & Baana their guides.
- 9 The nōber of them of the nacion & their gouernours: y sonnes of Phares two thousand an hūdreth seuētie & two, the sonnes of Saphat foure hundreth, seuētie & two.
- 10 The sonnes of Ares seuē hūdreth, fiftie and six.
- 11 The sonnes of Phazath Moab, two thousand, eight hundreth and twelue.
- 12 The sonnes of Elam, a thousand, two hūdreth, fiftie & foure: the sonnes of Zathui nine hundreth fortie & fue: the sonnes of Corbe seuē hūdreth & fue: the sonnes of Bani six hundreth, fortie and eight.
- 13 The sonnes of Bibe six hūdreth, twentie and thre: the sonnes of Sadas thre thousand, two hundreth, twentie and two.
- 14 The sonnes of Adonikan, six hundreth, fiftie & seuē: the sonnes of Bagoi, two thousand, fiftie & six: y sonnes of Adinu, foure hundreth, fiftie and foure.
- 15 The sonnes of Aterifias, ninetie & two: the sonnes of Ceilan & Azotus, fiftie & seuē: the sonnes of Azucan foure hūdreth, thirtie and two.
- 16 The sonnes of Ananias, an hundreth & one: the sonnes of Arom, and the sonnes of Bassa, thre hundreth, twentie and thre: the sonnes of Arpiphurith, an hundreth & two.
- 17 The sonnes of Meterus, thre thousand & fue: the sonnes of Bethlomon, an hūdreth, twentie and thie.
- 18 They of Netophas, fiftie & fue: they of Anaboth, an hundreth, fiftie & eight: they of Bethsamus, fortie and two.
- 19 They of Cariatharius, twentie & fue: thei of Caphiras & Beioth, seuē hūdreth, fortie & thre: they of Piras, seuē hūdreth,
- 20 They of Chadias and Ammidioi, fue hundreth, twentie & two: they of Cirama & Gabdes, six hundreth, twentie and one.
- 21 They of Macalon, an hundreth twentie and two: they of Betolius, fiftie & two: the sonnes of Nephis, an hundreth, fiftie & six.
- 22 The sonnes of Calamolalus & Orius seuē hundreth, twentie and fue: the sonnes of Ierechus, thre hundreth, fortie & fue.
- 23 The sonnes of Annaas, thre thousand, thre hundreth and thirtie.
- 24 The Priests, the sonnes of Ieddu, y sonne of Iesus, which are counted among the sonnes of Sanalsib, nine hundreth, seuētie and two: the sonnes of Meruth, a thousand fiftie and two.
- 25 The sonnes of Phassarion, a thousand, fortie and seuē: the sonnes of Carme, a thousand and seuētie.
- 26 The Leuites. The sonnes of Issue, Cadmiel, Bannu and Suiu, seuētie and tonte.
- 27 The sonnes which were holie fingers. The sonnes of Afaph, an hundreth, fortie and eight.
- 28 The porters. The sonnes of Salum, the sonnes of Iatal, the sonnes of Tolman, the sonnes of Dacobi, the sonnes of Teta, the sonnes of Sam: all were an hundreth, thirtie and nine.
- 29 The ministers of the Temple. The sonnes of Elau, the sonnes of Alūpha, the sonnes of Tabaoth, the sonnes of Ceras, the sonnes of Sud, the sonnes of Phaleu, y sonnes of Labana, the sonnes of Agraba,
- 30 The sonnes of Acua, y sonnes of Outa, the sonnes of Cetab, the sonnes of Agaba, y sonnes of Subai, the sonnes of Anan, the sonnes of Cathua, the sonnes of Geddur.
- 31 The sonnes of Airus, the sonnes of Daisan, the sonnes of Noeba, the sonnes of Chafeba, the sonnes of Gazera, the sonnes of Azias, the sonnes of Phinees, the sonnes of Afara, the sonnes of Balthai, the sonnes of Afana, y sonnes of Meani, the sonnes of Naphisi, the sonnes of Acub, the sonnes of Acipha, the sonnes of Afur, the sonnes of Pharacim, the sonnes of Basaloth.
- 32 The sonnes of Meeda, y sonnes of Coutha, the sonnes of Corea, the sonnes of Charcus, the sonnes of Aferar, the sonnes of Thomoi, the sonnes of Nafith, the sonnes of Atipha.
- 33 The sonnes of the seruants of Salomon. The sonnes of Afaphion, the sonnes of Phairra, the sonnes of Teeli, the sonnes of Lozon, the sonnes of Isdael, the sonnes of Sapheth.
- 34 The sonnes of Agia, y sonnes of Phachthreth, the sonnes of Sabie, the sonnes of Sarothie, the sonnes of Masias, the sonnes of Gar, the sonnes of Addus, the sonnes of Subas, the sonnes of Apherra, the sonnes of Barodis, the sonnes of Sabat, the sonnes of Allom.
- 35 All the ministers of the Temple, and the sonnes of the seruants of Salomon were thre hundreth, seuētie and two.
- 36 These came vp from Themeleth and Thelerfas: Caraathalat and Aalai leading them.
- 37 Nether colde they shewe their families nor thei stocke how they were of Israel, the sonnes of Ladan the sonne of Ban, the sonnes of Necodan, six hundreth fiftie and two.
- 38 And of the Priests those which exercised the office of Priests, & were not foude, y sonnes of Obdia, the sonnes of Accos, the sonnes of Addus, which had taken for wife Augia, one of the daughters of Berzelaius.

39 And was called after his name, and when the description of the kinred of these men had bene sought in the registre, and colde not be founde, they were set a parte from the office of Priests.

*or, Neemias
& Atharias.*

40 For "Neemias and Atharias said to the that they shulde not be partakers of the holie thigs, til there arose an hie Priest clothed with doctrine and trueth.

*or, fortie and
two thousand,
three hundred
& sixty.*

41 So all they of Israel from them of twelue yere olde and litle children, were "fortie thousand besides men seruants and women seruants, two thousand, thre hundreth and fixtie.

42 Their seruants and handmaidens were seuen thousand, thre hundreth, fortie and seuen: the singing men and women, two hundreth, fortie and fve:

or, asses.

43 Camelles, foure hundreth, thirtie and fve: and horses, seuen hundreth, thirtie and fix: mules, two hundreth, fortie and fve: "beastes that bare y yocke, fve thousand, fve hundreth, twentie and fve.

44 And there were of the gouernours after their families, which when they were come to the Temple in Ierusalem, vowed to buyld the House in his owne place according to their power,

*or, of gold twel
ue thousand pou
de, & of siluer
fve, & c.*

45 And to giue to the treasure of the workes, "a thousand pound in golde, and fve thousand pound in siluer, and an hundreth priestlie garments.

*or, quarters.
Ezra 3.1.*

46 And the Priests and the Leuites and the people dwelt in Ierusalem and in the countrie, & the holie singers & the porters and all Israel in their "villages.

47 ¶ But* when the seuenth moneth was nere, and when the children of Israel were euerie one at home, they were all gathered together with one accorde into the open place of the first gate, which is toward the East.

48 Then Iesus the sonne of Iosedec and his brethren the Priests with Zorobabel the sonne of Salathiel & his brethre, rising vp, made ready y altar of the God of Israel,

49 To offie burnt offrings vpon it according as it is written in the boke of Moyfes the man of God.

50 Whither also there were gathered against them of all nacions of the land: but they dressed the altar in his owne place, although all the nacions of the land were their enemies and vexed them, and they offred sacrifices according to the season, and burnt offrings to the Lord, morning & euening.

Leui. 23. 34.

51 They kept also the feast of tabernacles, as it is ordeined in the Law, & offred sacrifices euerie day, as was requisite,

52 And afterwarde, the continual oblations and offrings of the Sabbaths & of the new moneths & of all holy feasts.

Ezra 3.8.

53 ¶ And all* thei which had made any vowe

to God, began to offie sacrifice vnto God in the first day of y seueth moneth, although the Temple of God was not yet buylt.

54 They gaue also money to the masons & to the workemen, and meat and drink e with gladnes,

55 And charrets to the Sidonians and to those of Tyrus to bring ceder wood out of Libanus, which shulde be broght by flots to the hauen of Ioppe according to the commandement giuen vnto them by Cyrus King of Persia.

56 And in the second yere and second moneth came into the Temple of God in Ierusalem, Zorobabel the sonne of Salathiel, and Iesus the sonne of Iosedec, and their brethre, and the Priests & Leuites, and all they that came out of captiuitie into Ierusalem,

Eccles. 4. 9. 12.

57 And * layed the fundacion of the House of God in the first day of the second moneth of the second yere after their returne into Iudea and Ierusalem.

58 And they appointed y Leuites frō twētie yere olde ouer the workes of the Lord, and Iesus & his sonne, & his brethre, & his brother Cadmiel, & the sonnes of Madiabon with the sonnes of Ioda, the sonne of Heliadun, with their sonnes, & brethren, euen all the Leuites with one accorde did followe after the worke, calling vpō the workes in the House of God: thus the workemen buylt the Temple of the Lord.

59 And the Priests stode clothed with their long garments with musical instruments & trumpets, and the Leuites the sonnes of Asaph with cymbales,

60 Singing & blessing y Lord, according to the ordinace of Dauid King of Israel.

61 And they sung with loud voice songs to the praise of the Lord, because his mercie and glorie is for euer in all Israel.

62 Then all the people blewe trumpets, and cryed with loud voice, praising y Lord for the raising vp of the House of the Lord.

63 Also some of the Priests & Leuites, and chief men, *to wit,* the Ancients, which had sene the former House,

64 Came to se the buyldig of this with weeping and great crying, & manie with trumpets and ioye cryed with loude voice,

65 So that the people colde not heare the trumpets, because of the weping of the people: yet there was a great multitude that blew trumpets so that they were heard far of.

66 ¶ Wherefore when the enemies of the tribes, of Iuda & Benjamin heard it, they came to know what noise of trumpets it was,

67 And they knewe that they of the captiuitie buylt the Temple to the Lord God of Israel.

68 Wherefore they coming to Zorobabel, & Iesus, and the chief of the families, said vnto

vnto them, Let vs buyld also with you.

69 For we obey your Lord, as you do, and sacrifice vnto him since the dayes of¹ Assareth King of the Assyrians, which brought vs hether.

70 Then Zorobabel, and Iesus, & the chief of the families of Israel said to them, It doeth not apperteyne to vs, and to you to buyld an House to the Lord our God.

71 For we alone wil buylde it to the Lord God of Israel, as it becometh vs, & as² Cyrus the King of the Persians bad vs.

72 Howbeit the people of the land made them sluggish that were in Iudea, and letted them to buyld the worke, and by their ambushments and seditions & conspiracies hindred the finishing of the buylding.

73 All the time of King Cyrus life: so that they were let from the buylding two yere, vntil the reigne of Darius.

CHAP. VI.

¹ Of Aggeus and Zacharias. ² The buylding of the Temple. ³ Sisinnes wolde let them. ⁷ His epittle to Darius. ²³ The Kings answer to the contrarye.

¹ **B**Vt¹ in the second yere of the reigne of Darius, Aggeus & Zacharias the sonne of Addo² y³ Prophetes prophecied to the Iewes, euen vnto them that were in Iudea and Ierusalem, in the Name of the Lord God of Israel, which they called⁴ vpon.

² Then Zorobabel sonne of Salathiel, and Iesus the sonne of Iosedec stode vp, and began to buylde the House of the Lord, w⁵ is in Ierusalem, the Prophetes of the Lord being with them, & helping them.

³ ¶ In that time Sisinnes the gouernour of Syria, and Phenice, and Sathrabouzanes with his companions came vnto them,

⁴ And said vnto them, By whose commandement buyld you this House & this buylding, and enterprise all these other things? and who are the buylders that enterprise suche things?

⁵ But the Ancients of the Iewes had grace of the Lord after that he had visited the captiuitie,

⁶ That they were not letted to buyld, vntil it was signified vnto Darius of these matters, and an answer was receiued.

⁷ ¶ The copie of the epittle, which he did write and send to Darius, SISINNES gouernour of Syria and of Phenice, and Sathrabouzanes, and their companiōs, presidents in Syria and Phenice, salute King Darius.

⁸ It may please the King our master plainly to vnderstand, that when we came to the countrey of Iudca, and entred into the cite of Ierusalem, we found in the cite of Ierusalem the Ancients of the Iewes that were⁶ the captiuitie,

⁹ Buylding an House to the Lord, great & newe, of hewen stones, and of great price, and the timber all ready laid vpon the walles.

¹⁰ And these workes are done with great speede, yea, and the worke hathe good successe in their hands, so that it wil be finished with all glorie & diligence.

¹¹ Then we asked their Ancients, saying, By whose commandement buyld you this House & lay y⁷ fundacion of these workes?

¹² We asked them these things to the intēt to notifie them to thee, and to write to thee the men that gouerned it: therefore we demāded the names of the gouernours in writing.

¹³ But they answered, saying, We are the seruants of the Lord, which hathe created the heauen and the earth.

¹⁴ And⁸ this House was buylt vp manie yeres ago by a King of Israel great & strōg, and was finished.

¹⁵ But when our fathers, prouoking God to wrath, sinned against the Lord of Israel, which is in heauē,⁹ he deliuered them into the hands of Nabuchodonosor King of Babylon of the Chaldeans,

¹⁶ Who brake downe the House & burnt it, & caryed the people captiue to Babylon.

¹⁷ But in the first yere of the reigne of Cyrus ouer the countrey of Babylon, King Cyrus wrote that this House shulde be buylt vp.

¹⁸ And y¹⁰ holie vessels of golde & of siluer, which Nabuchodonosor had caryed out of the House at Ierusalem, & had dedicated them in his owne Temple, Cyrus the King toke out of the Tēple at Babylon, & they were giuen to Zorobabel, and to¹¹ Sanabassar¹² ruler.

¹⁹ And a cōmandement was giuē vnto him, y¹¹ he shulde cary away those vessels, & put thē in y¹³ Tēple at Ierusalē, & that this Tēple of y¹⁴ Lord shulde be buylt in this place.

²⁰ The same Sanabassar¹⁵, being come hether, layed the fundacions of the House of the Lord at Ierusalem, and since that time til now, it is in buylding, & is not finished.

²¹ Now therefore if it please the King, let it be soght vp in the Kings libraries concerning Cyrus.

²² And if it be found that the buylding of y¹⁶ House of the Lord at Ierusalem hathe bene done by the cōsent of King Cyrus, & if it seme good to the lord our King, let him make vs answer cōcerning these things.

²³ Then King Darius commanded to searche in the Kings libraries, that were in Babylon, and there was founde in Ecbarane, which is a towre in the region of Media, a place where suche things were layed vp for memorie.

- 24 In the first yere of the reigne of Cyrus, King Cyru. commāded the House of the Lord at Ierusalem to be buylded, where thei did sacrifice with the continual fyre.
- 25 Of the wth the height *shulde be* of threescore cubites, the breadth of threescore cubites with thre rowes of hewen stones, & one rowe of newe wood of that countrey, and that the colts shulde be payed out of the house of King Cyrus.
- 26 And that the holie vessels of the House of the Lord, aswel those of golde as of siluer, which Nabuchodonosor had caryed out of the house in Ierusalem, and broght into Babylon, shulde be restored to the House, which is in Ierusalem, & set in the place where they were *afore*.
- 27 Also he commanded that Sisinnes, gouernour of Syria and Phenice, and Sathabouzanes, and their companions, and those which were constitute captaines in Syria and Phenice, shulde take hede to refraine from that place, and to suffer Zorobabel the seruant of the Lord, and gouernour of Iudea, and the Elders of the Iewes to buyld that House of the Lord in that place.
- 28 And I also haue commanded to buyld it cleane vp againe, and that they be diligent to helpe them of the captiuitie of the Iewes, til the House of the Lord be finished,
- 29 And that some parte of the tribute of Coelosyria and Phenice shulde be diligently giuen to these men for sacrifice vn to the Lord, and to Zorobabel the gouernour, for bulles, rams and lambes:
- 30 Also corne, & salte, and wine, and oile continually euerie yere without faile, as the Priests, which are in Ierusalem shal testifie to be spent euerie day,
- 31 That offerings may be made to the high God for the King, and his children, & that they may pray for their liues.
- 32 Furthermore he commanded that whosoever shulde transgresse anie thing afore spoken or writen, or derogate anie thing thereof, that a tre shulde be taken out of his possession, and he be hanged thereon, and that his goods shulde be the Kings.
- 33 And therefore let the Lord whose Name is there called vpon, destroye euerie King and nation, which stretcheth out his had to hinder or do euil to that House of the Lord which is in Ierusalem.
- 34 *I Darius the King haue ordeined that it shulde be diligētly executed according to these things.
- 1 Then Sisinnes the gouernour of Coelosyria and Phenice, and Sathabouzanes, & their companions, obeying King Darius commandements,
- 2 Assisted diligently the holie workes, working with the Ancients and gouernours of the Sanctuarie.
- 3 And the holie workes prospered by Ageus and Zacharias the Prophetes which prophecied.
- 4 So they finished all things by the commandement of the Lord God of Israel, and with the consent of Cyrus and Darius, and Artaxerxes Kings of the Persians.
- 5 Thus the holie House was finished in the thre and twentieth day of the moneth Adar in the sixt yere of Darius King of the Persians.
- 6 ¶ And the childre of Israel, and y Priests and the Leuites, and the rest, which were of the captiuitie, & had anie charge, did according to the things *writen* in the boke of Moses.
- 7 And they offred for the dedication of the Temple of the Lord, an hundreth bulles, two hundreth rams, foure hundreth lambes,
- 8 And twelue goates for the sinne of all Israel, according to the number of the chief of the tribes of Isiael.
- 9 And the Priests, and the Leuites stode according to their kinreds clothed with long robes in the workes of the Lord God of Israel, according to the boke of Moses, and also the porters in euerie gate.
- 10 And the children of Israel offred the Passeouer together with them of the captiuitie, in the fourtēth day of the first moneth, after that the Priests and Leuites were sanctified.
- 11 But all the children of the captiuitie were not sanctified together, but all the Leuites were sanctified together.
- 12 And they offred the Passeouer, for all the children of the captiuitie, and for their brethren the Priests, and for them selues.
- 13 Then all the children of Isiael which were of the captiuitie did eat, *euen* all they that had separated them selues from the abominations of the people of the land, and soght the Lord.
- 14 And they kept the feast of vnleautned bread seuen dayes, reioyng before the Lord,
- 15 Because he had turned the counsel of the King of the Assyrians towards them to strengthen their hands in the workes of the Lord God of Isiael.

Esdras 6.15.

CHAP. VII.

1 Sisinnes and his companions follow the Kings commandement and helpe the Iewes to buyld the Temple 5 The same that it was buyld. 10 They kepe the Passeouer.

CHAP. VIII.

1 Esdras cometh from Babylon to Ierusalem. 10 The copie of the commission giuen by Artaxerxes. 29 Esdras giueth thanks to the Lord 32 The number of the heads of the people that came with him. 76 His prayer and confession.

1 And

100. Artaxias.

100. Artaxias

100. Merarioth

101. Soma

101. Artax

- 1 **A**Nd after these things when Artaxerxes King of the Persians reigned, Eldras the sonne of Saraias, the sonne of Ezerias, the sonne of Helcias, the sonne of Salum,
- 2 The sonne of Sadoc, the sonne of Achitob, the sonne of Amarias, the sonne of Ezias, the sonne of Memeroth, the sonne of Zaraias, the sonne of Saurias, the sonne of Boccas, the sonne of Abisum, the sonne of Phinees, the sonne of Eleazar, the sonne of Aai on was the hie Priest.
- 3 This Esdras went out of Babylon, & was a scribe wel taught in the Law of Moyses, giuen by the Lord God of Israel.
- 4 Also the King gaue him great honour, & he founde grace in his sight in all his requistes.
- 5 With him also there departed some of the children of Israel, and of the Priests and Leuites, and of the holy singers, and of the porters, and of the ministers of the Temple vnto Ierusalem,
- 6 In the seuēth yere of the reigne of Artaxerxes, & in the list moneth: this was the seuēth yere of the King (for thei went out of Babylō in the first day of the first moneth,
- 7 And came to Ierusalem according as the Lord gaue them speede in their iournay)
- 8 For Esdras had gotten great knowledge, so that he wolde let nothig passe that was in the Law of the Lord, and in the cōmandements, and he taught all Israel all the ordinances and iudgements.
- 9 So the commissiō written by King Artaxerxes was giuen Esdras the Priest and reader of the Law of the Lord: the copie thereof followeth.
- 10 King Artaxerxes to Esdras the Priest, & reader of the Law of the Lord, Salutaciō.
- 11 Forasmuche as I consider things with pitie, I haue commanded that they that wil and desire of the naciō of the Iewes, and of the Priests and Leuites, which are in our kingdome, shulde go with thee vnto Israel.
- 12 Therefore as many as be willing, let them departe together, as it hathe semed good to me and my seuen friends the counsellors,
- 13 That they may visite the things that are in Iudea and Ierusalem diligently, as it is contēned in the Law of the Lord,
- 14 And cary the gifts to the Lord of Israel in Ierusalem, which I and my friends haue vowed: also all the golde and siluer, which shal be founde in the countrey of Babylon appertēning to the Lord in Ierusalem,
- 15 With that which is giuen of the people to the Temple of the Lord their God, that it might be broght to Ierusalem, as wel siluer as golde, for bulles, and rams, & lambes, and things thereunto pertainēg,
- 16 That they may offer sacrifices to the Lord vpon the altar of the Lord their God, which is in Ierusalem.
- 17 And whatsoeuer thou and thy brethren wil do with the golde or siluer, accōplish it according to the wil of thy God.
- 18 And the holy vessels of the Lord, which are giuen thee for the vse of the Temple of thy God, which is in Ierusalem, thou shalt set before thy God in Ierusalem.
- 19 And what other things soeuer thou shalt remember for the vse of the Temple of thy God, thou shalt giue it out of thy Kings treasure.
- 20 And I also King Artaxerxes haue commanded the treasurers of Syria and Phenice, that whatsoeuer Esdras, the Priest & reader of the Law of the hiest God, shal send for, they shulde giue it him with all speede, euen to the some of an hundreth talents of siluer,
- 21 And likewise vnto an hundreth cores of corne, and an hundreth pieces of wine and other things in abundance.
- 22 Let all things be done to the hiest God according to the Law of God with diligence, that wrath come not vpo the kingdome of the King and of his sonnes.
- 23 Also to you it is commanded, that of none of thy Priests or Leuites, or holy singers, or porters or ministers of the Temple, or of the workemen of this Temple, no tribute nor taxe be taken, nor that any haue power to taxe them in any thing.
- 24 Thou also, Esdras, according to the wisdom of God, ordeine iudges and gouernours, that they may iudge in all Syria & Phenice all those which are wel instructed in the Law of thy God, and teache those, which are not instructed.
- 25 And let all those which shal transgresse the Law of God & the King, be diligently punished, ether with death, or other punishment, ether with penaltie of money, or banishment.
- 26 ¶ The Esdras the scribe said, Blessed be the onelie Lord God of my fathers, which hathe put this in the heart of the King to glorifie his House which is in Ierusalem,
- 27 And hathe honoured me before thy King, and the counsellors, and all his friends and gouernours.
- 28 ¶ Therefore I was encouraged by the helpe of the Lord my God, and gathered men of Israel to go vp with me.
- 29 These are the guides after their families and order of dignities, which came vp with me out of Babylon in the reigne of Artaxerxes the King.
- 30 Of the sonnes of Phinees, Gersom, of the sonnes of Ichamar, Gamael, of the sonnes of Dauid Lettus.

Est 1.3.

101. Mattus.

- 31 Of γ sonnes of Sechenias, of the sonnes of Phares, Zacharias, and with him were counted an hundredth and fiftie men.
- 32 Of the sonnes of " Salomō, Abeliacnias the sonne of Zacharias, and with him two hundredth men.
- 33 Of the sonnes of Zathoe, Sechenias the sonne of " Iezolus, & with him thre hūdreth men: of the sonnes of Adin, " Obeth sonne of Ionathas, and with him two hundredth and fiftie men.
- 34 Of the sonnes of Elam " Ictias, sonne of Gotholias, and with him seuentie men.
- 35 Of the sonnes of Saphatias, Zarias sonne of " Machael, and with him seuentie men.
- 36 Of the sonnes of Ioab " Badias sonne of Iezelus, and with him two hundredth and twelue men.
- 37 Of the sonnes of " Banid, Assalimoth sonne of Iosaphias, and with him an hundredth and threscore men.
- 38 Of the sonnes of Babi, Zacharias sonne of Bebai, and w̄ him twentie & eight mē.
- 39 Of the sonnes of " Astath, Iohannes sonne of Acatan, & with him an hundredth & tē.
- 40 Of the sonnes of Adonicam the last: & these are the names of them, Eliphalat, " Ieouel and " Maias, and with them seuentie men: of the sonnes of " Bagouthi sonne of Iscaourus, & with him seuentie men.
- 41 ¶ And I gathered them together to the flood called *Theras, & pitched our tents there thre daies, and nombred them.
- 42 But when I had founde there none of the Priests nor Leuites,
- 43 I sent to Eleazar, and beholde, there came " Maafman, and Ainathan, & Samaian, and " Iribon, & Nathan, Ennatan, Zacharian, & Mosollamon the chief, & best learned.
- 44 And I bad them to go to Daddeus the captaine, which was in the place of the tresurie,
- 45 With charge to bidde Daddeus and his brethren, & the tresurers that were there, to send to vs them, which shulde offer sacrifice in the House of our Lord.
- 46 And they broght vnto vs by the mightie hand of our Lord learned men of the sonnes of Moisi, the sonne of Leui, the sonne of Israel, to wit, " Cisebebran & his sonnes, and his brethren being eightene.
- 47 And Asebia, and " Annon, & Ofaian his brethrē of the sonnes of " Canaineus with their sonnes, twentie perones.
- 48 And of the ministers of the Temple, w̄ Dauid gaue, & those which were rulers ouer the worke of the Leuites, to wit, ministers of the Temple, two hundredth & twētie, of whome all the names were registred.
- 49 ¶ And there I proclaimed a fast for the yong men before the Lord to aske of him a good iourney bothe for vs, and for them that were with vs, for our children, & for our cattel.
- 50 For I was ashamed to aske the King footemen, or horsemen, or conuict for fauegarde against our enemies,
- 51 Because we had said to the King, that the power of our Lord shulde be with thē that fought him to direct them in all thigs.
- 52 Wherefore we praied our Lord againe, according to these things, whome we founde fauorable.
- 53 Then I chose from among the chief of γ tribes & of the Priests, twelue men, to wit, " Efebrias and Assanias, and with them ten of their brethren.
- 54 And I weighed them the siluer and the golde, & the holy vessels of the House of our Lord, which the King and his counsellors, & his princes, & all Israel had giue.
- 55 And I weighed thē, six hundredth & fifty talents of siluer, & siluer vessels of an hundredth talēts, & an hundredth talēts of golde,
- 56 And twentie golden basens, & twelue vessels of brasse, of fine brasse shining like golde.
- 57 And I said to them, You are also holy to the Lord, and the vessels are holy, and the golde, and the siluer is a vowe to the Lord of our fathers.
- 58 Watch and kepe them, til that you giue thē to the heads of the families of the Priests, and Leuites, and captaines of the families of Israēl in Ierusalem in the chambers of the House of our God.
- 59 So the Priests & Leuites toke the siluer and the golde, & the vessels, & caryed thē to Ierusalem to the Temple of the Lord.
- 60 And we departed frō the flood Thera, in the twelue day of the first moneth, & came to Ierusalem, according to γ mightie power of our Lord with vs: and the Lord deliuered vs from the beginning of our iourney from all enemies. So we came to Ierusalem.
- 61 And thre daies being past there, in the fourth day the siluer that was weighed, & the golde was deliuered in the House of our Lord to " Marmoth the Priest the sonne of Iouri,
- 62 And with him to Eleazar γ sonne of Phinees: & there were with them, Iosabad the sonne of Iesus, & " Moeth sonne of Sabbanus, Leuites: all was deliuered them by number and weight.
- 63 And all the weight of them was written that same houre.
- 64 Afterwards those that were come out of the captiuitie, offered sacrifices to the Lord God of Israel, euen twelue bulles for all Israel, rams foure score and sixtene,
- 65 Lābs thre score & twelue, twelue goates for saluacion, all in sacrifice to the Lord.
- 66 And they presented the commandemēt of the King to the Kings stewards, & to γ gouernours

or, Phath, Moab, Eliuati.

or, Ieziel.
or, Obed.

or, Esaias.

or, Michael.
or, Obadias, sonne of Ieziel

or, Banias Esolomith.

or, Asgad Iobanan sonne of Eceathan.

or, Nehel.
or, Semas.
or, Bagoi, Viti, sonne of Iscaourus

Esdr. 8. 15.

or, Maafman, Ainathan
or Iosib, Eliathan
or Zacharie
or Mosollam.

or, Seredia.

or, Annon, Iosafas
or, Canaanien.

Esdr. 8. 21.

or, Serelias.

or, Marmoth the sonne of Iouri of Vite

or, Moedia, sonnes sonne of Eannus.

- gouernours of Coelosyria & Phenice who honored the people, and the Temple of God.
- Ezra 9.10* 67 ¶ When these things were done, the gouernours came to me, saying, The people of Israel, the princes and the Priests, & the Leuites haue not separated from them the strange people of the land,
- 68 Nor the pollutions of the Gentiles, to wit, of the Cananites, and Cherites, and Phercites, and Iebusites, and Moabites, and Egyptians, and Idumeans.
- 69 For they haue dwelt with their daughters, bothe they and their sonnes, and the holie sede is mixed with the strange people of the lād, & the gouernours & rulers haue bene partakers of this wickednes frō the beginning of the thing.
- 70 And asson. as I had heard these things, I rent my clothes, and the holie garment, & I pulled the heere of mine head, and of my bearde, and fate me downe sorowful, and verie sad.
- 71 Thē also all they that were moued with the woide of the Lord God of Israel, came to me: whiles I wepte for the iniquitie, but I fate verie sad til the euening sacrifice.
- 72 Then I rose from the fast with my clothes torne, and the holie garment, and bowed my knees and stretched forth mine hands to the Lord,
- Ezra 9.6.* 73 And I said, O Lord, I am ashamed, & confounded before thy face.
- 74 For our sinnes are increased about our heades, & our ignorances are lifted vp to heauen.
- 75 Yea, euen from the time of our fathers we are in great sinne vnto this day.
- 76 For our sinnes therefore, and our fathers we with our brethren, with our Kings and Priests haue bene giuen vp to the Kings of the earth, to the sworde and to captiuitie, and for a pray with all shame vnto this day.
- 77 Au now how great hathe thy mercie bent, o Lord, that there shulde be left vs a roote, and name in the place of thine holines!
- 78 And what thou shuldest reueale to vs a light in the House of the Lord our God, and giue vs meat in the time of our seruitude!
- 79 For when we were in bondage, we were not left of our God, but he gaue vs fauour before the Kings of the Persians, that they shulde giue vs meat,
- 80 And that they shulde honour the Temple of our Lord, and raise vp Sion that is desolate, and giue vs assurance in Iudea & Ierusalem.
- 81 And now, o Lord, what shal we say, hauing these things: for we haue transgressed thy commandements, which thou hast giuen by the hands of thy seruants the Prophetes, saying,
- 82 * Because the land, which ye go to inherit, is a land polluted by the pollutions of the strangers of the land, which haue filled it with their filthines,
- 83 Therefore now ye shal not ioine their daughters with your sonnes, nether giue your daughters to their sonnes,
- 84 Nether shal you desire to haue peace with them for euer, that ye may be made strong, and eat the good things of the lād, and haue it for an inheritance to your children for euer.
- 85 Therefore all that is come to passe, was done for our wicked workes, and for our great sinnes: yet, Lord, thou hast forborne our sinnes,
- 86 And hast giuen vs suche a roote: but we againe haue turned backe to transgresse thy Law, & to mixe vs with the vncleannes of the people of the land.
- 87 Mightest thou not be angrie with vs to destroy vs, so that thou shuidest nether leaue vs roote nor sede nor name?
- 88 But, o Lord of Israel, thou art true: for there is a roote left, euen vnto this day.
- 89 Beholde, we are now before thee with our iniquities, nether can we indure before thee: for these things.
- 90 ¶ And as Esdras prayed and confessed *Ezra 10.3.* and wept, and laye vpon the ground before the Temple, a verie great multitude was gathered vnto him out of Ierusalem of men and woman, and yong children: or there was great lamentation among the multitude.
- 91 Then Iechonias y sonne of Ieei of the sones of Israel, crying out said, O Esdras, we haue sinned against the Lord God: we haue taken in marriage strange women of the nation of the land.
- 92 And now all Israel is doubtful: therefore let vs make an othe concerning this to the Lord to put away all our wiues, which are strangers, with their children.
- 93 If it seme good to thee, and to all them that obey the Law of the Lord, rise vp and put it in execution.
- 94 For to thee doeth it apperteine, & we are with thee to make thee strong.
- 95 Then Esdras arose, & made all the chief of the families of the Priests and Leuites of all Israel to sweare, that they wolde do thus: and they sware.
- CHAP. IX.
- 7 After Esdras had red the law for the strange wiues, 10 They promise to put them away.
- 1 Then Esdras rose from the court of the Temple, & went to the chamber of Ioannin the sonne of Eliasib,
- 2 And being lodged there, he did eat no
- Ezra.10.6.
Eccc.ii.

bread nor dranke water, but mourned for the great iniquities of the multitude.

- 3 And there was a proclamation in all Iudca and Ierusalem to all them, that were of the captiuitie, that they shulde be gathered to Ierusalem,
- 4 And that all they which shulde not mete there within two or three dayes, according to the ordinace of the Elders, which bare rule, shulde haue their cattel confiscated to the Temple, and he cast out from among them of the captiuitie.
- 5 Then all they which were of the tribe of Iuda and Beniamin, came together within three dayes into Ierusalem: this was the ninth moneth and twentieth day of the moneth.
- 6 And all the multitude sate in the broad place of the Temple shaking, because of the extreme winter.
- 7 Then Esdras arose and said to them, Ye haue sinned: for ye haue married strange wiues, so that ye haue augmented the finnes of Israel.
- 8 Now therefore confesse and glorifie the Lord God of our fathers,
- 9 And do his wil, and separate your selues from the people of the land, and from the strange wiues.
- 10 Then all the multitude cryed out and said with a loude voyce, We wil do so as thou hast said.
- 11 But because the multitude is great, and the time is winter, so that we can not stand without, and the worke is not of one day nor of two, seing that manie of vs haue sinned in this matter,
- 12 Let the chief men of the multitude and all they which haue strange wiues of our families, tarie:
- 13 And let the Priests and iudges come out of all places at the day appointed, til they haue appeased the wrath of \bar{y} Lord against vs for this matter.
- 14 Then Ionathas Asaels *sonne*, and "Ezecias *sonne* of Thecan were appointed concerning these things, and Mosollam and Sabateus did helpe them.
- 15 And they which were of the captiuitie, did after all these things.
- 16 Esdras the Priest also chose him certaine men, chief of their families, all by name: & they sate together in the first day of the tenth moneth to examine this matter.
- 17 And they made an end of the things pertaining to them that had married strange wiues in the first day of \bar{y} first moneth.
- 18 And there were founde of the Priests, which had married strange wiues,
- 19 Of the sonnes of Iesus, the *sonne* of Iosedec, & of his brethren "Mathelas, & Eleazar, and Ioribus, and "Ionadan.
- 20 Who also gaue their hands to cast out

their wiues, and offered a ram for their reconciliation in their purgation.

- 21 And of the sonnes of Emmer "Ananias, and Zabdcus, and Canes, and Sameus, and Hiereel, and Azarias. *or, Anani, & Zabiah.*
- 22 And of the sonnes of "Phaisu, Ellionas, Massias, Esmaelus, and Nathanael, and "Ocidelus, and Talfas. *or, Phasfur, Ellionas, Maasfas, Ismael. or, Ouidel, and Alafa or, Isabab, Semes or, Galias, Pathias, Iobudas or, Eliafu, and Bacur.*
- 23 And of the Leuites "Iorabadus, and Semis, and Colius, who was called "Calitas, and Patheus, and Ooudas, and Ionas.
- 24 Of the holie singers, "Eliazurus, Bachurus.
- 25 Of the porters, "Sallumus, & Tolbanes. *or, Sallum.*
- 26 Of them of Israel, of the sonnes of Phorus, Hiermas, and Eddias, & Melchias, & Maelus, & Eleazar, & Agbias, & "Banaias. *or, Remias. or, Banadias.*
- 27 Of the sonnes of "Ela, Matthanias, Zacharias, and "Hierielas, and "Hieremoth, and Acdias. *or, Elam or, Tehiel or, Iereanab, & Helias or, Zashon, Eliadas, Elifib or, Sabab, and Sardas.*
- 28 And of the sonnes of "Zamoth, Eliadas, Elifimus, Othonias, Iarimoth, and "Sabatus, and Sardeus.
- 29 Of the sonnes of "Bebai, Ioannes, and Ananias, and "Iosabad, and Ematheas. *or, Bebe or, Iosabat, and Emah or, Bani, Olam, Malluch, Idasa, Isab.*
- 30 Of the sonnes of "Mani, Olamus, Mamuchus, Iedaias, Isabus, Isafael, and Ieremoth.
- 31 And of the sonnes of "Addi, Naathus, Moofias, Laccunus, and Naidus, and Matthanias, and "Seschel, and Balnuus, and Manasseas. *or, Addin, Naathus, Laccun, Banaias or, Bezeiel, Balnur, Manasse.*
- 32 And of the sonnes of Annas, Elionas, & Afeas, and Melchias, and Sabbeus, and Simon a Chosamite.
- 33 And of the sonnes of "Asom, Altaneus, & "Matthias, and Bannaias, Eliphalat, & Manasses, and Semei. *or, Hasam. or, Idasimad, Manabias.*
- 34 And of the sonnes of "Maani, Ieremias, Momdis, Omarus, Inel, Mamai, and Pacclias, and Amos, Carabasion and Euasibus, and Mammatanaius, Elifiasis, Vamus, Eliali, Samis, Selemias, Nathanias, & of the sonnes of Ozoi as, Sefis, Esfrii, Azaius, Samatas, Sambis, Iosiphus. *or, Ban, Ieremias, Moadi, Enoram.*
- 35 And of the sonnes of Ethna, Mazitias, Zabadias, Ethes, Inel, Banaias.
- 36 All these married strange wiues, and put them away with their children.
- 37 And the Priests & the Leuites dwelt in Ierusalem, & in the countrey, the first day of the seventh moneth, and the childre of Israel in their owne houses.
- 38 ¶ Then all the multitude assembled together with one consent into the broad place before the gate of the Temple toward the East, *Nehe 8.2.*
- 39 And spake to Esdras the Priest, and reader, that he shulde bring the Law of Moyses, which had bene giue by the Lord God of Israel.
- 40 Then brought Esdras the chief Priest the Law to all the multitude, bothe man and woman,

or, Sabonias.

or, Thecan.

or, Maasfas.
or, Iedaias.

woman, and to all the Priests, that they might heare the Law the first day of the seventh moneth.

41 And he red in the first broad place of the gate of the Temple, from morning to midday, before the men and the women, and all the multitude hearkened to y^e Law.

42 So Esdras the Priest and reader of the Law, stode vpon a pulpet of wood that was prepared.

^{or, Marthias.} 43 And there stode by him Matgathias, Samsus, Ananias, Azaiias, Ourias, Ezecias, Balasamus at his right hand,

^{or, Pradaia.} 44 And at his left hand Phaldaius, and Sail, Melchias, Aothasaphus, Nabarias.

45 Then Esdras toke y^e boke of the Law before the multitude (for he sate honourably before them all)

46 And they all stode vpright when he expounded the Law, and Esdras blessed the Lord the moste hie God, the moste mightie God of hostes.

47 And the whole multitude cryed, Amen.

^{or, Sani.} 48 Then Iesus and Anus, and Sarabias, and Adimus, & Iacobus, Sabaraias, Autanias, Maianias and Calitas, Azaiias, & Ioazab-

dus, and Ananias, & Biatas the Leuites lift vp their hands, and fell downe on the grounde, and worshiped the Lord,

49 And taught the Law of the Lord, and stode also earnestly vpon the reading.

50 Then said Aththarates to Esdras the ^{or, Nehemias} chief Priest and reader, & to the Leuites, that taught the multitude in all things, This day is holie vnto the Lord, and all haue wept in hearing of the Law.

51 Go therefore and eat the fat meates, & drinke the swete dringes, and send presents to them that haue not.

52 For this day is holie to the Lord, and be not sorie: for the Lord God wil glorifie you.

53 So the Leuites commanded all these things to the people, saying, This day is holie to the Lord: be not sad.

54 Then they departed all to eat, and drinke, and to reioyce, and to giue presents to the that had not, and to make good chere.

55 For they were yet filled with the wordes wherewith they were instructed, whē they were assembled together.

II. Esdras.

CHAP. I.

⁸ The people is reprovod for their unfaithfulness.
³⁰ God wil haue another people, if these wil not be reformed.

Esdr 7.1.

I He second boke of the Prophet * Esdras, the sonne of Saraias, y^e sonne of Azariias, the sonne of Helcias, the sonne of Sadanias, the sonne of Sadoc, the sonne of Achitob,

2 The sonne of Achias, y^e sonne of Phinees, the sonne of Heli, the sonne of Amerias, the sonne of Asie, the sonne of Marimoth, the sonne of Aiua, the sonne of Ozias, the sonne of Borith, the sonne of Abisei, the sonne of Phinees, the sonne of Eleazar,

3 The sonne of Aaron (of the tribe of Leui) which *Esdras* was prisoner in the lād of Medes, in the reigne of Artaxerxes King of Persia.

Isa 58.1.

4 * And the worde of the Lord came vnto me, saying,

5 Go, and shewe my people their sinnes, & their children their wickednes, which they haue comitted against me, that they may tel their childrens children.

6 For the sinnes of their fathers are increased in them, because they haue forgotten me, and haue offred vnto strange gods.

7 Haue not I broght them out of the land of Egypt from the house of bondage? but they haue prouoked me vnto wrath, and

despised my counsels.

8 Pull thou of then the heere of thine head, and cast all euil vpon them: for they haue not bene obedient vnto my Law, but they are a rebellious people.

9 How long shal I forbear the, vnto whom I haue done somuche good?

10 * Many Kings haue I destroyed for their sakes: Pharao wich his seruants and all his armie haue I smitten downe. ^{Exod. 14. 28.}

11 All the nacions haue I destroyed before them: * I haue destroyed the East, the people of the two countreis Tyrus and Sidō, and haue slaine all their enemies. ^{Nomb 21. 24. Ioshu. 8. 18.}

12 Speake thou therefore vnto the, saying, Thus saith the Lord,

13 * I haue led you thorow the Sea, and haue giuen you a sure way, since the beginning: * I gaue you Moyles for a guide, and Aaron for a Priest. ^{Exod 14. 29. or, strees Exod 3. 10. or 4. 14.}

14 * I gaue you light in a pillar of fyre, and great wonders haue I done amōg you: yet haue ye forgotten me, saith the Lord. ^{Exo. 13. 21.}

15 Thus saith y^e Almightye Lord, The quailes were a tokē vnto you: I gaue you tentes for sauegarde, wherein ye murmured: ^{Exod 16. 13. psal. 104. 40.}

16 And ye triumphed not in my Name for the destruction of your enemies, but ye yet murmure stil.

17 Where are the benefites, that I haue done for you? when ye were hungrie in the wilderness, * did ye not crye vnto me? ^{Nomb. 14. 30.}

18 Saying, Why hast thou broght vs into Eccc.iii.

this wildernes to kill vs: It had bene better for vs to haue serued the Egyptians, then to dye in this wildernes.

19 I had pitie vpon your mournings, and gaue you Manna to eat: so ye did eat Angels fode.

20 *When ye were thirtie, did not I cleaue the stone, & waters did flowe out to satisfie you: from the heat I couered you with the leaues of the trees,

21 And I gaue you fat countreis: I cast out the Cananites, & Pherefites, & Philistims before you: what shal I do more for you, saith the Lord?

22 Thus saith the almightie Lord, *When ye were in the wildernes at the bitter waters, being a thirst, and blaspheming my Name,

23 I gaue you not fyre for the blasphemies, but cast a tre into the water, and made the riuer swete.

24 What shal I do vnto thee, o Iacob: thou *Iuda woldest not obey: I wil turne me to other nations, and vnto those wil I giue my Name, that they may kepe my lawes.

25 Seing ye haue forsaken me, I wil also forsake you: when ye aske mercie of me, I wil not haue pitie vpon you.

26 *When ye call vpon me, I wil not heare you: for ye haue defiled your hands with blood, and your fete are swift to commit murther,

27 Although ye haue not forsaken me, but your owne selues, saith the Lord.

28 Thus saith the almightie Lord, Haue I not prayed you, as a father his sonnes, and as a mother her daughters, and as a nurse her yong babes,

29 That ye wolde be my people, as I am your God, and that ye wolde be my children, as I am your father?

30 *I gathered you together as an henne gathereth her chickens vnder her wings: but now what shal I do vnto you? I wil cast you out from my sight.

31 *Whē you bring gifts vnto me, I wil turne my face from you for your solēne feast dayes: your new moones, & your circumcisions haue I forsaken.

32 I sent vnto you my seruants the Prophetes, whome ye haue taken and slaine, and torne their bodies in pieces, whose blood I wil reuenge, saith the Lord.

33 Thus saith the almightie Lord, Your house shal be desolate: I wil cast you out as the winde doeth the stubble.

34 Your children shal not haue generaciō: for they haue despised my commandemēt, & done the thing that I hate before me.

35 Your houses wil I giue vnto a people so come, who shal beleue me though they heare me not, and they, vnto whome I neuer shewed miracle, shal do the things that

I command them.

36 Though they se no Prophetes, yet shal they hate their iniquities.

37 ¶ I wil declare the grace that I wil do for the people to come, whose children reioyce in gladnes, and though they haue not seene me with bodelie eyes, yet in heart they beleue the things that I say.

38 Now therefore brother, beholde what great glorie, and se the people that come from the East.

39 Vnto whome I wil giue for leaders Abraham, Isahac, Iacob, Oseas, Amos, Micheas, Ioel, Abdias, Ionas,

40 Naum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachias (which is called also the *messenger of the Lord)

Malach 3,1.

CHAP. II.

*The Synagogue findeth faute wth her owne children.
18 The Gentiles are called.*

1 Thus saith the Lord, I broght this people out of bondage: I gaue them also my commandements by my seruants the Prophetes, whome they wolde not heare, but despised my counsels.

2 The mother that bare them, saith vnto them, Go you away, o children: for I am a widdowe and forsaken.

3 I broght you vp with gladnes, but with sorowe and heauines haue I lost you: for ye haue sinned against the Lord your God, and done the thing that displeaseth him.

4 But what shal I now do vnto you? I am a widdowe and forsaken: go ye, o my children, and aske mercie of the Lord.

5 And thee, o father, I call for a witnes for the mother of these children, which wolde not kepe my couenant,

6 That thou bring them to confusion, and their mother to a spoile, that their kinred be not continued.

7 Let their names be scatered among the heathen: let them be put out of the earth, for they haue despised my couenant.

8 Wo vnto thee, Assur: for thou hidest the vnrighteous in thee: o wicked people, remember * what I did vnto Sodom and Gomorra,

Gen 19,24.

9 Whose lād is mixt with cloudes of pitch and heapes of ashes: so wil I do vnto the, that heare me not, saith the almightie Lord.

10 ¶ Thus saith the Lord vnto Esdras, Tel my people, that I wil giue them the kingdom of Ierusalem, which I wolde haue giuen vnto Israel.

11 And I wil get me glorie by them, and giue the the euerlasting tabernacles, which I had prepared for those.

12 They shal haue at wil the tre of life, smelling of ointement: they shal nether labour nor be weary.

13 Go ye, & ye shal receaue it: pray that the time,

time, which is long, may be shortened: the kingdome is already prepared for you: watche.

- 14 Take heauen and earth to witnes: for I haue abolished the euil, and created the good: for I liue, saith the Lord.
- 15 Mother, embrace thy children, and bring them vp with gladnes: make their fete as fait as a pillar: for I haue chosē thee, saith the Lord.
- 16 And those that be dead, wil I raise vp from their places, and bring them out of the graues: for I haue knowen my Name in Israel.
- 17 Feare not, thou mother of the children: for I haue chosē thee, saith the Lord.
- 18 I wil send thee my seruants Esau and Iremie to helpe thee, by whose counsel I haue sanctified & prepared for thee twelue trees laden with diuers frutes,
- 19 And as many fountaines, flowing with milke and hony, and seuen mightie mountaines, whereupon there growe roses and lilies, whereby I wil fil thy children with ioye.
- 20 Execute iustice for the widdowe: iudge the cause of the fatherles: giue to the poore: defende the fatherles: clothe the naked.
- 21 Heale the wounded, and sicke: laugh not a lame man to scorne: defend the crepel, and let the blinde come into the light of my clerenes.
- 22 Kepe the olde & the yong that are within thy wailles.
- 23 *Wherefoeuer thou findest the dead, take them and burye them, and I wil giue thee the first place in my resurrection.
- 24 Abide still, o my people, and rest: for thy quietnes shal come.
- 25 Nourish thy childré, o thou good nurse: stablish their fete.
- 26 None of the seruants that I haue giuen thee, shal perish: for I wil seke them from among thy number.
- 27 Be not weary: for when the day of trouble and heauines commeth, other shal wepe and be soroweful, but thou shalt be merry and haue abundance.
- 28 The heathen shal enuie thee, and shal do nothing against thee, saith the Lord.
- 29 Mine hands shal couer thee, so that thy children shal not se hell.
- 30 Be ioyful, o thou mother, with thy children: for I wil deliuer thee, saith the Lord.
- 31 Remember thy children that slepe: for I wil bring the out of the sides of the earth, and wil shewe mercie vnto them: for I am merciful, saith the Lord almightie.
- 32 Embrace thy children, vntil I come and shewe mercie vnto the: for my fountaines runne ouer, and my grace shal not faile.
- 33 I Esdras receiued a charge of the Lord

Tob. 1, 20.

vpō the mount Horeb, that I shulde go vnto them of Israel, but when I came to them, they cast me of, and despised the commandment of the Lord.

- 34 And therefore I say vnto you, o ye heathen, that heare and vnderstand, Wait for your shepherd, who shal giue you euerlasting rest: for he is nere at hand, that shal come in the end of the worlde.
- 35 Be ready to the rewarde of the kingdome: for the euerlasting light shal shine vpō you for euermore.
- 36 Fic the shadowe of this worlde: receiue y ioye of your glorie: I testifie my Sauiour openly.
- 37 Receiue the gift that is giuen you, and be glad, giuing thankes vnto him, that hath called you to the heauenlic kingdome.
- 38 Arise, and stand vp, and beholde the nōber of those that are sealed for the feast of the Lord,
- 39 Which are departed from the shadowe of the worlde, and haue receiued glorious garments of the Lord.
- 40 Take thy number, o Sion, and shut vp them that are clothed in white, which haue fulfilled the Law of the Lord.
- 41 The nōber of thy children whome thou longest for, is fulfilled: beseche y power of the Lord, that thy people which haue bene called si o the beginning, may be sanctified.
- 42 *I Esdras sawe vpō mount Sion a great people whome I colde not number, and they all praised the Lord with songs. *Reuel. 7, 9.*
- 43 And in the middes of them there was a yong man hie in stature then them all, & vpō euerie one of their heads he set crownes, and was hie then the others, which I muche maruelled at.
- 44 So I asked the Angel, and said, Who are these, my lord?
- 45 Who answered, and said vnto me, These be they, that haue put of the mortal clothing, and haue put on the immortal, and haue cōfessed the Name of God: now are they crowned, and receiue the palmes.
- 46 Then said I vnto y Angel, What yong man is it, that setteth crownes on them, & giueth them the palmes in their hands.
- 47 And he answered, & said vnto me, It is the sonne of God, whome they haue confessed in the worlde. Then began I greatly to commend them, that had stand so strongly for the Name of the Lord.
- 48 Then the Angel said vnto me, Go thy way, and tel my people, what, and how great wonders of the Lord God thou hast sene.

CHAP. III.

The wonderful workes, which God did for the people, are recited. 31 Esdras maruelleth that God suffereth the Babylonians to haue rule ouer his people, & his seruants also.

- 1 **I**N the thirtieth yere after the fall of the citie, as I was at Babylon, I lay troubled vpon my bed, and my thoughts came vp to mine heart,
- 2 Because I sawe the desolacion of Sion, & the wealth of them that dwelt at Babylon.
- 3 So my spirit was sore moued, so that I beganne to speake fearful wordes to the most High, and said,
- 4 O Lord, Lord, thou spakest at the beginning when thou alone plantedst the earth, and gauest cōmandemēt vnto the people,
- Gen 2,7.* 5 *And a bodie vnto Adam, without soule, who was also the workmanship of thine hands, and hast breathed in him the breth of life, so that he liued before thee,
- 6 And leddest him into Paradise, which thy right hand had planted, or euer the earth brought forth.
- or, went forward.* 7 Euen then thou gauest him commandement to loue thy way but he transgressed it, and immediatly thou appointedst death to him and his generacion, of whome came nacions, tribes, people and kinreds out of number.
- Gen 6,12.* 8 *And euerie people walked after their owne wil, and did wonderful things before thee, and despised thy commandements.
- Gen 7,10.* 9 *But at ȳ time appointed thou broughtest the flood vpon those ȳ dwelt in the worlde and destroyedst them,
- 10 So that by the flood, that came to euerie one of them, which came by death vnto Adam,
- 1. Pet. 3,20.* 11 Yet thou ledest one, *euen* *Noe, with his houfholde, of whome came all righteous men.
- 12 And when they that dwelt vpon ȳ earth, began to multiplie, and the number of the children, people and many nacions were increased, they began to be more vngodlie then the first.
- Gen 12,1.* 13 Now when they liued wickedly before thee, *thou didest chose thee a man from among them, whose name was *Abraham.
- Gen 17,5.* 14 Whome thou louedst, and vnto whome onely thou shewedst thy wil,
- 15 And madest an euerlasting couenāt with him, promising him that thou woldest neuer forsake his sede.
- Gen 21,2.* 16 *And vnto him thou gauest Isahac, *vnto Isahac also thou gauest Iacob and Esau,
- Gen 25,25.* *and didest chose Iacob, and cast of Esau, and so Iacob became a great multitude.
- Malac. 1,1.* 17 And whē thou leddest his sede out of Egypt, *ȳ broughtest the vp to mount Sina,
- rom. 9,13.* 18 And enclinedst the heauens and bowedst downe the earth, and didest moue the grounde, and cause the depths to shake, and didest astonish the worlde.
- Exod. 19,2.* 19 And thy glorie went thorowe foure gates of fyre, with earthquakes, winde and
- colde, that thou mightest giue the Lawe vnto the sede of Iacob, and that which the generacion of Israel shulde diligently obserue.
- 20 Yet tokest thou not away from them the wicked heart, that thy Law might bring forthe frute in them.
- 21 For * Adam first hauing a wicked heart, *Gen 3,6.* was ouercome and vanquished, & all they that are borne of him.
- 22 Thus remained weakenes ioyned with the lawe in the hearts of the people, with the wickednes of the roote: so that the good departed away, & the euil abode stil.
- 23 So the times passed away, and the yeres were brought to an end, *til thou didest raise thee vp a seruant called Dauid, *1 Sam. 16,13.*
- 24 *Whome thou commandedst to buyld a citie vnto thy Name, to call vpon thee therein with incense and sacrifice. *2 Sam. 5,1.*
- 25 Whē this was done many yeres, the inhabitants forsoke thee,
- 26 Following the waies of A lam and all his generacion: for they also had a wicked heart.
- 27 Therefore thou gauest thy citie ouer into the hands of thine enemies.
- 28 But do they that dwell at Babylon, any better, that they shulde haue the dominio of Sion?
- 29 For when I came thether, and sawe their wicked dedes without number (for this is the thirtieth yere that I se many trespassing) I was discouraged.
- 30 For I sawe, how thou sufferedst them that sinne, and sparedst the wicked doers, where as thou hast destroyed thine owne people, and preferred thine enemies, and thou hast not shewed it.
- 31 I can not perceiue how this commeth to passe. Are the dedes of Babylon better then they of Sion?
- 32 Or is there any other people ȳ knoweth thee besides Israel? or what generacion hathe so beleued thy Testimonies, as Iacob?
- 33 And yet their rewarde appeareth not, and their labour hathe no frute: for I haue gone here & there thorow out the heathē, and I se them flourish, and thinke not vpon thy commandements.
- 34 Weigh ȳ therefore our wickednes now in the balance, and theirs also that dwell in the worlde, and no mention of thee shal be founde but in Israel.
- 35 Or when is it that they that dwell on the earth, haue not sinned in thy sight? or what people hathe so kept thy commandements?
- 36 Thou shalt surely finde that Israel by name hathe kept thy precepts, but not the heathen.

CHAP. IIII.

2 The Angel reproveth Eſdras, because he ſemed to entre into the profounde iudgements of God.

1 And the Angel that was ſent vnto me, whoſe name was Vniel, answered,

2 And ſaid, Thine heart hath taken to much vpon it in this worlde, and thou thinkeſt to comprehend the waies of the Hieſt.

3 The ſaid I, Yea, my lord. And he answered me, and ſaid, I am ſent to ſhewe thee thre waies, and to ſet forth the thre ſimilitudes before thee,

4 Whereof if thou canſt declare me one, I wil ſhewe thee alſo the way, that thou deſireſt to ſe, and I wil ſhewe thee from whence the wicked heart cometh.

5 And I ſaid, Tell on, my lord. Then ſaid he vnto me, Go thy way: weigh me the weight of the fyre, or meaſure me y^e blaſt of the winde, or call me againe the daye that is paſt.

6 Then answered I, and ſaid, What man is borne, that can do that, which thou requireſt me, concerning theſe things?

7 And he ſaid vnto me, If I ſhulde aſke thee how deepe dwellings are in the middes of the ſea, or how great ſprings are in the beginning of the depth, or how great ſprings are in the ſtretching out of the heauen, or which are the borders of Paradiſe,

8 Peradventure thou wouldeſt ſay vnto me, I neuer went downe to the deepe, nor yet to the hell, nether did I euer clime vp to heauen.

9 But now haue I aſked thee but of fyre & winde, and of the day, whereby thou haſt paſſed, and from the which things thou canſt not be ſeparated, and yet canſt thou giue me none answer of them.

10 He ſaid moreouer vnto me, Thine owne things, and ſuche as are growen vp with thee, canſt thou not knowe:

11 How ſhulde thy veſſel then be able to comprehend the wayes of the Hieſt, and now outwardly in the corrupt worlde, to vnderſtand the corruption, that is euident in my ſight?

12 Then ſaid I vnto him, It were better that we were not at all, the^e that we ſhulde liue in wickednes, and to ſuffer, and not to knowe wherefore.

Iudg 9. 8. 24. 170. 25. 18. 13 And he answered me, & ſaid, * I came to a foreſt in the plaine where the trees helde a counſel,

14 And ſaid, Come, let vs go fight againſt the ſea, that it may giue place to vs, and that we may make vs more woods.

15 Likewise the floods of the ſea toke counſel and ſaid, Come, let vs go vp and fight againſt the trees of the wood, that we may

get another countrey for vs.

16 But the purpoſe of the wood was vaine: for the fyre came and conſumed it.

17 Likewise alſo the purpoſe of the floods of the ſea: for the ſand ſtode vp and ſtopped them.

18 If thou were iudge betwene theſe two, whome wouldeſt thou iuſtifie, or whome wouldeſt thou condemne?

19 I answered and ſaid, Verely it is a fooliſh purpoſe, that thei bothe haue deuifed: for the grounde is appointed for y^e wood, and the ſea hath his place to beare his floods.

20 Then answered he me, and ſaid, Thou haſt giuen a right iudgement: but why iudgeſt thou not thy ſelf alſo?

21 For like as the grounde is appointed for the wood, and the ſea for his floods, ſo * they that dwell vpon earth, can vnderſtand nothing, but that which is vpon earth: & they that are in the heauens, the things that are about the height of the heauens. *Iſa 55. 8. Iohn 3. 32. 1. Cor. 2. 13.*

22 Then answered I, & ſaid, I beſeeche thee, o Lord, let vnderſtanding be giuen me.

23 For I did not purpoſe to inquire of thine hid things, but of ſuche as we dailey meddle with all, *namely* wherefore Iſrael is made a reſproche to the heathen, and for what cauſe the people, whome thou haſt loued, is giuen ouer to wicked nations, and why the Law of our fathers is aboliſhed, and the writen ceremonies are come to none effect,

24 Why we are toſſed to and fro through the worlde as the greeſhoppers, and our life is a very feare, and we are not thought worthe to obtaine mercie.

25 But what wil he do to his Name, which is called vpon ouer vs? Of theſe things haue I aſked the queſtion.

26 Then answered he me, and ſaid, The more thou ſearcheth, the more thou ſhalt maruel: for the worlde haſteth faſt to paſſe away,

27 And can not comprehend the things, that are promiſed to the righteous in time to come: for this worlde is full of vnrighteouſnes and weakenes.

28 But to declare thee the things whereof thou aſkeſt, the euil is ſowen, but the deſtruction thereof is not yet come.

29 If the euil now that is ſowen, be not turned vp ſide downe, and if the place where the euil is ſowen, paſſe not away, then can not the thing come, that is ſowen w^o good.

30 For the corne of euil ſede hath bene ſowen in the heart of Adam from the beginning, & how muche vngodlines hath he brought vp vnto this time? & how much ſhal he bring forth vntil the harueſt come?

31 Pondere with thy ſelf, how muche frute

of wickednes the coine of euil sede bring-
eth forthe,
32 And when the stalkes shalbe cut downe,
which are without number, how great an
haruest must be prepared.
33 Then I answered, and said, How, & when
shal these things come to passe? wherefo-
re are our yerres fewe and euil?
34 And he answered me, saying, Hastenot
to be aboute y^e mo^uste High: for thou labo-
rest in vaine to be aboute him, though thou
indeuor neuer so muche.
35 Did not the soules also of the righteous
aske question of these things in their cha-
bers, saying, How long shal I thus hope? &
when cometh the frute of my baine and
our wages?
36 And vpon this Ieremiel the Archangel
answered, and said, When the number of
y^e sedes is filled in you: for he hathe weigh-
ed the worlde in the balance.
37 The measure of the times is measured:
the ages are counted by number, and they
shal not be moued or shaken, til the mea-
sure thereof be fulfilled.
38 Then answered I, & said, O lord, lord,
we are all euen full of sinne,
39 And for our sake parauenture the har-
uest of y^e righteous is not fulfilled, because
of the sinne of them that dwell vpon earth.
40 So he answered me, and said, Go, & aske
a woman with childe, when she hathe ful-
filled her nine moneths, if her wombe may
kepe the birth anie longer within her.
41 Then said I, No, lord, she can not. And
he said vnto me, In the graue the places of
soules are like the wombe.
42 For as she that is with childe, hasteth
to escape the necessitie of the trauail, so
do these places hast to deliuer those thigs
that are committed vnto them.
43 That which thou desirest to se, shalbe
shewed thee from the beginning.
44 Then answered I, and said, If I haue
founde grace in thy sight, and if it be pos-
sible, and if I be mete therefore,
45 Shewe me whether there be more to co-
me then is past, or more things past, then
are to come.
46 What is past, I knowe, but what is to co-
me, I knowe not.
47 And he said vnto me, Stand on the right
side, and I wil expounde thee this by ex-
ample.
48 So I stode, and beholde, a whote bur-
ning ouen passed before me: and when
the flame was gone by, I loked, & beholde,
the smoke had the vpper hand.
49 After this there passed before me a wa-
terrie cloude, and sent downe muche raine
with a storme: and when the stormie raine
was past, the droppes came after.
50 Then said he vnto me, Consider with thy

self, as the raine is more the^e the droppes,
and as fyre exceedeth the smoke, so the
porcion that is past, hathe the vpper had,
& the droppes and the smoke were muche.
51 Then I prayed, & said, Maie I liue, thin-
kest thou vntil that time? or what shal co-
me to passe in those daies?
52 He answered me, and said, Of the tokens
whereof thou askest me, I can tell thee a
parte: but I am not sent to shewe thee of
thy life: for I do not knowe it.

CHAP. V.

*1 In the latter times truth shalbe hid 6 Vnrightheousnes
& all wickednes shal reigne in the worlde. 23 Israel is
rescued, and God deliuereth the 31 God doeth all thing
in season*

1 **N**Euertheles concerning the tokens,
beholde, the times shal come, that
they which dwell vpon earth, shalbe taken
in a great nober, & the way of the truth
shalbe hid & y^e land shalbe baren fro^e faith,
2 And* iniquitie shalbe increased more the^e *Mat 24, 12*
thou hast sene now, or hast heard in time
past.
3 And it shal come to passe, that one shal
set in fote, and thou shalt se the land defo-
late, which now reigneth.
4 Yea, if God gr^{at}e thee to liue, thou shalt
se after the third trumpet, that the sunne
shal suddenly shine againe in the night, &
the moone thre times a day.
5 Blood shal drop out of the wood, and the
stone shal giue his voyce, and the people
shalbe moued.
6 And he shal rule, of whome they hope
not that dwell vpon earth, and the foules
shal change place.
7 And the sea of Sodom shal cast out fish,
and make a noyse in the night, which ma-
ny shal not knowe, but they shal all heare
the voyce thereof.
8 There shalbe a confusion in many places,
and the fyre shal oft breake forthe, & the
wilde beasts shal change their places, and
menstruous women shal beare monstres,
9 And salt waters shalbe founde in the swe-
te, & all friēds shal fight one against ano-
ther: then shal wit hide it self, and vnder-
standing departe into his secret chamber.
10 It shalbe fought of many, and yet not be
founde: then shal vnrighteousnes and vo-
luptuousnes haue y^e vpper hand vpon earth.
11 One land also shal aske another, & say,
Is righteous iustice gone thorowe thee?
And it shal say, No.
12 At the same time shal men hope, but not
obtaine: they shal labour, but their enter-
prises shal not prosper.
13 To shewe thee suche tokē I haue leaue,
and if thou wilt praie againe and wepe as
now, and fast seuen daies, thou shalt heare
yet greater things then these.
14 ¶ Then I awaked, and a fearefulnes went
thorow

- thorow all my bodie, and my minde was feble and fainted.
- 15 But the Angel that was come to talke with me, helde me, comforted me, and set me vp vpon my seie.
- 16 And in the seconde night, Salathiel the captaine of the people came vnto me, saying, Where hast thou bene? and why is thy countenance so heaui?
- 17 Knowest thou not that Israel is committed vnto thee in the land of their captiuitie?
- 18 Vp then and eat, & forsake vs not, as the shepherd that leaueth his flocke in y hands of the cruel wolues.
- 19 Then said I vnto him, Go thy waies fro me, and come not nere me: and when he heard it, he went from me.
- 20 And I fasted seuen daies, mourning and weping, as Vriël the Angel had commanded me.
- 21 And after seuen daies the thoughts of mine heart were very grieuous vnto me againe.
- 22 And I had a desire to reason againe, and I beganne to talke with the moste High againe,
- 23 And said, O Lord, Lord: of euerie forest of the earth, and of all the trees thereof thou hast chosen thee one onely vineyarde.
- 24 And of all lands of the worlde thou hast chosen thee one pit, & of all the flours of the *grounde* thou hast chosen thee one lillie.
- 25 And of all y depths of the sea thou hast filled thee one riuer, and of all buylded cities thou hast sanctified Sion vnto thy self.
- 26 And of all the foules that are created, thou hast named thee one doue, and of all the cattel that are made, thou hast appointed thee one shepe.
- 27 And among all the multitude of people thou hast gotten thee one people, and vnto this people whome thou louedst, thou gauest a Law, that is proued of all.
- 28 And now, O Lord, why hast thou giuen this one *people* ouer vnto many? and vpon one roote thou hast set others, & hast scattered thine onelie *people* among many.
- 29 They treade them downe, which haue withstand thy promises, and beleue not thy testimonies.
- 30 And if thou didst somuche hate thy people, they shulde haue bene punished with thine owne hands.
- 31 ¶ Now when I had spoken these wordes, y Angel that came to me the night afore, was sent vnto me,
- 32 And said vnto me, Heare me, and I wil teache thee, & hearkē that I may instruct thee further.
- 33 And I said, Speake on, my lord. Then said he vnto me, Thou art fore vexed and troubled for Israels sake. Louest thou the better, then he doeth that made them?
- 34 And I said, No, lord: but of very sorow haue I spokē: for my raines paine me euerie houre, while I labour to comprehend the way of the moste High, & to seke out parte of his iudgement.
- 35 And he said vnto me, Thou canst not. And I said, Wherefore, lord, wherefore was I borne? or why was not my mothers wombe then my graue? so had I not sene the trouble of Iacob, and the grief of the stocke of Israel.
- 36 And he said vnto me, Number vnto me the things that are not yet come, or gather me the droppes, that are scared, or make me the withered floures grene againe.
- 37 Open me the places that are closed, and bring me foithe the windes, that are shut vp therein: shewe me the image of a voyce, and then wil I declare thee the thing, that thou askest and laborest to knowe.
- 38 And I said, O Lord, Lord, who cā knowe these things, but he that hathe not his dwelling with men?
- 39 But I that am ignorant, how can I speake of these things, whereof thou askest me?
- 40 Then said he vnto me, Like as thou canst do none of these things, that I haue spoken of, so canst thou not finde out my iudgement, nor the least benefite, that I haue promised vnto my people.
- 41 Then I said, Beholde, O Lord, the last things are present vnto thee, and what shal they do that haue bene before me, or we that be now, or they that shal come after vs?
- 42 And he said vnto me, I wil compare my iudgemēt vnto a ring: as there is no slacknes of the last, so is there no swiftnes of the first.
- 43 Then I answered, and said, Coldest thou not make at once those y haue bene, those that are now, & those that shal come, that thou mightest shewe thy iudgement the soner?
- 44 The answered he me, The creature, said he, can not preuent the Creator, nether can the worlde holde them at once, that shaibe created therein.
- 45 And I said, As thou hast taught thy seruant, that thou, which gapest strength to all, hast giuen life at once to all the worke created by thee, and hast sustained it, so might it now also containe all men at once.
- 46 And he said vnto me, Aske the wombe of a woman, and say vnto her, Why must thou haue time before thou bringest forth: require her to bring forth the ten at once.

- 47 And I said, Surely the can not, but by distance of time.
- 48 Then said he vnto me, So haue I deuided the number of the earth by times when fende is sown vpon it.
- 49 For as a yong child begetteth not that that belongeth to the aged, so haue I ordeined the time which I haue created.
- 50 ¶ I asked againe, and said, Seing thou hast now shewed me y way, I wil procede to speake before thee: for our mother, whome thou hast tolde me is yong, draweth she nere vnto age?
- 51 He answered me, and said, Aske a woman that traueileth, and she wil teil thee.
- 52 Say vnto her, Wherefore are not they (whome thou hast now broght for the) like those that were before thee, but lesse of stature?
- 53 And she shal answer thee, Some were borne in y floure of youth, others were borne in the time of age, when the wombe failed.
- 54 Consider now thy self, how that ye are lesse of stature, then those that were before you,
- 55 And so are they that come after you, lesse then ye, as the creatures which now beginne to be olde, and haue passed ouer the strength of youth.
- 56 Then said I, Lord, I beseeche thee, if I haue founde fauour in thy sight, shewe thy seruant, by whome doest thou gouerne thy workemanship?

CHAP. VI.

*God hath foreseene all things in his secret counsel, and is autor thereof, and hath created them for his childre.
25 The felicitie of the age to come.*

- 1 **A**ND he said vnto me, In the beginning when the rounde worlde was made, and before the borders of the worlde were set, and before the windes blew one against another:
- 2 Before the noyce of thundres sounded, before the bright lightenig did shine forth, before the fundacions of Paradise were laide:
- 3 Before the faire floures did appeare, before the moueable powers were stablished, before the innumerable armies of Angels were gathered:
- 4 Before the heights of the aire were lifted vp, before y measures of the heavens were named, before the chimneis in Sion were hote:
- 5 Before the present yeres were sought out, and before the afflictions of them that now sinne, were turned away, and they that haue laid vp the treasure of faith, were sealed,
- 6 Then did I purpose these things, & they were made by me alone, and by none other: by me also they shalbe ended, and by none other.
- 7 Then answered I, and said, What shalbe the diuision of times? or when shalbe the end of the first, and the beginning of it that followeth?
- 8 And he said vnto me, From Abraham vnto Isaac, when Iacob and Esau were borne of him, * Iacobs hand helde first the heale of Esau. *Gen 25, 26.*
- 9 For Esau is the end of this worlde, and Iacob is the beginning of it that followeth.
- 10 The hand of man is betwixt the heale and the hand. Other thing, Esdras, aske thou not.
- 11 ¶ I answered the, & said, O Lord, Lord, if I haue founde fauour in thy sight,
- 12 I beseeche thee, make an end to shewe thy seruant thy tokens, whereof thou shewedst me parte the last night.
- 13 So he answered me, and said, Stand vp vpon thy fete, and heare a mightie sounding voyce.
- 14 There shal come as an earthquake, but the place where thou standest, shal not be moued.
- 15 And therefore when he speaketh, be not afraied: for of the end shal be the worde, & of the fundacion of the earth shal it be vnderstand.
- 16 Therefore while one speaketh of the, it trembleth and is moued: for it knoweth, that it must be changed at the end.
- 17 And when I had heard it, I stode vp vpon my fete, and hearkened, and beholde, there was a voyce that spake, and the founde of it was like the founde of many waters:
- 18 And it said, Beholde, the daies come, that I wil come & inquire of them that dwell vpon the earth,
- 19 And when I beginne to inquire of them, who by their vnrighteousnes haue hurt others, and when the affliction of Sion shal be fulfilled,
- 20 And the worlde, that shal vanish away, shalbe sealed; the wil I shewe these signes: the bokes shalbe opened before the heauen, and they shal se all it together.
- 21 And the children of a yere olde shal speake with their voyces: the womē with child shal bring forth the vntimelie childre of thre or foure moneths olde, and they shal liue that are raised vp.
- 22 Then suddēly shal the sownen places appeare as the vnsowne, & the full store houses shal suddenly be founde emptye.
- 23 And the trumpet shal founde, and all they that heare it, shalbe suddenly afraied.
- 24 At that time shal friends fight with friends, as with enemies, and the earth shal feare with them: the springs of the welles shal stand still, & in thie houres they shal not renne.
- 25 Whosoever remaineth from all these things

- things that I haue tolde thee, shal be sa-
ued & se my saluacion, & the end of your
worlde.
- 26 And the men that are receiued, shal se it:
they that haue not tasted death from their
birth, and the heart of the inhabitants shal
be changed, and turned to another mean-
ing.
- 27 For euil shal be put out, and disceate shal
be quenched,
- 28 But faith shal flourish: corruption shal be
ouercome, and the trueth which hathe bene
so long without frute, shal come forth.
- 29 ¶ And when he talked with me, beholde,
I loked a litle vpon him before whome I
stode.
- 30 And these wordes said he vnto me, I am
come to shewe thee the time of the night
to come.
- 31 If thou wilt pray againe, and fast seuen
daies more, I wil tel thee more things, &
greater then these, which I haue heard in
the day.
- 32 For thy voyce is heard before y^e Highest:
surely y^e mightie hathe sene thy righteous
dealing: he hath sene also thy chastitie,
which thou hast kept since thy youth.
- 33 Therefore hathe he sent me to shewe thee
all these things, and to say vnto thee, Be of
good comfort, and feare not,
- 34 And haste not in the vaine considera-
tion of the first times, nor make haste to the
latter times.
- 35 And after this I wepte againe and fast-
ed seuen daies in like maner, that I might
fulfil the thre weekes, which he had ap-
pointed me.
- 36 And in the eight night was mine heart
vexed within me againe, and I began to
speake before the moste High.
- 37 For my spirit was greatly set on fyre, &
my soule was in distresse,
- 38 And I said, o Lord, thou spakest expres-
sly in the first creation (euen the first day)
and commandedst* that the heauen and the
earth shulde be made, and the worke fol-
lowed thy worde.
- 39 And then was there the spirit, and the
darknes was on euerie side with silence:
there was no mans voyce as yet created of
thee.
- 40 Then commandedst thou a bright light
to come forth out of thy treasures, that it
might giue light to thy worke.
- 41 Vpon the second day thou createdst the
heauenlie ayre, and commandedst it, that,
going betwene, it shulde make a diuision
betwene the waters, that the one parte
might remaine aboue, and the other be-
neath.
- 42 Vpon the third day thou commandedst,
that y^e waters shulde be gathered together
in the seuenth parte of y^e earth: six partes di-
dest thou drye, & kept them to the intent
that of these there shulde be that shulde
serue thee, being sowed of God and tilled.
- 43 Assone as thy worde went forth, the
worke was incontinently made.
- 44 For immediatly great and innumera-
ble frute did spring vp, and manie diuerse
pleasures for the taste, and floures of vn-
changeable colour, and odours of a moste
wonderful smel & these things were crea-
ted the third day.
- 45 * Vpō the fourth day thou createdst the *Gen 1, 4.*
light of the sunne, and of the moone, and
the order of the staries,
- 46 And gauest them a charge, to do* seruice *Gen 1, 4.*
euen vnto man that was for to be made. *Ex 13*
- 47 And vpon the fift day thou saidest vnto *deu 4, 19.*
the seuenth parte* where the waters were
gathered, that it shulde brig forth the beafts,
as foules and fishes: and it was so.
- 48 For the dome waters, and without life
brought forth the liuing things at the com-
mandement of God that the nations might
praise thy wonderous workes.
- 49 Then didst thou prepare two liuing
things: the one thou calledst Behemoth, & *101, Beasts*
the other thou calledst Leuiathan,
- 50 And didest separate the one from the
other: for the seuenth parte, where the wa-
ter was gathered, colde not holde them.
- 51 Vnto Behemoth thou gauest one parte,
which was dried vp the third day, that he
shulde dwell in the same parte, wherein
are a thousand hilles.
- 52 But vnto Leuiathan thou gauest y^e seuenth
parte, that is wett, and hast prepared him
to deuoure what thou wilt, and when thou
wilt.
- 53 Vpon the sixt day thou gauest com-
mandement vnto the earth, that before thee it
shulde bring forth the beafts, catel and cre-
eping things.
- 54 And besides this Adam, whome thou
madest lord ouer all the workes which y^e
hast created, of him come we all, and the
people also, whome thou hast chof. n.
- 55 All this haue I spokē before thee, o Lord,
because thou hast created the worlde for
our sakes.
- 56 As for the other people, which also come
of Adam, thou hast declared them that
they are nothing before thee, but be like
vnto spittle, and hast compared their riches
vnto a drop that falleth from a vessel.
- 57 And now, o Lord, beholde these heathen
which haue bene reputed as nothing, ha-
ue begonne to be lords ouer vs, and to deu-
oure vs.
- 58 And we thy people (whome thou hast
called the first borne, the onely begotten,
and thy seruent louer) are giuen into their
hands.
- 59 If the worlde then be created for our
I fil.iii.

Gen. 1, 1.

sakes, why haue we not the inheritaunce thereof in possession? or how long shal we suffer these things?

CHAP. VII.

1 Without tribulation none can come to felicitie. 12 God aduertiseth all in time. 28 The coming and death of Christ. 32 The resurrection and last iudgement. 43 After the which all corruption shal cease. 48 All fell in Adam. 59 The true life. 62 The mercies and goodnes of God.

1 **A**ND when I had made an end of these wordes, there was sent vnto me an Angel, which had bene sent downe to me the nights afore.

2 And he said vnto me, Vp, Esdras, and heare the wordes that I am come to tell thee.

3 And I said, Speake on, my God. Then said he vnto me, The sea is set in a wyde place, that it might be deepe and great,

4 But presuppose that the entrance thereof were narrow, and like the riuers,

5 Who colde go into the sea to loke vpon it, and to rule it? If he went not thorow the narowe, how colde he come into the broade?

6 There is also another thing: a citie is buylded and set vpon a broade field, and is ful of all good things:

7 The entrance thereof is narrowe and in a dangerous place to fall, that there is fyre at the right hand, and a deepe water at the lefte,

8 And there is but one path betwixt them, euen betwene the fyre and the water, so that there colde but one man go there.

9 If this citie were giuen vnto a man for an inheritaunce, if he neuer went thorow the peril before it, how colde he receaue his inheritaunce?

10 And I said, It is so, Lord. Then said he, So is the portion of Israel.

11 Surely for their sakes haue I made the worlde: and when Adam transgressed my statutes, then came this thing to passe.

12 Then were the entrances of the worlde made narowe, full of sorowe and trauail: they are but fewe and euil, and full of perils, and very painefull.

13 For the entrances of the fore worlde were wyde and sure, and broght immortal frute.

14 If then they that are liuing, labour not to enter by these strait and brittle things, they can not attaine to those things that are hid.

15 Why then disquietest thou thy self, seing thou art corruptible? and why art thou moued, seing thou art mortal?

16 And why hast thou not considered in thy minde the things to come, rather then them that are present?

17 Then said I, O Lord, Lord, * seing thou

hast ordeined in thy Law, that the righteous shulde inherite these things, and that the vngodlie shulde perish,

18 Shulde the righteous suffer straitnes in hoping for large things? yet they that haue liued vngodly and suffered straitnes, shal not see the large things.

19 Then he said vnto me, There is no iudge more iuste then God, and there is none more wise then the moste High.

20 For manie perish in this life, because they despise the Law of God that is appointed.

21 For God hathe diligently admonished suche as came, so oft as they came, what they shulde do to haue life, and what they shulde obserue, to auoid punishment.

22 Neuertheles, they were not obedient vnto him, but spake against him, and imagined vaine things,

23 And deceued them selues by their wicked dedes, & denied the power of the moste High, and regarded not his waies.

24 But they despised his Law, and refused his promises: they haue vntaithfully broken his ordinances, and haue not performed his workes.

25 And therefore, Esdras, vnto the emptie are emptie things, & to the full full things.

26 Beholde, the time shal come, that these tokens which I haue tolde thee, shal come to passe, and the bride shal appeare, and she shal come forth, and be sent that now is vnder the earth.

27 And whosoeuer shal escape these euils, he shal see my wonders.

28 For my sonne Iesus shal appeare with those that be with him, and they that remaine, shal reioyce within foure hundred yeres.

29 After these same yeres shal my sonne Christ dye, and all men that haue life,

30 And the worlde shalbe turned into the olde silence for seuen dayes, as in the fore iudgements, so that no man shal remaine.

31 But after seuen dayes, the worlde that is yet a slepe, shalbe raised vp: and that shal dye, that is corrupt.

32 Then the earth shal restore those, that haue slept in her, and so shal the dust those that dwell therein in silence, and the secret places shal deliuer the foules that were committed vnto them.

33 And the most High shal appeare vpon the seate of iudgement, and miseries shal vanish away, and long suffering shal haue an end.

34 Iustice onely shal continue: the truth shal remaine, and faith shal be strong.

35 The worke shal followe, and the rewarde shal be shewed: the good dedes shal be of force, and vnrightheousnes shal beare no more rule.

Then

- Gen. 12. 23. enod. 32. 3.* 36 Then said I, * Abraham prayed first for the Sodomites, and Moyses for the fathers that sinned in the wildeynes,
- 37 And they that came after him, for Israel in the time of Achaz, and Samuel,
- 2 Sam. 24. 17. 3 Chro 6. 14.* 38 And * Dautd for the destruction, * and Salomon for them that came into the Sanctuarie,
- 1 King 17. 21. 2 King 19. 25.* 39 * And Elias for those that receiued raine, and for the dead that he might liue,
- 40 And Ezechias for the people in the time of Sennacherib, and diuerse others for manie.
- 41 Euen so now, seing vice is increased, & wickednes abundeth, and the righteous haue prayed for the vngodlie, wherefore shal not the same effect followe also now?
- 42 Then he answered me, & said, This present life is not the end: oft times honou is retained in it: therefore haue they prayed for the weake.
- 43 But the day of iudgement shal be the end of this worlde, and the beginning of the immortalitie to come, wherein all corruption shal cease.
- 44 Intemperancie shal passe away: infidelitie shalbe cut of: righteousness shal growe vp, and the veritie shal spring vp.
- 45 The he shal no mā be able to saue him that is destroyed, nor oppresse him that hath gotten the victorie.
- 46 I answered then, and said, This is my first and last saying, that it had bene better not to haue giuen the earth vnto Adā, or when it was giuen him, to haue kept him that he shulde not haue sinned.
- 47 For what profit is it for men in this present life to be in heaunes, and after death to feare punishment?
- Rom. 1. 18.* 48 O Adam, what hast thou done? * for in that that thou hast sinned, thou art not fallen alone, but the fall also redundeth vnto vs that come of thee.
- 49 For what profit is it vnto vs, if there be promised an immortal life, when we do the workes that bring death?
- 50 And that an euerlasting hope shulde be promised vs, seing that we bitide our selues to deadlie vanitie?
- 51 And that there shulde be appointed vs dwellings of health and safetie, if we haue liued wickedly?
- 52 And that the glorie of the moste High shulde be kept to defende the which haue led a pacient life, if we haue walked in the wicked wayes?
- 53 And that an eternal Paradise shulde be shewed, whose frute remaineth incorruptible, wherein is safetie and health, if we wil not enter into it?
- 54 (For we haue bene conuersant in vnpleasant places)
- 55 And that the faces of them, which haue abstained, shulde shine more then starrs, if our faces be blacker then darckeness?
- 56 For while we liued, we did not remēber whē we did vnrighteously, that we shulde suffer after death.
- 57 Then answered he me, and said, This is the maner of the battel, which man, that is borne in the earth, shal fight,
- 58 That if he be ouercome, he shulde suffer as thou hast said: but if he get the victorie, he shulde receaue the thing that I said.
- 59 For this is the life, whereof Moyses spake vnto the people, while he liued, saying, * Chuse thee life that thou maist liue. *Deu. 30. 19.*
- 60 Neuertheles, they beleued him not, nether the Prophetes after him, nor me also which haue said vnto them,
- 61 That heaunes shulde not so be to their destruction, as toyce shulde come vnto the, to whom saluacion is persuaded.
- 62 I answered then and said, I know, Lord, that the moste High is called merciful, in that he hathe mercie vpo them, which are not yet come to that worlde,
- 63 And y he hathe pittie on those that walke in his Law,
- 64 And that * he is pacient: for he long sufferth those y haue sinned as his creatures, *Rom. 2. 4.*
- 65 And that he is liberal: for he wil giue as muche as nedeth,
- 66 And that he is of great mercie: for he ouercometh in mercie those that are present, and that are past, and them which are to come.
- 67 For if he were not abundant in his mercies, the worlde colde not continue, nor they that haue the possession thereof.
- 68 He pardoneth also: for if he gaue not of his goodnes that they, which haue done euil, might be relieved from their wickednes, the ten thousand parte of men shulde not remaine alie.
- 69 And if he, being iudge, forgave not those that be healed with his worde, and toke away the multitude of sinnes,
- 70 There shulde peraduenture be verie fewe left in an vnnumerable multitude.

CHAP. VIII.

1 The number of the godlie is smale 6 The workes of God are excellent 20 Esdras prayer for him and for his people. 39 The promes of saluation to the iuste. 55 The destruction of the vnjust.

1 **A**ND he answered me, saying, The most High made this worlde for manie, but the worlde to come for fewe.

2 I wil tel thee a similitude, o Esdras. As whē thou askest the earth, it shal say vnto thee, that it giueth muche earthlie matter to make pottes, but litle dust that golde cometh of, so is it with the worke of this worlde.

Mat 20, 16. 3 *There be manie created, but fewe shalbe saued.
 4 Then answered I, and said, The swalowe vp the wit, ô my soule, and deuoure vnderstanding.
 5 For thou hast promised to heare, and thou wilt prophetic: for thou hast no longer space, but the life giuen thee.
 6 O Lord, if thou suffer not thy seruant, that we may intreat thee, that thou maist giue sêde vnto our heart, and prepare our vnderstanding, that there may come fruite of it, whereby euerie one which is corrupt, may liue, who cā set him self for mā.
 7 For thou art alone, and we all are one workmanship of thine hands, as thou hast said.
 8 For when the bodie is facioned now in the wombe, & thou hast giue it members, thy creature is preserued by fyre & water, and the worke, created by thee, doeth suffer nine moneths the creature, which is facioned in it.
 9 But the thing that containeth, and that which is cōteined, shal bothe be preserued, and when time is come, the wombe, being preserued, deliuereth ȳ things that growe in it.
 10 For thou hast commāded the members, eue the breasts, to giue milke vnto ȳ frute appointed to the breasts,
 11 That the thing, which is created, may be nourished for a time, til thou disposest it to thy mercie.
 12 Thou bringest it vp with thy righteousnes, nuturest it in thy Law, & reformest it with thy iudgement.
 13 Thou slayest it as thy creature, & giuest it life as thy worke.
 14 Seeing then that thou destroyest him, which with so great labours is facioned, it is an easie thing to appoint by thy cōmādemēt, that the thing also which is made, might be preserued.
 15 Now therefore, ô Lord, I wil speake (as touching men in general thou shalt rather prouide) but concerning thy people, for whose sake I am sorie,
 16 And for thine inheritāce for whose cause I mourne: for Israel, for whome I am woful, and for Iacob, for whose sake I am grieued.
 17 For them wil I pray before thee, as wel for my self, as for them: for I see our fautes that dwelt in the land.
 18 ¶ But I haue heard the sudden comming of the iudge, which is to come.
 19 Therefore heare my voyce, and vnderstand my wordes, which I wil speake before thee. The beginning of ȳ wordes of Esdras, before he was taken vp.
 20 O Lord, that liuest for euer, which beholdest from aboue that which is aboue,

and in the ayre,
 21 Whose throne is incestimable, & his glorie incomprehensible, before whome the hoste of the Angels stand with trembling,
 22 Whose keeping is turned in winde and fyre, whose worde is true, and sayings sted fast, whose commandement is strong, and gouernement terrible,
 23 Whose loke driueth vp the dēprths, and wrath maketh ȳ mountaines to melt away as the thing beareth witness.
 24 Heare the prayer of thy seruant, and receiue into thine eares the petition of thy creature.
 25 For while I liue, I wil speake, and so long as I haue vnderstanding, I wil answer.
 26 Loke not vpon the sinnes of thy people, rather then thy faithful seruants.
 27 Haue not respect vnto the wicked dedes of men, rather then to them that haue thy testimonies in afflictions.
 28 Thinke not vpon those that haue walked fainedly before thee, but remember them that reuerence thy wil.
 29 Let it not be thy wil to destroye them, which haue liued like beasts, but loke vpon them that haue clearly taught thy Law.
 30 Take not displeasure with them, which appeare worse then beasts, but loue them, that alway put their trust in thy righteousnes and glorie.
 31 For we and our fathers haue all the same sickness: but because of vs that are sinners, thou shalt be called merciful.
 32 If therefore thou wilt haue mercie vpon vs, thou shalt be called merciful towards vs which haue no workes of righteousnes.
 33 For the righteous, which haue laid vp manie good workes, let them receiue the rewarde of their owne dedes.
 34 But what is man, that thou shuldest take displeasure at him? or what is this mortal generacion, that thou shuldest be so grieued towards it?
 35 *For verely there is no man among them that be borne, but he hath done wickedly, nor anye that doeth confesse thee, which hath not done amissē. *1. King 8. 45. 2 chro 6. 36.*
 36 For in this, ô Lord, thy righteousnes and thy goodnes shalbe praised, if thou be merciful vnto them, which haue not the substance of good workes.
 37 ¶ Then answered he me, and said, Some things hast thou spoken aright, and according vnto thy wordes it shalbe.
 38 For I wil not verely consider the workes of them, before the death, before the iudgement, before destruction:
 39 But * I wil reioyce in the wayes of the *Gen 4.* righteous, and I wil remember the pilgrimage, the saluation and the rewarde that they shal haue.

- 40 Like as I haue spoken now, so shal it come to passe.
- 41 For as the housbād man soweth muche sēde vpon the grounde, & planteth many trees, & yet alway the thing that is sowed, cometh not vp in time, neither yet doeth all that is plāted, take roote: so neither shal thei all that are brought into the worlde, be sauēd.
- 42 I answered then & said, If I haue founde grace, let me speake.
- 43 Like as the housbandmans sēde perisheth, if it come not vp, and receiue not raine in due season, or if it be destroyed with to muche raine,
- 44 So perisheth man, which is created with thine hands, & thou art called his patern, because he is created to thine image, for whose sake thou hast made all things, and licked him vnto the housbandmans sēde.
- 45 Be not wroth with vs, o Lord, but spare thy people & haue mercie vpo thine inheritance: for thou wilt be merciful vnto thy creature.
- 46 Then answered he me, and said, The things present are for the present, and the things to come for suche as be to come.
- 47 For thou art farre of that thou shuldest loue my creature about me: but I haue oft times drawn nere vnto thee and vnto it, but neuer to the vnrighteous.
- 48 In this also thou art maruelous before the Highest,
- 49 In that thou hast humbled thy self, as it becometh thee, and hast not iudged thy self worthy to boast thy self greatly among the righteous.
- 50 For many miseries & calamities remaine for them that shal liue in the latter time, because thei shal walke in great pride.
- 51 But learne thou for thy self, and seke out the glorie for suche as be like thee.
- 52 For vnto you is paradise opened: the tre of life is planted: the time to come is prepared, plenteousnes made ready: the citie is buylded, and rest is prepared, perfitte goodnes and absolute wisdom.
- 53 The roote of euil is sealed vp from you: the weakenes and moth is destroyed from you, and into hell fleeth corruption to be forgotten.
- 54 Sorowes are vanished away, and in the end is shewed y treasure of immortalitie.
- 55 Therefore aske thou no more questions concerning the multitude of them that perish.
- 56 For when thei had libertie, thei despised the most High: they contemned his Law & forsoke his wayes.
- 57 Moreover, they haue troden downe his righteous,
- 58 *Saying in their heart, that there was no
- God, thogh they knewe that they shulde dye.
- 59 For as the thing that I haue spoken of, is made readie for you: so is thirst and peine prepared for them: for God wolde not that man shulde perish:
- 60 But they, after that they were created, haue defiled the Name of him that made them, & are vnthankful vnto him, which prepared life for them.
- 61 Therefore my iudgement is now at hād.
- 62 These things haue I not shewed vnto all men, but vnto thee, and to a fewe like thee: then I answered, and said,
- 63 Beholde now, o Lord: thou hast shewed me the many wonders, which thou art determined to do in y last time, but in what time, thou hast not shewed me.

CHAP. IX.

1 All things in this worlde haue a beginning and an end. 10 Torments for the wicked after this life. 15 The number of the wicked is more then of the good. 29 The Jewes ingratitude: 36 Therefore they perish. 38 The vision of a woman lamenting.

- 1 HE answered me then, & said, Measure the time with it self, & when thou seest that one parte of the tokens come to passe, which I haue tolde thee before,
- 2 Then shalt thou vnderstand, that it is the time wherein the moste High wil begin to visite the worlde which he made.
- 3 Therefore whē there shalbe sene an earthquake in the worlde, and an uproare of the people,
- 4 Thē shalt thou vnderstād that the moste High spake of those things, frō the daies that were before thee, euen from the beginning.
- 5 For as all that is made in the worlde, hath a beginning and an end, and the end is manifest,
- 6 So the times also of the moste High haue plaine beginnings in wonders and signes, and end in effect and miracles.
- 7 And euerie one that shal escape safe, & shalbe deliuered by his workes, and by the faith wherein ye haue beleued,
- 8 Shalbe preferred from the said perils and shal se my saluacion in my land, and within my borders: for I haue kept me holy frō the worlde.
- 9 Then shal they haue pitie of them selues, which now haue abused my wayes: & thei that haue cast them out dispitefully, shal dwell in peines.
- 10 For suche as in their life haue receiued benefites, and haue not knowen me,
- 11 But haue abhorred my Law, while they were yet in libertie, and when they had yet leasure of amendment, and wolde not vnderstand but despised it,
- 12 They must be taught it after death by peine.

13 And therefore be thou no more careful, to knowe how the vngodlie shalbe punished, but inquire how the righteous shalbe sauēd, and whose the worlde is, and for whome it is, and when.

14 Then answered I, and said,

15 I haue afore said that which I say now & wil speake it hereafter, that there be many mo of them which perish, then of thē that shalbe sauēd,

Chap. 9. 3.
mar. 20. 16.

16 As the flood is greater then a drop.

17 And he answered me, saying, As the field is, so is also the sede: as the floures be, so are the colours also: such as the workemā is, such is the worke: and as the hous bādman is, so is his hous bādrie: for it was the time of the worlde.

18 Surely whē I prepared the worlde, which was not yet made for thē to dwell in that now liue, no man spake against me.

19 For then euerie one obeyed, but now the maners of them that are created in this worlde, that is made, are corrupted by a perpetual sede, & by a Law, whereout they can not rid them selues.

20 So I considered the worlde, & beholde, there was peril, because of the deuises, that were sprung vp into it.

21 Yet when I sawe it, I spared it greatly, and haue kept me one grape of the cluster, and a plant out of a great people.

22 Let therefore y multitude perish, which are borne in vaine: and let my grape be kept, and my plant, which I haue dressed with great labour.

23 ¶ Neuertheles, if thou wilt cease seuen daies mo(but thou shalt not fast in them,

24 But shalt go into a faire field, where no house is buylded, & shalt eat onely of the floures of the field, and eat no flesh, nor drinke wine, but the floures onely,

25 And pray vnto y moste High continually) then wil I come, and talke with thee.

26 So I went my waye, as he had commanded me, into the field, which is called Ardath, & there I sate among the floures, & did eat of the herbes of the field, and the meat of the same satisfied me.

27 And after seuen dayes, as I sate vpo the grasse, and mine heart was vexed within me, as afore,

28 I opened my mouth, and began to talke before the moste High, and to say,

29 O Lord, when thou woldest shewe thy self vnto vs, * thou declaredst thy self vnto our fathers in the wildernes, in a place where no man dwelleth, in a baren place, when they came out of Egypt,

30 And expressely spakest vnto thē, saying, Hearē me, o Israel, and marke my wordes, thou sede of Iacob.

31 For beholde, I sawe my Law in you, that it may bring forthe frute in you, and that

ye may be honored by it for euer.

32 But our fathers, which receiued the Law, kept it not, nether obserued thine ordinances, nether did the frute of the Law appeare, nether colde it, for it was thine.

33 *For they that receiued it, perished because they kept not the thing y was sown in them. *Exod. 32. 28.*

34 And lo, it is a custome when the grounde receiueth sede, or the sea a ship, or a vessel meat and drinke, if that perish wherein a thing is sowe, or wherein any thing is put,

35 Likewise the thing that is sown, or is put therein, and the things that are receiued, must perish: so the things that are receiued, do not remaine with vs: but in vs it cometh not so to passe.

36 For we that haue receiued the Law, perish in sinne, and our heart also which receiued it.

37 But the Law perisheth not, but remaineth in his force.

38 ¶ And when I spake these things in mine heart, I loked about me, & vpon the right side * I sawe a woman, which mourned sore, and lamented with a loude voyce, and was grieued in heart, and rent her clothes, and she had ashes vpon her head.

Chap. 10. 44.

39 Then I left my thoughts, wherein I was occupied, and turned me vnto her,

40 And said vnto her, wherefore wepest thou? why art thou so sory in minde?

41 And she said vnto me, Syr, let me alone, that I may bewaile my self, and increase sorowe: for I am sore vexed in my minde, and broght verie lowe.

42 Then I said vnto her, What aileth thee? tel me.

43 And she said vnto me, I thy seruant haue bene baren, & haue had no childe, haung an hous band thirtie yeres.

44 And euery houre, & euery day these thirtie yeres I pray to the moste High day & night.

45 And after thirtie yeres God heard me thine handmaid, & loked vpo my miserie, considered my trouble, & gaue me a sonne, & I was glad of him: so was mine hous bād also, and all they of my countrey, and we gaue great honour vnto the Almightye.

46 And I nourished him with great travail.

47 So when he grew vp, and came to take a wife, I made a feast.

CHAP. X

Esdras and the woman that appeareth vnto him, commune together.

1 **B**Vt when my sonne went into his chamber, he fell downe, and dyed.

2 Then we all ouerthrew the lights, & all my neighbours rose vp to comfort me: so I rested vntil the seconde day at night.

3 And when they had all left of to comfort me, that I shulde be quiet, thē I rose vp by night,

Exod. 19. 9.
24. 3.
dent. 4. 12.

- might, & fled, and am come into this field as thou seeft,
- 4 And am not purposed to returne into the citie, but to remaine here, and nether to eat nor drinke, but continually to mourne & fast, vntil I dye.
- 5 Then left I my purpose wherein I was, and spake to her angerly, and said,
- 6 Thou foolish womā aboute all other, seeft thou not our heaunes, and what cometh vnto vs?
- 7 For Sion our mother is all woful and is fore afflicted, and mourneth extremely.
- 8 Seeing we be all now in heaunes, and make our mone (for we be all sorrowful) art thou sorie for one sonne?
- 9 Demande the earth, and she shal tell thee that it is she which ought to mourne for the fall of so manie that growe vpon her.
- 10 For frō the beginning all men are borne of her, and other shal come, and beholde, they walke almoste all into destruction, & the multitude of them shalbe destroyed.
- 11 Who shulde then rather mourne, she that hathe lost so great a multitude, or thou which art sorie but for one?
- 12 But if thou woldest say vnto me, My mourning is not like the mourning of the earth (for I haue lost the frute of my wōbe, which I brought for the with heaunes, & bare with sorrowes,
- 13 But the earth is according to the maner of the earth, and the present multitude returneth into her as it came)
- 14 Then say I vnto thee, As thou hast borne with traueil, so the earth also from the beginning giueth her frute vnto man, euen to him that labored her.
- 15 Now therefore withholdeth thy sorrow in thy self, and beare constantly that which cometh vnto thee.
- 16 For if thou allowest Gods purpose, and receuest his counsel in time, thou shalt be commended therein.
- 17 Go thy way then into the citie to thine housband.
- 18 ¶ Then she said vnto me, I wil not, I wil not go into the citie; but here wil I dye.
- 19 So I continued to speake more with her, and said,
- 20 Do not so, but be counseled: for how manie fallēs hathe Sion? Be of good comfort because of the sorowe of Ierusalem.
- 21 For thou seeft y^e our Sanctuarie is layed waste: our altar is broken downe: our Temple is destroyed.
- 22 Our psalterion fainteth, and the song ceaseth, and our mirth is vanished away, and the light of our candelsticke is quenched, and the Arke of our couenant is takē away, and our holie things are defiled, and the Name that is called vpon vs, is almoste dishonored, and our children are put to shame, and our Priests are burnt, & our Leuites are caryed into captiuitie, and our virgines are defiled, and our wiues rauished, and our righteous men spoyled, & our children destroyed, and our yong men are brought in bondage, and our strong mē are become weake,
- 23 And, which is the greatest of all, Sion the seale hathe lost her worship: for she is deliuered into the hands of them that hate vs.
- 24 And therefore shake of thy great heaunes, and put away the multitude of sorrowes, that the Almighty may be merciful vnto thee, and that the moste High may giue thee rest and ease from thy labour.
- 25 And when I was talking with her, her face and beautie shined suddenly, and her countenance was bright, so that I was afrayed of her & mused what it might be.
- 26 And beholde, immediatly she cast out a great voyce, very fearful, so y^e the earth shoke at the noyce of the woman.
- 27 And I looked, and beholde, the woman appeared vnto me nomore: but there was a citie buylded, and a place was shewed frō the grounde and fundacion. Then was I afrayed, and cryed with a loude voyce, and said,
- 28 Where is Vriel the Angel * which came *Chap. 4. 2.* to me at the first? for he hathe caused me to come into manie and depe considerations, and mine end is turned into corruption, and my prayer to rebuke.
- 29 And as I was speaking these wordes, beholde, he came vnto me, and looked vpon me.
- 30 And lo, I laye as one dead, and mine vnderstanding was altered, and he toke me by the right hand and comforted me, and set me vpon my feete, and said vnto me,
- 31 What aileth thee? and why is thine vnderstanding vexed? and the vnderstanding of thine heart? & wherefore art thou sorie?
- 32 And I said, Because thou hast forsaken me, and I haue done * according vnto thy *Chap. 5. 20.* wordes: I went into the field, and there haue I sene things, & se that I am not able to expresse.
- 33 Then said he vnto me, Stand vp manly, and I wil giue thee exhortacion.
- 34 Then said I, Speake vnto me, my lord, and forsake me not, lest I dye through rashnes.
- 35 For I haue sene that I knewe not, and heare that I do not knowe.
- 36 Or is mine vnderstanding disceiued, or doeth my minde, being haucie, erre?
- 37 Now therefore I beseeche thee that thou wilt shewe thy seruant of this wondre.
- 38 The he answered me, and said, Heare me, and I wil informe thee, & tel thee where-

fore thou art afrayed: for the moſte High hathe reuciled manie ſecret things vnto thee.

39 He hath ſene thy good purpoſe, that thou art ſoſſie continually for thy people, and makſt great lamentacion for Sion.

40 This therefore is the vnderſtanding of the viſiō, which appeared vnto thee a litle while ago.

41 Thou ſaweſt a womā mourning, & thou beganneſt to comfort her:

42 But now ſeeſt thou the likenes of the woman no more, but there appeared vnto thee a citie buylded.

43 And where as ſhe tolde thee of the death of her ſonne, this is the ſolution,

44 This woman, which thou ſaweſt, ſhe is Sion: and where as ſhe tolde thee (euen the which thou ſeeſt now as a citie buylded)

45 And as touching that ſhe ſaid vnto thee, that ſhe was baren thirtie yeres, this was conceining that, there was euen thirtie yeres where in there was no offſing offred in her.

46 But after thirtie yeres, Salomon buylt the citie, and offred offſings: then bare the baten a ſonne.

47 And where as ſhe tolde thee, that ſhe nourished him with labour, that was the inhabiting of Ieruſalem.

48 But where as ſhe tolde thee that her ſonne, as his chance was, dyed when ſhe came into her chamber, that is the fall that is come to Ieruſalem.

49 And when thou ſaweſt her like one that mourned for her ſonne, thou beganneſt to cōfort her: of theſe things which haue caſed theſe are to be opened vnto thee.

50 For now the moſte High ſeech, that thou art ſoſſie in thy mind, & becauſe thou ſuffreſt with all thine heart for her, he ſhewed thee the clerenes of her glorie, and the fairnes of her beautie.

51 And therefore I bad thee remaine in the field where no houſe was buylt.

52 For I knewe that the moſte High wolde ſhewe theſe things vnto thee.

53 Therefore I commāded thee to go into ſy field, where no fundaciō nor buylding is.

54 For the worke of mans buylding can not ſtand in that place where the citie of the moſte High ſhulde be ſhewed.

55 And therefore feare not, nether let thine heart be afrayed, but go in, and ſe the beautie & greatnes of the buylding as muche as thou art able to ſe with thine eyes.

56 And after this ſhalt thou heare, as muche as thine eares may comprehend.

57 For thou art bleſſed aboue manie, & art called with ſy moſte High among the few.

58 But to morow at night thou ſhalt remaine here,

59 And the moſte High ſhal ſhewe thee vi-

ſiōs of high things, which the moſte High wil do vnto them that dwell vpon earth, in the laſt dayes. So I ſlept the ſame night & anothei, as he had commāded me.

C H A P. X I.

The viſion of an egle coming furthe of the ſea, and of her feathers. 37 Of a lyon coming out of the foreſt.

THEN ſaw I a dreame, & beholde, there came vp from the ſea an egle, which had twelue feathered wings & thre heads.

2 And I ſawe and beholde, ſhe ſpred her wings ouer all the earth, & all the windes of the ayre blew on her, and gathered them ſlues.

3 And I behelde, & out of her feathers grew out other contrarie feathers, and they became litle feathers and ſmale.

4 But her heads remained ſtil, & the head in the middes was greater than the other heads, yet ruſted it with them.

5 Moreover, I ſawe that the egle ſlewe with his feathers and reigned vpon earth & ouer them that dwelt therein.

6 And I ſawe that all things vnder heauen were ſubiect vnto her, and no man ſpake againſt her, no not one creature vpon earth.

7 I ſawe alſo that the egle ſtode vpon her clawes, & ſpake to her feathers, ſaying,

8 Watch not all together: ſlepe cuerie one in his owne place, and watch by courſe.

9 But let the heads be preferued for the laſt.

10 Neuertheles, I ſawe that ſy voice went not out of her heads, but from the middes of her bodie.

11 Then I nombred her contrarie feathers, and beholde, there were eight of them.

12 And I lokd, and beholde vpon the right ſide there aroſe one feather, and reigned ouer all the earth.

13 And when it had reigned, the end of it came, and the piace thereof appeared no more. So the next ſtode vp, and reigned: it continued a long time.

14 And when it had reigned, the end of it came alſo, and as the fiſt, ſo it appeared no more.

15 Then there came a voyce vnto it, and ſaid,

16 Heare thou that haſt kept the earth ſo long: this I ſay vnto thee, before thou beginneſt to appeare no more,

17 There ſhal none after thee attein vnto thy time, nether to the halfe thereof.

18 Then aroſe the third and reigned as the other afore, and it appeared no more alſo.

19 So came it to all ſy others one after another, ſo that euerie one reigned, and then appeared no more.

20 Then I lokd, and beholde in proceſſe of time ſy feathers that followed, ſtode vp on the right ſide, that they might rule alſo, & ſome of the ruled, but within a while they appeared no more.

21 For

- 21 For some of the were set vp, but ruled not.
- 22 After this I looked & beholde, y^e twelue feathers appeared nomore, nor y^e two wings.
- 23 And there was no more vpon the egles bodie, but two heads that rested and six wings.
- 24 Then sawe I also that two wings deuided them selues from the six, and remained vnder the head, that was vpon the right side: for the foure continued in their place.
- 25 So I looked, & beholde, the vnderwings thought to set vp them selues, and to haue the rule.
- 26 Then was there one set vp, but shortly it appeared no more.
- 27 And the second were soner gone then the first.
- 28 The I behelde, & lo, the two that remained, thought also in them selues to reigne.
- 29 And whē they so thought, beholde, they awaked one of the heads that were at rest, which was in the middes: for that was greater then the two.
- 30 And then I sawe, that the two heads were ioyned therewith.
- 31 And beholde, the head was turned with them, that were with it, and did eat vp the two vnderwings that wolde haue reigned.
- 32 But this head put the whole earth in feare and bare rule in it, ouer all those that dwelt vpon earth with much labour, & it had the gouernāce of the worlde, more the all the wings that had bene.
- 33 After this I looked, and beholde, the head that was in the middes, suddenly appeared no more, as did the wings.
- 34 But the two heads remained, which also ruled likewise vpon earth, and ouer those that dwelt therein.
- 35 And I behelde, and lo the head vpon the right side deuoured that was vpon the left side.
- 36 ¶ Then I heard a voyce which said vnto me, Loke before thee, and consider y^e thing that thou seest.
- 37 So I sawe, and beholde as it were a lyon that roareth, renning hastely out of the wood: and I sawe that he sent out a mans voyce vnto the egle, and spake, and said,
- 38 Heare thou, I wil talke with thee, & the moſte High ſhal ſay vnto thee,
- 39 Art not thou that that of the foure beaſts remaineſt, whome I made to reigne in my worlde, that by them the end of times might come,
- 40 And the fourth is come, and hath ouercome all the beaſts that were paſt, & hath power ouer the worlde with great feaſtfulnes, and ouer the whole compaſſe of the earth with moſte wicked oppreſſion, and that dwelleth ſo long time in all y^e worlde with diſceite?
- 41 For y^e haſt not iudged the earth wth trueth.
- 42 Seing thou haſt troubled the meke, thou haſt hurte the peaceable, and thou haſt loosed lycers, and deſtroied the dwellings of them that brought forth frute, & haſt caſt downe the walles of ſuche as did thee no harme,
- 43 Therefore is thy wrongfull dealing come vp vnto the moſte High, and thy pride vnto the Mightie.
- 44 The moſte High alſo hath looked vpon the proude times, & beholde, they are ended, and their abominacions are fulfilled.
- 45 Therefore appeare no more, thou egle, nor thine horrible wings, nor thy wicked feathers, nor thy malicious heads, and thy wicked clawes, nor all thy vaine bodie,
- 46 That all the earth may be reſreſhed, & come againe, as one deliuered from thy violence, & that ſhe may hope for the iudgement and mercie of him that made her

CHAP. XII.

The declaration of the former viſions.

- 1 **A**ND when the lion spake these wordes to the egle, I sawe,
- 2 And beholde, the head that had the vpper hand, appeared no more, nether did the foure wings appeare any more, that came to it, and set vp them selues to reigne, whose kingdome was smale and ful of vproares.
- 3 And I sawe, and beholde, they appeared no more, and the whole bodie of the egle was burnt, so that the earth was in great feare. Then I awaked out of the trouble and trance of my minde, and fro the great feare, and said vnto my spirit,
- 4 Lo, this haſt thou done vnto me in that thou ſearch:ſt out the waies of the moſte High.
- 5 Lo, yet am I wearie in my minde, and verie weake in my ſpirit, and litle ſtrength is there in me, for the great feare that I receiued this night.
- 6 Therefore now I wil beſeche the moſte High that he wil cōfort me vnto the end.
- 7 And I ſaid, O Lord, Lord, if I haue ſoude grace before thy ſight, & if I am iuſtified with thee before many other, and if my prayer in dede be come vp before thy face,
- 8 Comfort me, and ſhewe me thy ſeuant the interpretacion and difference of this horrible light, that thou maiſt perfectly comforte my ſoule,
- 9 Seing thou haſt iudged me worthie to ſhewe me the laſt times.
- 10 ¶ Then he ſaid vnto me, This is the interpretacion of this viſion,
- 11 The egle, whome thou ſaweſt come vp from the ſea, is the * kingdome which was ſene in the viſion of thy brother Daniel. Dan. 7.7.
- 12 But it was not expounded vnto him. therefore now I declare it vnto thee.
- 13 Beholde, the daies come, that there ſhal

- rise vp a kingdome vpon the earth, and it shalbe feared aboute all kingdomes that were before it.
- 14 In it shal twelue Kings reigne one after another,
- 15 Whereof the seconde shal beginne to reigne and shal haue more time then the twelue.
- 16 And this do the twelue wings signifie, which thou sawest.
- 17 As for the voice that thou heardest speake, and that thou sawest not go out from the heads, but from the middes of the bodie thereof, this is the interpretacion,
- 18 That after the time of that kingdome there shal arise great strife, & it shalbe in danger to fall, but it shal not then fall, but shalbe restored againe to his beginning.
- 19 Concerning the eight vnderwings, which thou sawest hang vnto her wings, this is the interpretacion,
- 20 In him shal arise eight Kings, whose time shal be but smale, and their yeres swift, and two of them shal perish.
- 21 But when the midde time cometh, there shalbe foure kept a time, whiles his time beginneth to come, that it maye be ended, but two shalbe kept vnto the end.
- 22 And where as thou sawest thre heads resting, this is the interpretacion,
- 23 In his last dayes shal y^e moſte High raise vp thre kingdomes, and shal call againe manie things into the, and they shal haue the dominion of the earth,
- 24 And of those that dwell therein, with muche grief aboute all those that were before them: therefore are they called the heads of the egle.
- 25 For they shal accomplish his wickednes, and shal finish his last end.
- 26 And where as thou sawest that the great head appeared no more, it signifieth that one of them shal dye vpon his bed, and yet with peine.
- 27 For the two that remaine, the sworde shal deuoure them.
- 28 For the sworde of the one shal deuoure the other: but at the last, shal he fall by the sworde him self.
- 29 And where as y^e sawest two vnderwings, that went of towarde the head, which was on the right side, this is the interpretaciō,
- 30 These are thei whome y^e moſte High hathe preferred for their end, whose kingdome is litle, and ful of trouble as thou sawest.
- 31 And the lyon whome thou sawest rising vp out of the wood and roaring, and speaking vnto the egle, and rebuking hei for her vnrighteousnes with all the wordes that thou hast heard,
- 32 This is the winde which the moſte High hathe kept for them, and for their wickednes vnto the end, & he shal reprove them, and cast before them their spoiles.
- 33 For he shal set them alieue in the iudgement, and shal rebuke them and correct them.
- 34 For he wil deliuer the residue of my people by affliction, which are preferred vpon my borders, and he shal make them ioyful, vntil the comming of the day of iudgement, whereof I haue spoken vnto thee from the beginning.
- 35 This is the dreame that thou sawest, and these are the interpretacions.
- 36 Thou onely hast bene mete to know this secret of the moſte High.
- 37 Therefore write all these things that thou hast sene, in a booke and hide them,
- 38 And teache them the wise of the people, whose hearts thou knowest may comprehend and kepe these secrets.
- 39 But waite thou here yet seuen daies mo, that it may be shewed thee whatfocuer it pleaseth the moſte High to declare vnto thee: and with that he went his way.
- 40 And when all the people perceued, that the seuen daies were past, and I not come againe into the citie, they gathered them all together, from the least vnto the moſte, and came vnto me, and spake vnto me, saying,
- 41 What haue we offended thee? or what euil haue we done against thee, that thou forsakest vs, and sittest in this place?
- 42 For of all the people thou onely art left vs as a grape of the vine, and as a candle in a darke place, & as an hau: n or shippe preferred from the tempest.
- 43 Are not the euils which are come vnto vs, sufficient?
- 44 If thou then forsake vs, how muche better had it bene for vs, that we had bene burnt also as Sion was burnt?
- 45 For we are no better then they that dyed there: and they wept with a loude voyce, Then answered I them, and said,
- 46 Be of good comfort, o Isiael, and be not heauie, thou house of Iacob.
- 47 For the moſte High hathe you in remembrance, & the Almighty hathe not forgotten you in temptacion.
- 48 As for me I haue not forsakē you, nether am I departed from you, but am come into this place to praye for the desolation of Sion, that I might seke mercie for the low estate of your Sanctuarie.
- 49 And now go your way home euerie mā, and after these daies wil I come vnto you.
- 50 So the people went their way into the citie, as I commanded them:
- 51 But I remained stil in the field seuen daies, as he had commanded me, and did eat onely of the floures of the field, & had my meat of the herbes in those daies.

CHAP. XIII.

The vision of a winde coming forth of the sea, which became a man. His properties & power against his enemies. 21 The declaration of this vision.

- 1 **A**ND after the seuen daies I dreamed a dreame by night.
- 2 And beholde, there arose a winde frō the sea, and it moued all the waues thereof.
- 3 And I looked, & beholde, there was a mightie man with the thousands of heauen: and when he turned his countenance to loke, all the things trembled that were sene vnder him.
- 4 And whē the voyce wēt out of his mouth, all they burned that heard his voyce, as the earth faileth when it feeleth the fyre.
- 5 After these things I sawe, and beholde, there was gathered together a multitude of men out of nōber, frō the foure windes of the heauē, to fight against the man that came out from the sea.
- 6 And I looked, and beholde, he graued himself a great mountaine, and slewe vp vpon it.
- 7 But I wolde haue sene the counrei or place whereout the hil was grauen, and I colde not.
- 8 I sawe after these things, and beholde, all they which came to fight against him, were sore afraied, and yet they durst fight.
- 9 Neuertheles, when he sawe the fiercenes of the multitude that came, he lifted not vp his hand: for he helde no sworde nor any instrument of warre,
- 10 But onely, as I sawe, he sent out of his mouth, as it had bene a blaste of fyre, and out of his lippes the winde of the flame, and out of his tongue he cast out sparkes and stormes.
- 11 And they were all mixt together, *euē* this blast of fyre, the winde of the flame, and the great storme, and fell with violence vpon the multitude, which was prepared to fight, and burnt them vp all, so that of the innumerable multitude there was nothing sene, but onely dust, and smel of smoke. When I sawe this, I was afraied.
- 12 ¶ Afterwarde sawe I the same man come downe from the mountaine, and calling vnto him another peaceable multitude.
- 13 And there came many vnto him, some with ioyful countenance, & some with sad: some of thē were bound, and some brought of them that were offred: and I was sicke thorow great feare, and awaked, and said,
- 14 Thou hast shewed thy seruāt these wonders from the beginning, and hast counted me worthie to receiue my praier.
- 15 Shewe me now therefore the interpretation of this dreame.
- 16 For thus I consider in mine vnderstanding, wo vnto them ȳ shalbe left in those

daies, and muche more wo vnto them that are not left behinde.

- 17 For they that were not left, were in heauines.
- 18 Now vnderstand I the things that are laid vp in the latter daies, which shal come bothe vnto them, and to those that are left behinde.
- 19 Therefore are they come into great perils and many necessities, as these daies declare.
- 20 Yet is it easier, that he that is in danger, shulde fall into these, & forese the things to come hereafter, then to passe away as a cloude out of the worlde.
- 21 ¶ Then answered he me, & said, The interpretation of the vision wil I shewe thee, and I wil open to thee the thing that thou hast required.
- 22 Where as thou hast spoken of them that are left behinde, this is the interpretation,
- 23 He that shal beare the danger in that time, he shal kepe him self. They that be fallen into danger, are suche as haue workes and faith towarde the moste Mightie.
- 24 Knowe therefore, that they which be left behinde, are more blessed thē they that be dead.
- 25 These are the meanings of the vision, Where as thou sawest a man coming vp from the middes of the sea,
- 26 The same is he whome the moste High hath kept a great season, who by his owne self shal deliuer his creature, & he shal order them that are left behinde.
- 27 ¶ And where as thou sawest, that out of his mouth there came as a blast with fyre and storme,
- 28 And ȳ he nerher helde sworde nor weapon, but that by his fiercenes he destroyed the whole multitude, that came to fight against him, this is the interpretation,
- 29 Beholde, the daies come that the moste High wil beginne to deliuer thē that are vpon the earth:
- 30 And he shal astonish the hearts of them that dwell vpon the earth:
- 31 And one shal prepare to fight against another, cite against cite, & place against place, and nation against nation, & realme against realme. *Mat. 24.7.*
- 32 When this commeth to passe, then shal the tokens come, that I shewed thee before, & then shal my Sonne be reueiled, whom thou saw: st go vp as a man.
- 33 And when all the people heare his voyce, euerie mā shal in their owne land leaue the battel that they haue one against another.
- 34 And an innumerable multitude shalbe gathered as one, as they that be willing to come, and to fight against him.

35 But he shal stand vpo the toppes of mount Sion.
 36 And Sion shal come, and shalbe shewed to all, being prepared and buylded, as thou sawest the hil grauen forthe without any hands.
 37 And this my Sonne shal rebuke the wicked inuentions of those nacions, which for the:1 wicked life are fallen into the tempest,
 38 And into torments like to flame, whereby they shalbe tormented: and without any labour wil he destroy them, euen by the Law, which is compared vnto the fyre.
 39 And where as thou sawest that he gathered another peaceable people vnto him,
 40 Those are the ten tribes which were carryed away captiues out of their owne lād,
 * in the time of Oseas the King, whome Salmanaſai the King of the Assyrians toke captiue, and carryed them beyonde the riuer: so were they brought into another land.
 41 But they toke this counſel to thé selues, that they wolde leaue the multitude of the heathen, and go for the into a further countray, where neuer mankinde dwelt,
 42 That they might there kepe their statutes, which they neuer kept in their owne land.
 43 And they entred in at the narowe passages of the riuer Euphrates.
 44 For the moſte High then shewed thé signes, * and ſtayed the ſprings of the flood til they were paſſed ouer.
 45 For thorow ȳ countrey there was a great iourney, euen of a yere and an halfe, and the ſame region is called 'Arſareth.
 46 Then dwelt they there vntil the latter time: and when they come forthe againe,
 47 The moſte High ſhal holde ſtil the ſprings of the riuer againe, that they may go thorow: therefore ſawest thou the multitude peaceable.
 48 But ther that be left behinde of thy people, are thoſe that be founde within my borders.
 49 Now when he deſtroieth the multitude of the nacions that are gathered together, he ſhal defende the people that remaine,
 50 And then ſhal he ſhewe great wonders vnto them.
 51 Then ſaid I, O Lord, Lord, ſhewe me this, wherefore haue I ſene the man coming vp from the middes of the ſea?
 52 And he ſaid vnto me, As thou canſt neither ſeke out, nor knowe theſe things, that are in the deepe of the ſea, ſo can no man vpon earth ſe my Sonne, or thoſe that be with him, but in the time of that day.
 53 This is the interpretation of the dream which thou ſawest, and whereby thou onely art lightened.

a. King 17.3.

Exod 14.21.
10f 3.15.

107. Araratib.

54 For thou haſt forſaken thine owne Law, and applied thy diligence vnto mine, and ſoght it.
 55 Thy life haſt thou ordered in wiſdome, & haſt called vnderſtanding thy mother.
 56 Therefore haue I ſhewed thee ȳ wardes with the moſte High: and after theſe other daies I wil ſpeake other things vnto thee, and wil declare the great and wonderful things.
 57 Then went I forthe vnto the field, glorying and prauiſing the moſte High for the wonders which he did in time,
 58 Which he gouerneth, and ſuche things as come in their ſeaſons: and there I ſate thre dayes.

CHAP. XIII.

3 How God appeared to Moſes in the buſh 10 All things decline to age 15 The latter times worſe then the former 29 The ingratitude of Iſrael. 35 The reſurrexiion and iudgement

1 Vpon the thirde day I ſate vnder an oke, and beholde, there came forthe a voyce vnto me out of the buſh, & ſaid, Esdras, Esdras?

2 And I ſaid, Here am I, Lord, & ſtoode vp vpon my fete.

3 Then ſaid he vnto me, * In the buſh I reueiled my ſelf, and ſpake vnto Moſes, whē my people ſerued in Egypt: Exo. 3.6.

4 And I ſent him, and led my people out of Egypt, and brought him vpon the mount Sinai, & I helde him with me a lōg ſeaſon;

5 And I tolde him many wōders, & ſhewed him the ſecrets of the times and the end, and commanded him, ſaying,

6 Theſe wordes ſhalt thou declare, & theſe ſhalt thou hide.

7 An know I ſay vnto thee, that thou lay vp in thine heart the ſignes that I haue ſhewed, and the dreames that thou haſt ſene, & the interpretations which thou haſt heard.

8 For thou ſhalt be taken away from all, and thou ſhalt remaine hence forthe with my counſel, & with ſuche as be likt thee, vntil the times be ended.

9 For the worlde hath loſt his youth, & the times beginne to waxe olde.

10 For the worlde is deuided into twelue partes, & ten partes of it are gone already and halfe of the tenth parte.

11 And there remaineth that which is after the halfe of the tenth parte.

12 Therefore ſet thine houſe in order, and reforme thy people, and comfort ſuche of them as be in trouble, and now renounce the corruption.

13 Let go from thee mortal thoughts: caſt away from thee the burdens of men, & put of now the weake nature,

14 And ſet aſide thy moſte grieuous thoughts, and haſte thee to departe from theſe times.

15 For

- 15 For greater euils then those, which thou hast sene now, shal thei commit.
- 16 For the weaker that the worlde is by reason of age, the more shal the euils be increased vpon them that dwell therein.
- 17 For the trueth is fled faire away, & lies are at hand: for now hasteth the vision to come, that thou hast sene.
- 18 ¶ Then answered I, and said before thee,
- 19 Beholde, o Lord, I wil go as thou hast commanded me, and reforme the people, which are present: but they that shal be borne afterwarde, who shal admonish the?
- 20 Thus the worlde is set in darknes, and they that dwell therein, are without light.
- 21 For thy Law is burnt, therefore no man knoweth the things that are done of thee, or the workes that shalbe done.
- 22 But if I haue founde grace before thee, send the holie Gost into me, & I wil write all that hath bene done in the worlde since the beginning, which was written in thy Law, that men may finde the path, & that they which wil liue in the latter daies, may liue.
- 23 And he answered me, saying, Go, and gather the people, and say vnto them, that they seke thee not for fortie daies,
- 24 But prepare thee many boxe tables, and take with thee these five, Sarea, Dabria, Selemia, Ecanus, and Asiel, which are readie to write swiftly,
- 25 And come hether, & I wil light a candle of vnderstanding in thine heart, which shal not be put out til the things be performed which thou shalt beginne to write.
- 26 And the shalt thou declare some things openly vnto the perfite men, and some things shalt thou shewe secretly vnto the wise to morowe this houre shalt thou beginne to write.
- 27 Then went I forthe, as he commanded me, and gathered all the people together, and said,
- 28 Heare these wordes, o Israel,
- 29 *Our fathers at y beginning were strangers in Egypt, from whence they were deliuered,
- 30 And receiued the Law of life, * which they kept not, which ye also haue trasgrefsed after them.
- 31 Then was the land, euen the lad of Sion parted amog you by lot: but your fathers and ye also haue done vnrighteously, and haue not kept the wayes, which the moste High commanded you.
- 32 And for so muche as he is a righteous Iudge, he toke from you in time the thing that he had guen you.
- 33 And now are ye here, and your brethren among you.
- 34 Therefore if so be that ye wil subdue your owne vnderstanding, and reforme your heart, ye shalbe kept aliuie, and after death shal ye obtaine mercie.
- 35 For after death shal the iudgemēt come, when we shal liue againe: & then shal the names of the righteous be manifest, and the workes of the vngodlie shalbe declared.
- 36 Let no man therefore come now vnto me, nor seke me these fortie daies.
- 37 So I toke the five men, as he commanded me, and we went into the field, and remained there.
- 38 The next daye beholde, a voyce called me, saying, Esdras, * open thy mouth, and drinke that I giue thee to drinke.
- 39 Then opened I my mouth, and beholde, he reached me a full cuppe, which was full as it were with water: but the colour of it was like fyre.
- 40 And I toke it and dranke, and when I had dronke it, mine heart had vnderstanding and wisdom grewe in my brest: for my spirit was strengthened in memorie.
- 41 And my mouth was opened, and shut no more.
- 42 The moste High gaue vnderstanding vnto the five men, that they wrote the hie things of the night, which they vnderstode not.
- 43 But in the night they did eat bread, but I spake by day, & helde not my tongue by night.
- 44 In fortie daies, they wrote two hundredeth and foure bokes.
- 45 And when the fortie dayes were fulfilled, the moste High spake, saying, The first that thou hast written, publish openly, y the worthe and ynworthe may read it.
- 46 But kepe the seuentie last, that thou maiest giue them to the wise among thy people.
- 47 For in them is the veine of vnderstanding, and the fountaine of wisdom, and the riuer of knowledge: and I did so.

CHAP. XV.

The prophesie of Esdras is certene. 5 The euils that shal come on the worlde. 9 The Lord wil aduenge the innocent blood 12 Egypt shal lament 16 Sedition 20 And punishment vpon the Kings of the earth. 24 Cursed are they that sinne. 29 Troubles & warres vpon the whole earth 33 God is the reuenger of his elect.

BEholde, speake thou in the eares of my people the wordes of prophecie, which I wil put in thy mouth, saith the Lord:

2 And cause them to be written in a lettre: for they are faithful and true.

3 Feare not the imaginacions against thee: let not the vnfaithfulnes of the speakers trouble thee, that spake against thee.

4 For euery vnfaithful shal dye in his vnfaithfulnes.

5 Beholde, saith the Lord, I wil bring plagues.

gues vpon all the worlde, the sworde, famine, death and destruction:

6 Because that iniquitie hath fully polluted all the earth, and their wicked workes are fulfilled.

7 Therefore, saith the Lord, I wil holde my tongue no more for their wickednes, (they do vngodlie) nether wil I suffer the in the things, that they do wickedly.

*Resuel 6, 10.
© 19, 2.*

8 Beholde, * the innocent and righteous blood cryeth vnto me, and the soules of the iust crye continually.

9 I wil surely auenge them, saith the Lord, and receiue vnto me all y^e innocent blood from among them.

10 Beholde, my people is led as a flocke to the slaughter: I wil not suffer them now to dwell in the land of Egypt,

11 But I wil bring them out with a mightie hand, and a stretched out arme, & smite it with plagues as afore, & wil destroie all the land thereof.

12 Egypt shal mourne, and the fundacions thereof shalbe smitten with the plague and punishment, that God shal bring vpon it.

13 The plowemē that till the grounde, shal mourne: for their sedes shal faile thorowe the blasting and haile, and by an horrible starre.

14 Wo to the worlde, & to them that dwell therein.

15 For the sworde and their destruction draweth nere, and one people shal stand vp to fight against another with swordes in their hands.

16 For there shalbe sedicion among men, & one shal inuade another: they shal not regarde their King, & the princes shal measure their doings by their power.

17 A man shal desire to go into a citie, and shal not be able.

18 Because of their pride the cities shalbe troubled, the houses shalbe afraid, & men shal feare.

19 A man shal haue no pitie vpon his neighbour, but shal destroye their houses with the sworde, & their goods shalbe spoyled for lacke of bread, and because of great trouble.

19, 20.

20 Beholde, saith God, I call together all the Kings of the earth to reuerence me, which are from the East, and from the South, from the East, and from Libanus, to turne vpon the, & to repay the things, that they haue done to them.

21 As they do yet this day vnto my chosen, so wil I do also, and recompense them in their bosome: thus saith the Lord God,

22 My right had shal not spare the sinners, nether shal the sworde cease from them, that shed innocent blood vpon earth.

23 The fyre is gone out from his wrath, and

hath consumed the fundacions of the earth, and the sinners like the strawe, that is kindled.

24 Wo to them that sinne, and kepe not my commandements, saith the Lord.

25 I wil not spare them: departe, o childre, from the power: defile not my Sanctuarie.

26 For the Lord knoweth all them that sinne against him, and therefore deliuereth he them vnto death and destruction.

27 For now are the plagues come vpon the worlde, and ye shal remaine in them: for God wil not deliuer you, because ye haue sinned against him.

28 Beholde, an horrible vision cometh from the East,

29 Where generacions of dragons of Arabia shal come out with manie charrets, and the multitude of them shalbe caryed as the winde vpon the earth, that all they which heare them, may feare and tremble.

30 Euen the Carmanians raging in wrath, shal go forthe as the bores of the forest, and shal come with great power, and stand against them in bartel, and shal destroye a porcion of the land of the Assyrians.

31 But after this shal the dragons haue the vpper hand, and remember their nature, and shal turne about, and conspire to consume them with a great power.

32 Then these shalbe troubled, and kepe silence by their power, and shal flee.

33 From the land of the Assyrians shal the enemy besiege them, and consume some of them, and in their hoste shalbe feare & dread, and strife among their Kings.

34 Beholde cloudes from the East, & from the North vnto the South, and they are verie horrible to loke vpon, ful of wrath and storme.

35 They shal smite one vpon another: and they shal smite downe a great multitude of starres vpon the earth, euen their owne starre, & the blood shalbe from the sworde vnto the bellie,

36 And the dongue of mā vnto the Camels litter.

37 And there shalbe great fearefulnes, and trembling vpon earth, and they that see the wrath, shalbe afraid, and a trembling shal come vpon them.

38 And then there shal come great stormes from the South, and from the North, and parte from the West.

39 And from the East shal windes arise and shal open it with the cloude, which he raised vp in wrath, & y^e starre, raised to feare the East & West winde, shalbe destroyed.

40 And the great, and mightie cloudes shal be lift vp, ful of wrath, and the starre, that they may make all the earth afraid, and them

- them that dwell therein, & that they may powre out ouer euerie hie place, and lifted vp, an horrible constellation,
- 41 As fyre and hayle, and flying swordes, & many waters, that all fields may be full, & all riuers wth the abundāce of great waters.
- 42 And they shal breake downe the cities and walles, and mountaines, and hilles, and the trees of the wood, and the grasse of the medowes, and their corne.
- 43 And they shal go with a streight course vnto Babylon, and make it afraied.
- 44 They shal come to her, and besiege her, and shal powre forthe the constellation, & all the wrath against her: then shal the dust and smoke go vp vnto the heauen, and all they that be about her, shal bewaile her.
- 45 And they that remaine vnder her, shal do seruice vnto them, y^e haue put her in feare.
- 46 ¶ And thou Asia, that art partaker of the hope of Babylon, and the glorie of her prison,
- 47 Wo vnto thee, o wretch, because thou hast made thy self like vnto her, and hast dect thy daughters in whoredome, y^e they might please & glorie in thy louers, which haue alway desired to comit whoredome with thee.
- 48 Thou hast followed her that is hated in all her workes, and in her inuencions: therefore saith God,
- 49 I wil send plagues vpō thee, wedowhed, pouertie, and famine, & the sworde, and pestilēce, to waste thine houses with destruction and deareh.
- 50 And y^e glorie of thy power shalbe dried vp, as a floure when the heat riseth, that is sent vpon thee.
- 51 Thou shalt be sicke as a poore wife y^e is plagued and beaten of women, so that the mightie and the louers shal not be able to receiue thee.
- 52 Wolde I thus hate thee, saith y^e Lord,
- 53 If thou hadest not alway slaine my chosen, exalting the stroke of thine hands, and said ouer their death, when y^e wast drōken,
- 54 Set forthe y^e beaurie of thy countenance?
- 55 The rewarde of thy whoredome shalbe in thy bosome: therefore shalt thou receiue a rewarde.
- 56 As thou hast done vnto my chosen, saith the Lord, so wil God do vnto thee, & wil deliuer thee vnto the plague.
- 57 And thy children shal dye of hunger, & thou shalt fall by the sworde, & thy cities shalbe broken downe, and all thy men shal fall by the sworde in the field.
- 58 And they that be in the mountaines shal dye of hunger, and eat their owne flesh, & drinke their owne blood for wāt of bread and thirst of water.
- 59 And thou, as vnhappy, shalt come thorough the sea, and receiue plagues againe,
- 60 In the passage they shal cast downe the slaine citie, and shal roote out one parte of thy land, & consume y^e porcion of thy glorie, & shal retourne to her y^e was destioied.
- 61 When thou shalt be cast downe, thou shalt be to them as stubble, and they shalbe to thee as fyre.
- 62 And they shal destroy thee, & thy cities, thy land, & thy mountaines: all thy woods and all thy fruteful trees shal they burne with fyre.
- 63 Thy childre shal they carye away captiue, and shal spoile thy substance, & marre the beaurie of thy face.

CHAP. XVI.

Against Babylon, Asia, & Egypt and Syria. 18. 38 Of the evils that shal come vpon the worlde, with admonition how to gouerne them selues in afflictions 54 To acknowledge their finnes. & to comit them selues to the Lord. 55 Whose mightie prouidence and iustice is to be reuerenced

WO to ther, Babylon & Asia: wo to thee, Egypt and Syria.

1 Gird your selues with sacke & heereclothe, and mourne your children, & be forie: for your destruction is at hand.

2 A sworde is sent vnto you, and who wil turne it backe? a fyre is sent among you, & who wil quenche it?

3 Plagues are sent vnto you, and who can driue them away?

4 May any mā driue away an hungrie lion in the wood? or quenche the fyre in stubble whē it hath once begon to burne? may one turne againe the arrowe, that is shot of a strong archer?

5 The mightie Lord sendeth the plagues, and who can driue them away? the fyre is gone forthe in his wrath, and who can quench it?

6 He shal cast lightnings, & who shal not feare? he shal thunder, and who shal not be afraied?

7 The Lord shal threaten, & who shal not vtterly be broken in pieces at his presence? the earth quaketh & the fundaciō thereof: the sea ariseth vp with waues frō the depe, & the waues thereof are troubled, & the fishes thereof, before the Lord and the glorie of his power.

8 For stiōg is his right hand, y^e bendeth the bowe: his arrowes y^e he shooteth, are sharpe, & shal not misse, when they beginne to be shot into the ends of the worlde.

9 Beholde, the plagues are sent, & shal not turne againe, til they come vpon earth.

10 The fyre is kindled, & shal not be put out, til it consume the fundacions of the earth.

11 As an arrow w^{ch} is shot of a mightie archer, returneth not backward, so y^e plagues that shalbe set vpō earth, shal not turne againe.

12 Wo is me, wo is me: who wil deliuer me in those daies?

13 The beginning of sorowes and great

- mourning : the beginning of famine, and great death: the beginning of warres, and the powers shal feare : the beginning of euils, and all shal tremble. What shal I do in these things, when the plagues come?
- 15 Beholde, famine and plague, and trouble, and anguish are sent as scourges for amendment.
- 16 But for all these things they wil not turne fro their wickednes, nor be alway mindeful of the scourges.
- 17 Beholde, vitales shalbe so good cheape vpon earth, that they shal thinke them selues to be in good case: but then shal the euils bud forthe vpon earth, euen the sworde, the famine and great confusion.
- 18 For many of them that dwell vpon earth, shal perish with famine, and the other that escape y^e famine, shal the sworde destroy.
- 19 And the dead shalbe cast out as dongue, and there shalbe no man to comforte the: for the earth shalbe waited, and the cities shalbe cast downe.
- 20 There shalbe no mā left to till the earth, and to sowe it : the trees shal giue frute, but who shal gather them?
- 21 The grapes shalbe ripe, but who shal treade them? for all places shalbe desolate, so that one mā shal desire to se another, or to heare his voyce.
- 22 For of one cite there shalbe ten left, and two of the field, which shal hide them selues in the thicke woods, and in the cleftes of rockes.
- 23 As when there remaine thre or foure oliues in the place where oliues growe, or among other trees,
- 24 Or as whē a vineyarde is gathered, there are left some grapes of them that diligently soght thorowe the vineyarde:
- 25 So in those daies there shalbe thre or foure left by them that searche their houses wth the sworde.
- 26 And the earth shalbe left waste, and the fields thereof shal waxe olde, & her waies and all her paths shal growe full of thornes, because no man shal traueil there-through.
- 27 The virgines shal mourne, hauing no bridegromes : the women shal make lamentacion, hauing no housbands : their daughters shal mourne hauing no helpers.
- 28 In the warres shal their bridegromes be destroyed, and their housbands shal perish with famine.
- 29 But, ye seruants of the Lord, heare these things, and marke them.
- 30 Beholde the worde of the Lord, receaue it : beleue not the gods of whome y^e Lord speaketh: beholde the plagues drawe nere, and are not slacke.
- 31 As a trauiailing woma which in the ninth moneth bringeth forthe her sonne, when the houre of birth is come, two or thre houres afore the peines come vpon her bodie, and when the childe cometh to the birth, they tarie not a whit,
- 32 So shal not the plagues be slacke to come vpoⁿ the earth, & the worlde shal mourne, & sorowes shal come vpon it on euerie side.
- 33 O my people, heare my worde: make you ready to the battel, and in the troubles be euen as strangers vpon earth.
- 34 He that selleth, let him be as he y^e fleeth his way: & he that byeth, as one y^e wil lose.
- 35 Who so occupieth marchādise, as he that winneth not : and he that buyldeth, as he that shal not dwell therein:
- 36 He y^e soweth, as one that shal not reape: he that cutteth the vine, as he that shal not gather the grapes:
- 37 They that mary, as they that shal get no children: and they that mary not, so as the widdowes.
- 38 Therefore they that labour, labour in vaine.
- 39 For strangers shal reape their frutes, and spoile their goods, and ouerthrowe their houses, and take their children captiue: for in captiuitie & famine shal they get their children.
- 40 And they that occupie their marchādise with couetousnes, the more they decke their cities, their houses, their possessions, and their owne persones,
- 41 So muche more wil I be angrie against them for their sinnes, saith the Lord.
- 42 As a whore enuieth an honest and vertuous woman,
- 43 So shal righteousnes hate iniquitie, whē she decketh her self, & shal accuse her openly, when he shal come that shal bridle the autor of all sinne vpon earth.
- 44 And therefore be ye not like thereunto, nor to the workes thereof: for or euer it be long, iniquitie shalbe taken away out of the earth, and righteousnes shal reigne among you.
- 45 Let not the sinner say, that he hath not sinned : for coles of fyre shal burne vpon his head, which saith, I haue not sinned before the Lord God and his glorie.
- 46 Beholde, the Lord knoweth all the workes of men, their imaginaciōs, their thoghtes and their hearts. *Luk. 16. 15.*
- 47 *For assone as he said, Let the earth be made, it was made: let the heauen be made, and it was created. *Gen. 1. 5.*
- 48 By his worde were the starres established, and he knoweth the number of them. *Psal. 147. 4.*
- 49 He searcheth the depth, and the treasures thereof: he hath measured the sea, and what it containeth.
- 50 He hath shut the sea in the middes of the waters, and with his worde hath he hanged

- hanged the earth vpon the waters.
- 51 He spread:th out the heauē like a vawte: vpon the waters hathe he founde it.
- 52 In the desert hathe he made springs of water, and poles vpon the toppes of the mountaines, to powre out floods from the hie rockes to water the earth.
- 53 He made man, and put his heart in the middes of the bodie, and gaue him breth, life and vnderstanding.
- 54 And the Spirit of the almightie God, which made all things, & hathe searched all the hid things in the secrets of y^e earth,
- 55 He knowerh your inuencions, and what ye imagine in your heart when ye sinne & wolde hide your finnes.
- 56 Therefore hathe the Lord searched and fought out all your workes, and wil put you all to shame.
- 57 And when your finnes are brought forthe before man, ye shalbe confounded, and your owne finnes shal stand as your accusets in that day.
- 58 What wil ye do, or how wil ye hide your finnes before God and his Angels?
- 59 Beholde, God him selfe is the iudge: feare him: cease from your finnes, and forget your iniquities, and medle no more from hence forthe with them: so shal God lead you forthe, and deliuer you from all trouble.
- 60 For beholde, the heate of a great multitude is kindled against you, and they shal take away certeme of you, and shal slaye you for meat to the idoles.
- 61 And they that consent vnto them, shalbe had in derision and in reproche, and troden vnder foote.
- 62 For in euerie place and cities that are nere, there shalbe great insurrectiō against those that feare the Lord.
- 63 They shalbe like mad man: they shal spare none: they shal spoyle, & waste suche as yet feare the Lord.
- 64 For they then shal waste and spoile their goods, and cast them out of their houses.
- 65 The shal the tryal of my chosen appeare, as the golde is tryed by the fyre.
- 66 Heare, o ye my beloued, saith the Lord: beholde, the daies of trouble are at hand, but I wil deliuer you from them: be not ye afraid: doute not, for God is your captaine.
- 67 Who so kepeth my commādements and precepts, saith y^e Lord God, let not your finnes weigh you downe, and let not your iniquities lift them selues vp.
- 68 Wo vnto the that are bounde with their finnes, and couered with their iniquities, as a field is hedged in with bushes, and the path thereof couered with thornes, whereby no man may trauail: it is shut vp, and is appointed to be deuoured with fyre.

T O B I T.

CHAP. I.

² Tobias parentage ³ His godlines. ⁶ His equitie. ⁸ His charite and prosperitie ²³ He fleeth, and his goods are confiscate, ²⁵ And after, restored.

Tobias, being captiue amongst the Assyrians, did not leaue the way of truethe.



THIS booke of the wordes of Tobit sonne of Tobiel, the sonne of Ananuel, the sonne of Gabael, of the seed of Asael & of the tribe of Nephthalim,

¹⁰⁷ Or, Salmana-
sar
a King. 17. 3.

- ¹ Who in the time of Enemessar King of the Assyriās was * ledde away captiue out of Thisbe, which is at the right hand of that citie, w^{ch} is called properly Nephthalim, in Galilee about Ase.
- ³ I Tobit haue walked all my liue long in the way of truethe and iustice, and I did mane things liberally to the brethren, w^{ch} were of my nation, and came with me to Ninus into the land of the Assyrians.
- ⁴ And when I was in mine owne countrei in the land of Israel, being but yong, all the tribe of Nephthalim my father fell from the house of Ierusalem, which was chosen out of all the tribes of Israel, that

Tobias was merciful

all the tribes shulde sacrifice there, where the Tēple of the tabernacle of the moſte High was consecrated, and buylt vp for all ages.

- ⁵ * Now all the tribes, which fell from God, yea, and my father Nephthalims house of-fred to the heifur called Baal.
- ⁶ But I (as it was ordeined to all Israel by an euerlasting decre) went alone often to Ierusalem, * bringing the first frutes, and the tenth of beaſts, with that which was first shote, and offered them at the altar to the Priests the children of Aaron.
- ⁷ The first tenth parte I gaue to y^e Priests the sonnes of Aaron, which ministered in Ierusalem: the other tenth parte I solde, & came & bestowed it euery yere at Ierusalem.
- ⁸ The thirde tenth parte I gaue vnto them to whome it was mete, as Debora my fathers mother had commanded me: for my father left me as a pupil.
- ⁹ ¶ Furthermore when I was come to the age of a mā, I married Anna of mine owne kinred, and of her I begate Tobias.
- ¹⁰ ¶ But when I was ledde captiue to Ninus, all my brethren, & those w^{ch} were of my kinred did eate of the * bread of y^e Gētiles.

1. King 12. 30

He fled: to fro idoles Exod. 22. 29. deu 12. 6.

He marryeth to wife Anna, & beareth him Tobias Nomb 36. 7.

Gen 43. 10.

Hhhhh.iii.

11 But I kept my self from eating,
12 Because I remembered God with all mine heart.

He found grace in the fight of Salmanaïar

13 Therefore the most High gaue me grace and fauour before Enemessar, so that I was his puruoyer.

Or, sonne Or, in Reges a sime of Media

14 ¶ And I went into Media, and I deliuered ten taléts of siluer to Gabael the brother of Gabrias in the land of Media.

15 But when Enemessar was dead, Sennacherib his sonne reigned in his stead: whose stare because it was troubled, I colde not go into Media.

Or, Salmanaïar The charitie of Tobias

16 ¶ But in the time of "Enemessar, I gaue many almes to my brethren, and gaue my bread to them which were hungrie,

17 And my clothes to the naked: and if I sawe any of my kinred dead, or cast about the walles of Nineuc, I buryed him.

2 King 19, 28 isa 37, 36. eccles 48, 14. 1 mac 7, 41. 2 mac 8, 19.

18 And if the King Sennacherib had slaine any, when he* was come and fled from Iudea, I buryed thé priuely (for in his wrath he killed many) but the bodies were not foude whē they were fought for of y King.

19 Therefore whē a certeine Nineuite had accused me to the King, becaufe I did bury them, I hid my self: and becaufe I knewe that I was fought to be slaine, I withdrewe my self for feare.

Tobit fleeth from the face of Sennacherib.

20 Then all my goods were spoyled, nether was there any thing left me besides my wife Anna and my sonne Tobias.

2 King 19, 37. 2 chr 32, 21.

21 Neuertheles* within fiue and fiftie daies two of his sonnes killed him, and they fled into the mountaines of Arrarath, & Sarchedonus his sonne reigned in his stead, who appointed ouer his fathers accóptes and ouer all his domestical affaires Achiacharus my brother Anaels sonne.

To his returneth.

22 And when Achiacharus had made a request for me, I came againe to Nineue: now Achiacharus was cupbearer & keeper of y signet, & steward, & ouersawe the accóptes: so Sarchedonus appointed him next vnto him, & he was my brothers sonne.

CHAP. II.

1 *Tobit calleth the faithfull to his table. 3 He leaueh the feast to bury the dead 10 How he became blinde 13 His wife laborath for her liuing. 16 She reprocheth him bitterly.*

1 **N**OW when I was come home againe, & my wife Anna was restored vnto me with my sonne Tobias, in the feast of Pentecoste, which is the holy feast of the seuen wekes, there was a great dinner prepared me, in the which I sate downe to eat.

Tobit doeth bid to diner those which feare God.

2 And when I sawe abundãce of meat, I said to my sonne, Go, & bring what poore man soeuer y shalt finde of our brethrē which doth remēber God, & lo I wil tary for thee.

3 But he came againe, and said, Father, one of our nation is strangled, and is cast out in the market place.

Tobit, leauing his yokes, taketh vp the dead bodie into his house so burye it.

4 Thē before I had tasted anie meat, I start vp, and broght him into mine house vntil

the going downe of the sunne.
5 Then I returned and walked, and ate my meat in heaunes,

6 Remembring that prophecie of* Amos, whad said, your solēne feasts shalbe turned into mourning, & your ioyes into wailing.

Amos 8, 18. 1 mac 1, 45.

7 Therefore I wept, & after y going downe of y sunne I wēt & made a graue & buried hī.

8 But my neighbours mockt d me, and said, Doeth he not feare, to dye for this cause, who* fled away, and yet, lo, he buryeth the dead againe.

Tobit is rebuked of his neighbours. Chap. 1, 23.

9 The same night also when I returned fió the buryal, & slept at y wall of mine house because I was polluted, & hauing my face vncouered,

10 And I knewe not y sparowes were in the wall, & as mine eyes were open, the sparowes cast downe warme dogue into mine eyes, & a whitenes came in mine eies, & I went to the phisiciãs who helped me not. Moreouer Achiacharus did nourish me, vntil I went into Elimais.

He is made blinde for an example of patience to his posteritie.

11 And my wife Anna did take womens workes to do.

The wife of Tobit laboreth for her liuing.

12 And whē she had sent them home to the owners, thei paid the wages, & gaue a kid.

13 Which whē it was at mine house, and began to bleat, I said vnto her, From whēce is this kid: is it not stollen: render it to the owners: *for it is not lawful to eat anie thing that is stollen.

The innocencie of Tobit. Deu. 22, 10.

14 But she said, It was giuē for a gifte more thē y wages: but I did not beleue, & bade her to rēder it to y owners, & I did bluff, because of her. Furthermore she said, *Where are thine almes, & thy righteoufnes: behold, they all now appeare in thee.

Iob 2, 9.

CHAP. III.

1 *The prayer of Tobit. 7 Sarra Raguels daughter, & the thing that came vnto her. 12 Her prayer heard. 19 The Angel Raphael sent.*

1 **T**HÉ I, being sorowful, did wepe, & in my sorowe prayed, saying,

2 O Lord, thou art iuste, & all thy workes, & all thy wayes are mercie & truet, and thou iudget truely & iustely for euer.

3 Remēber me & loke on me, nether punish me accordig to my sins or mine ignorãces or my fathers, w̄ haue sinned before thee.

4 For thei haue not obered thy cōmandemēt: wherefore y hast deliuered vs* for a spoile, & vnto captiuitie, and to death, and for a prouerbe of a reproche to all them among whome we are disperfed, and now "thou hast manie and iuste causes,

Deu. 28, 28.

5 To do w̄ me accordig to my sinnes, & my fathers, because we haue not kept thy cōmandemēt, nether haue walked in truet, before thee.

* Or, thy indgements are manie and iuste.

6 Now therefore deale with me as semeth best vnto thee, & cōmande my spirit to be takē frō me, y I may be dissolued, & become earth: for it is better for me to dy thē to liue, because I haue heard false reproches,

& am verie sorowful: cōmande therefore that I may be dissolued out of this distresse, and go into the euerlasting place: turne not thy face away from me.

7 ¶ It came to passe the same day that in Ecbatane a citie of Media Sarra the daughter of Raguel was also reproched by her fathers maides,

Sarra is checked of her fathers maides.

8 Because she had bene maryed to seuē houbands, whome Asmodeus the euil spirit had killed, before that they had lien with her. Doest thou not knowe, said they, that thou hast strangled thine houbands: thou hast had now seuen houbads, nether wast thou named after anie of them.

Or, when she beate them for their fautes, that said.

9 Wherefore doest thou beat vs for them? if they be dead, go thy wayes hence to thé, that we may neuer se of thee ether sonne or daughter.

10 When she heard these things, she was verie sorowful, so that she thought to haue strangled her self. And she said, I am the onely daughter of my father, & if I do this I shal selander him, and shal bring his age to the graue with sorowe.

Sarra prayeth, & wisheth that she maybe deliuered from shame.

11 Then she prayed towarde the windowe & said, Blessed art thou, ó Lord my God, and thine holie & glorious Name is blessed, and honorable for euer: let all thy workes praise thee for euer.

12 And now, ó Lord, I set mine eyes, & my face toward thee,

13 And say, Take me out of the earth, that I may heare no more anie reproche.

The innocēcie of Sarra

14 Thou knowest, ó Lord, that I am pure from all sinne with man,

Her chastitie.

15 And that I haue neuer polluted my name, nor the name of my father in the land of my captiuitie: I am the onely daughter of my father, nether hath he anie mā child to be his heire, nether anie nere kinsman or childe borne of him, to whome I may kepe my self for a wife: my seuen houbands are now dead, & why shulde I liue? But if it please not thee that I shulde dye, cōmande to loke on me, and to pitie me that I do no more heare reproche.

The prayers of Tobit, and Sarra are heard bothe at a time.

16 So the prayers of them bothe were heard before the maiestie of the great God.

17 And Raphael was sent to heale them bothe, that is, to take away ſ whitenes of Tobits eyes, & to giue Sarra the daughter of Raguel for a wife to Tobias the sonne of Tobit, & to binde Asmodeus ſ euil spirit because she belonged to Tobias by right. The self same time came Tobit home, and entred into his house, and Sarra the daughter of Raguel came downe frō her chāber.

CHAP. IIIII.

Precepts and exhortations of Tobit to his sonne

Chap. 1. 14.

1 IN that day Tobit remēbred * ſ siluer, which he had deliuered to Gabael in Rages a citie of Media,

2 And said with him self, I haue wished for

death: wherefore do I not call for my sonne Tobias that I may admonish him before I dye?

3 And when he had called him, he said, My sonne, after that I am dead, bury me, & despise not thy mother, but honour her all the dayes of thy life, & do that which shal please her, and anger her not.

Tobits exhortation to his sonne, whē he thought he shuld dye. The mother is to be reuerenced.

4 Remēber, my sonne, how manie dangers she susteined when thou wast in her wōbe, and whē she dyeth, burye her by me in the same graue.

Exod. 20. 12. eccles. 7. 9.

6 My sonne, set our Lord God alwayes before thine eyes, & let not thy wil be set to sinne or to transgresse the cōmandements of God. Do vprightly all thy life long, and followe not the wayes of vnrighteousnes: for if ſ deale truly, thy doings shal prosperously succede to thee, & to all thé which liue iustly.

God must be in our hearts.

7 Giue * almes of thy substance: and when thou giuest almes, let not thine eye be enuious, nether turne thy face frō anie poore, lest that God turne his face from thee,

Almes. Prou. 2. 9. eccles. 4. 1. & 14. 13. Luk. 14. 13.

8 * Giue almes according to thy substance: if thou haue but a litle, be not afraide to giue a litle almes.

Eccles. 35. 4.

9 For thou laiest vp a good store for thy self against the day of necessitie,

10 * Because that almes doeth deliuer from death, & suffreth not to come into darknes.

Eccles. 29. 28.

11 For almes is a good gift before the moste High to all them which vse it.

12 Beware of all * whoredome, my sonne, & chiefly take a wife of ſ sede of thy fathers, & take not a strange womā to wife which is not of thy fathers stocke: for we are the childrē of the Prophetes. Noe, Abraham, Isaac and Iacob are our fathers from the beginning. Remember my sonne that they maryed wiues of their owne kinred, and were blessed in their children and their sede shal inherite the land.

Adoutrie. 1. Thes. 4. 3.

13 Now therefore, my sonne, loue thy brethren, & despise not in thine heart ſ sonnes & daughters of thy people in not taking a wife of thé: for in pride is destruction, and muche trouble, & in fiercenes is scarcetie, & great pouertie: for * fiercenes is the mother of famine.

Pride.

14 Let not the * wages of anie man, w̄ hathe wrought for thee, tarie with thee, but giue him it out of hād: for if thou serue God, he wil also paye thee: be circumspect, my sonne, in all things that thou doest, and be wel instructed in all thy conuersation.

Wages of an hired seruant. Leu. 19. 13. deu. 24. 14.

15 * Do that to no mā w̄ thou hatest: drinke not wine to make thee drunken, nether let drunkennes go with thee in thy iourney.

Mat. 7. 12. Luk. 5. 31.

16 * Giue of thy bread to ſ hūgry, & of thy garmēts to thé ſ are naked, & of all thine abundance giue almes, & let not thine eye be enuious, when thou giuest almes.

Luk. 14. 12. The hungry. Mat. 6. 1.

Hhhh. iiii.

*10r, be liberal v. 17
the iust, enen
so: their teach
Counsel*

17 Powre out thy bread on y^e buryal of the iuste, but giue nothing to the wicked.
18 Aske counsel alway of the wise, and despise not anie counsel that is profitable.

*God is to be
blest*

19 Blesse thy Lord God alway, and desite of him y^e thy wayes may be made streight and that all thy purposes, and counsels may prosper: for euerie nation hathe not counsel: but the Lord giueth all good things, and he humbleth whome he wil, as he wil: now therefore, my sonne, remember my commandements, nether let them at anie time be put out of thy minde.

Chap. 3. 14.

20 *Furthermore I signifie this to thee, that I deliuered ten talents to Gabael the sonne of Gabias at Rages in Media.

*Pouer tie with
the feare of
God*

21 And feare not, my sonne, for asmuche as we are made poore: for thou hast manie things, if y^e feare God, & flee fro sinne, & do y^e thing which is acceptable vnto him.

CHAP. V.

1 Tobias sent to Rages. 5 He meteth with the Angel Raphael, which did conduct him.

1 Tobias then answered & said, Father, I wil do all things which thou hast commanded me.

2 But how can I receiue the siluer, seing I knowe him not?

3 Then he gaue him the hand writing, and said vnto him, Seke thee a man, which may go with thee, whiles I yet liue, and I wil giue him wages, and go and receiue the money.

4 Therefore when he was gone to seke a man, he founde Raphael the Angel.

5 But he knewe not, & said vnto him, May I go with thee into the land of Media: and knowest thou those places wel?

6 To whome the Angel said, I wil go with thee: for I haue remained with our brother Gabael.

7 Then Tobias said to him, Tarie for me, til I tell my father.

8 Then he said vnto him, Go, and tary not: so he went in & said to his father, Beholde, I haue founde one, which wil go with me. Then he said, Call him vnto me, that I may knowe of what tribe he is, and whether he be faithful to go with thee.

9 So he called him, and he came in, & they saluted one another.

10 The Tobit said vnto hi, Brother, shewe me of what tribe and familie thou art.

11 To whome he said, Dost y^e seke a stocke or familie, or an hired man to go with thy sonne? Then Tobit said vnto him, I wolde knowe thy kindred and thy name.

12 Then he said, I am of the kindred of Azarias & Ananias y^e great, & of thy brethrē.

13 Then Tobit said, Thou art welcome: be not now angrie with me, because I haue enquired to knowe thy kindred, and thy familie: for thou art my brother of an honest

*Tobias, sent by
his father to
Rages, seeketh
a companion,
& meeteth with
Raphael, who-
me he bring-
eth to his fa-
ther.*

*10r, thou ma-
west happily.*

and good stocke: for I knewe Ananias and Ionathas, sonnes of that great Samarias: for we went together to Ierusalem to worship, and offered the first borne, & the tēths of the frutes, and they were not deceiued with y^e error of our brethren: my brother, thou art of a great stocke.

14 But tel me, what wages shal I giue thee? wilt thou a grote a day & things necessarie, as to mine owne sonne?

15 Yea, moreouer if ye returne safe, I wil adde some thing to the wages.

16 So they agreed. Then said he to Tobias, Prepare thy self for the iourney, and go you on Gods Name. And whē his sonne had prepared all things for the iourney, his father said, Go thou with this man, & God which dwelleth in heauen, prosper your iourney, and the Angel of God kepe you companie. So they went forthe bothe and departed, and the dogge of the yong man with them.

17 But * Anna his mother wept, and said to Tobit, Why hast thou sent away our sonne: is he not the staffe of our hand to minister vnto vs?

18 Wolde to God we had not laid money vpo money, but that it had bene cast away in respect of our sonne.

19 For that which God hathe giuen vs to liue with, doeth suffice vs.

20 Then said Tobit, Be not careful, my sister: he shal returne in safetrie, & thine eyes shal se him.

21 For the good Angel doeth kepe him cōpanie, and his iourney shal be prosperous, and he shal returne safe.

22 Then she made an end of weping.

CHAP. VI.

2 Tobias deliuered from the fish. 3 Raphael sheweth him certaine medecines. 10 He conducteth him toward Sarra.

1 And as they went on their iourney, they came at night to the flood Tygris, and there abode.

2 And when the yong man went to wash him self, a fish leaped out of the riuier, and wolde haue deuoured him.

3 Then the Angel said vnto him, Take the fish. And the yong man toke the fish, and drewe it to land.

4 To whome the Angel said, Cut the fish, and take the heart, and the liuer, and the gall, and put them vp surely.

5 So the yong man did as the Angel commanded him: & when they had rosted the fish, they ate it: then they bothe went on their way, til they came to Ecbatane.

6 ¶ Then the yong man said to the Angel, Brother Azarias, what auailt the heart, and the liuer, and the gall of the fish?

7 And he said vnto him, Touching y^e heart and the liuer, if a deuil or an euil spirit trouble

*Tobias goeth
forthe, & An-
gel keeping
him cōpanie.*

*His mother
weepeth
Chap 10. 4.*

*Tobias, imma-
ged of a fish,
is deliuered
by the Angel.*

trouble any, we must make a perfume of this before the man or the woman, and he shall be no more vexed.

8 As for the gall, anoint a man that hath whiteness in his eyes, and he shall be healed.

9 ¶ And when they were come neere to Rages,

10 The Angel said to the yong man, Brother, to day we shall lodge with Raguel, who is thy cousin: he also hath one onely daughter named Sarra: I will speake for her that she may be giuen thee for a wife.

Nomb 27. 8. & 36. 8. 11 For to thee doeth the right of her pertaine, seeing thou alone art remnant of his kinred,

12 And the maid is faire and wise: now therefore heare me, and I will speake to her father, that we may make the marriage when we are returned from Rages: for I knowe that Raguel can not marie her to another according to the Law of Moyses: els he should deserue death, because the right doeth rather appertaine to thee then to any other man.

13 Then the yong man answered the Angel, I haue heard, brother Azarias, that this maid hath bene giuen to seuen men, who all dyed in the marriage chamber:

14 And I am the onely begotten sonne of my father, and I am afraid, lest I go into her, and dye as the other: for a wicked spirit loueth her, which hurteth no bodie, but those which come into her: wherefore I also feare lest I dye, and bring my fathers and my mothers life because of me to the graue with sorrowe: for they haue no other sonne to burye them.

15 Then the Angel said vnto him, Dost thou not remeber the precepts which thy father gaue thee, that thou shouldst marie a wife of thine owne kinred? wherefore heare me, o my brother: for she shall be thy wife, neither be ye careful of the euil spirit: for this same night shall she be giuen thee in marriage.

16 And when thou shalt go into thy bed, thou shalt take of the hote coles for perfumes, and make a perfume of the heart, and of the liuer of the fish,

17 Which if the spirit do smell, he will flee away, and neuer come againe any more: but when thou shalt come to her, rise vp bothe of you, and praye to God which is merciful, who will haue pittie on you, and saue you: feare not, for she is appointed vnto thee from the beginning, & thou shalt kepe her, & she shall go with thee: moreover I suppose that she shall beare thee children: now when Tobias had heard these things, he loued her, and his heart was effectually ioyned to her.

CHAP. VII.

Tobias marryeth Sarra Raguels daughter.

1 And when they were come to Ecbatane, they came to the house of Raguel: and Sarra met them, and after they had saluted one another, she broght them into the house.

Raphael & Tobias come to Raguel.

2 Then said Raguel to Edna his wife, How like is this yong man to Tobit my cousin?

3 And Raguel asked, Whence are you, my brethre? To whome they said, that they were of the tribe of Nephtholim, and of the captiues that dwelt at Nineue.

4 The he said to them, Do ye knowe Tobit our kinsman? And they said, We knowe him. Then said he, Is he in good health?

5 And they said, He is bothe aliue, and in good health: and Tobias said, He is my father.

6 Then Raguel leaped, and kissed him, and wept,

7 And blessed him, & said vnto him, Thou art the sonne of a good and honest man: but when he had heard that Tobit was blinde, he was sorrowful and wept.

8 And likewise Edna his wife, and Sarra his daughter wept. Moreover they receiued them with a readie minde, and after that they had killed a ram of the flocke, they set muche meat on the table. The he said Tobias to Raphael, Brother Azarias, put forthe those things whereof thou spakest in the waye, that this busines may be dispatched.

Tobias greeteth Raguels daughter to wife

9 So he communicated the matter with Raguel, and Raguel said to Tobias, Eat, and drinke and make merry.

10 For it is mete that thou shouldst marie my daughter: neuertheles, I will declare vnto thee the truth.

11 I haue giuen my daughter in marriage to seuen men, who dyed that night which they came in vnto her: neuertheles, be thou of a good courage and merry. But Tobias said, I will eat nothing here, vntill ye bring her hether, and betrothe her to me.

12 Raguel said then, Marie her then according to the custome: for thou art her cousin, and she is thine. God which is merciful, make this prosperous to you in all good things.

13 Then he called his daughter Sarra, & she came to her father, and he toke her by the hand, & gaue her for wife to Tobias, saying, Beholde, take her after the Law of Moyses, and lead her away to thy father: and he blessed them,

Raguel giueth his daughter Sarra to Tobias

14 And called his wife Edna, and he toke a booke and wrote a contract, and sealed it.

15 Then they began to eate.

16 After, Raguel called his wife Edna, and said vnto her, Sister, prepare another chā-

ber, and bring her in thether.

17 Which when she had done, as he had bidden her, she broght her thether: then Sarra wept and her mother wiped away her daughters teares,

18 And said vnto her, Be of good comfort, my daughter: the Lord of heauen & carth giue thee ioye for this thy sorrow: be of good comfort, my daughter.

CHAP. VIII.

Tobias driueth away the euil spirits 4 He prayeth to God with his wife 11 Raguel prepareth a graue for his sonne in law. 16 Raguel blesseth the Lord.

1 **A**ND when they had supped, they broght Tobias in vnto her.

2 And as he went, he remembered the wordes of Raphael, & toke coles for perfumes, and put the heart and liuer of the fish thereupon, and made a perfume.

3 The which smel when the euil spirit had smelled, he fled into the vtmost partes of Egypt, whome the Angel bounde.

4 And after that they were bothe shut in, Tobias rose out of the bed, and said, Sister, arise and let vs pray, that God wolde haue pittie on vs.

Tobias followeth Raphaels counsell, as Chap 6,7

101. vpraiser

Tobias praier

Gen 2,7.

5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thine holic and glorious Name for euer: let the heaucns blesse thee, and all thy creatures.

6 Thou madest Adam, and gauest him *Eua his wife for an helpe, and stay: of them came mankinde: thou hast said, It is not good, that a man shulde be alone: let vs make vnto him an aide like vnto him self.

7 And now, O Lord, I take not this my sister for fornicacion, but vprightly: therefore grante me mercie, that we may become aged tog: ther.

8 And she said with him, Amen.

Raguel, thinking Tobias was dead, made a graue for him.

9 So they slept bothe that night, and Raguel arose, and went and made a graue,

10 Saying, Is not he dead also?

11 But when Raguel was come into his house,

12 He said to his wife Edna, Send one of the maides, and let them se whether he be aliue: if not, that I may burye him, & none knowe it.

13 So the maid opened the doie, and went in, and founde them bothe a slepe,

14 And came forthe, and tolde them that he was a liue.

Raguel praies God for Tobias.

15 The Raguel praised God, & said, O God, thou art worthe to be praised with all pure, & holic praise: therefore let thy Saintes praise thee with all thy creatures, and let all thine Angels and thine elect praise thee for euer.

16 Thou art to be praised, O Lord: for thou hast made me ioyful, and that is not come

to me which I suspected: but thou hast dele with vs according to great mercie.

17 Thou art to be praised because thou hast had mercie of two that were the onely begotten children of their fathers: grante them mercie, O Lord, & finish their life in health with ioye and mercie.

18 Then Raguel bade his seruants to fil the graue

19 And he kept the wedding feast fourtene daies.

20 For Raguel had said vnto him by an othe, that he shulde not departe before that the fourtene daies of the mariage were expired,

21 And then he shulde take the halfe of his goods and returne in safetie to his father, and shulde haue the rest, when he and his wife were dead.

Raguel giueth halfe of his goods toward the mariage of his daughter to Tobias.

CHAP. IX.

Raphael leadeth Gabael to Tobias mariage.

1 **T**HEN Tobias called Raphael, & said vnto him,

2 Brother Azarias, take with thee a seruant and two camels, and go to Rages of the Medes to Gabael, and bring me the money and bring him to the wedding.

3 For Raguel hath sworne that I shal not departe.

4 But my father counteth the daies: and if I tary long, he wil be verie sory.

Tobias care for his sonne.

5 So Raphael went out and came to Gabael, and gaue him the hand writing, who broght forthe bagges which were sealed vp, and gaue them to him.

The Angel goeth on Tobias message.

6 And in the morning they went forthe, bothe together, and came to the wedding. And Tobias begate his wife with childe.

CHAP. X.

Tobit and his wife thinke long for their sonne. 10 Raguel sendeth away Tobias and Sarra.

1 **N**OW Tobit his father counted euery day, & when the daies of the iournay were expired, and they came not,

2 Tobit said, Are they not mocked? or is not Gabael dead, and there is no man to giue him the money?

The father & mother are in heaucns for Tobias tarying

3 Therefore he was verie sory.

4 Then his wife said to him, My sonne is dead, seing he tarieth: and she began to bewaile him, and said,

5 Now * I care for nothing, my sonne, since I haue lost thee the light of mine eyes.

Chap 1,23.

6 To whome Tobit said, Holde thy peace: be not careful, for he is safe.

7 But she said, Holde thy peace, and deceiue me not: my sonne is dead: and she went out euery day by the waye, which they went, nether did she eat meat on the daye time, & did consume whole nights in bewailing her sonne Tobias vntil the fourtene

tene daies of the wedding were expired, w^{ch} Raguel had s^worne, that he shulde tate there. Then Tobias said to Raguel, Let me go: for my father and my mother loke no more to se me.

8 But his father in law said vnto him, Take with me, and I will send to thy father, and they shal declare him thine affaires.

9 But Tobias said, No, but let me go to my father.

Raguel giueth Tobias, & his wife leave to departe.

10 Then Raguel arose, and gaue him Sarra his wife, and halfe his goods, as seruants, and cattel, and money,

11 And he blessed them, & sent them away, saying, The God of heauen make you, my children, to prosper before I dye.

Sarra is instructed by her parents.

12 And he said to his daughter, Honour thy father, & thy mother in law which are now thy parents, that I may heare good reporte of thee: and he kissed them. Edna also said to Tobias, The Lord of heauen restore thee, my deere brother, and giante that I may se thy children of my daughter Sarra; that I may reioyce before the Lord. Beholde now, I committe to thee my daughter as a pledge: do not intreat her euil.

CHAP. XI.

1 The returne of Tobias to his father. 9 How he was re- ceued. 10 His father hathe his sight restored and prai- seth the Lord.

1 After these things Tobias went his way, prausing God that he had giuen him a prosperous iourney, and blessed Raguel and Edna his wife, and went on his way till he dr^w nere to Nineue.

2 Then Raphael said to Tobias, Thou knowest, brother, how thou didst leaue thy father.

The Angels counsell to Tobias.

3 Let vs haste be fore thy wife, and prepare the house,

4 And take in thine had the gall of the fish. So they went their way, & the dogge fol- lowed them.

5 Now Anna sate in the way loking for her sonne,

6 Whome when she sawe coming, she said to h^r father, beholde, thy sonne cometh, & the man that went with him.

7 Then said Raphael, I knowe, Tobias; that thy father shal receiue his sight.

8 Therefore anoint his eyes with the gall, and being prickted therewith, he shal rub- be and make the whitenes to fall away, and shal se thee.

9 ¶ Then Anna rāne forthe, and fel on the necke of her sonne, and said vnto him, Se- ing I haue sene thee, my sonne, from hence forthe I am content to dye, and they wep- te bothe.

10 Tobit also went forthe towards the do- re, and stombled, but his sonne ranne vn- to him,

11 And toke holde of his father & sprinkled of the gall on his fathers eyes, saying, Be of good hope, my father.

12 And when his eyes began to picke, he rubbed them.

13 And the whitenes pilled away from the corners of his eyes, and when he sawe his sonne, he fel vpon his necke,

14 And he wept and said, Blessed art thou, O Lord, & blessed be thy Name for euer, and blessed be all thine hoilie Angels.

15 For thou hast scourged me, and hast had pittie on me: for beholde, I se my sonne To- bias: and his sonne, being glad went in, & tolde his father the great things that had come to passe in Media.

16 Then Tobit went out to mete his daugh- ter in law, reioycing and prausing God to the gate of Nineue: and they which sawe him go, maruciled, because he had receued his sight.

17 But Tobit testified before them all that God had had pittie on him. And when he came nere to Sarra his daughter in law, he blessed her, saying, Thou art welcome, daughter: God be blessed, which hathe broght thee vnto vs, & blessed be thy father: and there was great ioye among all his brethren which were at Nineue.

18 And Achiarus & Nafbas his brothers sonne came.

19 And Tobias mariage was kept seuen dayes with great ioye.

CHAP. XII.

2 Tobias' declareth to his father the pleasures that Ra- phael had done him. 5 The which he wolde recompen- se 11 15. Raphael declareth that he is an Angel sent of God.

1 Then Tobit called his sonne To- bias, and said vnto him, Prouide, my sonne, wages for the man, which wēt with thee, and thou must giue him more.

2 And he said vnto him, Of father, it shal not giue me to giue him halfe of those thigs which I haue broght.

3 For he hathe broght me againe to thee in safetie, and hathe made whole my wife, and hathe broght me the money, & hathe likewise healed thee.

4 Then the olde man said, It is due vnto him.

5 So he called the Angel, & said vnto him, Take halfe of all that ye nauē broght, and go away in safetie.

6 But he toke them bothe a parte, and said vnto them, Praise God, and conesse him, and giue him the glorie, and praise him for the things which he hathe done vnto you before all them that liue. It is good to praise God, and to exalte his Name, and to shewe forthe his euident workes with honour: therefore be not weaue to conesse him.

- 7 It is good to kepe close the secrets of a King, but it is honorable to reueile the workes of God: do that which is good, & no euil shal touche you.
- 8 Prayer is good with fasting, and almes, & righteousnes. A litle with righteousnes is better then much with vnrighteousnes: it is better to giue almes then to laye vp golde.
- 9 For almes doeth deliuer from death, and doeth purge all sinne. Those which exercise almes and righteousnes, shalbe filled with life.
- 10 But they that sinne, are enemies to their owne life.
- 11 Surely I wil kepe close nothing fró you: neuertheles, I said it was good to kepe close the secret of a King, but that it was honorable to reueile the workes of God.
- 12 Now therefore whé thou didest pray, & Sarra thy daughter in lawe, I did bring to memorie your prayer before y^e holie one: & when thou didest burye the dead, I was with thee likewise.
- 13 And when thou wast not grieued to rise vp, and leaue thy diner to burye the dead, thy good dede was not hid from me: but I was with thee.
- 14 And now God hathe sent me to heale thee, and Sarra thy daughter in law.
- 15 I am Raphael one of the seuē holie Angels, which present y^e prayers of the Saintes, and which go forthe before his holie maiestie.
- 16 Then they were bothe troubled, and fell vpon their face: for they feared.
- 17 But he said vnto them, Feare not, for it shal go wel with you: praise God therefore.
- 18 For I came not of mine owne pleasure, but by the good wil of your God: wherefore praise him in all ages.
- 19 *All these dayes I did appeare vnto you, but I did nether eat nor drinke, but you sawe it in vision.
- 20 Now therefore giue God thanks: for I go vp to him that sent me: but write all things which are done, in a booke.
- 21 And when they rose, they sawe him no more.
- 22 Then they confessed the great & wonderful workes of God, and how the Angel of the Lord had appeared to them.

CHAP. XIII.

A thanks giuing of Tobit, who exhorteth all to praise the Lord.

- 1 **T**hen Tobit wrote a prayer of reioicing, and said, Blessed be God that liueth for euer, & blessed be his kingdome.
- 2 *For he doeth scourge, and hathe pitie: it leadeth to hel, and bringeth vp, nether is there anie that can auoide his hand.
- 3 Confesse him before the Gétiles, ye chil-

dren of Israel: for he hathe scattred you among them.

- 4 There declare his greatnes, and extoll him before all the liuing: for he is our Lord and our God & our father for euer.
- 5 He hathe scourged vs for our iniquities, and wil haue mercie againe, & wil gather vs out of all naciós, among whome we are scattred.
- 6 If you turne to him with your whole heart, and with your whole minde, and deale vprightly before him, then wil he turne vnto you, and wil not hide his face fró you, but ye shal se what he wil do with you: therefore confesse him with your whole mouth, and praise the Lord of righteousness, and extoll the euerlasting King. I wil confesse him in the land of my captiuitie, and wil declare his power, & greatnes to a sinful nació O ye sinners, turne & do iustice before him: who can tel if he wil receue you to mercie, and haue pitie on you?
- 7 I wil extoll my God, and my soule shal praise the King of heauen, and shal reioyce in his greatnes.
- 8 Let all men speake, and let all praise him for his righteousnes.
- 9 O Ierusalem the holie citie, he wil scourge thee for thy childrens workes, but he wil haue pitie againe on the sones of righteous men.
- 10 Giue praise to the Lord duely, & praise the euerlasting King, that his tabernacle may be buylded in thee againe with ioye: and let him make ioyful there in thee those that are captiues, and loue in thee for euer those that be miserable.
- 11 Manie naciós shal come fró farre to the Name of the Lord God, with giftes in their hands, *euē* giftes to the King of heauen: all generaciós shal praise thee, & giue signes of ioye.
- 12 Cursed are all they, which hate thee: but blessed are they for euer which loue thee.
- 13 Reioyce, and be glad for the children of the iuste: for thei shalbe gathered, and shal blesse the Lord of the iuste.
- 14 Blessed are they which loue thee: for thei shal reioyce in thy peace. Blessed are they which haue bene sorrowful for all thy scourges: for they shal reioyce for thee, when they shal se all thy glorie, and shal reioyce for euer.
- 15 Let my soule blesse God the great King.
- 16 For Ierusalem shalbe buylt vp with sapphires, and emerodes, and thy wallis with pretious stones, and thy towres, and thy bulwarkes with pure golde.
- 17 And the streetes of Ierusalem shalbe paved with beral, and carbuncle, and stones of Ophir.
- 18 And all her streetes shal say, "Halleluiah, and

He that wil be acceptable to God, must be proued with temptation

Gen. 22.1.
1 Sam. 17.3
iudg. 13.16.

Deu. 32.39.
1 Sam. 2.6.
wisd. 16.13.

Or, Sapphir.

Or, praise ye the Lord.

That is, Ierusalem.

and they shal praise him, saying, Blessed be God which hath extolled it for euer.

CHAP. XIII.

4 Lessons of Tobit to his sonne. 5 He prophesieth the destruction of Nineue. 7 And the restoring of Ierusalem and the Temple. 13 The death of Tobit, and his wife. 16 Tobias age and death.

1 SO Tobit made an end of praising God.

2 And he was eight and fiftie yere olde, when he lost his sight, which was restored to him after eight yere, and he gaue almes, and he continued to feare the Lord God, and to praise him.

3 And when he was verie aged, he called his sonne, and six of his sonnes sonnes, and said to him, My sonne, take thy children (for beholde, I am aged, and am ready to departe out of this life)

4 Go into Media, my sonne: for I beleue that those things which Ionas the Prophet spake of Nineue, that it shal be destroyed, & for a time peace shal rather be in Media, and that our brethren shal be scattred in the earth from that good land, & Ierusalem shal be desolate, and the House of God in it shal be burned, and shal be desolate for a time.

Ezra. 3. 2. & 6. 14.

5 Yet againe God wil haue pitie on them and bring them againe into the lād where they shal buylde a Temple, but not like to the first, vntil the times of that age be fulfilled, & being finished, they shal returne frō euerie place out of captiuitie, & buylde vp Ierusalem gloriously, and the House of God shal be buylt in it for euer with a glorious buylding, as the Prophetes haue spoken thereof.

6 And all nations shal turne, and feare the Lord God truly, & shal burye their idoles.

7 So shal all nations praise the Lord, & his people shal confesse God, and the Lord

shal exalte his people, and all those which loue the Lord in trueth and iustice, shal reioyce, & those also which shewe mercie to our brethren.

8 And now, my sonne, departe out of Nineue, because that those things which the Prophet Ionas spake, shal surely come to passe.

9 But kepe thou the Law, & the commandements, & shewe thy self merciful & iust that it may go wel with thee.

10 And burye me honestly, and thy mother with me: but tarie no lōger at Nineue. Remember, my sonne, how a man handled Achtiacharus that broght him vp, how out of light he broght him into darkenes, and how he rewarded him againe: yet Achtiacharus was saued, but the other had his rewarde: for he went downe into darkenes. Manasses gaue almes, & escaped the snare of death, which they had set for him, but Aman fell into the snare and perished.

11 Wherefore now, my sonne, cōsider what almes doeth, and how righteousnes doeth deliuer. Whē he had said these things, he gaue vp the goft in the bed, being an hundred and eight and fiftie yere olde, and he buried him honorably.

Or, his soule failed him as she bed.

12 And when Anna was dead, he buried her with his father: but Tobias went with his wife and children to Ecbatane to Raguel his father in lawe.

13 Where he became olde with honour, and he buried his father and mother in lawe honorably, & he inherited their substance and Tobits his father.

14 And he dyed at Ecbatane in Media, being an hundred and seuē & twentie yere olde.

15 But before he dyed, he heard of the destruction of Nineue, which was taken by Nabuchodonosor and Assuerus, and before his death, he reioyced for Nineue.

IV D E T H.

CHAP. I.

2 The buylding of Ecbatane. 5 Nabuchodonosor made warre against Arphaxad and ouercame him. 12 He threateneth them that wolde not helpe him.

1 **I**N the twelfth yere of the reigne of Nabuchodonosor, who reigned in Nineue the great citie (in the daies of Arphaxad, which reigned ouer the Medes in Ecbatane,

2 And buylt in Ecbatane the walles rounde about, of hewen stone, thre cubites broad, and six cubites long, and made the height of the wall seuētie cubites, & the breadth

thereof fiftie cubites,

3 And made the towres thereof in the gates of it of an hundred cubites, & the breadth thereof in the fundaciō threscore cubites,

4 And made the gates thereof, euen gates that were lifted vp on hie, seuētie cubites, & the breadth of them fortie cubites, for y going forthe of his mightie armies, and for the setting in aray of his foremen)

5 Euen in those daies, King Nabuchodonosor made warre with King Arphaxad in the great field, which is the field in the coastes of Ragau.

6 Then came vnto him all they that dwelt in the mountaines, & all that dwelt by Euphrates, and Tygris and Hydaspes, & the

counrey of Arioch the King of the Elymeans, and verie manie nations assembled them selues to the battel of the sonnes of Chelod.

7 And Nabuchodonosor King of the Assyrians sent vnto all that dwelt in Persia, & to all that dwelt in the West, & to those that dwelt in Citicia, and Damascus, and Libanus and Antilibanus, and to all that dwelt vpon the sea coast,

8 And to the people, that are in Carmel, & Galaad, and the hies Galile, and the great field of Esarelam,

9 And to all that were in Samaria, & the cities thereof, & beyonde Iorden vnto Ieru salé, & Betane, & Chellus, & Cades, & the riuier of Egypt, and Taphnes, and Rameffe and all the land of Gescm,

10 Vnto one come to Tanis, & Memphis, & to all the inhabitants of Egypt, & to one come to the mountaines of Ethiopia.

11 But all the inhabitants of this counrey did not passe for the commandement of Nabuchodonosor King of the Assyrians, nether woide they come with him to the battel. for they did not feare him: yea, he was before them as one mā: therefore they sent away his ambassidours from them without offe, and with dishonour.

12 Therefore Nabuchodonosor was very angrie with all this counrey, and swaie by his throne and kingdome that he wolde surely be auenged vpon all those coastes of Citicia and Damascus, and Syria, and that he woide slay with the sworde all the inhabitants of the land of Moab, and the children of Ammon, and all Iudea, and all that were in Egypt, til one come to the borders of the two seas.

13 Then he marched in battel aray with his power against King A. phaxad in the seuententh yere, and he preuailed in his battel: for he ouerthrowe all the power of Arphaxad, and all his horse men, and all his chariots.

14 And he wanne his cities, and came vnto Echatane, and toke the towres, and spoiled the stretes thereof, and turned the beautie thereof into shame.

15 He toke also Arphaxad in the mountaines of Ragzu, & smote him through with his dardes and destroyed him vterly that daye.

16 So he returned afterwarde to Nineue, bothe he and all his companie with a verie great multitude of men of warre, and there he passed the time, and banketed, bothe he, and his armie an hundred and twentie dayes.

CHAP. II.

9 Nabuchodonosor commanded presumptuously that all people shoulde be brought in subiects, 6 And to destroy those that disobeyed him 15 The preparation of Olofernes armie. 23 The conquest of his enemies.

17 **A**Nd in the eightenth yere, the two and twentieth day of the first moneth, there was talke in the house of Nabuchodonosor King of the Assyrians, that he shoulde aduenge him selfe on all the earth, as he had spoken.

2 So he called vnto him all his officers and all his nobles, and comunicated with the his secret counsil, and set before them with his owne mouth all the malice of the earth.

3 Then they decreed to destitoe all flesh, that had not obeyed the commandement of his mouth.

4 And when he had ended his counsil, Nabuchodonosor King of the Assyrians called Olofernes his chief captaine, and which was next vnto him, and said vnto him,

5 Thus saith the great King, the lord of the whole earth, Beholde, thou shalt go forthe from my presence, and take with thee men that trust in their owne strength, of footemen, an hundred and twentie thousand, & the number of horses with their riders, twelue thousand,

6 And thou shalt go against all the West counrey, because they desobeyed my commandement.

7 And thou shalt declare vnto them, that they prepare for me the land and the water: for I wil go forthe in my wrath against them, and wil couer the whole face of the earth with the feere of mine armie, and I wil giue them as a spyle vnto them,

8 So that their wounded shal fill their valleys, & their riuers, & the flood shal ouerflowe, being filled with their dead.

9 And I wil bring their captiuitie to the vtmost partes of all the earth.

10 Thou therefore shalt departe hence, and take vp for me all their counrey: and if they yelde vnto thee, thou shalt referue the for me vntil the day that I rebuke the.

11 But concerning them that rebell, let not thine eye spare the, but put the to death, & spyle them wheresoever thou goest.

12 For as I liue, and the power of my kingdome, whatsoeuer I haue spoken, that wil I do by mine hand.

13 And take thou heede that thou transgresse nor any of the comandements of thy Lord, but accomplish them fully, as I haue commanded thee, and diffuse not to do them.

14 ¶ Then Olofernes went forthe from the presence of his lord, and called all the gouernours, and captaines, and officers of the armie of Assur,

15 And he mustred the chosen men for the battel, as his lord had commanded him, vnto an hundred & twentie thousand, and twelue thousand archers on horsebacke.

16 And he set them in aray according to the maner of setting a great armie in aray.

17 And he toke camels & asses for their burdens,

- dens, a very great number, and shepe, and oxen, & goates without number for their prouision,
- 18 And vitaille for euerie man of the armie, and very muche golde & siluer out of the Kings house.
- 19 Then he went forthe and all his power, to go before in the viage of King Nabuchodonosor, & to couer all the face of the earth Westwarde, with their charets, and horsemen, and chosen fotemen.
- 20 A great multitude also of sundrie sortes came with them like grathoppers, and like the grauel of the earth: for the multitude was without number.
- 21 And they went forthe of Nineue thre daies iornay towarde the countrey of Bectileth, and pitched from Bectileth nere the mountaine which is at the left hand of the vpper Cilicia.
- 22 Then he toke all his armie, his fotemen and horsemen, and charets, and went from thence into the mountaines,
- 23 And he destroyed Phud and Lud, and spoyled all the children of Rasses, and the children of Ismael, which were towarde the wildernes at the South of the Chelians.
- 24 Then he went ouer Euphrates, and went through Mesopotamia, & destroyed all the hie cities that were vpon the iouer of Arbounai, vntil one come to the sea.
- 25 And he toke the borders of Cilicia, and destroyed all that resisted him, and came to the borders of Iapheth, which were towarde the South and ouer against Arabia.
- 26 He compassed also all the children of Madian, and burnt vp their tabernacles, and spoyled their lodges.
- 27 Then he went downe into the countrey of Damascus, in the time of wheat harvest and burnt vp all their fields, and destroyed their flockes and the herds: he robbed their cities, and spoyled their countrey, and smote all their yong men with the edge of the sworde.
- 28 Therefore feare and trembling fel vpon all the inhabitants of the sea coast, which were in Sidon and Tyrus, and them that dwelt in Sar & Ocina, & all that dwelt in Iemnaan: & they that dwelt in Azotus, & Ascalon feared him greatly.

CHAP. III.

The people subiect to Olofernes & he destroyed their gods that Nabuchodonosor might onely be worshipped.

- 1 SO they sent ambassadours to him with messages of peace, saying,
- 2 Beholde, we are the seruantes of Nabuchodonosor the great King: we lie downe before thee: vse vs as shaibe good in thy fight.
- 3 Beholde, our houses and all our places, and all our fields of wheat, and our floc-

kes, and our herdes, and all our lodges and tabernacles lie befoie thy face: vse them as it pleaseth thee.

- 4 Beholde, euen our cities and the inhabitants thereof are thy seruants: come, and take them, as semeth good to thee.
- 5 ¶ So the men came to Olofernes, and declared vnto them after this maner.
- 6 Then came he downe towarde the sea coast, bothe he and his armie, and set garisons in the hie cities, and toke out of the chosen men for the warre.
- 7 So they and all the countrey rounde about receiued the, with crownes, with dances, and with timbrels.
- 8 Yet he brake downe all their borders, and cut downe their woods: for it was inoynd him to destroy all the gods of the land, that all nacions shulde worshipp Nabuchodonosor onely, and that all tongues and tribes shulde call vpon him as God.
- 9 Also he came against Esdraelon, nere vnto Iudea, ouer against the great sitat of Iudea,
- 10 And he pitched betwene Geba, and a citie of the Scythians, and there he taried a moneth, that he might assemble all the baggage of his armie.

CHAP. IIII.

The Israelites were afrased and defended their countrey, & Ioacim the Priest writeth to Bethulsa, that they shulde fortifie them selues. & They cryed to the Lord, and humbled them selues before him.

- 1 NOW the childre of Israel that dwelt in Iudea, heard all that Olofernes the chief captaine of Nabuchodonosor King of the Assyrians had done to the nacions, and how he had spoiled all their temples, and brought them to noight.
- 2 Therefore they feared greatly his presence, and were troubled for Ierusalem, and for the Temple of the Lord their God.
- 3 For they were newly returned from the captiuitie, and of late all the people was assembled in Iudea, and the vessels and the altar of the House had bene sanctified because of the pollution.
- 4 Therefore they sent into all the coastes of Samaria, and the villages, and to Bethoro, and Belmen, and Iericho, and to Choba, and Esora, and to the valley of Salm,
- 5 And toke all the toppes of the hie mountaines, and walled the villages that were in them, and put in vitales for the prouision of warre: for their fields were of late reaped.
- 6 Also Ioacim the hie Priest which was in those daies in Ierusalem, wrote to the that dwelt in Bethulia & Betemestham, which is ouer against Esdraelon towarde the open countrey nere to Dothaim,

- 7 Exhorting them to kepe the passages of the mountaines: for by them there was an entrie into Iudea, & it was easie to let the that wolde come vp, because the passage was streit for two men at the moste.
- 8 And the children of Israel did as Ioacim the hie Priest had commanded them with the Ancients of all the people of Israel, which dwelt at Ierusalem.
- 9 Then cryed euerie man of Israel to God with great seruencie, and their soules with great affection.
- 10 Bothe they, and their wiues, & their children, and their cattel, and euerie stranger, and hireling, and their boght seruants put sackcloth vpon their loynes.
- 11 Thus euerie man & woman, and the children, and the inhabitants of Ierusalem fell before the Temple, & sprinkled ashes vpon their heades, and spred out their sackcloth before the face of the Lord: also they put sackcloth about the altar,
- 12 And cryed to the God of Israel, all with one consent moste earnestly, that he wolde not giue their children for a pray, and their wiues for a spoyle, and the cities of their inheritance to destruction, & the Sanctuary to pollution and reproche, and vnto derision to the heathen.
- 13 So God heard their prayers, and looked vpon their affliction: for the people fasted many daies in all Iudea and Ierusalem before the Sanctuary of the Lord almightie.
- 14 And Ioacim the hie Priest, and all the Priests that stode before the Lord, & ministred vnto y^e Lord, had their loynes girt with sackcloth, and offered the continual burnt offering, with prayers and the fre giftes of the people,
- 15 And had ashes on their mytres, & cryed vnto y^e Lord with all their power for grace, and that he wolde loke vpon all the house of Israel.
- C H A P. V.
- Achior the Ammonite doeth declare to Olofernes of the manner of the Israelitis.*
- 1 Then was it declared to Olofernes the chief captaine of the armie of Assur, that the children of Israel had prepared for warre, and had shut the passages of the mountaines, and had walled all the topes of the hie hilles, and had laied impediments in the champion countrey.
- 2 Wherewith he was very angrie, and called all the princes of Moab, and the captaines of Ammon, and all the gouernours of the sea coast.
- 3 And he said vnto the, Shewe me, o ye sonnes of Chanaan, who is this people y^e dwelleth in the mountaines? and what are the cities that they inhabit? and what is the multitude of their armie? and wherein is their strength and their power? and what King or captaine is raised among them ouer their armie?
- 4 And why haue they determined not to come to mete me, more then all the inhabitants of the West?
- 5 ¶ Then *said Achior the captaine of all the sonnes of Ammon, Let my lord heare the worde of the mouth of his seruant, and I wil declare vnto thee the trueth concerning this people, that dwell in these mountaines, nere where thou remainest: & there shal no lie come out of the mouth of thy seruant.
- 6 This people come of the stocke of the Chaldeans.
- 7 And *they dwelt before in Mesopotamia, because they wolde not follow the gods of their fathers, which were in the land of Chaldea.
- 8 But they went out of the way of their ancestres and worshipped the God of heauē, the God whome they knewe: so they cast them out from the face of their gods, and they fled into Mesopotamia, & sojourned there many daies.
- 9 Then *their God comanded them to departe fro the place where they sojourned, and to go into the land of Chanaan, where they dwelt, and were increased with golde and siluer, and with very muche cattel.
- 10 But when a famine couered all the land of Chanaan, they went downe into Egypt, and dwelt there til they returned, and became there a great multitude, so that one colde not number their linage.
- 11 *Therefore the King of Egypt rose vp against them, and vsed deceit against them, and broght them lowe with laboring in bricke, and made them sclaves.
- 12 Then they cryed vnto their God, and he smote all the land of Egypt with incurable plagues: so the *Egyptians cast them out of their sight.
- 13 And *God dryed the red Sea in their presence,
- 14 And *broght them into mount Sina and Cades barne, and cast forthe all that dwelt in the wildernes.
- 15 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Eschon, and passing ouer Iordan, they inherited all the mountaines.
- 16 And they *cast forthe before them the Chanaanites & the Pheresites, and the Iebusites, and them of Sichein, and all the Gergesites, and they dwelt in that countrey many daies.
- 17 And whiles they sinned not before their God, they prospered, because the God that hated iniquitie, was with them.
- 18 But *when they departed from the way which he appointed them, they were destroyed in many battels after a wonderful sorte,

- o King 25.1.* soure,* & were led captiues into a lād that was not theirs: & the Tēple of their God was cast to the ground & their cities were taken by the enemies.
- 627.25.* 19 But * now they are turned to their God, & are come vp siō the scattering wherein they were scattered, and haue possessed Ierusalem, where their Temple is, and dwell in the mountaines which were desolate.
- 20 Now therefore, my lord & gouernour, if there be anie faute in this people, so that they haue sinned against their God, let vs consider that this shalbe their ruine, and let vs go vp, and we shal ouercome them.
- 21 But if there be none iniquitie in this people, let my lord passe by, lest their Lord defend them, and their God be for them, and we become a reproche before all the worlde.
- 22 ¶ And when Achior had finished these sayings, all the people, standing rounde about the tent, murmured: & the chief men of Olofernes, and all that dwelt by the sea side and in Moab, spake that he shulde kill him.
- 23 For, say they, we feare not to mete y children of Israel: for lo, it is a people that haue no strength nor power against a mightie armie.
- 24 Let vs therefore go vp, o lord Olofernes, and they shal be meat for thy whole armie.
- CHAP. VI.
- Olofernes blasphemeth God whome Achior confessed. 14 Achior is deliuered into the hands of them of Bethulia. 18 The Bethulians crye vnto the Lord.*
- 1 **A**ND when the tumulte of the men that were about the counsel, was ceased, Olofernes, the chief captaine of the armie of Assur, said vnto Achior before all the people of the strangers, and before all the children of Moab, & of them that were hited of Ephraim,
- 2 Because thou hast prophesied among vs to day, and hast said that the people of Ierusalem is able to fight, * because their God wil defend them: and who is god but Nabuchodonosor?
- Chap. 5.5.* 3 He wil send his power, and wil destroye them from the face of the earth, and their God shal not deliuer them: but we his seruants wil destroye them as one man: for they are not able to susteine the power of our horses.
- 4 For we wil tread them vnder fete with them, and their mountaines shalbe drunken with their blood, and their fields shal be filled with their dead bodies, and their fote-steppes shal not be able to stand before vs: but they shal vtterly perishe.
- 5 The King Nabuchodonosor, lord of all the earth, hath said, euen he hath said,
- None of my wordes shalbe in vaine.
- 6 And thou Achior an hireling of Ammon, because thou hast spoken these wordes in the day of thine iniquitie, thou shalt see my face no more from this day vntil I take vengeance of that people that is come out of Egypt.
- 7 And then shal the yron of mine armie, and the multitude of them that serue me, passe through thy sides, and thou shalt fall among their slayne, when I shal put them to flight.
- 8 And my seruants shal cary thee into the mountaines, and they shal leaue thee at one of the hie cities: but thou shalt not perish, til thou be destroyed with them.
- 9 And if thou persuaide thy self in thy minde, that they shal not be taken, let not thy countenance fall: I haue spoken it, and none of my wordes shalbe in vaine.
- 10 Then commanded Olofernes them concerning Achior, that they shulde bring him to Bethulia, and deliuer him into the hands of the children of Israel.
- 11 So his seruants toke him, and broght him out of the campe into the plaine: and they went out from the middes of the plaine into the mountaines, and came vnto the fountaines that were vnder Bethulia.
- 12 And when the men of the citie sawe the from the toppe of the mountaine, they toke their armour, and went forth of the citie vnto the toppe of the mountaine, euen all the throwers with slings, and kept them from comming vp, by casting stones against them.
- 13 But they went priuely vnder the hill, & bounde Achior, and left him lying at the fote of the hill, & returned to their lord.
- 14 Then the Israelites came downe from their citie, and stode about him, and lofed him & broght him into Bethulia, & presented him to the gouernours of their citie,
- 15 Which were in those daies, Ozias the sonne of Micha, of the tribe of Simeon, and Chabris the sonne of Gothoniel, & Charmis the soane of Melchiel.
- 16 And they called together all the Ancients of the citie, and all their youth ranne together, and their women to the assemble: and they set Achior in the middes of all their people. Then Ozias asked him of that which was done.
- 17 And he answered & declared vnto them the wordes of the counsel of Olofernes, and all the wordes that he had spoken in the middes of the princes of Assur, and whatsoever Olofernes had spoken proudly against the house of Israel.
- 18 Then the people fel downe and worshipped God, and cryed vnto God, saying,
- 19 O Lord God of heauen, beholde their pride, and haue mercie on the basenes of

- our people, and beholde this day the face of those that are sanctified vnto thee.
- 20 Then they comforted Achior, & praised him greatly.
- 21 And Ozias toke out of the assemblie into his house, & made a feast to the Elders, and they called on the God of Israel all that night for helpe.
- CHAP. VII.
- 1 Olofernes doeth besiege Bethulia & The counsell of the Idumeans and other against the Israelites. 23 The Bethulians murmure against their gouernours for lacke of water.*
- 1 **T**HE next day, Olofernes commanded all his armie and all his people, which were come to take his parte, that they shulde remoue their campes against Bethulia, and that they shulde take all the streites of the hill, and to make waite against the children of Israel.
- 2 Then their strong men remoued their camps in that daye, and the armie of the men of waite was an hundreth thousand and seuentie fotemen, & twelue thousand horsmē, beside the baggage & other men that were afote among them, a very great multitude.
- 3 And they camped in the plaine nere vnto Bethulia, by the fountaine, and they spred abroad toward Dothaim vnto Belbaim, & and in length from Bethulia vnto Ciamō, which is ouer against Esdraelom.
- 4 Now the children of Israel, when they sawe y^e multitude, were greatly troubled, & said euerie one to his neighbour, Now wil they shut vp all the whole earth: for nether the hie mountaines nor the valleis, nor y^e hilles are able to abide their burden.
- 5 Then euerie one toke his weapōs of warre, and burning fyres in their towres, they remained and watched all that night.
- 6 But in the secōde day, Olofernes broght forthe all his horsemen in the sight of the childrē of Israel, which were in Bethulia,
- 7 And vewed the passages vp to their citie, and came to the fountains of their waters, & toke thē & set garisons of men of warre ouer thē, and remoued toward his people.
- 8 Then came vnto him all the chief of the children of Esau, and all the gouernours of the people of Moab, & all the captaines of the sea coast, and said,
- 9 Let our captaine now heare a worde, lest an inconuenience come in thine armie.
- 10 For this people of the children of Israel do not trust in their speares, but in the height of the mountaines, wherein they dwell, because it is not easy to come vp to the toppes of their mountaines.
- 11 Now therefore, my lord, fight not against them in battel aray, and there shal not so muche as one man of thy people perish.
- 12 Remaine in thy campe, and kepe all the men of thine armie, and let thy men kepe still the water of the countrey, that cometh forthe at the fote of the mountaine.
- 13 For all the inhabitants of Bethulia haue their water thereof: so shal thirst kill thē, and they shal giue vp their citie: and we and our people wil go vp to the toppes of the mountaines that are nere, & wil campe vpon them, & wache that none go out of the citie.
- 14 So thei & their wiues, & their children shalbe consumed with famine, & before the sworde come against thē, thei shalbe ouerthrowen in y^e stretes wher thei dwell.
- 15 Thus shalt thou reder them an euil reward, because thei rebelled & obeyed not thy persone peaceably.
- 16 And these wordes pleased Olofernes & all his soldiers, and he appointed to do as they had spoken.
- 17 So the campe of the children of Ammon departed, & with them fise thousand of the Assyrians, and they pitched in the valley, & toke the waters, and the fountains of the waters of the childrē of Israel.
- 18 Then the children of Esau went vp with the children of Ammon, & camped in the mountaines ouer against Dorhaim, & thei sent some of thē selues toward the South, and toward the East, ouer against Rebel, which is nere vnto Chusi, that is vpon the riuer Mochmur: and the rest of the armie of the Assyrians camped in the field, and couered the whole land: for their tents & their baggage were pitched in a wonderful great place.
- 19 Then the children of Israel cryed vnto the Lord their God, because their heart failed: for all their enemies had cōpassed them about, and there was no way to escape out from among them.
- 20 Thus all the companie of Assur remained about them, bothe their fotemen, charriots and horsemen, foure and thirtie dayes: so that euē all the places of their waters failed all the inhabitants of Bethulia.
- 21 And the cisternes were emptie, and they had not water ynough to drinke for one day: for they gaue them to drinke by measure.
- 22 Therefore their children swoned, and their wiues & yong men failed for thirst, and fel downe in the stretes of the citie, & by the passages of the gates, and there was no strength in them.
- 23 Then all the people assembled to Ozias, and to the chief of the citie, bothe yong men and women, and children, and cryed with a loude voyce, and said before all the Elders,
- 24 The *Lord iudge betwene vs & you: for you haue done vs great iniurie, in that ye haue

- haue not required peace of the children of Assur.
- 25 For now we haue no helper: but God hath the folde vs into their hands, that we shulde be thrown downe before them with thirst and great destruction.
- 26 Now therefore call them together, & deliuer the whole citie for a spoile to y^e people of Olofernes, and to all his armie.
- 27 For it is better for vs to be made a spoile vnto thē, then to dye for thirst: for we will be his seruants that we may liue, & not se y^e death of our infants before our eyes, nor our wiues, nor our children to dye.
- 28 We take to witnes against you the heauē and the earth, & our God and Lord of our fathers, which punisheth vs, according to our sinnes & the sinnes of our fathers, that he lay not these things to our charge.
- 29 Then there was a great crye of all w^h one cōsent in y^e middes of the assemblie, & they cryed vnto y^e Lord God w^h a loude voyce.
- 30 Then said Ozias to thē, Brethren, be of good courage: let vs waite yet fūe daies, in the which space the Lord our God may turne his mercie toward vs: for he wil not forsake vs in the end.
- 31 And if these daies passe, and there come not helpe vnto vs, I wil do according to your worde.
- 32 So he separated the people, euerie one vn to their charge, & they wēt vnto the walles and towres of their citie, & sent their wiues & their children into their houses, and they were very lowe broght in the citie.
- C H A P. V I I I.
- The parentage, life & conuersation of Iudeth. 11 She rebuketh the fastenes of the gouernours 12 She sheweth that they shulde not tempe God, but waite vpon him for succour. 33 Her enterprise against the enemies.*
- 1 **N**OW at that time, Iudeth heard thereof, which was the daughter of Merari the sonne of Ox, the sonne of Ioseph, the sonne of Oziel, the sonne of Elcia, the sonne of Ananias, the sonne of Gedeō, the sonne of Raphaim, the sonne of Acito, the sonne of Eliu, the sonne of Eliab, the sonne of Nathanael, the sonne of Samael, y^e sonne of Salafadai, the sonne of Israel.
- 2 And Manasses was her housband, of her stocke and kinred, who dyed in the barely haruest.
- 3 For as he was diligēt ouer thē that boude sheaues in y^e field, the heat came vpon his head, & he fel vpon his bed, & dyed in the citie of Bethulia, & they buried him with his fathers in the field betwene Dothaim and Balamo.
- 4 So Iudeth was in her house a widowe threyeres and foure moneths.
- 5 And she made her a tente vpon her house, and put on sackcloth on her loynes, and ware her widowes apparel.
- 6 And she fasted all y^e daies of her widow-
- hede, saue the day before the Sabbath and the Sabbaths, and the day before the newe moones, & in the feastes & solemne daies of the house of Israel.
- 7 She was also of a goodlie countenance & very beautiful to beholde: & her housband Manasses had left her golde & siluer, and men seruants, and maide seruants, and catel, and possessions, where she remained.
- 8 And there was none y^e colde bring an euil reporte of her: for she feared God greatly.
- 9 Now when she heard y^e euil wordes of the people against the gouernour, because they fainted for lacke of waters (for Iudeth had heard all the wordes y^e Ozias had spoken vnto them, and that he had s^worne vnto thē to deliuer the citie vnto the Assyrians within fūe daies) Chap 7.25.
- 10 Then she sent her maide y^e had the gouernement of all things that she had, to call Ozias and Chabris and Charmis the Ancients of the Citie.
- 11 And they came vnto her, and she said vnto them, Heare me, o ye gouernours of the inhabitants of Bethulia: for your wordes y^e ye haue spokē before the people this day, are not right, touching this othe which ye made & pronounced betwene God & you, & haue promised to deliuer y^e citie to the enemies, vnles within these daies the Lord turne to helpe you.
- 12 And now who are you that haue tempted God this day, & set your selues in the place of God among the children of men?
- 13 So now you seke the Lord almightie, but you shal neuer knowe any thing.
- 14 For you can not finde out y^e depth of the heart of mā, nether cā ye perceiue y^e things y^e he thinketh: thē how can you seach out God, that hath made all these things, and knowe his minde, or comprehend his purpose? Nay my brethren, prouoke not the Lord our God to anger.
- 15 For if he wil not helpe vs within these fūe daies, he hath power to defend vs when he wil, euen euerie day, or to destroy vs before our enemies.
- 16 Do not you therefore binde y^e counsels of the Lord our God: for God is not as man that he may be threatned, nether as y^e sonne of man to be broght to iudgement.
- 17 Therefore let vs waite for saluacion of him & call vpon him to helpe vs, & he wil heare our voyce if it please him.
- 18 For there appeareth none in our age, nether is there any now in these daies, nether tribe, nor familie, nor people, nor citie among vs, which worship y^e gods made with hands, as hath bene afore time.
- 19 For y^e which cause our fathers were giuē to the sworde, & for a spoile, & had a great fall before our enemies. Iud. 2. 11. 4. 2. & 6. 21.
- 20 But we knowe none other God: therefore

re we trust that he wil not despise vs, nor any of our linage.

21 Nether when we shalbe taken,shal Iudea be so famous: for our Sanctuarie shalbe spoiled, and he wil require the prophana-
cion thereof at our mouth,

22 And the feare of our biethren, and the captiuitie of the countrey, & the desolatō of our inheritance wil be turne vpon our heads among the Gentiles, where soeuer we shalbe in bondage, & we shalbe an offence & a reproche to all thé that possess vs.

23 For our seruitude shal not be directed by fauour, but the Lord our God shal tune it to dishonour.

24 Now therfore, o brethren, let vs shewe an example to our brethren, because their hearts depend vpon vs, & the Sanctuarie, & the House, and the altar rest vpon vs.

25 Moreover, let vs giue thākes to the Lord our God, which tryeth vs euen as he did our fathers.

Gen. 22, 1.

Gen. 31, 7.

26 Remember what things he did to Abraham, and how he tryed Isaac, and all that he did to Iacob in Mesopotamia of Syria when he kept the shepe of Laban his mothers brother.

27 For he hath not tryed vs as he did them to the examination of their hearts, nether doeth he take vengeance on vs, but the Lord punisheth for instruction them that come nere to him.

28 ¶ Then said Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that is able to resist thy wordes.

29 For it is not to day that thy wisdom is knowen, but from the beginning of thy life all the people haue knowen thy wisdom: for the deuice of thine heart is good.

30 But the people were very thirstie, and compelled vs to do vnto them, as we haue spoken, & haue broght vs to an othe which we may not transgresse.

31 Therefore now pray for vs, because thou art an holy woman, that the Lord may send vs rayne to fill out cisternes, and that we may faint no more.

32 Then said Iudeth vnto them, Hear me, and I wil do a thing, which shalbe declared in all generations, to the children of our nacion.

33 You shal stand this night in the gate, and I wil go forthe with mine handmaid: and within the daies that ye haue promised to deliuer the citie to our enemies, the Lord wil visite Israel by mine hand.

34 But inquire not you of mine actes: for I wil not declare it vnto you, til the things be finished that I do.

35 Then said Ozias & the princes vnto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wardes.

CHAP. IX.

Iudeth humblith her self before the Lord, and maketh her prayers for the deliuerance of her people. 7 Against the pride of the Assyrians. 11 God is the helpe of the humble.

1 Then Iudeth fel vpon her face, and put ashes vpon her head, and put of the sackcloth wherewith she was clothed. And about the time that the incense of that evening was offered in Ierusalē in the House of the Lord, Iudeth cryed with a loude voyce, and said,

2 O Lord God of my father Simeon, to whom thou gauest a sworde to take ven-

3 geance of the strangers which opened the wombe of the maide, and defiled her, and discouered the thigh with shame, and polluted the wombe to reproche (for thou hadest commanded that it shulde not so be,

4 Y yet they did things for the which thou gauest their princes to the slaughter, for they were deceiued & washed their beds with blood) and hast striken the seruants with the gouernours, and the gouernours vpon their thrones,

5 And hast giuen their wiues for a pray and their daughters to be captiues, & all their spoiles for a bootie to thy children that thou louedst: which were moued with thy zeale, and abhorred the pollution of their blood, & called vpon thee for aide, o God, o my God, heare me also a widdowe.

6 For thou hast wrought the things afore, & these, and the things that shalbe after, and thou considerest the things that are present, and the things that are to come.

7 For the things which thou doest purpose, are present, & say, Beholde, we are here: for all thy waies are ready, & thy iudgements are foreknowen.

8 Beholde, the Assyrians are multiplied by their power: they haue exalted themselves with horses & horsemen: they glorie in the strength of their footemen: they trust in shield, speare and bowe, and sling, and do not knowe that thou art thy Lord that breakest the battels: the Lord is thy Name.

9 Breake thou their strength by thy power, and breake their force by thy wrath: for they haue purposed to defile thy Sanctuarie, & to pollute the tabernacle where thy glorious Name resteth, and to cast downe with weapons the hornes of the altar.

10 Beholde their pride, and send thy wrath vpon their heads: giue into mine hand which am a widow, thy strength which I haue conceiued.

11 Smite by the deceit of my lippen the seruant with the prince, and the prince with the seruant: abbate their height by the hand of a woman.

12 For thy power standeth not in the multitude, nor thy might in strong men: but thou,

Iud. 4, 21.
Et 5, 26.

Iud. 7, 2.
2. Chr. 14, 11.
Et 6, 8.
Et 20, 6.

6 Lord, art the helpe of the humble and litle ones, the defender of the weake, & the protector of them that are forsaken, & the Sauour of them that are without hope.

12 Surely, surely *thou art* the God of my father, & the God of \bar{y} inheritance of Israel, the Lord of heauen and earth, the creator of the waters, the King of all creatures: heare thou my prayer,

13 And grant me wordes & craft, & a wounde, and a stroke against the that entreprife cruel things against thy couenant, and against thine holy House, & against the toppe of Sion, and against the house of the possession of thy children.

14 Shewe euidently among all thy people, & all the tribes, that they may knowe that thou art the God of all power & strength, & that there is none other that defendeth the people of Israel, but thou.

CHAP. X.

12 Iudeth decketh her selfe & goeth forthe of the citie. 13 She is taken of the watch of the Assyrians and brought to Olofernes.

1 Now after she had ceased to crye vnto the God of Israel, and had made an end of all these wordes,

2 She rose where she had fallen downe, and called her maide, & went downe into the house, in the which she abode in the Sabbath daies and in the feast daies,

3 And putting away the sackcloth wherewith she was clad, & putting of the garments of her widowhode, she washed her body with water, & anointed it with muche ointement, & dressed the heere of her head, and put attire vpon it, and put on her garments of gladnes, wherewith she was clad during the life of Manasses her housbād.

4 And she put slippers on her fete, & put on bracelets, & sleues, and rings, & earrings, & all her ornaments, and she decked her selfe brauely to allure the eyes of all men that shulde see her.

5 Then she gaue her maide a bottel of wine, and a pot of oyle, and filled a scrippe with floure, & with drye figges, & with fine bread: so she lapped vp all these things together and laid them vpon her.

6 Thus they went forthe to the gate of the citie of Bethulia, and found standing there Ozias, and the ancients of the citie, Charbis and Charmis.

7 And whē they sawe her that her face was changed, & that her garment was chāged, they marueiled greatly at her wonderful beautie, and said vnto her,

8 The God, \bar{y} God of our fathers giue thee fauour, and accomplish thine enterprises to the glorie of the children of Israel, and to the exaltation of Ierusalem. Then they worshipped God.

9 And she said vnto them, Cōmande the ga-

tes of the citie to be opened vnto me, that I may go forthe to accomplish the things which you haue spoken to me. So they cōmanded the yong men to open vnto her, as she had spoken.

10 And whē they had done so, Iudeth wēt out, she and her maide with her, and the men of the citie looked after her, vntil she was gone downe the mountaine, and til she had passed the valley, and colde see her no more.

11 Thus they went streight forthe in the valley, and the first watche of the Assyriās met her,

12 And toke her, & asked her, Of what people art thou? and whēce comest thou? and whether goest thou? And she said, I am a womā of the Hebrewes, and am fled from them: for they shalbe giuen you to be consumed.

13 And I come before Olofernes, the chief captaine of your armie, to declare him true things, and I wil shewe before him the way wherēby he shal go and winne all the mountaines, without losing the bodie or life of anie of his men.

14 Now when the men heard her wordes, & behelde her countenance, they wondered greatly at her beautie, and said vnto her,

15 Thou hast saued thy life, in that thou hast hasted to come downe to the presence of our lord: now therefore come to his tente, and some of vs shal cōduct thee vntil thei haue deliured thee into his hāds.

16 And whē \bar{y} standest before him, be not afraid in thine heart, but shewe vnto him according as thou hast to say, and he wil intreat thee wel.

17 Then they chose out of the an hundred men, and prepared a charet for her and her maide, and brought her to the tent of Olofernes.

18 Then there was a running to and fro, throughout the campe: for her comming was bruted among the tentes: & thei came and stode rounde about her: for she stode without the tent of Olofernes vntil they had declared vnto him concerning her.

19 And they marueiled at her beautie, and wondered at the children of Israel because of her, & euerie one said vnto his neighbour, Who wolde despise this people, that haue among the suche women? surely it is not good that one mā of them be left: for if thei shulde remaine, they might deceiue the whole earth.

20 Then Olofernes garde went out, and all his seruantes, and they brought her into the tente.

21 Now Olofernes rested vpon his bed vnder a canopie, which was wouen with purple and golde and emeraudes, and precious stones.

- 22 So they shewed him of her, and he came forthe vnto the entrie of his tent, and they caried lampes of siluer before him.
- 23 And when Iudeth was come before him and his seruants, they all marueiled at the beautie of her countenance, and she fel downe vpon her face, & did reuerence vnto him, & his seruants toke her vp.

CHAP. XI.

2 Olofernes comforteth Iudeth, 3 And asketh the cause of her coming. 5 She deceiveth him by her faire wordes.

1 Then said Olofernes vnto her, Womā, be of good comfort: feate not in thine heart: for I neuer hurt any that wolde serue Nabuchodonosor y King of all the earth.

2 Now therefore if thy people that dwel- leth in the mountaines, had not despised me, I wolde not haue lifted vp my speare against them: but they haue procured these things to them selues.

3 But now tel me wherefore thou art fled from them, and art come vnto vs: for thou art come for safegard: be of good cōfort, thou shalt liue frō this night, & hereafter.

4 For none shall hurt thee, but intreat thee wel, as they do the seruants of King Nabuchodonosor my lord.

5 Then Iudeth said vnto him, Receiue the wordes of thy seruāt, & suffer thine handmaide to speake in thy presence, and I wil declare no lie to my lord this night.

6 And if thou wilt follow the wordes of thine handmaide, God wil bring the thing perfectly to passe by thee, & my lord shall not faile of his purpose.

7 As Nabuchodonosor King of all y earth liueth, and as his power is of force, who hath sent thee to reforme all persones, not onely men shall be made subiect to him by thee, but also the beastes of the fields, & the cattel, & the foules of the heauen shall liue by thy power vnder Nabuchodonosor & all his house.

8 For we haue heard of thy wisdom and of thy prudent spirit, & it is declared through the whole earth, that thou onely art excellent in all the kingdome, and of a wonderful knowledge, and in feates of warre marueilous.

Chap. xi.

9 Now as concerning the matter which Achior did speake in thy counsel, we haue heard his wordes: for the men of Bethulia did take him, & he declared vnto them all that he had spoken vnto thee.

10 Therefore, o lord & gouernour, reiect not his wordes, but set it in thine heart, for it is true: for there is no punishment against our people, nether can the sworde preuaile against them, except they sinne against their God.

11 Now therefore lest my lord shulde be

frustrate, and voide of his purpose, & that death may fall vpon them, and that they may be taken in their sinne whiles they prouoke their God to angre, which is so oft times as they do that which is not be- seming,

12 (For because their vittailles faile, and all their water is wasted, they haue determined to take their cattel, and haue purposed to consume all things that God had forbidden them to eat by his Lawes:

13 Yea, they haue purposed to consume the first frutes of the wheat, and the tithes of the wine, and of the oile which they had reserued and sanctified for the Priests that serue in Ierusalem before the face of our God: the which things it is not lawful for anie of the people to touche w their hāds.

14 Moreouer they haue sent to Ierusalem, because they also that dwel there, haue done the like, suche as shulde bring them licence from the Senate)

15 Now when they shall bring them worde, they wil do it, and they shall be giuen thee to be destroyed the same day.

16 Wherefore I thine handmaid, knowing all this, am fled from their presence, and God hath sent me to worke a thing with thee, whereof all the earth shall wonder, & whosoever shall heare it.

17 For thy seruant feareth God, and worshippeth the God of heauē day and night, and now let me remaine with thee, my lord, and let thy seruant go out in the night into the valley, and I wil pray vnto God, that he may reueile vnto me when they shall commit their sinnes,

18 And I wil come and shewe it vnto thee: then thou shalt go forthe with all thine armie, & there shall be none of them that shall resist thee.

19 And I wil lead thee through the middes of Iudea, vntil thou come before Ierusalem, and I wil set thy throne in the middes thereof, and thou shalt driue them as shepe that haue no shepherd, and a dogge shall not bark with his mouthe against thee: for these things haue bene spokē vnto me, & declared vnto me accordig to my foreknowledge, and I am sent to shewe thee.

20 ¶ Then her wordes pleased Olofernes, and all his seruants, and they marueiled at her wisdom, and said,

21 There is not suche a woman in all the worlde, bothe for beaurie of face, and wisdom of wordes.

22 Likewise Olofernes said vnto her, God hath done this, to send thee before y people, that strēgth might be in our hāds, and destruction vpo the that despise my lord.

23 And now thou art bothe beautiful in thy cōutenāce, & wittie in thy wordes: surely if thou do as y hast spoken, thy God shall be my

10, hath done
wi.

my God, and thou shalt dwell in the house of Nabuchodonosor, & shalt be renomed throughout the whole earth.

CHAP. XII.

1 Iudeth wolde not pollute her self with the meat of the Gentiles. 5 She maketh her request that she might go out by night to pray. 11 Olofernes causeth her to come to the banquet.

Then he commanded to bring her in where his treasures were layed, and bade that they shulde prepare for her of his owne meates, and that she shulde drinke of his owne wine.

*Gen 43. 32.
dan 1. 8.
ecc 1. 12.*

But Iudeth said, *I may not eat of them, lest there shulde be an offence, but I can suffice my seife with the things that I haue broght.

Then Olofernes said vnto her, If the things that thou hast, shulde faile, how shulde we giue thee the like? for there is none with vs of thy nation.

Then said Iudeth vnto him, As thy soule liueth, my lord, thine handmaide shal not spend those things that I haue, before the Lord worke by mine hand the things that he hath determined.

Then the seruants of Olofernes broght her into the tent, and she slept vntil midnight, and rose at the morning wache,

And sent to Olofernes, saying, Let my lord commāde that thine hādmaide may go forthe vnto prayer.

Then Olofernes commanded his garde that thei shuld not stay her: thus she abode in the campe thre dayes, and went out in the night into the valley of Bethulia, and washed her self in a fountaine, euen in the water by the campe.

And when she came out, she prayed vnto the Lord God of Israel, that he wolde direct her way to the exaltation of the children of her people.

So she returned, & remained pure in the tent, vntil she ate her meat at euening.

And in the fourthe day, Olofernes made a feast to his owne seruants onely, and called none of them to the bāket, that had the affaires in hand.

Thē said he to Bagoas the eunuche who had charge ouer all that he had, Go and persuaide this Hebrew woman, which is with thee, that she come vnto vs and eat, & drinke with vs.

For it were a shame for vs, if we shulde let suche a womā alone, & not talke w her, & if we do not allure her, she wil mocke vs

Then wēt Bagoas frō the presence of Olofernes, & came to her, & said, Let not this faire maide make difficultie to go into my lord, & to be honored in his presence, and to drinke wine with vs ioyfully, & to be intreated as one of the daughters of the children of Assur, which remaine in the house

of Nabuchodonosor.

Then said Iudeth vnto him, Who am I now, that I shulde gaine say my lord? Surely whatsoeuer pleaseth him, I wil do speedely, and it shalbe my ioye vnto the day of my death.

So she arose & trimmed her w garments, and with all y ornaments of women, & her maide wēt, & spred for her skinnes on the groude ouer against Olofernes, which she had receiued of Bagoas for her daily vse, that she might sit and eat vpon them.

Now when Iudeth came & fate downe, Olofernes heart was iauished with her, and his spirit was moued, and he desired greatly her companie: for he had waited for the time to deceiue her from the day that he had sene her.

Then said Olofernes vnto her, Drinke now, and be merry with vs.

So Iudeth said, I drinke now, my lord, because my state is exalted this day more then euer it was since I was borne.

Thē she toke, & ate & drāke before him the things, that her maide had prepared.

And Olofernes reioyced because of her & drāke muche more wine thē he had drūke at anie time in one day since he was borne.

CHAP. XIII.

1 Iudeth prayeth for strength. 2 She smiteth of Olofernes necke. 10 She returneth to Bethulia & reioyceth her people.

Now whē the euening was come, his seruants made haste to departe, and Bagoas shut his tent without, & dismissed those that were present, from the presence of his lord, & they went to their beddes: *for they were all wearie, because the feast had bene long.

Ecc 3. 12.

And Iudeth was left alone in the tent, & Olofernes was stretched along vpon his bed: for he was filled with wine.

Now Iudeth had cōmanded her maide to stād without her chāber, & to waite for her cōming forthe as she did daily: for she said, she wolde go forthe to her prayers, & she spake to Bagoas according to the same purpose.

So all went forthe of her presence, & none was left in the chāber, nether litle nor great: thē Iudeth standing by his bed, said in her heart, O Lord God of all power, beholde at this present the workes of mine hands for the exaltation of Ierusalem.

For now is y time to helpe thine inheritāce, & to execute mine enterprises, to y destruction of y enemies w are risen against vs.

Then she came to the post of y bed which was at Olofernes head, & toke downe his fauchin from thence,

And approached to the bed, & toke holde of the heere of his head, and said, Strengthen me, o Lord God of Israel this day.

And she smote twice vpon his necke with

all her might, and she toke away his head from him,

- 9 And roled his bodie downe from the bed, and pulled downe the canopie from the pillars, and anone after she went forthe, & gaue Olofernes head to her maid,
- 10 And she put it in her scrippe of meat: so they twaine went together according to their custome vnto prayer, and pressing through the tentes, went about by that valley, and went vp the mountaine of Bethulia, and came to the gates therof.
- 11 ¶ The said Iudeth afarre of to the watche men at the gates, Open now the gate: God, euen our God is with vs to shewe his power yet in Ierusalem, and his foice against his enemies, as he hath euen done this day.
- 12 Now whē the men of her citie heard her voyce, they made haste to go downe to the gate of their citie, and they called the Elders of the citie.
- 13 And they came all together bothe smale and great: for it was about their expectation, that she shulde come. So they opened the gate & receiued her, & made a fyre for a light, & stode rounde about the twaine.
- 14 Then she said to the with a loude voyce, Praise God, praise God: for he hath not taken away his mercie from the house of Israel, but hath destroyed our enemies by mine hands this night.
- 15 So she toke the head out of the scrippe & shewed it, and said vnto them, Beholde the head of Olofernes, the chief captaine of the armie of Assur, and beholde the canopie, wherein he did lie in his drunkēnes, & the Lord hath smitten him by the hand of a woman.
- 16 As the Lord liueth, who hath kept me in my way that I went, my countenance hath deceiued him to his destruccion, & he hath not committed sinne with me by any pollution or vilenie.
- 17 Then all the people were wonderfully astonished, and bowed them selues, and worshiped God, and said with one accorde, Blessed be thou, our God, which hast this day brought to nought the enemies of thy people.
- 18 Then said Ozias vnto her, O daughter, blessed art thou of the moste his God aboue all the women of the earth, and blessed be the Lord God, which hath created the heauens and the earth, which hath directed thee to the cutting of of the head of the chief of our enemies.
- 19 Surely this thine hope shal neuer departe out of the heartes of men: for they shal remember the power of God for euer.
- 20 And God turne these things to thee for a perpetual praise, and visite thee with good things, because thou hast not spared

thy life, because of the affliction of our nation, but thou hast holpen our ruine, walking a streight way before our God. And all the people said, So be it, so be it.

C H A P. XIII.

- 1 Iudeth causeth to hang vp the head of Olofernes.
 10 Achior soyneth him selfe to the people of God.
 11 The Israelites go out against the Assyrians.

1 **T**HEN said Iudeth vnto them, Heare me also, my brethren, and take this head, and hang it vpon the hiest place of your walles. 2 Mac 15.51

2 And so sone as the morning shal appeare and the sonne shal come forthe vpon the earth, take you euerie one his weapons, and go forthe euerie valiant man out of the citie, and set you a captaine ouer them, as though you wolde go downe into the field, towards the watche of the Assyrians, but go not downe.

3 Then they shal take their armour, & shal go into their campe, and raise vp the captaines of the armie of Assur, and they shal runne to the tent of Olofernes, but shal not finde him: then feare shal fall vpon the, and they shal flee before your face.

4 So you and all that inhabite the coastes of Israel, shal pursue them, & ouerthrowe them as they go.

5 But before you do these things, call me Achior the Ammonite, that he may see, and knowe him that despised the house of Israel, and that sent him to vs as to death.

6 Then they called Achior out of the house of Ozias, and when he was come and sawe the head of Olofernes in a certeine mans hand in the assemblie of the people, he fell downe on his face, and his spirit failed.

7 But when they had taken him vp, he fell at Iudeths fete, & reuerenced her, and said, Blessed art thou in all the tabernacle of Iuda, and in all nacions, which, hearing thy name, shalbe astonished.

8 Now therefore tel me all the things, that thou hast done in these dayes. The Iudeth declared vnto him in the middes of the people all that she had done from the day that she went forthe, vntil that houre she spake vnto them.

9 And whē she had left of speaking, the people reioyced with a great voyce, and made a noyce of gladnes through their citie.

10 And Achior, seing all things that God had done for Israel, beleued in God vnfainedly, and circumcised the foreskine of his flesh, and was ioyned vnto the house of Israel vnto this day.

11 ¶ As sone as the morning arose, they hanged the head of Olofernes out at the wall, & euerie man toke his weapons, and they went forthe by bandes vnto the flaytes of the mountaine.

12 But when the Assyrians sawe them, they sent

- sent to their captaines, which went to the governours and chief captaines, and to all their rulers.
- 13 So they came to Olofernes tent and said to him y had the charge of all his things, Wake our lord: for the sclaues haue bene bolde to come downe against vs to battel, that they may be destroyed for euer.
- 14 Then went in Bagoas, & knocked at the dore of the tent: for he thought that he had slept with Iudeth.
- 15 But because none answered, he opened it, and went into the chamber, and founde him cast vpon the floore, and his head was taken from him.
- 16 Therefore he cryed with a loude voyce, with weping and mourning, & a mightie crye, and rent his garments.
- 17 After, he went into the tent of Iudeth where she vsed to remaine, and founde her not: then he leaped out to the people and cryed,
- 18 These sclaues haue committed wickednes: one woman of the Hebrewes hath brought shame vpon the house of King Nabuchodonosor: for beholde, Olofernes lieth vpon the grounde without an head.
- 19 When the captaines of the Assyrians armie heard these wordes, they rent their coates, and their heart was wonderfully troubled, and there was a crye and a verie great noyce throughout the campe.

CHAP. XV.

1 The Assyrians are afraid and flee. 3 The Israelites pursue them & Ioacim the hie Priest cometh to Bethulia to se Iudeth and to praise God for her.

- 1 **A**ND whē thei that were in the tents, heard, they were astonished at the thing that was done.
- 2 And feare and trembling fel vpon them, so that there was no man that durst abide in the sight of his neighbour: but altogether amafed, thei fled by euerie way of the plaine and of the mountaines.
- 3 They also that had camped in the mountaines rounde about Bethulia, were put to flight: thē the children of Israel, euery one that was a warrior among them, rushed out vpon them.
- 4 Then sent Ozias to Bethomasthem, and to Bebai, and Chobai, and Chola and to all the coastes of Israel, suche as shulde declare vnto them the things that were done, and that all shulde rushe forthe vpon their enemies to destroy them.
- 5 Now when the children of Israel heard it, they all fell vpon them together vnto Choba: likewise also thei that came from Ierusalem & from all the mountaines: for men had tolde thē what things were done in the campe of their enemies, and they that were in Galaad and in Galile chased

them with a great slaughter vntil they came to Damascus and to the coastes thereof.

- 6 And the residue that dwelt at Bethulia, fel vpon the campe of Assur and spoiled them, and were greatly enriched.
- 7 And the children of Israel that returned from the slaughter, had the rest: & the villages & the cities that were in the mountaines & in the plaine, had a great bootie: for the abundance was verie great.
- 8 Then Ioacim the hie Priest, and the Ancients of the children of Israel that dwelt in Ierusalem, came to confirme the benefites that God had shewed to Israel, and to se Iudeth, and to salute her.
- 9 And when they came vnto her, thei blessed her with one accorde, & said vnto her, Thou art the exaltacion of Ierusalem: thou art the great glorie of Israel: thou art the great ioycing of our nacion.
- 10 Thou hast done all these things by thine hand: thou hast done muche good to Israel, & God is pleased therewith: blessed be thou of the almightie Lord for euermore: and all the people said, So be it.
- 11 And the people spoyled the campe the space of thirtie daies, and thei gaue vnto Iudeth Olofernes tent, and all his siluer & beddes, and basins, and all his stuffe, & she toke it and laied it on her mules, & made readie her charets, & laied them thereon.
- 12 Then all the women of Israel came together to se her, and blessed her, and made a dance among them for her, and she toke branches in her hand, and gaue also to the women that were with her.
- 13 They also crowned her with oliues, and her that was with her, and she went before the people in the dance, leading all the women: and all the men of Israel followed in their armour, with crownes and with songs in their mouthes.

CHAP. XVI.

Iudeth praiseth God with a song. 19 She offereth to the Lord Olofernes stuffe 23 Her continuance life and death. 25 All Israel lamenteth her.

- 1 **T**HEN Iudeth began this confession in all Israel, and all the people sang this song with a loude voyce.
- 2 And Iudeth said, Beginne vnto my God with tymbrels: sing to my Lord with cymbales: tune vnto him a psalme: exalt his praise, and call vpon his Name.
- 3 For God breaketh the battels, and pitched his campe in the middes of the people, & deliuered me out of the hand of the persecuters.
- 4 Assur came from the mountaines forthe of the North: he came with thousands in his armie, * whose multitude hath shut vpon the riuers and their horsemen haue co-

Chap. 16.

uered the vallis.

5 He said that he wolde burne vp my borders & kill my yong men with the sworde, and dash the sucking children against the grounde, & make mine infants as a pray, and my virgines a spoile.

6 But the almightie Lord hathe broght them to naught by the hand of a woman.

7 For the mightie did not fall by the yong men, nether did the sonnes of Tiran smite him, nor the hie gyants inuade him, but Iudeth the daughter of Merari did discomfite him by the beaurie of her countenance.

8 For she put of the garment of her widowhode, for the exaltacion of those that were oppressed in Israel, and anointed her face with ointment, and bounde vp her heere in a coife, and toke a linnen garment to deceiue him.

9 Her slippers rauished his eyes: her beaurie toke his minde prisoner, and the fauchin passed through his necke.

10 The Persians were astonished at her boldenes, and the Medes were troubled with her hardines.

11 But mine afflicted reioyced, & my feble ones showted: then they feared, they listet vp their voyce and turned backe.

12 The children of maides perced them, and wounded them as they fled away like children: they perished by the battel of the Lord.

13 I wil sing vnto the Lord a song and praise, O Lord, thou art great and glorious, maruelous and inuincible in power.

Gen 1.24.
psal 33.9.
14 Let all thy creatures serue thee: * for thou hast spoken and they were made: thou hast sent thy Spirit, and he made them vp: & there is none that can resist thy voyce.

15 For the mountaines leape vp from their fundacions with the waters: the rockes melt at thy presence like waxe: yet thou art merciful to them that feare thee.

16 For all sacrifice is to litle for a swete sa-

uour, and all the fat is to litle for thy burne offering: but he that feareth the Lord, is great at all times.

17 Wo to the nacions that rise vp against my kinred: the Lord almightie wil take vengeance of them in the day of iudgement, in sending fyre and wormes vpon their flesh, and they shal fele them & wepe for euer.

18 ¶ After, when they went vnto Ierusalem, they worshiped the Lord, and assone as the people were purified, they offered their burnt offerings, and their fre offerings, and their giftes.

19 Iudeth also offered all the stufte of Olofaines, which the people had giuen her, and gaue the canopie which she had taken of his bed, for an oblacion to the Lord.

20 So the people reioyced in Ierusalem by the Sanctuarie, for the space of thre moneths, and Iudeth remained with them.

21 After this time, euerie one returned to his owne inheritance, and Iudeth went to Bethulia, and remained in her owne possession, and was for her time honorable in all the countrey.

22 And manie desired her, but none had her companie all the dayes of her life after that Manasses her housband was dead, & was gathered to " his people.

23 But she increased more and more in honour, and waxed olde in her housbands house, being an hundreth and fve yere olde, & made her maid fre: so she dyed in Bethulia, and they buryed her in the graue of her housband Manasses.

24 And * the house of Israel lamented her *Gen 50.10* feuen daies, & before she dyed, she did distribute her goods to all them that were nereft of kinred to Manasses her housband, and to them that were the nereft of her kinred.

25 And there was none that made the children of Israel anie more afraid in the daies of Iudeth, nor a long time after her death.

Esther.

Apocrypha. ESTHER.

41635/1224

Certeine porcions of the storie of Esther, which are
founde in some Greke and Latin translations.

Which follow the tenth chapter.

4 **W**HEN Mardocheus said, God hath done these things.
5 For I remember a dreame, which I sawe concerning these matters, and there was nothing there-

6 of omitted.
6 A litle fountaine which became a flood, and was a light, and as the sunne, & as much water, this flood was Esther whome the King married, and made Queene.

7 And the two dragons are I and Aman.

8 And the people are they that are assembled to destroye the name of the Iewes.

9 And my people is Israel, which cryed to God, and are saued: for the Lord hath saued his people, and the Lord hath deliuered vs from all these euils, and God hath wrought signes, and great wonders, which haue not bene done among the Gentiles.

10 Therefore hath he made two lottes, one for the people of God, and another for all the Gentiles.

11 And these two lottes came before God for all nations, at the houre and time appointed, and in the day of iudgement.

12 So God remembered his owne people, & iustified his inheritance.

13 Therefore those dayes shalbe vnto the in the moneth Adar the tenth and fifteth day of the same moneth, with an assemblie and ioye, and with gladnes before God, according to the generations for euer among his people.

CHAP. XI.

1 **I**N the fourth yere of the reigne of Ptolomeus and Cleopatra Dositheus, who said he was a Priest and Leuite, and Ptolomeus his sonne, that brought the former letters of Phurais, which thei said Lyfismachus the sonne of Ptolomeus, which was at Ierusalem, interpreted,

2 In the second yere of the reigne of great Artaxerxes in the first day of the moneth Nisan Mardocheus the sonne of Iarus, the sonne of Semei the sonne of Cis of the tribe of Beniamin had a dreame,

3 A Iewe dwelling in the citie of Susis, a noble man, that bare office in the Kings court.

4 He was also one of the captiuitie which Nabuchodonosor the King of Babylon brought from Ierusalem with Iechonias.

5 And this was his dreame, Beholde a noice

of a tempest with thunders, and earth quakes, and uproare in the land.

6 Beholde two great dragons came forthe ready to fight one against another.

7 Their crye was great, whereby all the heathen were ready to fight against the righteous people.

8 And the same day was full of darkenes & obscuritie, & trouble, & anguish: yea, aduersitie, and great affliction was vpon the earth.

9 For then the righteous fearing their afflictions, were amazed, and being ready to dye, cryed vnto God.

10 And while they were crying, the litle wel grewe into a great riuer, and flowed ouer with great waters.

11 The light & the sunne rose vp, & the lowlie were exalted, & deuoured the glorious.

12 Now when Mardocheus had sene this dreame, he awoke and rose vp and thought in his heart vntil the night, what God wolde do, & so he desired to know all the matter.

CHAP. XII.

1 **A**T the same time dwelt Mardocheus in the Kings court with Bagathas, and Thara, the Kings eunuches & keepers of the palace.

2 *But when he heard their purpose, and their imaginacions, he perceued that they went about to lay their hands vpon the King Artaxerxes, and so he certified the King thereof.

3 Then caused the King to examine the two eunuches with torments, and when they had confessed it, they were put to death.

4 This the King caused to be put in the Chronicles. Mardocheus also wrote the same thing.

5 So the King commanded that Mardocheus shulde remaine in the court, and for the aduertisement, he gaue him a rewarde.

6 But Amas the sonne of Amadathus the Agagite, who was in great honour and reputation with the King, went about to hurt Mardocheus & his people, because of the two eunuches of the King who were put to death.

CHAP. XIII.

1 *The copie of the letters of Artaxerxes against the Iewes, & The prayer of Mardocheus.*

1 **T**He copie of the letters was this, The great King Artaxerxes writeth these things to the princes & gouernours who are vnder him from India vnto Ethiopia in an hundred and seuen and twentie prouinces.

LIII.ii



Or, Jester.

Esther 2.20 & 6.2.

Ioseph Act 29 li. 33 chap 6.

- 2 When I was made lord ouer manie people, & had subdued the whole earth vnto my dominion, I wolde not exalte my self by the reason of my power, but purposed with equitie alway and gētelnes to gouerne my subiects, and wholly to set them in a peaceable life, and thereby to bring my kingdome vnto tranquillitie, that mē might safely go thorow on euerie side, and to renew peace againe, which all men desire.
- 3 Now when I asked my counsellers how these things might be brought to passe, one that was conuersant with vs, of excellent wisdom, and constant in good wil, and shewed him self to be of sure fidelitie, which had the seconde place in the kingdome, euen Aman,
- 4 Declared vnto vs, that in all naciōs there was scatered abroade a rebellious people, that had Lawes contrarie to all people, and haue alway dispised the commandments of Kings, and so that this general empire, that we haue begonne, can not be gouerned without offence.
- 5 Seing now we perceiue, that this people alone are altogether contrarie vnto euerie man, vsing strange and other maner of lawes, and hauing an euil opinion of our doings, and go about to stablishe wicked matters, that our kingdome shulde not come to good estate,
- 6 Therefore haue we commanded, that all they that are appointed in writing vnto you by Aman (which is ordeined ouer the affaires, & is as our seconde father) shal all with their wiues and childrē be destroyed and rooted out with the sworde of their enemies without all mercie, and that none be spared the fortenth day of the twelfth moneth Adar of this yere,
- 7 That they which of olde, and now also haue euer bene rebellious, may in one day with violence be thruste downe into the hell, to the intente that after this time our affaires may be without troubles, and wel gouerned in all pointes.
- 8 Then Mardocheus thought vpon all the workes and of the Lord, and made his prayer vnto him,
- 9 Saying, O Lord, Lord, the King almightie (for all things are in thy power) and if thou hast appointed to saue Israel, there is no man that can withstande thee.
- 10 For thou hast made heauen and earth, and all the wonderous things vnder the heauen.
- 11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.
- 12 Thou knowest all things, & thou knowest, Lord, that it was nether of malice, nor presumption, nor for anie desire of glorie, that I did this, and not bowe downe to

- proude Aman.
- 13 For I wolde haue bene cōtent with good wil for the saluation of Israel, to haue kist the sole of his fete.
- 14 But I did it, because I wolde not preferre the honour of a man aboute the glorie of God, and wolde not worship anie but onely thee, my Lord, and this haue I not done of pride.
- 15 And therefore, o Lord God and King, haue mercie vpon thy people: for they imagine how they may bring vs to naught, yea, they wolde destroye the inheritance, that hathe bene thine frō the beginning.
- 16 Dispise not the porcion, which thou hast deliuered out of Egypt for thine owne self.
- 17 Heare my prayer, and be merciful vnto thy portion: turne our sorowe into ioye, that we may liue, o Lord, and praise thy Name: shut not the mouthes of them that praise thee.
- 18 All Israel in like maner cryed moste earnestly vnto the Lord, because that death was before their eyes.

CHAP. KIIII.

The prayer of Esther for the deliuerance of her, and her people.

- 1 **Q** Vene Esther also, being in danger of death, resorted vnto the Lord,
- 2 And laid away her glorious apparel, and put on the garments of sighing, and mourning. In the stead of precious ointement, she scatered ashes, and dongue vpon her head: and she humbled her bodie greatly with fasting, and all the places of her ioye filled she with the heere that she plucked of.
- 3 And she prayed vnto the Lord God of Israel, saying, O my Lord, thou onely art our King: helpe me desolate womā, which haue no helper but thee.
- 4 For my danger is at hand.
- 5 Frō my youth vp I haue heard in the kindred of my father, that thou, o Lord, tokest Israel from among all people, and our fathers from their predecessours for a perpetual inheritance, and thou hast performed that which thou didest promise them.
- 6 Now Lord, we haue sinned before thee: therefore hast thou giuen vs into the hāds of our enemies.
- 7 Because we worshipped their gods, o Lord, thou art righteous.
- 8 Neuertheles, it satisfieth them not, that we are in bitter captiuitie, but they haue stroken hands with their idoles,
- 9 That they wil abolishe the thing that thou with thy mouth hast ordeined, & destroye thine inheritance, to shut vp the mouthe of them that praise thee, and to quence the glorie of thy tēple, and of thine altar,
- 10 And

- 10 And to open the mouthes of the heathen, that they may praise the power of the idoles, and to magnifie a fleshlie King for euer.
- 11 O Lord, giue not thy scepter vnto them that be nothing, lest they laugh vs to scorne in our miserie: but turne their deuise vpon them selues, and make him an example, that hathe begonne the same against vs.
- 12 Thinke vpon vs, o Lord, and shewe thy self vnto vs in the time of our distresse, and strengthen me, o King of gods, and Lord of all power.
- 13 Giue me an eloquent speache in my mouth before the Lion: turne his heart to hate our enemy, to destroye him, and all suche as consent vnto him.
- 14 But deliuer vs with thine hand, and helpe me that am solitarie, which haue no defence but onely thee.
- 15 Thou knowest all things, o Lord: thou knowest, that I hate the glorie of the vnrighteous, & that I abhorre the bed of the vncircumcised, and of all the heathen.
- 16 Thou knowest my necessitie: for I hate this token of my preeminence, which I beare vpon mine head, what time as I must shewe my self, & that I abhorre it as a mestruous cloth, & that I weare it not when I am alone by my self,
- 17 And that I thine hand maide haue not eaten at Amans table, and that I haue had no pleasure in the Kings feast, nor drunke the wine of the drinke offrings,
- 18 And that I thine hand maide haue no ioye sence the day that I was brought hether, vntil this day, but in thee, o Lord God of Abraham.
- 19 O thou mightie God aboute all, heare the voyce of them, that haue none other hope, and deliuer vs out of the hand of the wicked, and deliuer me out of my feare.

CHAP. XV.

1 *Mardocheus moueth Esther to go in to the King and make intercession for her people. 2 And she performeth his request.*

- 1 **M**ardocheus also bade Esther to go in vnto the King, and pray for her people, and for her countrey.
- 2 Remember, saith he, the daies of thy lowe estate, how thou wast nourished vnder mine hand: for Aman which is next vnto the King, hathe giuen sentence of death against vs.
- 3 Call thou therefore vpon the Lord, and speake for vs vnto the King, and deliuer vs from death.
- 4 And vpon the thirde day when she had ended her prayer, she laid away the mourning garments, and put on her glorious apparel,

- 5 And decke her self goodly, after that she had called vpon God, which is the beholder and sauour of all things, & toke two handmaidens with her.
- 6 Vpon the one she leaned her self, as one that was tender.
- 7 And the other followed her, and bare the traine of her vesture.
- 8 The shine of her beautie made her face rose coloured: and her face was chearful & amiable, but her heart was sorowful for great feare.
- 9 Then she went in thorow all the doores, and stode before the King, and the King fate vpon his royal throne, & was clothed in his goodlie araye, all glittering with golde and precious stones, and he was very terrible.
- 10 Then he lift vp his face, that shone with maiestie, and looked fiercelly vpon her: therefore the Quene fel downe, and was pale and faint and leaned her self vpon the head of the maide, that went with her.
- 11 Neuertheles, God turned the Kings minde: he was gentle, who being careful, leaped out of his throne, and toke her in his armes, til she came to her self againe: and comforted her with louing wordes, and said,
- 12 Esther, what is the matter? I am thy brother, be of good cheare,
- 13 Thou shalt not dye: for our commandement toucheth the commons, and not thee. Come nere.
- 14 And so he helde vp his golden sceptre, & laid it vpon her necke,
- 15 And kissed her, and said, Talke with me.
- 16 Then said she, I sawe thee, o lord, as an Angel of God, & mine heart was troubled for feare of thy maiestie.
- 17 For wonderful art thou, o lord, and thy face is ful of grace.
- 18 And as she was thus speaking vnto him, she fel downe againe for faintnes.
- 19 Then the King was troubled, and all his seruants comforted her.

CHAP. XVI.

The copie of the letters of Artaxerxes, whereby he reuoketh those which he first sent forth.

- 1 **T**he great King Artaxerxes, which *Joseph Anti. 11. chap. 6.* reigneth from India vnto Ethiopia, ouer an hundred and seuen and twentie prouinces, sendeth vnto the princes and rulers that haue the charge of our affaires, Salutation.
- 2 There be many that through the goodnes of Princes and honour giuen vnto them, become very proude,
- 3 And in deuoure not onely to hurt our subiects, but not content to liue in wealth, do also imagine destruction against those that do them good,
- 4 And take not onely all thakefulnes away

- from men, but in pride & presumption, as they that be vnmindful of benefites, they thinke to escape the vengeance of God, that seeth all things, & is cōtrarie to euil.
- 5 And oft times manie, which be set in office, and vnto whome their friends causes are committed, by vaine intisemēts do wrappe them in calamities, that can not be remedied: for they make them partakers of innocent blood,
- 6 And discertfully abuse the simplicitie, & gentlenes of princes with lying tales.
- 7 This may be proued not onely by olde histories, but also by those things that are before our eyes, and are wickedly committed of suche pestilences as are not worthie to beare rule.
- 8 Therefore we must take hede hereafter, that we may make y^e kingdome peaceable for all mē, what chāge so euer shal come,
- 9 And discerne the things that are before our eyes, to withstand thē with gentlenes.
- 10 For Aman, a Macedonian, the sonne of Amadathus, being in dede a strāger from the Persians blood, and farre from our goodnes, was receiued of vs,
- 11 And hath proued the friendship that we beare towarde all nations, so that he was called our father, and was honored of euerie man, as the next persone vnto the King.
- 12 But he colde not vse him self soberly in this great dignitie, but wēt about to depriue vs of the kingdome, & of our life.
- 13 With manifolde disceite also hath he desired to destroye Mardocheus our pferuer, which hath done vs good in all thigs, and innocent Esther the partaker of our kingdome, with all her nation.
- 14 For his minde was (when he had taken them out of the way) to lay waite for vs, and by this meanes to translate the kingdome of the Persians vnto them of Macedonia.
- 15 But we finde that the Iewes (which were accused of this moste wicked mā that they might be destroyed) are no euil doers, but vse moste iust Lawes,
- 16 And that they be y^e children of the moste high and almightie and euer liuing God, by whome the kingdome hath bene pferued vnto vs, and our progenitours in verie good ordre.
- 17 Wherefore ye shal do wel, if ye do not put in execution those letters, that Aman the sonne of Amadathus did write vnto you.
- 18 For he that inuented them, hāgeth at Susis befoie the gates with all his familie, & God (which hath all things in his power) hath spedely rewarded him after his deseruing.
- 19 Therefore ye shal publishe the copie of this letter in all places, that the Iewes may frely liue after their owne Lawes.
- 20 And ye shal aide them, that vpon the thirteenth day of the twelfth moneth Adar they may be aduenged of them, which in the time of their trouble wolde haue oppressed them.
- 21 For almightie God hath turned reioye the day, wherein the chosen people shulde haue perished.
- 22 Moreouer, among other solemne daies ye shal kepe this day with all gladnes,
- 23 That bothe now & in time to come this day may be a remēbrance of deliuerāce for vs and all suche as loue the prosperitie of the Persians, but a remēbrance of destruction to those that be sedicious vnto vs.
- 24 Therefore all cities and countreis that do not this, shal horribly be destroyed with sworde and fyre, and shal not onely not be inhabited of men, but be abhorred also of the wilde beastes and foules for euer.

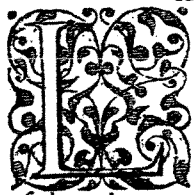
THE WISDOME of Salomon.

CHAP. I.

1 How we ought to searche and enquire after God. 2 Who be those that finde him. 3 The holy Gost. 4 We ought to flee from backbiting and murmuring. 5 Whereof death cometh. 6 Righteousnes & unrighteousnes.

1. King. 3. 2.
isa 36. 1.

Deu. 4. 29.
2. Cor. 11. 4.



1 **W**isdom* righteousnes, ye that be iudges of the earth: thinke reuerently of the Lord, & seke him in simplicitie of heart. 2 *For he will be founde of them that tempte him not, & appeareth

vnto suche as be not vnfaithful vnto him.

3 For wicked thoughts seperate from God: and his power when it is tryed, reprobeth the vnwise,

4 Because wisdom can not enter into a wicked heart, nor dwell in the body that is subiect vnto sinne.

5 For the holy* Spirit of discipline fleeth from discert, & withdraweth him self from the thoughts y^e are without vnderstanding, and is rebuked when wickednes cometh.

6 For the Spirit of wisdom* is louing, and Gal. 5. 22.

1. Cor. 4. 22.

Gal. 5. 22.

will not absolue him, y^e blasphemeth with his lippes: for God is a witness of his reines, and a true beholder of his heart, and an hearer of the tongue.

7 For the Spirit of the Lord filleth all the worlde: and the same that mainteineth all things, hath the knowledge of the voyce.

8 Therefore he that speaketh vnrighteous things, can not be hid: nether shal the iudgement of reproche let him escape.

9 For inquisition shalbe made for the thoghtes of the vngodlie, and the founde of his wordes shal come vnto God for the correction of his iniquities.

10 For y^e care of ielousie heareth all things, and the noyce of the grudgings shal not be hid.

11 Therefore beware of murmuring, which profiteth nothing, & refraine your tongue from sclander: for there is no worde so secret, that shal go for noight, & the mouth that speaketh lies, slaieth the soule.

Deu 4.29.

Ezek 18.29.
& 33.11.

12 Seke not death in the error of your life: *destroie not your selues thorow the workes of your owne hands.

13 *For God hath not made death, nether hath he pleasure in the destruction of the liuing.

14 For he created all things, that they might haue their being: and the generacions of the worlde are preserued, and there is no payson of destruction in them, & the kingdom of hell is not vpon eath.

15 For righteousness is immortal, but vnrighteousnes bringeth death.

16 And the vngodlie call it vnto them both with hands and wordes: and while they thinke to haue a friend of it, they come to naught: for they are confederate with it: therefore are they worthie to be partakers thereof.

CHAP. II.

The imaginacions and desires of the wicked, & their counsel against the fasthful.

Iob 7.7.
mat 22.23.
1 cor 15.32.

1 **F**OR the vngodlie say, as they falsely imagine with them selues, * Our life is shorte and tedious: and in the death of a man there is no recouerie, nether was any knownen that hath returned from the graue.

2 For we are borne at all aduenture, and we shalbe hereafter as thogh we had neuer bene: for the breth is a smoke in our nostrils, and the wordes as a sparke raised out of our heart.

3 Which being extinguished, the body is turned into ashes, and the spirit vanisheth as the soft aire.

4 Our life shal passe away as the trace of a cloude, & come to naught: as the mist that is driuen away with y^e beaumes of the sunne, and cast downe with the heat thereof. Our name also shalbe forgotten in time,

and no man shal haue our workes in remembrance.

5 *For our time is as a shadowe that passeth away, and after our end there is no returning: for it is fast sealed, so that no man cometh againe.

2 Chr 29.25.
chap. 5.10.

6 *Come therefore, and let vs enioye the pleasures, that are present, & let vs cherefully vse the creatures as in youth.

Isa 22.13.
& 56.12.
1 Chr 15.12.

7 Let vs fill our selues with costlie wine and ointements, and let not the floure of life passe by vs.

8 Let vs crowne our selues with rose budes afore they be withered.

9 Let vs all be partakers of our wantonnes: let vs leaue some token of our pleasure in euerie place: for that is our porciõ, and this is our lotte.

10 Let vs oppresse the poore, that is righteous: let vs not spare the widdowe, nor reuerence the white heeres of the aged, that haue liued many yeies.

11 Let our strength be the lawe of vnrighteousnes: for the thing that is feble, is reproued as vnprofitable.

12 Therefore let vs defraude the righteous: for he is not for our profite, & he is contrary to our doings: he checketh vs for offending against the Lawe, and blameth vs as transgressours of discipline.

13 He maketh his boaste to haue the knowledge of God: and he calleth him self the sonne of the Lord.

14 He is made *to reprove our thoghts.

Iob 7.7.
ephes 5.13.
Isa 53.3.

15 It grieueth vs also to loke *vpon him: for his life is not like other mens: his waies are of another facion.

16 He counteth vs as bastardes, and he withdraweth him self from our waies as from filthines: he commendeth greatly the latter end of the iust, and boasteth that God is his father.

17 Let vs see then if his wordes be true: let vs proue what end he shal haue.

18 For if the righteous ma be the * sonne of God, he wil helpe him, & deliuer him from the hands of his enemies.

Psal 22.9.
mat. 27.43.

19 Let vs * examine him with rebukes and tormets, that we may knowe his mekenes, and proue his pacience.

Iere. 11.10.

20 Let vs condemne him vnto a shameful death: for he shal be preserued as he him self saith.

21 Suche things do they imagine, and go astraye: for their owne wickednes hath blinded them.

22 And they do not vnderstand the mysteries of God, nether hope for the reward of righteousness, nor can discern the honour of the soules that are fauteles.

23 For God created man without corruption, and made him after the * image of his owne likenes.

Gen 1.27.
& 2.7.
& 5.1.
eccles 17.2.

Gen 3.3. 27 *Nouertheles, thorow enuy of the deuill came death into the worlde: and they that holde of his side, prouie it.

nether comfort in the day of tryal.
19 For horrible is the end of the wicked generation.

CHAP. III.

1 *The conuersacion and assurance of the righteous. 7 The rewards of the fastful 11 Who are miserable.*

Of vertue and the commoditie thereof. 10 The death of the righteous, and the condemnation of the vnfaithful.

Deut. 33.3. 1 **B**Vt the *soules of the righteous are shal touche them.

1 **B**etter is barennes with vertue: for the memorial thereof is immortal: for it is knowen with God and with men.

Chap. 3.4. 2 *In the sight of the vnwise thei appeared to dye, and their end was thoght grieuous,
3 And their departing from vs, destruction, but they are in peace.

2 When it is present, mē take example thereat, and if it go away, yet they desire it: it is alway crowned and triumpheth, and winneth the battel and the vndefiled rewardes.

Rom 8.24.
2 cor 5.1.
1 pet. 1.13.
Exod 16.2.
deut. 8.2. 4 And thogh they suffer paine before men, yet is*their hope ful of immortalitie.
5 They are punished, but in fewe things, yet in many things shal they be wel rewarded: *for God proueth them, & findeth them mete for him self.

3 But the multitude of the vngodlie which abunde in children, is vnprofitable: & the bastard plātes shal take no depe roote, nor laye any fast fundacion.

Mat 13.43. 7 *And in the time of their vision they shal shine, and runne through as the spaike among the stubble.

4 For thogh they budde forthe in the branches for a time, * yet they shal be shaken with the winde: for they stand not fast, and thorowe the vehemēcie of the winde they shal be rooted out.

Mat 7.18.

Mat. 19.28.
1. cor. 6.2. 8 They *shal iudge the nacions, and haue dominion ouer the people, and their Lord shal reigne for euer.

5 For the vnperfect branches shal be brokē, & their frute shal be vnprofitable & sower to eat, and mete for nothing.

Mat. 21.41. 10 *But the vngodlie shal be punished according to their imaginacions: for they haue despised the righteous, and forsaken the Lord.

6 For all the children that are borne of the wicked bed, shal be witnes of the wickednes against their parents when they be asked.

11 Who so despiseth wisdom and discipline, is miserable, and their hope is vaine, & their labours are foolish, and their workes vnprofitable.

7 But thogh the righteous be preuented with death, yet shal he be in rest.

12 Their wiues are vndiscrete, & their children wicked: their offring is cursed.

8 For the honorable age is not that which is of long time, nether that which is measured by the number of yeres.

13 Therefore the barren is blessed which is vndefiled, and knoweth not the sinful bed: *she shal haue frute in the visitation of the soules,

9 But wisdom is the graye heere, and an vndefiled life is the olde age.

14 And the eunuche, which with his hands hathe not wrought iniquitie, nor imagined wicked things against God: for vnto him shal be giuen the special gift of faith, and an acceptable porcion in the Temple of the Lord.

10 *He pleased God, & was beloued of him, so that where as he liued amōg sinners, he translated him.

Gen 12.4.

16.11.1.

15 For glorious is y frute of good labours, and the roote of wisdom shal neuer fade away.

11 He was takē away, lest wickednes shulde alter his vnderstanding, or deceit beguile his minde.

16 But the children of adulterers shal not be partakers of the holy things, and the seed of the wicked bed shal be rooted out.

12 For wickednes by bewitching obscureth the things that are good, & the vnstedfastnes of concupiscēce peruerteth the simple minde.

17 And thogh they liue lōg, yet shal they be nothing regarded, and their last age shal be without honour.

13 Thogh he was sone dead, yet fulfilled he muche time.

18 If they dye hastily, they haue no hope,

14 For his soule pleased God: therefore hastened he to take him away from wickednes.

15 Yet the people se & vnderstand it not, & cōsider no suche things in their hearts, how that grace and mercie is vpon his Saintes, and his prouidence ouer the elect.

16 Thus the righteous that is dead, cōdemneth the vngodlie which are liuing: & the youth that is sone brought to an end, the long life of the vnrighteous.

17 For they se the end of the wise, but they vnderstand not what God hathe deuised for him, and wherefore the Lord hathe preferred

serued him in safetie.

- 18 They se him and despise him, but the Lord wil laugh them to scorne,
- 19 So that they shal fall hereafter without honour, and shal haue a shame among the dead for euermore: for without anie voyce shal he burle them and cast them downe, and shake them from the fundacions, so that they shalbe vterly wasted, and they shalbe in sorowe, and their memorial shal perish.
- 20 So they being afraied, shal remember their sinnes, & their owne wickednes shal come before them to conuince them.

CHAP. V.

1 The constancies of the righteous before their persecuters. 14 The hope of the vnfaithful is vaine. 15 The blessednes of the saintes and godlie.

- 1 **T**hen shal the righteous stand in great boldenes before the face of suche as hauē tormented him, and taken away his labours.
- 2 When thei se him, thei shalbe vexed with horrible feare, and shalbe amased for his wonderful deliuerance,
- 3 And shal change their mindes, and sigh for grief of minde, and say within them selues, This is he whome we sometime had in derision, and in a parable of reproche.
- 4 *We fooles thought his life madnes, and his end without honour.
- 5 How is he counted among the children of God, and his poicion is among the Saintes!
- 6 Therefore we haue erred from the waye of trueth, and the light of righteousnes hath not shined vnto vs, and the sunne of vnderstanding rose not vpon vs.
- 7 We haue wearied our selues in the waye of wickednes and destruction, and we haue gone through daigerous waies: but we haue not knowen the way of the Lord.
- 8 What hath pride profited vs? or what profite hath the pompe of riches brought vs?

Chap 3.2.

1 Chro 29.17
chap 2.5.

Prou. 30.19.

- 9 All those things are *passed away like a shadow, and as a poste that passeth by:
- 10 As a shippe that passeth ouer the waues of the water, which when it is gone by, the trace thereof can not be founde, nether the path of it in the floods:
- 11 Or as * a birde that fleeth thorowe in the aire, and no man can se anie token of her passage, but onely heare the noise of her wings, beating the light winde, parting the aire thorow the vehemencie of her going, & fleeth on shaking her wings, where as afterwarde no token of her way can be founde:
- 12 Or as when an arrowe is shot at a marke, it parteth the aire, which immediatly cometh together againe, so that a man can

not knowe where it went thorowe.

- 13 Euen so we, as sone as we were borne, we beganne to drawe to our end, and haue shewed no token of vertue, but are consumed in our owne wickednes.
- 14 For* the hope of the vngodlie is like the dust that is blowne away with the winde, and like a thinne fume that is scattered abroad with the storme, and as the smoke, which is disperfed with the winde, and as the remembrance of him passeth, that tarieth but for a day.
- 15 But the righteous shal liue for euer: their rewarde also is with the Lord, & y moste High hath care of them.

Iob 8.9. psal. 1.4. & 143.4. Prou 10.25. 147.1.10.

- 16 Therefore shal they receiue a glorious kingdome, and a beautiful crowne of the Lords hand: for with his right hand shal he couer them, and with his arme shal he defende them.
- 17 He shal take his ielousie for armour, & shal arme the creatures to be reuenged of the enemies.
- 18 He shal put on righteousnes for a breastplate, and take true iudgement in stead of an helmet.
- 19 He wil take holines for an inuincible shield.
- 20 He wil sharpe his fierce wrath for a sworde, and the worlde shal fight with him against the vnwise.
- 21 Then shal the thunder boltes go straight out of the lightnings, and shal flee to the marke as out of the bent bowe of y clouds, and out of his angre that throweth stones, shal thicke haile be cast, and the water of the sea shalbe wrothe against them, & the floods shal mightely ouerflowe.
- 22 And a mightie winde shal stand vp against them, and like a storme shal scatter them abroad. Thus iniquitie shal bring all the earth to a wildernes, and wickednes shal ouerthrowe the thrones of the mightie.

CHAP. VI.

The calling of Kings, princes and iudges, which are also exhorted to searche wisdom.

- 1 **H**eare therefore, o ye Kings, and vnderstand: learne, ye that be iudges of the ends of the earth.
- 2 Giue care, ye that rule the multitudes & glorie in the multitude of people.
- 3 For the rule * is giuen you of the Lord, and power by the moste High, which wil trye your workes, and searche out your imaginacions.
- 4 Because that ye being officers of his kingdome haue not iudged aright, nor kept the Law, nor walked after the wil of God,
- 5 Horribly and sodenly wil he appeare vnto you: for an hard iudgement shal they haue that beare rule.
- 6 For he that is moste lowe, is worthie mer-

Rom. 13.2.

Mmmmm.1.

Deus. 10, 17.
2. chro. 19, 7.
iob. 34, 19.
eccles. 35, 16.
act. 10, 34.
rom. 2, 11. gal.
2, 6. eph. 6, 9.
col. 3, 25. 1.
pet. 1, 17.

cie, but the mightie shalbe mightely tormented.
7 For he that is Lord ouer all, wil spare no * persone, nether shal he feare anie greatnes: for he hathe made the small and great, and careth for all a like,
8 But for the mightie abideth yforer tryal.
9 Vnto you therefore, o tyrants, do I speake, that ye may learne wisdom, and not go amisse.
10 For they that kepe holines holily, shalbe holie, and they that are learned therin, shal finde a defence.
11 Wherefore set your delite vpon my wordes & desire them, & ye shalbe instructed.
12 Wisdom: shineth & neuer fadeth away, and is easly sene of them that loue her, & founde of suche as seke her,
13 She preuenteth them that desire her, that she may first shewe her self vnto them.
14 Whoso awaketh vnto her betimes, shal haue no great trauail: for he shal finde her sitting at his doores.
15 To thinke vpon her then is perfite vnderstanding: and who so watcheth for her, shalbe sone without care.
16 For she goeth about, seking suche as are mete for her, and sheweth her self cherefully vnto them in the wayes, and meteth them in euerie thoght.
17 For the moste true desire of discipline is her beginning: and the care of discipline is loue:
18 And loue is the keeping of her lawes: and the keeping of the lawes is the assurance of immortalitie:
19 And immortalitie maketh vs nere vnto God.
20 Therefore the desire of wisdom lea- deth to the kingdome.
21 If your delite be then in thrones, & scepters, o Kings of the people, honour wisdom, that ye may reign: for euer.
22 Now I wil tell you what wisdom is, & whence it cometh, & wil not hide the mysteries from you, but wil seke her out from the beginning of her natiuitie, and bring the knowledge of her into light, and wil not kepe backe the trueth.
23 Nether wil I haue to do with consuming chuike: for suche a man shal not be partaker of wisdom.
24 But the multitude of the wise is the preseruacion of the worlde, and a wise King is the staye of the people.
25 Be therefore instructed by my wordes, & ye shal haue profite.

CHAP. VII.

Wisdom ought to be preferred aboue all things.

1 I My self am also mortal and a man like all other, and am come of him that was first made of the earth.
2 And in my mothers wōbe was I facioned

to be flesh in ten moneths: I was * brought together into blood of the sēde of man, and by the pleasure that cometh with slepe.
3 And when I was borne, I receiued the commune aire, and fel vpon the earth, which is of like nature, crying & weeping at the first as all other do.
4 I was nourished in swadling clothes, and with cares.
5 For there is no King that had anie other beginning of birth.
6 All * men then haue one entrance vnto life, and a like going out. *Iob. 2, 21. 1 Tim. 6, 7.*
7 Wherefore I praised, and vnderstanding was giuen me: I called & the Spirit of wisdom came vnto me.
8 I preferred her to scepters and thrones, & counted riches nothing in comparison of her.
9 * Nether did I compare precious stones vnto her: for all golde is but a litle grauel in respect of her, and siluer shalbe counted but clay before her. *Iob. 28, 15.*
10 I loued her aboue health and beautie, & purposed to take her for my light: for her light can not be quenched.
11 All * good things therefore came to me together with her, and innumerable riches thorow her hands. *1. King. 3, 19. Matt. 6, 33.*
12 So I was glad in all: for wisdom was the autor thereof, & I knewe not that she was the mother of these things.
13 And I learned vnfaignedly, & communicated without enuie, and I do not hide her riches.
14 For she is an infinite treasure vnto men, which whoso vse, become partakers of the loue of God, & are accepted for the gifts of knowledge.
15 God hath granted me to speake according to my minde, and to iudge worthely of the things, that are giuen me: for he is the leader vnto wisdom, and the director of the wise.
16 For in his hand are bothe we and our wordes, and all wisdom, & the knowledge of the workes.
17 For he hath giue me the true knowledge of the things that are, so that I knowe how the worlde was made, and the powers of the elements,
18 The beginning and the end, & the middes of the times: how the times alter, and the change of the seasons,
19 The course of the yere, the situation of the starres,
20 The nature of liuing things, and the furiousnes of beasts, the power of y windes, and the imaginacions of men, the diuersities of plants, and the vertues of rootes.
21 And all things bothe secrete and knowen do I knowe: for wisdom the worker of all

- all things, hathe taught me it.
- 22 For in her is the spirit of vnderstanding, which is holie, the onely begotten, manifolde, subtil, moueable, cleare, vndefiled, euident, not hurtful, louing the good, sharpe, which can not be letted, doing good,
 - 23 Courteous, stable, sure, without care, hauing all power, circumspect in all things, and passing through all, intellectual, pure and subtil spirits.
 - 24 For wisdom is nimble then all nimble things: she goeth thorow and attaineth to all things, because of her purenes.
 - 25 For she is y^e brath of the power of God, and a pure influence that floweth from the glorie of the Almighty: therefore can no defiled thing come vnto her.
 - 26 For * she is the brightnes of the euerlasting light, the vndefiled miroure of the maiestie of God, and the image of his goodnes.
 - 27 And being one, she can do all things, and remaining in her self, renueth all, and according to the ages she entreth into the holie soules, and maketh them the friends of God and Prophetes.
 - 28 For God loueth none, if he dwell not with wisdom.
 - 29 For she is more beautiful then the sunne, and is aboue all the order of the starres, and the light is not to be compared vnto her.
 - 30 For night cometh vpon it, but wickednes can not ouercome wisdom.

2br.1.3

CHAP. VIII.

The effects of wisdom

- 1 **S**He also reacheth from one end to another mightely, and comely doeth she order all things.
- 2 I haue loued her, and sought her from my youth: I desired to marye her, suche loue had I vnto her beautie.
- 3 In that she is conuersant with God, it commendeth her nobilitie: yea, the Lord of all things loueth her.
- 4 For she is the scholemasters of the knowledge of God, and the chooser out of his workes.
- 5 If riches be a possession to be desired in this life, what is richer then wisdom, that worketh all things?
- 6 For if prudence worketh, what is it among all things, that worketh better then she?
- 7 If a man loue righteousnes, her labours are vertuous: for she teacheth sobernes & prudencie, righteousnes and strenght, which are the mosse profitable things that men can haue in this life.
- 8 If a man desire great experience, she can tell the things that are past, and discerne things to come: she knoweth the subtilties

of wordes, and the solutions of daike sentences: she foreseeeth the signes and wonders, or euer they come to passe, and the successe of seasons and times.

- 9 Therefore I purposed to take her vnto my companie, knowing that she wolde counsel me good things, and comfort me in cares and griefs.
- 10 For her sake shal I haue glorie among the multitude and honour among the Elders though I be yong.
- 11 I shal be founde of sharpe iudgement, so that I shal be marueilous in the sight of great men.
- 12 When I holde my tongue, they shal abide my leasure: when I speake, they shal heare diligently, & if I talke muche, they shal laye their hands vpon their mouth.
- 13 Moreover, by her I shal obteine immortalitie, and leaue an euerlasting memorial among them that come after me.
- 14 I shal gouerne the people, and the nations shalbe subdued vnto me.
- 15 Horrible tyrants shalbe afraied when they heare me. among the multitude I shalbe counted good, and mightie in battel.
- 16 When I come home, I shal rest with her: for her companie hathe no bitterness, and her fellowshipe hathe no tediousnes, but mirth and ioye.
- 17 Now when I considered these things by my self, and pondered them in mine heart, how that to be ioyned vnto wisdom is immortalitie,
- 18 And great pleasure is in her friendship, and that in the workes of her hands are infinite riches, and that in the exercise of talking with her is prudencie, and glorie by communing with her, I went about, seeking how I might take her vnto me.
- 19 For I was a wittie childe, and was of a good spirit.
- 20 Yea, rather being good, I came to an vndefiled bodie.
- 21 Nevertheless, when I perceiued that I colde not enioye her, except God gaue her (and that was a pointe of wisdom also, to knowe whose gifte it was) I went vnto the Lord, and besought him, and with my whole heart I said,

CHAP. IX.

A prayer of Salomon to obtaine wisdom.

- 1 **O** God of fathers, and Lord of mercie, which hast made all things with thy worde,
- 2 And ordeined man thorow thy wisdom, that he shuide haue * dominion over the *Gen. 1. 26.* creatures which thou hast made,
- 3 And gouerne the world according to e-
Mmmm. ii.

- quittie and righteousnes, & execute iudgement with an vpright heart.
1. King 3.9. 4 G^{ive}* me that wisdome, which sitteth by thy throne, and put me not out fró among thy children.
- Psal 116.16. 5 For I thy *seruant, & sonne of thine handmaide am a feble persone, & of a shORTE time, and yet lesse in the vnderstanding of iudgement and the lawes.
- 6 And thogh a man be neuer so perfite among the children of men, yet if thy wisdome be not with him, he shalbe nothing regarded.
1. Chr 28.5. 2 Chr 1.9. 7 *Thou hast chosen me to be a King of thy people, and the iudge of thy sonnes & daughters.
- 8 Thou hast comanded me to buyld a temple vpon thine holy Mount, & an altar in the citie, wherein thou dwellest, a likenes of thine holie Tabernacle, which thou hast prepared from the beginning,
- Prover 8.12. 9 And thy *wisdome wth thee, which knoweth thy workes, which also was when thou madest the worlde, and which knewe what was acceptable in thy sight, and right in thy commandements.
- 10 Send her out of thine holy heaués, & send her from the throne of thy maietie that she may be with me, & labour, that I may know what is acceptable in thy sight.
- 11 For she knoweth and vnderstandeth all things, and she shal lead me soberly in my workes, & preserue me by her glorie.
- 12 So shal my workes be acceptable, & then shal I gouerne thy people righteously, & be mete for my fathers throne.
- Isa 40.13. Rom 11.34. 1 Cor. 2.16. 13 For * what man is he that can knowe the counsell of God, or who can thinke what the wil of God is?
- 14 For the thoughts of mortal men are feareful, and our forecastes are vncertaine,
- 15 Because a corruptible bodie is heaue vn to the soule, & the earthlie mansion kepeth downe the minde that is ful of cares.
- 16 And hardly can we discern the things that are vpon earth, and with great labour finde we out the things which are before vs: who can then seke out the things that are in heauen?
- 17 Who can know thy counsell, except thou giue him wisdome, and send thine holy Spirit from aboue?
- 18 For so the waies of them which are vpon earth, are reformed, & men are taught the things that are pleasant vnto thee, and are preserued thorow wisdome.
- 2 And *g^{ave} him power to rule all things, Gen 2.20.
3 *But the vnrighteous in his wrath departed from her, and perished by killing his brother in his suite. Gen 4.8.
4 For whose cause the *earth was ouerflown, but wisdome preserued it againe, governing the iust man by a litle wood. Gen 7.12.
5 Moreouer, * when the nacions were oppressed in their malicious confederacies, she knewe the righteous, and preserued him fautesles vnto God, and kept him sure, because she loued him tenderly as a sonne. Gen 20.17.
6 She preserued the righteous, * when the vngodlie perished, when he fled from the fyr. that fel downe vpon the siue cities.
7 Of whose wickednes the waste land that smoketh, yet gueth testimonie, and the trees that beare fruite that neuer cometh to ripenes: and for a remembrance of the vnfaithful soule, there standeth a pillar of salte.
8 For all suche as regarded not wisdome, had not onely this hurt, that they knewe not the things which were good, but also left behinde them vnto men a memorial of their foolishnes, so that in the things wherein they sinned, they can not lie hid.
9 But wisdome deliuered them, that serued her.
10 *When the righteous fled because of his brotheis wrath, she led him the right way, shewed him the kingdome of God, gaue him knowledge of holie things, made him riche in his labours, and made his peines profitable. Gen 28.5.
11 Against the couetousnes of suche as defrauded him, she stood by him and made him riche.
12 She saued him from the enemies, and defended him from them, that lay in waite, and she gaue him the price in a mightie battel, that he might knowe that the feare of God is stronger then all things.
13 *When the righteous was solde, she sought him not, but deliuered him from sinne: she went downe with him into the dongeon, Gen. 37.28. or 39.7. alt 7.10.
14 And failed him not in the bandes, til she had broght him the scepter of the realme, and power against those that oppressed him, and them that had accused him, she declared to be liers, and gaue him perpetual glorie.
15 *She deliuered the righteous people and fautesles side from the nacions that oppressed them. Exod. 1.16.
16 She entred into the soule of the seruant of the Lord, and stood * by him in wordes and signes against the terrible Kings. Exod. 5.1.
17 She gaue the Saintes the rewarde of their labours, and led them for the a marueilous way: on the day time she was a shadow vnto

CHAP. X.

The deliuerance of the righteous and destruction of the enemies cometh thorow wisdome

1 **S**He preserued the first father of the worlde, that was formed, and kept him whē he was created alone, and broght him out of his offence,

vnto them, and a light of starres in the night.
Exod. 14, 21. 18 *She broght thé thorow the red sea, and
psal 78, 13. caryed them through the great water,
 19 But she drowned their enemies, and
 broght thé out of the botome of the depe.
Exod 15, 1. 20 So the righteous toke the spoiles of the
 vngodlie, * & praised thine holy Name, ô
 Lord, and magnified thy victorious hand
 with one accorde.
 21 For wisdom openeth the mouth of the
 domme, and maketh the tongües of babes
 eloquent.

CHAP. XI.

1 The miracles done for Israel. 13 The vengeance
 of sinners. 28 The great power and mercie of God.

1 He prospered their workes in the háds
 of thine holy Prophet.
Exod. 16, 1. 2 *They went through the wildernes that
 was not inhabited, and pitched their ten-
 tes in places where there lay no way.
Exod. 17, 10. 3 *They stode against their enemies, & we-
 re aduenged of their aduersaries.
Num. 20, 11. 4 *When they were thirsty, they called vp ô
 thee, and water was giuen them out of the
 hie rocke, and their thirst was quenched
 out of the hard stone.
 5 For by the things whereby their ene-
 mies were punished, by the same were the
Israelites helped in their nede.
 6 For in steade of a fountaine of running
 water, the enemies were troubled at the
 corrupt blood, which was to rebuke the
 commandement of the killing of the chil-
 dre, but thou gauest vnto thine owne abun-
 dance of water vnloked for,
Exod. 7, 20. 7 Declaring by the thirst that was at that
 time * how thou hadest punished thine
 aduersaries.
 8 For when they were tryed and chastised
 with mercie, they knewe how the vn-
 godlie were iudged and punished in
 wrath.
 9 For these hast thou exhorted as a father,
 and proued them: but thou hast condem-
 ned y other as a righteous King, whē thou
 didest examine them
 10 Whether they were absent or present,
 their punishment was alike: for their
 grief was double with mourning, and the
 remembrance of things past.
 11 For when they perceiued that through
 their torments good came vnto them, they
 felt the Lord.
 12 And seing the things that came to passe,
 at the last they wondered at him, whome
 afore they had cast out, denied and deri-
 ded: for they had another thirst then the
 iuste.
 13 Because of the foolish deuises of their
 wickednes wherewith they were deceiued,
 and worshiped * serpents, that had not the

Chap 12, 24,
 rom. 1, 23.

vse of reason, & vile beastes, thou sendidst
 a multitude of vnreasonable beastes vpon
 them for a vengeance, that they might
 knowe, that wherewith a man sinneth, by
 the same also shal he be punished.

14 *For vnto thine almightie hand, y made
 the worlde of naught, it was not vnpossi-
 ble to send among them a multitude of
 beares, or fiercé Lyons,
 15 Or furious beasts newly created, and vn-
 known, which shulde breathe out blastes
 of fyre, and cast out smoke as a tempest, or
 shoote horrible sparkes like lightnings out
 of their eyes.
 16 Which might not onely destroye them
 with hurting, but also to kill them with
 their horrible sight.
 17 Yea, without these might they haue bene
 cast downe with one winde, being persecu-
 ted by thy vengeāce, and scattered abroa-
 de thorow the power of thy Spirit: but
 thou hast ordered all things in measure,
 number & weight.
 18 For thou hast euer had great strength &
 might, and who can withstand the power
 of thine arme!
 19 For as the small thing that the balance
 weigheth, so is the worlde before thee, & as
 a droppē of the morning dewe, that falleth
 downe vpon the earth.
 20 But thou hast mercie vpon all: for thou
 hast power of all things, and makest as
 thogh thou sawest not the sinnes of men,
 because they shulde amende.
 21 For thou louest all the things that are, &
 hatest none of them whome thou hast ma-
 de: for thou woldest haue created nothing
 that thou hadest hated.
 22 And how might anie thing endure, if it
 werē not thy wil? or how colde anie
 thing be preserued, except it were called
 of thee?
 23 But thou sparest all: for they are thine, ô
 Lord, which art the louer of soules.

CHAP. XII.

1 The mercie of God toward sinners. 14 The workes
 of God are unreprouable. 19 God giueth leasure to
 repent.

1 For thine incorruptible spirit is in all
 things.
 2 Therefore thou chastnest thé measurably
 that go wrong, and warnest thé by putting
 them in remembrance of the things whe-
 rein they haue offended, that leauing wic-
 kednes they may beleue in thee, ô Lord.
 3 *As for those olde inhabitants of the holy
 land, thou didest hate them.
 4 For they committed abominable wor-
 kes, as sorceries and wicked sacrifices,
 5 And slaying of their owne children with-
 out mercie, and eating of the bowels of
 mans flesh in banqueting, where the raging

Leu. 16, 22,
 ier 8, 22,
 chap 16, 10

Deut 9, 3,
 12, 20 &
 18, 9.

Priests shed abominable blood.

6 And the fathers were the chief murderers of the soules, destitute of all helpe, whome thou woldest destroy by the hands of our fathers,

7 That the land which thou louest about all other, might be a mete dwelling for the children of God.

*Exod. 33. 2.
deut. 1. 28.*

8 * Neuertheles, thou sparedst them also, as men, and sendedst the forerunners of thine hoste, euen hornettes to destroye them by litle and litle,

9 Not that thou wast vnable to subdue the vngodlie vnto the righteous in battel, or with cruel beastes, or with one rough worde to destroye them together.

10 But in punishing them by litle and litle, thou gauest the space to repent, knowing wel, that it was an vnrighteous nation, & wicked of nature, & that their thought coulde neuer be altered.

11 For it was a cursed seede from the beginning: yet hast thou not spared them when they sinned, because thou feared any man.

Rom. 9. 22.

12 For who dare say, * What hast thou done? or who dare stand against thy iudgement? or who dare accuse thee for the nations that perish, whome thou hast made? or who dare stand against thee to reuenge the wicked men?

1. Pet. 3. 7.

13 For there is none other God but thou, * that carest for all things, that y maiest declare how y thy iudgement is not vnright.

14 There dare nether King nor tyrant in thy sight require accountes of them whome thou hast punished.

Job. 12. 23.

15 For so muche then as thou art righteous thy self, thou ordrest all things righteously, * thinking it not agreeable to thy power to condemne him, that hath not deserued to be punished.

16 For thy power is the beginning of righteousnes, and because thou art Lord of all things, it causeth thee to spare all things.

17 When men thinke thee not to be of a perfite power, thou declarst thy power, and reprocst the boldenes of the wise.

18 But thou ruling the power, iudgest with equitie, & gouernest vs with great fauour: for thou maist shew thy power when thou wilt.

19 By suche workes now hast thou taught thy people, that a man shulde be iust and louing, and hast made thy children to be of a good hope: for thou giuest repentance to sinners.

20 For if thou hast punished the enemies of thy children that had deserued death with so great consideration, and requesting vnto them, giuing them time & place that they might change from their wickednes,

21 With how great circumspection wilt thou punish thine owne childre, vnto whose

fathers thou hast sworne and made covenants of good promises?

22 So when thou doest chasten vs, thou punishest our enemies a thousand times more, to the intent that when we iudge, we shulde diligently consider thy goodnes, and when we are iudged, we shulde hope for mercie.

23 Wherefore thou hast tormented the wicked that haue liued a dissolute life by their owne imaginations.

24 * For they went astray verie farre in the waies of errour, and esteemed the beasts, which their enemies despised, for gods, being abused after the maner of childre, that haue none vnderstanding. *Chap. 11. 16.
Rom. 1. 23.*

25 Therefore hast thou sent this punishment that they shulde be in derision as children without reason.

26 But they that wil not be reformed by those scorneful rebukes, shal fele the worthie punishment of God.

27 For in those things when they suffered, they disdeined: but in these whome they counted godlie when they sawe the selues punished by them, they all acknowledged y true God whome afore they had denied to knowe: therefore came extreme damnation vpon them.

CHAP. XIII.

*1. All things be vaine, except the knowledge of God.
2. Idolaters and idoles are mocked.*

1 Vreily all men are vaine by nature, and are ignorant of God, * and coulde not knowe him that is, by the good things that are sene, nether consider by the workes the workemaster. *Rom. 1. 19.*

2 * But they thought the fyre, or the winde, or the swift aye, or the course of the starres, or the raging water, or the lights of heauen to be gouernours of the worlde, and gods. *Deu. 4. 19.
& 17. 2.*

3 Thogh they had suche pleasure in their beautie that they thought them gods, yet shulde they haue knowen, how muche more excellent he is that made them: for the first auctor of beautie hath created these things.

4 Or if they marueiled at the power, and operation of them, yet shulde they haue perceiued thereby, how muche he that made these things, is mightier.

5 For by the greatnes of their beautie, and of the creatures, the Creator being compared with them, may be considered.

6 But yet the blame is lesse in these, that seke God and wolde finde him, & yet peradventure do erre.

7 For * they go about by his workes to seke him, and are perswaded by the sight, because the things are beautifull that are sene. *Rom. 1. 21.*

8 Howbeit they are not to be excused.

9 For if they can knowe so muche, that they can

- can discern the worlde, why do they not rather finde out the Lord thereof?
- 10 But miserable are they, and among the dead is their hope, that call them gods which are the workes of mens hands, golde, and siluer, and the thing that is inuented by arte, and the similitude of beasts, or anie vaine stone that hath bene made by the hand of antiquitie.
- 11 *Or as when a carpenter cutteth downe a tre mete for the worke, and pareth of all the baske thereof cunningly, and by arte maketh a vessel profitable for the vse of life.
- 12 And the things that are cut of from his worke, he bestoweth to dresse his meat to fil him self,
- 13 And that which is left of these things, which is profitable for nothing (for it is a croked piece of wood and ful of knobbes) he carueth it diligently at his leasure, and according as he is expert in cunning, he giueth it a proporcion, and facioneth it after the similitude of a man,
- 14 Or maketh it like some vile beast, and sketh it ouer with red, and painteth it, and couereth euerie spotte that is in it.
- 15 And when he hath made a conuenient tabernacle for it, he setteth it in a wall, and maketh it fast with yron,
- 16 Prouiding so for it, lest it fall: for he knoweth y it can not helpe it self, because it is an image, w^{ch} hath nede of helpe.
- 17 Then he prayeth for his goods, and for his mariage and for children: he is not ashamed to speake vnto it, that hath no life.
- 18 He calleth on him that is weake for health: he prayeth vnto him that is dead for life: he requireth him of helpe that hath no experience at all.
- 19 And for his iourney, him that is not able to go, and for gaine, and worke, and successe of his affaires he requireth further a^{id}e of him, that hath no maner of power.

CHAP. XIII.

1 The detestation and abominacion of images, & A curse of them, and of him that maketh them. 14 Whereof idolatrie proceeded. 23 What evils come of idolatrie.

- 1 **A** Gaine, another man purposing to saile, and intending to passe thorowe the raging waues, calleth vpon a stocke more rotten then the shippe that carrieth him.
- 2 For as for it, couetousnes of money hath founde it out, and the craftesman made it by cunning.
- 3 But thy providence, o father, gouerneth it: * for thou hast made away, euen in the sea, and a sure path among the waues,
- 4 Declaiing thereby, that thou hast power to helpe in all things, yea, thogh a man wet to the sea without meanes.
- 5 Neuertheles thou woldest not, that the workes of thy wisdome shulde be vaine, and therefore do men commit their liues to a smale piece of wood, and passe ouer the stormie sea in a shippe, and are saued.
- 6 *For in the olde time also whē the proude gyants perished, the hope of the worlde went into a shippe which was gouerned by thine hand, and so left sede of generacion vnto the worlde.
- 7 For blessed is the tre whereby righteousnes commeth.
- 8 But that is cursed that is made with hāds, *bothe it, & he that made it: he because he made it, and it being a corruptible thing, because it was called god.
- 9 *For the vngodlie, and his vngodlines are bothe like hated of God: so truely the worke & he that made it, shalbe punished together.
- 10 Therefore shal there be a visitation for the idoles of the nations: for of the creatures of God they are become abominacion, * and stumbling blockes vnto the soules of men, & a snare for the fete of the vnwised.
- 11 For the inuenting of idoles was the beginning of whoredome, and the finding of them is the corruption of life.
- 12 For they were not from the beginning, nether shal they continue for euer.
- 13 The vaine glorie of men brought them into the worlde: therefore shal they come shortly to an end.
- 14 When a father mouined grieuoussly for his sonne that was taken away suddenly, he made an image for him y was once dead, whome now he worshippeth as a god, & ordeined to his seruants ceremonies and sacrifices.
- 15 Thus by proces of time this wicked custome preuailed, and was kept as a law, and idoles were worshipped by the commandment of tyrants.
- 16 As for those that were so farre of that men might not worship them presently, they did counterfeit the visage that was farre of, and made a gorgeous image of a King, whome they wolde honour, that they might by all meanes flatter him that was absent, as thogh he had bene present.
- 17 Again the ambition of the craftesman thrust forward the ignorant to increase the superstition.
- 18 For he peradventure willing to please a noble man, labored with all his cunning to make the image of the best facion.
- 19 And so thorowe the beautie of the worke the multitude was allured, and so toke him now for a god, which a litle afore was but honored as a man.
- 20 And this was the deceiuing of māns life, when men, being in seruitude, through ca-

Isa 44.18.
Iere 10.5.

Gen 8.4.
& 7.10.

Psal 115.8.
baruc.6.3

Psal.7.5.

Iere 10.8.
habak.2.18.

Or, the shippe.

Exod.14.22.

lamitie and tyrannie ascribed vnto stones and stockes the name, which ought not to be communicate vnto anie.

21 Moreouer, this was not ynough for them that they erred in the knowledge of God: but where as they liued in great warres of ignorance, those so great plagues called they peace.

Deu. 18. 10.
1ere. 7. 9.
E 19. 4.

22 For ether they slewe their owne childre in sacrifice, or vsed secret ceremonies, or raging dissolutenes by strange rites,

23 And so kept nether life nor marriage cleane: but ether one slewe another by treason, or els vexed him by adulterie.

24 So were all mixt together, blood and slaughter, theste & deceit, corruption, vnfaithfulness, tumukes, periurie,

25 Disquieting of good men, vnthankfulness, defiling of soules, changing of birth, disordre in marriage, adulterie & vnclenes.

26 For the worshiping of idoles that ought not to be named, is the beginning and the cause and the end of all euil.

27 For ether they be mad when they be merie, or prophecie lies, or liue vngodlie, or els lightly forswear them selues.

28 For in so muchie as their trust is in the idoles, which haue no life, though they sweare falsely, yet they thinke to haue no hurt.

29 Therefore for two causes shal they iustly be punished, because they haue an euil opinion of God, adding them selues vnto idoles, and because they sweare vntruly to deceiue, and despise holines.

30 For it is not the power of them by whome they swear, but the vengeance of them that sinne, which punisheth alwayes the offence of the vngodlie.

CHAP. XV.

The voyce of the fasthful, praising the mercie of God by whose grace they serue not idoles.

1 **B**Vt thou, o our God, art gracious and true, long suffering, and gouerneest all things by mercie.

2 Though we sinne, yet are we thine: for we knowe thy power: but we sinne not, knowing that we are counted thine.

3 For to knowe thee, is perfite righteousnes, and to knowe thy power is the roote of immortalitye.

4 For nether hathe the wicked inuention of men disceiued vs, nor the vnprofitable labour of the painters, nor an image spotted with diuers colours.

5 Whose sight stirreth vp the desire of the ignorant: so that he coueteth the forme that hathe no life, of a dead image.

6 They that loue suche wicked things, are worthis to haue suche things to trust to, and they that make them, and they that desire them, and they that worship them.

Rom. 9. 20.

7 The *potter also tempereth soft earth, & facioneth euerie vessel with labour to our

vse: but of the same clay he maketh bothe the vessels, that serue to cleane vses, and the contrarie likewise: but whereto euerie vessel serueth, the potter is the iudge.

8 So by his wicked labour he maketh a vaine god of the same clay: euen he, which a litle afore was made of earth him self, and within a litle while after goeth thither againe whence he was taken, when he shal make accounte for the lone of his life.

Luk. 12. 20.

9 Notwithstanding he careth not for the labour he taketh, nor that his life is shor-te, but he strueth with the golde smithes, and siluer smithes, and counterfaiteth the cooper smithes, and taketh it for an honour to make deceiuable things.

10 His heart is ashes, and his hope is more vile then earth, and his life is lesse wor-thie of honour then claye.

11 For he knoweth not his owne maker, that gaue him his soule, that had power & breathed in him the breth of life.

12 But they counte our life to be but a partime, and our conuersacion as a market, where there is gaine: for they say we ought to be getting on euerie side, thogh it be by euil meanes.

13 Now he that of earth maketh fraile vessels and images, knoweth him self to offend about all other.

14 All the enemies of thy people, that holde them in subiection, are moeste vnwise, & more miserable then the verie fooles.

15 For they iudge all the idoles of the nations to be gods, which nether haue eye sight to se, nor noses to smel, nor eares to heare, nor fingers of hãds to grope, & their fete are slowe to go.

16 For man made them, and he that hathe but a borowed spirit, facioned them: but no man can make a god like vnto him self.

17 For seing he is but mortal him self, it is but mortal that he maketh with vnrighteous hands: he him self is better thẽ they whome he worshippeth: for he liued, but they neuer liued.

18 Yea, they worshipped beasts also, which are their moeste enemies, & which are the worste, if they be cõpared vnto others, because they haue none vnderstanding.

19 Nether haue they anie beautie to be desired in respect of other beasts: for they are destitute of Gods praise, and of his blessing.

CHAP. XVI.

The punishment of idolaters. 20 The benefites done vnto the fasthful.

1 **T**herefore by suche things they are worthely punished & tormented by the multitude of beasts.

Chap. 11. 18.
Nomb. 11. 31.

2 In steade of the which punishment thou hast bene fauorable to thy people, & to sa-

- 11 He their appetite, hast prepared a meat of a strange taste, euen quailles,
- 3 To the intent that thei that desired meat, by the things which were shewed and sent among them, might turne away their necessarie desire, & that thei, which had suffered penurie for a space, shulde also fele a newe taste.
- 4 For it was requisite, that they which vsed tyrannie, shulde fall into extreme povertie, and that to these onelie it shulde be shewed, how their enemies were torméted.
- 5 * For when the cruel fiercenes of y^e beasts came vpon them, and they were hurt with the stings of cruel serpents,
- 6 Thy wrath endured not perpetually, but they were troubled for a litle season, that they might be reformed, hauing a signe of saluacion, to remember the commandement of thy Law.
- 7 For he that turned toward it, was not healed by the thing that he sawe, but by thee, ô Sauour of all.
- 8 So in this thou shewedst our enemies, that it is thou, which deliucrest from all euil.
- 9 * For the biting of greshoppers and flies killed them, and there was no remedie founde for their life: for they were worthe to be punished by suche.
- 10 But the teeth of the venomous dragons colde not ouercome thy children: for thy mercie came to helpe them, & healed the.
- 11 For they were pricked, because thei shulde remember thy wordes, and were speedely healed, lest they shulde fall into so depe forgetfulnes, that thei colde not be called backe by thy benefite.
- 12 For nether herbe nor plaster healed them, but thy worde, ô Lord, which healeth all things.
- 13 For thou hast the power of life & death, * and ledest downe vnto the gates of hel, and bringest vp againe.
- 14 A man in dede by his wickednes may flate another: but when the Spirit is gone forthe, it turneth not againe, nether can he call againe the soule that is taken away.
- 15 But it is not possible to escape thine hand.
- 16 * For the vngodliethat wolde not knowe thee, were punished by the strength of thine arme, with strange raine and with haile, and were pursued with tempest, that they colde not auoide, & were consumed with fyre.
- 17 For it was a wonderous thing that fyre might do more then water, which quencherh all things: but the worlde is the aduenger of the righteous.
- 18 For some time was the fyre so tame, that the beasts, which were sent against the vngodlie, burnt not: and that, because they shulde se and knowe, that they were persecuted with the punishment of God.
- 19 And some time burnt the fyre in y^e middes of the water about the power of fyre, that it might destroye the generacion of the vniust land.
- 20 * In the stead whereof thou hast fed thine owne people with Angels fode, and sent them bread readie from heauen without their labour, which had abundance of all pleasures in it & was mete for all tastes.
- 21 For thy sustinance declared thy swetnes vnto thy children, which serued to the appetite of him, that took it, & was mete to that that euerie man wolde.
- 22 Moreouer the * snowe and yce abode the fyre & melted not, that thei might knowe, that the fyre burning in the hayle, & sparkling in the raine, destroyed the frute of the enemies.
- 23 Againe it forgate his owne strength, that the righteous might be nourished.
- 24 For the creature that serueth thee which art the maker, is fierce in punishing the vnrighteous: but it is easie to do good vnto suche as put their trust in thee.
- 25 Therefore was it changed at the same time vnto all facions to serue thy grace, which nourisheth all things, according to the desire of them that had nede thereof,
- 26 That thy children whome thou louest, ô Lord, might knowe, * that it is not the increase of frutes that sedeth men, but that it is thy worde, which preferueth the that trust in thee.
- 27 For that which colde not be destroyed with the fyre, being onely warmed a litle with the sunne beames, melted,
- 28 That it might be knowen that we ought to preuente the sunne rising to giue thanks vnto thee, and to salute thee before the daye spring.
- 29 For the hope of the vnthankful shal melt as the winter yce, and flowe away as vnprofitable waters.

CHAP. XVII.

The iudgements of God against the wicked.

- 1 For thy iudgements are great, and can not be expressed: therefore men do erre, that wil not be reformed.
- 2 For when the vnrighteous thought to haue thine holie people in subiection, thei were bounde with the bands of darkenes, and long night, and being shut vp vnder the rose, did lie there to escape the euerlasting prouidence.
- 3 And while they thought to be hid in their darke sinnes, thei were scattered abroad in the darke couering of forgetfulnes, fearig horribly and troubled with visions.
- 4 For the denne that hid them, kept them not from feare: but the foundes that were about them, troubled them, and terrible

Nomb. 31. 8. 1. cor. 10. 6.

** The signe of the brazen serpent.*

Exod. 8. 24. & 10. 4. reuel. 9. 7.

Deut. 32. 39. 1. sam. 2. 6. iob. 13. 2.

Exod. 9. 23.

Exod. 16. 14. nomb. 11. 7. psal. 78. 29. iob. 6. 81.

Exod. 9. 23.

Deut. 8. 9. mat. 4. 4.

visions and sorrowful sights did appear.

5 No power of the fyre might giue light, nether might the cleere flames of the starrs lighten the horrible night.

6 For there appeared vnto them onely a sudden fyre, verie dredful: so that being affraid of this vision, which they colde not se, they thought the things, which they sawe, to be worse.

That is, the mightie visio

Exod 7.12. & 8.7.

7 * And y^e illusions of the magical artes were brought downe, and it was a moste shameful reproche for the boasting of their knowledge.

8 For they that promised to drive away feare and trouble from the sicke persons, were sicke for feare, & worthie to be laughed at.

9 And though no feareful thing did feare them, yet were they affraid at the beastes which passed by them, and at the hyssing of the serpents: so that they dyed for feare, and said they sawe not the ayre, which by no meanes can be auoided.

10 For it is a feareful thing, when malice is condemned by her owne testimonie: and a conscience that is touched, doeth euer forecast cruel things.

11 For feare is nothing els, but a betraying of the succours, which reason offreth.

12 And the lesse that the hope is within, the more doeth he esteeme the ignorance of the thing, that tormenteth him, great.

13 But they that did endure the night that was intollerable, and that came out of the dungeon of hell, which is insupportable, slept the same slepe,

14 And sometimes were troubled with monstrous visions, and sometime they sowned, as though their owne soule shulde betray them: for a sudden feare not looked for, came vpon them.

15 And thus, whosoeuer fel downe, he was kept and shut in prison, but without chaines.

16 For whether he was an housband man, or a shepherd, or one that was set to worke alone, if he were taken, he must suffer this necessitie, that he colde not auoide:

17 (For with one chaine of darkenes were they all boude) whether it were an hyssing winde, or a swete song of the birds among the thicke branches of the trees, or the vehemencie of hastie running water,

18 Or a great noyce of the falling downe of stones, or the running of skipping beastes, that colde not be sene, or the noyce of ciuel beastes that roared, or the sounde that answereth againe in the holow mountaines: these feareful things made them to swone.

Or, Eccl.

19 For all the worlde shined with clere light, and no man was hindred in his labour.

20 Onely vpon them there fel an heauie

night, an image of that darkenes that was to come vpon them: yea, they were vnto them selues more grieuous then darkenes.

CHAP. XVIII.

3 The fyre pillar that the Israelites had in Egypt. 8 The deliuerance of the faithfull. 10 The Lord smote the Egyptians 20 The sinne of the people in the wildernes. 21 Aaron stode betwene the liuing and the dead with his censure.

But thy Saits had a very great * light, whose voyce because they heard, and sawe not the figure of them, they thought them blessed, because they also had not suffered the like.

Exod. 10. 23. Or, the Egyptian.

2 And because they did not hurt the, which did hurt them afore, they thanked them, and asked pardon for their enmitie.

* Therefore thou gauest them a burning pillar of fyre to lead them in the vknown way, & madest the sunne that it hurted not them in their honorable iourney.

Exod 13, 21. Or 14, 24. psal 78, 14. Or 105, 39.

4 But they were worthie to be deprived of the light, and to be kept in darkenes, which had kept thy children shut vp, by whom the vncorrupt light of the Law shulde be giuen to the worlde.

5 * Where as they thought to slay the babes of the Saintes, by one childe that was cast out, and preserued to reprove them, thou hast taken awaye the multitude of their children and destroyed them all together in the mightie water.

Exod. 1, 16.

6 Of that night were our fathers certified afore, that they knowing vnto what othes they had giuen credit, might be of good chere.

7 Thus thy * people receiued the health of the righteous, but the enemies were destroyed.

Exod. 14, 24.

8 For as thou hast punished the enemies, so hast thou glorified vs whom thou hast called.

9 For the righteous children of the good men offred secretly, and made a law of righteousness by one consent, that y^e Saits shulde receiue good and euil in like manner, and that the fathers shulde first sing praises.

10 But a disagreeing price was heard of the enemies, and there was a lamentable noyce for the children that were bewailed.

11 For the * master and the seruant were punished with like punishment, & the common people suffered alike with the King.

Exod 12, 27.

12 So they altogether had innumerable that dyed with one kinde of death: nether were the liuing sufficient to burye them: for in the twinkling of an eye the noblest offspring of them was destroyed.

13 So they that colde beleue nothing, because of the inchantments, confessed this people to be the children of God, in the destruction of the first borne

- 14 For while all things were in quiet silēce, & the night was in the middes of her swift course,
- 15 Thine almightie worde leapt downe frō heauen out of thy roial throne, as a fierce man of warie in the middes of the lād that was destroyed,
- 16 And broght thine vnfained commandement as a sharpe sworde, and stode vp, and filled all things with death, & being come downe to the earth, it reached vnto the heauens.
- 17 Then the sight of the feareful dreames vexed them suddenly, and fearefulness came vpon them vnawares.
- 18 Then laye there one here, another there halfe dead, & shewed y cause of his death.
- 19 For the visions that vexed them, shewed them these things afore: so that they were not ignorant, wherefore they perished.
- 20 Now tentacion of death touched the righteous also, and *among the multitude in the wildernes there was a plague, but the wrath indured not long.
- 21 For the blameles man made haste, & defended them, and toke the weapons of his ministraciō, euen prayer, & the reconciliacion by the perfume, & set him self against the wrath, and so broght the miserie to an end, declaring that he was thy seruant.
- 22 For he ouer came not the multitude with bodelic power, nor with force of weapōs, but with the worde he subdued him that punished, alledging the othes and couenāt made vnto the fathers.
- 23 For when the dead were fallen downe by heapes one vpon another, he stode in the middes, and cut of the wrath, and parted it from comming to the liuing.
- 24 *For in the long garment was all the ornament, and in the foure rowes of the stonnes was the glorie of the fathors grauen with thy maiestie in the diademe of his head.
- 25 Vnto these the destroyer gaue place, and was afraid of them. for it was sufficient, that they had tasted the wrath.

CHAP. XIX.

- 1 *The death of the Egyptians, and the great ioye of the Hebrewes. 11 The meat that was giuen at the desire of the people. 17 All the elements serue to the wil of God.*
- 1 **A**S for the vngodlie, the wrath came vpon them without mercie vnto the end: for he knewe what shulde come vnto them,
- 2 That they (when they had consented to let them go, and had sent them out with diligence) wolde repent, and pursue them.
- 3 For while yet sorow was before them, and they lamented by the graues of the dead, thei deuised another foolishnes, so y they persecuted the in their fleing, whome they had cast out afore with prayer.
- 4 For the destinie, whereof they were worthe, broght them to this end, and caused them to forget the things that had come to passe, that they might accomplish the punishment, which remained by torments,
- 5 Bothe y thy people might trye a marueilous passage, and that these might finde a strange death.
- 6 For euerie creature in his kinde was facioned of newe, and seiued in their owne offices inioyned the, that thy children might be kept without hurt.
- 7 For the cloude ouershadowed their tentes, and the drye earth appeared, where afore was water: so that in the red Sea there was a way without impediment, and the great depe became a grene field.
- 8 Through the which all the people went that were defended with thine hand, seing thy wonderous marueiles.
- 9 For they neyed like horses, and leaped like lambes, praising thee, o Lord, which hadest deliuered them.
- 10 For thei were yet mindeful of those things which were done in the land where they dwelt, how the groude broght forth the flies in steade of cattel, & how the riuer scrawled with the multitude of frogges in steade of fishes.
- 11 *But at the last they sawe a new generacion of blides, when thei were intised with lust, and desired delicate meates.
- 12 *For the quales came forth of the sea vnto them for comfort, but punishments came vpon the sinners not without signes that were giuen by great thundrings: for they suffred worthely according to their wickednes, because they shewed a cruel hatred towarde strangers.
- 13 For the one sorte wolde not receiue the whē thei were present, because they knewe them not: the other sorte broght the strangers into bondage y had done the good.
- 14 Beside all these things some wolde not suffer, that anye regarde shulde be had of them: for thei handeled the strangers despitefully.
- 15 Others that had receiued the with great banketing, and admitted them to be partakers of the same lawes, did afflict them with great labours.
- 16 Therefore thei were strikē with blindness, as in olde time certeine were at the dores of the righteous, so that euerie one being compassed with darknes, sought the entrance of his dore.
- 17 Thus the elements agreed among them selues in this change, as when one tune is changed vpon an instrument of musike, and the melodie stil remaineth, which may easely be perceiued by the sight of the

Exod. 16, 46

Exod. 28, 11

Or, were fildes.

*Exod. 16, 13
Num 11, 32.*

Chap 16, 2.

Or, Egyptians.

Gen. 29, 17.

- things that are come to passe.
- 18 For the things of the earth were chaged into things of the water, & the thing that did swimme, went vpon the grounde.
- 19 The fyre had power in the water contrarie vnto his owne vertue, & the water for-gate his owne kinde to quench.
- 20 Againe, y flames did not hurte the flesh
- of the corruptible beasts that walked therein, neither melted they that which seemed to be yce, and was of a nature that wolde melt, and yet was an immortal meate.
- 21 For in all things, O Lord, thou hast magnified and glorified thy people, and hast not despised to assist them in euerie time and place.

THE WISDOME OF Iesus the sonne of Sirach, called Ecclesiasticus.

This argument was founde in a certeine Greke copie.

This Iesus was the sonne of Sirach, and Sirachs father was also called Iesus, and he liued in the latter times, after the people had bene led away captiue, and broght home againe, and almoste after all the Prophetes. Now his grandfather, as he him self witnesseth, was a man of great diligence, and wisdom among the Hebrewes, who did not onely gather the graue sentences of wise men, that had bene before him, but he him self also spake manie ful of great knowledge and wisdom. So this first Iesus dyed, and left this which he had gathered, and Sirach afterwarde left it to Iesus his sonne, who took it and put it in order in a booke, and called it *W I S - D O M E*, intitling it bothe by his owne name, his fathers name, and his grandfathers: thinking by this title of *Wisdom* to allure the reader to read this booke with more great desire, and to consider it more diligently. Therefore this booke containeth wise sayings, and darke sentences, and similitudes with certeine diuine histories which are notable and ancient, euen of men that were approued of God, and certeine prayers, and songs of the auctor him self: moreover, what benefites the Lord had bestowed vpon his people, and what plagues he had heaped vpon their enemies. This Iesus did imitate Salomon, and was no lesse famous in wisdom and doctrine, who was therefore called a man of great knowledge, as he was in dede.

The prologue of the Wisdom of Iesus the sonne of Sirach.

Where as manie, and great things haue bene giuen vs by the Law, and the Prophetes, and by others that haue followed them, (for the which things Israel ought to be commended by the reason of doctrine and wisdom, whereby the readers ought not onely to become learned them selues, but also may be able by the diligent studie thereof to be profitable vnto strangers bothe by speaking & writing) after that my grandfather Iesus had giuen him self to the reading of the Law, and the Prophetes, & other booke of our fathers, and had gotten therein sufficient iudgement, he purposed also to write some thing pertaining to learning and wisdom, to the intent that they which were desirous to learne, & wolde giue them selues to these things, might profite muche more in liuing according to the Law. Wherefore, I exhorte you to receiue it louingly, and to read it with diligence, and to take it in good worthe, though we seme to some in some things not able to attaine to the interpretation of suche wordes as are hard to be expressed: for the things that are spoken in the Hebrew tongue, haue another force in them selues then whē they are translated into another tongue, and not onely these things, but other things also, as the Law it self, & the Prophetes, & other booke haue no smale difference when they are spoken in their owne language. Therefore in the eight and thirtieth yere, when I came into Egypt vnder King Euergetes, and continued there, I founde a copie ful of great learning, and I thought it necessarie, to bestowe my diligence, and trauaile to interpret this booke. So for a certeine time with great watching and studie I gaue my self to the finishing of this booke, that it might be published, that they which remaine in banishment, and are desirous to learne, might applie them selues vnto good maners, and liue according to the Law.

CHAP. I.

1 Wisdom cometh of God. 2 A praise of the feare of God: 3 The meanes to come by wisdom.

A GREAT wisdom cometh of the Lord, [and hath bene euer with him] and is with him for euer. Who can number the sand of the sea, and the dropes of the raine, and the dayes of the worlde [who can measure] the height of heauen, the bredth of the earth,

1. King 3.8. & 4.29.

That which is marked with these two markes [] is red in the Latin copies, & not in the Greke.

- earth, and the depth?
- 3 Who can finde the wifdome [of God which hathe bene afore all things?]
- 4 Wifdome hathe bene created before all things, and the vnderstanding of prudence from euerlasting.
- 5 [The worde of God moſte high is the fountaine of wifdome, and the euerlaſting commandements are the entrance vnto her]
- 6 * Vnto whome hathe the roote of wifdome bene declared? or who hathe knowē her wife counſels?
- 7 [Vnto whome hathe the doctrine of wifdome bene diſcouered & ſhewed? and who hathe vnderſtand the manifolde entrance vnto her?]
- 8 There is one wife, [euen the moſte high Creator of all things, the almightie, the King of power] and verie terrible, which ſitteth vpon his throne.
- 9 He is the Lord, that hathe created her [thorow ȳ holie Goſt:] he hathe ſene her, nombred her, [and meaſured her.]
- 10 He hathe powred her out vpon all his workes, and vpon all fleſh, according to his giſt, and giueth her abundantly vnto them that loue him.
- 11 The feare of the Lord is glorie, & gladnes, and reioycing, and a ioyful crowne.
- 12 The feare of the Lord maketh a mery heart, and giueth gladnes, and ioye and long life.
- 13 Whoſo feareth the Lord, it ſhal go wel with him at the laſt, and he ſhal finde fauour in the day of his death.
- 14 [The loue of God is honorable wifdome, and vnto whome it appeareth in a viſion, they loue it for the viſion, and for the knowledge of the great workes thereof]
- 15 * The feare of the Lord is the beginning of wifdome, and was made with the faithful in the wōbe: [ſhe goeth with the choſen women, and is knowne with the righteous and faithful.
- 16 The feare of the Lord is an holie knowledge.
- 17 Holines ſhal preferue, & iuſtifie ȳ heart, and giueth mirth and gladnes.
- 18 Who ſo feareth the Lord, ſhal proſper, & in the day of his end, he ſhal be bleſſed]
- 19 She hathe buyt her euerlaſting fundacions with men, and is giuen to be with their ſede.
- 20 To feare God is the fulnes of wifdome, and filleth men with her frutes.
- 21 She filleth their whole houſe with [all] things deſireable, and the garners with the things, that ſhe bringeth forthes, and bothe twaine are giſtes of God.
- 22 The feare of the Lord is the crowne of wifdome, & giueth peace & perſite health: he hathe ſene her and nombred her.
- 23 * She raineth downe knowledge, and vnderſtāding of wifdome, and hathe brought vnto honour, them that poſſeſſed her.
- 24 The feare of the Lord is the roote of wifdome, and her branches are long life.
- 25 [In the treaſures of wifdome is vnderſtanding, and holie knowledge, but wifdome is abhorred of ſinners.]
- 26 The feare of the Lord driueth out ſinne: and when ſhe is preſent, ſhe driueth away anger.
- 27 ¶ For wicked angre can not be iuſtified: for his raſhnes in his angre ſhal be his deſtruction.
- 28 A patient man wil ſuffer for a time, and then ſhal he haue the rewarde of ioye.
- 29 He wil hide his wordes for a time, and manie mens lippes ſhal ſpeake of his wifdome.
- 30 In the treaſures of wifdome are the ſecrets of knowledge, but ȳ ſinner abhorreth the worſhip of God.
- 31 If thou deſire wifdome, kepe the cōmandements, and the Lord ſhal giue her vnto thee, [and wil fil her treaſures.]
- 32 For the feare of the Lord is wifdome and diſcipline: he hathe pleaſure in faith and mekenes.
- 33 Be not diſobedient to the feare of the Lord, and come not vnto him with a double heart.
- 34 ¶ Be not an hypocrite that men ſhulde ſpeake of thee, but take hede what thou ſpeakeſt.
- 35 Exalte not thy ſelf, leſt thou fall & bring thy ſoule to diſhonour, and ſo God diſcouer thy ſecretes, & caſt thee downe in the middes of the cōgregacion, becauſe thou woldeſt not receiue the true feare of God, and thine heart is ful of diſceite.

CHAP. II.

He exhorteth the ſeruants of God to righteousnes, loue, vnderſtanding, and patience, 11 To truſt in the Lord. 13 A curſe vpon them that are ſainte hearted and impacient.

- 1 **M**Y ſonne, if thou wilt come into the ſeruice of God, [ſtand faſt in righteousnes and feare, and] prepare thy ſoule to tentacion.
- 2 Settle thine heart, and be patient: [bow downe thine eare, and receiue the wordes of vnderſtanding] and ſhrinke not awaie, whē thou art aſſailed, [but waite vpō God patiently.]
- 3 Ioyne thy ſelf vnto him, and departe not away, that thou maiſt be increaſed at thy laſt end.
- 4 Whatſoever cometh vnto thee, receiue it patiently, and be patient in the change of thine affliction.
- 5 * For as golde [& ſiluer are] tryed in the fyre, euen ſo are men acceptable in the fornace of aduerſitie.

- 6 Beleue in God and he wil helpe thee: order thy waye aright, & trust in him: [holde fast his feare, and growe olde therein.]
- 7 Ye that feare the Lord, waite for his mercie: shrinke not awaye from him that ye fall not.
- 8 Ye that feare the Lord, beleue him and your rewarde shal not faile.
- 9 O ye that feare the Lord, trust in good things, & in the euerlasting ioy & mercie.
- 10 [Ye that feare y^e Lord, loue him, & your hearts shalbe lightened.]
- 11 Consider the olde generacions [of men, ye children,] and marke them wel: * was there euer anye confounded, that put his trust in the Lord? or who hath continued in his feare, and was forsaken? or whome did he euer dispise, that called vpon him?
- 12 For God is gracious and merciful, and forgueth sinnes and saueth in the time of trouble, [& is a defender for all the that seke him in the trueth.]
- 13 Wo vnto them, that haue a feareful heart, [and to the wicked lippes] and to the faint hands, and to the sinner that goeth two * maner of wayes.
- 14 Wo vnto him that is faint hearted, for he beleueth not: therefore shal he not be defended.
- 15 Wo vnto you that haue lost pacience, [& haue forsaken the right wayes, and are turned backe into frowarde wayes:] for what wil ye do when the Lord shal visit you?
- 16 They that feare the Lord, wil not disobey his worde: and they that * loue him, wil kepe his wayes.
- 17 They that feare the Lord, wil seke out the things that are pleasant vnto him: and they that loue him, shalbe fulfilled with his Law.
- 18 They that feare the Lord, wil prepare their hearts, and humble their soules in his sight.
- 19 [Thei that feare the Lord, kepe his commandements, and wil be pacient til he se them,
- 20 Saying, If we do not repent] we shal fall into the hads of the Lord, and not into the hands of men.
- 21 Yet as his greatnes is, so is his mercie.

CHAP. III.

2: To our father and mother ought we to giue double honor 10 Of the blessing and curse of the father and mother. 21 No man ought ouer curiously to searche out the secrets of God.

- 1 **T** [He children of wisdome are the Church of the righteous, & their offspring is obedience and loue.]
- 2 Heare your fathers iudgement, o childre, and do thereafter, that ye may be safe.
- 3 For the Lord wil haue the father hono-

red of he children, and hath consumed the autoritie of the mother ouer the children.

- 4 Who so honoreth his father, his sinnes shalbe forgouen him, [and he shal abstine from them, & shal haue his daily desires.]
- 5 And he that honoreth his mother, is like one that gathereth treasure.
- 6 Who so honoreth his father, shal haue ioye of his owne children, & when he maketh his prayer, he shalbe heard.
- 7 He that honoreth his father, shal haue a long life, and he that is obedient vnto the Lord, shal comfort his mother.
- 8 He that feareth the Lord, honoreth his parents, and doeth seruiue vnto his parents, as vnto lords.
- 9 * Honour thy father and mother in dede and in worde [& in all paciēce,] that thou maist haue Gods blessing, [& that his blessing may abide with thee in the end.]
- 10 For y^e blessing of the father establisheth the houses of the children, & the mothers curse rotteth out the fundacions.
- 11 Reioyce not at the dishonour of thy father: for it is not honour vnto thee, but shame.
- 12 Seing that mā's glorie cometh by his fathers honour, & the reproche of y^e mother is dishonour to the children,
- 13 My sonne, helpe thy father in his age, and greue him not as long as he liueth.
- 14 And if his vnderstanding faile, haue pacience with him, & despise him not when thou art in thy full strength.
- 15 For the good intreatie of thy father shal not be forgottē, but it shalbe a fortres for thee against sinnes, [and for thy mothers offence thou shalt be recompensed with good, and it shalbe founded for thee in righteoufnes.]
- 16 And in the day of trouble thou shalt be remembered: thy sinnes also shal melt away as the yce in the faire wether.
- 17 He that forsaketh his father, shal come to shame, and he that angreth his mother, is cursed of God.
- 18 ¶ My sonne, performe thy doings with mekenes, so shalt thou be beloued of them that are approued.
- 19 The * greater thou art, the more humble thy self [in all things,] & thou shalt finde fauour before the Lord.

Exod 20.12.
deut 5.16.
mat 15.4.
ephef 6.2.
Or, the blessing of men.

Philip. 2.3.

Prou 25. 27.
rom. 12. 3.

- 20 Many are excellent & of renoume: but the secrets are reueiled vnto the meke.
- 21 For the power of the Lord is great, & he is honored of the lowlie.
- 22 * Seke not out the things that are to hard for thee, nether searche the things rashly which are to mightie for thee.
- 23 [But] what [God] hath commanded thee, thinke vpon that with reuēce, [and be not curious in many of his workes:] for it

Psal. 38. 25.

Or, doubte.

2. King 18. 21.

Leu. 19. 3.

is not nedeful for thee to se with thine eyes the things that are secret.

- 24 Be not curious in superfluous things: for many things are shewed vnto thee about the capacite of men.
- 25 The meddling with suche hathe beguiled many, and an euil opinion hathe deceiued their iudgement.
- 26 Thou canst not se without eyes: professe not the knowledge therefore that thou hast not.
- 27 A stubberne heart shal fare euil at the last: and he that loueth danger, shal perish therein.
- 28 An heart that goeth two waies, shal not prosper: and he that is frowarde of heart, shal stumble therein.
- 29 An obstinate heart shalbe ladē with sorrowes: and the wicked man shal heape sinne vpon sinne.
- 30 The persuation of the proude is without remedie, & his steppes shalbe plucked vp: for the plant of sinne hathe taken roote in him, [and he shal not be esteemed.]
- 31 The heart of him that hathe vnderstanding, shal perceiue secret things, and an attentiu eare is the desire of a wise man.
- 32 [An heart that is wise & vnderstanding, wil absteine from sinne, and shal prosper in the workes of righteousness.]
- 33 Water quenchem burning fyre, *and almes taketh away sinnes.
- 34 And he that rewardeth good dedes, wil remēber it afterward, & in the time of the fall, he shal finde a staye.

CHAP. IIII.

1 *Almes must be done with gentlenes. 12 The studie of wisdom and her fruite. 20 An exhortation to eschewe euil, and to do good.*

- 1 **M**Y sonne, defraude not the poore of his liuing, and make not the nedie eyes to waite long.
- 2 Make not an hungrie soule sorrowful, nether vex a man in his necessitie.
- 3 Trouble not the heart that is grieued, & differre not the gift of the nedie.
- 4 Refuse not the prayer of one that is in trouble: turne not away thy face from the poore.
- 5 Turne not thine eyes aside [in angre] from the poore, and giue him none occasion to speake euil of thee.
- 6 For if he curse thee in the bitterness of his soule, his prayer shalbe heard of him that made him.
- 7 Be courteous vnto the cōpanie [of poore, and humble thy soule vnto the Elder,] and bowe downe thine head to a man of worship.
- 8 Let it not greue thee to bowe downe thine eare vnto the poore, [but pay thy dette,] and giue him a friendlie answer.
- 9 ¶ Deliuer him that suffieth wrong, from

the hand of the oppressour, & be not faint hearted when thou iudgest.

- 10 Be as a father vnto the fatherles, and as an housband vnto their mother: so shalst thou be as the sonne of the moste High: and he shal loue thee more then thy mother doeth.
- 11 Wisdom exaltech her children, and receiue them that seke her, [& wil go before them in the way of righteousness.]
- 12 He that loueth her, loueth life, and they that seke life in the morning, shal haue great ioye.
- 13 He that kepeth her, shal inherit glorie: for vnto whome she enticeth, him the Lord wil blesse.
- 14 They that honour her, shalbe the seruants of the holie one, and them that loue her, the Lord doeth loue.
- 15 Who so giueth eare vnto her, shal iudge the nacions, and he that goeth vnto her, shal dwell safely.
- 16 He that is faithful vnto her, shal haue her in possession, and his generacion shal possesse her.
- 17 For first she wil walke with him by crooked waies, and bring him vnto feare, and drede, and torment him with her discipline vntil she haue tryed his soule, and haue proued him by her iudgements.
- 18 Then wil she returne the straight way vnto him, and comfort him, and shew him her secrets, [and heape vpon him the treasures of knowledge, and vnderstanding of righteousness.]
- 19 But if he go wrong, she wil forsake him, and giue him ouer into the hands of his destruction.
- 20 [¶ My sonne,] *Make muche of time, and eschewe the thing that is euil, *Rom. 12, 11*
- 21 And be not ashamed [to say the trueth] for thy life: for there is a shame that bringeth sinne, and a shame that bringeth worship and fauour.
- 22 Accept no persone against thine owne conscience, that thou be not confounded to thine owne decaye, [and forbear not thy neighbour in his faute.]
- 23 And kepe not backe counsell when it may do good, nether hide thy wisdom when it may be famous.
- 24 For by the talke is wisdom knowne, and learning by the wordes of the tongue, [& counsell, wisdom and learning by the talking of the wise, & stedfastnes in the workes of righteousness.]
- 25 In no wise speake against the worde of trueth, but be ashamed of the lies of thine owne ignorance.
- 26 Be not ashamed to confesse thy sinnes, & resist not the course of the riuer.
- 27 Submit not thy self vnto a foolish man, nether accept the persone of the mightie.

- 28 Strive for the truth vnto death, [and defend iustice for thy life,] and the Lord God shal fight for thee [against thine enemies.]
- 29 Be not hastie in thy tongue, nether slacke and negligent in thy workes.
- 30 Be not as a lion in thine owne house, nether beat thy seruants for thy fantaie, [nor oppresse them that are vnder thee.]
- 31 ^{147.20,21.} Let not thine hand be stretched out to receiue, and shut when thou shuldest giue.

CHAP. V.

2 In riches may we not put any confidence. 7 The vengeance of God ought to be feared, and repentance may not be differred.

- 1 **T**RUST not vnto thy riches, and say not, I haue ynough for my life: [for it shal not helpe in \bar{y} time of vengeance and indignation.]
- 2 Followe not thine owne minde and thy strength to walke in the wayes of thine heart:
- 3 Nether say \bar{y} , [How haue I had strength?] or who wil bring me vnder for my workes? for God the aduenger wil reuenge the wrong done by thee.
- 4 And say not, I haue sinned, and what euil hath come vnto me? for the Almighty is a pacient rewarder, but he wil not leaue thee vnpunished.
- 5 Because thy sinne is forgiuen, be not without feare, to heape sinne vpon sinne.
- 6 And say not, The mercie of God is great: he wil forgiue my manifolde sinnes: for mercie & wrath come from him, & his indignacion cometh downe vpon sinners.
- 7 Make no tarying to turne vnto the Lord, and put not of from day to day: for suddenly shal the wrath of the Lord breake forthe, & in thy securitie thou shalt be destroyed, and thou shalt perish in time of vengeance.
- 8 Trust not in wicked riches: for they shal not helpe thee in the day of punishment [and vengeance.]
- 9 Be not caryed about with euerie winde, and go not into euerie way: for so doeth the sinner that hath a double tongue.
- 10 Stand fast in thy sure vnderstanding [& in the way and knowledge of the Lord] & haue but one maner of worde, [& followe the worde of peace and righteousnes.]
- 11 Be humble to heare the worde of God, that thou maist vnderstand it, and make a true answer with wisdom.
- 12 Be swift to heare good things, and let thy life be pure, & giue a pacient answer.
- 13 If thou hast vnderstanding, answer thy neighbour: if not, laye thine hand vpon thy mouth, [lest thou be trapped in an vndiscrete worde, and so be blamed.]

CHAP. VI.

1 It is the propertie of a sinner to be euil tongued. 6 Of friendship. 22 Desire to be taught.

- 1 **B**E not of a friend [thy neighbours] enemy: for suche shal haue an euil name, shame and reproche, and he shal be in infamie as the wicked that hath a double tongue.
- 2 Be not proude in the deuice of thine owne minde, lest thy soule rent thee as a bull,
- 3 And eat vp thy leaues, and destroie thy frute, and so thou be lefte as a drye tree [in the wildernes.]
- 4 For a wicked soule destroieeth him that hath it, and maketh him to be laughed to scorne of his enemies, [and bringeth him to the porcion of the vngodlie.]
- 5 A swete talke multiplieth the friends [& pacifieth them that be at variance,] and a swete tongue increaseth muche good talke.
- 6 Holde friendship with manie, neuertheless haue but one counseler of a thousand.
- 7 If thou gettest a friend, proue him first, & be not hastie to credit him.
- 8 For some man is a friend for his owne occasion, and wil not abide in the day of thy trouble.
- 9 And there is some friend that turneth to enimitie, and taketh parte against thee, & in contention he wil declare thy shame.
- 10 Againe some friend is but a companion at the table, and in the day of thine affliction he continueth not.
- 11 But in thy prosperitie he wil be as thou thy self, and wil vse libertie ouer thy seruants.
- 12 If thou be broght low, he wil be against thee, and wil hide him self from thy face.
- 13 Departe from thine enemies, and beware of thy friends.
- 14 A faithful friend is a strong defence, and he that findeth suche one, findeth a treasure.
- 15 A faithful friend ought not to be changed for any thing, and the weight [of golde & siluer] is not to be compared to the goodness [of his faith.]
- 16 A faithful friend is the medicine of life [and immortalitie,] & they that feare the Lord, shal finde him.
- 17 Who so feareth the Lord, shal direct his friendship a right, and as his owne self, so shal his friend be.

- 18 ¶ My sonne, receiue doctrine from thy youth vp: so shalt thou finde wisdom [which shal indure] til thine olde age.
- 19 Go to her as one that ploweth, and sowe, and waite for her good frutes: for thou shalt haue but litle labour in her worke: but y^e shalt eat of her frutes right sone.
- 20 How exceeding sharpe is she to the vnleained: he that is without iudgement, wil not remaine with her.
- 21 Vnto suche one she is as a fine touchstone, and he casteth her from him without delay.
- 22 For thei haue the name of wisdom, but there be but fewe that haue the knowledge of her.
- 23 [For with them that knowe her, she abideth vnto the appearing of God.]
- 24 Giue eare, my sonne: receiue my doctrine, and refuse not my counsel,
- 25 And put thy fete into her linkes, and thy necke into her chaine.
- 26 Bowe downe thy shulder vnto her, and beare her, and be not wearie of her bands.
- 27 Come vnto her with thy whole heart, & kepe her waies with all thy power.
- 28 Seke after her, and searche her, & she shal be shewed thee: and when thou hast gotten her, forsake her not.
- 29 For at the last thou shalt finde rest in her, and that shal be turned to thy ioye.
- 30 Then shal her fetters be a strong defence for thee, [and a sure fundacion] & her chaines a glosious raiment.
- 31 For there is a golden ornament in her, & her bands are the laces of purple colour.
- 32 Thou shalt put her on as a robe of honour, & shalt put her vpon thee, as a crowne of ioye.
- 33 My sonne, if thou wilt, thou shalt be taught, and if thou wilt applic thy minde, thou shalt be wittie.
- 34 If thou loue to heare, thou shalt receiue [doctrine,] and if thou delite in hearing, thou shalt be wise.
- 35 Stand with the multitude of the Elders, which are wise, and ioync with him that is wise.
- 36 * Desire to heare all godlie talke, and let not the graue sentences of knowledge escape thee.
- 37 And if thou seeest a man of vnderstanding, get thee sone vnto him, and let thy foote weare the steppes of his dores.
- 38 Let thy minde be vpon the ordinances of the Lord, and be continually occupied in his comandements: so shal he stablish thine heart, and giue thee wisdom at thine owne desire.
- 1 D O ne euil: so shal no harme come vnto thee.
- 2 Departe from the thing that is wicked, and sinne shal turne away from thee.
- 3 My sonne, sowe not vpon the forowes of vnrighteousnes, lest that thou reape them feuen folde.
- 4 Aske not of the Lord preeminence, nether of the King the seate of honour.
- 5 * Iustifie not thy self before the Lord: [for he knoweth thine heart,] & boast not thy wisdom in the presence of the King.
- 6 Seke not to be made a iudge, lest thou be not able to take away iniquitie, and lest thou, fearing the peison of the mightie, shuldest commit an offence against thine vprihtnes.
- 7 Offend not against the multitude of a citie, and cast not thy self among the people.
- 8 * Binde not two sinnes together: for in one sinne shalt thou not be vnpunished.
- 9 Say not, God wil loke vpon the multitude of mine oblacions, and when I offer to the moste high God, he wil accept it.
- 10 Be not faint hearted, when thou makest thy praier, nether slacke in giuing of almes.
- 11 Laugh no mā to scorne in the heauines of his soule: for [God which seeth all things] is he *that can bring downe, & set vp againe.
- 12 Sow not a lie against thy brother, nether do the same against thy friend.
- 13 Vse not to make anie maner of lie: for the custome thereof is not good.
- 14 Make not manie wordes when thou art among the Elders, nether repeate a thing in thy praier.
- 15 Hate not laborious worke, nether the housbandrie, which the moste High hath created.
- 16 Nomber not thy self in the multitude of the wicked, but remember that vengeance wil not slacke.
- 17 Humble thy minde greatly: for the vengeance of the wicked is fyre and wormes.
- 18 Giue not ouer thy friend for anie good, nor thy true brother for y^e golde of Ophir.
- 19 Departe not from a wise and good woman, [that is fallen vnto thee for thy porcion in the feare of the Lord:] for her grace is aboute golde.
- 20 ¶ Where as thy seruāt worketh truely, intreate him not euil, nor y^e hireling that bestoweth him self wholie for thee.
- 21 Let thy soule loue a good seruant, and defraude him not of libertie, [nether leaue him a poore man.]
- 22 * If thou haue cattel, loke wel to them, and if thei be for thy profite, kepe them with thee.

Chap 1.9.

10. 1. 1. 1. 1. 1.

CHAP. VI.

1 We must forsake euil, and yet not iustifie our selues.
2 The behauiour of the wise towards his wife, his friend, his children, his seruants, his father and mother.

23 If thou haue sonnes, instruct them, and holde their necke from their youth.
 24 If thou haue daughters, keepe their bodie, and shewe not thy face chereful toward them.
 25 Marrie thy daughter, & so shalt thou performe a weightie matter: but giue her to a man of vnderstanding.
 26 If thou haue a wife after thy minde, forsake her not, but commit not thy self to the hateful.
 27 *Honour thy father fro thy whole heart, & forget not the sorowes of thy mother.
 28 Remember that thou wast borne of the, and how canst thou recompense them the things that they haue done for thee?
 29 ¶ Feare the Lord with all thy soule, and honor his ministers.
 30 Loue him that made thee, with all thy strength, *and forsake not his seruants.
 31 Feare the Lord with all thy soule, and honor the Priests, *and giue them their porcion, as it is commanded thee, the first frutes, [and purificacions] and sacrifices for sinne, & the offrings of the shoulders, and the sacrifices of sanctificacion, and the first frutes of the holie thungs.
 32 Stretche thine hand vnto the poore that thy " blessing, [and reconciliacion] may be accomplished.
 33 Liberalitie pleaseth all men liuing, and *from the dead restrain it not.
 34 *Let not them that wepe, be without [confort:] but moune wth suche as mourne.
 35 *Be not slowe to visit the sicke: for that shal make thee to be beloued.
 36 Whatsoeuer thou takest in hand, remember the end, & thou shalt neuer do amisse.

CHAP. VIII.

We must take heed with whom we haue to do.

1 **S**TRIVE not with a mightie mā, lest thou fall into his hands.
 2 *Make not variance with a riche mā, lest he on y^other side weigh downe thy weight: *for golde [and siluer] hath destroyed manie & hath subuerted y^e hearts of Kings.
 3 Striue not with a man that is ful of wordes, and laie no stickes vpon his fyre.
 4 Playe not with a man that is vntaught, lest thy kinned be dishonored.
 5 *Despise not a man that turneth him self away from sinne, nor cast him not in the teeth with ali, but remēber that we are all worthe blame.
 6 *Dishonour not a man in his olde age: for they were as we which are not olde.
 7 Be not glad of the death of thineemie, but remember that we must dye all, [and so enter into ioy.]
 8 *Despise not the exhortacion of the [Elders] y^e be wise, but acquaint thy self with their wise sentences: for of the thou shalt learne wisdom, [and the doctrine of vn-

derstanding,] and how to sesue great men [without complaint.]
 9 Go not from the doctrine of the Elders: for they haue learned it of their fathers, & of them thou shalt learne vnderstanding, and to make answer in the time of nede.
 10 Kindle not the coles of sinners, [when thou rebukest them,] lest thou be burnt in the fyrie flames [of their finnes.]
 11 Rise not vp against him that doeth wrong, y^e he lay not waite as a spie for thy mouth.
 12 *Lend not vnto him that is mightier then thy self: for if thou lendest him, cou^{er} it but lost.

Chap 29.4.

13 Be not suretie aboute thy power: for if thou be surerie, thinke to paie it.
 14 Go not to law with y^e iudge: for thei wil giue sentēce accordig to his owne honour.
 15 *Triauele not by the way with him that is rash, lest he do thee iniurie: for he followeth his owne wiifulnes, & so shalt thou perish thorowe his folie.
 16 *Striue not with him that is angrie, & go not with him into the wildernes: for blood is as nothing in his sight, and where there is no helpe, he wil ouerthrowe thee.
 17 Take no counsel at a foole: for he can not kepe a thing close.
 18 Do no secret thing before a stranger: for thou canst not tell what he goeth about.
 19 Open not thine heart vnto euerie man, lest he be vnthankful to thee, [and put thee to reprove.]

Gen. 17.2.

Prou. 22.24.

CHAP. IX.

Of ielousie 12 An olde friend is to be preferred before a newe. 18 Righteous men shulde be bidden to thy table.

1 **B**E not ielous ouer thy wife of thy bosome, nether teache her by thy meanes an euil lesson.
 2 Giue not thy life vnto a woman, lest she ouercome thy strength, [and so thou be confounded.]
 3 Mete not an harlot, lest thou fall into her snares.
 4 Vse not the companie of a woman that is a singer, [& a dancier, nether heare her,] lest thou be taken by her craftines.
 5 Gaze not on a *maide, that thou fall not by that that is precious in her.
 6 *Cast not thy minde vpon harlots [in a - Prou. 5.11. nie maner of thing,] lest thou destroye [bothe thy self and] thine heritage.
 7 Go not about gazing in the streates of the citie, nether wander thou in the secret places thereof.
 8 *Turne awaye thine eye from a beautiful woman, and loke not vpon othe: rs beautie: for manie * haue perished by the beautie of women: for therow it loue is kindled as a fyre.
 9 [Euerie woman that is an harlot, shalbe trodden vnder fote as dogue, of euerie one that goeth by the waye.

Mat 5.28.

Gen 34.1.

2 Sam 11.2. iudeth. 10.17.

- 10 Many wondering at y^e beautie of a strange womā, haue bene cast out: for her wordes burne as a fyre.]
- 11 Sit not at all with another mā's wife, [neither lie with her vpon the bed,] nor banquet with her, lest thine heart incline vnto her, and so through thy desire fall into destruction.
- 12 ¶ Forsake not an olde friend: for the new shal not be like him: a newe friend is as newe wine: when it is olde, thou shalt drinke it with p^leaseure.
- 13 *Desire not y^e honou^r: [& riches] of a sinner: for y^e knowest not what shalbe his end.
- 14 Delite not in the thing that the vngodlie haue pleasure in, but remēber that they shal not be founde iust vnto their graue.
- 15 Kepe thee frō the man that hath the power to slaye: so shalt thou not doute the feare of death: and if thou come vnto him, make no faute, lest he take away thy life: remember that thou goest in the middes of snares, and that thou walkest vpon the towres of the cite.
- 16 Trye thy neighbour as nere as thou cast, *and aske counsel of the wise.
- 17 Let thy talke be with the wise, & all thy cōmunicatiō in the Law of y^e moste High.
- 18 Let iust men eat and drinke with thee, and let thy reioycing be in the feare of the Lord.
- 19 In the hands of the craftsmen shal the workes be commended, and the wise prince of the people by his worde, [& the worde by the wisdom of the Elders.]
- 20 A man ful of wordes is dangerous in his cite, and he that is rash in his talking, shalbe hated.

CHAP. X.

1 Of Kings and iudges. 7 Pride and covetousnes are to be abhorred. 28 Labour is praised.

1 A Wise iudge wil instruct his people with discretion: the gouernance of a prudent man is wel ordered.

2 As the iudge of the people is him self, so are his officers, and what maner of man the ruler of the cite is, suche are all they that dwell therein.

1 King 19.1. 3 *An vnwise King destroieth his people, but where they that be in autoritie, are men of vnderstāding, there the cite prosperieth.

4 The gouernement of the earth is in the hand of the Lord, [and all iniquitie of the nacions is to be abhorred,] and when time is, he wil set vp a profitable ruler ouer it.

5 In the hand of God is the prosperitie of man, and vpon the scribes wil he laye his honour.

Leu. 19.17. 6 *Be not angrie for any wrong, with thy neighbour, and do nothing by inurious practises.

7 Pride is hateful before God and man, & by bothe doeth one commit iniquitie.

8 *Because of vnrighteous dealing and wrongs and riches gotten by deceit, the kingdome is translated from one people to another. 1er. 27.8. dan 4.14.

9 There is nothing worse then a couetous man: [why art thou proude, o earth and ashes?] there is not a more wicked thing, then to loue money: for suche one wolde euen sel his soule, & for his life euerie one is compelled to pul out his owne bowels.

10 [All tyrannie is of smale indurance, and the disease that is hard to heale, is grievous to the physicion.]

11 The physicio cutteth of y^e fore disease, & he that is to day a King, to morow is dead.

12 Why is earth & ashes proude, seing that when a man dyeth, he is the heire of serpents, beastes and wormes?

13 The beginning of mans pride, is to fall away from God, & to turne away his heart from his maker.

14 For pride is the original of sinne, and he that hathe it, shal powre out abominacion, til at last he be ouerthrowen: therefore the Lord bringeth the persuasious [of the wicked] to dishonour, and destroieth them in the end.

15 The Lord hath cast downe the thrones of the [proude] princes, & set vp the meke in their steade.

16 The Lord plucketh vp the rootes of the [proude] nacions, and planteth the lowlie with glorie among them.

17 The Lord ouerthroweth the lands of the heathen, and destroieth thē vnto y^e foundations of y^e earth: he causeth thē to wither away, & destroieth them, and maketh their memorial to cease out of the earth.

18 [God destroieth the memorial of the proude, & leaueth the remembrance of the humbie.]

19 Pride was not created in mē, nether wrath in the generacion of women.

20 There is a fede of mā, which is an honorable fede: the honorable fede are they y^e feare y^e Lord: there is a fede of mā, which is without honour: y^e fede without honour, are they that trāsgresse the cōmandemēts of the Lord: it is a fede that remaineth w^h feareth the Lord, & a faire plant, that loue him: but they are a fede without honour, that despise the Law, & a deceiueable fede that breake the commandements.

21 He y^e is the chief amōg brethrē, is honorable: so are they y^e feare y^e Lord in his sight.

22 The feare of the Lord causeth that the kingdome faileth not, but the kingdome is lost by crueltie and pride.

23 The feare of the Lord is y^e glorie aswel of the riche & the noble, as of the poore.

24 It is not mete to despise the poore man

that hath vnderstanding, nether is it conuenient to magnifie the riche that is a wicked man.

25 The great man and the iudge & the man of autoritie, are honorable, yet is there none of them greater, then he that feareth the Lord.

Pro. 17. 2. 26 *Vnto the seruant that is wise, shal they that are free, do seruice: *he y hathe knowledge, wil not grudge whē he is reformed, [*& the ignorant shal not come to honor.*]

2. Sam. 12. 13. 27 Seke not excuses when thou shuldest do thy worke, nether be ashamed thereof through pride in the time of aduersitie.

Pro. 12. 9. 28 *Better is he that laboreth & hathe plentifulnes of all things, then he that is gorgeous, and wanteth bread.

29 My sonne, get thy self praise by mekenes, and esteeme thy self as thou deseruest.

30 Who wil counte him iust that sitheth against him self or honour him, that dishonoreth his owne soule?

31 The poore is honored for his knowledge [and his feare,] but the riche is had in reputation because of his goods.

32 He that is honorable in pouertie, how muche more shal he be when he is riche? & he that is vnhoneft beig riche, how muche more *wil he be so* when he is in pouertie?

CHAP. XI.

1 The praise of humilitie. 2 After the outward appearance ought we not to iudge. 7 Of rash iudgements. 14 All things come of God. 29 All men are not to be brought into thine house.

Gen. 41. 40. 1 **W**isdomē *lifteth vp y head of him that is lowe, and maketh him to sit among great men.

2 Commend not a man for his beautie, nether despise a man in his vtter appearance.

3 The bee is but smal among the soules, yet doeth her frute passe in swēnes.

Eccl. 12. 2. 4 Be not proude of clothing & raimēt, * & exalte not thy self in the day of honour: for the workes of the Lord are wōderful, [and glorious,] secret, [and vnknown] are his workes among men.

5 Many tyrāts haue sit downe vpon y earth, * & the vnlikelie hathe worne the crowne.

2. Sam. 15. 28. 6 Many mightie men haue bene brought to dishonour, & the honorable haue bene deliuered into other mens hands.

Esther. 6. 10. 7 ¶ *Blame [no mā] before thou haue inquired the matter: vnderstand first, and then reforme [righteously.]

Deu. 13. 14. 8 *Giue no sentence, before thou hast heard the cause, nether interrupt men in the middes of their tales.

17. 6. 9 Striue not for a matter that thou hast not to do with, and sit not in the iudgement of sinners.

10. 17. 22. 10 My sonne, medle not with many matters: *for if thou gaine muche, thou shalt not be blameles, and if thou follow after it, yet

shalt thou not attein it, nether shalt thou escape, though thou flee from it.

11 *There is some man that laboreth and taketh peine, and the more he hasteth, the more he wanteth. *Pro. 10. 3.*

12 Againe there is some that is slouthful, & *hathe nede of helpe: for he wāteth strēgth, and hathe great pouertie, yet the eye of the Lord loketh vpō him to good, and setteth him vp from his lowe estate, *1. Cor. 4. 10.*

13 And he listeth vp his head: so that manie men marueil at him, [*& giue honour vnto God.*]

14 *Prosperitie & aduersitie, life & death, pouertie and riches come of the Lord. *Iob. 14. 12.*

Eccl. 2. 4. 15 Wisdome & knowledge, and vnderstanding of the Lawe are of the Lord: loue & good workes come of him.

16 Errour and darckenes are appointed for sinners, and they that exalte them selues in euil, waxe olde in euil.

17 The gift of the Lord remaineth for the godlie, & his good wil giueth prosperitie for euer.

18 ¶ Some man is riche by his care and niggardship, & this is y porcion of his wages,

19 In that he saith, *I haue gotten rest, and now wil I eat continually of my goods, yet he considereth not, y the time draweth nere, that he must leaue all these things vn to other men, and dye him self. *Luk. 12. 18.*

20 Stand thou in thy state, and exercise thy self therein, and remaine in thy worke vnto thine age.

21 Marueil not at the workes of sinners, but trust in the Lord, and abide in thy labour: for it is an easie thing in the sight of the Lord suddenly to make a poore man riche.

22 The blessing of the Lord is in the wages of the godlie, and he maketh his prosperitie sone to florish.

23 ¶ Say not, What profite and pleasure shal I haue? and what good things shal I haue hereafter?

24 Againe say not, I haue ynough, & possesse many things, * & what euil can come to me hereafter? *Chap. 18. 25.*

25 In thy good state remēber aduersitie, & in aduersitie forget not prosperitie.

26 For it is an easie thing vnto the Lord in the day of death to rewarde a man according to his waies.

27 The aduersitie of an houre maketh one to forget pleasure: and in a mans end, his workes are discovered.

28 Iudge none blessed before his death: for a man shalbe known by his children.

29 Bring not euertie man into thine house: for the discentful haue manv tranes, [and are like stomackes that belche stinkingly.]

30 As a partriche is takē vnder a basket, [*& the hinde is taken in the snare,*] so is the heart of the proude man, which like a spie watcheth

watcheth for thy fall.

- 31 For he lieth in waite & turneth good vnto euil, and in things worthe praise he wil finde some faute.
- 32 Of one litle sparke is made a great fyre, [*& of one disceritful man is blood increafed:*] for a sinful mā laieth waite for blood.
- 33 Beware of a wicked man: for he imagineth wicked things to bring thee into a perpetual shame.
- 34 Lodge a ſtrāger, and he wil deſtroie thee with vnquietnes, & driue thee from thine owne.

CHAP. XII.

1 Vnto whome we ought to do good. 10 Enemies ought not to be truſted.

- 1 **W**Hen thou wilt do good, knowe to whome thou doest it, so shalt thou be thanked for thy benefites.
- 2 Do good vnto the righteous, & thou shalt finde [great] rewarde, thogh not of him, yet of the moſte High.
- 3 He can not haue good that continueth in euil, and giueth no almes: [*for the moſte High hateth the ſinners, and hathe mercie vpon them that repent.*]
- 4 Giue vnto ſuche as feare God, and receiue not a ſinner.
- 5 Do wel vnto him that is lowlie, but giue not to ſyngodlie: holde backe thy bread, and giue it not vnro him, leſt he ouercome thee thereby: els thou shalt receiue twiſe as muche euil for all the good that thou doest vnto him.
- 6 For the moſte High hateth the wicked, & wil repay vengeance vnto the vngodlie, & kepeth them againſt the day of horrible vengeance.
- 7 Giue vnto the good, and receiue not the ſinner.
- 8 A friend can not be knowen in proſperitie, nether can an enemy be vnknowen in aduerſitie.
- 9 When a man is in wealth, it griueth his enemies, but in heauines & trouble a mans very friend wil departe from him.
- 10 Truſt neuer thine enemy: for like as an yron ruſteth, ſo doeth his wickednes.
- 11 And thogh he make muche crouching & kneeling, yet aduiſe thy ſelf, & beware of him, & thou shalt be to him, as he that wipeth a glaſſe, and thou shalt knowe that all his ruſt hathe not bene wel wiped away.
- 12 Set him not by thee, leſt he deſtroie thee, & ſtand in thy place.
- 13 Nether ſet him at thy right hand, leſt he ſike thy roume, & thou at the laſt remēber my wordes, & be pricked with my ſayings.
- 14 Binde not two ſinnes together: for there ſhal not one be vnpuniſhed.
- 15 Who wil haue pitie of ſy charmer, that is ſtinged of the ſerpēt? or of all ſuche as come nere the beaſtes? ſo is it w̄ him that kepeth companie with a wicked man, & wrap

peth him ſelf in his ſinnes.

- 16 For a ſeaſon wil he bide with thee: but if thou ſtomble, he tayeth not.
- 17 *An enemy is ſwete in his lippes: he can make manie good wordes, and ſpeake manie good things: yea, he can weepe with his eyes, but in his heart he imagineth how to throwe thee into the pit: and if he may finde opportunitie, he wil not be ſatiſfied with blood.
- 18 If aduerſitie come vpon thee, thou shalt finde him there firſt, and thogh he pretēd to helpe thee, yet ſhal he vndermine thee: he wil ſhake his head, and clappe his hāds, and wil make manie wordes, and diſguiſe his countenance.

CHAP. XIII.

1 The companies of the proude & of the riche are to be eſchewed. 15 The loue of God. 17 Lak is compame with their like.

- 1 **H**E* that toucheth pitch, ſhalbe defiled with it: and he that is familiar with the proude, ſhal be like vnto him.
- 2 Burthen not thy ſelf aboute thy power, whiles thou liueſt, and companie not with one that is mightier, and richer then thy ſelf: for how agre the kettel and the earthen pot together? for if the one be ſmitten againſt the other, it ſhalbe brokē.
- 3 The riche dealeth vnrighteouſly, and threatneth with all: but the poore being oppreſſed muſt intreat: if the riche haue done wrong, he muſt yet be intreated: but if the poore haue done it, he ſhal ſtraight waife be threatned.
- 4 If thou be for his profite, he vſeth thee: but if ſy haue nothing, he wil forſake thee.
- 5 If thou haue anie thing, he wil liue with thee: yea, he wil make thee a bare man, and wil not care for it.
- 6 If he haue nede of thee, he wil defraude thee, and wil laugh at thee, and put thee in hope, and giue thee all good wordes, & ſay, What wanteſt thou?
- 7 Thus wil he ſhame thee in his meat, vntil he haue ſupt thee cleane vp twiſe or thriſe, and at the laſt he wil laugh thee to ſcorne: afterwarde, when he ſeeth thee, he wil forſake thee, and ſhake his head at thee.
- 8 [*Submit thy ſelf vnto God, & waite vpō his hand.*]
- 9 Beware that ſy be not diſceiued in thine owne conceit & broght downe by thy ſimples: [*be not to hūble in thy wiſdome.*]
- 10 ¶ If thou be called of a mightie man, abſent thy ſelf: ſo ſhal he call thee the more oft.
- 11 Preaſe not thou vnto him, that thou be not ſhut out, but go not thou farre of, leſt he forget thee.
- 12 Withdrowe not thy ſelf frō his ſpeache, but beleue not his manie wordes: for with muche communicatiō wil he tempt thee,

and laughingly wil he grope thee.

13 He is vnmerciful, & kepeth not promes: he wil not spare to do thee hurt, and to put thee in prison.

14 Beware, & take good hede: for thou walkest in peril of thine ouerthrowing: when thou hearest this, awake in thy slepe.

15 Loue the Lord all thy life, and call vpon him for thy saluacion.

16 ¶ Euerie beast loueth his like, and euerie man loueth his neighbour.

17 All flesh wil resort to their like, & euerie man wil kepe companie with suche as he is him self.

18 How can the wolfe agre with the lambe? nomore ca the yngodlie with y righteous.

19 What felowship hath the hyena with a dogge? and what peace is betwene the riche and the poore?

20 As the wilde asse is the lions praye in the wildernes, so are poore men the meat of the riche.

21 As the proude hate humilitie, so do the riche abhorre the poore.

22 If a riche mā fall, his friēds set him vp againe: but whē the poore falleth, his friēds driue him away.

23 If a riche man offend, he hath many helpers: he speaketh proude wordes, and yet men iustifie him: but if a poore man faile, they rebuke him, & thogh he speake wisely, yet can it haue no place.

24 Whē the riche mā speaketh, euerie mā holdeth his tongue: and loke what he saith, they praise it vnto the cloudes: but if the poore mā speake, they say, What felow is this? and if he do amisse, they wil destroie him.

25 Riches are good vnto him that hath no sinne [in his conscience,] and pouertie is euil in the mouth of the yngodlie.

26 The heart of a man chāgeth his countenance, whether it be in good or euil.

27 A chearful countenance is a token of a good heart: for it is an hard thig to knowe the secrets of the thoght.

CHAP. XIII.

1 The offence of the tongue, 17 Man is but a vaine thing.

21 Happie is he that continueth in wisdom.

Chap 19.7.
iam. 3.2.

1 Blessed is the man that hath not fal-
len by [the worde of] his mouth, & is not tormented with the sorow of sinne.

2 Blessed is he that is not condemned in his conscience, and is not fallen from his hope in the Lord.

3 Riches are comelie for a nigarde, and what shulde an enuious man do with money?

4 He that gathereth together from his owne soule, heapeth together for others, that wil make good cheare with his goods.

5 He that is wicked vnto him self, to whom wil he be good? for suche one can haue

no pleasure of his goods.

6 There is nothing worse, then when one enuieeth him self: and this is a rewarde of his wickednes.

7 And if he do anie good, he doeth it, not knowing thereof, and against his wil, and at the last he declareth his wickednes.

8 The enuious man hath a wicked loker: he turneth away his face, and dispiseth men.

9 A couetous mans eye hath neuer ynough of a porciō, and his wicked malice withereth his owne soule.

10 A wicked eye enuieeth the bread, & there is scarcenes vpon his table. *Pro. 17. 20.*

11 My sonne, do good to thy self of that thou hast, and giue the Lord his due offerings.

12 Remēber that death tarieth not, & that the couenant of the graue is not shewed vnto thee.

13 Do good vnto thy friēd before thou dye, & according to thine habilitie stretch out thine hand, and giue him. *Chap. 4. 1.
10b. 4. 7.
luk. 1. 4. 3.*

14 Defraude not thy self of the good day, and let not the porcion of the good desires ouerpasse thee.

15 Shalt thou not leaue thy trauals vnto another, and thy labours for the deuiding of the heritage?

16 Giue and take and sanctifie thy soule: [worke thou righteousnes before thy death:] for in the hell there is no meat to finde.

17 ¶ All flesh waxeth olde, as a garment, & this is the condition of all times, Thou shalt dye the death. *Isa. 40. 6.
1. pet. 1. 24.
1 sam. 1. 10.*

18 As the grene leaues on a thicke tree, some fall, and some growe, so is the generation of flesh and blood: one cometh to an end, and another is borne.

19 All corruptible things shal faile, and the worker thereof shal go withal.

20 [Euerie excellēt worke shal be iustified, and he that worketh it, shal haue honour thereby.]

21 ¶ Blessed is the man that doeth meditate honest things by wisdom, [& exerciseth him self in iustice,] and he that reasoneth of holie things by his vnderstanding, *Psal. 1. 2.*

22 Which cōsidereth in his heart her wayes, and vnderstandeth her secrets.

23 Go thou after her as one that seeketh her out, and lie in waite in her wayes.

24 He shal loke in at her windowes, & hearken at her dores.

25 He shal abide beside her house, and fasten a stake in her walles: he shal pitche his tent besides her.

26 And he shal remaine in the lodging of good men, & shal set his childre vnder her couering, and shal dwell vnder her branches.

27 By her he shalbe couered from the heat,
and in her glorie shal he dwell.

CHAP. XV.

1 *The goodnes that followeth him which feareth God.*
2 *God reuelleth and casteth of the sinner.* 11 *God is not the author of euil.*

1 **H**E that feareth the Lord, wil do good:
and he that hathe the knowledge of
the Law, wil kepe it sure.

2 As an [honorable] mother shal she mete
him, and she, as his wife married of a virgine,
wil receiue him.

3 With the bread [of life] and vnderstanding
shal she fede him, & giue him the wa-
ter of [wholsome] wisdom to drinke.

4 He shal assure him self in her, and shal not
be moued, and shal holde him self fast by
her, and shal not be confounded.

5 She shal exalt him aboue his neighbou-
res, and in the middes of the congregaciō
shal she open his mouth: [with the spi-
rit of wisdom, and vnderstanding shal she
fil him, and clothe him with the garment
of glorie.]

6 She shal cause him to inherit ioye, & the
crowne of gladnes, & an euerlasting name.

7 But foolish men wil not take holde vpō
her: [but suche as haue vnderstanding, wil
mete her:] the sinners shal not se her.

8 For she is farre frō pride [and disceite,]
& men that lie, cā not remember her: [but
men of truth shal haunt her, & shal prof-
per euen vnto the beholding of God.]

9 Praise is not semelie in the mouth of the
sinner: for that is not sent of the Lord.

10 But if praise come of wisdom, [and be
pléteous in a faithful mouth] thé the Lord
wil prosper it.

11 Say not thou, It is through the Lord that
I turne backe: for thou oghrest not to do
the things that he hateth.

12 Say not thou, He hathe caused me to er-
re: for he hathe no nede of the sinful man.

13 The Lord hateth all abomnacion [of
error:] and they that feare God, wil loue
it.

Gen. 1. 27.

14 *He made man from the beginning, and
left him in the hand of his counsel, [and
gaue him his commandements and pre-
cepts.]

15 If thou wilt, thou shalt obserue the com-
mandements, and testifie thy good wil.

16 He hathe set water and fyre before thee:
stretche out thine hand vnto which thou
wilt.

Leue. 21. 8.

17 *Before man is life and death, [good &
euil:] what him liketh, shal be giuen him.

18 For the wisdom of the Lord is great, &
he is mightie in power, and beholdeth all
things [continually.]

Psal 34. 16.

19 *And the eyes [of the Lord] are vpon
them that feare him, and he knoweth all
the workes of man.

20 He hathe commanded no man to do vn-
godlie, nether hathe he giuen anie man
licéce to sinne: [for he desireth not a mul-
titude of infidels, & vnprofitable childrē.]

CHAP. XVI.

1 *Of unhappie, and wicked children.* 17 *No man can
hide him self from God.* 24 *An exhortacion to the re-
cessing of instruction.*

1 **D**Esire not the multitude of vnprofi-
table children, nether delite in vn-
godlie childrē: thogh thei be manie, reioy-
ce not in thē, except the feare of the Lord
be with them.

2 Trust not thou to their life, nether rest
vpon their multitude.

3 For one that is iuste, is better then a thou-
sand suche, and better it is to dye without
children, then to leaue behinde him vn-
godlie children.

4 For by one that hathe vnderstanding, shal
the citie be inhabited: but the stocke of the
wicked shal be wasted incontinently.

5 Manie suche things haue I sene with mi-
ne eyes, and mine eare hathe heard greater
things then these.

6 *In the coniegaciō of the vngodlie shal *Chap. 21. 20.*
a fyre be kandeled, and among vnfaithful
people shal the wrath be set on fyre.

7 *He spared not the olde gyants, w̄ were *Gen. 6. 4.*
rebellious, trusting to their owne strēgth,

8 *Nether spared he where as Lot dwelt, *Gen. 19. 21.*
those whome he abhorred for their pride.

9 He had no pitie vpon the people that
were destroyed, & puffed vp in their sins.

10 *And so he preserued the six hundreth *Nom 14. 18.*
thousand fotemen, that were gathered in
Ex 26. 46.
the hardnes of their heart, in afflicting thé
& pitying them, in smiting them & hea-
ling thé, with mercie, & with chastisemēt.

11 Therefore if there be one stiffe necked
among the people, it is marueil if he scape
vnpunished: for mercie and wrath are with
him: he is mightie to forgiue, & to powre
out displeasure.

12 *As his mercie is great, so is his punish- *Chap. 5. 19.*
ment also: he iudgeth a man according to
his workes.

13 The vngodlie shal not escape with his
spoile, and the pacience of the godlie shal
not be delayed.

14 He wil giue place to all good dedes, &
euerie one shal finde according to his wor-
kes, [and] after the vnderstanding of his
pilgrimage.]

15 The Lord hardened Pharao, that he shul-
de not knowe him, and that his workes
shulde be knowen vpon the earth vnder
the heauen.

16 His mercie is knowen to all creatures:
he hathe separate his light from the dark-
nes with an adamant.

17 Say not thou, I wil hide my self from thé
Lord: for who wil thake vpō me frō aboue?

Oooo.iiii.

I shal not be knowen in so great an heape of people: for what is my soule among suche an infinite number of creatures?

- 18 Beholde, the heauen, and the ^{*}heauen of heauens, which are for God, the depth, and the earth, and all that therein is, shal be moued when he shal visite.
- 19 All the worlde which is created and made by his wil, the mountaines also, and the fundacions of the earth shal shake for feare, when the Lord loketh vpon them.
- 20 These things doeth no heart vnderstand worthely, [but he vnderstandeth euerie heart.]
- 21 And who vnderstandeth his wayes? and the storme that no man can see? for the moste parte of his workes are hid.
- 22 Who can declare y^e workes of his righteousnes? or who can abide them? for his ordinance is farre of, and the trying out of all things faileth.
- 23 He that is humble of heart, wil consider these things: but an vnwise and erroneous mā casteth his minde vpon foolish things.
- 24 My sonne, hearken vnto me, and learne knowledge; and make my wordes with thine heart.
- 25 I wil declare thee weightie doctrine, & I wil instruct thee exactly in knowledge.
- 26 The Lord hathe set his workes in good order fro the beginning, & parte of them hathe he fundred from the other when he first made them.
- 27 He hathe garnished his workes for euer, and their beginnings so long as they shal indure, they are not hungrie nor wearied in their labours, nor cease from their offices.
- 28 None of them hindreth another, nether was anie of them disobedient vnto his wordes.
- 29 After this the Lord loked vpon the earth and filled it with his goods things.
- 30 With all maner of liuing beasts hathe he couered the face thereof, and they returne into it againe.

CHAP. XVII.

- 1 The creation of man, and the goodnes that God hathe done vnto him. 20 Of almes, 26 And repentance.*
- 1 **T**He ^{*}Lord hathe created man of the earth, and turned him vnto it againe.
- 2 He gaue him the number of dayes & certein times, and gaue him power of the things, that are vpon earth.
- 3 He clothed them with strength, as they had nede; and made them according to his image.
- 4 He made all flesh to feare him, so that he had the dominion ouer the beasts, and foules.
- 5 [^{*}He created out of him an helper like vnto him self,] and gaue them discrecion and tongue, and eyes, eares, and an heart

*Gen. 1. 27.
& 2. 2.
Wisd. 2. 23.
& 9. 6.
1 cor. 11. 7.
col. 3. 10.*

Gen. 2. 22.

to vnderstand, and sixtly he gaue them a spirit, and seuenly he gaue them speache to declare his workes.

- 6 And he filled them with knowledge of vnderstanding, and shewed them good and euil.
- 7 He set his eye vpon their hearts, declaring vnto them his noble workes,
- 8 And gaue the occasion to reioyce perpetually in his miracles, that they shulde prudently declare his workes, & that the elect shulde praise his holie Name together.
- 9 Beside this, he gaue them knowledge, and gaue the Law of life for an heritage, that they might now knowe that they were mortal.
- 10 He made an euerlasting couenant with them, and shewed them his iudgements.
- 11 Their eyes sawe the maiestie of his glorie, and their eares heard his glorious voyce.
- 12 And he said vnto them, Beware of all vnrighteous things. ^{*}He gaue euerie man also a comendement concerning his neighbour.
- 13 Their wayes are euer before him, and are not hid from his eyes.
- 14 Euerie man fro his youth is giue to euil, and their stonie hearts can not become flesh.
- 15 He appointed a ruler vpon euerie people, when he deuided the nacions of the whole earth.
- 16 ^{*}And he did chuse Israel, as a peculiar people to him self, whome he nourisheth with discipline as his first borne, and giueth him moste louing light, and doeth not forsake him.
- 17 All their workes are as the sunne before him, and his eyes are continually vpon their wayes.
- 18 None of their vnrighteousnes is hid fro him, but all their sinnes are before y^e Lord.
- 19 And as he is merciful, and knoweth his worke, he doeth not leaue them nor forsake them, but spareth them.
- 20 ^{*}The almes of a man, is as a thing sealed vp before him, and he kepeth the good dedes of man as the apple of the eye, and giueth repentance to their sonnes, and daughters.
- 21 ^{*}At the last shal he arise, & rewarde the, and shal repay their rewarde vpon their heads.
- 22 ^{*}But vnto them that wil repēt, he giueth them grace to returne, and exhorteth suche as faile, with pacience, [and sendeth them the porcion of the veritie.]
- 23 ^{*}Returne the vnto the Lord, and forsake thy sinnes: make thy prayer before his face and take away the offence.
- 24 Turne againe vnto y^e most High: for he wil bring thee from darkenes to wholsome lights

*Exod. 20. 22.
& 22. 23.*

*Deu. 4. 20.
& 10. 15.*

Chap. 29. 14.

Mat. 23. 35.

Mat. 23. 35.

Ierem. 3. 12.

- light: to forsake thine vnrightheousnes, and hate greatly all abominacion.
- 9 As droppes of raine are vnto the sea, and as a grauel stone is in comparison of the sand, so are a thousand yeres to the dayes euerlasting.
- 10 Therefore is [God] patient with them, and powreth out his mercie vpon them.
- 11 He sawe & perceiued, that [the arrogancie of their heart, and their ruine was euil: therefore heaped he vp his mercie vpon them, and shewed them the way of rightheousnes.]
- 12 The mercie that a man hathe, reacheth to his neighbour: but the mercie of the Lord is vpon all flesh: he chasteneth, and nurturieth, & teacheth, & bringeth backe, as a shepherd his flocke.
- 13 He hathe mercie of them that receiue discipline, and that diligently seke after his iudgements.
- 14 ¶ My sonne, when thou doest good, reprove not: and whatsoeuer thou giuest, vse no discomfortable wordes.
- 15 Shal not the dewe aswage the heat? so is a worde better then a gift.
- 16 Lo, is not a worde better then a good gift? but a gracious man giueth them bothe.
- 17 A foole wil reproche churlishly, and a gift of the enuious putteth out the eyes.
- 18 [Get thee rightheousnes before thou come to iudgement:] learne before thou speake, and vse physike or euer thou be sicke.
- 19 *Examine thy self, before y^e be iudged, & in the day of the visitacion thou shalt finde mercie.
- 20 Humble thy self before thou be sicke, & whiles thou maiest yet sinne, shewe thy conuersion.
- 21 Let nothing let thee to pay thy vowe in time, and differre not vnto death to be reformed: [for the rewarde of God endureth for euer.]
- 22 Before thou praie, prepare thy self, and be not as one that tempteth the Lord.
- 23 Thinke vpon the *wrath, that shalbe at the end, and the houre of vengeaunce, when he shal turne away his face.
- 24 *When thou hast ynough, remeber the time of hunger: and when thou art riche, thinke vpon pouertie and neede.
- 25 From the morning vntil the euening the time is changed, and all suche things are sone done before the Lord.
- 26 A wise man feareth in all things, and in the daies of transgression he kepeth him self from sinne: but the foole doeth not obserue the time.
- 27 ¶ Euerie wise man knoweth wisdom, & knowledge, and praiserh him that findeth her.
- 28 They that haue vnderstanding, deale wisely in wordes: [they vnderstand the trueth and rightheousnes,] and powre out

*Psal. 6.6.
12. 38. 9.*

- 25 [Knowe the rightheousnes & iudgements of God: stand in the porcion that is set forthe for thee, and in the prayer of the most high God, & go in the partes of the holie worlde with such as be liuing and confesse God.]
- 26 *Who can praise the moste High in the hell, as do all they that liue and confesse him?
- 27 [Abide not thou in the error of the vngodlie, but praise y^e Lord before death.]
- 28 Thankfulnes perisheth from the dead, as thogh he were not: but the liuing, and he that is sounde of heart, praeseth the Lord, [and reioyceth in his mercie.]
- 29 How great is the louing kindenes of the Lord our God, and his compassio vnto such as turne vnto him in holines!
- 30 For all things can not be in men, because the sonne of man is not immortal, [and they take pleasure in the vanitie of wickednes.]
- 31 What is more cleare then the sunne? yet shal it faile.
- 32 So flesh and blood that thinketh euil, [shal be reprobued.]
- 33 He seeth the power of the high heauen, and all men are but earth and ashes.

CHAP. XVIII.

1 The marvelous workes of God. 6. 7 The miserie & wretchednes of man. 8 Against God ought we not to complaine. 21 The performing of Vowes.

Gen. 1.1.

- 1 **H**E y^e liueth for euer, * made all things together: y^e Lord who onelie is iust, and there is none other but he, [and he remaineth a victorious King for euer.]
- 2 He ordereth the worlde with the power of his hand, and all things obey his wil: for he gouerneth all things by his power, and deuideth the holie things from the prophane.
- 3 To whome hathe he giuen power to expresse his workes? who wil seeke out the grounde of his noble actes?
- 4 Who shal declare the power of his greatness? or who wil take vpō him to tell out his mercie?
- 5 As for the wonderous workes of y^e Lord, there may nothing be taken from them, nether can anie thing be put vnto them, nether may the grounde of them be founde out.
- 6 But when a man hathe done his best, he must begynne againe, and when he thinketh to come to an end, he must go againe to his labour.
- 7 ¶ What is man? whereto serueth he? what good or euil can he do?
- 8 *If: the number of a mans daies be an hundred yere, it is muche: and no man hathe certeine knowledge of his death.

Psal. 19. 10.

1. Cor. 11. 31.

Chap. 7. 18.

Chap. 11. 17.

- with moderate graue sentences for mans life. 14 Reproue a friend that he may kepe his
 29 The chief autoritie of speaking is of the tongue: and if he haue spoken, that he say
 Lord alone: for a mortal man hath but a it no more.
 dead heart. 15 Tell thy friend his faute: for oft times a
 slander is raised, and giue no credence to
 euerie worde.
- Rom 6,6 & 30 ¶ Followe not thy lustes, but turne thee
 12,14. from thine owne appetites.
 31 For if thou giuest thy soule her desires, 16 A man falleth with his tongue, but not
 it shal make thine enemies that enuie thee, with his wil: * and who is he, that hath not
 to laugh thee to scorne. Lam 3,8
 32 Take not thy pleasure in great volupte- 17 Reproue thy neighbour before thou
 tuousnes, and intangle not thy self with threaten him, & being without anger, giue
 suche companie. place vnto the Law of the moste High.
 33 Become not a begger by making ban- 18 The feare of the Lord is the first degre
 kets of that that thou hast borrowed, and so to be receiued of him, and wisdom obtai-
 leaue nothing in thy purse: els y^e shuldest neth his loue.
 sclanderously lie in waite for thine owne 19 The knowledge of the commandemets
 life. CHAP. XIX. of the Lord is the doctrine of life, & they
 that obey him, shal receiue the frute of im-
 mortalitie.
- 2 Wine & whoredome bring men to pueritie. 6 In thy
 21 Wine & whoredome bring men to pueritie. 6 In thy
 22 The difference of the wisdo-
 me of God and man 27 Whereby thou maist knowe
 what is in man.
- 1 Laboring man that is giuen to drin-
 2 Kennes, shal not be riche: & he that
 3 cotmneeth smale things, shal fall by litle
 and litle.
 4 * Wine and women leade wise men out of
 5 the way, [and put men of vnderstanding
 6 to reprove.]
 7 And he that companieth adulterers, shal
 8 become impudent: rottennes and wormes
 9 shal haue him to heritage, and he that is
 10 to bolde, shal be taken away, and be made a
 11 publicke example.
 12 * He that is hastie to giue credit, is light
 13 munded, and he that erreth, sinneth against
 14 his owne soule.
 15 Who so reioyceth in wickednes, shal be
 16 punished: [he that hateth to be reformed,
 17 his life shal be shortened, and he that ab-
 18 horreth babling of wordes, quenchech
 19 wickednes:] but he that resisteth pleasu-
 20 res, crowneth his owne soule.
 21 He that refraineth his tongue, may liue
 22 with a troublesome man, and he that ha-
 23 teth babling, shal haue lesse euil.
 24 Rehearse not to an other, that which is
 25 tolde vnto thee: so y^e shalt not be hindred.
 26 Declare not other mens maners, nether
 27 to friend nor foe: and if the sinne apper-
 28 teine not vnto thee, reueile it not.
 29 For he wil hearken vnto thee, and maike
 30 thee, and when he findeth opportunitie, he
 31 wil hate thee.
- Chap. 22, 18.
 & 27, 17. 32 * If thou hast heard a worde [against thy
 33 neighbour,] let it dye with thee, & be su-
 34 re, it wil not burst thee.
 35 A foole trauaileth when he hath heard
 36 a thing, as a woman that is about to bring
 37 forthe a child.
 38 As an arrowe that sticketh in ones thigh,
 39 so is a worde in a fooles heart.
 40 * Reproue a friend lest he do euil, and if
 41 he haue done it, that he do it no more.
- Leui 19, 17.
 mat 18, 13. 21 Here is some rebuke that is not com-
 22 melic: againe, some man holdeth his
 23 tongue, and he is wise.
 24 It is muche better to reprove, then to
 25 beare
- 16 A man falleth with his tongue, but not
 with his wil: * and who is he, that hath not
 offended in his tongue?
 17 Reproue thy neighbour before thou
 threaten him, & being without anger, giue
 place vnto the Law of the moste High.
 18 The feare of the Lord is the first degre
 to be receiued of him, and wisdom obtai-
 neth his loue.
 19 The knowledge of the commandemets
 of the Lord is the doctrine of life, & they
 that obey him, shal receiue the frute of im-
 mortalitie.
 20 The feare of the Lord is all wisdom,
 and the performing of the Law is perfitte
 wisdom, & the knowledge of his almightie
 power.
 21 If a seruant say vnto his master, I wil not
 do as it pleaseth thee, thogh afterward he
 do it, he shal displease him that nourisheth
 him.
 22 The knowledge of wickednes is not wis-
 dome, nether is there prudence where as
 the counsel of sinners is: but it is euen ex-
 ceptable malice: and the foole is voide of
 wisdom.
 23 He that hath smale vnderstanding, and
 feareth God, is better then one that hath
 muche wisdom, & transgresseth the Law
 of the moste High.
 24 There is a certeine subtiltie that is fine,
 but it is vnrighteous: & there is that wra-
 teth the open and manifest Law: yet the-
 re is that is wise and iudgeth righteously.
 25 There is some that being about wicked
 purposes, do bowe downe them selues, and
 are sad, whose inward partes burne alto-
 gether with deceit: he loketh downe with
 his face, and faineth him self deafe: yet be-
 fore thou perceiue, he wil be vpon thee to
 hurt thee.
 26 And thogh he be so weake that he can
 do thee no arme, yet when he may finde
 opportunitie, he wil do euil.
 27 ¶ A man may be knowen by his loke, and
 one that hath vnderstanding, may be per-
 ceiued by the making of his countenance.
 28 * A mans garment, and his excessiue
 laughter, and going declare what persone
 he is. CHAP. XX.
- Of correction & repentance. 6 To speake & kepe silence in
 time. 17 The fall of the wicked 23 Of lying 24 The thief
 & the murderer. 28 Giften blinde the eyes of the wise.

- beare euil wil: and he that acknowledgeth his faute, shalbe preserued from hurt.
- Chap 30.22.* 3 As*whē a gelded mā thorowe lust wolde defile a maide, so is he that vsfeth violence in iudgement.
- 4 How good a thing is it, when thou art reprobud, to shewe repentance! for so shalt thou escape wilful sinne.
- 5 Some man kepeth silence, and is founde wise, and some by muche babling becometh hateful.
- 6 Some man holdeth his tongue, because he hathe not to answer: and some kepeth silence, waiting a conuenient time.
- Chap 32.6.* 7 *A wise man wil holde his tongue til he se opportunitie: but a trifier & a foole wil regarde no time.
- 8 He that vsfeth manie wordes, shal be abhorred, and he that taketh autoritie to him self, shalbe hated.
- 9 Some man hathe oft times prosperitie in wicked things, and *some time* a thing that is founde, bringeth losse.
- 10 There is some gift that is not profitable for thee, and there is some gift, whose rewarde is double.
- 11 Some man humbleth him self for glories sake, and some by humblenes listeth vp the head.
- 12 Some man byeth muche for a litle price: for the which he payeth seuen times moie.
- Chap 6.5.* 13 *A wise man with his wordes maketh him self to be loued, but the mery tales of fooles shal be powred out.
- 14 The gift receiued of a foole, shal do thee no good, nether yet of the enuious for his importunitie: for he loketh to receiue manie things for one: he giueth litle, & he vpbideth muche: he openeth his mouthe like a towne crier: to day he lendeth, to morowe asketh he againe, and suche one is to be hated of God and man.
- 15 The foole saith, I haue no friend: I haue no thanke for all my good dedes: and they that eat my bread, speake euil of me.
- 16 How oft, and of how manie shal he be laughed to scorne? for he comprehendeth not by right iudgemēt that which he hath: & it is all one: as thogh he had it not.
- 17 The fall on a pauement is verie sudden: so shal y fall of the wicked come hastily.
- 18 A man without grace is as a foolish tall which is oft tolde by the mouthe of the ignorant.
- 19 A wise sentence loseth grace when it cometh out of a fooles mouthe: for he speaketh not in due season.
- 20 Some man sinneth not because of poueritie, and yet is not graced when he is alone.
- 21 Some man there is that destroyeth his owne soule, because he is ashamed, and for the regarde of persones loseth it.
- 22 Some man promifeth vnto his friend for shame, and getteth an enemie of him for naught.
- 23 *A lie is a wicked shame in a mā: yet is it oft in the mouth of the vnwise.
- 24 A thief is better, then a man that is accustomed to lye: but they bothe shal haue destruction to heritage.
- 25 The condicions of liers are vn honest, and their shame is euer with them.
- 26 A wise man shal bring him self to honor with his wordes, and he that hathe vnderstanding, shal please great men.
- 27 *He that tilleth his land, shal increase his heape: [he that worketh righteousnes, shalbe exalted,] and he that pleaseth great mē, shal haue pardō of his iniquitie.
- Prov. 12.22. & 28.19*
- 28 *Rewardes and giftes blinde the eyes of the wise, and make them dōme, that they can not reprove fautes.
- Exod 23.8. deu 16.19.*
- 29 Wisdome that is hid, and treasure that is horded vp, what profite is in the bothe?
- 30 Better is he that kepeth his ignorance secret, then a man that hideth his wisdom.
- 31 The necessarie pacience of him, that followeth the Lord, is better then he that gouerneth his life without the Lord.

CHAP. XXI.

1 Not to continue in sinne. 5 The prayer of the afflicted. 6 To hate to be reprobud. 17 The mouths of the wise man 26 The thought of the foole.

1 MY sonne, hast thou sinned: do so no more,*but pray for the fore sinnes [that they may be forguien thee.]

2 Flee from sinne, as from a serpent: for if thou comest to nere it, it wil bite thee: the teeth thereof are as the teeth of a lyon, to slaye the soules of men.

3 All iniquitie is as a two edged sworde, the woundes whereof can not be healed.

4 Strife & iniuries waste riches: so the house of the proude shalbe desolate.

5 *The prayer of the poore going out of the mouth, cometh vnto the eares of the Lord, and iustice is done him incontinently.

6 Who so hateth to be reformed, is in the way of sinners: but he that feareth the Lord, conuerteth in heart.

7 An eloquent talker is knowen afarre of: but he that is wise, perceueth when he falleth.

8 Who so buyldeth his house with other mēs money, is like one that gathereth stones to make his graue.

9 *The congregacion of the wicked is like towne wrapped together: their end is a flame of fyre to destroye them.

10 The way of sinners is made plaine with stones, but at the end thereof is hel; [darkenes and paines.]

11 He that kepeth the Law of the Lord, ruleth his owne affections thereby: and

- the increase of wisdom is the end of the feare of God.
- 12 He that is not wise, wil not suffer him self to be taught: but there is some wit that increaseth bitterness.
- 13 The knowledge of the wise shal abounde like water that runneth ouer, and his counsel is like a pure fountaine of life.
- 14 * The inner partes of a foole are like a broken vessel: he can kepe no knowledge whiles he liueth.
- 15 When a man of vnderstanding heareth a wise worde, he wil comend it, and increase it: but if an ignorant man heare it, he wil disallowe it, and cast it behinde his backe.
- 16 The talking of a foole is like a burden in the way, but there is comelines in the talke of a wise man.
- 17 They inquire at the mouthe of the wise man in the congregacion, and they shal ponder his wordes in their heart.
- 18 As is an house that is destroyed, so is wisdom vnto a foole, and the knowlege of the vnwise is as wordes without order.
- 19 Doctrine vnto fooles is as fetters on the fete, and like manacles vpon the right hand.
- 20 * A foole listeth vp his voyce with laughter, but a wise mā doeth scarce smile secretly.
- 21 Learning is vnto a wise man a iewel of golde, and like a bracelet vpon his right arme.
- 22 A foolish mans fote is sone in [his neighboures] house: but a man of experience is ashamed to loke in.
- 23 A foole wil pepe in at the dore into the house: but he that is wel nurtered, wil stand without.
- 24 It is the point of a foolish mā to hearken at the dore: for he that is wise, wil be grieved with such dishonour.
- 25 The lippes of talkers wil be telling suche things as pertaine not vnto the, but y wordes of suche as haue vnderstanding, are weighed in the balance.
- 26 The heart of fooles is in their mouth: but the mouth of the wise is in their heart.
- 27 When the vngodlie curseth Satan, he curseth his owne soule.
- 28 * A backebiter defileth his owne soule, & is hated wherefoeuer he is: [but he that kepeth his tongue, and is discrete, shal come to honour.]
- CHAP. XXII.
- 1 *Of the sluggard.* 2 *Not to speake muche to a foole.*
16 *A good conscience feareth not.*
- 1 A slothful man is like a filthie stone, which euerie man mocketh at for his shame.
- 2 A slothful man is to be compared to the dongue of oxē, & euerie one that taketh it vp, wil shake it out of his hand.
- 3 An euil nurtered sonne is the dishonour of the father: & the daughter is least to be esteemed.
- 4 A wise daughter is an heritage vnto her housband: but she that liueth dishonestly, is her fathers heauines.
- 5 She that is bolde, dishonoreth bothe her father and her housband; [and is not inferior to the vngodlie,] but they bothe shal dispise her.
- 6 A tale out of time is as musicke in mourning: but wisdom knoweth the seasons of correction and doctrine.
- 7 Who so teacheth a foole, is as one that gleweth a potcherde together, and as he that waketh one that slepeth, from a sounde slepe.
- 8 If children liue honestly, & haue wherewith, they shal put away the shame of their parents.
- 9 But if children be proude, with hautines and foolishnes they defile the nobilitie of their kinred.
- 10 Who so telleth a foole of wisdom, is as a man, which speaketh to one y is a slepe: whē he hathe tolde his tale, he saith, What is the matter?
- 11 * Wepe for the dead, for he hathe lost the light: so wepe for the foole, for he wanteth vnderstanding: make smale weping for the dead, for he is at rest: but the life of the foole is worse then the death.
- 12 Scūe dayes do men mourne for him that is dead: but the lamentacion for the foole, & vngodlie [shulde endure] all the dayes of their life.
- 13 Talke not muche with a foole, & go not to him that hathe no vnderstanding: * beware of him, lest it turne thee to paine, and lest thou be defiled when he shaketh him self. Depart from him, & thou shalt finde rest, and shalt not receiue sorowe by his foolishnes.
- 14 What is heauier then lead? and what ocher name shulde a foole haue?
- 15 * Sād and salt, and a lump of yron is easier to beare, then an vnwise, [foolish and vngodlie man.]
- 16 As a frame of wood ioyned together in a buylding can not be losed with shaking, so the heart that is stablished by aduised counsel, shal feare at no time.
- 17 The heart that is confirmed by discrete wisdom, is as a faire plaistering on a plaine wall.
- 18 As reedes that are set vp on hie, can not abide the winde, so the feareful heart with foolish imaginacion can indure no feare.
- 19 He that hurteth the eye, bringeth forth the teares, & he that hurteth y heart, bringeth forth the affection.
- 20 Who so casteth a stone at y birdes, fraieth them away: & he that vpbraideth his friend, breaketh friendship.
- 21 Thogh

- 21 Though thou drewest a sworde at thy friend, yet dispaire not: for there may be a returning to fauour.
- 22 If thou haue opened thy mouth against thy friend, feare not: for there may be a reconciliation, so that vpon aiding or pride or disclosing of secrets or a traitterous woũde do not let: for by these things euerie friend wil departe.
- 23 Be faithfull vnto thy friend in his pouertie, that thou maist reioyce in his prosperitie. Abide stedfast vnto him in the time of his trouble, that thou maist be heire with him in his heritage: for pouertie is not alwayes to be contemned, nor the riche that is foolish, to be had in admiration.
- 24 As the vapour, and smoke of the chimney goeth before the fyre, so euil wordes, [rebukes & threatenings] go before bloodshedding.
- 25 I wil not be ashamed to defende a friend: nether wil I hide my self from him, though he shulde do me harme: whosoever heareth it, shal beware of him.
- 26 Who shal set a watch before my mouth, and a seale of wisdom vpon my lippes, that I fall not suddenly by them, and that my tongue destroye me not?

CHAP. XXIII.

- 2 *A prayer of the autor.* 13 *Of othes, blasphemie, and vnwise communication* 16 *Of three kindes of finnes.* 23 *Manus finnes proceeds of adulterie.* 27 *Of the feare of God.*
- 15 *The man that is accustomed to opprobrious wordes, wil neuer be reformed all the daies of his life. *2 Sam. 16, 7.*

1 **O** Lord, father & gouernour of all my whole life, leaue me not to their counsel, and let me not fall by them.

Or, my lippes.

¶ That is of tongue and lippes.

- 2 Who wil correct my thought, and put the doctrine of wisdom in mine heart, that they may not spare me in mine ignorance, nether let their fautes passe?
- 3 Lest mine ignorances increase, and my finnes abounde to my destruction, and lest I fall before mine aduersarie, and mine enemies reioyce ouer me, whose hope is farre from thy mercie.
- 4 O Lord, father & God of my life, [leaue me not in their imaginacion] nether giue me a proude looke, but turne away from thy seruants a stout minde.
- 5 Take from me vaine hope, and concupiscence, and retaine him in obedience, that desireth continually to serue thee.
- 6 Let not thy griedines of the bellie, nor lust of the flesh holde me, and giue not me thy seruant ouer into an impudent minde.
- 7 ¶ Heare, O ye children, the instruction of a mouth that shal speake truth: who so kepeth it, shal not perishe thorow his lippes, [nor be hurte by wicked workes.]
- 8 The siner shalbe taken by his owne lippes: for the euil speaker and the proude do offende by them.
- 9 *Accustome not thy mouth to swearing: [for in it there are many falles,] nether take vp for a custome the naming of the Holy one: [for thou shalt not be vnpunished for suche things.]
- 10 For as a seruant which is oft punished, can not be without some skarre, so he that sweareth and nameth God continually, shal not be fauteles.
- 11 A man that vseth much swearing, shalbe filled with wickednes, and the plague shal neuer go from his house: when he shal offend, his faute shalbe vpon him, and if he knowledge not his sinne, he maketh a double offence: and if he sweare in vaine, he shal not be innocent, but his house shalbe full of plagues.
- 12 There is a worde which is clothed with death: God giante that it be not founde in the heritage of Iacob: but they that feare God, eschewe all suche, & are not wrapped in sinne.
- 13 Vse not thy mouth to ignorant rashnes: for therein is the occasion of sinne. *Or, inordinate swearing.*
- 14 ¶ Remember thy father and thy mother when thou art set among great men, lest thou be forgotten in their sight, and so through thy custome become a foole, and wish that thou hadest not bene borne, and curse the day of thy natiuitie.
- 16 There are two sortes [of me] that abounde in sinne, and the third bringeth wrath [and destruction:] a minde note as fyre, that can not be quenched til it be consumed: an adulterous man that giueth his bodie no rest, til he haue kindled a fyre.
- 17 (All bread is swete to a whoremonger: he wil not leaue of til he perishe.)
- 18 A man that breaketh wedlocke, & thinketh thus in his heart, * Who seeth me? I am copassed about with darkenes: the walles couer me: no bodie seeth me: whome neede I to feare? the moste High wil not remember my finnes. *1 Sa 29, 15.*
- 19 Suche a man onely feareth the eyes of men, & knoweth not that the eyes of the Lord are ten thousand times brighter than the sunne, beholding all the waies of me, [and the ground of the deepe,] and considereth the moste secret partes.
- 20 He knewe all things or euer they were made, and after they be brought to passe also he loketh vpon them all.
- 21 *The same man shalbe punished in the streets of the citie, [& shalbe chased like a yong horsefoale,] and when he thinketh not vpon it, he shalbe taken: [thus shal he be put to shame of euerie man, because he wolde not vnderstand the feare of the Lord.] *Leu 20, 10. dent. 22, 22.*

- 21 And thus shal it go also with euerie wife, that leaueth her housband, and getteth inheritance by another.
- Exod. 20, 14.* 22 *For first she hathe disobeyd the Law of the moste High, and secondly, she hathe trespassed against her owne housband, & thurdly, she hathe plaide the whore in adulterie, and gotten her children by another man.
- 24 She shalbe broght out into the congregacion, and examinacion shalbe made of her children.
- 25 Her children shal not take roote, and her branches shal bring forth no frute.
- 26 A shameful reporte shal she leaue, and her reproche shal not be put out.
- 27 And they that remaine, shal knowe that there is nothing better then the feare of the Lord, and that there is nothing sweter then to take hede vnto the commandements of the Lord.
- 28 It is great glorie to followe the Lord, and to be receued of him is long life.
- CHAP. XXIII.
- 1 A praise of wisdom proceeding forth of the mouth of God. 6 Of her workes and place where she resteth. 20 She is giuen to the children of God.
- 1 **W**isdom shall praise her self, [and be honored in God,] and reioyce in the middes of her people.
- 2 In the congregacion of the moste High shal she open her mouth, and triumph before his power.
- 3 [In the middes of her people shal she be exalted, and wondred at in the holy assemblie.
- 4 In the multitude of the chosen she shalbe commended, and among suche as be blessed, she shalbe praised, and shal say,]
- 5 I am come out of the mouth of the moste High, [first borne before all creatures.
- 6 I caused y light that faileth not, to arise in the heauen,] and couered the earth as a cloude.
- 7 My dwelling is aboue in the height, and my throne is in the pillar of the clouds.
- 8 I alone haue gone round about the compassse of heauen and haue walked in the bottom of the depth.
- 9 I possessed the waues of the sea, and all the earth, and all people, and nacion, [and with my power haue I troden downe the hearts of all, bothe High and low.]
- 10 In all these things I fought rest, & a dwelling in some inheritance.
- 11 So the creator of all things gaue me a commandement, and he that made me, appointed me a tabernacle, and said, Let thy dwelling be in Iacob, and take thine inheritance in Israel, and roote thy selfe among my chosen.
- Prov. 8, 23.*
Exod. 31, 3. 12 *He created me fro the beginning, & before the worlde, & I shal neuer faile: * In the holic habitation haue I serued before him, and so was I stablished in Sion.
- 13 *In the welbeloued citie gaue he me rest, *Psa. 132, 8.* and in Ierusalem was my power.
- 14 I toke roote in an honorable people, euē in the porcion of the Lords inheritance.
- 15 I am set vp on hie like a ceder in Libanus, and as a cipers tre vpon the mountaynes of Hermon.
- 16 I am exalted like a palme tre^o about the *Or, in Cader* bankes, and as a rose plante in Iericho, as a faire oliue tre in a pleasant field, and am exalted as a plane tre by the water.
- 17 I smelled as the cinnamom, & as a bagge of spices: I gaue a swete odour as the best myrrhe, as galbanum, and onix, and swete storax, & perfume of incense in an house.
- 18 As the terebinth, haue I stretched out my branches, and my branches are the braches of honour and grace.
- 19 *As the vine haue I broght forth the [fruite] of swete fauour, and my floures are the frute of honour and riches. *Iohn 1, 9.*
- 20 I am the mother of beautiful loue, and of feare, and of knowledge, and of holy hope: I giue eternal thigs to all my children to whome God hathe commanded.
- 21 [In me is all grace of life and truth: in me is all hope of life and vertue.]
- 22 Come vnto me all ye that be desirous of me, and fill your selues with my frutes.
- 23 *For the remembrance of me is sweter then honie, and mine enheritance [sweter] then the honie combe: [the remembrance of me endureth for euer more.] *Psal. 119, 12.*
- 24 They that eat me, shal haue y more hunger, and they that drinke me, shal thirst the more.
- 25 Who so hearkeneth vnto me, shal not come to confusion, & they that worke by me, shal not offende: [they that make me to be knowen, shal haue euerlasting life.]
- 26 All these things are the boke [of life,] & the couenant of the moste high God, [& the knowledge of the truth,] * & the Law *Exod. 20, 1.*
Exod. 24, 8.
Deu. 4, 1.
Exod. 29, 9. that Moyse [in the precepts of righteousness] commanded for an heritage vnto the house of Iacob, [and the promises pertaining vnto Israel.]
- 27 Be not weary to behaue your selues valiantly with the Lord, that he may also confirme you: cleaue vnto him: for the Lord almightie is but one God, & besides him there is none other Sauour.
- 28 [Out of Dauid his seruant he ordeined to raise vp a moste mightie King y shalbe fit in the throne of honoure for euer more.]
- 29 He filleth all things with his wisdom, as *Physon, & as Tygris, in the time of the *Gen. 2, 2.* new frutes.
- 30 He maketh the vnderstanding to abound like *Euphrates, & as Iorden in the *Ios. 3, 7.* time

time of the haruest.

- 31 He maketh the doctrine of knowledge to appeare as the light, and ouerfloweth as Geon in the time of the vintage.
- 32 The first man hathe not knowen her perfectly: no more shal the last seke her out.
- 33 For her consideratious are more abundant then the sea, and her counsel is profounder then the great deepe.
- 34 I wisdom [haue cast out floods:] I am as an arme of the riuier: I runne into Paradise as a watercondite.
- 35 I said, I wil watter my faire garden, and wil watter my pleasant ground: and lo, my ditche became a flood, and my flood became a sea.
- 36 For I make doctrine to shine as the light of the morning, and I lighten it for euer.
- 37 [I wil pearce thorow all the lower partes of the earth: I wil loke vp o all suche as be a slepe, & lighten all them that trust in the Lord.]
- 38 I wil yet powre out doctrine, as prophecie, and leaue it vnto all ages for euer.

Chap 33.18.

CHAP. XXV.

2 Of three things which please God, and of three which he hateth. 7 Of nine things that be not to be suspect. 15 Of the malice of a woman.

Gen 13.2.
rom 12.10.

- 1 **T**HRE things reioyce me, and by them I am I beautified before God & men: *the vntie of brethren, the loue of neighbours, a man and wife that agre together.
- 2 ¶ Three sortes of men my soule hateth, & I viterly abhorre the life of them: a poore man that is proude: a riche man that is a liar, and an olde adulterer that doteth.
- 3 ¶ If thou hast gathered nothing in thy youth, what canst thou finde in thine age?
- 4 ¶ Oh, how pleasant a thing is it whic graie headed men minister iudgement, & when the elders can giue good counsel!
- 5 Oh, how comelie a thig is wisdom vnto aged men, and vnderstanding and prudence to men of honour!
- 6 The crowne of olde me is to haue muche experience, and the feare of God is their glorie.
- 7 ¶ There be nine thigs, which I haue iudged in mine heart to be happie, and the tenth wil I pronounce with my tongue: a man that while he liueth, hathe ioye of his children, and seeth the fall of his enemies.
- 8 ¶ Wel is him that dwelleth with a wife of vnderstanding, *and that hathe not fallen with his tongue, and that hathe not serued suche as are vnworthic of him.

Chap 14.1.
E 19.16.
1470.3.20.

- 9 Wel is him that findeth prudence, and he that can not speake in the cares of them that wil heare.
- 10 ¶ Oh, how great is he that findeth wisdom! yet is there none aboue him, that feareth the Lord.
- 11 The feare of the Lord passeth all things in clerenes.
- 12 [Blessed is the man, vnto whome it is granted to haue the feare of God.] Vnto whome shal he be likened that hathe attained it?
- 13 The feare of the Lord is the beginning of his loue, and faith is the beginning to be ioyned vnto him.
- 14 [¶ The greatest heauines is the heauines of the heart, and the greatest malice is the malice of a woman]
- 15 Giue me any plague, saue onely the plague of the heart, and any malice, saue the malice of a woman:
- 16 Or any assalt, saue the assalt of them that hate, or any vengeance, saue the vengeance of the enemye.
- 17 There is not a more wicked head then the head of the serpent, and there is no wrath about the wrath of an enemye.
- 18 *I had rather dwell with a lion and dragon, then to kepe house with a wicked wife.
- 19 The wickednes of a woman chageeth her face, and maketh her countenance blacke as a sacke.
- 20 Her housband is sitting among his neighbours: because of her he sighteth sore as he beware.
- 21 All wickednes is but litle to the wickednes of a woman: let the porcion of the sinner fall vpon her.
- 22 As the climbing vp of a sandie way is to the sete of the aged, so is a wife ful of wordes to a quiet man.
- 23 *Stumble not at the beautie of a woman, and desire her not for thy pleasure.
- 24 If a woman nourish her housband, she is angrie and impudent and ful of reproche.
- 25 A wicked wife maketh a sorie heart, an heauie countenance, and a wounded minde, weake hands and feble knees, and can not comfort her housband in heauines.
- 26 Of the *woman came the beginning of sinne, and thorow her we all dye.
- 27 Giue the water no passage, [no not a litle,] nether giue a wicked woman libertie to go out.
- 28 If she walke not in thine obedience, [she shal confound thee in the fight of thine enemies.] Cut her of then from thy flesh: *Giue her, and forsake her.

101, 700 40.

Prov. 21. 19.

101, 4 beare.

Chap 42. 12
2. sam. 13. 2.

Gen 3. 6.
1. tim. 2. 16.

a To wit, the bill of diuorcement

CHAP. XXVI.

1 The praise of a good woman. 5 Of the feare of three things, and of the fourth. 6 Of the ielous and drunken woman. 28 Of two things that cause sorow, and of the thurde which moueth wrath.

Blessed is the man that hathe a verteous wife: for the number of his yeres shalbe double.

2 An honest womā reioyceth her housbād, and she shal fill the yeres of his life with peace.

3 A verteous womā is a good portiō which shalbe giuen for a gift vnto suche as feare the Lord.

4 Whether a man be riche or poore, he hathe a good heart toward the Lord, & they shal at all times haue a chereful countenance.

5 ¶ There be thre things that mine heart feareth, & my face is affraied of the fourth: treason in a citie: the assemblie of the people, and false accusation: all these are heuier then death.

6 ¶ But the sorow and grief of the heart is a woman that is ielous ouer another: and she that communeth with all, is a scourge of the tongue.

7 An euil wife is as a yoke of oxen y drawe diuerse waies: he that hathe her, is as thogh he helde a scorpion.

8 A drunken woman and suche as can not be tamed, is a great plague: for she can not couer her owne shame.

9 The whordome of a womā may be knowē in the pride of her eyes, and eyeliddes.

Chap. 42, 11. **10** ¶ If thy daughter be not shamefast, holde her straitly, lest she abuse her self thorough ouer muche libertie.

11 Take hede of her that hathe an vnshamefast eye: & marueile not if she trespass against thee.

12 As one that goeth by the way, and is thirstie, so shal she open her mouth, and drinke of euerie next water: by euerie hedge shal she sitte downe, & open her quiuer against euerie arrowe.

13 The grace of a wife reioyceth her housband, and fedeth his bones with her vnderstanding.

14 A peaceable woman and of a good heart is a gift of the Lord, and there is nothing so muche worthe as a womā wel instructed.

15 A shamefast & faithful woman is a double grace, and there is no weight to be compared vnto her continent minde.

16 As the sunne when it ariseth in the high places of the Lord, so is the beautie of a good wife the ornament of her house.

17 As the clere light is vpon the holie candlestick, so is the beautie of the face in a ripe age.

18 As the golden pillers are vpon the sockettes of siluer: so are faire sete with a con-

stant minde.

19 [Perpetual are the fundaciōs that be laide vpon a strong rocke: so are the cōmandements of God in the heart of an holie woman.]

20 My sonne, kepe the strength of thine age stable, and giue not thy strength to strangers.

21 When thou hast gotten a fruteful possesiō through all the fields, sowe it with thine owne sēde, trusting in thy nobilitie.

22 So thy stocke that shal liue after thee, shal growe, trusting in the great liberalitie of their nobilitie.

23 An harlot is compared to a sowe: but the wife that is married, is counted as a towre against death to her housband.

24 A wicked womā is giuen as a rewarde to a wicked man: but a godlie woman is giuē to him that feareth the Lord.

25 A shameles woman contemneth shame: but a shamefast woman wil reuerence her housband.

26 A shameles woman is cōpared to a dogge: but she that is shamefast, reuerēceth the Lord.

27 A woman that honoreth her housband, shalbe iudged wise of all: but she that despi seth him, shalbe blased for her pride.

28 A lowde crying woman and a babler let her be sought out to driue away y enemies: the minde of euerie man that liueth with suche, shalbe conuersant among the troubles of warre.

29 There be two things that grieue mine heart, and the thirde maketh me angrie: a mā of warre that suffreth pouertie: and mē of vnderstāding that are not set by: & whē one departeth from righteousnes vnto sinne: the Lord appointeth suche to y sworde.

30 [There be two things, which me thinke to be hard and perilous.] A marchant can not lightly kepe him from wrong, and a vitailer is not without sinne.

CHAP. XXVII.

3 Of the poore that wolde be riche. 5 The probacion of the man that feareth God. 13 The unconstantnes of a soole. 16 The secrets of friends are not to be vizered. 26 The wicked imagineth euil which turneth vpon him self.

Because of pouertie haue manie finned: and he that seketh to be riche, *1. Tim 6, 9. prou. 13, 4.* turneth his eyes aside.

2 As a nail in the wall sticketh fast betwene the ioyntes of the stones, so doeth sinne sticke betwene the selling and the bying.

3 If he holde him not diligently in the feare of the Lord, his house shal sone be ouerthrowen.

4 As when one sifteth, the filthines remaineth in the siue, so the filth of man remaineth in his thoght.

5 The fornace proueth the potters vessel:

Prou. 27, 21. *so doeth [tentacion] trye mens thoughts.
 6 The frute declareth if the tre haue bene trimmed: so the worde [declareth] what man hathe in his heart.
 7 Praise no man except thou haue heard his talke: for this is the tryal of men.
 8 ¶ If thou followest righteousnes, thou shalt get her, & put her on as a faire garment, [and shalt dwell with her, and she shal defend thee for euer: and in the daye of knowledge thou shalt finde stedfastnes.]
 9 The birdes resort vnto their like: so doeth the truth tunc vnto them, that are practised in her.
 10 As the lyon waiteth for the beast, so doeth sinne vpon them that do euil.
 11 The talking of him that feareth God, is all wisdome: as for a foole, he changeth as the moone.
 12 If thou be among the vndiscerete, obserue the time, but haunte stil the assemblie of them that are wise.
 13 The talking of fooles is grieuous, and their sporte is in the plauser of sinne.
Chap. 23, 10. 14 *The talke of him that sweareth muche, maketh the heere to stand vp: & to strue with suche, stoppeth the eares.
 15 The strife of the proude is blood shedding, and their skouldings are grieuous to heare.
Chap. 19, 10. & 22, 28. 16 *Who so discovereth secrets, leseth his credit, & findeth no friend after his wil.
 17 Loue thy friéd, & be faithful vnto him: but if thou bewrayest his secrets, thou shalt not get him againe.
 18 For as a man destroyeth hisemie, so doest thou detroye the friendship of thy neighbour.
 19 As one that letteth a buide go out of his hand, so if thou giue ouer thy friéd, thou canst not gette him againe.
 20 Followe after him no more, for he is to farre of: he is as a roe escaped out of the snare: [for his soule is wounded.]
 21 As for woundes, they may be bounde vp againe, and an euil worde may be reconciled: but whoso bewrayeth the secrets of a friend, hathe lost all his credit.
Prou. 10, 10. 22 *He that winketh with the eyes, imagineth euil: and he that knoweth him, wil let him alone.
 23 When thou art present, he wil speake swetely, and praise thy wordes: but at the last he wil tunc his tale, and sclander thy saying.
 24 Manie things haue I hated, but nothing so euil as suche one: for the Lord also hateth him.
 25 Who so casteth a stone on hie, casteth it vpon his owne head: and he that smiteth with guile, maketh a great wounde.
Prou. 26, 27. eccles. 10, 8. 26 Who so *diggeth a pit, shal fall therein,

[and he that laieth a stone in his neighbours way, shal stamble thercon,] and he that laieth a snare for another, shalbe také in it him self.
 27 He that worketh euil, shalbe wrapped in euil, and shal not knowe from whence they come vnto him.
 28 Mockerie & reproche followe the proude, and vengeance lurketh for them as a lyon.
 29 They that reioyce at the fall of y righteous, shalbe taken in the snare, & anguish shal consume them before they dye.
 30 Dispite & angre are abominable thigs, and the sinful man is subiect to thē bothe.

CHAP. XXVIII.

1 We ought not to desire vengeance, but to forgie the offence. 13 Of the vices of the tongue, and of the dangers thereof.

1 **H**E* that seketh vengeance, shal finde vengeance of the Lord, and he wil surely kepe his sinnes.
 2 ¶ Forgie thy neighbour the hurt that he hathe done to thee, so shal thy sinnes be forgiuen thee also, when thou praest.
 3 Shulde a man beare hatred against man, and *desire forgiuenes of the Lord?
 4 He wil shewe no mercie to a man, which is like him self: and wil he aske forgiuenes of his owne sinnes?
 5 If he that is but flesh, nourishe hatred, [and aske pardone of God,] who wil intreate for his sinnes?
 6 Remembre the end, & let enimitie passe: imagine not death and destruction to another through angre, but perseuere in the commandements.
 7 Remember the commādements: so shalt thou not be rigorous against thy neighbour: [consider diligently] the couenant of the moiste High, and forgie his ignorance.
 8 *Beware of strife, & thou shalt make thy sinnes fewer: for an angrie man kindleth strife.
 9 And the sinful man disquieteth friends, and bringeth in false accusations among them that be at peace.
 10 *As the matter of the syre is, so it burneth, and mans angre is according to his power: and according to his riches his angre increaseth, and the more vehement the angre is, the more is he inflamed.
 11 An hastie brauling kindleth a fyre, and an hastie fighting sheddeth blood: [a tongue that beareth false witness, bringeth death.]
 12 If thou blowe the sparke, it shal burne: if thou spit vpon it, it shal be quenched, and bothe these come out of the mouth.
 13 ¶ *Abhorre the sclāder and double tongued: for suche haue destroyed many that were at peace.
 14 The double tongue hathe disquieted

Deut. 32, 35. rom. 12, 19.

¶ Man ought not to take vengeance.

Matt. 6, 14.

Chap. 23.

Prou. 16, 27.

¶ The tongue. *Chap. 21, 30.*

manie, and driuen them from nacion to nacion: strong cities hath it broken downe, and ouerthrowen the houses of great men: [the strength of the people hath it broght downe, & bene the decaye of mightie nations.]

- 15 The double tongue hath cast out manie vertuous women, and robbed them of their labours.
- 16 Whoso hearkeneth vnto it, shal neuer finde rest, and neuer dwell quietly.
- 17 The stroke of the rodde maketh markes in the flesh, but the stroke of the tongue breaketh the bones.
- 18 There be manie that haue perished by the edge of the sworde, but not so manie as haue fallen by the tongue.
- 19 Wel is him that is kept frō an euil tongue, and cometh not in the angre thereof, which hath not drawen in that yoke, nether hath bene bounde in the bandes thereof.
- 20 For the yoke thereof is a yoke of yron, and the bands of it are bandes of brasle.
- 21 The death thereof is an euil death: hell were better then suche one.
- 22 It shal not haue rule ouer them that feare God, nether shal they be burnt with the flame thereof.
- 23 Suche as forsake the Lord, shal fall therein: and it shal burne them, and no man shalbe able to quenche it: it shal fall vpon them as a lyon, and deuoure them as a leopard.
- 24 Hedge thy possession with thornes, and make dores and barres for thy mouth.
- 25 Binde vp thy siuer and golde, & weigh thy wordes in a balance, and make a dore and a barre, [and a sure bridle] for thy mouth.
- 26 Beware that thou slide not by it, and so fall before him that lieth in wait, [and thy fall be incurable, euen vnto death.]

CHAP. XXXIX.

1 Do lend money, and do almes 15 Of a faithfull man answering for his friend. 24 The poore mans life.

¶ Of wedding.

- 1 **H**E that wil shewe mercie, ¶ (ndeth to his neighbour: and he that hath power ouer him self, kepeth the commandements.
- 2 Lend to thy neighbour in time of his neede, and pay thou thy neighbour againe in due season.
- 3 Kepe thy worde and deale faithfully with him, and thou shalt alwaye finde the thing that is necessarie for thee.
- 4 Manie when a thing was lent them, rekened it to be founde, & grieved them that had helped them.
- 5 Til they receiue, they kisse his hands, and for their neighbours good they humble their voyce: but when they shulde paie againe, they prolong the terme, and giue a

careles answer, and make excuses by reason of the time.

6 And thogh he be able, yet giueth he scarce the halfe againe, and rekeneth the other as a thing founde: els he deceiueth him of his money, & maketh him an enemy without a cause: he pereth him with cursing & rebuke, & giueth him euil wordes for his good dede.

7 There be manie which refuse to lend because of this inconuenience, fearing to be defrauded without cause.

8 Yet haue thou pacience with him that humbleth him self, & differre not mercie from him.

9 Helpe the poore for the commandemēt's sake, and turne him not away, because of his pouertie.

10 Lese thy money for thy brothers and neighbours sake, and let it not rust vnder a stone to thy destruction.

11 * Bestowe the treasure after the commandement of the moste High, & it shal bring thee more profite then golde.

*Dan. 4. 24.
Luk. 11. 41.
Act. 10. 4.*

12 Lay vp thine almes in thy secret chambers, & it shal kepe thee from all affliction.

Or, give thine almes secretly.

13 [A mans almes is as a purse with him, and shal kepe a mans fauour as the apple of the eye, and afterwarde shal it arise, and paye euerie man his rewarde vpon his head.]

14 It shal fight for thee against thine enemies, better then the shield of a strong man, or speare of the mightie.

15 An honest man is ¶ suretie for his neighbour: but he that is impudent, forsaketh him.

¶ Of suretieshippe.

16 Forget not the friendship of thy suretie: for he hath laied his life for thee.

17 The wicked despiseth the good dede of his suretie.

18 The wicked wil not become suretie: and he that is of an vnthankful minde, forsaketh him that deliuered him.

19 [Some man promiseth for his neighbour: and when he hath lost his honestie, he wil forsake him.]

20 Suretieshippe hath destroyed manie a riche man, & remoued them as the waues of the sea: mightie men hath it driuen away from their houses, and caused them to wander among strange nations.

21 A wicked man, transgressing the commandements of the Lord, shal fall into suretieshippe: and he that medleth muche with other mens busines, is intangled in controuersies.

22 ¶ Helpe thy neighbour according to thy power, and beware that thou thy self fall not.

23 * The chief thing of life is water, and bread, and clothing, and lodging to couer thy shame.

Chap. 39. 31.

Sober living. 24 ¶ The poore mans life in his owne lodge is better then delicate fare in another mans.
 25 Be it litle or muche, holde thee contented, that the house speake not euil of thee.
 26 For it is a miserable life to go from house to house: for where thou art a stranger, thou darest not open thy mouth.
 27 Thou shalt lodge and fede vnthankful men, & after shalt haue bitter wordes for the same, saying,
 28 Come, thou stranger, and prepare the table, and fede me of that thou hast readie.
 29 Giue place, thou stranger, to an honorable man: my brother cometh to be lodged, and I haue neede of mine house.
 30 These things are heauie to a mā that hath the vnderstanding, the vpbraiding of the house, and the reproche of the tender.

CHAP. XXX.

1 *Of the correction of children.* 14 *Of the commoditie of health* 17 *Death is better then a sorrowful life.* 22 *Of the ioye and scrow of the heart.*

Prou. 13.24. & 13.13.

Deu. 6.7.

Chap. 7.25.

¶ The praise of health.

1 **H**E that loueth his sonne, * causeth him oft to fele the rodde, that he may haue ioye of him in the end.
 2 He that chastiseth his sone, shal haue ioy in him, and shal reioyce of him amōg his acquaintance.
 3 He that * teacheth his sonne, griueth the enemye, and before his friends he shal reioyce of him.
 4 Though his father dye, yet is he as thogh he were not dead: for he hath left one behinde him that is like him.
 5 In his life he sawe him, and had ioye in him, and was not sorie in his death, [neither was he ashamed before his enemies.]
 6 He left behinde him an aduenger against his enemies, and one that shulde shewe fauour vnto his friends.
 7 He that flattereth his sonne, bindeth vp his woundes, and his heart is griued at euerie crye.
 8 An vntamed horse wil be stubburne, and a wanton childe wil be wilful.
 9 If thou bring vp thy sonne delicately, he shal make thee afraide: and if thou playe with him, he shal bring thee to heauines.
 10 Laugh not with him, lest thou be sorie with him, and lest thou gnash thy teeth in the end.
 11 * Giue him no libertie in his youth, and winke not at his folie.
 12 Bowe downe his necke while he is yong, and beat him on the fles, while he is a childe, lest he waxe stubburne, and be disobedient vnto thee, and so bring sorow to thine heart.
 13 Chastise thy childe, and be diligent therein, lest his shame griue thee.
 14 ¶ Better is the poore, being whole and strong, then a riche man that is afflicted

in his bodie.
 15 Health and strength is aboute all golde, and a whole bodie aboute infinite treasure.
 16 There is no riches aboute a sounde bodie, and no ioye aboute the ioye of the heart.
 17 Death is better then a bitter life, [and long rest,] then continual sickenes.
 18 The good things that are powred on a mouth shut vp, are as masses of meat set vpon a graue.
 19 What good doeth the offering vnto an idole: for he can nether eat, nor smell: so is he that is persecuted of the Lord, [& beareth the rewarde of iniquitie.]
 20 He seeth with his eyes, and groneth like * a gelded man, that lieth with a virgin *Chap. 20.8. and sigheth.*
 21 * Giue not ouer thy minde to heauines, *Prou. 12.21. & 15.13. & 17.20.* and vex not thy self in thine owne counsel.
 22 The ioye of the heart is the life of mā, and a mans gladnes is the prolonging of his daies.
 23 Loue thine owne soule, and comforte thine heart: driue sorow farre from thee: for sorow hath slaine many, and there is no profite therein.
 24 Enuie and wrath shorten the life, and carefulesnes bringeth age before the time.
 25 A noble and good heart wil haue consideration of his meat and diet.

CHAP. XXXI.

0 *Of couetousnes.* 3 *Of them that take paine to gather riches.* 8 *The praise of a riche man without a fause.* 12 *We ought to flee drunkennes and felowe sobernes.*

1 **W**AKING ¶ after riches pineth away *¶ Couetousnes.* the bodie, and the care thereof driueth away slepe.
 2 This waking care breaketh the slepe, as a great sickenes breaketh the slepe.
 3 The riche hath the great labour in gathering riches together, and in his rest he is filled with pleasures.
 4 The poore laboreth in diuing poorely, and when he leaueth of, he is still poore.
 5 He that loueth golde, shal not be iustified, and he that followeth corruption, shal haue ynough thereof.
 6 * Many are destroyed by the reason of golde, *Chap. 8.30.* and haue founde their destruction before them.
 7 It is as a stumbling blocke vnto the that sacrifice vnto it, and euerie foole is taken therewith.
 8 Blessed is the *riche which is foude without blemish, and hath not gone after golde. [nor hoped in money and treasures.]
 9 Who is he, and we wil commend him? for wonderful things hath he downe among his people.
 10 Who hath bene tryed thereby, & founde

de perſire: let him be an exáple of glorie,
who might offende, and hathe not offe-
ded, or do euil, and hathe not done it.

11 Therefore ſhal his goods be ſtabliſhed,
and the congregacion ſhal declare his
almes.

¶ Temperancie 12 If thou ſit at a coſtly table, ¶ open not
thy mouth wide vpon it, & ſay not, Behol-
de muche meat.

13 Remembre that an euil eye is a ſhrew: &
what thing created is worſe then a wicked
eye: for it wēpeth for euerie cauſe.

14 Stretch not thine hand whereſoeuer it
loket, and thruſt it not with it into the
diſh.

15 Conſider by thy ſelf him that is by thee,
and make euerie thing.

16 Eat modeſtly that which is ſet before
thee, and deuoure not, leſt thou be hated.

17 Leaue thou of firſt for noutrours ſake, &
be not inſaciabie, leſt thou offend.

18 When thou ſitteſt among many, reache
not thine hand out firſt of all.

Chap. 37. 32. 19 *How litle is ſufficient for a man wel
taught: and thereby he belchereth not in his
chamber, [nor ſeleteh any paine.]

20 A whoſome ſlepe cometh of a temperat
bellie: he riſeth vp in the morning, and is
wel at eaſe in him ſelf: but paine in wat-
ching and cholericke diſeaſes, and pang
of the bellie are with an vnſaciabie man.

21 If thou haſt bene forced to eat, ariſe, go
forthe, vomit, and then take thy reſt: [ſo
thou ſhalt bring no ſickenes vnto thy
bodie.]

22 My ſonne, heare me, and diſpiſe me not,
and at the laſt thou ſhalt finde as I haue
tolde thee: in all thy workes be quicke, ſo
ſhal there no ſicknes come vnto thee.

¶ Prou. 23. 9. ¶ Liberalitie.
23 *Who ſo is ¶ liberal in his meat, men ſhal
belleſe him: and the teſtimonie of his ho-
neſtie ſhal be beleued.

24 But againſt him that is a nigard of his
meat, the whole citie ſhal murmure: the te-
ſtimonies of his nigardnes ſhal be ſure.

¶ Iudeth. 13. 8.
25 Shewe not thy valiantnes in wine: for
*wine hathe deſtroied manie.

26 The fornace proueth the edge in the
tēpering: ſo doeth wine the hearts of the
proude by drunkennes.

¶ Pſal. 104. 15. ¶ Prou. 31. 4.
27 *Wine ſoberly dronken, is profitable for
the life of mā: what is his life that is ouer-
come with wine?

28 Wine was made [from the beginning]
to make men glad, [and not for drun-
kennes.] Wine meſurably dronken and in
time, bringeth gladnes and cherefulnes of
the minde.

29 But wine dronken with exceſſe, maketh
bitternes of minde with braulings and
ſkouldings.

30 Drunkennes increaſeth the courage of a
foole, til he offend: it diminiſheth his ſtrēgth

and maketh woundes.

31 *Rebuke not thy neighbour at the wine, Chap. 30. 1.
and diſpiſe him not in his mirth: giue
him no diſpiteful wordes, and preſſe not
vpon him with contrarie wordes.

CHAP. XXXII.

1 An exhortation to modeſtie. 3 Let the ancient ſpea-
ke. 14 To giue thanks after the repaſt. 15 Of the
feare, faſh and confidence in God.

1 If thou be made ¶ matter of the feaſt, ¶ lift ¶ Humblenes.
not thy ſelf vp, but be among them, as
one of the reſt: take diligent care for thé,
and ſo ſit downe.

2 And when thou haſt done all thy duetic,
ſit downe, that ¶ maieſt be merite with them,
and receiue a crowne for thy good beha-
uour.

3 Speake thou that art the elder: for it be-
cometh thee, but with ſounde iudgement,
and hinder not muſicke.

4 Powie not out wordes, where there is
no audiencie, *and ſhewe not forthe wiſdo-
me out of time. Chap. 3. 7.
¶ 20. 7.

5 The conſent of muſicians at a banquet is as
a ſignet of carbuncle ſet in golde.

6 And as the ſignet of an emeraude wel
trimmed with golde, ſo is the melodie of
muſicke in a pleaſant banquet.

7 [Giue care, and be ſtil, and for thy good
behaviour thou ſhalt be loued.]

8 Thou that art yong, ſpeake if nede be,
and yet ſcarſely when thou art twiſe asked.

9 Comprehende muche in fewe wordes:
[in manie things be as one that is igno-
rant:] be as one that vnderſtādeth, and yet
holde thy tongue.

10 If thou be among great men, compare
not thy ſelf vnto them: and when an elder
ſpeaketh, bable not muche.

11 Before the *thonder goeth lightning, Job. 32. 6.
and before a ſhamefaſt man goeth fa-
uour.

12 Stand vp betimes, and be not the laſt:
but get thee home without delay,

13 And there take thy paſtime, and do what
thou wilt, ſo that thou do none euil, or vſe
proude wordes.

14 But aboute all things, giue thanks vnto
him that hathe made thee, and replenished
thee with his goods.

15 ¶ Who ſo feareth the Lord, wil receiue
his doctrine, and they that riſe early, ſhal
finde fauour.

16 He that ſeeketh the Law, ſhal be filled the-
rewith: but the hypocrite wil be offended
thereat.

17 They that feare the Lord, ſhal finde
that which is righteous, and ſhal kindle
iuſtice as a light.

18 An vngodlie man wil not be reformed,
but findeth out excuſes according to his
wil.

19 A man of vnderſtanding diſpiſeth not
counſel:

counsel: but a lewde and proude mā is not touched with feare, euē when he hathe done rashly.

20 [My sonne,] do nothing without aduise- ment: so shal it not repent thee after the dede.

21 Go not in the way where thou maist fall, nor where thou maist stumble among the stones, nether trust thou in the way that is plaine.

22 And beware of thine owne children, [and take hede of them that be thine owne housholde.]

23 In euerie good worke be of a faithful heart: for this is the keping of the com- mandements.

10r, the Lawe. 24 Who so beleueth in^r the Lord, kepeth the commandements: and he that trusteth in the Lord, shal take no hurt.

CHAP. XXXIII.

1 The deliuerance of him that feareth God. 4 The answer of the wise. 12 Man is in the hand of God, as the clay is in the hand of the potter. 25 Of euil seruants.

1 **T**Here shal no euil come vnto him that feareth the Lord: but when he is in tentation, he wil deliuer him againe.

2 A wise man hateth not the Law: but he that is an hypocrite therein, is as a shippe in a storme.

3 A man of vnderstanding walketh faith- fully in the Law, and the Law is faithful vnto him.

4 As the question is made, prepare the an- swer, and so shalt thou be heard: be sure of the matter, and so answer.

Chap. 21, 17. 5 The heart of the^r foolish is like a carte- whele: and his thoghts are like a rolling axeltre.

6 As a wilde horse neieth vnder euerie one that sitteth vpon him, so is a scorneful friend.

7 Why doeth one day excell another, seing that the light of the daies of the yere come of the sunne?

8 The knowledge of the Lord hathe parted them a sondre, and he hathe by them dispo- sed the times and solemne feastes.

9 Some of them hathe he chosen and sancti- fied, & some of them hathe he put among the daies to number.

Gen 1, 27. & 2, 7. 10 And all men are of the^r grounde, and Adam was created out of the earth: but the Lord hathe deuided them by great know- ledge, and made their waies diuers.

11 Some of them hathe he blessed and exal- ted, and some of them hathe he sanctified, and appropriate to him self: but some of the hathe he cursed, and broght the lowe, and put them out of their estate.

Isa 45, 9. Rom. 9, 20. 12 *As the claye is in the potters hand, to

order it at his pleasure, so are men also in the hand of their creator, so that he may rewarde them as liketh him best.

13 Against euil is good, and against death is life: so is the godlic against the sinner, and the vngodlie against the faithful.

14 So in all the workes of the moste High thou maist se that there are euer two, one against another.

15 ¶ I am awaked vp last of all, as one that gathereth after them in the vintage. In the blessing of the Lord I am increased, and haue filled my wine presse, like a grape ga- therer.

16 *Beholde, how I haue not labored one- ly for my self, but for all them that seke knowledge. Chap. 24, 26.

17 Heare me, o ye great men of the people, & hearken with your eares, ye rulers of the congregacion.

18 Giue not thy sonne and wife, thy bro- ther and friēd, power ouer thee while thou liuest, and giue not away thy substance to another, lest it repent thee, and thou in- treat for the same againe.

19 As long as thou liuest, and hast breth, giue not thy self ouer to anie persone.

20 For better it is that thy children shulde pray vnto thee, then that thou shuldest lo- ke vp to the hands of thy children.

21 In all thy workes be excellent, that thi- ne honour be neuer stained.

22 At the time when thou shalt end thy dayes, and finish thy life, distribute thine inheritance.

23 ¶ The fodder, the whippe and the burden belong vnto the asse: and meat, correctiō and worke vnto thy seruant.

24 If thou set thy seruant to labour, thou shalt finde rest: but if thou let him go idle, he shal seke libertie.

25 The yoke & the whippe bow downe the hard necke: so tame thine euil seruāt with the whippes and correction.

26 Send him to labour, that he go not idle: for idlenes bringeth much euil.

27 Set him to worke, for that belongeth vnto him: if he be not obedient, ¶ put on more heauie fetters. ¶ How sclauēs were ordered in olde time.

28 But be not excessiuetowarde anie, and without discrecion do nothing.

29 *If thou haue a faithful seruant, let him be vnto thee as thine owne soule: for in blood hast thou gotten him. If thou haue a ser- uant, intreat him as thy brother: for thou hast nede of him, as of thy self. If thou in- treat him euil, and he runne away, wilt thou seke him? Chap. 7, 22.

CHAP. XXXIIII.

Of dreames. 13 The praise of them that feare God. 18 The offerings of the wicked. 22 The bread of the nedie 27 God doeth not alowe the workes of an un- faithful man.

¶ Dreames.

- 1 The hope of a foolish man is vaine & false, ¶ & dreames make fooles to haue wings.
- 2 Who so regardeth dreames, is like him that wil take holde of a shadowe, and folowe after the winde.
- 3 Euen so is it with the appearings of dreames, as the likenes of a face is before another face.
- 4 Who can be cleynd by the vncleane? or what trueth can be spoken of a lier?
- 5 Soth sayings, witchcraft, and dreaming is but vanitie, and a minde that is occupied with fantasies, is as a woman that triuailleth.
- 6 Where as suche visōs come not of y^e moste High to trye thee, set not thine heart vpon them.
- 7 For dreames haue disceiued many, and they haue failed that put their trust therein.
- 8 The Law shalbe fulfilled without lies, & wisdom is sufficient to a faithful mouth: [what knowledge hathe he that is not tryed?]
- 9 A man that is instructed, vnderstandeth muche, and he that hath the good experiēce, can talke of wisdom.
- 10 He that hathe no experience, knoweth litle, and he that erreth, is ful of craftie.
- 11 Whē I wandred to and fro, I sawe many things, and mine vnderstanding is greater then I can expr^{esse}.
- 12 I was oft times in danger of death, yet I was deliuered by these things.
- 13 ¶ The spirit of those that feare the Lord, shal liue: for their hope is in him that can helpe them.
- 14 ¶ Who so ¶ feareth the Lord, feareth no man, nether is afraied: for he is his hope.
- 15 Blessed is the soule of him that feareth y^e Lord: in whome putteth he his trust: who is his strength?
- 16 ¶ For the eyes of the Lord haue respect vnto them, that loue him: he is their mightie protection, and strong grounde, a defence from the heat, and a shadowe for the nowne day, a succour fro stombing, & an helpe fro failing.
- 17 He setteth vp the soule, & lightneth the eyes: he giueth health, life and blessing.
- 18 ¶ He that * giueth an offering of vnrighteous goods, offereth a mocking sacrifice, & the giftes of the vnrighteous, please not him.
- 19 [But y^e Lord is theirs onely, that paciētly abide him in the way of trueth & righteousness.]
- 20 The moste High doeth not allowe the ¶ offerings of the wicked, * nether is he pacified for sinne by the multitude of sacrifice.
- 21 Who so bringeth an offering of the goods of y^e poore, doeth as one that sacrificeth y^e sonne before the fathers eyes.

¶ The feare of the Lord.

¶ Psal. 33. 18.

¶ Psal. 91. 1.

¶ Prov. 23. 17.

¶ The offerings of the wicked & his prayer ¶ Prov. 15. 8.

- 22 The bread of the nedeful is the life of the poore: he that defraudeth him thereof, is a murtherer.
- 23 He y^e taketh away his neighbours liuing, slayerh him, * and he that defraudeth the labourer of his hyre, is a bloodshedder.
- 24 ¶ When one buyldeth, and another breaketh downe, what profite haue they then but labour?
- 25 When one prayeth and another curseth, whose voyce wil the Lord heare?
- 26 * He that washeth him self because of a dead bodie, and toucheth it againe, what auaieth his washing?
- 27 * So is it with a man that fasteth for his finnes, and committeth them againe: who wil heare his prayer? or what doeth his fasting helpe him?

Deu. 24. 14. chap. 7. 22.

Nomb. 19. 11.

1. Pet. 2. 26.

CHAP. XXXV.

¶ Of true sacrifices. 14 The prayer of the fatherles, and of the widdowe, and him that humbleth him self.

- 1 Who so kepeth the Law, * bringeth offerings ynough: he that holdeth fast the commandements, ¶ offereth an offering of saluacion.
- 2 He that is thakeful to them that haue wel deserued, offereth fine floure: * and he that giueth almes, sacrificeth praise.
- 3 To departe from euil is a thakeful thing to the Lord, and to forsake vnrighteousnes, is a reconciling vnto him.
- 4 * Thou shalt not appeare emptie before the Lord.
- 5 For all these things are done because of the commandement.
- 6 * The offering of the righteous maketh the altar fat, and the smel thereof is swete before the most High.
- 7 The sacrifice of the righteous is acceptable, and the remembrance thereof shal neuer be forgotten.
- 8 Giue the Lord his honour with a good and liberal eye, and diminish not the first frutes of thine hands.
- 9 * In all thy giftes shewe a ioyeful countenance, and dedicate thy tithes with gladnes.
- 10 Giue vnto the moste High according as he hathe enriched thee, * and loke what thine hand is able, giue with a cheareful eye.
- 11 For the Lord recompenseth, and wil giue thee seuen times as muche.
- 12 * Diminish nothing of thine offering: for he wil not receiue it, and abstaine from wrōgful sacrifices: for the Lord is the iudge, and regardeth no * mans persone.
- 13 He accepteth not the persone of the poore, but he heareth the prayer of the oppressed.
- 14 He despiseth not the desire of the fatherles, nor the widdowe, when she powreth out her prayer.

2. Sam. 15. 22. iere 7. 3.

¶ True sacrifices.

Philip. 4. 18.

Exod. 23. 13. & 34. 23. deu 5. 16.

Gen. 4. 4.

2. Cor. 9. 7.

Tob. 4. 6.

Leu. 22. 22. deu 15. 20.

Deu. 10. 17. 2 chro 19. 7. iob 34. 19 wisdom. 6. 9. alb 10. 34. rom 2. 11. gal 2. 6. ephe 6. 9. col. 3. 24.

1 pet. 1. 17.

- 15 Doeth not the teares runne downe the widdowes chekes, and her crye is against him that caused them: [for from her chekes do they go vp vnto heauen, and the Lord which heareth them, doeth accept them.]
- 16 He that serueth y Lord, shalbe accepted with fauour, and his prayer shal reache vnto the cloudes.
- 17 The prayer of him that humbleth himself, goeth thorowe the cloudes, and ceaseth not til it come nere, and wil not departe til the moste High haue respect thereunto to iudge righteously, and to execute iudgement.
- 18 And the Lord wil not be slacke, nor the Almighty wil tarie long from the, til he hath smitten in funder the loynes of the vnmerciful, and aduenged him self of the heathen, til he haue taken away the multitude of the cruel, and broken the scepter of the vnrighteous, til he giue euerie man after his workes, and rewarde them after their deuises, til he haue iudged the cause of his people, and comforted them with his mercie.
- 19 Oh, how faire a thing is mercie in the time of anguish and trouble! It is like a cloude of raine, that cometh in the time of a drought.
- C H A P. XXXVI.
- 1 A prayer to God on the persons of all faithful men, against vs: se that persecute his Church. 22 The praise of a good woman.
- 1 H Aue mercie vpon vs, o Lord God of all things, and beholde vs, & [shewe vs the light of thy mercies,]
- 2 And send thy feare among the nacions, watch seke not after thee, [that they may know that there is no God but thou, and y they may shewe thy wonderous workes.]
- 3 Lift vp thine hand vpon the strange nacions, that they may fe thy power.
- 4 As thou art sanctified in vs before them, so be thou magnified among them before vs,
- 5 That they may knowe thee, as we knowe thee: for there is none other God but onely thou, o Lord.
- 6 Renue the signes, & change the wonders: shewe the glorie of thine hand, and thy right arm: that they may shewe forthe thy wonderous actes.
- 7 Raise vp thine indignacion, & powre out wrath: take away the aduersarie, and smite the enimie.
- 8 Make the time shorte: remember thine othe, that thy wonderous workes may be praised.
- 9 Let the wrath of the fyre consume them that escape, and let them perish that oppresse the people.
- 10 Smite in fonder the heades of the princes that be our enemies, and say, There is none other but we.
- 11 Gather all the tribes of Iacob together, [that they may knowe that there is none other God but onely thou, and y they may shewe thy wonderous workes,] and inherit thou them as from the beginning.
- 12 O Lord, haue mercie vpon the people, that is called by thy Name, & vpon Israel, whome thou hast likened to a first borne sonne.
- 13 Oh, be merciful vnto Ierusalem the citie of thy Sanctuarie, the citie of thy rest.
- 14 Fill Sion, that it may magnifie thine oracles, and fill thy people with thy glorie.
- 15 Giue witness vnto those that thou hast possessed from the beginning, and raise vp the prophecies that haue bene shewed in thy Name.
- 16 Rewarde them that waite for thee, that thy Prophetes may be founde faithful.
- 17 O Lord, heare the prayer of thy seruants according to the blessing of Aaron ouer thy people, [& guide thou vs in the way of righteousness] that all they which dwell vpon the earth, may knowe that thou art the Lord the eternal God.
- 18 ¶ The belie deuoureth all meates, yet is one meat better then another.
- 19 As the throte tasteth venisone, so doeth a wise minde discerne false wordes.
- 20 A frowarde heart bringeth grief, but a man of experience wil resist it.
- 21 A woman is apt to receiue euerie man: yet is one daughter better then another.
- 22 The beautie of a woman chereth the face, and a man loueth nothing better.
- 23 If there be in her tongue gentenes, mekenes, and wholesome talke, then is not her housband like other men.
- 24 He that hathe gotten a [vertuous] woman, hathe begone to get a possession: she is an helpe like vnto him self, and a pillar to rest vpon.
- 25 Where no hedge is, there the possession is spoiled: and he that hathe no wife, wandereth to and fro, mourning.
- 26 Who wil trust a thief that is alway readie and wandereth from towne to towne, and likewise him, that hathe no rest, and lodgeth, where foeuer the night taketh him?
- C H A P. XXXVII.
- 1 How a man shulde knowe friends & counsellers. 12 To kepe his companie that feareth God.
- 1 E Verie friend saith, I am a friend vnto him also: but there is some friend, which is onely a friend in name.
- 2 Remaineth there not heauines vnto death, when a companion and friend is turned to an enimie?
- 3 O wiked presumption, from whence art thou sprung vp to couer the earth with discete?

¶ Against the wicked.

Lera. 10. 25.

¶ A prayer for the godlie.

Exod. 4. 22.

Numb. 6. 23.

¶ The praise of a good woman.

¶ Of friend-ship.

Chap. 6. 10. 4 *There is some companiō which in prof-
peritie reioyceth with his friēd:but in the
time of trouble he is against him.
5 There is some companion that helpeth
his friend for the bellie sake, & taketh vp
the buckeler against the enemie.
6 Forget not thy friend in thy minde, and
thinke vpon him in thy riches.
*¶ Of whome
we shulde take
counsel.* 7 Seke ¶no counsel at him of whome thou
art suspected, and disclose not thy coun-
sel vnto suche as hate thee.
*Chap. 8. 21.
& 9. 21.* 8 *Euerie counseler praiseth his owne cou-
sel: but there is some that counseleth for
him self.
*¶ Or, what neede
he haue.* 9 Beware of the counseler, and be aduised
afore whereto thou wilt vse him: for he
wil counsel for him self, lest he cast the lot
vpon thee,
10 And say vnto thee, Thy way is good, &
afterwarde he stand against thee, and loke
what shal become of thee.
11 [Alike no counsel for religion of him,
that is without religion, nor of iustice, of
him that hathe no iustice,] nor of a womā
touching her of whome she is ielous, nor
of a cowarde in matters of warre, nor of
a marchant concerning exchange, nor of
a bier for the sale, nor of an enuous man
touching thankfulness, nor of the vn-
merciful touching kindenes, [nor of an
vnhonest man of honestie,] nor of an
slothful for anie labour, nor of an hire-
ling for the finishing of a worke, nor of
an idle seruant for muche busines: hear-
ken not vnto these in anie matter of co-
unsel.
22 But be cōtinual with a godlie man who-
me thou knowest to kepe the commande-
ments of the Lord, whose minde is accor-
ding to thy minde, & is sorie for thee whē
thou stumblest.
23 Take counsel of thine owne heart: for
there is no man more faithful vnto thee,
then it.
24 For a mans minde is sometime more ac-
customed to shewe more thē seuen watch-
men that sit aboute in an high tower.
25 And aboute all this pray to ŷ most High,
that he wil direct thy waye in trueth.
26 Let reason go before euerie enterprise, &
counsel before euerie action.
27 ¶The [changing] of the countenance is
a signe of the changing of the heart: foure
things appeare good and euil, life and de-
ath, but the tongue hathe euer more the
gouernement ouer them.
28 ¶Some mā is wittie, & hathe instructed
manie, and yet is vnprofitable vnto him
self.
¶ Or, wisdom. 29 Some man wil be wise in wordes, and is
hated, yea, he is destitute of all foode,
20 Because grace is not giuen him of the
Lord: for he is destitute of all wisdom.

21 Another is wise for him self, and the fru-
tes of vnderstanding are faithful in his
mouth.
22 A wise man instructeth his people, and
the frutes of his wisdom faile not.
23 A wise mā shalbe plēteously blessed, and
all they ŷse him, shal thinke him blessed.
24 The life of man standeth in the number
of dayes: but the dayes of Israel art innu-
merable.
25 A wise man shal obtaine credit among
his people, and his name shalbe perpetual.
26 My sonne, proue thy foule in thy life, &
se what is euil for it, and permit it not to
do it.
27 For all things are not profitable for all
men, nether hathe euerie soule pleasure in
euerie thing.
28 Be not ¶griēdie in all delites, and be not ¶Of tēperācie.
to hastie vpon all meares.
29 *For excessle of meates bringeth sickenes, *Chap. 31. 22.*
and glotonie cometh into choliricke dif-
eases.
30 By surfet haue manie perished: but he
that dieteth him self, prolongeth his life. *¶ Or, as he
bede.*

CHAP. XXXVIII.

1 *A physicion is commendable. 16 To burye the dead.*
24 *The wisdom of him that is learned.*
1 HONOR ŷ ¶physicion with that honor ¶Of physiciōs
& phisicke.
that is due vnto him, because of ne-
cessitie: for the Lord hathe created him.
2 For of the moste High cometh healing,
and he shal receiue gites of the King.
3 The knowledge of the physicion listeth
vp his head, and in the sight of great men
he shalbe in admiration.
4 The Lord hathe created medecines of
the earth, and he that is wise, wil not ab-
horre it.
5 *Was not ŷ water made swete with wood, *Exod. 15. 25.
Iudeth. 5. 15.*
that men might know the vertue thereof?
6 So he hathe giuen men knowledge, that
he might be glorified in his wonderous
workes.
7 With suche doeth he heale men, and ta-
keth away their paines.
8 Of suche doeth the apothecarie make a
confection, and yet he can not finish his
owne workes: for of ŷ Lord cometh prof-
peritie and welth ouer all the earth.
9 My sonne, faile not in thy sickenes, but
*praye vnto the Lord, & he wil make thee
whole. *I. sa. 38. 2.*
10 Leaue of from sinne, and order thine
hands a right, and clense thine heart from
all wickednes.
11 Offer swete incense, and fine floure for a
remembrāce: make the offering fat, for thou
art not the ¶first giuer.
12 Then giue place to the physicion: for the
Lord hathe created him: let him not go
from thee, for thou hast neede of him.
13 The houre may come, that their enter-
prises

¶God bestow-
eth first his be-
nefites, and we
must render a
porciō there-
of to suche v-
ses as he ap-
pointeth.

prifes may haue good successe.

14 For they also shal praye vnto the Lord, that he wolde prosper that, which is giuen for ease, & their physicke for the prolonging of life.

15 He that sinneth before his maker, let him fall into the hands of the physicion.

Chap. 22, 26.
¶ Of mourning
¶ Or, the custome.
16 My sonne, powre forthe teares ouer the dead, ¶ and beginne to mourne, as if thou hadest suffred great harme thy self, & then couer his bodie according to his appointment, and neglect not his buryal.

17 Make a grievous lamentacion, and be earnest in mourning, & vse lamentacion as he is worthie, & that, a daye or two, lest thou be euil spoken of, and then comforte thy self for thine heauines.

Prou. 15, 13
¶ 17, 22.
18 *For of heauines cometh death, and the heauines of the heart breaketh y strength.

19 Of the affection of the heart cometh sorrow, and the life of him that is afflicted, is according to his heart.

20 Take no heauines to heart: driue it away and remember the last end.

21 Forget it not: for there is no turning againe: thou shalt do him no good, but hurte thy self.

22 Remember his iudgement: thine also shalbe likewise, vnto me yester daye, and vnto thee to day.

1. Sam. 12, 20.
23 *Seing the dead is at rest, let his remembrance rest, & comforte thy self againe for him, when his spirit is departed from him.

24 ¶ The wisdome of a learned mā cometh by vsing wel his vacant time: and he that ceaseth from his owne matters and labour, may come by wisdome.

25 How can he get wisdome that holdeth the plough, and he that hathe pleasure in the gode, and in driuing oxen, and is occupied in their labours, and talketh but of the brede of bullockes?

26 He giueth his minde to make forowes, and is diligent to giue the kine fodder.

27 So is it of euerie carpenter, and workemaster that laboreth night and daye: and they that cut, and graue seales, and make sondrie diuerfities, and giue them selues to contrefait imagerie, and watch to performe the worke.

28 The smithe in like maner abideth by his anuil, and doeth his diligēce to labour the yron: the vapour of the fyre dryeth his flesh, and he muste fight with the heat of the fornace: the noyce of the hammer is euer in his eares, and his eyes loke stil vpon the thing that he maketh: he setteth his minde to make vp his workes: therefore he watcheth to polish it perfutely.

29 So doeth the potter sit by his worke: he turneth the whele about with his fete: he is careful alwaye at his worke, and maketh

his worke by number.

30 He facioneth the claye with his arme, & with his feete he tempereth the hardnes thereof: his heart imagineth how to couer it with lead, and his diligence is to clenfe the ouen.

31 All these hope in their hands, and euerie one bestoweth his wisdome in his worke.

32 Without these can not y cities be maintained, nor inhabited, nor occupied.

33 And yet they are not asked their iudgement in the counsel of the people, neither sit they vpon the iudgement seates, nor vnderstand the order of iustice: they can not declare matters according to the forme of the Law, and they are not mete for hard matters.

34 But thei mainteine the state of the worlde, and their desire is concerning their worke and occupacion.

CHAP. XXXIX.

1 A wise man. 16 The workes of God 24 Vnto the good, good things profite, but vnto the euil, euen good things are euil.

1 HE onelie that applieth his minde to the Law of the moste High, and is occupied in the meditacion thereof, seketh out the wisdome of all the ancient, & exerciseth him self in the prophesies. ¶ Of true wisdom.

2 He kepeth the sayings of famous men, & entreth in also to the secrets of darke sentences.

3 He seketh out the mysterie of graue sentences, and exerciseth him self in darke parables.

4 He shal serue among great men and appeare before the prince: he shal traueil through strange countreis: for he hathe tryed the good and the euil among men.

5 He wil giue his heart to resorte early vnto the Lord that made him, & to praye before the moste High, and wil open his mouth in prayer, and praie for his sinnes.

6 When the great Lord wil, he shalbe filled with the Spirit of vnderstanding, that he may powre out wise sentences, & giue thankes vnto the Lord in his praier.

7 He shal direct his counsel, & knowledge: *¶ Vnto the Lord.* so shal he meditate in his secrets.

8 He shal shewe forthe his sciēce and learning, and reioyce in the Law & couenant of the Lord.

9 Manie shal commend his vnderstanding, and his memorie shal neuer be put out, nor departe away: but his name shal continue from generacion to generacion.

10 *The congregacion shal declare his wisdom, and shewe it. *Chap. 44, 14.*

11 Thogh he be dead, he shal leaue a greater fame then a thousand: and if he liue stil, he shal get the same.

12 Yet wil I speake of mo things: for I am

ful as the moone.

- 13 Harken vnto me, ye holy children, and bring forthe frute, as the rose that is planted by the brokes of the field,
- 14 And giue ye a swete smel as incense, and bring forthe flowres as the lilie: giue a smel and sing a song of praise: blesse the Lord in all his workes.
- 15 Giue honour vnto his Name, and shewe forthe his praise with the songs of your lippes, and with harpes, and ye shal say after this maner,
- 16 * All the workes of the Lord are exceeding good, and all his commandements are done in due season.
- 17 And none may say, What is this? wherefore is that? for at time conuenient they shal all be soght out: at his commandement the water stode as an heape, & at the worde of his mouth the waters gathered them selues.
- 18 His whole fauour appeared by his commandement, and none can diminish that which he wil saue.
- 19 The workes of all flesh are before him, and nothing can be hid from his eyes.
- 20 He seeth from euerlasting to euerlasting, & there is nothing wonderful vnto him.
- 21 A man nede not to say, What is this? wherefore is that? for he hathe made all things for their owne vse.
- 22 His blessing shal renne ouer as the streame, and moisture the earth like a flood.
- 23 As he hathe turned the waters into saltnes, so shal the heathen fele his wrath.
- 24 As his waies are plaine and right vnto the iust, so are they stumbling blockes to the wicked.
- 25 ¶ For the good, are good things created from the beginning, and euil things for the sinners.
- 26 * The principal things for the whole vse of mans life is water, fyre, and yron, and salt, and meale, wheate and hony, & milke, the blood of the grape, and oyle, and clothing.
- 27 All these things are for good to y godlie: but to y sinners they are turned vnto euil.
- 28 There be spretes that are created for vengeance, which in their rigour laye on sure strokes: in the time of destruction they shewe forthe their power, and accomplish the wrath of him that made them.
- 29 Fyre, and haile, and famine, and death: all these are created for vengeance.
- 30 The teeth of wilde beasts, and the scorpions, and the serpents, and the sworde execute vengeance for the destruction of the wicked.
- 31 They shalbe glad to do his commandements: & when nede is, they shalbe readie vpon earth: and whē their houre is come,
- they shal not overpasse the commandement.
- 32 Therefore haue I taken a good courage vnto me from the beginning, and haue thoght on these things, and haue put them in writing.
- 33 * All the workes of the Lord are good, & he giueth euerie one in due season, & when nede is:
- 34 So that a man nede not to say, This is worse then that: for in due season they are all worthe praise.
- 35 And therefore praise y Lord with whole heart and mouth, and blesse the Name of the Lord.

CHAP. XI.

Many miseries in mans life. 14 Of the blessing of the righteous and prerogative of the feare of God.

Great ¶ trauail is created for all men, and an heauie yoke vpon the sonnes of Adam from the day that they go out of their mothers wombe, til the day that they returne to the mother of all things,

¶ The miseries of mans life.

2 Namely their thoghts, and feare of the heart, & their imaginacion of the things they waite for, and the daye of death,

3 From him that sitteth vpon the glorious throne, vnto him that is beneth in y earth and ashes:

4 From him that is clothed in blewe silke, and weareth a crowne, euen vnto him that is clothed in simple linen.

5 Wrath & enuie, trouble, and vnquietnes, and feare of death, & rigour, and strife, & in the time of rest the slepe in the night vpon his bed, change his knowledge.

6 A litle or nothing is his rest, and afterwarde in sleping he is as in a watchetowre in the daye: he is troubled with the visions of his heart, as one that renneth out of a battel.

7 And when all is safe, he awaketh, & marueileth that the feare was nothing.

8 Suche things come vnto all flesh, bothe man and beast, but seuen fold to the vngodlie:

9 Moreouer, * death & blood, and strife, & sworde, oppression, famine, destruction, and punishment.

Chap. 39, 35.

10 These things are all created for the wicked, and for their sakes came the * flood also.

Gen 7, 11.

11 * All things that are of the earth, shal turne to earth againe: and they that are of the * waters, shal returne into the sea.

Gen 3, 19.

chap. 41, 13.

Ecclesi 1, 7.

12 ¶ All bribes and vnrighteousnes shalbe put away: but ¶ faithfulness shal endure for euer.

¶ Faithfulness.

13 The substance of the vngodlie shalbe dried vp like a riuer, and they shal make a sounde like a great thonder in the raine.

14 When he openeth his had, he reioyceth: but

but all the transgressours shal come to naught.
 15 The children of the vngodlie shal not obtaine manie branches: for the vncleane rootes are as vpon the high rockes.
 16 Their tender stalke by what water soeuer it be or water banke, it shalbe pulled vp before all other herbes.
 17 ¶ Friendlines is as a moste plentiful garden of pleasures, & mercie endurieth for euer.
 18 * To labour and to be content with that a man hathe, is a swete life: but he that findeth a treasure, is aboute them bothe.
 19 Children, and the buylding of the citie maketh a perpetual name: but an honest woman is counted aboute them bothe.
 20 Wine & musike reioyce the heart: but the loue of wisdom is aboute them bothe.
 21 The pipe and the psalterion make a swete noyce: but a pleasant tongue is aboute them bothe.
 22 Thine eye desireth fauor & beautie: but a grene sedetime, rather then them bothe.
 23 A friend, and companion come together at opportunitie: but aboute them bothe is a wife with her housband.
 24 Friends and helpe are good in the time of trouble, but almes shal deliuer more then them bothe.
 25 Golde and siluer fasten the fete: but counsellis estemed aboute them bothe.
 26 Riches and strength lift vp the minde: but the feare of the Lord is aboute them bothe: there is no want in the feare of the Lord, and it nedeth no helpe.
 27 The feare of the Lord is a pleasant garden of blessing, and there is nothing so beautiful as it is.
 28 ¶ My sonne, lead not a beggers life: for better it were to dye then to begge.
 29 The life of him that dependeth on another mans table, is not to be counted for a life: for he tormēteth him self after other mens meat: but a wise man and wel nourtred, wil beware thereof.
 30 Begging is swete in the mouth of the vnshamefast, and in his bellie there burneth a fyre.

CHAP. XII.

1 Of the remembrance of death. 3 Death is not to be feared. 8 A curse vpon them that forsake the Law of God. 12 Good name & fame. 14 An exhortacion to giue hede vnto wisdom. 17 Of what things a man ought to be ashamed.

¶ Of death.

1 O Death, how bitter is the remembrance of thee to a man that liueth at rest in his possessions, vnto the man that hathe nothing to vex him, and that hathe prosperitie in all things: yea, vnto him that yet is able to receiue meat!
 2 O death, how acceptable is thy iudgemēt vnto the nedeful, and vnto him whose strength faileth, and that is now in the last

age, & is vexed with all things, and to him that dispaireth, and hathe lost pacience!
 3 Feare not the iudgement of death: remember them that haue bene before thee, and that come after: this is the ordināce of the Lord ouer all flesh.
 4 And why woldest thou be against thy pleasure of the moste High? whether it be ten or an hundreth, or a thousand yeres, there is no defense for life against the graue.
 5 ¶ The children of the vngodlie are abominable children, and so are they that kepe companie with the vngodlie.
 6 The inheritance of vngodlie children shal perish, and their posteritie shal haue a perpetual shame.
 7 The children complaine of an vngodlie father, because they are reproched for his sake.
 8 Wo be vnto you, o ye vngodlie, which haue forsaken the Law of the moste high God: for thogh you increase, yet shal you perish.
 9 If ye be borne, ye shalbe borne to cursing: if ye dye, the curse shalbe your porcion.
 10 All that is of thy earth, shal taine to earth againe: so the vngodlie go from the curse to destruction.
 11 Thogh men mourne for their bodie, yet the wicked name of the vngodlie shalbe put out.
 12 Haue regarde to thy name: for that shal continue with thee aboute a thousand treasures of golde.
 13 A good life hathe the dayes nombred: but ¶ a good name endureth euer. ¶ A good name
 14 * My children, kepe wisdom in peace: for wisdom that is hid, and a treasure thy is not sene, what profite is in them bothe?
 15 A man that hideth his foolishnes, is better then a man that hideth his wisdom.
 16 Therefore beare reuerence vnto my wordes: for it is not good in all things to be ashamed: nether are all things allowed as faithful in all men. ¶ Of shamefastnes.
 17 Be ashamed of whordome before father and mother: be ashamed of lies before the prince and men of autoritie:
 18 Of sinne before the iudge and ruler: of offence before the congregacion and people: of vnrighteousnes before a companiō and friend,
 19 And of theft before thy place where thou dwellest, & before the truth of God & his couenant, and to leane with thine elbowed vpon the bread, or to be reproued for giuing or taking.
 20 And of silence vnto them that salute thee, and to loke vpon an harlot,
 21 And to turne away thy face from thy kinsman: or to take away a portiō or a gift, or to be euil minded toward another mans wife,

- 22 Or to sollicite anie mans maide, or to stand by her bed, or to reproche thy friēds with wordes,
 23 Or to vpbraide when thou giuest anie thing, or to reporte a matter that thou hast heard, or to reueie secret wordes.
 24 Thus maieſt thou wel be shamefaſt, and ſhalt finde fauour with all men.

CHAP. XLII.

1 The Law of God muſt be taught. 9 A daughter. 14 A woman. 18 God knoweth all things, yea, euen the ſecrets of thine heart.

In what things we ought not to be ashamed.

OF these things be not thou ashamed, nether haue regarde to offēd for anie persone,

- 2 Of the Law of the most High & his covenant, & of iudgemēt to iustifie the godlie:
 3 Of the cause of thy companion, and of strangers, or of distributing the heritage among friends:
 4 To be diligent to kepe true balance, and weight, whether thou haue muche or litle:
 5 To sel marchandise at an indifferent price, and to correct thy children diligently, and to beat an euil seruant to the blood:
 6 To set a good locke where an euil wife is, and to locke where manie hands are:
 7 If thou giue anie thing by number, and weight, to put all in writing, bothe that y is giuen out, and that that is receued againe:
 8 To teache the vnlearned, & the vnwise, & the aged, that contend against y yong: thus shalt thou be wel instructed, and approved of all men liuing.

Or, is a secret watch is the father.

9 ¶ The daughter maketh the father to watche secretly, and the carefulnes that he hathe for her, taketh away his slepe in the youth, lest she shulde passe y floure of her age: and when she hathe an housband, lest she shulde be hated:

10 In her virginitie, lest she shulde be defiled, or gotten withchilde in her fathers house, and, when she is with her housbād, lest she misbeaue her self: and when she is married, lest she continue vnfruteful.

Chap. 26, 10.

11 ¶ If thy daughter be vnshamefaſt, kepe her straitly, lest she cause thine enemies to laugh thee to scorne, and make thee a cōmune talke in the citie, and diffame thee among the people, and bring thee to publicke shame.

Chap. 27, 28.

12 ¶ Beholde not euerie bodies beautie, and companie not among women.

Gen. 2, 6.

13 For as the moth cometh out of garmēts: so doeth wickednes of the woman.

14 The wickednes of a man is better then the good intreatie of a woman, to wit, of a woman that is in shame, and reproche.

15 ¶ I wil remember the workes of the Lord, and declare the thing that I haue sene: by the worde of the Lord are his workes.

16 The sunne that shineth, loketh vpon all things, and all the worke thereof is ful of the glorie of the Lord.

17 Hathe not the Lord appointed that his Sainctis shulde declare all his wonderous workes, which the almightie Lord hathe stablished to confirme all things by in his maieſtie?

18 He seeketh out the depth, and the heart, and he knoweth their practises: for y Lord knoweth all science, and he beholdeth the signes of the worlde.

19 He declareth the things that are past, and for to come, and discloseth the paths of things that are secret.

20 ¶ No thought may escape him, nether may anie worde be hid from him. *Iob. 41, 4. 1 Sm. 29, 15.*

21 He hathe garnished the excellent workes of his wisdom, and he is from euerlasting to euerlasting, and for euer: vnto him may nothing be added, nether can he be diminished: he hathe no nede of anie counſeler.

22 Oh, how delectable are all his workes, & to be cōsidered euē vnto y sparkes of fyre!

23 They liue all, and endure for euer: and when soeuer nede is, they are all obedient.

24 Thei are all double, one agaiſt another: he hathe made nothing y hathe anie faute.

25 The one commendeth the goodnes of the other, & who can be satisfied with beholding Gods glorie? *Or, stablisheth.*

CHAP. XLIII.

The summe of the creation of the workes of God.

1 THIS high ornament, the cleare firmament, the beautie of the heauē so glorious to beholde, *The wonder- ful workes of God.*

2 The sunne also, a marueilous instrument when it appeareth, declareth, at his going out, the worke of the moste High.

3 At noone it burneth the countrey, & who may abide for the heat thereof?

4 The sunne burneth the mountaines thre times more then he that kepeth a fornace with cōtinual heat: it casteth out the fyrie vapours, & with the shining beames blindeth the eyes.

5 Great is the Lord that made it, and by his commandement he causeth it to runne hastily.

6 ¶ The moone also hathe he made to appeare according to her season, that it shulde be a declaration of the time, and a signe for the worlde. *Gen. 1, 16.*

7 ¶ The feasts are appointed by the moone: the light thereof diminisheth vnto y end. *Exod. 12, 2.*

8 The month is called after y name thereof, & groweth wōdrously in her cōaging.

9 It is a campe pitched on high, shining in the firmament of heauen: the beautie of heauē are the glorious starres, and the ornament that shineth in the high places of the Lord.

10 By the commandement of the holie one they

- they continue in their order, and faile not in their watche.
- Gen. 9. 14.* 11 ¶ Loke vpon the raine bowe, and praise him that made it: verie beautiful is it in the brightnes thereof.
- Isa. 40. 12.* 12 *It compasseth the heauen about with a glorious circle, and the hañds of the moite High haue bended it.
- 13 ¶ Thorowe his comādemēt he maketh the snowe to haſte, and ſendeth ſwiftly the lightning of his iudgement.
- 14 Therefore he openeth his treasures, and the cloudes flie forthe as the foules.
- 15 In his power hathe he ſtrengthened the cloudes, and broken the haile ſtones.
- 16 The mountaines leape at the ſight of him: the South winde bloweth according to his wil.
- 17 The ſounde of his thonder beareth the earth: ſo doeth the ſtorme of the North: y whirlewinde alſo, as birdes that flie, ſcattereth the ſnowe, and the falling downe thereof is as y greſhoppers y light downe.
- 18 The eye marueileth at the beautie of the whitenes thereof, & the heart is aſtoniſhed at the raine of it.
- 19 He alſo powreth out the froſt vpon the earth like ſalt, and when it is froſen, it ſticketh on the toppes of pales.
- 20 When the colde North winde bloweth, an yce is froſen of the water, it abideth vpon all the gatherings together of water, and clotheth the waters as w a breſt plate.
- 21 It deuoureth the mountaines, & burneth the wildernes, and deſtroyeth that that is grene, like fyre.
- 22 The remedie of all theſe is when a cloude cometh haſtely, & when a dewe cometh vpon the heat, it reſreſheth it.
- 23 [By his worde he ſtilleth the winde:] by his counſel he appeaſeth the depe, and plāteſth y lands therein.
- 24 They that faile ouer the ſea, tel of the perils thereof, and when we heare it with our eares, we marueile thereat.
- 25 For there be ſtrange, & wonderous workes, diuers maner of beaſts, and the creation of whales.
- 26 Thorowe him are all things directed to a good end, & are ſtabliſhed by his worde.
- 27 And whē we haue ſpoken muche, we can not atteine vnto them: but this is y ſumme of all, that he is all.
- 28 What power haue we to praiſe him: for he is aboue all his workes?
- Pſal. 96. 4.* 29 The Lord is terrible, and verie great, * & marueilous is his power.
- 30 Praise y Lord, & magnifie him as muche as ye can, yet doeth he farre excede: exalt him with all your power, & be not wearie, yet can ye not atteine vnto it.
- Pſal. 106. 8.* 31 * Who hathe ſene him, that he might tel vs: and who can magnifie him as he is?
- 32 For there are hid yet greater things theſe be, & we haue ſene but a fewe of his workes.
- 33 For the Lord hathe made all things, and giuen wiſdome to ſuche as feare God.

CHAP. XLIIII.

The praiſe of certain holie men, Enoch, Noe, Abraham, Isaac and Iacob.

- 1 Et vs now comēde the famous men, and our fathers, of whome we are begotten.
- 2 The Lord hathe gotten great glorie by them, and that through his great power from the beginning.
- 3 Thei haue borne rule in their king domes, and were renoumed for their power, and were wiſe in counſel, and declared prophēcies.
- 4 * They gouerned the people by counſel & by the knowledge of learning mete for the people, in whoſe doctrine were wiſe ſentences. *Exod. 18. 20.*
- 5 They inuented the melodie of muſicke, and expounded the verſes that were written.
- 6 They were riche and mightie in power, and liued quietly at home.
- 7 All theſe were honorable men in their generacions, & were wel reported of in their times.
- 8 There are of them that haue left a name behinde them, ſo that their praiſe ſhal be ſpoken of.
- 9 There are ſome alſo which haue no memorial, * and are periſhed, as thogh they had neuer bene, and are become as thogh they had neuer bene borne, and their children after them. *Gen. 7. 22.*
- 10 But the former were merciful men, whoſe righteousnes hathe not bene forgottē.
- 11 For whoſe poſteritie a good inheritance is referued, and their ſede is contained in the couenant.
- 12 Their ſtocke is contained in the couenant, and their poſteritie after them.
- 13 Their ſede ſhal remaine for euer, & their praiſe ſhal neuer be taken away.
- 14 Their bodies are buried in peace, but their name liueth for euermore.
- 15 * The people ſpeake of their wiſdome, & the congregacion talke of their praiſe. *Chap 39. 14.*
- 16 ¶ Enoch pleaſed the Lord God: therefore was he tranſlated for an example of repentance to the generacions. *¶ Enoch. Gen. 5. 14. ebr. 11. 5.*
- 17 ¶ Noe was founde perſite, and in the time of wrath he had a rewarde: therefore was he left as a remnant vnto the earth, when the flood came. *¶ Noe Gen. 6. 9. and 7. 1. ebr. 11. 7.*
- 18 An euerlaſting couenant was made with him, that all fleſh ſhulde * periſh no more by the flood. *Gen 9. 11. ¶ Abraham. Gen. 12. 3. & 15. 5. & 17. 4.*
- 19 ¶ Abrahā was a * great father of manie peoples: in glorie was there none like vnto him.

- 20 He kept the Law of the moste High, & was in couenant with him, and he set the couenant* in his flesh, and in tentation he was founde faithful.
- 21 Therefore he assured him by an*othe, y he wolde blesse the nacions in his sede, & that he wolde multiplie him as the dust of the earth, and exalte his sede as the starres, and cause them to inherite from sea to sea, and from the Riuer vnto the end of the worlde.
- 22 *With || Isaac did he confirme likewise for Abraham his fathers sake, the blessing of all men, and the couenant,
- 23 And caused it to rest vpon the head of || Iacob, and made him self knowen by*his blessings, and gaue him an heritage and deuided his porcions, * and parted them among the twelue tribes.
- 24 And he broght out of him a ||merciful man, which founde fauour in the sight of all flesh.
- C H A P. X L V.
- The praise of Moyses, Aaron, and Phinees.*
- 1 **A**ND || Moyses, the *beloued of God & Amen, broght he forth, whose remembrance is blessed.
- 2 He made him like to the glorious Saints, and magnified him by the feare of his enemies.
- 3 By his wordes he caused the wonders to cease, and he made him *glorious in the sight of Kings, and gaue him commandements for his people, and shewed him his glorie.
- 4 *He sanctified him with faithfulnes, and mekenes, and chose him out of all men.
- 5 He caused him to heare his voyce, and broght him into the darke cloude, * and there he gaue him the commandements before his face, euen the Law of life and knowledge, that he might teache Iacob y couenant, and Israel his iudgements.
- 6 He exalted || Aaron an holie man like vnto him, euē his* brother of y tribe of Leui.
- 7 An euerlasting couenant made he with him, and gaue him the priesthode among the people, and made him blessed through his comelie ornament, & clothed him with the garment of honour.
- 8 He put perse ioye vpo him, and girded him with ornaments of strength, as with breches, and a tunicle, and an ephod.
- 9 He compassed him about with belles of golde, & with manie belles round about, *that when he went in, the sound might be heard, and might make a noyce in the Sanctuarie, for a remembrance to the childre of Israel his people,
- 10 And with an holie garment, with golde also, and blewe silke, and purple, & diuers kindes of workes, and with a breastplappe of iudgemēt, & with the ||signes of trueth,
- 11 And with worke of skarlet conningly wrought, and with precious stoness grauen like seales, & set in golde by golde smithes worke for a memorial with a writing grauen after the number of the tribes of Israel.
- 12 And with a crowne of golde vpon the mitre, bearing the forme and marke of holines, an ornamēt of honour, a noble worke garnished, and pleasant to loke vpon.
- 13 Before him were there no suche faire ornaments: there might no strāger put them on, but onely his children, and his childrés children perpetually.
- 14 Their sacrifices were wholly consumed euerie day twise continually.
- 15 *Moyses filled his hands, and anointed him with holie oyle: this was appointed vnto him by an euerlasting couenant, & to his sede, so long as the heauens shulde remaine, that he shulde minister before him, & also to execute the office of the priesthode, and blesse his people in his name.
- 16 Before all men liuing the Lord chose him that he shulde present offrings before him, and a swete saouour for a remembrance to make reconciliation for his people.
- 17 *He gaue him also his commandements and autoritie according to the Lawes appointed, that he shulde teache Iacob the testimonies, and giue light vnto Israel by his Law.
- 18 *Strangers stode vp against him, & enuied him in the wildernes, euen the men that toke Dathans and Abirams parte, & the companie of Core in furie and rage.
- 19 This the Lord sawe, and it displeased him, and in his wrathful indignacion were they consumed: he did wonders vpon them, and consumed them with the fyrie flame.
- 20 *But he made Aaron more honorable, and gaue him an heritage, and parted the first frutes of the first borne vnto him: vnto him specially he appointed bread in abundance.
- 21 For the Priests did eat of the sacrifices of the Lord, which he gaue vnto him and to his sede.
- 22 *Els had he none heritage in the land of his people, nether had he any porcion among the people: for the Lord is the porcion of his inheritance.
- 23 The third in glorie is || Phinees the sonne of Eleazar, because he had zeale in the feare of the Lord, & stode vp with good courage of heart, when the people were turned backe, and made reconciliation for Israel.
- 24 Therefore was there a couenant of peace made with him, that he shulde be the chief of the Sanctuarie and of his people, and that he and his posteritie shulde haue

Gen. 21. 4.

Gen. 22. 16.
Gal. 3. 8.

Gen. 26. 2.
|| Isaac.

|| Iacob.
Or, knowe him.
Gen. 27. 28.
Gen. 28. 1.
Gen. 28. 1.
Ios. 18. 19. 4
|| Ioseph.

|| Moyses.
Exod. 11. 3.
46. 7. 22.

Exod. 6. 7. 3. 9

Nomb. 12. 3.

Exod. 19. 7.

|| Aaron.

Exod. 4. 28.

Exod. 28. 35.

|| Urim and
Thummim.

Leu. 8. 12.

Deu. 17. 10.
& 21. 5.

Nomb. 16. 20

Nomb. 17. 8.

Deu. 12. 12.
& 18. 5.

|| Phinees.
Nomb. 25. 13.
1. Mac. 2. 54.

haue the dignitie of the priesthode for euer,

25 And according to the couenant made with Dauid, that the inheritance of the kingdome shulde remaine to his sonne of the tribe of Iuda: so the heritage of Aarō shulde be to the onelic sonne of his sonne, and to his sede. God giue vs wisdome in our heart to iudge his people in righteoufnes, that the good things that they haue, be not abolished, and that their glorie may endure for their posteritie.

CHAP. XLVI.

The praise of Iosue, Caleb, and Samuel.

||Iosue
N^{om.} 27.18.
deu. 34.9.
ios 1.2.
E 12.7.

1 Iesus ||*the sonne of Naue was valiāt in the warres, & was ſucceſſour of Moyſes in prophecies, who according vnto his name, was a great ſauour of the elect of God, to take vengeance of ſ enemies that roſe vp againſt them, and to ſet Iſrael in their inheritance.

Ios 8.2.

2 *What glorie gate he, when he liſt vp his hand, and drew out his ſworde againſt the cities?

Ios 10.12

3 Who was there before him, like to him? for he fought the battels of the Lord.

4 *Stode not the ſunne ſtil by his meanes, & one day was as long as two?

5 He called vnto ſ moſte high Gouvernour when the enemies preaſed vpon him on euerie ſide, & the mightie Lord heard him with the haile ſtones, and with mightie power.

Ios 10.11.

6 He ruſhed in vpo the nacions in battel, & in the*going downe of Bethorō he deſtroied the aduerſaries, that they might knowe his weapons, and that he fought in the ſight of the Lord: for he followed the Almighty.

*Or, that the Lord fauored his battel
*Or, purſued the mightie men
N^{om.} 14.6.
1 mac. 2.5.
Caleb.

7 *In ſ time of Moyſes alſo he did a good worke: he and Caleb the ſonne of Iephune ſtode againſt the enimie, and withhelde the people from ſinne, & appeaſed the wicked murmuring.

N^{om.} 26.6f.
deu. 1.35.

8 *And of ſix hundreth thouſand people of ſote, they two were preferued to bring the into the heritage, euen into the land that floweth with milke and honey.

Ios 14.15.

9 *The Lord gaue ſtrēgth alſo vnto Caleb, which remained with him vnto his olde age, ſo that he went vp into the high places of the land and his ſede obtained it for an heritage,

10 That all the children of Iſrael might ſe, that it is good to follow the Lord.

||Iudges.

11 Concerning the ||Iudges, euerie one by name, whoſe heart went not a whoring, nor departed from the Lord, their memorie be bleſſed.

Chap. 49. 12.

12 Let *their bones flouriſh out of their place, and their names by ſucceſſion remaine to them that are moſte famous of their

children.

13 ¶ Samuel the Prophet of the Lord, be-
loured of his Lord, * ordeined Kings, and
anointed the princes ouer his people. ||Samuel.
1. Sam. 10.8.
E 16.13.

14 By the Lawe of the Lord he iudged the congregacion, and the Lord had reſpect vnto Iacob.

15 This Prophete was approued for his faithfulnes, and he was knowen faithful in his wordes and viſions.

16 *He called vpon the Lord almightie, when his enemies preaſed vpon him on euerie ſide, when he offred the ſucking lambe. 1. Sam. 7.12.

17 And the Lord thondred from heauen, & made his voyce to be heard with a great noyce.

18 So he diſcomfited the princes of ſ Tyrians, and all the rulers of the Philiftims.

19 *And before his long ſlepe he made proteſtacion in the ſight of the Lord, and his anointed, that he toke no ſubſtance of any man, no, not ſo muche as a ſhooe, and no man colde accuſe him. 1. Sam. 12.30

20 *After his ſlepe alſo he tolde of ſ Kings death, & from the earth liſt he vp his voyce, and prophecied that the wickednes of the people ſhulde periſh. 1. Sam. 28.12

CHAP. XLVII.

The praise of Nathan, David and Salomon.

1 A fter him roſe vp ||*Nathā to prophete in the time of Dauid. ||Nathan
2 Sam. 12. 1.

2 For as the fat is taken away from the peace offering, ſo was ||Dauid choſen out of the children of Iſrael. ||Dauid.

3 *He plaied with the lions, as with kiddes, and with beares, as with lambes. 2. Sam. 17.34.

4 *Slewe he not a gyante when he was yet but yong, and toke away the rebuke from the people, when he liſt vp his hand with the ſtone in the ſling, to beat downe the pride of Goliah? 1. Sam. 17.48.

5 For he called vpon the moſte high Lord, which gaue him ſtrength in his right hād, to ſlay that mightie warriour, and that he might ſet vp the horne of his people againe.

6 *So he gaue him ſ praise of ten thouſand and honored him with great praifes, and gaue him a crowne of glorie. 1. Sam 18.7.
*Or, the people.
*Or, with bleſ-
ſings of the Lord

7 *For he deſtroied the enemies on euerie ſide, and rooted out the Philiftims his aduerſaries, and brake their horne in ſunder vnto this day. 2 Sam 1.7.

8 In all his workes he praied the Holy one, and the moſte High with honorable wordes, and with his whole heart he ſung ſongs, and loued him that made him.

9 *He ſet fingers alſo before the altar, and according to their tune he made ſwete ſongs, that they might praife God daily, with their ſongs. 1. Chr. 16.4.

- 10 He ordeined to kepe the feast daies comely, and appointed the times perfetely, that they might praise the holy Name of God, and make the Temple to sounde in the morning.
- 11 *2. Sam. 12, 33.* *The Lord toke away his sinnes, and exalted his horne for euer: he gaue him y^e covenant of the kingdome, and the throne of glorie in Israel.
- 12 After him rose vp a wise sonne, who by him dwelt in a large possession.
- 13 *Salomon. 1. King. 4, 23.* *Salomon reigned in a peaceable time, and was glorious: for God made all quiet roude about, that he might buyld an house in his Name, and prepare the Sanctuarie for euer.
- 14 *1. King. 4, 29.* *How wise wast y^e in thy youth, and wast filled with vnderstanding, as with a flood!
- 15 Thy minde couered the whole earth, and hathe filled it with graue and darke sentences.
- 16 Thy Name went abroade in the yles, & for thy peace thou wast beloued.
- 17 *1. King. 4, 31.* *The coutreys marueiled at thee for thy songs, and prouerbes, and similitudes, and interpretations.
- 18 By the Name of the Lord God, which is called the God of Israel, thou hast gathered golde as tinne, and hast had as much siluer as lead.
- 19 *1. King. 11, 1.* *Thou didest bowe thy loines to womē, and wast ouercome by thy bodie.
- 20 Thou didest staine thine honour, and hast defiled thy posteritie, and hast brought wrath vpon thy children, and hast felt sorowe for thy folie.
- 21 *1. King. 12, 17.* *So the kingdome was deuided, and Ephraim begā to be a rebellious kingdome.
- 22 *1. King. 7, 15.* *Neuertheles the Lord left nor of his mercie, nether was he destroyed for his workes, nether did he abolish the posteritie of his elect, nor toke away the sede of him that loued him, but he left a remnant vnto Iacob, & a roote of him vnto Dauid.
- 23 Thus rested Salomon with his fathers, & of his sede he left behinde him || Roboam, euen the foolishnes of the people, and one that had no vnderstanding, *who turned away the people thorow his counsell, & || Ieroboam the sonne of Nabat, *which caused Israel to sinne, & shewed Ephraim the way of sinne,
- 24 So that their sinnes were so muche increased, that they were driuen out of the land.
- 25 For they fought out all wickednes, til the vengeance came vpon them.
- 26 He broght a famine vpon the, and by his zeale he diminished the: [for they might not away with the commandements of the Lord.]
- 27 By the worde of the Lord he shut the heauen, *and thre times broght he the fyre from heauen. *1. King. 18, 38. and 2. King.*
- 28 O Elias, how honorable art thou by thy wonderous dedes, who may make his boast to be like thee!
- 29 *Which hast raised vp the dead from death, & by the worde of the molte High out of the graue:
- 30 Which hast broght Kings vnto destruction, and the honorable from their seate:
- 31 Which heardest the rebuke of the Lord in Sina, *and in Horeb the iudgement of the vengeance: *1. King. 19, 11.*
- 32 *Which didest anoint Kings that they might recompense, and Prophetes to be thy successours: *1. King. 19, 17.*
- 33 *Which wast taken vp in a whirle winde of fyre, and in a charet of fyrie horses: *2. King. 2, 11.*
- 34 Which wast appointed *to reprove in due season, & to pacifie the wrath of the Lords iudgemēt before it kindled, & to turne the hearts of the fathers vnto the childrē, and to set vp the tribes of Iacob. *Mala. 4, 5.*
- 35 Blessed were they that sawe thee, & slept in loue: for we shal liue.
- 36 *When Elias was couered with the storme, || Eliseus was filled with his spirit: while he liued, he was not moued for any prince, nether colde any bring him into subiection. *2. King. 2, 11.*
- 37 Norhing colde ouercome him, *and after his death his bodie prophecied. *2. King. 13, 21.*
- 38 He did wonders in his life, and in death were his workes marueilous.
- 39 For all this the people repented not, nether departed they from their sinnes: *til they were caryed away prisoners out of their land, and were scatered through all the earth, so that there remained but a very few people with the prince vnto the house of Dauid. *2. King. 18, 10.*
- 40 Howbeit some of them did right, and some heaped vp sinnes.
- 41 *Ezekias made his citie strong, & conueied water into the middes thereof: he digged thorow the rocke with yron, and made fountaines for waters. *1. King. 18, 2.*
- 42 *In his time came Sennacherib vp, and sent Rabsaces, and lift vp his hand against Sion, and boasted proudly. *2. King. 18, 17.*
- 43 Then trembled their hearts and hands, so y^e they sorowed like a woman in trauel.
- 44 But they called vpon the Lord, which is merciful, and lift vp their hands vnto him, and immediatly the holy one heard them out of heauen.
- 45 [He thought no more vpon their sinnes, nor gaue them ouer to their enemies,] but deliured

CHAP. XLVIII.

The praise of Elias, Eliseus, Ezekias and Isaias.

Elian. 1. King. 17, 1. **T**hen stode vp || *Elias the Prophete as a fyre, and his worde burnt like a lampe.

deliuered them by the hand of Esai.

22 * He smote the hoste of the Assyrians, and his Angel destroyed them.

23 For Ezekias had done y thing that pleased the Lord, and remained stedfastly in the wayes of Dauid his father, as Esai the great Prophet, and faithful in his vision had commanded him.

24 * In his time the sonne went backwarde, and he lengthened the Kings life.

25 He sawe by an excellēt Spirit what shulde come to passe at the laist, and he comforted them that were sorrowful in Sion.

26 He shewed what shulde come to passe for euer, and secreet things, or euer they came to passe.

CHAP. XLIX.

Of Iosias, Hezekiah, Dauid, Ierems; Ezechiel, Zorobabel, Iesus, Nehemias, Enoch, Ioseph, Sem & Seth.

1 THE remembrance of Iosias is like the composition of the perfume that is made by the arte of the apothecarie: it is swete as honie in all mouthes, and as musicke at a banket of wine.

2 He behaued him self vprightly in the reformation of the people, and toke away all abominacions of iniquitie.

3 He directed his heart vnto the Lord, & in the time of y vngodlie he established religion.

4 All, except Dauid and Ezekias, and Iosias, committed wickednes: for euen the Kings of Iuda foroke the Law of the moiste High, and failed.

5 Therefore he gaue their honre vnto other, and their honor to a strange naciō.

6 He burnt the elect cite of the Sanctuarie, and destroyed the stretes thereof according to the prophecie of Ieremias.

7 For they intreated him euil, which neuerthles was a Prophete, sanctified frō his mothers wombe, that he might roote out, and afflict, and destroye, and that he might also buyld vp, and plant.

8 Ezechiel sawe the glorious visiō, which was shewed him vpon the charet of the Cherubims.

9 For he made menciō of the enemies vnder the figure of the raine, and directed the that went right,

10 ¶ And let the bones of the twelue Prophetes flourish out of their place, and let their memorie be blessed: for they comforted Iacob, and deliuered them by assured hope.

11 ¶ How shal we praise Zorobabel, which was as a ring on the right hand!

12 So was Iesus also the sonne of Iosedec: these men in their time buylded the house, and set vp the Sanctuarie of the Lord againe, which was prepared for an euerlasting worship.

13 ¶ And among the elect was Neemias

whose renoume is great, which set vp for vs the walles that were fallen, and set vp the gates and the barres, and laied the fundacions of our houses.

14 ¶ But vpon the earth was no man created like Enoch: for he was takē vp from the earth.

15 Nether was there a like man vnto Joseph the gouernour of his biethren, & the vpholder of his people, whose bones were kept.

16 ¶ Sem and Seth were in great honour among men: and so was Adam aboute euerie liuing thing in the creacion.

CHAP. I.

Of Simon the sonne of Onias. 22 An exhortacion to praise the Lord. 27 The auisor of thus booke.

1 SIMON the sonne of Onias the hie Priest, which in his life set vp the house againe, and in his dayes established the Temple,

2 Vnder him was the fundaciō of the double height laied, and the hie walles that compasseth the Temple.

3 In his daies the places, to receiue water that were decayed, were restored & the brasē was about in measure as the sea.

4 He toke care for his people, that they shuide not fall, & fortified the citie against the siege.

5 How honorable was his conuersation among the people, and when he came out of the house couered with the vaile!

6 He was as the morning starre in the middes of a cloude, and as the moone when it is ful,

7 And as the sunne shining vpon the Temple of the moiste High, and as the rain-bowe that is bright in the faire cloudes,

8 And as the floure of the roses in y spring of the yere, and as lilies by the springs of waters, and as the branches of the frankincense tre in the time of somer,

9 As a fyre & incense in the censer, and as a vessel of masie golde, set with all maner of precious stones,

10 And as a faire oliue tre that is fruteful, and as a cypresse tre, which groweth vp to the cloudes.

11 When he put on the garment of honour and was clothed with all beautie, he went vp to the holy altar, and made the garmēt of holines honorable.

12 When he toke the porcions out of the Priests hands, he him self stode by the herth of the altar, compassed with his brethren rounde about, as the branches do the cedre tre in Libanus, & they compassed him as the branches of the palme trees.

13 So were all the sonnes of Aaron in their glorie, and the oblacions of the Lord in their hands before all the cōgregation of Israel.

2 King. 19. 35
Isa. 37. 36.
Iob. 1. 21.
1 Mac. 7. 41.
2 Mac. 6. 19.
Iosias.

2 King 20. 10
Isa. 38. 8.

Iosias
2 King 22. 1.
& 23. 2.
2. chro. 34. 3.

2 King 23. 4

10. 3. 11. 17.

2 King 25. 9.
Or, hand
Ieremias
Ierem 38. 6.
Ierem 25. 5.

Ezechiel
Ezech. 1. 2.

Ezech. 13. &
38.

Chap. 46. 14.

Hag 2. 24.
ez. 3. 2
Zorobabel.
Iesus
Zechar 3. 1.
ez. 13. 2.
hag. 1. 12. &
2. 3.

Neh. 7. 1.
Nemias.

Enoch.
Gen. 5. 24.
Ebr 11. 5.
chap 44. 16.
Ioseph.
Gen 41. 44.
& 42. 6 &
45. 8.
Sem.
Gen 5. 3.
Seth.
Adam.

Simon
2 Mac. 3. 4.
Or, people.

Which Salomon made, 2 King. 7. 23.

- 14 And that he might accomplish his ministerie vpon the altar, and garnish the offering of the moste High, and almightie,
- 15 He stretched out his hand to the drinke offering, and powred of the blood of the grape, and he powred at the fote of the altar a perfume of good sauour vnto the moste high King of all.
- 16 Then showed the sonnes of Aaron, and blew with brazen trumpets, and made a great noyce to be heard, for a remembrance before the moste High.
- 17 Then all the people together hasted, & fell downe to the earth vpon their faces to worship their Lord God almightie, and moste high.
- 18 The singers also sang with their voyces, so that the sounde was great, and the melody swete.
- 19 And the people prayed vnto the Lord moste high with prayer before him that is merciful, til the honour of the Lord were performed, and they had accomplished his seruice.
- 20 Then went he downe, and stretched out his hands ouer the whole congregacion of the children of Israel, that they shulde giue praise with their lippes vnto the Lord, and reioyce in his Name.
- 21 He began againe to worship, y he might receiue the blessing of the moste High.
- 22 Now therefore giue praise all ye vnto God, that worketh great things euerie where, which hath increased our dayes from the wombe, and delte with vs according to his mercie,
- 23 That he wolde giue vs ioyfulness of heart, & peace in our dayes in Israel, as in olde time,
- 24 That he wolde confirme his mercie with vs, and deliuer vs at his time.
- 25 ¶ There be two maner of people, y mine heart abhorreth, & the third is no people:
- 26 They that sit vpon the mountaine of Samaria, the Philistims, and the foolish people that dwell in Sicinus.
- 27 ¶ Iesus the sonne of Sirach, the sonne of Eleazarus, of Ierusalem, hath written the doctrine of vnderstanding, and knowledge in this booke, and hath powred out the wisdom of his heart.
- 28 Blessed is he that exerciseth him self therein: and he that layeth vp these in his heart, shalbe wise.
- 29 For if he do these things, he shalbe strong in all things: for he setteth his steppes in the light of the Lord, which giueth wisdom to the godlie. The Lord be praised for euer more: so be it, so be it.
- CHAP. II.
- A prayer of Iesus the sonne of Sirach.
- 1 I Wil confesse thee, o Lord and King, and praise thee, o God, my Sauour: I giue thanks vnto thy Name.
- 2 For thou art my defender and helper, and hast preferred my bodie from destruction, and from the snare of the scanderous tongue, and from the lippes that are occupied with lies: thou hast holpen me against mine aduersaries,
- 3 And hast deliuered me according to the multitude of thy mercie, and for thy Names sake, from the roaring of them that were readie to deuoure me, and out of the hands of such as sought after my life, and from the manifold afflictions, which I had,
- 4 And from the fyre that choked me rounde about, and from the middes of the fyre that I burned not,
- 5 And from the botome of the belie of hel, from an vnleane tongue, from lying wordes, from false accusation to the King, & from the slander of an vnrighteous tongue.
- 6 [My soule shal praise the Lord vnto death:] for my soule drewe nere vnto death: my life was nere to the hel beneath.
- 7 They compassed me on euerie side, & there was no man to helpe me: I looked for the succour of men, but there was none.
- 8 Then thought I vpon thy mercie, o Lord, and vpon thine actes of olde, how thou deliurest such as waite for thee, and sauest them out of the hands of the enemies.
- 9 Then list I vp my prayer from the earth, and praied for deliuerance from death.
- 10 I called vpon the Lord the father of my Lord, that he wolde not leaue me in the daye of my trouble, and in the time of the proude without helpe.
- 11 I wil praise thy Name continually, and wil sing praise with thanksgiving: & my prayer was heard.
- 12 Thou sauedst me from destruction, and deliueredst me from the euil time: therefore wil I giue thanks and praise thee, & blesse the Name of the Lord.
- 13 Whē I was yet yong, or euer I wēt abroad, I desired wisdom openly in my prayer.
- 14 I praied for her before the Temple, and sought after her vnto farre countreys, and she was as a grape that waxeth ripe out of the floure.
- 15 Mine heart reioyced in her: my foote walked in the right way, & from my youth vp sought I after her.
- 16 I bowed somewhat downe mine eare, & receiued her, & gate me muche wisdom:
- 17 And I profited by her: therefore wil I ascribe the glorie vnto him, that giueth me wisdom.
- 18 For I am aduised to do thereafter: I wil be ielous of that that is good: so shal I not be confounded.
- 19 My soule hath wrestled with her, and I haue examined my workes: I lifted vp mine

*Or, Sicchem.

*Or, nations.

- mine hands on hye, and considered the ignorances thereof.
- 20 I directed my soule vnto her, and I founde her in purenes: I haue had mine heart ioyned with her from the beginning: therefore shal I not be forsaken.
- 21 My bowels are troubled in seeking her: therefore haue I gotten a good possession.
- 22 The Lord hath giue me a tongue for my rewarde, wherewith I wil praise him.
- 23 Drawe nere vnto me, ye vnlearned, and dwell in the house of learning.
- 24 Wherefore are ye slowe, and what say you of these things, seeing your soules are very thurstie?
- 25 I opened my mouth, and said, * Bye her *Isa 55.1.* for you without money.
- 26 Bowe downe your necke vnder the yoke, & your soule shal receiue instruction: she is ready that ye may finde her.
- 27 Beholde with your eyes, * how that I haue had but litle labour, & haue gotten vnto me muche rest. *Chap. 6. 20.*
- 28 Get learning with a great some of money: for by her ye shal possesse muche golde.
- 29 Let your soule reioyce in the mercie of the Lord, and be not ashamed of his praise.
- 30 Do your durtie betimes, and he wil giue you a rewarde at his time.

B A R U C H.

CHAP. I.

Baruch wrote a booke during the captiuitie of Babylon, which he red before Iechoniah and all the people to the Iewes sent the booke with money vnto Ierusalem to their other brethren, to the use that they shoulde pray for them.

1 And these are the wordes of the booke, which Baruch the sonne of Nerias, the sonne of Maasias, the sonne of Sedecias, the sonne of Helcias, the sonne of Helcias wrote in at Babylon,

2 In the fift yere, and in the seventh day of the moneth, what time as the Chaldeans toke Ierusalem, and burnt it with fyre.

3 And Baruch did read the wordes of this booke, that Iechonias the sonne of Ioacim King of Iuda might heare, & all the people that were come to heare the booke,

4 And in the audience of the gouernour, & of the Kings sonnēs, & before the Elders, & before the whole people, frō the lowest vnto the hiest, before all them that dwelt at Babylon by the riuer *Sud.*

5 Which *when they heard it,* wept, fasted and made prayers before the Lord.

6 They made a collection also of money, according to euery mans power,

7 And sent it to Ierusalem vnto Ioacim the sonne of Helcias the sōne of Salom Priest, and vnto the other Priests, and to all the people, which were with him at Ierusalē,

8 When he had receiued the vessels of the Temple of the Lord, that were taken away out of the Temple, to bring the againe into the land of Iuda, the tenth day of the moneth *Sivan,* to wit, siluer vessels, which Sedecias the sonne of Iosias King of Iuda had made,

9 After that Nabuchodonosor King of Babylon had led away Iechonias from Ierusalem,

and his princes, & his nobles, prisoners, and the people, and caryed them to Babylon.

10 And they said, Beholde, we haue sent you money, wherewith ye shal bye burnt offerings for sinne, and incense, and prepare a meat offering, & offre vpon the altar of the Lord our God,

11 And pray for the life of Nabuchodonosor King of Babylon, and for the life of Baltasar his sonne, that their daies may be vpon earth, as the daies of heauen,

12 And that God wolde giue vs strength & lighten our eyes, that we may liue vnder the shadowe of Nabuchodonosor King of Babylon, and vnder the shadowe of Baltasar his sonne, that we may long do the seruice, and finde fauour in their sight.

13 Pray for vs also vnto the Lord our God (for we haue sinned against the Lord our God, and vnto this day the furie of the Lord and his wrath is not turned from vs)

14 And rede this booke (which we haue sent to you to be rehearsed in the Temple of the Lord) vpon the feast daies, and at time conuenient.

15 Thus shal ye say, * To the Lord our God *belongeth* righteoufnes, but vnto vs y confusion of our faces, as it is come to passe this day vnto them of Iuda, and to the inhabitants of Ierusalem,

16 And to our Kings, and to our princes, & to our Priests, and to our Prophetes, and to our fathers,

17 Because we haue * sinned before the Lord our God,

18 And haue not obeyed him, nether hearkened vnto the voyce of the Lord our God, to walke in the commandements that he gaue vs openly.

19 From the day that the Lord broght our fathers out of the land of Egypt, euen vnto this day, we haue bene disobedient vnto his law.



Or, Sedecias.

Or, Sud.

Or, Sivan.

Or, manna for meat which was euening and morning sacrifice.

Chap. 2. 6.

Dan 5. 20.

to the Lord our God, and we haue bene negligent to heare his voyce.

Deu. 28. 25. 20 *Wherefore these plagues are come vpon vs, and the curse which the Lord appointed by Moyses his seruant at the time that he broght our fathers out of the land of Egypt, to giue vs a land that floweth with milke and honie, as *appeareth* this day.

21 Neuertheles, we haue not hearkened vnto the voyce of the Lord our God, according to all the wordes of the Prophetes, whome he sent vnto vs.

22 But euerie one of vs followed the wicked imaginacion of his owne heart, to serue strange gods, and to do euil in the sight of the Lord our God.

C H A P. I I.

1 The Iewes confesse that they suffer iustly for their finnes. The true confession of the Christiāns 11 The Iewes desire to haue the wrath of God turned from them 32 He promisseth that he wil call agayne the people from captiuitie, and giue them a newe and euerlasting testament.

1 Therefore the Lord our God hathe performed his worde, which he pronounced against vs, & against our iudges that governed Israel, and against our Kings, and against our princes, & against the men of Israel and Iuda,

Deu. 28. 23. 2 To bring vpon vs great plagues, suche as neuer came to passe vnder y whole heauē, as they that were done in Ierusalem, according to things, that were written in the Lawe of Moyses,

3 That some among vs shulde eat the flesh of his owne sonne, & some the flesh of his owne daughter.

4 Moreouer, he hathe deliuered them to be in subiection to all the kingdomes, that are rounde about vs, to be as a reprocie and desolation among all the people rounde about where the Lord hathe scattred them.

5 Thus they are broght beneth and not aboue, because we haue sinned against the Lord our God, and haue not heard his voyce.

Chap. 1. 15. 6 *To the Lord our God *apperteineth* righteousness, but vnto vs & to our fathers open shame, as *appeareth* this day.

7 For all these plagues are come vpon vs, which the Lord hathe pronounced against vs.

8 Yet haue we not prayed before the Lord, that we might turne euerie one from the imaginacions of his owne wicked heart.

9 So the Lord hathe watched ouer the plagues, and the Lord hathe broght them vpon vs. for the Lord is righteous in all his workes, which he hathe commanded vs.

10 Yet we haue not hearkened vnto his voy-

ce, to walke in the commandements of the Lord that he hathe giuen vnto vs.

Dan 9. 15. 11 *And now, o Lord God of Israel, that hast broght thy people out of the land of Egypt with a mightie hand, and an hie arme, and with signes, and with wonders, and with great power, and hast gotten thy self a Name, as *appeareth* this day,

12 O Lord our God, we haue sinned: we haue done wickedly: we haue offended in all thine ordinances.

13 Let thy wrath turne from vs: for we are but a fewe left among the heathen, where thou hast scattred vs.

14 Heare our praier, o Lord, and our petitions, and deliuer vs for thine owne sake, and giue vs fauour in the sight of the, which haue led vs away,

15 That all the earth may know that thou art the Lord our God, and that thy Name is called vpon Israel and vpon their posteritie.

16 Therefore loke downe from thine holy Temple, and thinke vpon vs: encline thine eare, o Lord, and heare vs.

Deu. 28. 15.
isa 63. 15.
Psal 6. 6.
Eccl 115. 17.
isa 38. 18.
107. 1. 107.
praise of righteousnes.
17 *Open thine eyes, and beholde: for the dead that are in the graues, and whose soules are out of their bodies, *giue vnto the Lord, nether praise, nor righteousness.

18 But the soule that is vexed for the greatness of *sine*, and he that goeth cokedly, and weake, and the eyes that faile, and the hungrie soule wil giue thee praise & righteousness, o Lord.

19 For we do not require mercie in thy sight, o Lord our God, for the righteousness of our fathers, or of our Kings,

20 But because thou hast sent out thy wrath and indignacion vpon vs, as thou hast spoken by thy seruants the Prophetes, saying,

21 *Thus saith the Lord, Bowe downe your shoulders, and serue the King of Babylon: so shal ye remaine in the land, that I gaue vnto your fathers.

22 But if ye wil not heare the voyce of the Lord, to serue the King of Babylon,

23 I wil cause to cease in the cities of Iuda, and in Ierusalem, I wil cause to cease the voyce of mirthe, and the voyce of ioye, & the voyce of the bridegrome, and the voyce of the bride, & the land shal be desolate of inhabitants.

24 But we wolde no hearken vnto thy voyce, to serue the King of Babylon: therefore hast thou performed the wordes that thou spakest by thy seruants the Prophetes: *namely*, that the bones of our Kings, and the bones of our fathers shulde be caryed out of their places.

25 And lo, they are cast out to the heat of the day, and to the colde of the night, and are dead in a great miserie with famine, & with

107. by the hand of thy seruants.
Iere. 37. 17.

- with the sworde, and in banishment.
- 26 And the Temple wherewith thy Name was called vpon, thou hast brought to the state, as appeareth this day, for the wickednes of the house of Israel, and the house of Iuda.
- 27 O Lord our God, thou hast intreated vs according to equitie, and according to all thy great mercie.
- 28 As thou spakest by thy seruant Moyfes, in the day when thou didest cōmand him to write thy Lawe before the childre of Israel, saying,
- 29 *If ye wil not obey my voyce, then shal this great swarme and multitude be turned into a verie fewe among the nacions where I wil scater them.
- 30 For I knowe that they wil not heare me: for it is a stifnecked people: but in the land of their captiuitie they shal remember them selues,
- 31 And knowe that I am y Lord their God: then wil I giue them an heart to vnderstand, and eares.
- 32 And they shal heare, and praise me in the land of their captiuitie, & thinke vpon my Name.
- 33 Then shal they turne them from their harde backes, and from their euil workes: for they shal remember the way of their fathers, which sinned before the Lord.
- 34 And I wil bring them againe into the land, which I promised with an othe vnto their fathers, Abraham, Isaac and Iacob, and they shal be lords of it: and I wil increase them, and they shal not be diminished.
- 35 And I wil make an euerlasting couenant with them, that I wil be their God, & they shalbe my people: and I wil no more driue my people of Israel out of the land that I haue giuen them.
- C H A P. I I I.
- 2 The people continueth in their praier begon for their deliuerance. 3 He praiseth wisdom vnto the people, shewing that so great aduersities came vnto them for the despising thereof. 36 Onely God was the finder of wisdom. 37 Of the incarnation of Christ.*
- 1 O Lord almightie, o God of Israel, the soule that is in trouble, and the spirit that is vexed, cryeth vnto thee.
- 2 Heare, o Lord, and haue mercie: for thou art merciful, and haue pitie vpon vs, because we haue sinned before thee.
- 3 For thou endurest for euer, and we vtterly perish.
- 4 O Lord almightie, the God of Israel, heare now the praier of the dead Israelites, and of their children, which haue sinned before thee, and not hearkened vnto the voyce of thee their God, wherefore these plagues hang vpon vs.
- 5 Remember not the wickednes of our fathers, but thinke vpon thy power, and thy Name at this time.
- 6 For thou art the Lord our God, & thee, o Lord, wil we praise.
- 7 And for this cause hast thou put thy feare in our hearts, that we shulde call vpon thy Name, and praise thee in our captiuitie: for we haue considered in our mindes all the wickednes of our fathers, that sinned before thee.
- 8 Beholde, we are yet this day in our captiuitie, where thou hast scatered vs, to be a reproche, and a curse, and subiect to payments, according to all the iniquities of our fathers, which are departed from the Lord their God.
- 9 O Israel, heare the commandements of life: hearken vnto them, that thou maiest learne wisdom.
- 10 What is the cause, o Israel, that thou art in thine enemies land, and art waxen olde in a strange countrey?
- 11 And art defiled with the dead: and art counted with them, that go downe to the graues?
- 12 Thou hast forsaken the fountaine of wisdom.
- 13 For if thou hadest walked in the way of God, thou shuldest haue remained safe for euer.
- 14 Learne where is wisdom, where is strength, where is vnderstanding, that thou maist knowe also from whence cometh long continuance, and life, and where the light of the eyes, and peace is.
- 15 Who hath found out her place? or who hath come into her treasures?
- 16 Where are the princes of the heathen, & suche as ruled the beasts vpon the earth?
- 17 They that had their pastime with the foules of the heauen, that hoorded vp siluer, and golde, wherein men trust, & made none end of their gathering?
- 18 For they that coyned siluer, and were so careful of their worke, and whose inuention had none end,
- 19 Are come to naught, and gone downe to hel, and other men are come vp in their steades.
- 20 Whē they were yong, they sawe y light, and dwelt vpon the earth: but they vnderstode not the way of knowledge,
- 21 Nether perceiued the paths thereof, nether haue their children receiued it: but they were farre of from that way.
- 22 It hath not bene heard of in the land of Chanaan, nether hath it bene sene in Theman,
- 23 Nor the Agarines that sought after wisdom vpon the earth, nor the marchants of Nertan, and of Theman, nor the expounders of fables, nor the searchers out of wisdom haue knowen the way of wisdom.

- dome, nether do they thinke vpon the pathes thereof.
- 24 O Israel, how great is the House of God! and how large is the place of his possession!
- 25 It is great, and hath none end: it is hie, and vnmeasurable.
- 26 There were the gyants, famous from the beginning, that were of so great stature, and so expert in warre.
- 27 Those did not the Lord chose, nether gaue he the way of knowledge vnto them.
- 28 But they were destroyed, because they had no wisdom, and perished through their owne foolishnes.
- 29 Who hath gone vp into heauen, to take her, and brought her downe from the cloudes?
- 30 Who hath gone ouer the sea, to finde her, and hath brought her, rather then fine golde?
- 31 No man knoweth her waies, nether considereth her paths.
- 32 But he that knoweth all things, knoweth her, and he hath founde her out with his vnderstanding: this same is he which hath prepared the earth for euermore, and hath filled it with foure footed beastes.
- 33 When he sendeth out the light, it goeth: and when he calleth it againe, it obeyeth him with feare.
- 34 And the starres shine in their watch, and reioyce. When he calleth them, they say, Here we be: and so with cherefulness they shewe light vnto him that made them.
- 35 This is our God, and there shal none other be compared vnto him.
- 36 He hath founde out all the way of knowledge, and hath giuen it vnto Iacob his seruant, and to Israel his beloued.
- 37 Afterwarde he was sene vpon earth, and dwelt among men.
- destruction: but because ye prouoked God to wrath, ye were deliuered vnto the enemies.
- 7 For ye haue displeased him that made you, offering vnto deuils and not to God.
- 8 Ye haue forgotten him that created you, euen the euerlasting God, & ye haue grieved Ierusalem, that nourished you.
- 9 When she sawe the wrath comming vpon you from God, she said, Hearken, ye that dwell about Sion: for God hath brought me into great heaumes.
- 10 I see the captiuitie of my sonnes and daughters, which the Euerlasting wil bring vpon them.
- 11 With ioye did I nourish them, but I must leaue them with weeping and mourning.
- 12 Let no man reioyce ouer me a widdowe, and forsaken of manie, which for the finnes of my children am desolate, because they departed from the Law of God.
- 13 They wolde not knowe his righteousnes, nor walke in the wayes of his commandements: nether did they enter into the paths of discipline, through his righteousness.
- 14 Come, ye that dwell about Sion, and call to remembrance the captiuitie of my sonnes and daughters, which the Euerlasting hath brought vpon them.
- 15 For he hath brought vpon them a nation from farre, an impudent nation, and of a strange language,
- 16 Which nether reuerence the aged, nor pittie the yong: these haue caried away the dere beloued of the widdowes, leauing me alone, and destitute of my daughters.
- 17 But what can I helpe you?
- 18 Surely he that hath brought these plagues vpon you, can deliuer you from the hands of your enemies.
- 19 Go your way, O children, go your way: for I am left desolate.
- 20 I haue put off the clothing of peace, and put vpon me the sackcloth of prayer, and so long as I liue, I wil call vpon the Euerlasting.

CHAP. IIII.

The reward of them that kepe the Law, and the punishment of them that despise it. 22 A comforting of the people being in captiuitie. 19 A complaint of Ierusalem & vnder the figure thereof the Church. 25 A consolacion and comforting of the same.

- 1 **T**HIS is the boke of the commandements of God, and the Law that endureth for euer: all they that kepe it, shal come to life: but suche as forsake it, shal dye.
- 2 Turne thee, O Iacob, and take holde of it: walke by this brightnes before the light thereof.
- 3 Giue not thine honour to another, nor the things that are profitable vnto thee, to a strange nation.
- 4 O Israel, we are blessed: for the things that are acceptable vnto God, are declared vnto vs.
- 5 Be of good comfort, O my people, which art the memorial of Israel.
- 6 Ye are sold to the nations, not for your
- 21 Be of good comfort, O children: crye vnto God, and he wil deliuer you from the power, and hand of the enemies.
- 22 For I haue hope of your saluatiõ through the Euerlasting, and ioye is come vpon me from the Holy one, because of the mercie, which shal quickly come vnto you from our euerlasting Sauiour.
- 23 For I sent you away with weeping, and mourning: but with ioye and perpetual gladnes wil God bring you againe vnto me.
- 24 Like as now the neighbours of Sion saw your captiuitie, so shal they also see shortly your saluatiõ from God, which shal come vnto you with great glorie, and brightnes from

from the Euerlasting.

- 25 My children, suffer patiently the wrath that is come vpon you from God: for thine enimie hathe persecuted thee, but shor- tely thou shalt se his destruction, and shalt treade vpon his necke.
- 26 My darlings haue gone by rough wayes, and were led away as a flocke that is sca- tered by the enemies.
- 27 Be of good comfort, my children, and crye vnto God: for he that led you away, hathe you in remembrance.
- 28 And as it came into your minde to go a- stray from your God, so endeouore your selues ten times more, to turne againe and to seke him.
- 29 For he that hathe broght these plagues vpon you, wil bring you euerlasting ioye againe, with your saluation.
- 30 Take a good heart, o Ierusalem: for he which gaue thee that name, wil comfort thee.
- 31 They are miserable that afflict thee, and suche as reioyce at thy fall.
- 32 The cities are miserable whome thy chil- dren serue: miserable is she that hathe take thy sonnes.
- 33 For as she reioyced at thy decay, and was glad of thy fall, so shall she be sorie for her owne desolation.
- 34 For I wil take away the reioycing of her great multitude, and her ioye shall be turned into mourning.
- 35 For a fyre shall come vpon her from the Euerlasting, long to endure, & she shall be inhabited of deuils for a great season.
- 36 O Ierusalem, loke towarde the East, and beholde the ioye that cometh vnto thee from thy God.
- 37 Lo, thy sonnes (whome thou hast let go) come gathered together from the East vn- to the West, reioycing in the worde of the Holy one vnto the honour of God.

CHAP. V.

Ierusalem is moued vnto gladnes for the returne of her people, and vnder the figure thereof the Church.

- 1 **P**Vt of thy mourning clothes, o Ierusa- lem and thine affliction, and decke thee with the worshippe and honour, that cometh vnto thee from God, for euer- more.
- 2 Put on the garment of righteousnes, that cometh from God, and set a crowne vpon thine head of the glorie of the Euerlasting.
- 3 For God wil declare thy brightness to euerie countrey vnder the heauen.
- 4 And God wil name thee by this name for euer, The Peace of righteousnes, and the glorie of the worship of God.
- 5 Arise, o Ierusalem, & stand vpon hie, and loke about thee towarde the East, and be- holde thy children gathered from the East vnto the West by the worde of the Holie

one, reioycing in the remembrance of God.

- 6 For thei departed from thee on foote, and were led away of their enemies: but God wil bring the againe vnto thee, exalted in glorie, as children of the kingdome.
- 7 For God hathe determined to bring downe euerie high mountaine, and the long enduring rockes, and to fil the valleys, to make the grounde plaine, that Israel may walke safely vnto the honour of God.
- 8 The woods and all swete smelling trees shall ouershadowe Israel at the comman- dement of God.
- 9 For God shall bring Israel with ioye in the light of his maiestie, with the mercie and righteousnes that cometh of him.

CHAP. VI.

A COPIE OF THE PISTLE, that Ieremias sent vnto them that were led away captiues into Babylon by the King of the Babylonians, to certifie the of the thing that was commanded him of God.

- 1 **B**Ecause of the sinnes, that ye haue com- mitted against God, ye shall be led a- way captiues vnto Babylon, by Nabucho- donosor, King of the Babylonians.
- 2 So when ye be come into Babylon, ye shall remaine there manie yeres, and a long sea- son, euen seuen generacions, and after that wil I bring you away peaceably fro thece.
- 3 Now shall ye se in Babylon gods of siluer, and of golde, and of wood, borne vpon mens shulders, to cause the people to feare.
- 4 *Beware therefore that ye in no wise be like the strangers, nether be ye afraide of them, when ye se the multitude before the and behinde them worshipping them,
- 5 But say ye in your hearts, O Lord, we must worshippe thee.
- 6 For mine Angel shall be with you, & shall care for your soules.

*Isa 44. 18.
psal 115. 8.
wis. 13. 14.*

- 7 As for their tongue, it is polished by the carpenter, and they them selues are gilded, and laied ouer with siluer: yet are they but lyes, and can not speake.
- 8 And as they take golde for a maide that loueth to be deckt,
- 9 So make they crownes for the heads of their gods: some times also the Priests them selues conuey away the golde, and siluer from their gods, and bestowe it vpon them selues.
- 10 Yea, they giue of the same vnto the harlots, that are in their houses: againe, they decke these gods of siluer, and gods of golde, and of wood with garments like men,
- 11 Yet can not they be preserued from rust and wormes,

- 12 Though they haue couered the with clo-
thing of purple, and wipe their faces be-
cause of the dust of the Temple, whereof
there is much vpon them.
- 13 One holderh a scepter, as though he were
a certeine iudge of the countrey: yet can he
not slay suche as offende him.
- 14 Another hath a dagger or an axe in his
right hand: yet is he not able to defende
him self from battel, nor from theues: so
then it is euident, that they be no gods.
- 15 Therefore feare them not: for as a vessel
that a man vseth, is nothing worthe when
it is broken,
- 16 Suche are their gods: when they be set vp
in their temples, their eyes be ful of dust
by reason of the fete of those y^e come in:
- ^{Gr. counter.} 17 And as the gates are shut in round about
vpon him that hath offended the King:
or as one that shulde be led to be put to
death, so the Priests kepe their temples with
doores, and with lockes, & with barres, lest
their gods shulde be spoyled by robbers.
- 18 They light vp candels before them: yea,
more the for them selues whereof they can
not se one: for they are but as one of the
postes of the temple.
- 19 They confesse, that euen their hearts are
gnawen vpon: but when the things, that
crepe out of the earth, eat them and their
clothes, they feele it not.
- 20 Their faces are blacke thorow the smo-
ke that is in the temple.
- 21 The owles, swalowes and birdes flie vpo
their bodies, and vpon their heads, yea, &
the cattes also.
- 22 By this ye may be sure, that they are not
gods: therefore feare them not.
- 23 Notwithstanding the golde, that is about
them to make them beautiful, except one
wipe of the rust, they can not shine: nether
when they were molten, did they fele it.
- 24 The things wherein is no breth, are
bought for a moeste high price.
- ^{Isa. 46. 7.} 25 * They are borne vpon mens sholders,
because they haue no feete, whereby they
declare vnto men, that they be nothing
worthe: yea, & they that worship them, are
ashamed.
- 26 For if they fall to the grounde at anie
time, they can not rise vp againe of them
selues, nether if one set them vp right, can
they moue of them selues, nether if they be
bowed downe, can they make them selues
straight: but they set giftes before them, as
vnto dead men.
- 27 As for the things y^e are offered vnto them,
their Priests sell them, and abuse them: li-
kewise also the women lay vp of the same:
but vnto the poore and sicke they giue
nothing.
- 28 The menstruous women, and they that
are in childebed, touche their sacrifices:
- by these things ye may knowe that they
are no gods: feare them not.
- 29 From whence cometh it then, that they
are called gods: because the women bring
giftes to the gods of siluer, and golde, and
wood.
- 30 And the Priests sit in their temples, ha-
uing their clothes rent, whose heades and
beardes are shauen, & being bare headed,
- 31 Thei roare, & crye before their gods, as
men do at the feast of one that is dead.
- 32 The Priests also take away of their gar-
ments, and clothe their wiues and childre.
- 33 Whether it be euil that one doth vn-
to the, or good, they are not able to recom-
pense it: they can nether set vp a King
nor put him downe.
- 34 In like maner they can nether giue riches,
nor money: though a man make a vowe
vnto them and kepe it not, they wil no re-
quire it.
- 35 They can saue no man from death, nether
deliuer the weake from the mightie.
- 36 They can not restore a blinde man to
his sight, nor helpe anie man at his nede.
- 37 They can shewe no mercie to the wid-
dowe, nor do good to the fatherles.
- 38 Their gods of wood, golde and siluer,
are as stones, that be hewen out of the
mountaine, and they that worship them,
shal be confounded.
- 39 How shulde a man the thinke or say that
they are gods?
- 40 Morcouer the Chaldeas them selues dis-
honor them: for when thei se a dome man,
that can not speake, thei present him to Bel,
- 41 And desire that he wolde make him to
speake, as though he had anie felig: yet thei
that vnderstand these things, can not lea-
ue them: for they also haue no sense.
- 42 Furthermore the women, girded with
coards, sit in the stretes, and burne strawe. ^{Or, brauns.}
- 43 And if one of them be drawn away, and
lie with anie suche as come by, she casteth
her neighbour in the teeth, because she was
not so worthely reputed, nor her coard
broken.
- 44 Whatsoeuer is done amog them, is lies:
how may it then be thought or said, that
they are gods?
- 45 Carpenters and goldefsmithes make the,
nether be they anie other thing, but euen
what the workeman wil make them.
- 46 Yea, they that make them, are of no long
continuance: how shulde then the things
that are made of them, be gods?
- 47 Therefore they leaue lies, and shame
for their posteritie.
- 48 For when there cometh anie warre or
plague vpo the, the Priests imagine with
them selues, where they may hide the sel-
ues with them.
- 49 How then can men not perceiue, that
they

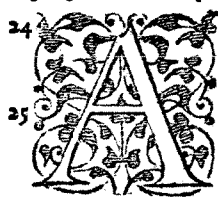
*Pfal 115.3.
Wisd. 13.10.*

- they be no gods, which can nether defend them selues from warre, nor from plagues?
- 50 For* seing they be but of wood, and of siluer, and of golde, men shal knowe hereafter that they are but lies, and it shalbe manifest to all nacions & Kings, that they be no gods, but the workes of mens hands, and that there is no worke of God in thé.
- 51 Whereby it maye be knowen, that they are no gods.
- 52 They can set vp no King in the lād, nor giue iaine vnto men.
- 53 They can giue no sentence of a matter, nether preferue from iniurie: they haue no power, but are as crows betwene the heauen and the earth.
- 54 When there falleth a fyre vpo the house of those gods of wood, and of siluer, & of golde, the Priests wil escape & saue thé selues, but thei buine as ý balkes therein.
- 55 Thei can not withstand anie King or enemies: how can it then be thought or said that they be gods?
- 56 Moreouer these gods of wood, of golde, and of siluer can nether defend them selues from theues nor robbers.
- 57 For they that are strongest, take awaye their golde and siluer, and apparel, wherewith they be clothed: and when they haue it, they get them awaye: yet can they not helpe them selues.
- 58 Therefore it is better to be a King, & so to shewe his power, or els a profitable vessel in an house, wherby he that oweth it, might haue profite, then suche false gods: or to be a dore in an house, to kepe suche things safe as be therein, then suche false gods: or a pilier of wood in a palace, then suche false gods.
- 59 For the sunne, and the moone, and the starres that shine, when thei are sent downe for necessaie vses, obey.
- 60 Likewise also the lightning when it shineth, it is euident: and the winde bloweth in euerie countrey.
- 61 And when God cōmandeth the cloude to go about the whole worlde, they do as thei are bidden.
- 62 Whē the fyre is sent downe from aboue to destroye hilles and woods, it doeth that which is commanded: but these are not like anie of these things, nether in forme, nor power.
- 63 Wherefore men shulde not thinke, nor say that they be gods, seing thei can nether giue sentence in iudgement, nor do men good.
- 64 For so muche now as ye are sure, that they be no gods, feare them not.
- 65 For they can nether curse, nor blesse Kings:
- 66 Nether can thei shewe signes in the heauen among the heathē, nether shine as the moone.
- 67 The beastes are better thé they: for thei can get them vnder a couert, and do them selues good.
- 68 So ye may be certified that by no maner of meanes, they are gods: therefore feare them not.
- 69 For as a skarcrowe in a garden of cucumbers kepeth nothing, so aie their gods of wood, and of siluer, and of golde:
- 70 And likewise their gods of wood, and golde and siluer are like to a white thorne in an orcharde, that euerie birde sitteth vpon, and as a dead bodie that is cast in the darke.
- 71 By the purple also and brightnes, which fadeth vpon them, ye may vnderstād, that they be no gods: yea, they them selues shal be consumed at the last, and they shalbe a shame to the countrey.
- 72 Better therefore is the iuste man, that hath none idoles: for he shalbe farre frō reprove.

THE SONG OF THE thre holie children, which follōweth in the third chapter of Daniel after this place, Thei fell downe bound into the middes of the hote fyrie fornace.

CHAP. I.

*25 The prayer of Azarias 46 The crueltie of the King.
48 The flame deuoureth the Chaldeans. 49 The Angel
of the Lord was in the fornace. 51 The thre children
praise the Lord and prouoke all creatures to the same.*



24 And they walked in the middes of the flame, praising God, & magnified the Lord.

25 Then Azarias stode vp, and praied on this maner, and opening his

mouth in the middes of the fyre, said,
26 Blessed be thou, ó Lord God of our fathers: thy Name is worthie to be praised and honored for euermore.

27 For thou art righteous in all the things, that thou hast done vnto vs, and all thy workes are true, and thy waies are right, & all thy iudgements certeine.

28 In all the things that thou hast broght vpon vs, & vpon Ierusalem, the holie citie of our fathers, thou hast executed true

The song of the thre children.

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- iudgements: for by right and equitie hast thou brought all these things vpon vs, because of our sinnes.
- 29 For we haue sinned and done wickedly, departing from thee: in all things haue we trespassed,
- 30 And not obeyed thy commandements, nor kept them, nether done as thou hadest commanded vs, that we might prosper.
- 31 Wherefore in all that thou hast brought vpon vs, & in euerie thing that thou hast done to vs, thou hast done them in true iudgement:
- 32 As in deliuering vs into the hands of our wicked enemies, & moste hateful traitors, and to an vnrighteous King, and the moste wicked in all the worlde.
- 33 And now we may not open our mouthes: we are become a shame and reprofe vnto thy seruants, and to them that worshippe thee.
- 34 Yet for thy Names sake, we beseeche thee, giue vs not vp for euer, nether breake thy couenant,
- 35 Nether take away thy mercie from vs, for thy beloued Abrahams sake, and for thy seruant Isaaks sake, & for thine holy Israels sake,
- 36 To whome thou hast spoken and promised, that thou woldest multiplie their sede as the starres of heauen, and as the sand, that is vpon the seashore.
- 37 For we, O Lord, are become lesse then anye nacion, and be kept vnder this daye in all the worlde, because of our sinnes:
- 38 So that now we haue nether prince, nor Prophet, nor gouernour, nor burnt offering, nor sacrifice, nor oblation, nor incense, nor place to offer y^e fruit frutes before thee, that we might finde mercie.
- 39 Neuertheles in a contrite heart, and an humble spirit, let vs be receiued.
- 40 As in the burnt offering of rams and bullockes, & as in ten thousand of fat lambs, so let our offering be in thy sight this day, that it may please thee: for there is no confusion vnto the that put their trust in thee.
- 41 And now we followe thee with all our heart, and feare thee, and seeke thy face.
- 42 Put vs not to shame, but deale with vs after thy louing kindenes, and according to the multitude of thy mercies.
- 43 Deliuer vs also by thy miracles, & giue thy Name the glorie, O Lord,
- 44 That all they which do thy seruants euil, may be confounded: euen let them be confounded by thy great force and power, and let their strength be broken,
- 45 That they maye knowe, that thou onelie art the Lord God, and glorious ouer the whole worlde.
- 46 ¶ Now the Kings seruants that had cast them in, ceased not to make the ouen hote with naphtha, and with pitche, and with tow, and with fagotes,
- 47 So that the flame went out of the furnace fortie and nine cubites.
- 48 And it brake forth, & burnt those Chaldeans, that it founde by the furnace.
- 49 But the Angel of the Lord went downe into the furnace with the that were with Azarias, and smote the flame of the fyre out of the furnace,
- 50 And made in the middes of the furnace like a moyste hissing winde, so that the fyre touched the not at all, nether grieved, nor troubled them.
- 51 Then these thre (as out of one mouth) praised, and glorified, and blessed God in the furnace, saying,
- 52 Blessed be thou, O Lord God of our fathers, and praised, and exalted aboute all things for euer, & blessed be thy glorious & holie Name, & praised aboute all things, and magnified for euer.
- 53 Blessed be thou in the Temple of thine holy glorie, and praised aboute all things, and exalted for euer.
- 54 Blessed be thou that beholdest y^e depths, & sittest vpon the Cherubims, & praised aboute all things, and exalted for euer.
- 55 Blessed be thou in the glorious Throne of thy kingdome, and praised aboute all things, and exalted for euer.
- 56 Blessed be thou in the firmament of heauen, and praised aboute all things, & glorified for euer.
- 57 All ye workes of the Lord, blesse ye the Lord: praise him, and exalte him aboute all things for euer.
- 58 O heauens, blesse ye the Lord: praise him, and exalte him aboute all things for euer. *Psal. 148. 4.*
- 59 O Angels of the Lord, blesse ye y^e Lord: praise him, & exalte him aboute all things for euer.
- 60 All ye waters that be aboute the heauen, blesse ye the Lord: praise him, and exalte him aboute all things for euer.
- 61 All ye powers of the Lord, blesse ye the Lord: praise him, and exalte him aboute all things for euer.
- 62 O sunne and moone, blesse ye the Lord: praise him, & exalte him aboute all things for euer.
- 63 O starres of heauē, blesse ye y^e Lord: praise him, & exalte him aboute all things for euer.
- 64 Euerie shower, & dewe, blesse ye y^e Lord: praise him, & exalte him aboute all things for euer.
- 65 All ye windes, blesse ye the Lord: praise him, and exalte him aboute all things for euer.
- 66 O fyre & heat, blesse ye the Lord: praise him, & exalte hī aboute all things for euer.
- 67 O winter and sommer, blesse ye the Lord: *Psal. 148. 4.*

^a Which is a certeine kinde of fat & chalcie claye, as Plinius writeth, 2 booke chap 105.

- Lord:praise him, and exalte him about all things for euer.
- ^{Or, froster} 68 O dewes and stormes of snowe, blesse ye the Lord:praise him, and exalte him about all things for euer.
- 69 O frost and colde, blesse ye the Lord:praise him, & exalte him about all things for euer.
- 70 O yce, and snowe, blesse ye the Lord:praise him, & exalte him about all things for euer.
- 71 O nightes & dayes, blesse ye Lord:praise him, and exalte him about all things for euer.
- 72 O light and darkenes, blesse ye y Lord:praise him, & exalte him about all things for euer.
- 73 O lightnings and cloudes, blesse ye the Lord:praise him, and exalte him about all things for euer.
- 74 Let the earth blesse the Lord:let it praise him, and exalte him about all things for euer.
- 75 O mountaines, and hilles, blesse ye the Lord:praise him, and exalte him about all things for euer.
- 76 All things that growe on the earth, blesse ye the Lord:praise him, and exalte him about all things for euer.
- 77 O fountaines, blesse ye the Lord:praise him, & exalte hi about all things for euer.
- 78 O Sea, and floods, blesse ye the Lord:praise him, & exalte him about all things for euer.
- 79 O whales, and all that moue in the waters, blesse ye the Lord:praise him, and exalte him about all things for euer.
- 80 All ye foules of heaue, blesse ye y Lord:praise him, & exalte him about all things for euer.
- 81 All ye beafts and cattel, blesse ye the Lord:praise him, and exalte him about all things for euer.
- 82 O children of men, blesse ye the Lord:praise him, & exalte him about all things for euer.
- 83 Let Isiael blesse the Lord, praise him and exalte him about all things for euer.
- 84 O Priests of the Lord, blesse ye y Lord:praise him, & exalte him about all things for euer.
- 85 O seruants of the Lord, blesse ye the Lord:praise him, & exalte him about all things for euer.
- 86 O spirits and foules of the righteous, blesse ye the Lord:praise him, and exalte him about all things for euer.
- 87 O Saints and humble of heart, blesse ye the Lord:praise him, & exalte him about all things for euer.
- 88 O Ananias, Azarias, and Misael, blesse ye the Lord:praise him, & exalte him about all things for euer: for he hathe deliuered vs from the hel, and saued vs from the hand of death, and deliuered vs out of the middes of the fornace, & burning flame: euen out of the middes of the fyre hathe he deliuered vs.
- 89 Confesse vnto the Lord, that he is gracious: for his mercie endureth for euer.
- 90 All ye that worshippeth the Lord, blesse the God of gods: praise him, and acknowledge him: for his mercie endureth world without end.

THE HISTORIE OF

^{Or, Susanna} "Sufanna, which some ioyneth to the end of Daniel, and make it the 13. chap.

- 8 The two gouerners are taken with the loue of Sufanna.
 19 They take her alone in the garden 20 They sollicite her to wickednes 23 She choseth rather to obey God, though it be to the danger of her life 34 She is accused 41 Daniel doeth deliuer her. 62 The gouerners are put to death.

1 **H**ERE dwelt a mā in Babylon called Ioacim,
 2 And he toke a wife, whose name was Sufanna, the daughter of Helcias, a verie faire woman, and one that feared God.

- 3 Her father and her mother also were godlie people, & raught their daughter according to the Law of Moses.
 4 Now Ioacim was a great riche man; and had a faire garden ioyning vnto his house, and to him resorted the Lewes, because

he was more honorable then all others.

- 5 The same yere were appointed two of the anciēts of the people to be iudges, such as the Lord speaketh of, that the iniquitie came from Babylon, & frō the anciēt iudges, which semed to rule y people.
 6 These hanted Ioacims house, & all suche as had anie thing to do in the Law, came thither vnto them.
 7 Now when the people departed away at noone, Sufanna went into her housbands garden to walke.
 8 And the two Elders sawe her that she wēt in dailie and walked, so that their lust was inflamed towarde her.
 9 Therefore they turned away their ^a mīde, & cast downe their eyes, y they shulde not se heauen, nor remēbre iuste iudgements.

^a To wit, from God.

- 10 And albeit thei bothe were wouded with her loue, yet durst not one shewe another his grief.
- 11 For they were ashamed to declare their lust, that they desired to haue to dow her.
- 12 Yet they watched diligently from day to day to se her.
- 13 And the one said to the other, Let vs go now home, for it is diner time.
- 14 So they went their way, and departed, one from another: yet they returned againe, and came into the same place, and after that they had asked one another the cause, thei acknowledged their lust: the apointed they a time bothe together whē they might finde her alone.
- 15 Now when they had spied out a conuenient time, that she went in, as her maner was, with two maides onely, and thought to wash her self in the garden (for it was an hote season)
- 16 And there was no bodie there, saue the two Elders that had hid them selues, and watched for her:
- 17 She said to her maides, Bring me oyle & sope, and shut the gardē dores, that I may wash me.
- 18 And they did as she bade them, and shut the garden dores, and went out them selues at a backe dore, to fet the thing that she had commanded them: but they sawe not the Elders, because they were hid.
- 19 Now whē the maides were gone forthe, the two Elders rose vp & ranne vnto her, saying,
- 20 Beholde, the garden dores are shut, that no man can se vs, & we burne in loue with thee: therefore consent vnto vs, and lye with vs.
- 21 If thou wilt not, we wil beare witnes against thee, that a yong mā was with thee, and therefore thou didest send away thy maides from thee.
- 22 Then Sufanna sighed, and said, I am in trouble on euerie side: for if I do this thig, it is death vnto me: & if I do it not, I can not escape your hands.
- 23 It is better for me to fall into your hāds, and not do it, then to sinne in the sight of the Lord.
- 24 With that Sufanna cryed with a loude voyce, and the two Elders cryed out against her.
- 25 Then ranne the one, and opened the garden dore.
- 26 ¶ So whē the seruants of the house heard the crye in the garden, they rushed in at y backe dore, to se what was done vnto her.
- 27 But when the Elders had declared their matter, the seruants were greatly ashamed: for there was neuer suche a reporte made of Sufanna.
- 28 On the morow after, came the people to Ioacim her housband, & the two Elders came also, ful of mischieuous imaginaciō against Sufanna, to put her to death,
- 29 And said before the people, Send for Sufanna the daughter of Helcias Ioacims wife. And immediatly they sent.
- 30 So she came with her father & mother, her children and all her kinred.
- 31 Now Sufanna was very tender, and faire of face.
- 32 And these wicked mé cōmanded to vncover her face (for she was couered) that thei might so be satisfied with her beautie.
- 33 Therefore they that were about her, and all they that knewe her, wept.
- 34 Thē the two Elders stode vp in the middes of the people, and layed their hands vpon her head,
- 35 Which wept and loked vp towarde heauen: for her heart trusted in the Lord.
- 36 And the Elders said, As we walked in the garden alone, she came in with two maides, whome she sent away from her, and shut the garden dores.
- 37 Then a yong man, which there was hid, came vnto her, and lay with her.
- 38 Then we which stode in a corner of the gardē, seing this wickednes, rāne vnto thē, and we sawe them as they were together,
- 39 But we colde not holde him: for he was stronger then we, and opened the dore, and leaped out.
- 40 Now when we had taken this woman, we asked her what yong man this was, but she wolde not tel vs: of these things are we witnesses.
- 41 Then the assemblie beleued them, as those that were the Elders and iudges of the people: so thei condēned her to death.
- 42 Then Sufanna cryed out with a loude voyce, and said, O euerlasting God, that knowest the secrets, and knowest all things afore they come to passe,
- 43 Thou knowest, that they haue borne false witnes against me, and beholde, I must dye, where as I neuer did suche thigs as these men haue maliciously inuented against me.
- 44 And the Lord heard her voyce.
- 45 ¶ Therefore when she was led to be put to death, the Lord raised vp y holie spirit of a yong childe, whose name was Daniel.
- 46 Who cryed with a loude voyce, I am cleane from the blood of this woman.
- 47 Thē all the people turned them toward him, and said, What meane these wordes, that thou hast spoken?
- 48 Thē Daniel stode in the middes of thē, and said, Are ye suche fooles, o Israelites, that without examination, or knowledge of the trueth, ye haue condemnēd a daughter of Israel?
- 49 Returne againe to iudgement: for they haue

haue borne false witness against her.

50 Wherefore the people turned againe in all haste, & the Elders said vnto him, Come, sit downe among vs, & shew it vs, seeing God hath giuen thee the office of an Elder.

51 Then said Daniel vnto them, Put these two aside, one farre from another, and I will examine them.

52 So when they were put a sonder, one from another, he called one of them & said vnto him, O thou that art olde in a wicked life, now thy sinnes which thou hast committed afore time, are come to light.

53 For thou hast pronounced false iudgements, and hast condemned the innocent, and hast let the guiltie go free, albeit the Lord saith, * The innocent and righteous shalt thou not slay.

Exod. 22, 7.

54 Now then, if thou hast sene her, tel me, vnder what tre sawest thou them companying together? Who answered, Vnder a lentiſke tre.

Gen. life.

55 Thē said Daniel, Verely thou hast lyed against thine owne head: for lo, the Angel of God hath received the sentence of God, to cut thee in two.

56 So put he him aside, & commanded to bring the other, & said vnto him, O thou seditious of Chanaan, and not of Iuda, beaustie hath disceiued thee, and lust hath subuerted thine heart.

57 Thus haue ye dealt with the daughters of Israel, and they for feare cōpanied with you: but the daughter of Iuda wolde not abide your wickednes.

58 Now therefore tel me vnder what tre didst thou take them cōpanying together? Who answered, Vnder a "prime tree.

**Or, mirrle tre.*

59 Then said Daniel vnto him, Verely thou hast also lyed against thine head: for the Angel of God waiteth with the sworde to cut thee in two, & so to destroe you bothe.

60 ¶ With that all the whole assemblie cryed with a loude voyce, and praised God, which saueth them that trust in him.

61 And they arose against the two Elders, (for Daniel had conuict them of false witness by their owne mouth)

62 *And according to the Law of Moyses they delt with them, as they delt wickedly against their neighbour, and put them to death. Thus the innocent blood was saued the same day.

*Deu 19, 19
prou 19, 5.*

63 Therefore Helcias, and his wife praised God for their daughter Susanna, with Iocim her housband, and all the kindred, that there was no dishonestie founde in her.

64 From that day forth was Daniel had in great reputacion in the sight of the people.

65 And King Astyages was laide with his fathers, and Cyrus of Persia reigned in his steade.

THE HISTORIE OF Bel and of the dragon, which is the fourteenth chapter of Daniel after the Laten.

1 **N**ow when King Astyages was laide with his fathers, Cyrus the Persian received his kingdome.

2 And Daniel did eat at the Kings table, & was honored aboue all his friends.

3 Now the Babylonians had an idole, called Bel, and there were spent vpon him euerie day, twelue ^a great measures of fine floure, and fortie shepe, and six great ^b pottes of wine.

4 And the King worshipped it, and went daily to honour it: but Daniel worshipped his owne God. And the King said vnto him, Why doest not thou worship Bel?

5 Who answered, and said, Because I may not worship idoles made with hands, but the liuing God, which hath created the heauen & the earth, and hath power vpo all flesh.

6 Then said the King vnto him, Thinkest

thou not that Bel is a liuing God? seeff thou not how muche he eateth and drinketh euerie day?

7 Then Daniel smiled and said, O King, be not deceiued: for this is but claye within, and brasse without, and did neuer eat any thing.

8 So the King was wroth, and called for his Priests, and said vnto them, If ye tell me not, who this is that eateth vp these expenses, ye shal dye:

9 But if ye can certifie me that Bel eateth them, then Daniel shal dye: for he hath spokē blasphemie against Bel. And Daniel said vnto the King, Let it be according to thy worde.

10 (Now the Priests of Bel were thre score and ten beside their wiues and childre:) and the King went with Daniel into the temple of Bel.

11 So Bels Priests said, Beholde, we wil go out, and set thou the meat there, o King, & let the wine be filled: then shut the dore

^a Called Artaba, whereof euerie one contained somewhat more the nine galons, which make in all an hundred & eight galons at the least
^b Called Metreta, and euerie one of these measures contained about ten galons which in all make thre score.

Bel and the dragon.

- fast, and seale it with thine owne signet.
- 12 And to morowe when thou comest in, if thou findest not that Bel hath eaten vp all, we wil suffer death, or els Daniel that hath lied vpon vs.
- 13 Now thei thought the selues sure ynough: for vnder the table thei had made a priue entrance, and there went they in cuer, and toke away the things.
- 14 So whē they were gone forthe, the King set meates before Bel. Now Daniel had commanded his seruants to bring ashes, and these they strowed thorowout all the temple, in the presence of the King alone: then went they out, and shut the dore, & sealed it with the Kings signet, and so departed.
- 15 Now in the night came the Priests, with their wiues and children, (as they were wonte to do) and did eat and drinke vp all.
- 16 In the morning betimes, the King arose and Daniel with him.
- 17 And the King said, Daniel, are the seales whole? Who answered, Yea, o King, thei be whole.
- 18 And assone as he had opened the dore, the King looked vpon the table, and cryed with a loude voyce, Great art thou, o Bel, and with thee is no disceite.
- 19 Then laughed Daniel, and helde the King that he shulde not go in, & said, Beholde now the pauement, and make wel whose footestepes are these.
- 20 And the King said, I se the footestepes of men, women, and children: therefore the King was angrie,
- 21 And toke the Priests, with their wiues, and children, and they shewed him the priue dores, where they came in, and consumed suche things as were vpon the table.
- 22 Therefore the King slew them, and deliuered Bel into Daniels power, who destroyed him and his temple.
- 23 ¶ Moreouer in that same place there was a great dragon, which the Babylonians worshipped.
- 24 And the King said vnto Daniel, Sayest thou, that this is of brasse also? lo, he liueth and eateth and drinketh, so that thou canst not say, that he is no liuing god: therefore worshipp him.
- 25 Then said Daniel vnto the King, I wil worshippe the Lord my God: for he is the liuing God.
- 26 But giue me leaue, o King, and I wil slay this dragon without sworde or staffe. And the King said, I giue thee leaue.
- 27 Then Daniel toke pitche, and fatte, & heere, and did seeth them together, & made lompes thereof; this he put in the dragons mouthe, and so the dragon burst in funder. And Daniel said, Beholde, whome ye worshippe.
- 28 When the Babylonians heard it, they were wonderful wroth, and gathered them together against the King, saying, The King is become a Lew: for he hath destroyed Bel, and hath slaine the dragon, and put the Priests to death.
- 29 So they came to the King, and said, Deliuer vs Daniel, or els we wil destroy thee and thine house.
- 30 Now whē the King sawe, that thei pressed sore vpon him, and that necessitie constrained him, he deliuered Daniel vnto them:
- 31 Who cast him into the lions denne, where he was six daies.
- 32 In the denne there were seuen lions, and they had giuen them euerie day two bodies and two shepe, which then were not giuen them, to the intent that they might deuour Daniel.
- 33 ¶ Now there was in Iewrie a Prophet called Abbauc, which had made porage, and broken bread into a bowle, and was going into the field for to bring it to the reapers.
- 34 But y Angel of the Lord said vnto Abbauc, Go, carye the meat y thou hast, into Babylon vnto Daniel, which is in the lions denne.
- 35 And Abbauc said, Lord, I neuer sawe Babylō, nether do I knowe where the denne is.
- 36 Then the Angel toke him by the crowne of the head, and bare him by the heere of the head, and through a mightie winde set him in Babylon vpon the denne.
- 37 And Abbauc cryed, saying, O Daniel, Daniel, take the dinner that God hath sent thee.
- 38 Then said Daniel, O God, thou hast thought vpon me, and thou neuer failest the that seke thee and loue thee.
- 39 So Daniel arose, and did eat, and the Angel of the Lord set Abbauc in his owne place againe immediatly.
- 40 Vpon the seuenth day, the King went to bewaile Daniel: and when he came to the denne, he looked in, and beholde, Daniel sat in the middes of the lions.
- 41 Then cryed the King with a loude voyce, saying, Great art thou, o Lord God of Daniel, and there is none other besides thee.
- 42 And he drew him out of the denne, and cast the that were the cause of his destruction into the denne, & they were deuoured in a momente before his face.

THE FIRST BOKE OF ^{903/1224}

the Maccabees.

CHAP. I.

1 The death of Alexander the King of Macedonia. 11 Antiochus taketh the kyngdome. 12 Many of the children of Israel make couenant with the Gentiles. 21 Antiochus subdueth Egypt and Ierusalem vnto his domanon. 30 Antiochus setteth vp idoles.



After that Alexander the Macedonian, y^e sonne of Philippe, went forthe of the land of Chettiim, & slewe Darius King of the Persiās and Medes, and reigned for him,

as he had before in Grecia,

2 He toke great warres in hand, and wan strong holdes, and slewe the Kings of the earth.

3 So went he thorow to y^e ends of the worlde, and toke spoiles of many nacions, in so muche that y^e worlde stode in awe of him: therefore his heart was puffed vp and was hawtie.

4 Now when he had gathered a mightie stronghoste,

5 And had reigned ouer regions, nacions and kingdomes, they became tributaries vnto him.

6 After these things he fel sicke, and knewe that he shulde dye.

7 Then he called for the chief of his seruātes, which had bene broght vp with him of children, and parted his kingdome among them, while he was yet aliue.

8 So Alexander had reigned twelue yeres when he dyed.

9 And his seruants reigned euerie one in his roume.

10 And they all caused the selues to be crowned after his death, and so did their children after the many yeres, and muche wickednes increased in the worlde.

11 For out of these came the wicked roote, *euen* Antiochus⁹ Epiphanes the sonne of King Antiochus, which had bene an hostage at Rome, and he reigned in the hundredth and seuen and thirtieth yere of the kingdome of the Grekes.

12 In those daies wet there out of Israel wicked men, which entyced many, saying, Let vs go, and make a couenant with the heathen, that are rounde about vs: for since we departed frō them, we haue had muche sorowe.

13 So this deuice pleased them wel.

14 And certeine of the people were readie, & went to y^e King which gaue the licence to do after the ordinances of the heathen.

15 The he set thei vp a place of exercise at Ie-

rusalē, according to the faciōs of y^e heathē,

16 And made them^a selues vncircūcised, & forsoke the holy couenant, & ioyned them selues to the heathen, and were solde to do mischief.

17 So whē Antiochus kingdome was set in order, he wet about to reigne ouer Egypt, that he might haue the dominion of two realmes.

18 Therefore he entred into Egypt with a mightie cōpanie, with charets, & elephan-tes, & with horsemē, & with a great nauie,

19 And moued warre against Ptolemeus King of Egypt: but Ptolemeus was afraid of him, and fled, and manie were wounded to death.

20 Thus Antiochus wanne many strong cities in the land of Egypt, and toke away the spoiles of the land of Egypt.

21 And after that Antiochus had smitten Egypt, he turned againe in the hundredth, fortie and thre yere,

22 And went vp towarde Israel and Ierusalē with a mightie people.

23 And entred proudly into the Sanctuarie, and toke away the golden altar, and the candlestick for the light, & all the instruments thereof, & the table of y^e shewbread, and the powring vessels, and the bowles, & the golden basins, and the vaile, and the crownes, & the golden apparel, which was before the Temple, and brake all in pieces.

24 He toke also the siluer and golde, & the precious iewels, & he toke the secret treasures that he founde, & when he had taken away all, he departed into his owne land,

25 After he had murdered many men, and spoken verie proudly.

26 Therefore there was a great lamētacion in euerie place of Israel.

27 For the princes & the Elders mourned: the yong women, and the yong men were made feble, & the beautie of the women was changed.

28 Euerie bridegrome toke him to mourning, and she that sate in the marriage chāber, was in heauines.

29 The land also was moued for the inhabitāts thereof: for all the house of Iacob was couered with confusion.

30 After two yeres the King sent his chief taxe master into y^e citres of Iuda, which came to Ierusalem with a great multitude.

31 Who spake peaceable wordes vnto them in disceite, & they gaue credit vnto him.

32 Then he fell suddenly vpon the citre, & smote it with a great plague, & destroyed muche people of Israel.

^a By drawing y^e skinne ouer the parte that was circūcised, as Cels. 7. chap. 25. Epiph. lib. de pōderib. & mensur.

⁹Or, 2016.

Ioseph. Antiq. 12, chap. 6.

33 And when he had spoiled the citie, he set fyre on it, casting downe the houses there of, and walles thereof on euerie side.
 34 The womē and their children toke they captiue, and led away the cattel.
 35 Then fortified they the citie of Dauid with a great & thicke wall, & with mightie towres, and made it a strong holde for them.
 36 Moreouer they set wicked people there, and vngodlie persones, and fortified them selues therein.
 37 And they stored it with weapons and vitayles, and gathered the spoile of Ierusalē, and laied it vp there.
 38 Thus became they a fore snare & were in ambushment for y^e Sanctuarie, and were wicked enemies euermore vnto Israel.
 39 For they shed innocēt blood on euerie side of the Sanctuarie & defiled the Sāctuarie,
 40 In so muche that the citizens of Ierusalem fled away because of them, and it became an habitacion of strāgers, being desolate of them whome she had borne: for her owne children did leaue her.
 41 Her Sāctuarie was left waste as a wilderness: her holie daies were turned into mourning, her Sabbaths into reproche, and her honour brought to naught.
 42 As her glorie had bene great, so was her dishonour, and her excellencie was turned into sorowe.
 43 Also the King wrote vnto all his kingdomes, that all the people shulde be as one, and that euerie mā shulde leaue his lawes.
 44 And all the heathen agreed to the commandement of the King.
 45 Yea, many of the Israelites consented to his religion, offering vnto idoles, & defiling the Sabbath.
 46 So the King sent letters by the messengers vnto Ierusalem, and to the cities of Iuda, that they shulde followe the strange lawes of the countrey,
 47 And that they shulde forbid the burnt offerings and sacrifices, and the offerings in the Sanctuarie,
 48 And that they shulde defile the Sabbaths and the feasts,
 49 And pollute the Sanctuarie and the holie men,
 50 And to set vp altars, & groues, & chapels of idoles, & offer vp swines flesh, and vncleane beasts,
 51 And that they shulde leaue their childrē vncircumcised, & defile their soules with vncleannes, and pollute them selues, that they might forget the Law, & change all the ordinances,
 52 And that whosoever wolde not do according to the commandement of the King, shulde suffer death.
 53 In like maner wrote he thorow out all his

kingdomes, and set ouerfeers ouer all the people, for to compell them to do these things.
 54 And he commanded the cities of Iuda to do sacrifice, citie by citie.
 55 Then went many of the people vnto thē by heapes, euerie one that forsake y^e Law, and so they committed euil in the land.
 56 And they droue the Israelites into secret places, euen wherefoeuer they colde flee for succour.
 57 The fiftenth day of Casleu, in the hundredth and fife and fortieth yere, they set vp the abomination of desolacion vpon the altar, & they buylded altars thorow out the cities of Iuda on euerie side.
 58 And before the doores of the houses, and in the stretes they burnt incense.
 59 And the booke of the Law, which they founde, they burnt in the fyre, and cutte in pieces.
 60 Whosoever had a booke of the Testament founde by him, or whosoever consented vnto the Law, the Kings commandement was, that they shulde put him to death by their autoritie,
 61 And they executed these things euerie moneth vpon the people of Israel that were founde in the cities.
 62 And in the fife and twentieth day of the moneth, they did sacrifice vpon the altar, which was in the stead of the altar of sacrifices.
 63 And according to the commandement, they put certeine woman to death, which had caused their children to be circumcised,
 64 And they hāged vp the children at their neckes, and they spoiled their houses, and slewe the circumcisērs of them.
 65 Yet were there many in Israel, which were of courage, and determined in them selues, that they wolde not eat vncleane things,
 66 But chose rather to suffer death, then to be defiled with those meats: so because they wolde not breake the holie couenant, they were put to death.
 67 And this tyrannie was verie sore vpon the people of Israel.

CHAP. II.

1 The mourning of Mattathias and his sonnes for the destruction of the holy citie. 19 They refuse to do sacrifice vnto idoles. 24 The zeale of Mattathias for the Law of God. 33 They are slaine and wil not fight againe because of the Sabbath day. 49 Mattathias dying commandeth his sonnes to sticke by the worde of God, after the example of the fathers.
 1 IN those dayes stode vp Mattathias the Priest, the sonne of Ioannes, the sonne of Simeon, of the sonnes of Ioarib of Ierusalem, and dwelt in Modan.
 2 And he had fife sonnes, Ioanan called Gaddis,

3 Simon

Ioseph. Anti. 12. cha. 6. & 7

Or. diuise of things.

Ioseph. Anti. 12. cha. 7.

- 3 Simon called Thafsi,
 4 Iudas which was called Maccabeus,
 5 Eleazar called Abaron, & Ionathā, whose
 name was Apphus.
 6 Now he sawe the blasphemies, which were committed in Iuda and Ierusalem:
 7 And he said, Wo is me: wherefore was I borne, to se this destruction of my people, and the destruction of the holy citie, and thus to sit still: it is deliuered into the hands of the enemies,
 8 And the Sanctuarie is in the hands of strangers: her Temple is, as a man that hath no renoume.
 9 Her glorious vessels are caryed away into captiuitie: her infants are slayne in the stretes, and her yong men are fallen by the sworde of the enemies.
 10 What people is it, that hath not some possession in her kingdome, or hath not gotten of her spoiles?
 11 All her glorie is taken away: of a fre woman, she is become an handmaid.
 12 Beholde, our Sanctuarie & our beautie, and honor is desolate, and the Gentiles haue defiled it.
 13 What helpeth it vs then to liue anie longer?
 14 And Mattathias rent his clothes, he, and his sonnes, and put sackcloth vpon them, and mourned verie sore.
 15 ¶ Then came men from the King to the citie of Modin to compell them to forsake God, and to sacrifice.
 16 So manie of the Israelites consented vnto them: but Mattathias and his sonnes assembled together.
 17 Then spake the commissiōners of the King, and said vnto Mattathias, Thou art the chief and an honorable man, & great in this citie, and hast many children and brethren.
 18 Come thou therefore first, and fulfil the Kings commandement, as all the heathen haue done, and also the men of Iuda, and suche as remaine at Ierusalē: so shalt thou and thy familie be in the Kings fauour & thou and thy children shalbe enriched with siluer & golde, & w^m manie rewards.
 19 Then Mattathias answered & said with a loude voyce, Thogh all nacions that are vnder the Kings dominion, obey him, and fall away euerie man from the religion of their fathers, and consent to his commandements,
 20 Yet wil I and my sonnes, and my brethren, walke in y^e couenant of our fathers.
 21 God be merciful vnto vs, that we forsake not the Law and the ordinances.
 22 We wil not hearken vnto the Kings wordes to transgresse our religion, nether on the right side, nor on the left.
 23 And when he had left of speaking these wordes, there came one of the Jewes, in the sight of all to sacrifice vpon the altar which was at Modin, according to the Kings commandement.
 24 Now when Mattathias sawe it, he was so inflamed with zeale, that his raiues shoke, and his wrath was kindled according to the ordinance of the Law: therefore he ran vnto him, and killed him by the altar:
 25 And at the same time he slewe y^e Kings commissiōner, that compelled him to do sacrifice, and destroyed the altar.
 26 Thus bare he a zeale to y^e Law of God, * doing, as Phinees did vnto Zambri the *Nomb. 25.7.* sonne of Salom.
 27 ¶ Then cryed Mattathias with a loude voyce in the citie, saying, Whosoever is zealous of the Law, and wil stand by the couenant, let him come forthe after me.
 28 So he, and his sonnes fled into the mountaines, & left all that thei had in the citie.
 29 Then manie that sought after iustice & iudgement,
 30 Went downe into y^e wildernes to dwell there, bothe they, and their children, and their wiues, and their catrel: for the afflictions increased sore vpon them.
 31 ¶ Now whē it was tolde vnto the Kings seruants, and to the garisons, which were in Ierusalem in the citie of Daud, that men had broken the Kings commandement, & were gone downe into the secret places in the wildernes,
 32 Then many pursued after them: and baying ouertaken them, thei camped against them, and set the battel in array against them on the Sabbath day,
 33 And said vnto them, Let this now be sufficient: come forthe & do according to the commandement of the King, and ye shal liue.
 34 But they answered, We wil not go forthe, nether wil we do the Kings commandement, to defile the Sabbath day.
 35 Then they gaue them the battel.
 36 But the other answered them nothing, nether cast anie one stone at the, nor stopped the priuie places,
 37 But said, We wil dye all in our innocencie: the heauen and earth shal testifie for vs, that ye destroy vs wrongfully.
 38 Thus thei gaue them the battel vpon the Sabbath, and slewe bothe men and catrel, their wiues and their children to the number of a thousand people.
 39 ¶ When Mattathias & his friends vnderstode this, thei mourned for them greatly,
 40 And said one to another, If we all do as our brethren haue done, and fight not against the heathen for our liues, & for our Lawes, then shal thei incōtinently destroy vs out of the earth.
 41 Therefore they concluded at the same
 Vuuu.i.

time, say ſig, Whoſoeuer ſhal come to make battel with vs vpon the Sabbath daye, we wil fight againſt him, that we dye not all, as our brechren that were murdered in the ſecret places.

42 Then came vnto them the aſſemblic of the Aſideans, which were of the ſtrongeſt men of Iſrael, all ſuche as were wel minded toward the Law.

43 And all they that were fled for perfecucion, ioyned them ſelues vnto them, and were an helpe vnto them.

44 So they gathered a power, and ſmote the wicked men in their wrath, & the vngodlie in their angre: but the reſt fled vnto the heathen, and eſcaped.

45 Then Mattathias and his friends went about, and deſtroyed the altars,

46 And circumciſed the children by force that were vncircumciſed, as manie as they founde within the coaſts of Iſrael,

47 And they purſued after the proude mē: and this acte prospered in their hands.

48 So they recouered the Law out of the hand of the Gentiles, & out of the hand of Kings, and gaue not place to ſ wicked.

49 Now when the time drewe nere, that Mattathias ſhulde dye, he ſaid vnto his ſonnes, Now is pride and perfecucion increased, and the time of deſtruction, and the wrath of indignacion.

50 Now therefore, my ſonnes, be ye zealous of the Law, & giue your liues for the couenant of our fathers.

51 Call to remembrance what actes our fathers did in their time: ſo ſhal ye receiue great honour and an euerlaſting name.

Gen. 22. 9.

52 * Was not Abraham founde faithful in tentacion, and it was imputed vnto him for righteousnes?

Gen. 41. 40.

53 * Ioseph in the time of his trouble kept the commandement, & was made the lord of Egypt.

*Nomb. 25. 13
eccles. 45. 28.*

54 * Phinees our father, becauſe he was zealous and feruent, obtined the couenant of the euerlaſting prieſthode.

Iofh. 1. 2.

55 * Ieſus for fulfilling the worde, was made the gouernour of Iſrael.

*Nomb. 14. 6.
Iofh. 14. 13.*

56 * Caleb, becauſe he bare witnes before the congregacion, receiued the heritage of the land.

2 Sam. 2. 4.

57 * Dauid, becauſe of his mercie obtined the throne of ſ kingdome for euermore.

2 King. 2. 11.

58 * Elias, becauſe he was zealous and feruēt in ſ Law, was taken vp euen vnto heauen.

Dan. 3. 16.

59 * Ananias, Azarias and Miſael by their faith were deliuered out of the flame.

Dan. 6. 22.

60 * Daniel, becauſe of his innocencie, was deliuered from the mouth of the lions.

61 And thus ye may conſider thorowe out all ages, that whoſoeuer put their truſt in him, ſhal not want ſtrength.

62 Feare not ye then the wordes of a ſinful

mā: for his glorie is but dongue and wormes.

63 To day is he ſet vp, & to morowe he ſhal not be founde: for he is turned into his duſt, and his purpoſe perſheth.

64 Wherefore, my ſones, take good hearts, and ſhewe your ſelues men for the Law; for by it ſhal you obtaine glorie.

65 And beholde, I knowe that your brother Simon is a man of counſel: giue eare vnto him alway: he ſhal be a father vnto you.

66 And Iudas Maccabeus hath bene mightie and ſtrong, euen from his youth vp: let him be your captaine and fight you the battel for the people.

67 Thus ſhal ye bring vnto you all thoſe that obſerue the Law, & ſhal aduenge the iniuries of your people.

68 Recompence fully the heathen, and giue your ſelues to the commandement of the Law.

69 So he bleſſed them, and was laied with his fathers,

70 And dyed in the hundreth, fortie & ſix yere, and his ſonnes buryed him in his fathers ſepulchre at Modin, & all Iſrael made great lamentacion for him.

CHAP. III.

1 Iudas is made ruler ouer the Iewes. 11 He killeth Apollonius & Seron the princes of Syria. 44 The confidence of Iudas toward God. 55 Iudas determineth to fight againſt Lyſias, whom Antiochus had made captaine ouer his hoſte.

1 **T**hen Iudas his ſonne, called Maccabeus, roſe vp in his place.

2 And all his brethren helped him, and all they that helde with his father, and fought with courage the battel of Iſrael.

3 So he gate his people great honour: he put on a breſtplate as a gyant, and armed him ſelf, and ſet the battel in array, and defended the ſampe with the ſworde.

4 In his actes he was like a lyon, and as a lyons whelp roaring after the pray.

5 For he purſued the wicked, & fought them out, & burnt vp thoſe that vexed his people,

6 So that the wicked fled for feare of him, and all the workers of iniquitie were put to trouble: and ſaluacion prospered in his hand.

7 And he grieued diuers Kings, but Iacob reioyced by his actes, and his memorial is bleſſed for euer.

8 He went alſo thorowe the cities of Iudaa, and deſtroyed the wicked out of them, and turned away the wrath from Iſrael.

9 So was he renowned vnto the ends of the earth, and he aſſembled together thoſe that were readie to perſh.

10 ¶ But Apollonius gathered the Gentiles, and a great hoſte out of Samaria, to fight againſt Iſrael.

a Who was gouernour of Syria. Ioseph Antiq. 12. chap. 9.

11 Which

- 21 Which when Iudas perceiued, he went forth to mete him, and smote him, & flue him, so that many fel downe slaine, & the rest fled.
- 22 So Iudas toke their spoiles, and toke also Apollonius sworde, and fought with it all his life long.
- 23 ¶ Now whē Seron a prince of ſy armie of Syria, heard that Iudas had gathered vnto him the congregacion, and Church of the faithful, and went forth to the warre,
- 24 He ſaid, I wil get me a name, and wil be glorious in the realme: for I wil go fight with Iudas, & thē that are with him, which haue deſpised the Kings commandement.
- 25 So he made him readie to go vp, and there went with him a mightie hoſte of the vngodlie to helpe him, & to be aduenged of the children of Iſrael.
- 26 And when he came nere to the going vp of Bethhoron, Iudas went forth to mete him with a ſmale companie.
- 27 But when they ſawe the armie coming againſt them, they ſaid to Iudas, How are we able, being ſo fewe, to fight againſt ſo great a multitude, & ſo ſtrong, ſeing we be ſo wearie, and haue ſalted all this day?
- 28 Then ſaid Iudas, It is an eaſie thing for many to be ſhut vp in the hands of fewe, and there is no difference before *the God* of heauen, to deliuer by a great multitude, or by a ſmale companie.
- 29 For the victorie of the battel ſtādeth not in the multitude of ſy hoſte, but the ſtrēgth cometh from heauen.
- 30 They come againſt vs with a cruel and proude multitude, to deſtroy vs, and our wiues, and our children, and to robbe vs.
- 31 But we do fight for our liues, and for our Lawes,
- 32 And God him ſelf wil deſtroie thē before our face: thereforē be not ye afraid of them.
- 33 And whē he had left off ſpeaking, he leſt ſuddenly vpon them: ſo was Seron and his hoſte deſtroied before him.
- 34 And they purſued them from the going downe of Bethhorō vnto the plaine: where there were ſlaine eight hundreth men of them, and the reſidue fled into the land of the Philiftims.
- 35 Then the feare & terrour of Iudas & his brethre fel vpon the naciōs rounde about,
- 36 So that his ſame came vnto the King: for all the Gentiles colde tell of the warres of Iudas.
- 37 ¶ But when King Antiochus heard theſe tidings, he was angrie in his minde: wherefore he ſent forth, & gathered all ſy power of his realme a very ſtrong armie,
- 38 And opened his treaſurie, and gaue his hoſte a yeres wages in hand, commanding thē to be readie for a yere for all occaſiōs.
- 29 Neuertheles, when he ſawe that the money of his treaſures failed, & that the tributes in the countrey were ſmale, becauſe of the diſſencion, & plagues ſy he had broght vpon the land, in taking away the lawes which had bene of olde time,
- 30 He feared leſt he ſhulde not haue now at the ſeconde time, as at the firſt, for the charges & giſtes that he had giuē with a liberal hand afore: for in liberalitie he farre paſſed the other Kings ſy were before him.
- 31 Wherefore he was heauie in his minde, and thought to go into Perſia, for to take tributes of the countreis, and to gather muſche money.
- 32 So he leſt Lyſias a noble man and of the Kings blood to ouerſe the Kings buſines, from the riuer of Euphrates vnto the borders of Egypt,
- 33 And to bring vp his ſonne Antiochus, til he came againe.
- 34 Moreouer, he gaue him halfe of his hoſte and elephants, & gaue him the charge of all things that he wolde haue done,
- 35 And concerning thoſe which dwelt in Iuda and Ieruſalem, that he ſhulde ſend an armie againſt them, to deſtroy and roote out the power of Iſrael & the remnant of Ieruſalem, and to put out their memoria from that place,
- 36 And to ſet ſtrangers for to inhabite all their quarters, & parte their lād amōg thē.
- 37 And the King toke the halfe of the hoſte that remained, & departed from Antiochia his royal citie, in the yere an hūdreth fortie and ſeuē, and paſſed the riuer Euphrates, & went thorow the hie countreis.
- 38 Then Lyſias choſe Ptolemeus the ſonne of Doriminus, & Nicanor, and Gorgias, mightie men, and the Kings friends,
- 39 And ſent with them fortie thouſand ſore men, & ſeuē thouſand horſemen, to go into the land of Iuda, & to deſtroie it, as the King commanded.
- 40 So they wēt forth with all their power and came and pitched by ¶ Emmaus in the plaine countrey.
- 41 Now when the marchants of the countrey heard the rumour of them, they toke very muſche ſiluer & golde, & ſeruants, & came into the cāpe to bye the childre of Iſrael for ſclaues, & the ſtrength of Syria & of ſtrange naciōs ioyned with them.
- 42 ¶ Now when Iudas & his brethren ſawe that trouble increaſed, and that the hoſte drewe nere vnto their borders, cōſidering the Kings wordes, whereby he had commanded to deſtroy the people, and vtterly abolifh them,
- 43 They ſaid one to another, Let vs redreſſe the decay of our people, and let vs fight for our people, and for our Sanctuarie.
- 44 Then the cōgregaciō were ſone readie

gathered to fight, and to praye, and to desire mercie and compassion.

45 As for Ierusalem, it was not inhabited, but was as a wildernes. There went none that was borne in it, in or out at it, and the Sanctuarie was troden downe, and the strangers kept the forteresse, and it was the habitacion of the heathen: & the mirth of Iacob was taken away: the pipe and the harpe ceased.

46 So they gathered them selues together, and came to Maspha before Ierusalem: for in Maspha was y place where they praied afore time in Israel.

47 And they fasted that day, and put sackcloth vpon them, and cast ashes vpon their heads, and rent their clothes,

48 And opened the booke of the Law, wherein the heathē foght to paint the likenes of their idoles,

49 And brought the Priests garments, and the first frutes, and the tithes, and set there the Nazarites, which accomplished their daies.

50 And they cryed with a loude voyce, toward heauen, saying, What shal we do with these? and whether shal we carye them away?

51 For thy Sanctuarie is troden downe and defiled, and thy Priests are in heauines, & brought downe.

52 And beholde, the heathē are come against vs to destroie vs: thou knowest what thigs they imagine against vs.

53 How can we stand before them, except thou helpe vs?

54 Then they blew the trumpets, & cryed with a loude voyce.

55 And after this Iudas ordeined captaines ouer the people, euen captaines ouer thousands, and captaines ouer hundreths, and captaines ouer fifties, and captaines ouer ten.

56 And they cōmanded them that buylded houses, or married wiues, or planted vineyardes, or were fearful, that thei shulde returne euerie one to his owne house, according* to the Law.

57 So the hoste remoued, and pitched vpon the Southside of Emmaus.

58 And Iudas said, Arme your selues, and be valiant men, & be readie against the morning to fight with these naciōs, which are gathered together against vs, to destroie vs and our Sanctuarie.

59 For it is better for vs to dye in battel, then to se the calamities of our people & of our Sanctuarie.

60 Neuertheles as the wil of God is in heauen, so be it.

putteth Gorgias, and his hoste to flight 28 Lysias innodeth Iudea, 29 But Iudas driueth him out. 43 Iudas purifieth the Temple and dedicateth the altar.

1 **T**Hen toke Gorgias siue thousand *foe Joseph lib. 12. chap. 12.* men, and a thousand of the best horsemen, and departed out of the campe by night,

2 To inuade the campe of the Iewes, and to slaye thē suddenly: and the men of the forteresse were his guides.

3 Now when Iudas heard it, he remoued, & they that were valiant men to smite the Kings armie which was at Emmaus,

4 Whiles yet the armie was dispersed fro the campe.

5 In the meane season came Gorgias by night into Iudas campe: & when he founde no man there, he foght thē in the mountaines: for said he, They flee from vs.

6 But assone as it was day, Iudas shewed him self in the field with thre thousand mē, which had nether harnes nor swordes to their mindes.

7 And thei sawe that the armies of the heathen were strong, and wel armed, and their horsemen about them, and that these were experte men of warre.

8 Then said Iudas to the mē that were with him, Feare ye not their multitude, nether be afraied of their assalt.

9 Remember, how our fathers were deliuered* in the red Sea, when Pharao pursued them with an armie. *Exod. 14. 9.*

10 Therefore now let vs crye vnto heauen, and the Lord wil haue mercie vpon vs, & remember the couenant of our fathers, & wil destroie this hoste before our face this day:

11 So shal all the heathen knowe, that there is one, which deliuereth and saueth Israel.

12 Then the strangers list vp their eyes, & sawe them coming against them,

13 And they went out of their rétes into the battel, and they that were with Iudas, blew the trumpets.

14 So they ioyned together, and the heathē were discomfited and fled by the plaine.

15 But the hinmoste of thē fel by the sword, and they pursued them vnto Gazerō, and into the plaines of Idumea, and of Azotus, and of Iamnia, so that there were slaine of them about thre thousand men. *10r. Affirmatiō*

16 So Iudas turned againe with his hoste fro pursuing them,

17 And said vnto the people, Be not griedie of the spoiles: for there is a battel before vs.

18 And Gorgias and the armie is here by vs in the mountaine: but stand ye now fast against your enemies, and ouercome them: then may ye safely take the spoiles.

19 As Iudas was speaking these wordes, there appeared one parte which looked from the

CHAP. IIII.

Iudas goeth against Gorgias which lieth in wait. 14 He

*Deut. 20. 5.
Jud. 7. 8.*

the mountaines.

- 20 But when *Gorgias* sawe that his were fled, and that *Iudas* soldiers burnt the tentes: (for the smoke that was sene, declared what was done.)
- 21 When they sawe these things, they were fore afraied, and when they sawe also that *Iudas* and his hoste were in the field readie to set them selues in array,
- 22 They fled euerie one into the land of strangers.
- 23 So *Iudas* turned againe to spoile the tentes, where he gate muche golde and siluer, and precious stones, and purple of the sea, and great riches.
- 24 Thus they went home, and sang psalmes, and praised towarde the heauen: for he is gracious, and his mercie endureth for euer.
- 25 And so *Israel* had a great victorie in that day.
- 26 ¶ Now all the strangers that escaped, came, & tolde *Lysias* all the things that were done.
- 27 Who when he heard these things, was fore afraied, and discouraged, because suche things came not vpon *Israel* as he wolde, nether suche things as the King had commanded him, came to passe.
- 28 Therefore the next yere following, gathered *Lysias* thre score thousande chosen forte men, and fise thousande horsemen to fight against *Ierusalem*.
- 29 So they came into *Idumea*, and pitched their tentes at *Beth-sura*, where *Iudas* came against them with ten thousand men.
- 30 And whē he sawe that mightie armie, he praied and said, Blessed be thou, o Sauour of *Israel*,* which didest destroie the assalte of y^e mightie man by the hād of thy seruāt *Dauid*,* & gauest the hoste of the strāgers into the hād of *Ionathan*, y^e sonne of *Saul*, and of his armour bearer:
- 31 Shut vp this armie in y^e hand of thy people of *Israel*, & let thē be confounded with their power, and with their horsemen.
- 32 Make them afraied, and consume their boldenes & strength, that thei may be astonished at their destruction.
- 33 Cast them downe by the sworde of them that loue thee: thē shal all thei that knowe thy Name, praise thee with songs.
- 34 So they ioynd together, and there were slaine of *Lysias* hoste, fise thousand men, and they fell before them.
- 35 Thē *Lysias*, seing his armie put to flight and the manlines of *Iudas* soldiers, and that they were readie, either to liue or dye valiantly, he went into *Antiochia*, and gathered strangers, and when he had furnished his armie, he thought againe (being prepared) to come against *Iudea*.
- 36 Then said *Iudas* & his brethré, Beholde,

- our enemies are discomfited: let vs now go vp to cleanse, and to reaire the Sanctuarie.
- 37 So all the hoste gathered them together, and went vp into the mountaine of *Sion*.
- 38 Now whē they sawe the Sanctuarie layed waste, and the altar defiled, and the dores burnt vp, and the shrubbes growing in the courtes, as in a forrest, or as on one of the mountaines, and that the Priests chambers were broken downe,
- 39 They rent their clothes, and made great lamentation, and cast ashes vpon their heads,
- 40 And fel downe to the grounde on their faces, and blewe an alarme with the trumpets, and cryed towarde heauen.
- 41 Then *Iudas* commanded certeine of the men to fight against those which were in y^e castel, til he had clenfed the Sanctuarie.
- 42 So he chose Priests that were vndefiled, suche as delited in the Law,
- 43 And they clenfed the Sāctuarie, and bare out the defiled stones into an vnclane place,
- 44 And consulted what to do with the altar of burnt offrings, which was polluted.
- 45 So they thoght it was best to destroie it, lest it shulde be a reproche vnto them, because the heathen had defiled it: therefore they destroyed the altar,
- 46 And layed vp the stones vpon the mountaine of the Temple in a conuenient place, til there shulde come a Prophet, to shewe what shulde be done with them.
- 47 So they toke whole stones according to the Law, and buylded a new altar according to the former,
- 48 And made vp the Sanctuarie, and the things that were within the Temple, and the courtes, and all things.
- 49 They made also new holie vessels, and broght into the Temple the candelsticke, and the altar of burnt offrings, and of incense and the table.
- 50 And they burnt incense vpō the altar, & lighted the lampes which were vpon the candelsticke, that they might burne in the Temple.
- 51 Thei set also the shewbread vpon the table, and hanged vp the vailes, and finished all the workes that they had begon to make.
- 52 And vpon the fise and twentieth day of the ninth moneth, which is called the moneth of *Chassu*, in the hundreth and eight and fortieth yere they rose vp betimes in the morning,
- 53 And offred sacrifice according to the Law, vpō the new altar of burnt offrings, that they had made.
- 54 According to the time, and according to the day, that the heathen had defiled it, in

*Or, *Iudea*.

*Or, *Beithoron*.

1 Sam. 17, 50.

1 Sam. 14, 13.

- the same day was it made new with songs, and harpes, and lutes, and cymbales.
- 55 And all the people fel vpon their faces, worshipping & praising towarde the heauen him that had giuen the good successe.
- 56 So they kept the dedication of the altar eight daies, offering burnt offerings with gladnes, & offered sacrifices of deliuerance and praise,
- 57 And decete the forefronte of the Temple with crownes of golde and shields, & dedicated the gates and chambers, & hanged dores vpon them.
- 58 Thus there was very great gladnes among the people, and the reproche of the heathen was put away.
- 59 So Iudas and his brethren with the whole cōgregation of Israel ordeined that the daies of dedicacion of the altar shulde be kept in their season from yere to yere, by the space of eight daies, from the fiue and twentie day of the moneth Chasleu, with mirth and gladnes.
- 60 And at the same time buylded they vp mount Sion with hie walles and strong towers rounde about, lest the Gentiles shulde come, and treade it downe, as they had done afore.
- 61 Therefore they set a garison there to kepe it, & fortified Beth-sura to kepe it, that the people might haue a defense against Idumea.

CHAP. V.

Judas vanquished the heathen that go about to destroye Israel, & is holpen of his brethren Simon and Jonathan so he ouerthroweth the citie of Ephron, because they denyed him passage thorowe it.

- 1 Now when the nations rounde about heard, that the altar was buylded, & the Sanctuarie renued, as afore, they were foregriued.
- 2 Therefore they thought to destroye the generation of Iacob that was among them, and begane to slaye and destroye the people.
- 3 Then Iudas fought against the children of Esau in Idumea at Arrabathene, because they besieged the Israelites, and he smote them with a great plague, and droue them to straites, and toke their spoiles.
- 4 He thought also vpon the malice of the children of Ben, which had bene a snare and a hinderance vnto the people, when they laye in waite for them in the hie way.
- 5 Wherefore he shut them vp in towers, and besieged them, and destroyed them vnterly, and burnt their towers with fyre, with all that were in them.
- 6 Afterward, went he against the children of Ammon, where he founde a mightie power, and a great multitude with Timotheus their captaine.
- 7 So he had manie battels with them, but they were destroyed before him, and so he discomfited them,
- 8 And toke Gazer with the townes thereof, and so turned againe into Iudea.
- 9 ¶ Then the heathen that were in Galaad, gathered them together against the Israelites that were in their quarters, to slay them: but they fled to the castel of Dathe-man,
- 10 And sent letters to Iudas, and to his brethren, saying, The heathen that are about vs, are gathered against vs, to destroye vs,
- 11 And they make them readie for to come, and to take the forteresse, whereunto we are fled, and Timotheus is captaine of their hoste.
- 12 Come now therefore, and deliuer vs out of their hands: for manie of vs are slaine:
- 13 And all our brethre that were at Tubin, are slaine, and they haue taken away their wiues, and their children, and their goods, and destroyed there almoste a thousand men.
- 14 While these letters were yet a reading, beholde, there came other messengers fro Galile with their clothes red, which tolde the same tidings,
- 15 And said, that they of Ptolemais, and of Tyrus, and of Sidon, and of all Galile of the Gentiles were gathered against them to destroye them.
- 16 When Iudas, and the people heard these wordes, a great Congregation came together, to cōsulte what they might do for their brethre, that were in trouble, & whome they besieged.
- 17 Then said Iudas to Simon his brother, Chuse thee out men, and go & deliuer thy brethren in Galile, and I and my brother Jonathan, wil go into the countrey of Galaad.
- 18 ¶ So he left Iosephus the sonne of Zacharias, and Azarias to be captaines of the people, and to kepe the remnant of the holte in Iudea,
- 19 And commanded them, saying, Take the ouersight of this people, and make no warre against the heathen, vntil we come againe.
- 20 And vnto Simon were giuen thre thousand men to go into Galile, and to Iudas eight thousand men for the countrey of Galaad.
- 21 Then went Simon into Galile, and gaue diuers battels to the heathen, and the heathen were discomfited by him.
- 22 And he pursued them vnto the gates of Ptolemais: & there were slaine of the heathen almoste thre thousand men: so he toke their spoiles.
- 23 Thus they rescued them that were in Galile

hile and in Arbattis with their wiues, and their children, and all that they had, and brought them into Iudea with great ioye.

24 ¶ Iudas Maccabeus also, and his brother Ionathan went ouer Iorden, and trauailed thre dayes iourney in the wildernes,

25 Where they met with the Nabathites, who receiued them louingly, & tolde the euerie thing that was done vnto their brethren in the countrey of Galaad,

26 And how that manie of them were besieged in Bosorra, & Bosor, in Atemis, Chafbon, Maged and Carnaim (all these cities are strong, and great)

27 And that they were kept in other cities of Galaad, and to morrow they are appointed to bring their hoste vnto these fortes, and to take them, and to destroye them all in one day.

28 So Iudas & his hoste turned in all haste by the way of the wildernes towarde Bosorra, and wan the citie, and slewe all the males with the edge of the sworde, and toke all their spoile, and set fyre vpon the citie.

29 And in the night he remoued from thence, and went towarde the forteresse.

30 And betimes in the morning when they looked vpon, beholde, there was an innumerable people bearing ladders, and instruments of warre, to take the forte, and had assailed them.

31 When Iudas sawe that the battel was begon, and that the crye of the citie went vpon to heauen with trumpets, and a great sounde,

32 Then he said vnto the armie, Fight this day for your brethren.

33 So he wēt forth behinde them with thre companies, and they blew the trumpets, & cryed with prayer.

34 Then the hoste of Timotheus knewe, that it was Maccabeus, and they fled from him, & he smote them with a great slaughter, so that there was killed of them the same day, almoste eight thousand men.

35 ¶ Then departed Iudas vnto Maspha, & laid siege vnto it, and wanne it, and slewe all the males thereof, and spoiled it, and set fyre vpon it.

36 From thence went he and toke Chafbō, Maged, and Bosor, and the other cities in Galaad.

37 After these things gathered Timotheus another hoste, and he camped before Raphon beyonde the flood.

38 Now Iudas had sent to espie the hoste, & they brought him worde againe, saying, All the heathen that be rounde about vs, are gathered vnto him, and the hoste is verie great,

39 And he hath hyred the Arabians to helpe them, and they haue pitched their tentes beyonde the flood, & are readie to come

and fight against thee. So Iudas went to meete them.

40 Then Timotheus said vnto the captaynes of his hoste, When Iudas and his hoste come nere the flood, if he passe ouer first vnto vs, we shal not be able to withstand him: for he wil be to strong for vs.

41 But if he be afraid, and campe beyonde the flood, we wil go ouer vnto him, and shal preuaile against him.

42 Now whē Iudas came nere to the flood, he caused the gouernours of the people to remaine by the flood, and commāded the, saying, Suffer none to pitche a tent, but let euerie man come to the battel.

43 So he went first ouer towarde them, and all people after him: and all the heathen were discomfited before him, & cast away their weapons, and fled into the temple that was at Carnaim.

44 Which citie Iudas wanne, and burnt the temple with all that were in it: so was Carnaim subdued, and might not withstand Iudas.

45 ¶ Then Iudas gathered all the Israelites that were in the countrey of Galaad, from the least vnto the most, with their wiues and their children, and their baggage, a verie great hoste, to come into the land of Iuda.

46 So they came vnto Ephron, which was a great citie by the way, and strongly defended: they colde not passe, nether at the right hand nor at the left, but must go thorowe it.

47 But they that were in the citie, shut the selues in, and stopped vpon the gates with stones: and Iudas sent vnto them with peaceable wordes, saying,

48 Let vs passe thorowe your land, that we may go into our owne countrey, and none shal hurt you: we wil but onely go thorowe on fote: but they wolde not open vnto him.

49 Wherefore Iudas commanded a proclamation to be made thorowe out the hoste, that euerie man shulde assault it according to his standing.

50 So the valiant men set vpon it, and assailed the citie all that day, and all that night, and the citie was giuen ouer into his hands:

51 Who slewe all the males with the edge of the sworde, and destroyed it, and toke the spoile thereof, and went thorowe the citie ouer them that were slaine.

52 Then went they ouer Iorden into the great plaine before Bethsan.

53 And Iudas gathered together those that were behinde, and gaue the people good exhortation all the way thorowe, til they were come into the land of Iuda.

54 Thus they went vpon with ioye, and glad-

nes vnto mount Sion, where they offered burnt offrings, because there were none of them slaine, but came home againe in safetie.

55 ¶ Now whiles Iudas and Jonathan were in the land of Galaad, and Simon their brother in Galile before Ptolemais,

56 Ioseph the sonne of Zacharias, and Azarias the captaines, hearing of the valiant actes, and battels which they had achieved, said,

57 Let vs get vs a name also, and go fight against the heathen that are round about vs.

58 So they gaue their hoste a commandement and went towarde Iamnia.

59 But Gorgias and his men came out of the citie to fight against them.

60 And Ioseph and Azarias were put to flight and pursued vnto the borders of Iudea: and there were slaine that day of the people of Israel about two thousand men: so y there was a great ouerthrowe among the people of Israel,

61 Because they were not obedient vnto Iudas, and his brethre, but thought to do some valiant thing.

62 Also they came not of the stocke of these men, by whose hands deliuerace was giuen to Israel.

63 But the man Iudas, and his brethren were greatly commended in the fight of all Israel, and of all the heathen, wheresoeuer their name was heard of.

64 And the people came vnto them, bidding them welcome.

Ioseph Antiq. 12. chap. 31 & 32.
65 Afterwarde went Iudas forth with his brethren, and fought against the children of Esau in the lād toward the South, where he wanne Hebron, and the townes thereof, & he destroyed the castel thereof, & burnt the towres thereof round about.

1 Macc. 10. Philistims.
66 Then remoued he to go into the land of the strangers, and went thorow Samaria.

67 At the same time were the Priests of the cities slaine in y battel, which wolde shewe their valiantnes, and went forthe to battel without counsel: and when Iudas came to Azotus in the strangers lād, he brake downe their altars, and burnt with fyre the images of their gods, and toke away the spoiles of the cities, and came againe into the land of Iuda.

CHAP. VI.

2 Antiochus, willing to take the citie of Elimaïs, is driuen away of the citizens. 3 He falleth into sickness, and dyeth. 17 His sonne Antiochus is made King. 34 The manner to prouoke elephanes to fyght. 43 Cleazarus valiant acte. 49 The siege of Sion.

Ioseph Antiq. 12. chap. 13.

NOW when King Antiochus trauailed thorow the high countreys, he heard that Elimaïs in the countrey of Persia was a citie greatly renoumed for riches,

siluer and golde,

2 And that there was in it a verie riche temple, where as were couerings of golde, cote armoures, and harnes, which Alexandre King of Macedonia the sonne of Philippe (y reigned first in Grecia) had left there.

3 Wherefore he went about to take the citie, and to spoile it, but he was not able: for y citizens were warned of the matter,

4 And rose vp against him in battel, & he fled and departed thence with great heauines, and came againe into Babylon.

5 Moreover, there came one which broght him tidings in the coutrey of Persia, that the armies that went against the land of Iuda, were driuen away,

6 And that Lysias, which went forthe first with a great power, was driuen away of the Iewes, and that they were made strong by the armour, and power, and diuers spoiles which they had gotten of the armies whome they had destroyed,

7 And that they had pulled downe the abominacion, which he had set vp vpon the altar at Ierusalem, and fenced the Sactuarie with high walles, as it was afore, and Beth-sura his citie.

8 So when the King had heard these wordes, he was astonished, and fore moued: therefore he laid him downe vpon his bed, & fel sicke for verie sorowe, because it was not come to passe, as he had thought.

9 And there continued he manie dayes: for his grief was euer more & more, so that he sawe he must nedes dye.

10 Therefore he sent for all his friends, & said vnto them, The slepe is gone from mine eyes, and mine heart faileth for verie care.

11 And I thinke with my self, Into what aduersitie am I come? & into what floods of miserie am I fallen now, where as aforetime I was in prosperitie, and greatly fet by, by reason of my power?

12 And now do I remember the euils that I haue done at Ierusalem: for I toke all the vessels of golde & of siluer that were in it, and sent to destroye the inhabitants of Iuda without cause.

13 I knowe that these troubles are come vpon me for the same cause, and beholde, I must dye with great sorowe in a strange land.

14 Then called he for Philippe, one of his friends, whome he made ruler of all his realme,

15 And gaue him the crowne, and his robe, and the ring, that he shulde instruct his sonne Antiochus, and bring him vp, til he might reigne him self.

16 So King Antiochus dyed there in the hundreth, and fortie and ninth yere.

17 ¶ When Lysias knewe, that the King was

*Joseph An-
tig. 12, chap.
24.*

- was dead, he ordeined Antiochus his sonne (whome he had broght vp) to reigne in his fathers stead, and called him Eupator.
- 18 Now they that were in the castle at Ierusalem, kept in the Israelites rounde about the Sanctuarie, and fought alwaies their hurt, and the strengthening of $\text{\textcircled{y}}$ heathen.
- 19 Therefore Iudas thoght to destroy thē, & called all the people together to besiege them.
- 20 So they came together, and besieged thē in the hundreth and fiftie yere, and made instruments to shoote and other engins of warre.
- 21 But certeine of them that were besieged, gate forthe, (vnto whome some vngodlie men of Israel ioyned them selues.)
- 22 And they went vnto the King, saying, How long wilt thou cease from executing iudgement, and aduenge our brethren?
- 23 We haue bene readie to serue thy father, & to go forwarde in those things, that he appointed, & to obey his commandemēt.
- 24 Therefore they of ournacions fel from vs for this cause, and wheresoever they founde anie of vs, they slewe them, and spoyled our inheritance.
- 25 And they haue not onely laied hand vpon vs, but vpon all about their borders.
- 26 And beholde, this day are they besieging the castle at Ierusalem to take it, and haue fortified the Sanctuarie, and Beth-sura.
- 27 And if thou doest not preuent thē quickly, they wil do greater things then these, and thou shalt not be able to ouercome them.
- 28 When the King heard this, he was verie angrie, and called all his friends, the captaines of his armie, and his horsemen,
- 29 And bandes that were hired, came vnto him frō the Kings, that were confederate, and from the yles of the sea.
- 30 So the number of his armie was an hundreth thousand fote men, & twentie thousand horsemen, and two and thirtie elephants exercised in battel.
- 31 These came through Idumea and drewe nere to Beth-sura, and besieged it a long season, and made engins of warre: but they came out, and burnt them with fyre, and fought valiantly.
- 32 Then departed Iudas from the castle, & remoued the hoste towardē Beth-zacarias ouer against the Kings campe.
- 33 So the King arose verie earely, & broghe the armie and his power towardē the way of Beth-zacarias, where the armies set thē selues in array to the battel, and blewē the trumpets.
- 34 And to prouoke the elephants for to fight, they shewed thē the blood of grapes and mulberries,
- 35 And they set the beafts according to the ranges: so that by euerie elephant there stode a thousand men armed with coates of maile and helmets of brasse vpō their heads, and vnto euerie beaft were ordeined siue hundreth horsemen of the best,
- 36 Which were readie at all times wheresoever the beaft was: and wheresoever the beaft went, they went also, and departed not from him.
- 37 And vpon them were strong towres of wood that couered euerie beaft, which were fastened thereon with instruments, & vpon euerie one was two and thirtie men, that fought in them, and the Indian that ruled him.
- 38 They sit also the remnant of the horsemen vpon bothe the sides in two wings of the hoste to stirre them vp, and to kepe them in the valleis.
- 39 And when the sunne shone vpon the golden shields, the mountaines glistered therewith, and gaue light as lāpes of fyre.
- 40 Thus parte of the Kings armie was spred vpon the hie mountaines, and parte beneth: so they marched forwardē warely and in order.
- 41 And all they that heard the noyce of their multitude, and the marching of the companie, and the ratteling of the harnes, were astonished: for the armie was verie great and mightie.
- 42 Then Iudas and his hoste entred into the battel, & they slewe six hundreth men of the Kings armie.
- 43 ¶ Now when Eleazar, *the sonne of* Abaron, sawe one of the elephātes armed with royal harnes, and was more excellent then all $\text{\textcircled{y}}$ other beafts, he thoght that the King shulde be vpon him.
- 44 Wherefore he ieoparded him self to deliuer his people, and to get him a perpetual name,
- 45 And ranne boldely vnto him through the middes of the hoste, slaying on the right hand, and on the left, so that they departed away on bothe sides.
- 46 So went he to the elephants fete, and gate him vnder him, and slewe him: then fel the elephant downe vpon him, & there he dyed.
- 47 But *the other*, seing the power of $\text{\textcircled{y}}$ King and the fiercenes of his armie, departed from them.
- 48 ¶ And the Kings armie went vp to mete them towardē Ierusalem, and the King pitched his tents in Iudea towardē mount Sion.
- 49 Moreouer, the King toke truce with thē that were in Beth-sura: but when they came out of the citie, because they had no vitailles there, and were shut vp therein, & the land had rested,
- 50 The King toke Beth-sura, and set there

- 2 garison to kepe it,
 51 And besieged the Sanctuarie many dayes, & made instruments to shoote, & other engins of warre, and instruments to cast fyre and stones, and pieces to cast dartes and slings.
- 107, the Jewes.* 52 Thei also made engins against their engins, and foght a long season.
- 53 But in the garners there were no vitailles: for it was the seuenth yere, and then they that were in Iudea, & were deliuered from the Gentiles, had eaten vp the residue of the store,
- 54 So that in the Sanctuarie were fewe men left: for the famine came so vpon thē, that they were scattered euerie mā to his owne place.
- 55 ¶ Now when Lysias heard that Philippe (whome Antiochus the King, whiles he liued, had ordeined to bring vp Antiochus his sonne, that he might be King)
- 56 Was come againe out of Persia, & Media, and the Kings hoste with him, and thoght to take vnto him the rule of thigs,
- 57 He and his halted, and were stirred forward by them in the castel to go and tell the King, and the captaines of the hoste, and to others, saying, We decrease dayly, & our vitailles are but smale: and the place that we laye siege vnto, is strong, and the affaires of the realme depende vpon vs.
- 108, gine bands.* 58 Now therefore let vs agre with these men, & take truce with them, and with all their nacion,
- 59 And grāte them to liue after their Law, as they did afore: for they be griued, and do all these things, because we haue broken their Lawes.
- 60 So the King and the princes were content, and sent vnto them to make peacc, & they receiued it.
- 61 When the King & the princes had made an othe vnto them, they came vpō this out of the fortresse.
- 62 And the King went vp to mount Sion: but when he sawe that the place was wel defended, he brake his othe that he had made, and commanded to breake downe the wall rounde about.
- 63 Then departed he in all haste, and returned vnto Antiochia where he founde Philippe hauing dominion of the citie: so he foght against him, and toke the citie by force.
- fewe men vnto a citie of the sea coast, and reigned there.
- 3 And when he came into the possession of his fathers kīgdome, his soldiers toke Antiochus and Lysias, and broght them vnto him.
- 4 But when it was tolde him, he said, Shewe me not their faces.
- 5 So thei put thē to death. Now when Demetrius was set vpon the throne of his kingdome,
- 6 There came vnto him all the wicked and vngodlie men of Israel, whose captaine was Alcimus, that wolde haue bene the hie Priest.
- 7 These men accused the people vnto the King, saying, Iudas and his brethren haue slayne all thy friends, and driuen vs out of our owne land.
- 8 Wherefore send now some man, whome thou trustest, that he maye go and se all the destruction, which he hathe done vnto vs, and to the Kings land, and let him punish them with all their partakers.
- 9 Then the King chose Bacchides a friēd of his, which was a great man in the realme, and ruled beyonde the flood, and was faithfull vnto the King, and sent him,
- 10 And that wicked Alcimus, whome he made hie Priest, and commanded him to be aduenged of the children of Israel.
- 11 So they departed, and came with a great hoste into the land of Iuda, and sent messengers to Iudas and his brethren, deceitfully with peaceable wordes.
- 12 But they beleued not their saying: for thei sawe that they were come with a great hoste.
- 13 Then a companie of the gouernours assembled vnto Alcimus and Bacchides to intreat of reasonable points.
- 14 And the "Asideans were the first that required peace among the children of Israel." *109, Asidians.*
- 15 For said they, He that is a Priest of the sede of Aarō, is come with this armie: therefore he wil not hurt vs.
- 16 Then he spake vnto them peaceably, and swore vnto them, and said, We wil do you no harme, nether your friends:
- 17 And they beleued him: but he toke of thē thre score men, and slewe them in one day according to the wordes that were written.
- 18 *Thei haue cast y bodies of thy Saintes, and their blood rounde about Ierusalem, and there was no man that wolde burye them. *110, 79, 8.*
- 19 So there came a feare and trembling among all the people: for they said, There is nether trueth nor righteousnes in them: for they haue broken the appointment & othe that they made.
- 20 Thē Bacchides remoued frō Ierusalem, and

CHAP. VII.

Demetrius reigned, after he had killed Antiochus and Lysias. 5 He troubleth the children of Israel thoroowe the counsel of certeine wicked persones. 37 The praiser of the Priests against Nicanor. 41 Iudas killeth Nicanor, after he had made his praiser.

Joseph Ant.
 209, 22, chap. 5

1 IN the hundreth and one and fiftieth yere, departed Demetrius the sonne of Seleucus from Rome, and came vp with a

*Or, Bethzeth,
Or, Beth*

& pitched his tente at Beth-zecha, where he sent forthe & toke manie of the mē that had forsaken him, & certeine of the people whome he slewe & cast into the great pit.
 20 Then committed he the countrey vnto Alcimus, & left men of warre with him to helpe him: so Bacchides wēt vnto y King.
 21 Thus Alcimus stroue for y priesthode.
 22 And all suche as troubled the people resorted vnto him: in somuche, that they obtained the land of Iuda, and did muche hurt in Israel.
 23 Now when Iudas sawe all the mischief, that Alcimus and his companie had done amōg the Israelites more then the heathē,
 24 He went forthe rounde about all the borders of Iudea, and punished those, that were fallen away, so that they came no more abroade in the countrey.
 25 But when Alcimus sawe that Iudas & his people had gotten the vpper hād, & knewe that he was not able to abide them, he went againe to the King, and accused thē of wicked things.
 26 Then the King sent Nicanor one of his chief princes, which hated Israel deadly, & commanded him, that he shulde destroye the people.
 27 ¶ So Nicanor came to Ierusalem with a great hoste, and sent vnto Iudas, and his brethren deceitfully with friendiie wordes, saying,
 28 Let there be no warre betwene me, and you: I wil come with fewe men, to se how ye do, friendly.
 29 So he came vnto Iudas, and they saluted one another peaceably: but the enemies were prepared to take away Iudas.
 30 Neuertheles, it was tolde Iudas, that he came vnto him vnder disceit: therefore he feared him, and wolde not se his face no more.
 31 When Nicanor perceiued that his counsel was bcwrayed, he went out to fight agānst Iudas, beside Carphasalama.
 32 Where there were flaine of Nicanors hoste about fīue thousand men: so they fled vnto the citie of Dauid.
 33 After this came Nicanor vp vnto moūt Sion, and some of the Priests with the Elders of the people went forthe of the Sanctuarie to salute him peaceably, & to shew him the burnt offering that was offered for the King.
 34 But he laughed at them, and mocked thē and counted them prophane, and spake proudly.
 35 And swore in his wrath, saying, If Iudas and his hoste be not deliuered now into mine hands, if euer I come againe in safetie, I wil burne vp this house. With that, went he out in a great anger.
 36 Then the Priests came in, and stode be-

*Joseph Anti.
12. chap. 16.*

Or, Adar/ja.

fore the altar in the Temple, weping, and saying,
 37 For so muche as thou, o Lord, hast chosen this House, that thy Name might be called vpon therein, and that it shulde be an house of prayer, and petition for thy people,
 38 Be aduenged of this man and his hoste, and let them be flaine by the sworde: remember their blasphemies, & suffre them not to continue.
 39 ¶ When Nicanor was gone from Ierusalem, he pitched his tent at Beth-horon, & there an hoste met him out of Syria.
 40 And Iudas pitched in Adasa with three thousand mē where Iudas prayed, saying,
 41 O Lord, * because the messengers of King Sēnacherib blasphemed thee, thine Angel went forthe, and slewe an hundreth, foure score, and fīue thousand of them.
 42 So destroye thou this hoste before vs to day, that all other may knowe that he hath spokē wickedly agānst thy Sāctuarie, & punish him according to his malice.
 43 So the armies ioynd together in battel, the thirteenth day of the moneth Adar: but Nicanors hoste was discomfited, and he him self was first flaine in the battel.
 44 Now when his armie sawe that Nicanor was flaine, they cast away their weapons and fled.
 45 But they pursued after thē a dayes iourney from Adasa vnto Gasera, blowing an alarme with the trumpets after them.
 46 So they came forthe of all the townes of Iudea rounde about, and rushed vpon them, and threwe them from one to another, so that they all fel by the sworde, & there was not one of them lefte.
 47 Then they toke the spoyles, and the pray and smote of Nicanors head, and his right hand, which he helde vp so proudly, and brought it with them, and hanged them vp afore Ierusalem.
 48 So the people reioyced greatly, and kept that day as a day of great gladnes.
 49 And they ordeined, to kepe ycrely that day on the thirteenth day of the moneth Adar.
 50 Thus the land of Iuda was in rest a litle while.

CHAP. VIII.

1 Iudas, considering the power and policie of the Romans, maketh peace with them. 22 The conditions of mutual friendship sent to the Iewes.

Iudas heard also the fame of the Romans, that they were mightie, and valiant, and agreable to all things that were required of them, and made peace with all that came vnto them,
 2 And that they were men of great power, and they tolde him of their battels, and their worthie actes, which they did amōg

Or, Adar/ja.

*2. King. 19. 27
Job. 1. 27.
eccles. 48. 24.
isa. 37. 36.
2. mac. 8. 19.*

*Joseph Anti.
12. chap. 18.*

^{Or, freemen.}

the Galatiās whome they had conquered, and made to paye tribute,

3 And what they had done in the countrey of Spaine: how that they had wonne there the mines of siluer and golde,

4 And that by their counsel, and gentle behaviour they were rulers in euerie place, thogh the place was farre from them, and that they had discomfited, and giuen great ouerthrowes to y^e Kings that came against them, from the vitermost parte of y^e earth, and that others gaue them tribute euerie yere,

^{Or, Cities.}

5 How they had also discomfited by battel Philippe and Peres Kings of the Macedonias, and others, that rose against the, and how they ouercame them,

6 And how great Antiochus King of Asia that came against the in battel, hauing an hundreth and twentie elephants, with horsemen, & charrets, and a verie great armie, was discomfited by them,

7 And how they toke him aliue, and ordeined him, with suche as shulde reigne after him, to paye a great tribute, & to giue hostages, and a separat portion,

8 Euen the countrey of India, and Media, and Lydia, and of his best countreys, which they toke of him and gaue them to King Eumenes.

9 Againe when it was tolde them that the Greciās were comming to destroye them,

10 They sent against the a captaine, which gaue them battel, & slewe manie of the, & toke manie prifoners with their wiuies, and children, and spoyled them, and conquered their land, and destroyed their strong holdes, and subdued them to be their bōdmen, vnto this day:

11 Moreouer, how they destroyed, & broght into subiection other kingdomes & yles, whosoever had withstand them:

12 But that thei kept amitie with their owne friends, and those that stayerd vpon them: finally, that conquered kingdomes, bothe farre and nere, in so muche that whosoever heard of their renoume, was afrayed of them.

13 For whome they wolde helpe to their kingdomes, those reigned, and whome they wolde, they put downe: thus were thei in moste high autoritie.

14 Yet for all this that none of them ware a crowne, nether was clothed in purple, to be magnified thereby,

15 But that thei had ordeined them selues a counsel, wherein thre hundreth and twētie men consulted daielely, and prouided for the commune affaires, to gouerne them wel,

16 And that they committed their gouernement to one man euerie yere, who did rule ouer all their countrey, to whome euerie

man was obedient: and there was nether hatred nor enuie among them.

17 ¶ Then Iudas chose Eupolemus the sonne of Iohn, the sonne of Accus, and Iafon, the sonne of Eleazar, and sent them vnto Rome to make friēdship, & mutual fellowship with them,

18 That they might take from them the yoke (for they sawe that the kingdome of the Grecians wolde kepe Israel in bondage)

19 So they went vnto Rome, which was a verie great iourney, and came into the Senat where they spake and said,

^{Or, consil.}

20 Iudas Maccabeus with his brethren, and the people of the Iewes harhe sent vs vnto you, to make a bonde of friendship, and peace with you, and ye to register vs as your partakers and friends.

21 And the matter pleased them.

22 And this is the copie of the epistle that they wrote in tables of brasse and sent to Ierusalem, that they might haue by them a memorial of the peace, and mutual fellowship.

23 Good successe be to the Romaines, and to the people of the Iewes, by sea, and by land for euer, and the sworde, and enemye be from them.

24 If there come first anie warre vpon the Romaines, or anie of their friēds throughout all their dominion,

25 The people of the Iewes shal helpe the, as the time shalbe appointed, with all their heart,

26 Also they shal giue nothing to the that come to fight for the, nor serue them with wheat nor weapōs, nor monei, nor shippes as it pleaseth the Romaines, but they shal kepe their couenantes without taking anie thing of them.

^{Or, the Romanes.}

27 Likewise also if warre come first against the nacion of the Iewes, the Romaines shal helpe them with a good wil, according as the time shalbe appointed them.

28 Nether shal wheat be giuen vnto them, that take their parte, nor weapons, nor monei, nor shippes, as it pleaseth y^e Romaines, who wil kepe these couenants without deceite.

^{Or, the Iewes.}

29 According to these articles y^e Romaines made the bonde with the people of the Iewes.

30 If after these pointes the one partie, or the other wil adde or diminish, they may do it, at their pleasures, & whatsoeuer they shal adde, or take away, shal be ratified.

31 And as touching the euil that Demetrius hathe done vnto the Iewes, we haue written vnto him, saying, Wherefore layest thou thine heauie yoke vpon our friends, and confederates the Iewes?

32 If therefore they complaine anie more against

against thee, we wil do them iustice, and fight with thee by sea and by land.

CHAP. IX.

After the death of Nicanor Demetrius sendeth his armie against Iudas. 18 Iudas is slaine. 31 Ionathan is put in the head of his brother. 47 The battel betweene Ionathan, and Bacchides. 55 Alcimus is smitten with the palse, and dyeth. 63 He cometh vpon Ionathan by the counsell of certeine wicked persones, and is overcome. 70 The truce of Ionathā with Bacchides.

Ioseph. Anti. 12. chap. 18.

Or, the right borne.

Or, Laifa.

1 I had heard how Nicanor, and his hoste had giuen the battel, he sent Bacchides, and Alcimus againe into Iudea, and his chief strength with them.

2 So they went forthe by the way that is towarde Galgala, and pitched their tentes before Mesaloth which is in Arbelis, and wanne it and slewe muche people.

3 And in the first moneth of the hundreth, fiftie and two yere, they layed their siege against Ierusalem.

4 But they raised their campe, and came to Berea, with twentie thousand foote men & two thousand horsemen.

5 Now Iudas had pitched his tent at Eleafa, & thre thousand chosen men with him.

6 And when they sawe, that the multitude of the armie was great, they were sore afraid, and manie conueied them selues out of the hoste, so that there abode no mo of them, but eight hundreth men.

7 When Iudas sawe that his hoste failed him, and that he must nedes fight, he was sore troubled in minde that he had no time to gather them together, and was discouraged.

Neuertheles, he said vnto them that remained, Let vs rise, and go vp against our enemies, if peradventure we may be able to fight with them.

8 But they wolde haue staied him, saying, We are not able: but let vs rather saue our liues: turne backe now, seing our brethren are departed: for shal we fight against the, that are so fewe?

9 Then Iudas said, God forbid, that we shulde do this thing, to fle from them: if our time be come, let vs dye manfully for our brethren, and let vs not staine our honour.

10 Then the hoste remoued out of the tentes, and stode against them, who had deuided their horsemen into two troupes, and they that threwe with slings, and the archers marched in the forewarde, and they that fought in the forewarde, were all valiant men.

11 And Bacchides was in the right wing. So the armie drewe nere on bothe sides, & blew the trumpets.

12 They of Iudas side blew the trumpets also, & the earth shoke at the noyce of the armies, and the battel continued from mor-

ning to night.

14 And when Iudas sawe that Bacchides and the strength of his armie was on the right side, he toke with him all the hardie men,

15 And brake the right wing, and followed vp on them vnto mount Azotus.

16 Now when they which were of the left wing, sawe that the right wing was discomfited, they followed Iudas behinde, and the that were with him hard at the heles.

17 Then was there a fore battel: for many were slaine of bothe the parties.

18 Iudas also him self was killed, and the remnant fled.

19 So Ionathan and Simon toke Iudas their brother, and buryed him in his fathers sepulchre in the citie of Modin.

20 And all the Israelites wept for him, and mourned greatly for him, and lameted many daies, saying,

21 How is the valiant man fallen which deliuered Israel!

22 Concerning the other things of Iudas, bothe the battels and the valiant actes that he did, & of his worthines, they are not writen: for they were very many.

23 ¶ Now after the death of Iudas, wicked men came vp in all the coastes of Israel, & there arose all suche as gaue them selues to iniquitie.

24 In those daies was there a very great famine in the land, and all the countrey gaue ouer them selues with them.

25 And Bacchides did chuse wicked men, and made them lords in the land.

26 These foght out, and made searche for Iudas friends, and broght them vnto Bacchides, which aduéged him self vpon the, and mocked them.

27 And there came so great trouble in Israel, as was not since the time that no Prophet was sene among them.

28 Then came all Iudas friends together, & said vnto Ionathan,

29 Seing thy brother Iudas is dead, & there is none like him to go forthe against our enemies, euen against Bacchides, and against the of our nacion that are enemies vnto vs,

30 Therefore, this day we chuse thee that thou maist be our prince and captaine in his place to order our battel.

31 So Ionathan toke the gouernance vpon him at the same time, and ruled in stead of his brother Iudas.

32 But when Bacchides knewe it, he foght for to slay him.

33 Then Ionathan and Simon his brother, perceiuing that, fled into the wildernes of Thecua with all their companie, and pitched their tentes by the water poole of Asphar.

Ioseph Anti. 13. cha. 1. & 8

Or, against the enemies of our nacion.

- 34 Which when Bacchides vnderstode, he came ouer Iorden with all his hoste vpon the Sabbath day.
- 35 (Now had Ionathan sent his brother *John*, a captaine of the people, to pray his friends the Nabathites, that they wolde kepe their baggage which was muche.
- ^{Or, Lambri.} 36 But the children of *Ambri* came out of Medaba, & toke *John*, and all that he had, & when they had taken it, went their way.
- 37 After this came worde vnto Ionathan, and to *Simon* his brother, that the children of *Ambri* made a great marriage, & broght the bride from *Medaba* with great pompe: for she was daughter to one of the noblest princes of Canaan.
- 38 Therefore they remembred *John* their brother, and went vp, and hid them selues vnder the couert of the mountaine.
- 39 So they list vp their eyes, and loked, and beholde, there was a great noyce, & muche preparation: then the bridegrome came forthe, and his friends and his brethren met them with tymbrels, and instruments of musike, and manie weapons.
- 40 Then Ionathans men that lay in ambu-
she, rose vp against the, & slewe manie of them, and the remnant fled into the mou-
taines, so that they toke all their spoiles.
- 41 Thus the marriage was turned to mourning, and the noyce of their melodie into lamentacion.
- 42 And so when they had aduenged the blood of their brother, they turned againe vnto Iorden.
- 43 When Bacchides heard this, he came vnto the border of Iorden with a great power vpon the Sabbath day.)
- 44 Then Ionathan said vnto his companie, Let vs rise now, & fight against our enemies: for it is not to day as in time past.
- 45 Beholde, y^e battel is before vs, and behinde vs, and the water of Iorden on this side and that side, and the marise, and forest, so y^e there is no place for vs to turne aside.
- 46 Wherefore crye now vnto heaven, that ye may be deliuered from the power of your enemies: so they ioyned battel.
- 47 Then Ionathan stretched out his hand to smite Bacchides: but he turned aside fro him and reculed.
- 48 Then Ionathan, and they that were with him, leapt into Iorden, and swimmmed ouer vnto the further bāke: but the other wolde not passe through Iorden after them.
- 49 So in that day were slaine of Bacchides side about a thousand men.
- 50 Then he turned againe to Ierusalem, & buylt vp the strong cities in Iuda, as the castel of Iericho, and Emmaus, and Beth-horon, and Bethel, and Thamnatha, Pharaohoni, & Tephro, with high walles, with gates, and with barres,
- 51 And set garisons in the, that they might vse their malice vpon Israel.
- 52 He fortified also the citie Beth-sura, and Gazara, and the castel, & set a garison in them with prouision of vitailles.
- 53 He toke also the chiefe men's sonnes in the cuntry for hostages, and put them in the castel at Ierusalem to be kept.
- 54 ¶ Afterwarde in the hundreth, fiftie and thre yere, in the seconde moneth, Alcimus commanded, that the walles of the inner court of the Sāctuarie shulde be destroyed, and he pulled downe the monumentes of the Prophetes, and began to destroy them.
- 55 But at the same time Alcimus was plagued, and his enterprises were hindred, & his mouth was stopped: for he was smitten with a palfie, & colde no more speake, nor giue order concerning his house.
- 56 Thus dyed Alcimus with great torment at the same time.
- 57 And when Bacchides sawe, that Alcimus was dead, he turned againe to the King, & so the land of Iuda was in rest two yeres.
- 58 Then all the yngodlie men helde a coun-
sel, saying, Beholde, Ionathan and his com-
panie dwell at ease, & without care: where-
fore let vs bring Bacchides hither, and he wil take them all in one night.
- 59 So they went and consulted with him.
- 60 Who arose and came with a great hoste, and sent letters priuely to his adherentes, which were in Iudea, to take Ionathan and those that were with him: but they colde not, for their counsel was knowen vnto them.
- 61 And they toke fiftie men of the cuntry, which were the chief workers of this wickednes, and slewe them.
- 62 ¶ Then Ionathan and *Simon* with their companie departed vnto *Beth-basin* which is in the wildernes, and repaired the decay thereof, and made it strong.
- ^{Or, Beth-bassin.} 63 Whē Bacchides knewe this, he gathered all his hoste, and sent worde to them that were of Iudea.
- 64 Then came he & laid siege to *Beth-basin*, and foght against it a long season, and made instruments of warre.
- 65 But Ionathan had left his brother *Simō* in the citie, & went forthe into the cuntry, and came with a certeine number,
- 66 And slewe *Odomeras* and his brethren and the children of *Phasiron* in their tentes: so he began to slaye, and increased in power.
- ^{Or, Odarras.} 67 *Simon* also and his companie went out of the citie, and burnt vp the instruments of warre,
- 68 And foght against Bacchides, and discōfited him, and vexed him sore, so that his counsel and iorney was in vaine.
- 69 Wherefore he was very wroth at y^e wicked

ked men, that gaue him counsel to come into the countrey, & slewe many of them, and purposed to returne into his owne countrey.

70 Whereof when Ionathan had knowledge, he sent ambassadours vnto him, to intreat of peace with him, & that the prisoners shulde be deliuered.

71 Which thing he accepted, and did according to his desire, and made an othe, that he wolde neuer do him harme all the daies of his life.

72 So he restored vnto him the prisoners that he had taken afore time out of the lād of Iuda, and so returned and went into his owne land, nether did he come any more into their borders.

73 Thus the sworde ceased from Israel, and Ionathan dwelt at Machmas, and began there to gouerne the people, and destroyed the vngodlic men out of Israel.

CHAP. X.

Demetrius desireth to haue peace with Ionathan. 18 Alexander also desireth peace with the Iewes. 48 Alexander maketh warre against Demetrius. 50 Demetrius is slayne. 51 The friendship of Ptolemeus & Alexander.

Ioseph. Antiq. 13. chap. 2. 3.

1 IN the hundreth and thre score yere came Alexander the sonne of Antiochus Epiphanes, and toke Ptolemais, and they receiued him, and there he reigned.

2 Now when Demetrius the King heard it, he gathered an exceeding great hoste, and went forthe against him to fight.

3 Also Demetrius sent letters vnto Ionathā, with louig wordes, as thogh he wolde preferre him.

4 For he said, We wil first make peace with him, before he ioyne with Alexander against vs.

5 Els he wil remember all the euil that we haue done against him, & against his brethren and his nacion.

6 And so he gaue Ionathan leaue to gather an hoste, and to prepare weapons, and to be confederate with him, and commanded the hostages that were in the castel, to be deliuered vnto him.

7 ¶ Then came Ionathan to Ierusalem, and red the letters in the audience of all the people, & of them that were in the castel.

8 Therefore they were sore afrated, because they heard that the King had giuē him licence to gather an armie.

9 So they that were of the castel, deliuered the hostages vnto Ionathan, who restored them to their parents.

10 Ionathan also dwelt at Ierusalem, & began to buyld, and repaire the citie.

11 And he commanded the workemen to buyld the walles, & the mount Sion rounde about with hewen stone, to fortifie it: & so they did.

12 Then the strangers that were in the castels which Bacchides had made, fled,

13 So that euerie man left his place, & went into his owne countrey.

14 Onely at Beth-sura remained certeine which had forsaken the Law and the commandements: for it was their refuge.

15 ¶ Now when King Alexander had heard of the promises that Demetrius had made vnto Ionathan: and when it was tolde him of the battels and noble actes, which he and his brethren had done, and of the paines that they had indured,

16 He said, Might we finde suche a mā: now therefore we wil make him our friend and confederate.

17 Vpon this he wrote a letter, and sent it vnto him, with these wordes, saying,

18 KING ALEXANDER to his brother Ionathan sendeth salutation.

19 We haue heard of thee, that thou art a very valiant man, and worthie to be our friend.

20 Wherefore this day we ordeine thee to be the hie Priest of thy nacion, and to be called the Kings friend: and he sent him a purple robe, and a crowne of golde, that thou maist consider what is for our profite, and kepe friendship towarde vs.

Or, mire. Or, take part.

21 So in the seuēth moneth of the hundreth and thre score yere, vpon the feast daye of the tabernacles, Ionathan put on the holie garment, & gathered an hoste, & prepared many weapons.

22 ¶ Which when Demetrius heard, he was marueilous sory, and said,

23 What haue we done, that Alexander hath preuented vs in getting the friendship of the Iewes for his strength?

Ioseph. Antiq. 13. chap. 3.

24 Yet wil I write and exhorde them, and promes them dignities and rewardes, that they may helpe me.

25 Whereupon he wrote vnto them these wordes, KING DEMETRIUS vnto the nacions of the Iewes sendeth greting.

26 We haue heard that ye haue kept your couenant towarde vs, and continued in our friendship, and haue not ioyned with our enemies, whereof we are glad.

27 Now therefore remaine stil, and kepe fidelitie towarde vs, and we wil recompense you for the good things that ye haue done for vs,

28 And wil release you of many charges, & giue you rewardes.

29 And now I discharge for your sake all the Iewes from tributes, & fre you from the customes of salte, and the crowne taxes, and from the thirde parte of the sede.

30 And frō the halfe of the frute of y trees which is mine owne duetie, I so release the

that fro this day forthe, none shal take any thing of the land of Iuda, or of the thre gouernements which are added therunto as of Samaria and of Galile, from this daye forthe for euermore.

a And of the
counrey beyon
de Iorden, as
Iosephus writ-
teth.

31 Ierusalem also with all things belonging thereto, shalbe holie and fre from the tenthes and tributes.

32 Also I release the power of the castel which is at Ierusalem, and giue it vnto the hie Priest, y he may set in it suche men, as he shal chuse to kepe it.

33 Moreouer I frely deliuer euerie one of the Iewes that were taken away prisoners out of the land of Iuda through out all my realme, and euerie one of them shalbe free from tributes, yea, euen their catel,

34 And all the feastes, and Sabbaths, & new moones, and the daies appointed and the thre daies before the feast, & the thre daies after the feast, shalbe daies of fredome & libertie for all the Iewes in my realme,

35 So that in them no man shal haue power to do any thing, or to vexe any of them in any maner of cause.

36 Also thirtie thousand of the Iewes shalbe writn vp in the Kings hoste, and haue their wages paid them as apperteineth to all them that are of the Kings armie: and of the shalbe ordeined certeine to kepe y Kings strong holdes.

37 And some of them shalbe set ouer the Kings moste secret affaires, and their gouernours and their princes shalbe of them selues, and they shal liue after their owne lawes, as the King hath commanded in the land of Iuda.

38 And the thre gouernements that are added vnto Iudea from the counrey of Samaria, shalbe ioyned vnto Iudea, and they shalbe as vnder one, and obey none other power, but the hie Priest.

39 And I giue Ptolemais & the borders thereof vnto the Sanctuarie at Ierusalem, for the necessarie expēses of the holie things.

40 Moreouer, I wil giue euerie yere fiftene thousand sicles of siluer of the Kings reuenues out of the places apperteining vnto me.

41 And all the ouerplus which they haue not paid for the things due, as they did in the former yeres, from hence forthe they shal giue it towarde the workes of the Temple.

42 And besides this, the siue thousand sicles of siluer which they receiued yerely of the accounte appointed for the interteinemēt of the Sanctuarie, these yeres passed, euen these things shalbe released because they apperteine to the Priests that minister.

43 Item, whofoeuer they be that flee vnto the Temple at Ierusalem, or within the liberties thereof, and are indetted to y King

for any maner of thing, they shalbe pardoned, and all that they haue in my realme.

44 For the buylding also and repairing of the workes of the Sanctuarie, expēses shal be giuen of the Kings reuenues.

45 And for the making of the walles of Ierusalem, and fortifying it rounde about that the holdes in Iudea may be buylt vp, shal also the cosles be giuen out of the Kings reuenues.

46 ¶ But when Ionathan & the people heard these wordes, thei gau no credit vnto the, nether receiued them: for thei remembred the greāt wickednes that he had done in Israel, and how sore he had vexed them.

47 Wherefore they agreed vnto Alexander: for he was the first that had intreated of true peace with them, and so were confederat with him alway.

48 Then gathered King Alexander a great hoste, & camped ouer agaiast Demetrius.

49 So the two Kings ioyned battel, but Demetrius hoste fled, and Alexander pursued him, and preuailed agaiast them.

50 So that fore battel continued til the sunne went downe, and Demetrius was slaine the same day.

51 ¶ Then Alexander sent ambassadours *Ioseph. Antiq. 13, chap. 5.* vnto Ptolemeus the King of Egypt with these wordes, saying,

52 For so muche as I am come againe to my realme, and am set in the throne of my fathers, and haue gotten the dominion, and haue destroyed Demetrius, and enioye my countrey,

53 Seing that I haue euen giuen him the battel, and he and his armie is discomfited by me, & I sit in the throne of his kingdome,

54 Let vs now make friēdship together, and giue me now thy daughter to wife: so shal I be thy sonne in law, and giue thee rewarde, and vnto her things according to thy dignitie.

55 Then Ptolemeus the King gaue answer, saying, Happie be the day, wherein thou art come againe vnto the lande of thy fathers, and sittest in the throne of their kingdome.

56 Now therefore wil I fulfil thy writing: but mete me at Ptolemais that we may se one another, and that I may make thee my sonne in law, according to thy desire.

57 So Ptolemeus wēt out of Egypt with his daughter Cleopatra, & came vnto Ptolemais in the hūdreth thre score & two yere,

58 Where King Alexander met him, and he gaue vnto him his daughter Cleopatra, and married them at Ptolemais with great glorie, as the maner of Kings is.

59 ¶ Then wrote King Alexander vnto Ionathan, that he shulde come and mete him.

60 So he went honorably vnto Ptolemais, and there he met the two Kings, and gaue them

- them great presents of siluer and golde, and to their friends, and founde fauour in their fight.
- 61 And there assembled certeine pestilent felowes of Israel, & wicked men to accuse him: but the King wolde not heare them.
- 62 And the King commanded that they shulde take of the garments of Ionathan, & clothe him in purple: and so they did: & the King appointed him to sit by him,
- 63 And said vnto his princes, Go with him into the middes of the citie, and make a proclamacion, that no man complaine against him of anie matter, & that no man trouble him for anie maner of cause.
- 64 So when his accusers sawe his honour according as it was proclaimed, and that he was clothed in purple, they fled all away.
- 65 And the King preferred him to honour, and wrote him among his chief friends, and made him a duke, and partaker of his dominion.
- 66 Thus Ionathan returned to Ierusalem with peace and gladnes.
- 67 ¶ In the hundreth, thre score & fiue yere came Demetrius the sonne of Demetrius from Creta into his fathers land.
- 68 Whereof whé King Alexander heard, he was verie sorie, and returned vnto Antiochia.
- 69 Then Demetrius appointed Apollonius y^e gouernour of Celosyria, who gathered a great hoste, and camped in Iamnia, and sent vnto Ionathan the hie Priest, saying,
- 70 Darest thou, being but alone, lift vp thy self against vs? and I am laughed at, and reproched, because of thee: now therefore why dost thou vant thy self against vs in the mountaines?
- 71 Now then if thou trust in thine owne strength, come downe to vs into the plaine field & there let vs trye the matter together: for I haue the strength of cities.
- 72 Aske and learne who I am, and thei shal take my parte: and they shal tell thee that your fore is not able to stand before our face: for thy fathers haue bene twise chafed in their owne land.
- 73 And now how wilt thou be able to abide so great an hoste of horsemen and fotemé in the plaine, where is nether stone, nor rocke, nor place to flee vnto?
- 74 When Ionathan heard the wordes of Apollonius, he was moued in his mi^de: wherefore he chose ten thousand men, and went out of Ierusalem, & Simon his brother met him for to helpe him.
- 75 And he pitched his tents at Ioppe: but they shut him out of the citie: for Apollonius garison was in Ioppe.
- 76 Then they fought against it, and they that were in the citie, for verie feare let him in: so Ionathan wan Ioppe.
- 77 Apollonius hearing of this, toke thre thousand horsemē with a great hoste of fote men & went towarde Azotus, as thogh he wolde go forwarde, & came immediatly into y^e plaine field, because he had so manie horsemen, and put his trust in them.
- 78 So Ionathan followed vpon him to Azotus, and the armie skirmished with his arriere bande.
- 79 For Apollonius had left a thousand horsemen behinde them in ambush.
- 80 And Ionathan knewe that there was an ambushment behinde him, and thogh they had compassed in his hoste, & shot darteres at the people from the morning to the evening,
- 81 Yet the people stode stil, as Ionathan had commanded them; til their horses were wearie.
- 82 Then broght Simon forthe his hoste, & set them against the bande: but the horses were wearie, and he discomfited them, & thei fled: so the horsemen were scattered in the field,
- 83 And they fled to Azotus, and came into the temple of Dagon their idole, that thei might there saue them selues.
- 84 But Ionathan set fyre vpon Azotus and all the cities rounde about it, & toke their spoiles, and burnt with fyre the temple of Dagon with all thé that were fled into it.
- 85 Thus were slayne and burnt about eight thousand men.
- 86 So Ionathan remoued the hoste from thence, and camped by Ascalon, where the men of the citie came forthe, & met him with great honour.
- 87 After this went Ionathan and his hoste againe to Ierusalem with great spoiles.
- 88 And when King Alexander heard these things, he begā to do Ionathan more honour,
- 89 And sent him a colar of golde, as the vse is to be giuen vnto suche as are of the Kings blood: he gaue him also Accaron, with the borders thereof in possession.

CHAP. XI.

3 The dissension betwene Ptolemus and Alexander his sonne in law. 17 The death of Alexander. 19 Demetrius reigneth after the death of Ptolemus. 22 Sion is besieged of Ionathan. 42 Demetrius, seeing that no man resisted him, sendeth his armie agayne. 54 Tryphon moueth Antiochus against Demetrius.

And the King of Egypt gathered a great hoste, like the sand that lyeth vpon the sea shore, and manie ships, and went about through deceit to obtaine the kingdome of Alexander, and to ioyne it vnto his owne realme.

Vpon this he went into Syria with friendlie wordes, and was let into the cities, and men came forthe to mete him: for King Alexander had commanded them to mete him, because he was his father in Law.

- 3 Now when he entred into the citie of Ptolemais, he lefte bands and garisons in euerie citie.
- 4 And when he came nere to Azotus, they shewed him the temple of Dagō that was burnt, and Azotus, and the suburbs thereof that were destroyed, and the bodies cast abroad, and them that he had burnt in the battel: for they had made heapes of them by the way where he shulde passe.
- 5 And thei tolde the King what Ionathan had done, to the intēt thei might get him euil wil: but the King helde his peace.
- 6 And Ionathan met the King with great honour at Ioppe, where they saluted one another, and laye there.
- 7 So when Ionathan had gone with y King vnto the water that was called Eleutherus, he turned againe to Ierusalem.
- 8 So King Ptolemeus gate the dominion of the citis by the sea vnto Seleucia vpon the sea coast, imagining wicked counsels against Alexander,
- 9 ¶ And sent ambassadours vnto King Demetrius, sayig, Come, let vs make a league betwene vs, and I wil giue thee my daughter, which Alexander hathe, and thou shalt reigne in thy fathers kingdome.
- 10 For I repent that I gaue Alexander my daughter: for he goeth about to slaye me.
- 11 Thus he sclandered Alexander, as one that shulde desire his realme.
- 12 And he toke his daughter from him, and gaue her vnto Demetrius, and forsoke Alexander, so that their hatred was openly known.
- 13 Then Ptolemeus came to Antiochia, where he set two crownes vpon his owne head, of Asia and of Egypt.
- 14 In the meane season was King Alexander in Cilicia: for they that dwelt in those places, had rebelled against him:
- 15 But when Alexander heard it, he came to warre against him, and Ptolemeus broght forthe his hoste, and met him with a mightie power, and put him to flight.
- 16 Then fled Alexander into Arabia, there to be defended: so Ptolemeus was exalted.
- 17 And Zabdaiel the Arabian smote of Alexanders head, & sent it vnto Ptolemeus.
- 18 But the third day after, King Ptolemeus dyed: and thei that were in the holdes, were slayne one of another.
- 19 And Demetrius reigned in the húd्रेth, thre score and seuenth yere.
- 20 ¶ At the same time gathered Ionathan them that were in Iudea, to laye siege vnto the castle, which was at Ierusalem, and they made manie instruments of warre against it.
- 21 Then went there certeine vngodlie persones (which hated their owne people) vnto King Demetrius, and tolde him that Ionathan besieged the castle.
- 22 So when he heard it, he was angrie, and immediatly came vnto Ptolemais, & wrote vnto Ionathan, that he shulde laye no more siege vnto it, but that he shulde mere him and speake with him at Ptolemais in all haste.
- 23 Neuertheles when Ionathan heard this, he commanded to besiege it: he chose also certeine of the Elders of Israel, and the Priests, and put him self in danger,
- 24 And toke with him siluer and golde, and apparel, and diuerse presents, and went to Ptolemais vnto the King, and founde fauour in his sight.
- 25 And thogh certeine vngodlie men of his owne nacion had made complaintes vpon him,
- 26 Yet the King intreated him as his predecessers had done, and promoted him in the sight of all his friends,
- 27 And confirmed him in the hie priesthode with all the honorable things, that he had afore, & made him his chief friēd.
- 28 Ionathan also desired the King, that he wolde make Iudea fre with the thre gouernemēts, & the countrey of Samaria, & Ionathan promised him thre húd्रेth talents.
- 29 Whereunto the King consented, & gaue Ionathan writing of the same, conteyning these wordes,
- 30 KING DEMETRIUS vnto his brother Ionathan, and to the nacion of the Iewes sendeth greting.
- 31 We send you here a copie of the letter, which we did write vnto our cousin Lasthenes concerning you, that ye shulde se it.
- 32 King Demetrius vnto Lasthenes his father sendeth greting.
- 33 For the faithfulness that our friends the nacion of the Iewes kepe vnto vs, and for their good wil towards vs we are determined to do them good.
- 34 Wherefore we assigne to thé the coasts of Iudea with the thre gouernements Apherema, and Lydda, and Ramathe (which are added vnto Iudea from the countrey of Samaria) and all that apperteineth to all them that sacrifice in Ierusalem: bothe concerning the payments which the King toke yerely aforetime, bothe for the frutes of the carth, & for the frutes of the trees.
- 35 As for the other things apperteyning vnto vs of the tenths & tributes, which were due vnto vs, and the customes of salte, & crowne taxes, which were payed vnto vs, we discharge thé of all frō hence forthe.
- 36 And nothing hereof shalbe reuoked frō this time forthe and for euer.
- 37 Therefore se that ye make a copie of these things, and deliuer it vnto Ionathā, that it may be set vp vpon the holy mount in an open place.

- 38 After this when Demetrius the King sawe that his land was in rest, and that no resistance was made against him, he sent away all his hoste, euerie man to his owne place, except certeine bandes of strangers, whome he broght from the yles of the heathen: wherefore all his fathers hoste hated him.
- 39 Now was there one Tryphon, that had bene of Alexanders parte afore, which when he sawe that all his hoste murmured against Demetrius, he went to Simalcuel the Arabian, that broght vp Antiochus the sonne of Alexander,
- 40 And lay sore vpon him, to deliuer him this yong Antiochus, that he might reigne in his fathers stead: he tolde him also what great euil Demetrius had done, and how his men of warre hated him, and he remained there, a long season.
- 41 Also Ionathan sent vnto King Demetrius to driue them out which were in the castel at Ierusalem, and those that were in the fortresses; for they fought against Israel.
- 42 So Demetrius sent vnto Ionathá, saying, I wil not onely do these things for thee & thy nacion, but if opportunitie serue, I wil honour thee and thy nacion.
- 43 Now therefore thou shalt do me a pleasure, if thou wilt send me me to helpe me: for all mine armie is gone from me.
- 44 So Ionathá sent him thre thousand strong men vnto Antiochia, and they came vnto the King: wherefore the King was verie glad at their comming.
- 45 ¶ But they that were of the citie, euen an hundreth, and twentie thousand men, gathered them together in the middes of the citie, & wolde haue slaine the King.
- 46 But the King fled into the palace, & the citizens kept the stretes of the citie, and beganne to fight.
- 47 Then the King called to the Iewes for helpe, which came to him altogether, and went abroade through the citie,
- 48 And slewe the same day an hundreth thousand, and set fyre vpon the citie, and toke many spoiles in that day, & deliuered the King.
- 49 So when the citizens sawe that the Iewes had gotten the vpper hand of the citie, and that they them selues were disappointed of their purpose, they made their supplication vnto the King, saying,
- 50 ^{Or, give vs the right hand.} Grant vs peace, and let the Iewes cease from vexing vs and the citie.
- 51 So they cast away their weapons, & made peace, and the Iewes were greatly honored before the King, and before all that were in his realme, and they came againe to Ierusalem with great pray.
- 52 Then King Demetrius sat in the throne of his kingdome, and had peace in his land.
- 53 Neuertheles he dissembled in all that euer he spake, and withdrew him self from Ionathan, nether did he rewarde him according to the benefices which he had done for him, but troubled him verie sore.
- 54 ¶ After this returned Tryphon with the yong childe Antiochus, which reigned, & was crowned.
- 55 Then there gathered vnto him all the me of warre, whome Demetrius had scatered, and they fought against him, who fled and turned his backe.
- 56 So Tryphon toke the beastes, and wan Antiochia. ^{Or, stephanes.}
- 57 And yong Antiochus wrote vnto Ionathan, saying, I appoint thee to be the chief Priest, and make thee ruler ouer the foure gouernements, that thou maist be a friend of the Kings.
- 58 Vpon this he sent him golden vessels to be serued in, and gaue him leaue to drinke in golde, and to weare purple, & to haue a colar of golde.
- 59 He made his brother Simon also captaine fro the coastes of Tyrus vnto the borders of Egypt.
- 60 Then Ionathan went forthe and passed through the cities beyonde the flood, and all the men of warre of Syria gathered vnto him for to helpe him: so he came vnto Ascalon, & they of the citie receiued him honorably.
- 61 And from thence went he vnto Gaza: but they of Gaza shut him out: wherefore he laid siege vnto it, and burned the suburbs thereof with fyre, and spoiled them.
- 62 Then they of Gaza made supplication vnto Ionathan, and he made peace with them, and toke of the sonnes of the chief men for hostages, and sent them to Ierusalem, and went through the countrey vnto Damascus.
- 63 And when Ionathan heard that Demetrius prices were come into Cades, which is in Galile, with a great hoste, purposing to driue him out of the countrey,
- 64 He came against them, & left Simon his brother in the countrey.
- 65 And Simon besieged Beth-sura, and fought against it a long season, and shut it vp.
- 66 So they desired to haue peace with him, which he granted them, and afterwarde put them out from thence, and toke the citie, and set a garison in it.
- 67 Then Ionathan with his hoste came to the water of Genesar, and betimes in the morning came to the plaine of Azor.
- 68 And beholde the hostes of the strangers met him in the plaine, and had layed anti- ^{Or, bestriden}

ambushments for him in the mountaines.
 69 So that when they came against them, the ambushments rose out of their places and skirmished.
 70 So that all that were of Ionathans side, fled: and there was not one of them left, except Mattathias the sonne of Absalomus, and Judas the sonne of Calphi the captaines of the hoste.
 71 Then Jonathan rent his clothes, and cast earth vpon his head, and prayed,
 72 And turned againe to them to fight, and put them to flight, so that they fled away.
 73 Now when his owne men that were fled, sawe this, they turned againe vnto him, & helped him to followe after all vnto their tents at Gades, and there they camped.
 74 So there were slaine of the strangers the same day about thre thousand men, & Jonathan turned againe to Ierusalem.

CHAP. XII.

1 Jonathan sendeth ambassadours to Rome, 2 And to the people of Sparta, to renewe their couenāt of friendship. 20 Jonathan putteth to flight the princes of Demetrius. 40 Tryphon taketh Jonathan by disceise.

Joseph. Anti. 13 chap. 3.

1 Jonathan now seeing that the time was mete for him, chose certeine men, and sent them vnto Rome, to establish and renew the friendship with them.

Or, Lacedemonians.

2 He sent letters also vnto the Spartians and to other places, for the same purpose.

3 So they went vnto Rome, and entred into the Senate, and said, Jonathan the hie Priest and the nacion of the Iewes sent vs vnto you, for to renewe friendship with you, and the bonde of loue, as intimes past.

4 So the Romaines gaue them fre passports, that men shulde lead them home into the land of Iuda peaccably.

5 ¶ AND THIS is the copie of the letters that Jonathan wrote vnto the Spartians,

6 Jonathan the hie Priest with the Elders of the nacion, and the Priests, and the rest of the people of the Iewes, send greting vnto the Spartians their brethren.

Joseph. Anti. 13 chap. 5. Or, Darius.

7 Heretofore were letters sent vnto Onias the hie Priest, from Arius, which then reigned among you, that ye wolde be our brethren, as the copie here vnder written specifieth.

8 And Onias intreated the ambassadour honorably, and receiued the letters: wherein there was mencion made of the bonde of loue and friendship.

9 But as for vs, we nede no suche writings: for we haue the holy bokes in our hands for comfort.

10 Neuertheles we thought it good to send vnto you, for the renewing of the brotherhode and friendship, lest we shulde be

strange vnto you: for it is long since the time that ye sent vnto vs.

11 Wherefore we remember you at all seasons continually, and in the feastes and other daies appointed when we offre sacrifices and prayers, as it is mete and conuenient to thinke vpon our brethren.

12 And we reioyce at your prosperous estate.

13 And though we haue bene enuironed with great troubles & warres, so that the Kings rounde about vs haue fought against vs,

14 Yet wolde we not be grieuous vnto you, nor to other of our cōfederates & friends in these warres.

15 For we haue had helpe from heauen, that hath soccoured vs, and we are deliuered from our enemies, and our enemies are subdued.

16 Yet haue we chosen Numenius the sonne of Antiochus, and Antipater the sonne of Iafon, and sent them vnto the Romaines, for to renewe the former friendship with them, and league.

17 We commanded them also to go vnto you, and to salute you, and to deliuer you our letters, cōcerning the renewing of our brotherhode.

18 And now ye shal do vs a pleasure to giue vs an answer of these things.

19 ¶ And this was the copie of the letters, which Arius the King of Sparta sent vnto Onias.

20 THE KING of the Spartians vnto Onias the hie Priest sendeth greting.

21 It is founde in writing, that the Spartians and Iewes are brethren, and come out of the generacion of Abraham.

22 And now for somuche as this is come to our knowledge, ye shal do wel, to write vnto vs of your prosperitie.

23 As for vs, we haue writen vnto you, that your cattel and goods are ours, and ours are yours: these things haue we commanded to be shewed vnto you.

24 ¶ Now when Jonathan heard, that Demetrius princes were come to fight against him, with a greater hoste then afore,

25 He went from Ierusalem, and met them in the land of Hamath: for he gaue the space to come into his owne countrey.

26 And he sent spies vnto their tētes, which came againe, and tolde him, that they were appointed to come vpon him in the night.

27 Wherefore, whē the sunne was gone downe, Jonathan commanded his men to watche, and to be in armes ready to fight all the night, & sent watchmen rounde about the hoste.

28 But when the aduerfaries heard that Jonathan was ready with his men to the battel, they feared, and trembled in their hearts,

- hearts, and kindled fyres in their tentes, and fled away.
- 39 Neuertheles Ionathan and his companie knewe it not til the morning: for thei sawe the fyres burning.
- 40 Then Ionathan followed vpon them, but he colde not ouertake them: for they were gone ouer the flood Eleutherus.
- 41 So Ionathā turned to the Arabiās, which were called Zabedei, and slewe them, and toke their spoile.
- 42 He proceded further also, and came vnto Damascus, and went through all the countrey.
- 43 But Simon his brother went forthe, and came to Ascalon and to the next holdes, departing vnto Ioppe, and wanne it.
- 44 For he heard that they wolde deliuer the holde to them that toke Demetrius parte: wherefore he set a garison there to kepe it.
- 45 ¶ After this came Ionathan home, and called the Elders of the people together, and deuised with them for to buyld vp the strong holdes in Iudea,
- 46 And to make the walles of Ierusalem hier, and to make a great mount betwixt the castell and the citie, for to separate it from the citie, that it might be alone, and that men shulde nether bye, nor sel in it.
- 47 So they came together to buylde vp the citie: for parte of the wall vpon the broke of the East side was fallen downe, and they repaired it, and called it Caphenatha.
- 48 Simon also set vp Adida in Sephela, & made it strong with gates and barres.
- 49 ¶ In the meane time Tryphon purposed to reigne in Asia, and to be crowned when he had slaine the King Antiochus.
- 50 But he was afraied that Ionathan wolde not suffer him, but fight against him: wherefore he went about to take Ionathan, and to kil him: so he departed, and came vnto Bethsan.
- 51 Then went Ionathā forthe against him to the battel with fortie thousand chosen men, and came vnto Bethsan.
- 52 But when Tryphon sawe that Ionathan came with so great an hoste, he durst not lay hand vpon him,
- 53 But receiued him honorably, and commended him vnto all his friends, and gaue him rewardes, and cōmanded his men of warre to be as obedient vnto him as to him self,
- 54 And said vnto Ionathan, Why hast thou caused this people to take suche trouail, seing there is no warre betwene vs?
- 55 Therefore send them now home againe, and chuse certeine men to wait vpon thee, and come thou with me to Ptolemis: for I wil giue it thee, with the other strong holdes, and the other garisons, and all them that haue the charge of the cōmune affaires: so wil I returne, & departe: for this is the cause of my comming.
- 56 Ionathan beleued him, & did as he said, and sent away his hoste, which went into the land of Iuda,
- 57 And retained but thre thousand with him, whereof he sent two thousand into Galile, & one thousand went with him self.
- 58 Now as Ionathā entred into Ptolemis, they of Ptolemis shut the gates, and toke him, and slewe all them with the sworde, that came in with him.
- 59 Then sent Tryphon an hoste of fote-men, & horsemen into Galile, & into the great plaine, to destroye all Ionathās companie.
- 60 But when they knewe that Ionathā was taken, and slaine, and those that were with him, they encouraged one another, and came forthe against them readie to the battel.
- 61 But when thei which followed vpon the, sawe that it was a matter of life, they turned backe againe.
- 62 By this meanes all they came into the land of Iuda peaceably, and bewailed Ionathan, and them that were with him, and feared greatly, and all Israel made great lamentacion.
- 63 For all the heathē that were round about them, soght to destroye them.
- 64 For they said, Nowe haue they no captaine, nor anie man to helpe them: therefore let vs now fight against them, and roote out their memorie from amōg men.

*Ioseph. Anti.
13. chap. 9.*

CHAP. XIII.

1 After Ionathan was taken, Simon is chosen captaine. 17 Tryphon, taking his children, and money for the redemption of Ionathan, killeth him and his children. 31 Tryphon killeth Antiochus, and possesseth the realme. 36 Demetrius taketh truce with Simon. 43 Simon winneth Gaz. 50 He possesseth the tower of Zion. 53 He maketh his sonne Iohn captaine.

1 **N**OW when Simō heard that Tryphō gathered a great hoste to come into the land of Iuda, and to destroye it,

2 And sawe that the people was in great trembling and feare, he came vp to Ierusalem, and gathered the people together,

3 And gaue them exhortacion, saying, Ye knowe what great things I, & my brethrē, & my fathers house haue done for y Law, and the Sanctuarie, and the battels, & troubles that we haue sene.

4 By reason whereof all my brethren are slaine for Israels sake, and I am left alone.

5 Now therefore God forbide, that I shulde spare mine owne life in anie time of trouble: for I am not better then my brethren.

6 But I wil aduenge my nacion, and the Sanctuarie, and our wiues, and our children: for all the heathen are gathered to-
Yyyy.iii.

*Ioseph. Anti.
13. chap. 9.*

- gether to destroy vs of very malice.
- 7 In hearing these wordes the hearts of the people were kindled,
- 8 So that they cryed with a loude voyce, sayig, Thou shalt be our captaine in stead of Iudas and Ionathan thy brethren.
- 9 Fight thou our battels, and whatsoever thou commandest vs, we wil do it.
- 10 ¶ So he gathered all the men of warre, making haste to finish the walles of Ierusalem, and fortified it rounde about.
- 11 Then sent he Ionathan the sonne of Absalomus with a great hoste vnto Ioppe, which droue them out that were therein, & remained there him self.
- 12 Tryphon also remoued from Ptolemais with a great armie, to come into the lād of Iuda, & Ionathā was with him as prisoner.
- 13 And Simon pitched his tentes at Addidis vpon the open plaine.
- 14 But when Tryphon knewe that Simon stode vp in stead of his brother Ionathan, & that he wolde fight against him, he sent messengers vnto him, saying,
- 15 Where as we haue kept Ionathā thy brother, it is for money that he is owing in the Kings account cōcerning the busines that he had in hand.
- 16 Wherefore send now an hūdreth talents of siluer, & his two sonnes for hostages, y when he is letten forthe, he wil not turne from vs, and we wil send him againe.
- 17 Neuertheles Simō knewe that he dissembled in his wordes, yet commanded he the money and children to be deliuered vnto him, lest he shulde be in greater hatred of the people of Israel.
- 18 Who might haue said, Because he sent him not the money and the children, therefore is Ionathan dead.
- 19 So he sent the children and an hundreth talents: but he dissembled, and wolde not let Ionathan go.
- 20 ¶ Afterwarde came Tryphon into the land to destroye it, & went rounde about by the way, that leadeth vnto Adora: but wherefoeuer they went, thether went Simō and his hoste.
- 21 Now they that were in the castel, sent messengers vnto Tryphon, that he shulde make haste to come by the wildernes, & to send them vitailles.
- 22 So Tryphon made readie all his horsemen: but the same night fell a very great snowe, so that he came not, because of the snowe: but he remoued and went into the cōuntry of Galaad.
- 23 And when he came nere to Bascama, he slewe Ionathan and he was buryed there.
- 24 So Tryphon returned, & went into his owne land.
- 25 ¶ Then sent Simon to take the bones of Ionathan his brother, & they buryed him in Modin his fathers cities.
- 26 And all Israel bewailed him with great lamētacion, & mourned for him verie lōg.
- 27 And Simon made vpon the sepulchre of his father & his brethren, a buylding high to loke vnto, of hewen stone behinde and before,
- 28 And set vp seuen pillers vpon it, one against another, for his father, his mother, and foure brethren,
- 29 And set great pillers round about them, and set armes vpon the pillers for a perpetual memorie, and carued shippes beside the armes, that they might be sene of men sailing in the sea.
- 30 This sepulchre which he made at Modin, standeth yet vnto this day.
- 31 ¶ Now as Tryphon wēt forthe with the yong King Antiochus, he slewe him traiterously,
- 32 And reigned in his stead, and crowned him self King of Asia, and broght a great plague vpon the land.
- 33 Simon also buylte vp the castels of Iudea, and compassed them about with high towers, & great walles, euen with towers, and gates and barres, and laid vp vitailles in the strong holdes.
- 34 Moreouer Simon chose certeine men and sent them to King Demetrius, that he wolde discharge the lād: for all Tryphons doings were robberies.
- 35 Whereupon Demetrius the King answered him, and wrote vnto him after this maner,
- 36 DEMETRIUS the King vnto Simon the high Priest, and the friend of Kings, and to the Elders and to the nation of the Iewes sendeth greting.
- 37 The golden crowne, and precious stone that ye sent vnto vs, haue we receiued, and are readie to make a stedfast peace with you, and to write vnto the officers, to release you of the things wherein we made you fre.
- 38 So the things that we haue granted you, shalbe stable: the strong holdes which ye haue buylded, shalbe your owne.
- 39 Also we forgiue the ouersights, and fautes cōmitted vnto this day, and the crowne tax that ye oght vs: and where as was anie other tribute in Ierusalem, it shalbe now no tribute.
- 40 And they that are mete among you to be written with our men, let them be writē vp, that there may be peace betwene vs.
- 41 Thus the yoke of the heathē was takē frō Israel in the hundreth, & seuentie yere.
- 42 And the people of Israel began to write in their letters, & publike instruments, IN THE FIRST yere of Simō, the high and chief Priest, gouernour, and prince of the Iewes.

Or, Addus.

Ioseph Anti.
13 chap. 10.

Or, Colar, or
bandricherin
Greeks Babona
or Babco.

- 43 In those dayes Simon camped against Gaza, and besieged it rounde about, where he set vp an engine of warre, and approached nere the citie, and bet a towre, and toke it.
- 44 So thei that were in the engine, leapt into the citie, and there was great trouble in the citie,
- 45 In so muche that the people of the citie rent their clothes, and climed vp vpon the walles with their wiues, and children, and cryed with a loude voyce, beseching Simon to grant them peace, saying,
- 46 Deale not with vs according to our wickednes, but according to thy mercie.
- 47 Then Simon pitied them, and wolde fight no more against them, but put them out of the citie, and clenfed the houses, wherein the idoles were, and so entred thereunto with psalmes and thanksgiuing.
- 48 So when he had cast all the filthines out, he set suche men in it as kept the Law, and fortified it, and buylded there a dwelling place for him self.
- 49 Now, when they in the castel at Ierusalem were kept, that they colde not come forthe nor go into the countrey, nether bye nor sel, they were very hungrie, and manie of them were famished to death,
- 50 In so muche that they besoght Simon to make peace with them: which he granted them, and put them out from thence, and clenfed the castel from filthines.
- 51 And vpon the thre, and twentic day of the seconde moneth in the hūdreth, seuētie and one yere, they entred into it with thanksgiuing, and branches of palme trees, and with harpes, and with cymbales, and with vioules, and with psalmes, and songs, because the great enemy of Israel was ouercome.
- 52 And he ordeined that the same day shulde be kept euerie yere with gladnes.
- 53 And he fortified the mount of the Tēple that was beside the castel where he dwelt him self with his companie.
- 54 Simon also seing that Iohn his sonne was now a mā, he made him captaine of all the hostes, & caused him to dwell in Gazaris.

CHAP. XIII.

Demetrius is overcome of Arsaces. 11 Simon being captaine, there is great quietnes in Israel. 18 The covenant of friendship with the Romains, and with the people of Sparta is renewed.

- 1 **I**N the hundreth, seuētie and two yere gathered King Demetrius his hoste, & departed vnto Media, to get him helpe for to fight against Tryphon.
- 2 But when Arsaces the King of Persia and Media heard, that Demetrius was entred within his borders, he sent one of his princes to take him aliue.
- 3 So he went, and ouercame the armie of

- Demetrius, and toke him, and broght him to Arsaces, which kept him in warde.
- 4 Thus all the land of Iuda was in rest, so long as Simon liued: for he foght the welth of his nacion: therefore were they glad to haue him for their ruler, and to do him worship alway.
- 5 Simon also wanne the citie of Ioppe to his great honour to be an haueu towne, and made it an entrance vnto the yles of the sea.
- 6 He enlarged also the borders of his people, and conquered the countreis.
- 7 He gathered vp manie of their people that were prisoners, and he had the dominion of Gazaris, and Beth-sura, and the castel, which he clenfed from filthines, & there was no man that resisted him,
- 8 So that euerie mā tilled his grounde in peace, and the land gaue her frutes, & the trees gaue their frute.
- 9 The Elders sate in the opē places, & consulted altogether for the commune welth, and the yong mē were honorably clothed and armed.
- 10 He prouided vitailles for the cities, and all kinde of munition, so that his glorious fame was renoumed vnto the end of the worlde.
- 11 He made peace thorow out the land, and Israel had perfite mirth and ioye.
- 12 For euerie mā sate vnder his vine, & the fig trees, & there was no man to fray them.
- 13 There was none in the land to fight against them: for then the Kings were ouercome.
- 14 He helped all those that were in aduersitie among his people: he was diligent to se the Law kept, and he toke away the vngodlie, and wicked.
- 15 He beautified the Sāctuarie, and encreased the vessels of the Temple.
- 16 Whē the Romains heard, and the Spartians had knowledge, that Ionathan was dead, they were very forie.
- 17 But whē they heard, that Simon his brother was made high Priest in his steade, & how he had wonne the land againe with the cities in it,
- 18 They wrote vnto him in tables of brasse, to renewe the friendship, and bonde of loue, which they had made with Iudas & Ionathan his brethren.
- 19 Which writings were red before the congregacion at Ierusalem, and this is the copie of the letters that the Spartiās sent,
- 20 **T**H E S E N A T O R S and citie of Sparta vnto Simon the great Priest, and to the Elders, and to the Priests, and to the residue of the people of the Iewes their brethren send greting.
- 21 When your ambassadours that were sent vnto our people, certified vs of your glorie
- Yyyy.iiii.

- & honour, we were glad of their coming,
- 21 And haue registred their ambassage in y^e publike recordes in this maner, Numenius the sonne of Antiochus, and Antipater the sonne of Iason the Iewes ambassadours came vnto vs, to renewe amitie with vs.
- 22 And it pleased the people, that the men shulde be honorably intreated, and that the copie of their ambassage shulde be registred in the publike recordes, that it might be for a memorial vnto the people of Sparta: and a copie of the same was sent to Simon the chief Priest.
- 23 After this Simon sent Numenius to Rome, with a great shield of golde of a thousand pounde weight, to confirme the friendship with them.
- 24 Which when the people vnderstode, they said, What thanks shal we recompense againe vnto Simon and his children?
- 25 For he and his brethren, and the house of his father haue stablished Israel, and ouercome their enemies, and haue confirmed the libertie thereof: therefore they wrote this in tables of brasse, and set it vpon pillars in mount Sion.
- 26 The copie of the writing is this, In the eight and twentie day of the moneth* Elul in the hundreth, seuentie and two yere, in the thirde yere of Simon the high Priest.
- 27 In Saramel in the great cōgregation of the Priests, and of the people, and of the gouernours of the nacion, and of the Elders of the countrei, we wolde signifie vnto you, y^e manie battels haue bene foghten in our countrey.
- 28 Wherein Simon the sonne of Mattathias (come of the children of Iareb) and his brethren put them selues in dāger, and resisted the enemies of their nacion, that their Sanctuarie, and Law might be maintained, & did their nacion great honour.
- 29 For Jonathan gathered his nacion together, and became their high Priest, and is laid with his people.
- 30 After that wolde their enemies haue invaded their countrey, and destroyed their land, and lay their hands on their Sanctuarie.
- 31 Then Simō resisted them, & foght for his nacion, and spent muche of his owne substance, and armed the valiant men of his nacion, and gaue them wages.
- 32 He fortified also the cities of Iudea, and Beth-sura that lyeth vpon the borders of Iudea (where the ordinance of their enemies lay sometime) and set there a garison of the Iewes.
- 33 And he fortified Ioppe, which lyeth vpon the sea, and Gazara that bordreth vpon Azotus (where the enemies dwelt afore) and there he placed Iewes, and furnished them with thigs necessarie for the reparation thereof.
- 34 Now when the people sawe the faithfulness of Simon, and to what glorie he thoght to bring his nacion vnto, they made him their gouernour, and the chief Priest, because he had done all these things, and for the vprightnes, and fidelitie that he had kept to his nacion, and that foght by all meanes to exalte his people.
- 35 For in his time they prospered wel by him, so that the heathen were taken out of their countrey, and they also which were in the citie of Dauid at Ierusalem, where they had made them a castel, out of the which they wēt, and defiled all things that were about the Sanctuarie, and did great hurt vnto religion.
- 36 And he set Iewes in it, and fortified it, for the assurance of the land, and citie, and raised vp the walles of Ierusalem.
- 37 And King Demetrius confirmed him in his high priesthode for these causes,
- 38 And made him one of his friends, and gaue him great honour.
- 39 For it was reported that the Romains called the Iewes their friends, and confederates, & that they honorably receiued Simons ambassadours,
- 40 And that the Iewes, & Priests cōsented, that Simon shulde be their prince, & high Priest perpetually, til God raised vp the true Prophet,
- 41 And that he shulde be their captaine, and haue the charge of the Sanctuarie, and so set men ouer the workes, and ouer the countrey, and ouer the weapons, and ouer the forteresses, and that shulde make provision for the holie things,
- 42 And that he shulde be obeyed of euery man, and that all the writings in the countrey shulde be made in his name, and that he shulde be clothed in purple, and wear golde,
- 43 And that it shulde not be lawful for anie of the people or Priests to breake anie of these things, or to withstand his wordes, or to call anie congregation in the countrey without him, or be clothed in purple, or weare a colar of gold:
- 44 And if anie did contrarie to these things or brake anie of them, he shulde be punished.
- 45 So it pleased all the people to agre that it shulde be done to Simon according vnto these wordes.
- 46 Simon also accepted it, and was content to be the high Priest, and the captaine, & the prince of the Iewes, and of the Priests, and to be the chief of all.
- 47 And they commanded to set vp this writing in tables of brasse, and to fasten it to the wall that compassed the Sanctuarie in an open place,
- 48 And

49 And that a copie of the same shulde be laied vp in the tresurie, that Simon and his sonnes might haue it.

CHAP. XV.

8 *Antiochus maketh a covenant of friendship with Simō*
 11 *Tryphon is pursued. 15 The Romans wrste lettres vnto Kings and nacions in the defence of the Iewes.*
 27 *Antiochus refusing the helpe that Simon sent him, breaketh his covenant.*

1 **M**oreouer King Antiochus the sonne of Demetrius sent lettres from the yles of the sea vnto Simon the Priest, and prince of the Iewes, and to all the nacions,

2 Concerning these wordes, ANTIOCHVS the King vnto Simon the great Priest, & to the nacion of the Iewes sendeth greeting.

3 For so muche as certeine pestilent men haue vsurped y^e kingdome of our fathers, I am purposed to chalenge the realme againe, and to restore it to the olde estate: wherefore I haue gathered a great hoste, and prepared shippes of warre,

4 That I may go thorowe the country, & be aduenged of them, which haue destroyed our country, and wasted manie cities in the realme.

5 Now therefore I do confirme vnto thee all the liberties, whereof all the Kings my progenitours haue discharged thee, and all the payments, whereof they haue released thee.

6 And I giue thee leaue to coyne money of thine owne stampe within thy country,

7 And that Ierusalem, and the Sanctuarie be free, and that all the weapons, that thou hast prepared, and the fortresses, which thou hast buylded, & kept in thine hāds, shalbe thine.

8 And all that is due vnto the King, and all that shalbe due vnto y^e King, I forgiue it thee, from this time forth for euermore.

9 And when we haue obtained our kingdome, we wil giue thee, & thy nacion & the Temple great honour, so that your honor shalbe knowen thorowe out the worlde.

*Joseph Ant-
219.13, chap.
31.*

10 ¶ In the hūdreth, seuentie & foure yere, went Antiochus into his fathers land, and all the bandes came together vnto him, so that fewe were left with Tryphon.

11 So the King Antiochus pursued him, but he fled and came to Dora, which lyeth by the sea side.

12 For he sawe that troubles were towarde him, and that the armie had forsaken him.

13 Then camped Antiochus against Dora with an hundredth and twentie thousand fighting men, and eight thousand horsemen.

14 So he compassed the citie about, and the shippes came by the sea. Thus they pressed the citie by land, & by sea, in so muche that ther suffered no man to go in nor out.

15 In the meane season came Numenius, and his companie from Rome, hauing lettres written vnto the Kings and countreis, wherein were contened these wordes,

16 LVCIVS THE Consul of Rome vnto King Ptolemeus sendeth greeting.

17 The ambassadours of y^e Iewes are come vnto vs as our friends and confederates from Simon the hie Priest, and from the people of the Iewes to renew friendship, and the bonde of loue,

18 Who haue broght a shield of golde weighing a thousand pounce.

19 Wherefore we thought it good to write vnto the Kings and countreis, that they shulde not go about to hurt them, nor to fight against them, nor their cities, nor their countreie, nether to mainteine their enemies against them.

20 And we were content to receiue of them the shield.

21 If therefore there be anie pestilēt felowes fled from their country vnto you, deliuer them vnto Simon the hie Priest, that he maye punish them according to their owne Law.

22 The same things were writen to Demetrius the King, and to Attalus, and to Arrathes, and to Arsaces,

23 And to all countreis, as ^{Or, Sampsaces} Sampsaces, and to them of Sparta, and to Delus, and to Mindus and to Sicion, and to Caria, and to Samos, and to Pamphylia, and to Lycia, and to Halicarnassus, and to Rhodus, and to Phafelis, and to Cos, and to Siden, and to Cortyna, and to Gnidon, and to Cyprus, and to Cyrene.

24 And they sent a copie of them to Simon the hie Priest.

25 ¶ So Antiochus the King cāped against Dora the seconde time euer readie to take it, and made diuers engins of warre, and kept Tryphon in, that he colde nether go in nor out.

26 Thē Simon sent him two thousand chosen men to helpe him with siluer & golde, and muche furniture.

27 Neuertheles, he wolde not receiue thē, but brake all the couenant, which he had made with him afore, and withdrewe him self from him,

28 And sent vnto him Athenobius one of his friends to commune with him, saying, Ye withhold Ioppe, and Gazara with the castle that is at Ierusalem, the citie of my realme,

29 Whose borders ye haue destroyed and done great hurt in the land, and haue the gouernement of manie places of my kingdome.

30 Wherefore now deliuer the cities, which ye haue taken, with the tribures of the places, that ye haue rule ouer without the

borders of Iudea,

- 31 Or els giue me for them fīue hundreth talents of siluer, and for the harme that ye haue done, and for the tributes of the places other fīue hundreth talents: if not, we wil come, and fight against you.
- 32 So Athenobius the Kings friend came to Ierusalem, & when he sawe the honour of Simon, and the cubbert of golde and siluer plate, and so great preparacion, he was astonished, and tolde him the Kings message.
- 33 Then answered Simon, and said vnto him, We haue nether taken other mens lāds, nor withholden that which apperteineth to others: but our fathers heritage, which our enemies had vnrighteously in possession a certeine time.
- 34 But when we had occasion, we recouered the inheritance of our fathers.
- 35 And whereas thou requirest Ioppe and Gazara, they did great harme to our people, and through our countrey, yet wil we giue an hundreth talents for them. But Athenobius answered him not one worde,
- 36 But turned againe angrie vnto the King, and tolde him all these wordes, and the dignitie of Simon, with all that he had sene: and the King was verie angrie.
- 37 ¶ In the meane time fled Tryphon by shippe vnto Orthosias.
- 38 Then the King made Cendebeus captaine of the sea coast, and gaue him bādes of footemen and horsemen,
- 39 And cōmanded him to remoue y^e hoste towarde Iudea, and to buylde vp Cedron, & to fortifie the gates, & to warre against the people: but y^e King pursued Tryphon.
- 40 So Cendebeus came vnto Iamnia, and began to vexe the people, and to inuade Iudea, and to take the people prisoners, & to slay them.
- 41 And he buylte vp Cedron, where he set horsemen and garisons, that they might make outrodes by the waies of Iudea, as the King had commanded him.

CHAP. XVI.

- 1 Cendebeus the captaine of Antiochus hoste is put to flight by the sonnes of Simon. 11 Ptolemeus the sonne of Abubus killeth Simon and his two sonnes at a banquet. 23 Iohn killeth them that lye in waite for his life.

Joseph Antiq. 13. chap. 23.

- 1 **T**hen came Iohn vp from Gazara, & tolde Simon his father, what Cendebeus had done.
- 2 So Simon called two of his eldest sonnes, Iudas and Iohn, and said vnto them, I, and my brethren, and my fathers house, haue euer from our youth vnto this day foughte against y^e enemies of Israel, & the matters haue had good successe vnder our hands, & we haue deliuered Israel often times.
- 3 But I am now olde, & ye by Gods mercie are of a sufficient age: be ye therefore in stead

of me, & my brother, & go forthe & fight for our nacion, & the helpe of heauen be with you.

4 So he chose twentie thousand fighting men of the countrey with the horsemen, which went forthe against Cendebeus, & rested at Modin.

5 In the morning thei arose, and went into the plaine field: & beholde, a mightie great hoste came against them bothe of foremē, & horsēmē: but there was a riuer betwixt them.

6 And Iohn ranged his armie ouer against him, and when he sawe that the people was afrayed to go ouer the riuer, he went ouer first him self, and the men seing him, passed through after him.

7 Then he deuided his men, & set the horsemen in the middes of the footemen.

8 For their enemies horsemen were verie manie: but when thei blew the trumpets, Cēdebeus fled with his hoste, whereof manie were slayne, & the remnant gate them to the forteresse.

9 Then was Iudas Iohns brother wounded: but Iohn followed after them, til he came to Cedron, which Cendebeus had buylt.

10 Also thei fled vnto the towres, that were in the fields of Azorus, and those did Iohn burne with fyre: thus were there slaine two thousand mē of them: so he returned peaceably into the land of Iuda.

11 ¶ Now in the field of Iericho was Ptolemeus the sonne of Abubus made captaine, and he had abundance of siluer and golde.

12 (For he had married the daughter of the hie Priest.)

13 Therefore he waxed proude in his minde, and thought to rule the land, & thought to slay Simon and his sonnes by deceit.

14 Now as Simon went about thorowe the cities of the countrey, & studied carefully for them, he came downe to Iericho with Mattathias, and Iudas his sonnes in the hundreth, seuentie & seuen yere, in the eleuenth moneth, which is the moneth Sabat.

15 Thē the sonne of Abubus receiued them by treason into a litle holde, called Dochus, which he had buylte, where he made them a great banquet, and had hid men there.

16 So when Simon and his sonnes had made good chere, Ptolemeus stode vp with his men, and toke their weapons, and entred in to Simon in the banquet house, and slewe him with his two sonnes, and certeine of his seruants.

17 Whereby he committed a great vilenie, and recompensed euil for good.

18 Then wrote Ptolemeus these things and sent to the King, that he might send him an hoste to helpe him, & so wolde deliuer him the countrey with the cities.

19 He

- 19 He sent other men also vnto Gazara, to take Iohn, and sent letters vnto the captaines to come to him, and he wolde giue the siluer, and golde and rewardes.
- 20 And to Ierusalem he sent other to take it, and the mountaine of the Temple.
- 21 But one ranne before, and tolde Iohn in Gazara, that his father, and his brethren were slaine, and that *Ptolemus* had sent to slay him.
- 22 When he heard this, he was sore astonished, & laid hands of them that were come to slay him, and slewe them: for he knewe that they went about to kill him.
- 23 Concerning other things of Iohn, bothe of his warres, and of his noble actes (wherein he behaued him self manfully) of the buylding of walles which he made, and other of his dedes,
- 24 Beholde, they are written in the chronicles of his priesthode, frō the time, that he was made high Priest after his father.

THE SECONDE BO ke of the Maccabees.

CHAP. I.

2 An epistle of the Iewes that dwelt at Ierusalem, sent vnto them that dwelt in Egypt, wherein they exhorthe them to giue thanks for the death of Antiochus. 19 Of the fyre that was hid in the pitte. 24 The prayer of Neemias.

- T**H E brethren the Iewes, which be at Ierusalem, & they y are in the countrey of Iudea, vnto y brethren the Iewes, that are thoroughout Egypt, send salutation, and prosperitie.
- 2 God be gracious vnto you and remember his couenant made with Abraham, and Isaac, and Iacob his faithful seruants,
- 3 And giue you all an heart, to worship him, and to do his wil with a whole heart and with a willing minde,
- 4 And open your hearts in his Law, and commandements, and send you peace,
- 5 And heare your prayers, and be reconciled with you, and neuer forsake you in time of trouble.
- 6 Thus now we praye here for you.
- 7 When Demetrius reigned, in the hundredth, threescore and nine yere, we Iewes wrote vnto you in the trouble, and violence that came vnto vs in those yerres, after that Iason, and his companie departed out of the holie land and kingdome,
- 8 And burnt the porche, and shed innocent blood. Then we praid vnto the Lord, and were heard: we offred sacrifices and fine floure, and lighted the lampes, and set forth the bread.
- 9 Now therefore kepe ye the dayes of the feast of the Tabernacles in the moneth Challeu.
- 10 ¶ In the hundredth, fourescore and eight yere, the people that was at Ierusalem, and in Iudea, and the counsel and Iudas, vnto Aristobulus King Ptolemeus master, which is of the stocke of the annointed

- Priests, & to the Iewes that are in Egypt, sendeth greting and helth.
- 11 In so muche as God hath deliuered vs from great perils, we thake him highly, as though we had ouercome the King.
- 12 For he broght them into Persia by heapes, that fought against the holie citie.
- 13 For albeit the captaine, and the armie, that was with him, seemed inuincible, yet they were slaine in the temple of Nanea, by the disceit of Naneas Priests.
- 14 For Antiochus, as though he wolde dwell with her, came thether, he, and his friends with him, to receiue money vnder the title of a dowrie.
- 15 But when the Priests of Nanea had laid it forthe, and he was entred with a smale companie within the Temple, they shut the Temple, when Antiochus was come in.
- 16 And by opening a priue dore of the vaute, they cast stones, as it were thunder, vpon the captaine & his, and hauing brused them in pieces, they cut of their heads & threwe the to those that were without.
- 17 God be blessed in all things, which hath deliuered vp the wicked.
- 18 Whereas we are now purposed to kepe y purification of the Tēple vpon the siue & twētie day of y moneth Challeu, we thoght it necessarie to certifie you thereof, y ye also might kepe the feast of y Tabernacles, & of the fyre which was giuen vs when Neemias offred sacrifice, after y he had buylt the Temple, and the altar.
- 19 For whē as our fathers were led away vnto Persia, y Priests, which sought the honor of God, toke the fyre of the altar priuely, *Leuit. 6. 15* and hid it in an hollow pit, which was drie & *10. 2.* in y bottom, & therein they kept it, so that *16. 3.* the place was vnknown vnto euerie mā.
- 20 Now after manie yerres when it pleased God that Neemias shulde be sent from the King of Persia, he sent of y posteritie of

those Priests, which had hid it to fetch the fyre, and as they tolde vs, they founde no fyre, but thicke water.

21 Then commanded he them to drawe it vp, and to bring it: and when the things appertaining to the sacrifices were broght, Neemias commanded the Priests to sprinke the wood, and the things laid thereupō with water.

22 When this was done, and the time came that the sunne shone, which afore was hid in the cloude, there was a great fyre kindled, so that euerie man marueiled.

23 Now the Priests, and all prayed, while the sacrifice was consuming: Ionathan began, and the other answered thereunto.

24 And the prayer of Neemias was after this maner, O Lord, Lord God maker of all things, which art feareful, and strong, & righteous, and merciful, and the onelie and gracious King,

25 Onely liberal, onely iuste and almightie and euerlasting, thou that deliuerest Israel from all trouble, and hast chosen the fathers, and sanctified them,

26 Receiue the sacrifice for thy whole people of Israel, and preserue thine owne portion, and sanctifie it.

27 Gather those together, that are scattered from vs: deliuer them that serue among the heathen: loke vpon them which are despised, and abhorred, that the heathen may knowe that thou art our God.

28 Punish them that oppresse vs, and with pride do vs wrong.

Deut. 30. 5.

29 Plant thy people againe in thine holie place *as Moyses hath spoken.

30 And the Priests sang psalmes thereunto.

31 Now when the sacrifice was consumed, Neemias commanded the great stones to be sprinkled with the residue of the water.

32 Which whē it was done, there was kindled a flame, which was consumed by the light, that shined from the altar.

33 ¶ So when this matter was knowen, it was tolde the King of Persia; that in the place where the Priests, which were led away, had hid fyre, there appeared water, where-with Neemias and his companie had purified the sacrifices.

34 The King tryed out the thing, and closed the place about, and made it holie.

35 And to them that the King fauoured, he gaue and bestowed manie giftes.

36 And Neemias called the same place Ephthar, which is to say, purification: but manie men call it Nephthar.

10r, & cph.

CHAP. II.

¶ How Ieremias hid the tabernacle, the Arke, and the altar in the hill. 23 Of the five bookes of Iason contained in one.

¶ IT is founde also in the writings of Ieremias the Prophet, that he comman-

ded them, which were caried away, to take fyre, as was declared, & as the Prophet commanded thē that were led into captiuitie,

* Giuing them a Law that they shulde not forget the commandemēts of y^e Lord, & that they shulde not erre in their mindes, when they sawe images of golde and siluer, with their ornaments.

Baruc. 6

These and suche other things commanded he them, and exhorted them that they shuld not let y^e Law go out of their hearts.

It is writen also, how the Prophet, by an oracle that he had, charged them to take the tabernacle and the arke, and follow him: & when he came vp into y^e mountaine where Moyses went vp, *and sawe the heritage of God,

Deu. 34.

Ieremias went forthe, and founde an hollowe caue, wherein he laid the Tabernacle, and the Arke, and the altar of incense, and so stopped the dore.

And there came certeine of those that followed him, to marke the place: but they colde not finde it.

Which when Ieremias perceiued, he reproued them, saying, As for that place, it shalbe vnknown, vntil the time that God gather his people together againe, & that mercie be shewed.

Thē shal the Lord shewe thē these things, and the maiestie of the Lord shal appeare and the cloude also, as it was shewed vnder Moyses, and as *when Salomō desired, that the place might be honorably sanctified.

*1. King. 4
2. Chro. 6.*

For it is manifest that he, being a wise man, offred the sacrifice of dedication, and consecracion of the Temple.

*And as when Moyses prayed vnto the Lord, the fyre came downe from heauē, & consumed the sacrifice: so, when Salomon prayed, *the fyre came downe frō heauen, and consumed the burnt offering.

*Leu. 9. 2
& 10. 16.*

2. Chro.:

And Moyses said, Because the sinoffring was not eaten, therefore is it consumed.

So Salomon kept those eight dayes.

These thigs also are declared in the writings, and registers of Neemias, and how he made a librarie, and how he gathered the actes of the Kings, & of the Prophets, and the actes of Dauid, and the epistles of the Kings concerning the holie giftes.

Euen so Iudas also gathered all things that came to passe by the warres that were among vs, which things we haue.

Wherefore if ye haue nede thereof, send some to fetch them vnto you.

Where as we then are about to celebrate the purification, we haue writen vnto you, and ye shal do wel, if ye kepe the same dayes.

We hope also that the God, which deliuered all his people, and gaue an heritage to them all & the kingdome, & the priesthode,

- Deu. 30, 5. hode, and the Sanctuarie,
- 18 *As he promised in the Law, wil shortly haue mercy vpon vs, & gather vs together from vnder the heauen into his holie place: for he hath saued vs from great perils, and hath cleansed the place.
- 19 As concerning Iudas Maccabeus, & his brethren, the purification of the great Temple, and the dedicacion of the altar,
- 20 And the warres against Antiochus Epiphanes, and Eupator his sonne,
- 21 And the manifest signes, that came from heauen vnto those, which manfully stode for the Iewes religion: (for though they were but fewe, yet they rane through whole countries, and pursued the barbarous armies,
- 22 And repaired the Temple that was renowned thorow out all the worlde, and deliuered the citie, and established the Lawes, that were like to be abolished, because the Lord was merciful vnto the whole lenitie)
- 23 We wil assay to abridge in one volume those things, that Iason the Cyrenean hath declared in fiewe booke.
- 24 For considering the wonderful number, & the difficultie that they haue that wolde be occupied in the rehearsal of stories, because of the diuersitie of the matters,
- 25 We haue deuoued, that they that wolde read, might haue pleasure, and that they which are studious, might easily keepe them in memorie, & that whosoever read them, might haue profite.
- 26 Therefore to vs that haue taken in hand this great labour, it was no easie thing to make this abridgement, but required bothe sweat, and watching.
- 27 Like as he that maketh a feast, & seeketh other mens commoditie, hath no smale labour: so we also for manie mens sakes are verie wel content to vndertake this great labour.
- 28 Leauing to the autor the exact diligence of euery particular, we wil labour to go forward according to the prescript order of an abridgement.
- 29 For as he that wil buylde a newe house, must provide for the whole buylding, but he that setteth out the plat or goeth about to paine it, seeketh but onely what is comelie for the decking thereof:
- 30 Euen so I thinke for vs, that it appertaineth to the first writer of a storie to enter deeply into it, and to make mencion of all things, and to be curious in euery parte.
- 31 But it is permitted to him that wil shorten it, to vse fewe wordes, and to auoyde those things that are curious therein.
- 32 Here then wil we beginne the storie, adding thus muche to our former wordes, that it is but a foolish thing to abonde in wordes before the storie, and to be shorte in the storie.
- 1 Of the honour done vnto the Temple by the Kings of the Gentiles. 6 Simon uttereth what treasure is in the Temple. 7 Heliodorus is sente to take them away. 26 He is striken of God and healed at the prayer of Onias.
- 1 **W**Hat time as the holy citie was inhabited with all peace, and when the Lawes were very wel kept, because of the godlines of Onias the hie Priest, and hatred of wickednes,
- 2 It came to passe that euen the Kings did honour the place, and garnished the Temple with great giftes.
- 3 In so muche that Seleuchus King of Asia of his owne rentes, bare all the costes belonging to the seruice of the sacrifices.
- 4 But one Simon of the tribe of Benjamin being appointed ruler of the Temple, contended with the hie Priest concerning the iniquitie committed in the citie.
- 5 And when he colde not ouercome Onias, he gate him to Apollonius the sonne of Thraseas, which then was gouernour of Coelosyria and Phenice,
- 6 And tolde him that the tresurie in Ierusalem was ful of innumerable money, which did not belong to the prouision of the sacrifices, and that it were possible that these things might come into the Kings hands.
- 7 Now when Apollonius came to the King, and had shewed him of the money, as it was tolde him, the King chose out Heliodorus his treasurer, and sent him with a commandement, to bring him the foresaid money.
- 8 Immediately Heliodorus toke his iourney as though he wolde visite the cities of Coelosyria & Phenice, but in effect to fulfil the Kings purpose.
- 9 So when he came to Ierusalem, and was courteously receiued of the hie Priest into the citie, he declared what was determined concerning the money, & shewed the cause of his coming, and asked if these things were so in dede.
- 10 Then the hie Priest tolde him that there were suche things laide vp by the widdowes and fatherles,
- 11 And that a certeine of it belonged vnto Hircanus the sonne of Tobias a noble man, and not as that wicked Simon had reported, and that in all there were but foure hundred talents of siluer, and two hundred of golde,
- 12 And that it were altogether vnpossible to do this wrong to them that had committed it of trust to the holines of the place and Temple, which is honored thorow the whole worlde for holines & integritie.
- 13 But Heliodorus because of the Kings commandement giuen him, said that in any wise it must be brought into the Kings tresurie.

**Or, the fize of prouision.*

- 14 So he appointed a day, and went in to take order for these things: then there was no small grief thorough the whole citie.
- 15 For y^e Priests fell downe before the altar in the Priests garments, and called vnto heauen vpon him which had made a Law concerning things giuen to be kept, that they shulde be safely preserued for suche as had committed them to be kept.
- 16 Then thei that looked the high Priest in the face, were wounded in their heart: for his countenance, and the changing of his colour declared the sorowe of his minde.
- 17 The man was so wrapped in feare & trembling of the bodie, that it was manifest to thei that looked vpon him, what sorowe he had in his heart.
- 18 Others also came out of their houses by heapes vnto the comune prayer, because y^e place was like to come vnto contempt.
- 19 And the women, girt with sackcloth vnder their breastes, filled the stretes, and the virgines that were kept in, ranne some to the gates and some to the walles, & others looked out of the windowes.
- 20 And all helde vp their hands toward heauen, and made prayer.
- 21 It was a lamentable thing to see the multitude that fell downe of all sortes, and the expectation of the high Priest being in suche anguish.
- 22 Therefore thei called vpon the almightie Lord that he wolde keepe safe and sure the things, which were layed vp for those that had deliuered them.
- 23 Neuertheles, the thing y^e Heliodorus was determined to do, that did he performe.
- 24 And as he & his souldiers were now there present by the tresurie, he that is the Lord of the spirits, & of all power, shewed a great vision, so that all thei which presumed to come with him, were astonished at the power of God, and fell into feare, and trembling.
- 25 For there appeared vnto them an horse with a terrible man sitting vpon him, most richely barbed, and he ranne fiercely, and smote at Heliodorus with his fore fete, & it seemed that he that sate vpon the horse, had harness of golde.
- 26 Moreouer, there appeared two yong men, notable in strength, excellent in beautie, and comelie in apparel, which stode by him on ether side, and scourged him continually, and gaue him manie sore stripes.
- 27 And Heliodorus fel suddenly vnto the grounde, and was couered with great darkenes: but they that were with him, took him vp, and put him in a litter.
- 28 Thus he that came with so great companie, & manie souldiers into y^e said tresurie, was borne out: for he colde not helpe him self with his weapons.
- 29 So they did knowe the power of God manifestly, but he was donne by the power of God, and lay destitute of all hope and helth.
- 30 And they praised the Lord that had honored his owne place: for the Temple which a litle afore was full of feare and trouble, when the almightie Lord appeared, was filled with ioye and gladnes.
- 31 Then streight wayes certeine of Heliodorus friends prayed Onias, that he wolde call vpon the moste High to grant him his life, which lay readie to giue vp the goste.
- 32 So the hie Priest, considering that the King might suspect that the Iewes had done Heliodorus some euil, he offered a sacrifice for the helth of the man.
- 33 Now when the hie Priest had made his prayer, the same yong men in the same clothe appeared, and stode beside Heliodorus, saying, Giue Onias y^e hie Priest great thanks: for his sake hath the Lord granted thee thy life.
- 34 And seing that thou hast bene scourged from heauen, declare vnto all men the mightie power of God: & when they had spoken these wordes, they appeared no more.
- 35 So Heliodorus offered vnto the Lord sacrifice, and made great vowes vnto him, which had granted him his life, and thanked Onias, & went againe with his hoste to the King.
- 36 Then testified he vnto euerie man of the great workes of God that he had sene with his eyes.
- 37 And when the King asked Heliodorus, who were mete to be sent yet once againe to Ierusalem, he said,
- 38 If thou hast anie enimie or traitor, send him thither, & thou shalt receiue him well scourged, if he escape with his life: for in that place, no doubt, there is a special power of God.
- 39 For he that dwelleth in heauen, hath his eye on y^e place, and defendeth it, & he beateh & destroyeth thei that come to hurt it.
- 40 This came to passe concerning Heliodorus, and the keeping of the tresurie.

CHAP. VIII.

Simon reporteth euil of Onias. 7 Iason obtaineth the office of the hie Priest by corrupting the King, 27 And was by Menelaw defrauded by like bribing. 34 Onias is slayne traiterously by Andronicus.

THis Simon now, of whome we spake afore, being a bewraier of the money and of his owne natural countrey, reported euil of Onias, as though he had moued Heliodorus vnto this, and had bene the auenter of the euil.

2 Thus was he bolde to call him a traitour that was so beneficial to the citie, and a defender of his nacion, and so zealous of the Lawes.

3 But

- 3 But when his malice increased so farre, that thorow one that belonged to Simon, murthers were committed,
- 4 Onias considering the danger of this contention, & that Apollonius as he that was the gouernour of Coelosyria and Phenice, did rage, and increased Simons malice,
- 5 He went to the King not as an accuser of the citzens, but as one that intended the commune welth bothe priuatly and publicely.
- 6 For he sawe it was not possible except the King toke order to quiet the matters, and that Simon wolde not leaue of his folie.
- 7 But after the death of Seleucus, when Antiochus, called Epiphanes, toke the kingdom, Iason the brother of Onias labored by vnlawful meanes to be hie Priest.
- 8 For he came vnto the King, and promised him thre hundredth and thre score talents of siluer, and of another rente, fourescore talents.
- 9 Besides this he promised him an hundredth and fiftie, if he might haue licence to set vp a place for exercise, and a place for the youth, and that they wolde name them of Ierusalem Antiochians.
- 10 The which thing when the King had granted, & he had gotten the superioritie, he began immediatly to drawe his kinshme to the customes of the Gentiles,
- 11 And abolished y^e friendlie priuiledges of the Kings, that the Iewes had set vp by Iohn, the father of Eupolemus, which was sent ambassadour vnto Rome, to become friends and confederates: he put downe their lawes & policies, & broght vp newe statutes, and contrarie to the Lawe.
- 12 For he presumed to buylde a place of exercise vnder the castel, & broght the chief yong men vnder his subiection, and made them weare hattes.
- 13 So there began a great desire to follow the maners of the Gentiles, and they toke vp the factions of strange nacions by the exceeding wickednes of Iason, not the hie Priest, but the vngodlie persone,
- 14 So that the Priestes were now no more diligent about the seruice of the altar, but despised the Temple, and regarded not the sacrifices, but made haste to be partakers of the wicked expenses at the playe after the casting of the stone.
- 15 For they did not set by the honour of their fathers, but liked the glorie of the Gentiles best of all.
- 16 By reason whereof great calamitie came vpon them: for they had them to be their enemies and punishers, whose custome they followed so earnestly, and desired to be like them in all things.
- 17 For it is not a light thing to transgress

- against the Lawes of God, but the time following shal declare these things.
- 18 ¶ Now when the games that were vsed eueric fiue yere, were plaide at Tyrus, the King being present,
- 19 This wicked Iason sent from Ierusalem men to loke vpon them, as thogh they had bene Antiochians, w^{ch} broght thre hundredth drachmes of siluer for a sacrifice to Hercules: albeit they that caryed them, desired they might not be bestowed on the sacrifice (because it was not comelie) but to be bestowed for other expenses.
- 20 So he that sent them, sent them for the sacrifice of Hercules: but because of thos that broght them, they were giuen to the making of galleis.
- 21 ¶ Now Apollonius the sonne of Meneotheus was sent into Egypt because of the coronation of King Ptolemeus Philometor: but when Antiochus perceued that he was euil affectioned towarde his affaires, he foght his owne assurance, and departed from thence to Ioppe, and so came to Ierusalem,
- 22 Where he was honorably receiued of Iason, and of the citie, & was broght in with torche light, & with great showtings, and so he went with his hoste vnto Phenice.
- 23 Thre yere afterwarde Iason sent Menelaus, the foresaid Simons brother, to beare the money vnto the King, and to bring to passe certeine necessarie affaires, whereof he had giuen him a memorial.
- 24 But he, being commended to the King, magnified him for the appearance of his power, & turned the priesthode vnto him self: for he gaue thre hundredth talents of siluer more then Iason.
- 25 So he gate the Kings letters patentes, albeit he had nothing in him self worthie of the hie priesthode, but bare the stomacke of a cruel tyrant, and the wrath of a wilde beast.
- 26 The Iason, which had disceiued his owne brother, being deceued by another, was compelled to flee into the countrey of the Ammonites.
- 27 So Menelaus gate the dominion: but as for the money that he had promised vnto the King, he toke none order for it, albeit Sostratus y^e ruler of the castel required it.
- 28 For vnto him appertained the gathering of y^e customes: wherefore they were bothe called before the King.
- 29 Now Menelaus left his brother Lyfimachus in his stead in the priesthode, and Sostratus left Crates which was gouernour of the Cyprians.
- 30 ¶ Whiles these things were in doing, the Tharsians and they of Mallot made insurrection, because they were giue to the Kings concubine called Antiochis.

*Or, that he wold
de write the Antiochians that
were at Ierusalem,
among them*

*Or, he shal be
spoken of wantonnes
as the Gentiles did*

*a This game
was to trye
strength by casting
a stone y^e
had an hole in
the middes, or
a piece of metal.*

*Or, commended
men.*

- 31 Then came the King in all haste, to appease the busines, leauing Andronicus a man of autoritie to be his lieutenant.
- 32 Now Menelaus, supposing that he had gotten a cōuenient time, stole certeine vessels of golde out of the Temple, and gaue certeine of them to Andronicus: and some he solde at Tyrus & in the citie thereby.
- 33 Which when Onias knewe of a suretie, he reprobued him, and withdrewe him self into a Sāctuarie at Daphne by Antiochia.
- 34 Wherefore Menelaus, taking Andronicus a parte, prayed him to slay Onias: so whē he came to Onias, he cōsuled him craftely, giuing him his right hand with an othe: (howbeit he suspect him, & perswaded him to come out of the Sanctuarie) so he slewe him incontinently without any regarde of righteousnes.
- 35 For the which cause not onely the Iewes, but many other nacions also were grieued, and toke it heauily for the vnrighteous death of this man.
- 36 ¶ And when the King was come againe from the places about Cilicia, the Iewes that were in the citie, and certeine of the Grekes that abhorred the fact also, complained because Onias was slaine without cause.
- 37 Therefore Antiochus was sorie in his minde, and he had compasion, and wept because of the modestie and great discretion of him that was dead.
- 38 Wherefore being kindled with angre, he toke away Andronicus garment of purple, and rent his clothes, and commanded him to be led through out the citie, and in the same place where he had cōmitted the wickednes against Onias, he was slaine as a murtherer. Thus the Lord rewarded him his punishment, as he had deserued.
- 39 ¶ Now when Lyfimachus had done many wicked dedes in the citie through the counsel of Menelaus, and the brute was spred abroad, y^e multitude gathered them together against Lyfimachus: for he had caryed out now muche vessel of golde.
- 40 And when the people arose, & were full of angre, Lyfimachus armed about thre thousand, & began to vse vnlaufull power, a certeinetyrant being their captaine, who was no lesse decayed in wit then in age.
- 41 But whē they vnderstode the purpose of Lyfimachus, some gate stones, some great clubbes, and some cast handfulls of dust, which lay by, vpon Lyfimachus men, and those that inuaded them.
- 42 Whereby manie of them were wounded, some were slaine, and all the other chased away: but the wicked Churchrobber him self they killed besides the treasure.
- 43 For these causes an accusation was laide against Menelaus.
- 44 And when the King came to Tyrus, thre men sent from the Senat pleaded the cause before him.
- 45 But Menelaus, being now cōuincid, promised to Ptolemeus the sonne of Demetrius muche money, if he wolde perswade the King.
- 46 So Ptolemeus went to the King into a courte, where as he was to coule him self, & turned the Kings minde.
- 47 In so muche that he discharged Menelaus from the accusacions (notwithstanding he was the cause of all mischief) and condēned those poore men to death, which if they had tolde their cause, yea, before the Scythians, they shulde haue bene heard as innocent.
- 48 Thus were they sone punished vniustly, which followed vpon the matter for the citie, and for the people, and for the holie vessels.
- 49 Wherefore they of Tyrus hated that wickednes, and ministred all things liberally for their buryal.
- 50 And so through the couetousnes of thē that were in power, Menelaus remained in autoritie, increasing in malice, and declared him selfe a great traitor to the citizēs.

CHAP. V.

2 Of the signes and tokens sene in Ierusalem. 6 Of the end and wickednes of Iason. 11 The pursute of Antiochus against the Iewes. 15 The spoiling of the Temple 27 Maccabees fleeth into the wildernes.

1 **A**Bout the same time Antiochus vnderooke his seconde voyage into Egypt.

2 And then were there sene through out all the citie of Ierusalem, fortie dayes long, horsemen running in the aire, with robes of golde, and as bandes of speare men,

3 And as troupes of horsemen set in array, incountering & coursing one against another with shaking of shields and multitude of dartes and drawing of swordes, and shooting of arrowes, and the glittering of the golden armour sene, and harnes of all sortes.

4 Therefore euerie man prayed, that those tokens might turne to good.

5 Now when there was gone forthe a false rumour, as thogh Antiochus had bene dead, Iason toke at y^e least a thousand mē, and came suddenly vpon the citie, & they that were vpon the walles, being put backe and the citie at length taken,

6 Menelaus fled into the castel, but Iason slewe his owne citizēs without mercie, not considering that to haue the aduantage against his kinsmē is greatesst disaduantage, but thought that he had gotten the victorie of his enemies, & not of his owne nacion.

7 Yet he gate not the superioritie, but at the last receiued shame for the rewarde of his traifon,

- traison, and went againe like a vagabound into the countrey of the Ammonites.
- 8 Finally he had this end of his wicked cōuersation, y^e he was accused before Areta, the King of the Arabians, and fled from citie to citie, being pursued of euerie mā, and hated as a forsaker of the Lawes, and was in abominacion, as anemie of his countrey and citizens, and was driuen into Egypt.
- 9 Thus he that had chased manie out of their owne countrey, perished as a banished man, after that he was gone to the Lacedemonians, thinking there to haue gotten succour by reason of kinred.
- 10 And he that had cast manie out vnburied, was thrown out him self, no man mourning for him, nor putting him in his graue: nether was he partaker of his fathers sepulchre.
- 11 ¶ Now when these things that were done, were declared to the King, he thought that Iudea wolde haue fallen from him: wherefore he came with a furious minde out of Egypt, & toke the citie by violence.
- 12 He commanded his men of warre also, that they shulde kill, and not spare suche as they met, and to slay suche as went into their houses.
- 13 Thus was there a slaughter of yong mē, and olde men, and a destruction of men & women & children, and virgines, and infants were murdered:
- 14 So that within thre dayes were slayne foure score thousand, and fortie thousand taken prisoners, and there were as manie solde as were slayne.
- 15 Yet was he not content with this, but durst go into the mooste holy Temple of all the worlde, hauing Menelaus that traitour to the Lawes, and to his owne countrey, to be his guide,
- 16 And with his wicked hāds toke the holie vessels, which other Kings had giuen for y^e garnishing, glorie and honour of that place, & handled them with his wicked hāds.
- 17 So haucie in his minde was Antiochus, that he considered not, that God was not a litle wrothe for the sinnes of them that dwelt in the citie, for the which suche cōtempt came vpon that place.
- 18 For if they had not bene wrapped in manie sinnes, he, as sone as he had come, had suddely bene punished, & put backe from his presumption, as Heliodorus was, whome Seleucus the King sent to vewe the treasure.
- 19 But God hath not chosen the nacion for the places sake, but the place for the nacion sake.
- 20 And therefore is the place become partaker of the peoples trouble, but afterwarde shal it be partaker of the benefites of the Lord, and as it is now forsaken in the wrath of the Almighty, so when the great Lord shalbe reconciled, it shalbe set vp in great worship againe.
- 21 ¶ So when Antiochus had taken eighteen hundreth talents out of the Temple, he gate him to Antiochia in all hafte, thinking in his pride to make men sayle vpon the drye land, and to walke vpon the sea: suche an hie minde had he.
- 22 But he left deputies to vex the people: at Ierusalem Philippe a Phrygia by birth, in maners more cruel then he that set him there:
- 23 And at Garizin Andronicus, & with the Menelaus, which was more grieuous to the citizens then the other, and was despitel against the Iewes his citizens.
- 24 He sent also Apollonius a cruel prince, with an armie of two & twentie thousand, whome he commanded to slaye those that were towarde mans age, and to sell the women, and the yonger sorte.
- 25 So when he came to Ierusalem, he fained peacc, and kept him stil vntil the holy day of Sabbath: and then finding the Iewes keping the feast, he commanded his men to take their weapons.
- 26 And so he slewe all them that were gone forthe to the shewe, and running through the citie with his men armed, he murdered a great number.
- 27 But Iudas Maccabeus, being as it were the tenth, fled into the wildernes, & liued there in the mountaines with his companie among the beastes, and dwelling there, and eating grasse, lest they shulde be partakers of the filthines.

CHAP. VI.

1 The Iewes are compelled to leaue the Law of God.
4 The Temple is defiled. 10 The women cruelly punished. 25 The grieuous paine of Eleazarus.

1 **N**OT long after this, sent the King an olde man of Athens, for to compel the Iewes, to transgresse the Lawes of the fathers, and not to be gouerned by the Law of God,

2 And to defile the Temple that was at Ierusalem, and to call it the temple of Iupiter Olympius, and that of Garizin, according: as they did that dwelt at that place, Iupiter, that kepeth hospitalitie.

3 This wicked gouernment was sore and grieuous vnto the people.

4 For the Temple was ful of dissolucion, and glottome of the Gentiles, which dallied with harlots, & had to do with women within the circuit of the holie places, and broght in suche things as were not lawful.

5 The altar also was ful of suche things, as were abominable & forbidden by the Law.

6 Nether was it lawful to kepe y^e Sabbaths, nor, to obserue their anciēt feasts, nor play-

nely to confesse him self to be a Iewe.

7 In the day of the Kings birth they were grieuouly compelled parforce euerie moneth to banquet, and when the feast of Bacchus was kept, they were constrained to go in the procession of Bacchus with garlandes of yuue.

8 Moreouer through the counsel of Ptolemeus, there went out a commandemēt vnto the next cities of the heathen against the Iewes, that the like custome, and banquetting shulde be kept.

Or, eating of the flesh that was sacrificed.

9 And who so wolde not conforme them selues to the maners of the Gentiles, shulde be put to death: then might a man haue sene the present miserie.

10 For there were two women brought forth, that had circumcised their sonnes, whome when they had led rounde about y^e citie (the babes hanging at their breasts) they cast them downe headlong ouer the walles.

11 Some that were runne together into denses to kepe the Sabbath day secretly, were discouered vnto Philippe, and were burnt together, because that for the reuerence of the honorable day they were afraied to helpe them selues.

12 ¶ Now I beseeche those which reade this booke, that they be not discouraged for these calamities, but that they iudge these afflictions, not to be for destruction, but for a chastening of our nacion.

13 For it is a token of his great goodnes not to suffer sinners long to continue, but straight waies to punish them.

14 For the Lord doeth not long waite for vs, as for other nacions, whome he punisheth whē they are come to y^e fulnes of their sins.

15 But thus he dealeth with vs, that our sinnes shulde not be heaped vp to the ful, so that afterwarde he shulde punish vs.

16 And therefore he neuer withdraweth his mercie from vs: & thogh he punish with aduersitie, yet doeth he neuer forsake his people.

17 But let this be spoken now for a warnig vnto vs: & now wil we come to the declaring of the matter in fewe wordes.

18 ¶ Eleazar then one of the principal scribes, an aged man, & of a wel fauoured countenance, was constrained to open his mouth, and to eat swines flesh.

19 But he desiring rather to dye gloriously thē to liue with hatred, offered him self willingly to the torment, and spit it out.

20 As they ought to go to death which suffer punishment for suche things, as it is not lawful to taste of for the desire to liue.

21 But they that had the charge of this wicked banquet, for that olde friendship of the mā, toke him aside priuely, & prayed him, that he wolde take suche flesh, as was lau-

ful for him to vse, & as he wolde prepare for him self, & dissemble as thogh he had eaten of the things appointed by y^e King, euen the flesh of the sacrifice,

22 That in so doing he might be deliuered from death, and that for the olde friendship that was among them, he wolde receiue this fauour.

23 But he began to consider discretely, & as became his age, and the excellencie of his ancient yeres, and the honour of his gray heeres, whereunto he was come, & his moste honest conuersation from his childehode, but chiefly the holie Law made and giuen by God: therefore he answered consequently, and willed them straight waies to send him to the graue.

24 For it becometh not our age, said he, to dissemble, whereby manie yong persones might thinke, that Eleazar being foure score yere olde and ten were now gone to another religion,

Or, to another manner of life.

25 And so through mine hypocrisie (for a litle time of a transitorie life) they might be deceiued by me, and I shulde procure maledictiō, & reproche to mine olde age.

26 For thogh I were now deliuered frō the torments of mē, yet colde I not escape the hand of the Almighty, nether aliuē nor dead.

27 Wherefore I wil now change this life manfully, and wil shewe my self suche as mine age requireth,

28 And so wil leaue a notable exāple for suche as be yong, to dye willingly & courageously for the honorable & hoie Lawes. And whē he had said these wordes, immediatly he went to torment.

29 Now they that led him, changed y^e loue which they bare him before, into hatred, because of the wordes that he had spoken: for they thogh it had bene a rage.

30 And as he was readie to giue the gost because of the strokes, he sighed and said, The Lord that hathe the holy knowledge, knoweth manifestly, that whereas I might haue bene deliuered frō death, I am scourged and suffer these fore paines of my bodie: but in my minde I suffer them gladly for his religion.

31 Euē now after this maner ended he his life, leauing his death for an exāple of a noble courage, and a memorial of vertue, not onely vnto yong mē, but vnto all his naciō.

CHAP. VII.

The punishment of the seuen brethren & of their mother.

1 It came to passe also that seuen brethren, with their mother, were taken to be compelled by the King against the Law, to taste swines flesh, and were tormented with scourges and whippes.

2 But one of them, which spake first, said thus, What sekest thou? and what woldest y^e knowe

Dent. 32. 36.

- knowe of vs ⁊ we are readie to dye, rather the to trasgressse the Lawes of our fathers.
- 3 Then was the King angrie, and commanded to heat pannes and cauldrons, which were incontinently made hote.
- 4 And he comanded the tōgue of him that spake first, to be cut out, and to slay him & to cut of the vmoft partes of his bodie in y sight of his other brethren & his mother.
- 5 Now when he was thus mangled in all his membres, he comanded him to be broght alieue to the fyre & to frye him in the panne: & while the smoke for a long time smoked out of the pānc, the *other brethren* with their mother, exhorted one another to dye courageously, saying in this maner,
- 6 The Lord God doeth regarde vs, & in dettaketh pleasure in vs, as Moysest declared in the song wherein he testified openly, saying,
That God wil take pleasure in his seruāts.
- 7 ¶ So when the first was dead after this maner, they broght the seconde to make him a mocking stocke: and when they had pulled the skinne with y heere ouer his head, they asked him, if he wolde eat, or he were punished in all the membres of the bodie.
- 8 But he answered in his owne laagage, & said, No. Wherefore he was tormented forthewith like the first.
- 9 And when he was at y last breth, he said, Thou murderer takest this present life from vs, but the King of the worlde wil raise vs vp, which dye for his Lawes, in the resurrection of euerlasting life.
- 10 ¶ After him was the thirde had in derision, and when they demanded his tongue, he put it out incōtinently, & stretched forth the his hands boldly,
- 11 And spake manfully, These haue I had from the heauen, but now for the Law of God, I despise them, and trust that I shal receue them of him againe.
- 12 In so muche that the King & they which were with him, marueiled at the yong mā's courage, as at one that nothing regarded y paines.
- 13 ¶ Now when he was dead also, they vexed and tormented the fourth in like maner.
- 14 And when he was now readie to dye, he said thus, It is better that we shulde chāge this which we might hope for of men, & wait for our hope from God, that we may be raised vp againe by him: as for thee, thou shalt haue no resurrection to life.
- 15 ¶ Afterwarde they broght the fift also & tormented him,
- 16 Who loked vpon the King, & said, Thou hast power among men, and thogh thou be a mortal man, thou doest what thou wilt: but thinke not, that God hathe forsaken our nacion.
- 17 But abide a while, and thou shalt se his great power, how he wil torment thee and thy fede.
- 18 After him also they broght the sixt, who being at the point of death, said, Deceue not thy self foolishly: for we suffer these things, which are worthie to be wōdred at for our owne sakes, because we haue offended our God.
- 19 But thinke not thou, which vndertakest to fight against God, that thou shalt be vnpunished.
- 20 But the mother was marueilous aboue all other, & worthie of honorable memorie: for when she sawe her seuē sonnes slaine within y space of one day, she suffred it with a good wil, because of the hope that she had in the Lord.
- 21 Yea, she exhorted euerie one of them in her owne langage, and being ful of courage and wisdom, stirred vp her womanlie affections with a mālie stomacke, and said vnto them,
- 22 I can not tel how ye came into my wombe: for I nether gaue you breth nor life: it is not I that set in order the members of your bodie,
- 23 But douteles the Creator of the worlde, which formed the birth of man, & founde out the beginning of all things, wil also of his owne mercie giue you breth and life againe, as ye now regarde not your owne selues, for his Lawes sake.
- 24 Now Antiochus thinking him self despised, & considering the iniurious wordes, while the yongest was yet alieue, he did exhorte him not onely with wordes, but swore also vnto him by an othe y he wolde make him riche and welthic, if he wolde forsake y Lawes of his fathers, & that he wolde take him as a friēd, & giue him offices.
- 25 But when the yong mā wolde in no case hearken vnto him, the King called his mother, and exhorted that she wolde counsel the yong man to saue his life.
- 26 And when he had exhorted her with manie wordes, she promised him that she wolde counsel her sonne.
- 27 So she turned her vnto him, laughing the cruel tyrant to scorne, & spake in her owne langage, O my sonne, haue pitie vpon me, that bare thee nine moneths in my wombe, & gaue thee sucke thre yeres, & nourished thee, and toke care for thee vnto this age, and broght thee vp.
- 28 I beseeche thee, my sonne, loke vpon the heauen & the earth, and all that is therein, & consider that God made the of things y were not, & so was mākinde made likewise.
- 29 Feare not this hangman, but shewe thy self worthie suche brethren by suffering death, that I may receue thee in mercie with thy brethren.
- 30 While she was yet speaking these wor-

des, the yong man said, Whome wait ye for: I wil not obey the Kings commandement: but I wil obey the commandement of the Lawe that was giuen vnto our fathers by Moyfes.

31 And thou that imaginest all mischief against the Hebrewes, shalt not escape the hand of God.

32 For we suffer these things, because of our sinnes,

33 But though the liuing Lord be angrie with vs a litle while for our chastening and correction, yet wil he be reconciled with his owne seruants.

34 But thou, o man without religion & moste wicked of all men, list not thy self vp in vaine, which art puffed vp with vncertaine hope, and listest thine hands against the seruants of God.

35 For thou hast not yet escaped the iudgement of almightie God, which seeth all things.

36 My brethré that haue suffered a litle paine, are now vnder the diuine couenant of euerlasting life: but thou through the iudgemēt of God, shalt suffer iust punishmentes for thy pride:

37 Therefore I, as my brethren haue done, offer my bodie and life for the Lawes of our fathers, beseeching God, that he wil some be merciful vnto our nacion, and that thou by torment and punishment mayest confesse, that he is the onelie God,

38 And that in me and my brethren y^e wrath of the Almighty, which is righteously fallen vpon all our nation, may cease.

39 Then the King being kindled with anger, raged more cruelly against him then the others, and toke it grieuouly, that he was mocked.

40 So he also dyed holely, and put his whole trust in the Lord.

41 Last of all after the sonnes, was the mother put to death.

42 Let this now be ynough spoken concerning the bankets, and extreme cruelties.

CHAP. VIII.

5 *Iudas gathereth together his hoste. 9 Nicanor is sent against Iudas. 16 Iudas exhorteth his souldiers to constancie. 20 Nicanor is ouercome. 27 The Iewes giue thanks, after they haue put their enemies to flight, diuiding parte of the spoiles vnto the fatherles and vnto the widowes. 30 Timotheus and Bacchides are discomfited. 35 Nicanor sleeth vnto Antiochus.*

1 **T**HEN Iudas Maccabeus, and they that were with him, went priuely into the townes, & called their kinffolkes & friēds together, & toke vnto thē all suche as continued in the Iewes religio, and assembled six thousand men.

2 So they called vpo the Lord, that he wolde haue an eye vnto his people, which was vexed of euerie mā, & haue pitie vpo the Temple that was defiled by wicked men,

And that he wolde haue compassion vpon the citie y^e was destroyed, & almost broght to the grounde, & that he wolde heare the voyce of the blood that cryed vnto him,

4 And that he wolde remember the wicked slaughter of the innocent children, & the blasphemies comitted against his Name, & that he wolde shewe this hatred against the wicked.

5 Now when Maccabeus had gathered this multitude, he colde not be withstand by the heathen: for the wrath of the Lord was turned into mercie.

6 Therefore he came at vnwares, & burnt vp the townes and cities: yet he toke the moste commodious places, and slewe many of the enemies.

7 But specially he vsed the nightes to make suche assalts, in so muche that the brute of his manlines was spred euerie where.

8 ¶ So when Philippe sawe that this mā increased by litle and litle, and that things prospered with him for the moste parte, he wrote vnto Ptolemeus the gouernour of Coelosyria and Phenice, to helpe him in the Kings busines.

9 Then sent he spedely Nicanor *the sonne* of Patroclus, a special friend of his, & gaue him of all nacions of the heathē no lesse then twentie thousand men, to rote out the whole generacion of the Iewes, & ioyned with him Gorgias a captaine, which in matters of warre had great experience.

10 Nicanor ordeined also a tribute for the King of two thousand talents, which the Romaines shulde haue, to be taken of the Iewes that were taken prisoners.

11 Therefore inmediately he sent to the cities on the seacoast, prouoking them to bye Iewes to be their seruants, promising to sel fourescore & ten for one talent; but he considered not the vengeance of almightie God, that shulde come vpon him.

12 When Iudas then knewe of Nicanors coming, he tolde thē that were with him, of the coming of the armie.

13 Now were there some of them fearful, which trusted not vnto y^e righteousness of God, but fled away, & abode not in y^e place.

14 But the other solde all that they had left, and besoght the Lord together, to deliuer them fro that wicked Nicanor, which had solde them, or euer he came nere them.

15 And though he wolde not do it for their sakes, yet for the couenant made with their fathers, and because they called vpon his holie and glorious Name.

16 And so Maccabeus called his men together, about six thousand, exhorting thē not to be afrated of their enemies, nether to feare the great multitude of the Gentiles, which came against them vnrighteously, but to fight manly,

17 Setting before their eyes the iniurie that they had vnustly done to the holy place, and the crueltie done to the citie by derision, and the destruction of the orders established by their fathers.

18 For they, said he, trust in their weapons & boldenes: but our confidence is in the almightie God, which at a becke can bothe destroy them that come against vs, and all the worlde.

19 Morcouer he admonished them of the helpe that God shewed vnto their fathers, as when there perished an hundreth and foure score, and siue thousand vnder* Sen-nacherib,

20 And of the battel that they had in Babylon against the Galacians, how they came in all to y battel eight thousand, with foure thousand Macedonians: and when the Macedonians were astonished, the eight thousand slewe an hūdreth & twentic thousand through the helpe that was giuen thē from heauen, whereby they had receued many benefites.

21 Thus when he had made thē bolde with these wordes, & readie to dye for y Lawes and the countrey, he deuided his armie into foure partes,

22 And made his owne brethren captaines ouer y armie, *to wit,* Simō, & Ioseph & Iona than, giuing eche one fiftene hūdreth men.

23 And when Eleazarus had red the holie boke, & giuen them a token of the helpe of God, *Iudas* which led the forwarde, ioyned with Nicanor,

24 And because the Almighty helped thē, they slewe aboue nine thousand men, and wounded and maimed the moste parte of Nicanors hoste, and so put all to flight,

25 And toke the money frō those that came to bye them, and pursued them farre: but lacking time they returned.

26 For it was the day before the Sabbath, & therefore they wold no longer pursue thē.

27 So they toke their weapōs, & spoiled the enemies, & kept the Sabbath, giuing thākes and praising the Lord wonderfully, which had deliuered them that day, and powred vpon them the beginning of his mercie.

28 And after the Sabbath, * they distributed the spoiles to the sicke, & to the fatherles, & to the widdowes, & deuided the residue among them selues and their children.

29 When this was done, & they all had made a general prayer, they besoght the merciful Lord to be reconciled at the length with his seruants.

30 Afterwarde with one cōsent they sel vpo Timotheus and Bacchides, & slewe aboue twētie thousand, & wanne hie & strong holdes, & deuided great spoiles, & gaue an equal porciō vnto y sicke, & to y fatherles, & to y widdowes, & to aged persones also.

2. King. 19. 35
isa. 37. 36.
Job. 1. 21.
eccles. 42. 24.
i. mac. 7. 41.

Nomb. 31. 27.
i. sam. 30. 24.

31 Moreouer they gathered their weapons together, and layed them vp diligently in conuenient places, and broght the remnāt of the spoyles to Ierusalem.

32 They slewe also Philarches a moste wicked persone, which was with Timotheus, and had vexed the Iewes manie wayes.

33 And when they kept the feast of victorie in their countrey, they burnt Callisthenes that had set fyre vpon the holie gates, which was fled into a litle house: so he receiued a rewarde mete for his wickednes.

34 And that moste wicked Nicanor, which had broght a thousand marchants to bye the Iewes,

35 He was through the helpe of the Lord broght downe of them whome he thought as nothing, in so muche that he put of his glorious raiment, and fled ouerthwart the countrey like a fugitiue seruant, and came alone to Antiochia, with great dishonour through the destruction of his hoste.

36 Thus he that promised to pay tribute to the Romaines, by meanes of the prisoners of Ierusalem, broght newes, that the Iewes had a "defender, and for this cause none colde hurt y Iewes, because they followed the Lawes appointed by him.

*Dr. God's best
defender.

CHAP. IX.

1 Antiochus willing to spoyle Persepolis, is put to flight.
5 As he persecuteth the Iewes, he is striken of the Lord. 13 The famed repentance of Antiochus. 28 He dyeth miserably.

1 **A**T the sametime, came Antiochus againe with dishonour out of the countrey of Persia.

2 For when he came to Persepolis, & went about to robbe the Temple, and to subdue the citie, the people ranne in a rage to defende them selues with their weapons, and put them to flight, and Antiochus was put to flight by the inhabitants, and returned with shame.

3 Now when he came to Ecbatana, he vnderstode the things that had come vnto Nicanor, and Timotheus.

4 And then being chafed in his fume, he thought to impute to y Iewes their faute, w had put him to flight, and therefore commanded his charer man to driue cōtinually, and to dispatche the iourney: for Gods iudgement compelled him: for he had said thus in his pride, I wil make Ierusalem a cōmune buryng place of the Iewes, whē I come thether.

5 But the Lord almightie & God of Israel smote him with an incurable and inuisible plague: for assone as he had spoken these wordes, a paine of the bowels, that was remediles, came vpon him, & fore tormēts of the inner partes,

6 And that moste iustely: for he had tormēted other mens bowels with diuerse, and

strange torments.

- 7 Howbeit he wolde in no wise cease from his arrogancie, but swelled the more with pride, breathing out fyre in his rage against the Iewes, and commanded to haste the iornay: but it came to passe that he fel downe from the charet that rāne swiftly, so that all the membres of his bodie were bruised with the great fall.
- 8 And thus he that a litle afore thought he might commande the floods of the sea (so proude was he beyonde the condicion of man) & to weigh the hie mountaines in y balance, was now cast on the ground, and caried in an horselitter, declaring vnto all the manifest power of God,
- 9 *Ab. 12, 23.* So that the wormes came out of the bodie of this wicked man in abundance: and whiles he was aliue, his flesh fel of for paine and torment, and all his armie was grieved at his smel.
- 10 Thus no man colde beare because of his stinke, him y a litle afore thought he might reach to the starres of heauen.
- 11 Then he began to leaue of his great pride, & self wil, when he was plagued & came to the knowledge of him self by the scourge of God, & by his paine which increased euerie moment.
- 12 And when he him self might not abide his owne stinke, he said these wordes, It is mete to be subiect vnto God, & that a man which is mortal, shulde not thinke him self equal vnto God through pride.
- 13 This wicked persone prayed also vnto y Lord, who wolde now haue no mercie on him,
- 14 And said thus y he wolde set at libertie y holie citie vnto y which he made haste to destroy it, & to make it a burying place.
- 15 And as touching the Iewes, whome he had iudged not worthe to be buried, but wolde haue cast them out with their children to be deuoured of the foules & wilde beastes, he wolde make the all like the citizens of Athenes.
- 16 And whereas he had spoiled y holie Tēple afore, he wolde garnish it with great giftes, and encrease the holie vessels, and of his owne rentes beare the charges belonging to the sacrifices.
- 17 Yea, & that he wolde also become a Iewe him self, & go through all the worlde that was inhabited, & preache y power of God.
- 18 But for all this his paines wolde not cease: for the iust iudgemēt of God was come vpo him: therefore despairing of his helth, he wrote vnto the Iewes this letter vnder writen, cōteining y forme of a supplicatiō.
- 19 **T**HE KING & prince Antiochus vnto the Iewes his louing citizens wisheth muche ioye and helth and prosperitie.
- 20 If ye and your children fare wel, & if all

- things go after your minde, I giue great thākes vnto God hauing hope in y heauē.
- 21 Thogh I lie sicke, yet I am mindeful of your honour, & good wil for y loue I beare you: therefore when I returned frō the countrey of Persia, and fel into a sore disease, I thought it necessarie to care for the commune safetie of all,
- 22 Not distrusting mine helth, but hauing great hope to escape this sickenes.
- 23 Therefore considering that when my father led an hoste against y high cōtreys, he appointed who shulde succede him:
- 24 That if anie controuersie happened cōtrary to his expectation, or if that anie tidings were broght that were grieuous, they in the lād might knowe to whome y affaires were committed, that they shulde not be troubled.
- 25 Againe, when I ponder how that the gouernours, y are borderers, and neighbours vnto my kingdome, waite for all occasiōs, & loke but for opportunitie, I haue ordeined that my sōne Antiochus shal be King whome I oft cōmēded & cōmitted to many of you, whē I went into y hie prouinces, & haue writē vnto hī as followeth hereafter.
- 26 Therefore, I pray you & require you, to remēber the benefites y I haue done vnto you generally, & particularly, and y euerie mā wil be faithful to me and to my sonne.
- 27 For I trust that he wil be gentle, & louing vnto you according to my minde.
- 28 ¶ Thus y murtherer & blasphemēr suffered moste grieuouly, & as he had intreated other mē, so he dyed a miserable death in a strange countrey among the mountaines.
- 29 And Philippe that was broght vp with him, carryed away his bodie, who fearing the sonne of Antiochus, went into Egypt to Ptolemeus Philometor.

CHAP. X.

1 *Judas Maccabeus taketh the citie and the Temple.*
 10 *The actes of Eupator.* 16 *The Iewes fight against the Idumeans.* 24 *Timotheus smadeth Iudea, with whome Judas soyneth battel.* 29 *Five men appeare in the aere to the helpe of the Iewes.* 37 *Timotheus is slaine*

- 1 **M**accabeus now and his companie, through the helpe of the Lord, war the Temple and the citie againe,
- 2 And destroyed the altars, and chapels that the heathē had buylded in the open places,
- 3 And clesed the Tēple, & made another altar, & burned stones, & toke fyre of the, and offred sacrifices, & incense two yeres, and six monethes after, and set forthe the lampes, and the shewebread.
- 4 When that was done, they fel downe flax vpon the grounde, and besoght the Lord, that they might come no more into suche troubles: but if they sinned anie more against him, that he him self wolde chastē them with mercie, & that they might not be

- be deliuered to the blasphemous, and barbarous nations.
- 5 Now vpon the same day, that the strangers polluted the Temple, on the verie same day it was closed againe euen y^e five & twentieth day of the same moneth, which is Chasseu.
- 6 They kept eight dayes with gladnes as in the feast of the Tabernacles, remébring, that not long afore they held the feast of the Tabernacles when they liued in the mountaines and dennes like beastes.
- 7 And for the same cause they bare grene bowes, and faire branches and palmes, and sang psalmes vnto him that had giuen the good successe in cleansing his place.
- 8 They ordeined also by a commune statute, and decre that euerie yere those dayes shulde be kept of y^e whole naci^on of y^e Iewes.
- 9 And this was the end of Antiochus called Epiphanes.
- 10 ¶ Now wil we declare the actes of Antiochus Eupator, which was the sonne of this wicked man gathering briefly the calamities of the warres, that followed.
- 11 For when he had taken the kingdome, he made one Lyfias, which had bene captaine of the hoste in Phenice, & Coclosyria, ruler ouer the affaires of the realme.
- 12 For Ptolemeus that was called Macron, purposed to do iustice vnto the Iewes for y^e wrong, y^e had bene done vnto the. & went about to behaue him self peaceably wth the.
- 13 For the which cause he was accused of his friends before Eupator, & was called oft times traitour, because he had left Cyprus that Philometor had committed vnto him, and came to Antiochus Epiphanes: therefore seing that he was no more in estimation, he was discouraged, and poysonned him self, and dyed.
- 14 ¶ But when Gorgias was gouernour of the same places, he interteined strangers, & made warre oft times against the Iewes.
- 15 Moreouer the Idumeans that helde the strong holds, which were mere for their purpose, troubled the Iewes, and by receiuing them that were driuen fro^m Ierusalem, toke in hand to continue warre.
- 16 Then thei that were with Maccabeus made prayers, & besought God that he wolde be their helper, and so they fel vpon the strong holdes of the Idumeans,
- 17 And assailed them sore, that they wanne the places, & slewe all that fought against them on the wall, and killed al: y^e they met with, & slewe no lesse the twentieth thousand.
- 18 And because certeine (which were no lesse then nine thousand) were fled into two strong castels, hauing all manner of things conuenient to susteine the siege,
- 19 Maccabeus left Simo, & Ioseph, & Zachheus also, & those that were with the, w^{ch} were ynowe to besiege them, and departed to those places w^{ch} were more necessarie.
- 20 Now thei that were with Simon, being led with couetousnes, were intreated for monei, (thorowe certeine of those that were in y^e castel,) & toke seuentie thousand drachmes, and let some of them escape.
- 21 But when it was tolde Maccabeus what was done, he called the gouernours of the people together, & accused those mé, that they had solde their brethren for money, and let their enemies go.
- 22 So he slewe the when they were couict of traifon, & immediatly wanne y^e two castels:
- 23 And hauing good successe, as in all the warres that he toke in hand, he slew in the two castels mo then twentieth thousand.
- 24 Now Timotheus whome the Iewes had ouercome afore, gathered an armie of strangers of all sortes, and broght a great troupe of horsemen out of Asia to winne Ierrie by strength.
- 25 But when he drewe nere, Maccabeus, and thei y^e were with him, turned to praye vnto God, & sprinkled earth vpon their heads, & girded their reines with sackcloth,
- 26 And fel downe at the fote of the altar, & besought the Lord to be merciful to them, & to be an enemy to their enemies, and to be an aduersarie to their aduersaries, * as Exod. 23. 28. deu. 20. 4.
- 27 So after the prayer, they toke their weapons, & went on further from the citie, & when they came nere to the enemies, they toke hede to them selues.
- 28 And whé y^e morning appeared, they both ioyned together: the one parte had y^e Lord for their refuge, & pledge of prosperitie, & noble victorie, and the other toke courage as a guide of the warre.
- 29 But when y^e battel waxed strong, there appeared vnto the enemies fro^m heauen siue comelie men vpon horses with bridles of golde, and two of them led the Iewes,
- 30 And toke Maccabeus betwixt them, & couered him on euarie side with their weapons, & kept him safe, but shot dartes, & lightnings against the enemies, so y^e they were cofounded with blindenes, and beaten downe and ful of trouble.
- 31 There were slaine of fote ment wéttie thousand & siue húdredth & six húdredth horsmé.
- 32 As for Timotheus him self, he fled vnto Gazara, w^{ch} was called a very strong holde, wherein Chereas was captaine.
- 33 But Maccabeus & his copanie laid siege against y^e fortress w^{ch} courage for foure daies.
- 34 And thei that were within, trusting to the height of the place, blasphemed exceedingly, and spake horrible wordes.
- 35 Neutrtheles vpon the fifth day in y^e morning twentieth y^og men of Maccabeus copanie, whose hearts were inflamed, because of y^e blasphemies, came vnto y^e warre, & w^{ch} boide

stomackes smote downe those y they met.

- 36 Others also that climed vp vpon the engines of warre against the that were within, set fyre vpon the towers, & burnt those b'asphemers quicke with the fyres that they had made, & others brake vp the gates, and receiued the rest of the armie, and toke the citie.
- 37 And hauing found Timotheus, that was crept into a caue, they killed him, & Chereas his brother with Apollophanes.
- 38 When this was done, they praised y Lord with psalmes, and thanksgiuing, which had done so great things for Israel, & giuen them the victorie.

CHAP. XI.

9 *Lyfias goeth about to ouercome the Iewes. 9 Succour is sent from heauen vnto the Iewes. 16 The letter of Lyfias vnto the Iewes. 20 The letter of King Antiochus vnto Lyfias. 27 A letter of the same vnto the Iewes. 34 A letter of the Romans to the Iewes.*

Verie shortly after this, Lyfias the Kings stewarde, and a kinsma of his, which had the gouernance of the affaires, toke sore displeasure for the things that were done.

- 2 And when he had gathered about fourescore thousand, with all the horsmen he came against the Iewes, thinking to make the citie an habitation of the Gentiles.
- 3 And the Temple wolde he haue to get money by, like the other temples of the heathen: for he wolde sel the Priests office euerie yere.
- 4 And thus being puffed vp in his minde, because of the great number of fotemen, & thousands of horsmen, & in his foure score elephants,
- 5 He came into Iudea, and drewe nere to Beth-sura, which was a castel of defence, five furlongs from Ierusalem, and laid sore sieg vnto it.
- 6 But when Maccabeus, and his companie knewe that he besieged the holdes, they, & all the people made prayers with weping, and teares before the Lord, that he wolde send a good Angel to deliuer Israel.
- 7 And Maccabeus him self first of all toke weapons, exhorting the other that they wolde leoparde them selues together with him to helpe their brethren: so they went forthe together w a courageous minde.
- 8 And as thei were there besides Ierusalem, there appeared before them vpon horsebacke a man in white clothing, shaking his harnes of golde.
- 9 Then they praised the merciful God all together, and toke heart, in so muche that they were ready, not onely to fight w me, but with the moste cruel beasts, & to breake downe walles of yron.
- 10 Thus they marched forward in array, hauing an helper from heauen: for the

Lord was merciful vnto them.

- 11 And rining vpo their enemies like lions, they slewe eleuen thousand fotemen, and sixteen hundreth horsmen, & put all the other to flight.
- 12 Manie of them also being wounded, escaped naked, and Lyfias him self fled away shamefully, and so escaped,
- 13 Who as he was a man of vnderstanding cōsidering what losse he had had, & knowing, that the Hebrewes colde not be overcome because the almightie God helped them, sent vnto them,
- 14 And promised, that he wolde consent to all things which were reasonable, and persuade the King, to be their friend.
- 15 Maccabeus agreed to Lyfias requestes, hauing respect in all things to y commune welth, and whatsoeuer Maccabeus wrote vnto Lyfias concerning the Iewes, the King granted it.
- 16 For there were letters written vnto the Iewes fro Lyfias cōteining these wordes, **LYSIAS** vnto the people of the Iewes sendeth greting.
- 17 Iohn & Abessalom, which were sent fro you, deliuered me the things that you demande by writing, and required me to fulfil the things that they had declared.
- 18 Therefore what things soeuer were mete to be reported to the King him self, I haue declared them, and he granted that that was possible.
- 19 Therefore if ye behaue your selues as friends toward his affaires, hereafter also I wil indeuour my self to do you good.
- 20 As concerning these things, I haue giue commandement to these men, and to those whome I sent vnto you, to commune with you of the same particularly.
- 21 Fare ye wel, the hundreth and eight and fortie yere, the foure and twētieth day of the moneth Dioscorinthius.
- 22 ¶ Now the Kings letter contened these wordes, **KING ANTIOCHVS** vnto his brother Lyfias sendeth greting.
- 23 Since our father is translated vnto the gods, our wil is, that they which are in our realme, liue quietly, that euerie man may applie his owne affaires.
- 24 We vnderstand also that the Iewes wolde not consent to our father, for to be broght vnto the custome of the Gentiles, but wolde kepe their owne maner of liuing: for the which cause they require of vs, that we wolde suffer them to liue after their owne Lawes.
- 25 Wherefore our minde is that this naciō shalbe in rest, and haue determined to restore them their Temple, that thei may be gouerned according to the custome of their fathers.
- 26 Thou shalt do wel therefore to send vnto them.

a Whereof sight make a mile.

them, and grante them peace, that when they are certified of our minde, they maie be of good comfort, and cherefully go about their owne affaires.

27 And this was the Kings letter vnto the nacion, KING ANTIOCHVS vnto the Elders of the Iewes, and to the rest of the Iewes sendeth greting.

28 If ye fare wel, we haue our desire: we are also in good helth.

29 Menelaus declared vnto vs that your desire was to returne home, & to applie your owne busines.

30 Wherefore, those that wil departe, we giue them fre libertie, vnto the thirtie daye of the moneth of Panthicus,

Or, April.

31 That the Iewes may vse their owne manner of liuing and Lawes, like as afort, and none of them by anie manner of waies to haue harme for things done by ignorance.

32 I haue sent also Menelaus to comfort you.

33 Fare ye wel: the húdreth and eight & fortie yere, the fiftenth day of the moneth of Panthicus.

Or, Manlius.

34 ¶ The Romains also sent a letter containing these wordes, QVINTVS MEMMIVS and Titus Manilius embassadours of the Romains, vnto the people of the Iewes send greting.

35 The things that Lyfias the Kings kinsman hathe granted you, we grant the same also.

36 But concernaing that which he shal report vnto the King, send hether some with speede, when ye haue considered the matter diligently, that we may consult thereupō as shalbe best for you: for we must go vnto Antiochia.

37 And therefore make haste and send some men, that we may knowe your minde.

38 Fare wel: this hundreth and eight, and fortie yere, the fiftenth day of the moneth of Panthicus.

CHAP. XII.

1 *Timotheus troubleth the Iewes. 3 The wicked dede of the of Ioppe against the Iewes. 6 Iudas aduenged of the. 9 He seteth fyre in the hauē of Iamnia. 20 The pursute of the Iewes against Timotheus. 24 Timotheus is taken and let go unhurt. 32 Iudas pursueth Gorgias.*

1 **W**Hen these couenāts were made, Lyfias went vnto the King, and the Iewes tilled their grounde.

2 But the gouernours of the places, as Timotheus & Apollonius the sonne of Gennus, and Ieronimus, & also Demophon, and besides them Nicanor the gouernour of Cyprus, wolde not let them liue in rest and peace.

3 ¶ They of Ioppe also did suche a vile act: they prayed the Iewes that dwelt among them, to go with their wiues and children into the shippes, which they had prepared

as thogh they had ought them none euil wil.

4 And so by the commune aduise of the citie, they obeyed them, and suspect nothing: but when they were gone forthe into the depe, they drowned no lesse than two hundreth of them.

5 Now when Iudas knewe of this crueltie shewed against his nacion, he commāded those men that were with him, to make them readie.

6 And hauing called vpon God the righteous Iudge, he went forthe against the murtherers of his brethren, and set fyre in the hauen by night, & burnt the ships, and those that fled thence, he slewe.

7 And when the citie was shut vp, he departed as thogh he wolde come againe, and roote out all them of the citie of Ioppe.

8 ¶ But when he perceued that the Iānites were minded to do in like maner vnto the Iewes, which dwelt among them,

9 He came vpon the Iamnites by night, & set fyre in the hauē with the nauē, so that the light of the fyre was sene at Ierusalē, vpon a two hundreth and fortie furlongs.

10 Now when they were gone from thence nine furlongs, in their iourney towarde Timotheus, about fise thousand mē of fyre and fise hundreth horsemen of the Arabians set vpon him.

11 So the battel was sharpe, but it prospered with Iudas thorowe the helpe of God: the Nomades of Arabia, being ouercome, be foght Iudas to make peace with them, and promised to giue him certeine cattel, and to helpe him in other things.

a so called because they were thep-herds.

12 And Iudas thinking that they shulde in dede be profitable cōcerning manre thigs, granted them peace: whereupō thei shoke hands, and so they departed to their tents.

13 ¶ Iudas also assaltd a citie called Caspis, which was strong by reason of a bridge, and fenced rounde about with walles, and had diuers kindes of people dwelling therein.

14 So theŷ were within it, put suche trust in the strength of the walles, and in store of vitales, that they were the slacker in their doings, reuiling thē that were with Iudas, and reproching thē: yea, they blasphemed & spake suche wordes as were not lawfull.

15 But Maccabeus souldiers, calling vpon the great Prince of ŷ worlde (which without anie instruments, or engins of warre, did cast downe the walles of Iericho, in the time of Iesus) gaue a fierce assalt against the walles,

Or, cast rammes. Ios. 6. 20.

16 And toke the citie by the wil of God, and made an exceding great slaughter, in so muche that a lake of two furlongs broad, which laye thereby, semed to flowe with blood.

- 17 ¶ Then departed they from thence, seven hundred and fiftie furlongs, and came to Characa vnto the Iewes, that are called Tubieni.
- 18 But they founde not Timotheus there: for he was departed from thence, and had done nothing, and had left a garison in a verie strong holde.
- 19 But Dositheus, & Sosipater, which were captaines with Maccabeus, went forthe, & slewe those that Timotheus had left in the forteresse more the ten thousand men.
- 20 And Maccabeus prepared, & ranged his armie by bandes, & went courageously against Timotheus, which had with him an hundred and twentie thousand men of force, and two thousand and five hundred horsemen.
- 21 Whē Timotheus had knowledge of Iudas comming, he sent the women, & children, and the other baggage afore vnto a forteresse called Carnion (for it was hard to besiege, & vnease to come vnto because of the straites on all sides.)
- 22 But when Iudas first bade came in sight, the enemies were smiten with feare, and a trembling was among them thorow the presence of him that seeth all things, in so muche that they fleing one here, another there, were oft times hurt by their owne people, and wounded with the pointes of their owne swordes.
- 23 But Iudas was verie earnest in pursuing, and slewe those wicked men: yea, he slewe thirtie thousand men of them.
- 24 Timotheus also him self fell into the hands of Dositheus, & Sosipater, whome he besoght with muche crafte to let him go with his life, because he had manie of the Iewes parents & the brethren of some of them, which if they put him to death, shulde be despised.
- 25 So when he had assured the with manie wordes, & promised that he wolde restore them without hurt, they let him go for the helth of their brethren.
- 26 ¶ Then went Maccabeus towarde Carnion, and Atargation, and slewe five and twentie thousand persones.
- 27 And after that he had chased away and slayne the, Iudas remoued the hoste towarde Ebron a strong citie, wherein was Lyfias & a great multitude of all naciōs, & the strong yong men kept the walles defendig the mightely: there was also great preparacion of engins of warre, & dartes.
- 28 But when they had called vpon the Lord, which with his power breaketh the strength of the enemies, they wan the citie, & slewe five and twentie thousand of them that were within.
- 29 ¶ Fro thence went they to Scythopolis, which lieth six hundred furlongs fro Ierusalē.
- 30 But when the Iewes which dwelt there, testified, that the Scythopolitans delt lovingly with them, & intreated them kindly in the time of their aduersitie,
- 31 They gaue them thanks, desiring them to be friendlie stil vnto them, and so they came to Ierusalem, as the feast of the weekes approached.
- 32 ¶ And after y feast called Pentecost they went forthe against Gorgias the gouernour of Idumea.
- 33 Who came out with thre thousand men of fote and foure hundred horsemen.
- 34 And when they ioyned together, a fewe of the Iewes were slayne,
- 35 And Dositheus one of the Baccenors, which was on horsebacke and a mightie man, toke Gorgias, and laied holde of his garment, and drewe him by force, because he wolde haue taken the wicked man aliue: but an horseman of Thracia fell vpon him, and smote of his shulder, so that Gorgias fled into Marisa.
- 36 And when they that were with Eserin, had fought long, and were wearie, Iudas called vpon the Lord, that he wolde shewe him self to be their helper, and captaine of the field.
- 37 And then he began in his owne langage, and sung psalmes with a loude voyce, in so muche that straight wayes he made the that were about Gorgias, to take their flight.
- 38 ¶ So Iudas gathered his hoste, and came into the citie of Odolla. And when the seuenth day came, they clenfed them selues (as the custome was) and kept the Sabbath in the same place.
- 39 And vpon the daye following, as necessitie required, Iudas & his companie came to take vp the bodies of them that were slayne, and to burye them with their kinsmen in their fathers graues.
- 40 Now vnder the coates of euerie one, that was slayne, they founde iewels that had bene consecrate to the idoles of the Iammites, which thing is forbidden the Iewes by the Law. The euerie man sawe, that this was the cause wherefore they were slayne.
- 41 And so euerie man gaue thanks vnto the Lord, the righteous Iudge, which had opened the things that were hid.
- 42 And they gaue them selues to prayer, & besoght him, that they shulde not vterly be destroyed for the faute committed. Besides that, noble Iudas exhorted the people to kepe them selues from sinne, for so muche as they sawe before their eyes the things which came to passe by the sinne of these that were slayne,
- 43 And hauing made a gathering through the companie, sent to Ierusalē about two thousand

^{107. with Om}
^{244.}

^{Deut. 7. 25.}
^{1076. 7. 26.}

thousand drachmes of siluer, to offer a sin-offering, doing very wel, and honestly that he thought of the resurrection.

44 For if he had not hoped, that they which were slaine, shulde rise againe, it had bene superfluous, and vaine, to pray for the dead.

45 And therefore he perceiued, that there was great fauour laid vp for those y^e dyed godly. (It was an holie, & a good thought) So he made a reconciliation for the dead that they might be deliuered from sinne.

CHAP. XIII.

The coming of Eupator into Iudea. 4 The death of Menelaus. 10 Maccabeus going to fight against Eupator, moueth his souldiers vnto prayer. 15 He killeth fouretene thousand men in the tentes of Antiochus. 21 Rhodocus the betrayer of the Iewes is taken.

IN the hundreth, fortie and nine yere it was tolde Iudas, that Antiochus Eupator was comming with a great power into Iudea,

2 And Lysias the stewarde and ruler of his affaires with him, hauing bothe in their arme an hundreth and tenthousand men of fote of the Grecians, and fise thousand horsemen, and two and twentie elephants, and thre hundreth charets set with hookes.

3 Menelaus also ioyned him self with them and with great disceit encouraged Antiochus, not for the safegard of the countrei, but because he thoght to haue bene made the gouernour.

4 But the King of Kings moued Antiochus minde against this wicked man, and Lysias informed the King that this man was the cause of all mischief, so that the King commanded to bring him to Berea to put him vnto death as the maner was in that place.

5 Now there was in that place a tower of fiftie cubites high, ful of ashes, and it had an instrument that turned rounde, and on euerie side it rouled downe into the ashes.

6 And there whosoeuer was condemned of sacrilege, or of anie other grieuous crime, was cast of all men to the death.

7 And so it came to passe that this wicked man shulde dye suche a death, and it was a moste iuste thing that Menelaus shulde want buryal,

8 For because he had committed manie finnes by the altar, whose fyre and ashes were holie: he him self also dyed in the ashes.

9 ¶ Now the King raged in his minde, and came to shewe him self more cruel vnto the Iewes then his father.

10 Which things when Iudas perceiued, he commanded the people to call vpon the Lord night and day, that if euer he had

holpen them, he wolde now helpe them, when they shulde be put from their Law, from their countrey and from the holie Temple:

11 And that he wolde not suffer the people, which a litle afore began to recouer, to be subdued vnto the blasphemous nations.

12 So when they had done this all together, and besoght the Lord for mercie with weping, and fasting, and falling downe thre daies together, Iudas exhorted them to make them selues readie.

13 And he being aparte with the Elders, toke counsel to go forthe, afore the King broght his hoste into Iudea, & shulde take the citie, & commit the matter to the helpe of the Lord.

14 So committing the charge to the Lord of the worlde, he exhorted his souldiers to fight manfully, euen vnto death for the Lawes, the Temple, the citie, their countrey, and the commune wealth, and camped by Modin.

15 And so giuing his souldiers for a watche worde, The victorie of God, he piked out the manliest yong men, and went by night into the Kings campe, and slewe of the hoste fourtene thousand men, & the greatest elephant with all that sate vpon him.

16 Thus when they had broght a great feare, and trouble in the campe, & all things went prosperously with them, they departed.

17 This was done in the breake of the day, because the protection of the Lord did helpe them.

18 ¶ Now when the King had tasted the manlines of the Iewes, he went about to take the holdes by policie,

19 And marched towarde Beth-sura, which was a strong holde of the Iewes: but he was chased away, hurt and lost of his men.

20 For Iudas had sent vnto them that were in it, suche things as were necessarie.

21 But Rhodocus which was in the Iewes hoste, disclosed the secretes to y^e enemies: therefore he was soght out, and when they had gotten him, they put him in prison.

22 After this did the King commune with them that were in Beth-sura, and toke truste with them, departed, and ioyned battel with Iudas, who ouercame him.

23 But when he vnderstode, that Philippe (whome he had left to be ouerseer of his busines at Antiochia) did rebell against him, he was astonished, so that he yelded him self to the Iewes, and made them an othe to do all things that were right, and was appeased towarde them, & offered sacrifice and adorned the Temple, and shewed great gentlenes to the place.

a Fro this ver se to the end of this chapter the Greke text is corrupt, so that no good sense, muche lesse certeine doctrine can be gathered thereby. Also it is euident that this place was not written by the holie Ghost, because it dissenteth fro the rest of the holie Scriptures, and also y^e autor of this booke acknowledgig his owne inhirmitie, desireth pardon, if he haue not attained to y^e he shulde. And it semeth, that this Iason the Cyrenean, out of whome he toke this abridgement, is Ioseph Ben Gorion, who hath the written in Ebrewe fise bookes of these matters, and increating this place, maketh no mention of this prayer for the dead, lib. 3. chap. 19. for it is contrarie to the cugrome of the Iewes, euen to this day, to pray for the dead. And though Iudas had so done, yet this particular example is not sufficient to establish a doctrine no more then Ziporahs was prone that women might minister the sacraments, Exo. 4. 25. or the example of Razis that one might kil him self, whome this autor so muche commendeth, 2. Macc. 14. 41.

Or, gave and took the right hand.

- 24 And embraced Maccabeus, and made him captaine and gouernour from Ptolemais vnto the Gerreneans.
- 25 Neuertheles, whē he came to Ptolemais, the people of the citie were not content wth this agreement: and because they were grieued, they wolde that he shulde breake the couenants.
- 26 Then went Lyfias vp into the iudgemēt feat, and excused the fact as wel as he colde, & perswaded them, and pacified them, and made them wel affectioned, and came againe vnto Antiochia. This is the matter concerning the Kings iournay, and his returne.

CHAP. XIII.

Demetrius moued by Alcimus sendeth Nicanor to kil the Iewes. 18 Nicanor maketh a compasse with the Iewes. 29 Which he yet breaketh through the motion of the King 37 Nicanor commandeth Razas to be taken, who slayeth him self.

- 1 After thre yeres was Iudas enformed that Demetrius the sonne of Seleucus was come vp with a great power and name by the hauē of Tripolis,
- 2 When he had wonne the countrey, and slaine Antiochus and his lieutenant Lyfias.
- 3 Now Alcimus, which had bene the high Priest, and wilfully defiled him self in the time that all things were cōfounded, seing that by no meanes he colde saue him self, nor haue anie more entrance to the holie altar,
- 4 He came to King Demetrius in the hundredeth, fiftie and one yere, presenting vnto him a crowne of golde, and a palme, & of the boughes, which were vsed solemnely in the Temple, and that day he helde his tongue.
- 5 But when he had gotten opportunitie, & occasion for his rage, Demetrius called him to counsel, and asked him what deuises or counsels the Iewes leaned vnto.
- 6 To the which he answered, the Iewes that be called Asideans whose captaine is Iudas Maccabeus, mainteine warres, and make insurrections, and wil not let the realme be in peace.
- 7 Therefore I, being depriued of my fathers honour (I meane the high priesthode) am now come hether,
- 8 Partely because I was wel affectioned vnto the Kings affaires, and secondly because I sought y^e profite of mine owne citizēs: for all our people, thorowe their rashnes, are not a litle troubled.
- 9 Wherefore, o King, seing thou knowest all these things, make prouision for the countrey, and our nacion which is abused, according to thine owne humanitie, that is readie to helpe all men.
- 10 For as long as Iudas liueth, it is not possible that the matter shulde be wel.
- 11 When he had spoken these wordes, other friends also hauing euil wil at Iudas, set Demetrius on fyre.
- 12 Who immediatly called for Nicanor, the ruler of the elephants, and made him captaine ouer Iudea,
- 13 And sent him forthe, commanding him to slay Iudas, and to scatter thē that were with him, & to make Alcimus high Priest of the great Temple.
- 14 Then the heathen which fled out of Iudea from Iudas, came to Nicanor by flockes, thinking the harme and calamities of the Iewes to be their welfare.
- 15 Now whē the Iewes heard of Nicanors comming, and the gathering together of the heathen, they sprinkled them selues with earth, & prayed vnto him which had appointed him self a people foreuer, and did alway defende his owne porcion with euident tokens.
- 16 So at the commandement of the captaine, they remoued straight wayes from thence, and came to the towne of Dessen,
- 17 Where Simō Iudas brother had ioyned battel with Nicanor, and was somewhat astonished thorowe the sudden silence of the enemies.
- 18 Neuertheles Nicanor hearing the manlines of them that were with Iudas, & the bolde stomackes that they had for their countrey, durst not proue the matter with blood shedding.
- 19 Wherefore, he sent Posidonius, ^{Or, Theodoras.} Theodorus, and ^{Or, Matthias} Matthias before, to make peace.
- 20 So when they had taken long aduise mēt thereupō, and the captaine shewed it vnto the multitude, they were agreed in one minde, and consented to the couenants.
- 21 And they appointed a day when they shulde particularly come together: so whē the day was come, they set for euerie man his stoole.
- 22 Neuertheles Iudas commanded certeine men of armes to waite in conuenient places, lest there shulde suddenly arise anie euil thorowe the enemies: and so they communed together of the things whereupon they had agreed.
- 23 Nicanor, while he abode at Ierusalem, did none hurt, but sent away the people that were gathered together.
- 24 He ^{Or, had Iudas before his eyes.} loued Iudas, and fauoured him in his heart.
- 25 He praid him also to take a wife, and to beget children: so he married, & they liued together.
- 26 But Alcimus perceiuing the loue that was betwene them, and vnderstanding the couenantes that were made, came to Demetrius, and tolde him that Nicanor had taken strange matters in hand, and ordeined Iudas a traitour to the realme, to be

his successour.
 27 Then the King was displeas'd, and by the reportes of this wicked man, he wrote to Nicanor, saying, that he was very angry for the couenants, commanding him that he shulde send Maccabeus in all haste prisoner vnto Antiochia.
 28 When these things came to Nicanor, he was astonish'd & sore grieued, y^e he shulde breake the things wherein they had agreed, seeing that that man had committed no wickednes.
 29 But because it was not comodious to him to withstand the King, he fought craftely to accomplish it.
 30 Notwithstanding when Maccabeus perceiued that Nicanor beganne to be rough vnto him, and that he intreated him more rudely thē he was wonte, he perceiued that suche rigour came not of good, and therefore he gathered a fewe of his men, and withdrewe him self from Nicanor.
 31 But the other perceiuing that he was preuented by Maccabeus worthie policie, came into the great & holie Temple, and commanded the Priests, which were offering their vsual sacrifices, to deliuer him the man.
 32 And when they sware that they colde not tell where the man was, whome he sought,
 33 He stretched out his right hand toward the Temple, and made an othe in this manner, If ye wil not deliuer me Iudas as a prisoner, I wil make this Temple of God a plaine field, and wil breake downe the altar, and wil erect a notable Temple vnto Bacchus.
 34 After these wordes he departed: then the Priests lift vp their hands toward heauē, and besought him that was euer the defender of their nation, saying in this maner,
 35 Thou, o Lord of all things, which hast nede of nothing, woldest that the Temple of thine habitacion shulde be among vs.
 36 Therefore now, o moste holie Lord, kepe this house euer vndefiled, which lately was clenfed, and stoppe all the mouths of the vnrighteous.
 37 Now was there accused vnto Nicanor, Razis one of the Elders of Ierusalem, a louer of the citie, and a man of very good reporte, which for his loue was called a father of the Iewes.
 38 For this man afore times when the Iewes were minded to kepe them selues vndefiled and pure, being accused to be of the religion of the Iewes, did offer to spend his bodie and life with all constancie for the religion of the Iewes.
 39 So Nicanor willing to declare the hatred that he bare to the Iewes, sent about fise hundred men of warre to take him.

40 For he thought by taking him to do the Iewes muche hurte.
 41 But when this companie wolde haue taken his castel, and wolde haue broken the gates by violence, and cōmanded to bring fyre to burne the gates, so that he was ready to be taken on euerie side, he fell on his sworde,
 42 Willing rather to dye manfully, thē to giue him self into the nāds of wicked men, and to suffer reproche vnworthie for his noble stocke.
 43 Notwithstanding what time as he misfired of his stroke for haste, and the multitude ruffhed in violently between the dores, he ran boldly to the wall, and cast him self downe manfully amōg the multitude.
 44 Which conueyed them selues lightly away, and gaue place, so that he fell vpon his bellie.
 45 Neuertheles while there was yet breth in him, being kindled in his minde, he rose vp, and thogh his blood gushed out like a fountaine, and he was verie sore wounded, yet he ran thorow the middes of the people,
 46 And gate him to y^e toppe of an hie rocke: so when his blood was vtterly gone, he toke out his owne bowels with bothe his hands, and threwe them vpon the people, calling vpon the Lord of life and spirit, that he wolde restore them againe vnto him, and thus he dyed.

a As this private example ought not to be followed of y^e godlie, because it is contrary to y^e worde of God, although the author here to approve it: so that place as touching prayer chap. 12, 44, thogh Iudas had appointed it, yet were it not sufficient to proue a doctrine, because it is onely a particular example.

CHAP. XV.

1 Nicanor goeth about to come vpon Iudas on the Sabbath day. 5 The blasphemie of Nicanor. 14 Maccabeus expounding vnto the Iewes the vision, incourageth them. 21 The prayer of Maccabeus. 30 Maccabeus commandeth Nicanors head and hands to be cut off, and his tongue to be giuen vnto the foules. 39 The author excuseth him self.

1 **N**OW when Nicanor knewe that Iudas and his companie were in the countrey of Samaria, he thought with all assurance to come vpon them, vpon the Sabbath day.
 2 Neuertheles the Iewes that were compelled to go with him, said, O kill not so cruelly and barbarously, but honour and sanctifie the day, that is appointed by him that seeth all things.
 3 But this moste wicked persone demāded, Is there a Lord in heauen, that commanded the Sabbath day to be kept?
 4 And whē they said, There is a liuīg Lord, which ruleth in the heauen, who commanded the seuenth day to be kept,
 5 Thē he said, And I am mightie vpon earth to commande them for to arme them selues, and to performe the Kings busines. Notwithstanding, he colde not accomplish his wicked enterprife.
 6 For Nicanor lifted vp with great pridē,

- purposed to set vp a memorial of the victorie obtained of all them that were with Iudas.
- 7 But Maccabeus had euer sure confidence and a perfite hope that the Lord wolde helpe him,
- 8 And exhorted his people not to be afraid at the coming of the heathen, but alway to remember the helpe that had bene shewed vnto them from heauen, and to trust now also, that they shulde haue the victorie by the Almightye.
- 9 Thus he incouraged them by the Law & Prophetes, putting them in remembrance of the battels that they had wone afore, & so made them more willing,
- 10 And stirred vp their hearts, and shewed them also the disceitfulnes of the heathē, and how they had broken their othes.
- 11 Thus he armed euerie one of them, not with the assurance of shields and speares, but with wholsome wordes and exhortacions, and shewed them a dreame worthie to be beleued, and reioyced them greatly.
- 12 And this was his vision, He thoght that he sawe Onias (which had bene the high Priest, a vertuous & a good man, reuerent in behauiour, and of sober conuersation, wel spoken, and one that had bene exercised in all pointes of godlines from a child) holding vp his hands towarde heauen, and praying for the whole people of the Iewes.
- 13 ¶ After this there appeared vnto him another man which was aged, honorable, and of a wonderful dignitie, and excellencie aboute him.
- 14 And Onias spake, & said, This is a louer of the brethren, who prayeth muche for the people, and for the holie citie, to wit, Ieremias the Prophet of God.
- 15 He thoght also that Ieremias helde out his right hand, and gaue vnto Iudas a sworde of golde: & as he gaue it, he spake thus,
- 16 Take this holie sworde a gifte frō God, wherewith thou shalt wounde the aduersaries.
- 17 And so being comforted by the wordes of Iudas, which were very swete and able to stirre them vp to valiantnes and to incourage the heartes of the yong men, they determined to pitch no campe, but courageously to set vpon them, and māfully to assaile them, and to trye the matter hand to hand, because the citie and the Sanctuarie, and the Temple were in danger.
- 18 As for their wiues, and children, and brethren and kinfolk, they set lesse by their danger: but their greatest and principal feare was for the holie Temple.
- 19 Againe they that were in the citie, were careful for the armie that was abroad.
- 20 Now whiles they all waited for the tryal of the matter, and the enemies now mee with them, and the hoste was set in aray, and the beastes were separated into conuenient places, and the horsemen were placed in the wings,
- 21 Maccabeus considering the coming of the multitude and the diuers preparations of weapons, and the fiercenes of the beastes, helde vp his hands towarde heauen, calling vpon the Lord that doeth wonders, and that looked vpon thē, knowing that the victorie cometh not by the weapons, but that he giueth the victorie to them that are worthie, as semeth good vnto him.
- 22 Therefore in his prayer he said after this maner, O Lord, * thou that didest send thine Angel in the time of Ezeccias King of Iudea, who in the hoste of Sennacherib slewe an hundreth, fore score & fise thousand,
- 23 Send now also thy good Angel before vs, O Lord of heauens, for a feare and dreade vnto them,
- 24 And let thē be discōfited by the strength of thine arme, which come against thine holie people to blaspheme. Thus with these wordes he made an end.
- 25 Then Nicanor and they that were with him, drewe nere with trumpets and shoutings for ioye.
- 26 But Iudas and his companie praying and calling vpon God, incountered with the enemies,
- 27 So that with their hands they fought, but with their hearts they prayed vnto God, and slewe no lesse then fise & thirtie thousand mē: for thorowe the presence of God they were wonderously comforted.
- 28 Now when they left of, & were turning againe with ioye, they vnderstode that Nicanor him self was slaine for all his armour.
- 29 Then they made a great shoute and a crye, praising the Almightye in their owne langage.
- 30 Therefore Iudas, which was euer y chief defender of his citizens bothe in bodie & minde, and which bare euer good affection towards them of his nacion, commanded to smite of Nicanors head, with his hand and shulder, and to bring it to Ierusalem.
- 31 And when he came there, he called all thē of his nacion, and set the Priests by the altar, and sent for them of the castel,
- 32 And shewed thē wicked Nicanors head, & the hand of that blasphemour which he had holden vp against the holie Temple of the Almightye with proude bragges.
- 33 He caused the tongue also of wicked Nicanor to be cut in litle pieces, & to be cast vnto the foules, and that the rewardes of his madnes shulde be hanged vp before the Temple.

1. King. 19. 38
isa. 37. 36.
Job. 1. 21.
euclef. 48. 24

- 34 So euerie man praised towarde the heauen the glorious Lord, saying, Blessed be he, that hath kept his place vndefiled.
- 35 He hanged also Nicanors head vpon the hie castel, for an euident and plaine token vnto all of the helpe of God.
- 36 And so they established all together by a cōmune decre that they wolde in no case suffer this day without keping it holie:
- 37 And that the feast shulde be the thirtenth day of the twelfth moneth, which is called Adar in the Syriās langage, the day before Mardocheus day.
- 38 Thus farre as concerning Nicanors matters, and from that time the Hebrewes had the citie in possession. And here wil I also make an end.
- 39 If I haue done wel, and as the storie required, it is the thing that I desired: but if I haue spoken slenderly & barely, it is that I colde.
- 40 For as it is hurtful to drinke wine alone, and then againe water: and as wine tempered with water is pleasant and deliteth the taste, so the setting out of the matter deliteth the eares of them that read the storie. And here shalbe the end.

Bbbbb. iiii.

THE
NEW TESTAMENT
OF OUR LORD

953/1224

JESUS CHRIST,

**

Conferred diligently with the Greke, and best approved translations in diuers languages.

EXOD. XIII, VER. XIII.

*FEARE YE NOT, STAND STILL, AND BE-
holde the saluacion of the Lord, which he wil shewe to you this day.*

Great are the troubles of the righteous:



but the Lord delivereth them out of all, Psal. 34. 19.

*THE LORD SHALL FIGHT FOR YOU:
therefore holde you your peace, Exod. 14, vers. 14.*

AT GENEVA.

PRINTED BY ROVLAND HALL.

M. D. LX.

THE HOLY GOSPEL

of Iesus Christ, according to Matthewe.

THE ARGUMENT.

a This worde signifieth good tidings, and is taken here for the storie which containeth the ioyful message of the coming of the Sonne of God promised from the beginning. b That is, written and taught by Matthewe.

In this historie written by Matthewe, Marke, Luke, and Iohn, the Spirit of God so governed their hearts, that although they were foure in number, yet in effect and purpose they so consent, as though the whole had bene composed by any one of them. And albeit in stile and manner of writing they be diuers, and sometime one writeth more largely than which the other doeth abridge: neuertheless in matter and argument they all tend to one end: which is, to publish to the worlde the fauour of God towards mankinde through Christ Iesus, whome the Father hath giuen as a pledge of his mercie & loue. And for this cause they intitule their storie, Gospel, which signifieth good tidings, forasmuche as God hath performed in dede that which the sinners hoped for. So that hereby we are admonished to forsake the worlde, and the vanities thereof, and with moste affectioned hearts embrace this incomparable treasure freely offered vnto vs: for there is no ioye nor consolacion, no peace nor quietnes, no felicitie nor saluacion, but in Iesus Christ, who is the very substance of this Gospel, and in whome all the promises are yea, and amen. And therefore vnder this worde is contained the whole Newe testament: but commonly we vse this name for the historie, which the foure Euangelists write, containing Christs coming in the flesh, his death, and resurrection, which is the perfite summe of our saluation. Matthewe, Marke, and Luke are more copious in describing his life and death: but Iohn more labourerth to set forth his doctrine, wherein bothe Christs office, and also the vertue of his death and resurrection more fully appeare: for without this, to knowe that Christ was borne, dead, & risen againe, shoulde nothing profite vs. The which thing notwithstanding that the thre first touche partely, as he also sometime intermedleth the historical narration, yet Iohn chiefly is occupied herein. And therefore as a moste learned interpreter writeth, they describe, as it were, the bodie, and Iohn setteth before our eyes the soule. Wherefore the same aptely termeth the Gospel writ by Iohn, the key which openeth the dore to the vnderstanding of the others: for whosoever doeth knowe the office, vertue and power of Christ, shal reade that which is written of the Sonne of God come to be the redemer of the worlde, with moste profit. Now as concerning the writers of this historie, it is euident that Matthewe was a Publicane or custome gatherer, and was thence chosen of Christ to be an Apostle. Marke is thought to haue bene Peters disciple, and to haue planted the first Church at Alexandria, where he dyed the eight yere of the reigne of Nero. Luke was a phisition of Antiochia and became Pauls disciple, and fellowe in all his traueils: he liued foure score and foure yeres, and was buryed at Constantinople. Iohn was that Apostle whome the Lord loued, the sonne of Zebedeus, and brother of James: he dyed thre score yeres after Christ, and was buryed nere to the Citie of Ephesus.

CHAP. I.

The genealogie of Christ, that is, the Messias promised to the fathers, 19 Who was conceived by the holy Ghost, and borne of the virgine Marie, when she was betrouthed vnto Ioseph. 20 The Angel satisfieth Iosephes minde. 21 Why he is called Iesus, and wherefore Emmanuel.

Luk. 3. 23. c This is the rehearsal of the progenie, whereof Iesus Christ is sprung according to the flesh. d So called, for that he came of the stocke of Dauid. e These two are first rehearsed, because Christ was especially promised to come of them and their seds, and therefore Christ commonly was called the sonne of Dauid, because the promise was more euidently confirmed vnto him. f By incestuous adulterie, the which shame stretcheth forth his great humilitie, who made him self of no reputation, but became a seruant for our sakes: yea, a worne and no man, the reproche of men, and contempt of the people, and at length suffered the accursed death of the crosse.



He boke of the generacion of IESVS CHRIST the sonne of Dauid, the sonne of Abraham. *Abraham begate Isaac. *And Isaac begate Iacob. And *Iacob begate Iudas and his brethren. *And Iudas begate Phares, and Zara of Thamar. And *Phares begate Esrom. And Esrom begate Aram. *And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon.

5 And Salmon begate Booz of Rachab. And *Booz begate Obed of Ruth. And Obed begate Iesse. 6 And *Iesse begate Dauid the King. And *Dauid the King begate Solomon of her that was the wife ofurias. 7 And *Solomon begate Roboam. And Roboam begate Abia. And Abia begate Asa. 8 And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Ozias. 9 And Ozias begate Iotham. And Iotham begate Achaz. And Achaz begate Ezechias. 10 And *Ezechias begate Manasses. And Manasses begate Amon. And Amon begate Iosias. 11 And *Iosias begate Iacim. And Iacim begate Iechonias & his brethren about the time they were caryed away to Babylon. 12 And after they were caryed away into Babylon, *Iechonias begate Salathiel. *And Salathiel begate Zorobabel.

g Rachab and Ruth, being Geatiles, signifie that Christ came not onely of Iewes, and for them, but also of Geatiles, and for their saluacion. Ruth 4. 18. 1. Sam. 16. 1. 2. Sam. 12. 24. 1. King. 11. 43. 1. chro. 3. 10. h He hath omitted thre Kings, Iosias, Amalias, Azarias, abbridging the number to make the times fouretene generacions. 2. King. 20. 21. 2. 27. 18. 1. chro. 3. 13. 2. King 23. 34. 24. 1. 1. chro. 36. 4. 2. King 24. 6. 1. chro. 36. 9. i After the captiuitie, the title royal was appointed vnto him: so that notwithstanding that they were as slaues for the space of seuentie yeres, yet by the prouidence of God the gouernement remained in the familie of Dauid, where it continued till the coming of Christ. 1. chro 3. 17. 2. 24. 32. 2. 32.

The birth of Christ.

S. Matthewe. The wisemen.

13 And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.
 14 And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.
 15 And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Iacob.
 16 And Iacob begate Ioseph, the husband of Marie, of whome was borne I E S V S, that is called Christ.

17 So all the generaciōs from Abraham to Dauid, are fourtene generacions. And from Dauid vntil they were caryed away into Babylon, fourtene generacions: and after they were caryed away into Babylon vntil Christ, fourtene generacions.

18 ¶ Now the byrth of I E S V S Christ was thus, When as his mother Marie was betrowthed to Ioseph, before they came together, she was founde with childe of the holie Gost.

19 Then Ioseph her husband being a iust man, and not willing to make her a publike example, was minded to put her away secretly.

20 But while he thought these things, beholde, the Angel of the Lord appeared vnto him in a dreame, saying, Ioseph the sonne of Dauid, feare not to take Marie for thy wife: for that which is conceiued in her, is of the holie Gost.

21 And she shal bring forth a sonne, and thou shalt call his name I E S V S: for he shal saue his people from their sinnes.

22 And all this was done that it might be fulfilled, which was spoken of the Lord by the Prophet, saying,

23 Beholde, a virgine shalbe with childe, and shal beare a sonne, and they shal call his name Emmanuel, which is by interpretation, God with vs.

24 ¶ Then Ioseph, being raised from slepe, did as the Angel of the Lord had iniointed him, and toke his wife.

25 But he knewe her not, til she had brought forth the her first borne sonne, and he called his name I E S V S.

of Herode the King, beholde, there came

Wisemen from the East to Ierusalem, Saying, Where is the King of the Iewes that is borne? for we haue sene his starre in the East, and are come to worship him.

3 When King Herode heard this, he was troubled, and all Ierusalem with him.

4 And gathering together all the chief Priests & Scribes of the people, he asked of them, where Christ shulde be borne.

5 And they said vnto him, At Beth-lehem in Iudea: for so it is written by the Prophet,

6 And thou Beth-lehem in the land of Iuda, art not the least among the Princes of Iuda: for out of thee shal come the gouernour that shal fede my people Israel.

7 Then Herode priuely called the Wisemen, and diligently inquired of them the time of the starre that appeared,

8 And sent them to Beth-lehem, saying, Go, and searche diligently for the babe: and when ye haue founde him, bring me worde againe, that I may come also, and worship him.

9 ¶ So when they had heard the King, they departed: and lo, the starre which they had sene in the East, went before them, til it came, and stode ouer the place where the babe was.

10 And when they sawe the starre, they reioyced with an exceeding great ioye,

11 And went into the house, and founde the babe with Marie his mother, and felldowne, and worshipped him, and opened their treasures, and presented vnto him giftes, euen golde, and incense, and myrrhe.

12 And after they were warned of God in a dreame, that they shulde not go againe to Herode, they returned into their countrey another way.

13 ¶ After their departure, beholde the Angel of the Lord appeareth to Ioseph in a dreame, saying, Arise, & take the babe and his mother, and flee into Egypr, and be there til I bring thee worde: for Herode wil seke the babe, to destroye him.

14 So he arose and toke the babe and his mother by night, and departed into Egypr,

15 And was there vnto the death of Herode, that it might be fulfilled, which was spoken of the Lord by the Prophet, saying, Out of Egypr haue I called my Sonne.

16 ¶ The Herode, seing that he was mocked of Wisemen, was exceeding wroth, and sent forth, & slewe all the male children that were in Beth-lehem, and in all the coastes thereof, from two yere olde & vnder, according to the time which he had diligently searched out of the Wisemen.

b Wisemen, or Magi, in the Persians and Chaldeans tongue signifie Philosophers, Priests, or Astronomers, & are here the first frutes of the Gentiles that came to worship Christ
c An extraordinary signe to set forth Kings honour, whome y word did not esteeme
d Which was a declaration of that reuerence, which the Gentiles shulde beare vnto Christ
e They colde wel tell of Christ in general: but when they shulde profess his name, and giue him his due honor, they were colde, and shooke backe
f Micah 5.2.
g Iohn 7.42.
h An euil conscience is a burning fyre
i The starre vanished away before, so ynto thei shulde cary at Ierusalem, and there inquire of the thing, to the confusion of the Iewes
k The Persians maner was not to salute Kings without a present, and therefore they brought of that which was most precious in their countrey, whereof euery one of them offered
l Promes ought not to be kept, where Gods honour and preaching of his truth is hindered: or els it ought not to be broken.

k That which was prefigured by the deliuerance of the Israelites out of Egypr, were Christ Church and his boodie, is now verified, and accomplished in the head Christ.
l Hose 11.1.
m Within a certeine time after.

k Albeit the Iewes number their kinred by the male-kind: yet this lineage of Marie is comprehended vnder the same, because she was married to a man of her owne stocke & tribe
l Who is the true King, Priest, and Prophet annointed of God to accomplish his office of redemption
luk. 1.27.
m Before he toke her home to him
n As the Angel afterward declared to Ioseph
o Upright and fearing God, & therefore suspending y the had committed fornication, before she was betrothed, wolde nether receive her, nor by the Law shulde be married to another nether by accusing her put her to shame for her fault
p Deut 24.1.
q This dreame is witnessed by the holie Gost, and is a kinde of reuelation.
r Nom 12.6
s This name putteth him in remembrance of Gods promes to Dauid.
t Luk. 1.38.
u That is, a Saniour
v Act 4.12.
w phil 2.10.
x Isa. 7.14.
y Or, thine. I God is ioyned with vs by the meanes of Iesus Christ, who is bothe God and man
z Christ is here called the first borne, because she had neuer none before, and not in respect of any she had after. Nether yet doeth this worde (til) import alwayes a time following: wherein the contrarie may be affirmed, as our Saniour, saying, that he wil be present with his disciples, til the end of the worlde, meaneth not, that after this worlde he wil not be with them.

k That which was prefigured by the deliuerance of the Israelites out of Egypr, were Christ Church and his boodie, is now verified, and accomplished in the head Christ.
l Hose 11.1.
m Within a certeine time after.

CHAP. II.

1 The time and place of Christs birth 21 The Wisemen offer their presents. 14 Christ fleeth into Egypt. 16 The yong children are slaine. 23 Ioseph turneth into Galile.

¶ When I E S V S then was borne at Beth-lehem in Iudca, in the dayes

k Luk. 2.6.
a For there is another Beth-lehem in the tribe of Zebulon.

Iere. 31, 15 m Herode renewed the sorrow which Benjaminites had suffered long before. yee for all his crueltie he could not bring to passe, that Christ shulde not reigne. That is, they were killed & dead. Thus the faithful may see how God hathe infinite means to preserve them from the rage of tyrants. Or, therefore Or, of Nazareth Which is holic and consecrated to God: alluding vnto those that were Nazarites in the olde Law, which were a figure of that holines which shulde be manifested in Christ, as was Sāson, Ioseph, &c

17 Then was that fulfilled which was spokē by the Prophet Ieremias, saying,
18 * In Rama was a voyce heard, mourning, and weping and great lamentation: Rachel weping for her children, and wolde not be comforted, because they were not.
19 And when I Herode was dead, beholde, an Angel of the Lord appeareth in a dreame to Ioseph in Egypt,
20 Saying, Arise, and take the babe and his mother, and go into the land of Israel: for they are dead which sought the babes life.
21 Then he arose vp, and toke the babe and his mother, and came into the land of Israel.
22 But when he heard that Archelaus did reigne in Iudea in steade of his father Herode, he was affrayed to go thether: yet after he was warned of God in a dreame, he turned aside into the parties of Galile,
23 And went and dwelt in a citie called Nazaret, that it might be fulfilled which was spoken by the Prophetes, which was, That he shulde be called a Nazarite.

CHAP. III.

The office, doctrine, & life of Iohn. 7 The Pharises are reproved 8 The frutes of repentance. 13 Christ is baptized in Iordan. 17 And authorized by God his Father.

Mar. 1, 4. 1 In the first yeare of the reign of Tibertus, after Christ had long time remained in Nazaret, and was now about 30 yeare olde. So called in respect of the playne countrey and fertile vallies: and not because it was not inhabited. Or, be serie for your fautes past, and amend. Which is, God wil reigne ouer vs, gather vs vnto him, pardon our finnes, and adope vs by the preaching of the Gospel. Isa 40, 3. Mar. 1, 9. Luk. 3, 4. Joh 1, 23. Mar 1, 6. d Women with heere, as grosse heereclothe. e Suche meates as nature brought forth without mans labour or diligence. reade Leuit 11, 22. Or, grasshoppers. Mar 1, 5. Luk 3, 7. f Acknowledging their fautes: for there is no repentance without confession. Chap 13, 34. Or, broader. g He meaneth those venomous and malicious Pharises with the iudgement of God, except they shewe before men suche workes as are agreeable to the profession of the godlie, whome Iesai calleth the trees of righteousness, chap 61, 3.

1 And in those dayes, Iohn the Baptiste came and preached in the wilderness of Iudea,
2 And said, Repent: for the kingdom of heauen is at hand.
3 For this is he of whome it is spoken by the Prophet Esaias, saying, * The voyce of him that cryeth in the wilderness, Prepare ye the way of the Lord: make his paths straight.
4 * And this Iohn had his garment of camels heere, and a girdle of a skin about his loynes: his meat was also locustes & wilde honic.
5 * Then went out to him Ierusalem and all Iudea, and all the region rounde about Iordan.
6 And they were baptized of him in Iordan, confessing their finnes.
7 Now when he sawe many of the Pharises and of the Sadduces come to his baptisme, he said vnto them, O generations of vipers, who hathe forewarned you to flee from the angre to come?
8 Bring forth therefore frutes worthie amendement of life,
9 And thinke not to say with your selues,

* We haue Abraham to our father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.
10 And now also is the axe put to the roote of the trees: therefore euerie tre, which bringeth not forth the good frute, is hewen downe, and cast into the tyre.
11 * I demede I baptize you with water in demede of life, but he that cometh after me, is mightier then I, whose shoes I am not worthie to beare: he wil baptize you with the holic Ghost, and with fyre.
12 Which hathe his fanne in his hand, & wil make cleane his floore, and gather his wheat into his garner, but wil bunc vp the chaffe with vnquencheable fyre.
13 * The came Iesus from Galile to Iordan vnto Iohn, to be baptized of him.
14 But Iohn put him backe, saying, I haue neede to be baptized of thee, and comest thou to me?
15 Then Iesus answering, said to him, Let be now: for thus it becometh vs to fulfill all righteousness. So he suffered him.
16 And Iesus when he was baptized, came straight out of the water. And lo, the heauens were opened vnto him, & Iohn sawe the Spirit of God descending like a doue, and lighting vpon him.
17 And lo, a voyce came from heauen, saying, * This is my beloued Sonne, in whome I am wel pleased.

h The iudgement of God is at hand to destroye such as are not meete to be of his Church. Chap 7, 19. Mar. 1, 8. Luk. 3, 19. Joh 1, 26. Act 1, 5. e 2, 1 & 8, 5 & 19, 4. i When God baptizeth inwardly with the vertue of his Spirit, he burneth, & consumeth the vices and inflameth the heartes with loue toward him. k Which is preaching of the Gospel, whereby he gathereth the faithful as good corne, & scattereth the unfales as chaffe. Mar 1, 9. Luk 3, 22. l We must render perfite obedience to God in all things, which he hath ordeined. m To shewe the state of his kingdome, which is in all mekenes, & lowlines. n The fauour of God resteth on Iesus Christ, that from him it might be powred on vs, which deserue of our selues his wrath, and indignation. Coloss 1, 13.

CHAP. IIII.

Christ fasteth & is tempted. 11 The Angels minister vnto him 17 He beginneth to preache. 18 He calleth Peter, Andrew, James and Iohn, and healeth all the sicke.

1 Then was Iesus led aside of the Spirit into the wilderness, to be tempted of the deuil.
2 And when he had fasted fortie dayes, and fortie nights, he was afterwarde hungrie.
3 Then came to him the tempter, and said, If thou be the Sonne of God, commande that these stonies be made bread.
4 But he answering, said, It is writtē, * Man shall not liue by bread onely, but by euerie worde that proceedeth out of the mouth of God.
5 Then the deuil toke him vp into the holie Citie, & set him on a pinnacle of the temple,
6 And said vnto him, If thou be the Sonne of God, cast thy selfe downe: for it is writtē, * y he wil giue his Angels charge ouer thee, and with their hands they shall lifte thee vp, lest at anye time thou shuldest dash thy fore against a stone.
7 Iesus said vnto him, It is writtē againe, * Thou shalt not tempt the Lord thy God.

Marc 1, 12. Luk 4, 1. a By the holic Ghost. b To the end the ouercomig these tentatios might get the victorie for vs. c Satan wolde haue Christ to distrust God, and his worde and followe other strange and vnlawful meanes. Deu 8, 3. d He meaneth the ordre that God hath ordeined to manne his creatures by. e To wit, Ierusalem. f Or, vane which shewed where she wastefulde. Psal 92, 11. f He alledgeth but halfe the sense to deceiue thereby. g We must not leaue suche lawfull meanes as God hath appointed, to seke others after our owne fantasie.

CHAP. V.

8 In a vision. Again the deuill toke him vp vnto an exceeding hie mountaine, and shewed him all the kingdomes of the worlde, and the glorie of them,

9 And said to him, All these wil I giue thee, if thou wilt fall downe, and worship me.

10 Then said Iesus vnto him, Auoide Satã: for it is written, *Thou shalt worship the Lord thy God, and him onely shalt thou serue.

11 Then the deuill left him: and beholde, the Angels came, and ministred vnto him.

12 ¶ And when Iesus had heard y^e Iohn was deliuered vp, he returned into Galile,

13 And leauing Nazaret, went and dwelt in Capernaum, which is nere the sea in the borders of Zabulon & Nephthalim,

14 That it might be fulfilled which was spoken by Esaias the Prophet, saying,

15 *The land of Zabulon, and the land of Nephthalim by the way of the sea, bey^ond Jordan, Galile of the Gentiles:

16 The people which sat in darkenes, sawe great light: and to them which sat in the region and shadowe of death, light is risen vp.

17 *From that time Iesus began to preache, and to say, Amend your liues: for y^e kingdome of heauen is at hand.

18 ¶ And Iesus walking by the sea of Galile, sawe two brethren, Simõ, which was called Peter, and Andrew his brother, casting a net into the sea (for they were fishers.)

19 And he said vnto them, Followe me, and I wil make you fishers of men.

20 And they straight way leauing the nets, followed him.

21 And when he was gone forthe from thence, he sawe other two brethren, James the sonne of Zebedeus, and Iohn his brother in a ship with Zebedeus their father, mēding their nets, and he called them.

22 And they without tarying, leauing the ship and their father, followed him.

23 So Iesus went about all Galile, teaching in their Synagogues, and preaching the Gospel of the kingdome, and healing euerie sickenes and cuerie disease among the people.

24 And his fame spred abroad through all Syria: and they brought vnto him all sicke people, that were taken with diuers diseases and gripings, and them that were possessed with deuils, & those which were lunaticke, and those that had the palsey: and he healed them.

25 And there followed him great multitudes out of Galile, and Decapolis, and Ierusalem, and Iudea, and from beyonde Iordan.

13 Christ teacheth who are blessed. 13 The salt of the earth & light of the worlde 16 Good workes 17 Christ came to fulfil the Law. 21. What is meant by killing. 23 Reconciliation. 27 Adulterie 29 Offences 31 Denorcements 33 Not to sweare. 39 To suffer wrong. 43 To loue our enemies 48 Perfection.

1 And when he sawe the multitude, he went vp into a mountaine: and whē he was set, his disciples came to him.

2 And he opened his mouthe and taught them, saying,

3 *Blessed are the poore in spirit, for theirs is the kingdome of heauen.

4 *Blessed are they that mourne: for they shalbe comforted.

5 *Blessed are they that meke: for they shal inherite the earth.

6 Blessed are they which hunger & thirst for righteousnes: for they shal be filled.

7 Blessed are the merciful: for they shal obtaine mercie.

8 Blessed are the pure in heart: for they shal see God.

9 Blessed are the peace makers: for they shalbe called the children of God.

10 Blessed are they which suffer persecutiõ for righteousnes sake: for theirs is the kingdome of heauen.

11 *Blessed are ye when men reuile you, and persecute you, and say all manner of euil against you for my sake, falsely.

12 Reioyce and be glad, for great is your rewarde in heauen: for so persecuted they the Prophets which were before you.

13 *Ye are the salt of the earth: but if the salte haue lost his sauour, wherewith shal it be salted? It is thenceforthe good for nothing, but to be cast out, & to be troden vnder fote of men.

14 Ye are the light of the worlde. A citie that is set on an hill, can not be hid.

15 *Nether do men light a candel, and put it vnder a bushel, but on a candelticke, & it giueth light vnto all that are in the house.

16 *Let your light so shine before men, that they may see your good workes, & glorifie your Father which is in heauen.

17 Thinke not that I am come to destroye the Law, or the Propheetes. I am not come to destroye them, but to fulfil them.

18 *For truly I say vnto you, Til heauen, and earth perish, one iote, or one title of the Law shal not scape, til all things be fulfilled.

19 *Whosoever therefore shal breake one of these least commandments, & teache men so, he shalbe called the least in the kingdome of heauen: but whosoever shal obserue and teache them, the same shal be called great in the kingdome of heauen.

20 For I say vnto you, except your righteousness exceede the righteousness of scribes and

Luk 6.30. a That feele them selues voide of all righteousness that they may onely seeke it in Christ.

Isa. 61.2. luk. 6.21. b Which feele their owne miserie, & seeke their comfort in God

Psal. 73.11. c Who rather wolde suffer all iniuries, then they wolde reuenge thõ selues

Psal. 24.4. d Being in necessitie, desire nothing but y^e which is vpright & godlie.

e For he is called y^e God of peace, 1 Cor 14.33.

1 Pet. 3.14. 1 Pet. 4.14. ait. 5.41.

Mar 9.10. luk. 14.34.

f Your office is to season men with the salt of y^e heauē lie doctrine

Mar 4.21. luk. 8.16. e 11.33.

g Because you are seue farre of, giue good example of life

h The Gospel is the stablishing, & accomplishing of y^e Law

1 Pet. 2.12. i The doctrine of the Law counteneth nothing vnprofitable or superfluous

Luk 16.17. Iam. 2.10.

k Whosoever shal transgress the least of the ten commandments

in worde and exāple, he shal be cast out of the kingdome of God, except it be pardoned him in Christ.

Luk 11.39. l Which neither expound the Law truly, nor obserue it well.

Deus. 6.13. e 10.30. 1 The worde of God is the sworde of the spirit, wherewith Satan is overcome k To comfort him

Mar 1.14. luk. 4.14. iob 4.43.

l And cast in prison by Herode

m For so they called y^e lake of Genezareth

Isa. 9.1. n Christ had preached now almost a yere in Iudea, and Samaria,

and after went so preache in the vppermost Galile, which was out of the borders of Palestina

o Which was without comfort, hath received consolation

Mar. 1.16. Mar. 1.16.

p God hath chosen y^e weak things of the worlde to confounde the mightie, 1 Corin 1.27

q To drawe them out of the sea of this worlde, wheremin they are drowned.

r We ought to be more ready to followe Christ, when he calleth, leauing all worldly respects aparte.

s That is, the blessed tidings of forgiveness of finnes & reconciliation with God

t So that by healing incurable diseases Christs diuinitie appeared

u They that were mad or sicke at a certaine time of the moone.

x It was a countrey wheremin was te cities, as y^e worde signifieth.

m He sheweth how these worthe doctors haue falsly glofed this commandement
Exod 20, 13.
deu 5, 17
Or, subiect is punishment
Or, without cause
 n For God knowing his secret malice wil punish him
 o Which signifieth in the Synagogs to give an idle braine, & is spoken in contempt
 p Like judgement almoste the Romans obserued: for Triumouri had the examination of smale matters, & counsel of xxiii of greater causes & finally great matters of importance were decided by the senate of lxxi iudges which here is compared to the judgement of God, or to be punished wth hel fyre
Luk 12, 58
 q For that thou hast offended him, or he hath offended thee: for God preferreth brotherly reconcilia- tion to sacrifice.
Exod 20, 14.
rom 13, 9.
 r Chastite is required both in bodie & in minde
Chap. 18. 8.
mar 9, 47.
 s Nothing is so precious w^{ch} ought not to be reitised in respect of the glorie of God
Or, & not that
Chap 19, 7.
deu 24, 1.
mar 10, 4.
luk 16, 18.
1. cor 7, 18.
 t In that he giueth her leave to mary another by testimonial
Exod. 20, 7.
leu 19, 12.
deu 5, 11.
 u All superfluous othes are vtterly debarred, w^{ch} ther the Name of God be therein mencio- ned, or other- wise.

& Pharises, ye shal not enter into the king- dome of heauen.
 21 m Ye haue heard that it was said vnto the of the olde time, *Thou shalt not kil: for whosoever killeth, shal be culpable of iudgement.
 22 But I say vnto you, whosoever is angrie with his brother^a vnaduisedly, shal be culpable of iudgement. And whosoever saith vnto his brother, o Raca, shalbe worthie to be punished by the R^a Counsel. And whosoever shal say, Foole, shalbe worthie to be punished with hel fyre.
 23 If the thou bring thy gift to the altar, & there remembreth that thy brother hathe oght againt thee,
 24 Leauethere thine offring before the altar, and go thy way: first be reconciled to thy brother, & then come & offer thy gift.
 25 *Agre with thine aduersarie quickly, whiles thou art in the way with him, lest thine aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the sergear, and thou be cast into prison.
 26 Verely I say vnto thee, thou shalt not come out thence, til thou hast payed the vtmost farthing.
 27 ¶ Ye haue heard that it was said to them of olde time, *Thou shalt not commit adulterie.
 28 But I say vnto you, y^e whosoever lokech on a womā to lust after her, hathe comitted adulterie wher already in his heart.
 29 *Wherefore if thy right eye cause thee to offend, plucke it out, and cast it fro^e thee: for better it is for thee, that one of thy members perish, the^e that thy whole bodie shulde be cast into hel.
 30 Also if thy right hand make thee to offend, cut it of, and cast it fro^e thee: for better it is for thee that one of thy members perish, the^e that thy whole bodie shulde be cast into hel.
 31 It hathe bene said also, *Whosoever shal put away his wife, let him giue her a testimonial of diuorcement.
 32 But I say vnto you, whosoever shal put away his wife (except it be for fornicatio^o) causeth her to commit adulterie: and whosoever shal marie her that is diuorced, committeth adulterie.
 33 Againe, ye haue heard that it was said to them of olde time, *Thou shalt not forswear thy self, but shalt performe thine othes to the Lord.
 34 But I say vnto you, Swear not at all, nether by heauē, for it is y^e throne of God: Nor yet by the earth: for it is his fote, stolle: nether by Ierusalem: for it is the citie of the great King.
 35 Nor yet by the Name of the Lord, for he is the Name of the Lord.
 36 Nether shalt thou swear by thine head, because thou canst not make one heere white or blacke.

37 *But let your communication be, Yea, yea: Nay, nay. For whatsoeuer is more the^e these, commeth of y^e euil.
 38 ¶ Ye haue heard that it hathe bene said, An eye for an eye, & a tooth for a tooth.
 39 But I say vnto you, *Resist not euil: but whosoever shall smite thee on thy right cheke, turne to him the other also.
 40 And if anie man wil sue thee at the law, and take away thy coate, let him haue thy cloke also.
 41 And whosoever wil compell thee to go a mile, go with him twaine.
 42 *Giue to him that asketh, and from him y^e wolde borow of thee, turne not away.
 ¶ Ye haue heard that it hathe bene said, *Thou shalt loue thy neighbour, and hate thineemie.
 44 But I say vnto you, *Loue your enemies: blesse them that curse you: do good to the^e that hate you, *and praye for them which hurt you, and persecute you,
 45 *That ye may be the childre of your Father that is in heauen: for he maketh his sunne to arise on the euil, and the good, and sendeth raine on the iuste, & vniuste.
 46 For if ye loue them, which loue you, what rewarde shal you haue? Do not the Publicanes euen the same?
 47 And if ye be friendlie to your brethre onely, what singular thing do ye do not euen the Publicanes likewise?
 48 Ye shal therefore be perfecte, as your Father which is in heauen, is perfecte.

CHAP. VI.

1 Of almes. 5 Prayer. 14 Forgiuing one another. 16 Fasting. 19 He forbiddeth the careful seeking of worldlie things, & willet men to put their whole trust in him.
 ¶ Take hede that ye giue not your almes before men, to be sene of them, or els ye shal haue no rewarde of your Father which is in heauen.
 2 *Therefore when thou giuest thine almes, thou shalt not make a trumpet to be blown before thee, as the hypocrites do in the Synagogues and in the stretes, to be praised of men. Verely I say vnto you, they haue their rewarde.
 3 But when thou doest thine almes, let not thy left hand knowe what thy right hand doeth,
 4 That thine almes may be in secret, & thy Father that seeth in secret, he wil rewarde thee openly.
 5 And when thou prayest, be not as the hypocrites: for they loue to stand, and pray in the Synagogues, & in the corners of the stretes, because they wolde be sene of mē. Verely I say vnto you, they haue their rewarde.
 6 But when thou prayest, enter into thy chamber: & when thou hast shut thy dore,

Iam 5, 12.
 x Let simplicitie, & truth be in your wordes, and them ye shal not be so light, and ready to sweare
 y When a mā speaketh other wise then he thinketh in heart, it cometh of an euil conscience, and of the deuil
Exod 21, 24.
deu 19, 21.
leu 24, 20.
 z Albeit this was spokē for the iudges, yet euert mā applied it to reuege his private quarrel.
Luk 6, 29.
rom 12, 17.
 1 cor 6, 7.
 ¶ Gratiū a Rather reuege double wrong, then reuege thine owne griefs
Deut. 15, 8.
Leuit. 19, 18.
 b This was added by the false expositors of Pharises
Luk 6, 27.
Luk 23, 34.
act 7, 60.
 2 cor 4, 13.
 ¶ Or, rest in y^e you
Luk 6, 32.
 ¶ Or, abace.
 c These did take to farme y^e taxes, towls, & other payements, & the refore were greatly in disdain with all men
 d We must labour to attende vnto y^e perfectio of God, who of his free liberalitie, doeth good to them that are vnworthe
 VI
Rom. 12, 8.
 a Whose workes procede not of a right faith, but are done for vaine glorie
 b In that they are praised & commended of men
 c It is sufficient that God approue our workes
 d In that day when all things shal be reuicled
 e Withdraw thy self rather aparte.

pray vnto thy Father which is in secret, & thy Father which seeth in secret, shal rewarde thee openly.

7 Also when ye pray, use no vaine repetitions as the heathen: for they thinke to be heard for their muche babling.

8 Be ye not like them therefore: for your Father knoweth whereof ye haue nede, before ye aske of him.

9 After this manner therefore pray ye, Our father which art in heauen, halowed be thy Name.

10 Thy kingdome come. Thy wil be done euen in earth, as it is in heauen.

11 Giue vs this day our daily bread.

12 And forgiue vs our dettes, as we also forgiue our detters.

13 And lead vs not into tentation, but deliuer vs fro euil: for thine is the kingdome, and the power, and the glorie for euer, Amen.

14 For if ye do forgiue men their trespasses, your heauenlic Father wil also forgiue you.

15 But if ye do not forgiue men their trespasses, no more wil your Father forgiue your trespasses.

16 Moreouer, when ye fast, loke not fowre as the hypocrites: for they disfigure their faces, that they might seme vnto men to fast. Verely I say vnto you, that they haue their rewarde.

17 But when thou fastest, anoint thine head, and wash thy face,

18 That thou seme not vnto men to fast, but vnto thy Father which is in secret: & thy Father which seeth in secret, wil rewarde thee openly.

19 Lay not vp treasures for your selues vpon the earth, where the mothe & canker corrupt, & where theues digge through, and steale.

20 But lay vp treasures for your selues in heauen, where nether the mothe nor canker corrupteth, and where theues nether digge through, nor steale.

21 For where your treasure is, there wil your heart be also.

22 The light of the bodie is the eye: if the thine eye be single, thy whole bodie shal be light.

23 But if thine eye be wicked, then all thy bodie shalbe darke. Wherefore if the light is in thee, be darkenes, how great is that darkenes!

24 No man can serue two masters: for either he shal hate the one, and loue the other, or els he shal leane to the one, and despise the other. Ye can not serue God and riches.

25 Therefore I say vnto you, be not careful for your life, what ye shal eat, or what ye shal drinke: nor yet for your bodie, what

ye shal put on. Is not the life more worth then meat: and the bodie then raiment?

26 Beholde the fowles of the heauen: for they sowe not, neither reape, nor carie into the barnes: yet your heauenlic Father feedeth them. Are ye not muche better then they?

27 Which of you by taking care, is able to adde one cubit vnto his stature?

28 And why care ye for raiment? Learne, how the lilies of the field do growe: they labour not, nether spinne:

29 Yet I say vnto you, that euen Solomon in all his glorie was not arayed like one of these.

30 Wherefore if God so clothe the grasfe of the field which is to day, and to morowe is cast into the ouen, shal he not do muche more vnto you, o ye of litle faith?

31 Therefore take no thoght, saying, What shal we eat, or what shal we drinke? or wherewith shal we be clothed?

32 (For after all these things seke the Gentiles) for your heauenlic Father knoweth, that ye haue nede of all these things.

33 But seke ye first the kingdome of God, and his righteoufnes, & all these things shalbe ministred vnto you.

34 Care not then for the morowe: for the morowe shal care for it self: the day hath eynough with his owne grief.

CHAP. VII.

Christ forbiddeth rash iudgements. 6 Not to cast holie things to dogges 7 To aske seke, or knocke. 12 The scope of the Scripture 13 The strait and wide gates 15 Of false Prophetes 16 The good tre and euil. 22 False miracles. 24 The house on the rocke or vpon the sand.

1 Iudge not, that ye be not iudged.

2 For with what iudgement ye, iudge, ye shal be iudged, and with what measure ye mette, it shal be measured to you againe.

3 And why seest thou the mote, that is in thy brothers eye, and perceiuest not the beame that is in thine owne eye?

4 Or how saist thou to thy brother, Suffe me to cast out the mote out of thine eye, and beholde a beame is in thine owne eye?

5 Hypocrite, first cast out the beames out of thine owne eye, and then shalt thou see clearely to cast out the mote out of thy brothers eye.

6 Giue ye not that which is holie, to dogges, nether cast ye your pearles before swine, lest they treade them vnder their feete, and turning againe, all to rent you.

7 Aske, and it shalbe giuen you: seke, & ye shal finde: knocke, & it shalbe opened vnto you.

8 For whofoeuer asketh, receiueh: and he, that seeketh, findeth: and to him that knocketh, it shalbe opened.

9 For what man is there among you, which if his

The goodness of God euen towards the fowles of the field, farre passeh all things: that man can compass by his power and labour. The worde signifyeth, they weary not the felues. With care and distrust. That is, to be regenerate, and amende, your liues. God wil prouide for euery day that shalbe necessarie, though we do not increase the present grieue by the carefulness how to liue in tyme to come.

He commandeth, not to be curious or malicious to trye out, and condemne our neighbours fautes: for hypocrites hide their owne fautes, and seke not to amende them, but are curious to reprove other mens. Luk. 6. 37. Rom. 2. 1. 1 Cor. 4. 5. Mar. 4. 24. Luk. 6. 38. Luk. 6. 38. and 41. b Declare not the Gospel to the wicked conuersors of God whome thou seest left to them selues & forsaken. Chap. 21. 22. Mar. 11. 24. Luk. 11. 9. Luk. 14. 13. & 16. 14. Luk. 11. 6.

Or, table not muche. He commandeth vs to beware of muche babling & superfluous repetitions. Who is not persuaded by eloquent speache, and long talke, as men are. Christ bindeth them not to the wordes, but to the sense, and forme of prayer. Luk. 11. 2. We must seeke Gods glorie first, and aboute all things. Reigneth ouer all, and let vs render vnto thee perfect obedience, as thine Angels do. To be overcome thereby. Chap. 13. 9. This conclusion excludeth mans merites, and teacheth vs to grounde our prayers onely on God. Mar. 11. 25. Mat. 23. 2. Make their faces to seme of another sorte the they were wote to do. Whereby is commanded to auoyde all vaine ostentation. Luk. 12. 33. 2. Tim. 6. 19. Luk. 11. 34. If thine eye be disposed to liberalitie, prouer 21. 9. If thine affection be corrupt & giuen to concoufnes, deu 15. 9. If shee concupisces, & wicked affections overcome reason, we must not maruail though men be blinded, & be likened to beastes. Luk. 16. 13. Psal. 55. 22. Luk. 12. 22. Phil. 4. 6. 1 Tim. 6. 8. 1 Pet. 5. 7. Mans trauel nothing auileth where God giueth not increase.

if his sonne aske him bread, wolde giue him a stone?

10 Or if he aske fish, wil he giue him a serpen?

11 If ye then, which are euil, can giue to your childre good gifts, how muche more shal your Father which is in heauen, giue good things to them that aske him?

12 *Therefore whatsoeuer ye wolde that man shulde do to you, euen so do ye to them: for this is the Law and the Prophetes.

13 ¶ Enter in at the streite gate: for it is the wide gate, and broad waye that leadeth to destruction: and manie there be which go in thereat,

14 Because the gate is streite, and the way narrowe that leadeth vnto life, and fewe there be that finde it.

15 ¶ Beware of false prophetes, which come to you in shypes clothing, but inwardely they are rauening wolues.

16 Ye shal knowe the by their frutes. * Do men gather grapes of thornes? or figges of thytels?

17 So euerie good tre bringeth forthe good frute, and a corrupt tre bringeth forthe euil frute.

18 A good tre can not bring forthe euil frute: nether can a corrupt tre bring forthe good frute.

19 * Euerie tre y bringeth not forthe good frute, is hewen downe, and cast into the fyre.

20 Therefore by their frutes ye shal knowe them.

21 ¶ Not euerie one that saith vnto me, Lord, Lord, shal enter into the kingdome of heauen, *but he that doeth my Fathers wil which is in heauen.

22 *Manie wil say to me in that day, Lord, Lord, haue we not by thy Name prophesied, and by thy Name cast out deuils? and by thy Name done manie great workes?

23 And then wil I professe to them, *I neuer knewe you: *departe from me, ye that worke iniquitie.

24 Whofoeuer then heareth of me these wordes, *and doeth the same, I wil liken him to a wise man, which hath buylded his house on a rocke:

25 And the raine fell, and the floods came, and the windes blew, and beat vpon that house, and it fell not: for it was grounded on a rocke.

26 But whofoeuer heareth these my wordes, and doeth them not, shalbe lickened vnto a foolish man, which hath buylded his house vpon the sand:

27 And the raine fell, and the floods came, and the windes blew, and beat vpon that house, and it fell, and the fall thereof was

great.

28 ¶ And it came to passe, when Iesus had ended these wordes, the people were astounded at his doctrine.

29 For he taught them as one hauing autoritie, and not as the Scribes.

CHAP. VIII.

¶ Christ healeth the leper. 5 The captaines faith. 11 The vocation of the Gentiles. 14 Peters mother in law. 19 The Scribe that wolde followe Christ. 21 Christs power. 24 He stilleth the sea and the winds. 28 And driueth the deuils out of the possessed, into the swine.

¶ Now when he was come downe from the mountaine, great multitudes followed him.

2 *And lo, there came a leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane.

3 And Iesus putting forthe his hand, touched him, saying, I wil, be thou cleane: and immediatly his leprosie was clenfed.

4 Then Iesus said vnto him, Se thou tell no mā, but go, & shewe thy self vnto the Priest, and offer the gift that Moyses commanded, for a witness to them.

5 ¶ Whē Iesus was entred into Capernaū, there came vnto him a Centurion, beseeching him,

6 And said, Master, my seruant lieth sicke at home of the palsey, and is grieuouly pained.

7 And Iesus said vnto him, I wil come and heale him.

8 But the Centuriō answered, saying, Master, I am not worthy that thou shuldest come vnder my rofe: but speake the worde onely, and my seruant shalbe healed.

9 For I am a man also vnder the autoritie of another, and haue souldiers vnder me: & I say to one, Go: and he goeth, and to another, Come: and he cometh, & to my seruant, Do this: and he doeth it.

10 When Iesus heard that, he marueiled, & said to them that followed him, Verely, I say vnto you, I haue not founde so great faith, euen in Israel.

11 But I say vnto you, that manie shal come from the East and West, and shal sit downe with Abraham, and Isaac, and Iacob in the kingdome of heauen.

12 And the children of the kingdome shal be cast out into vtter darkenes: there shalbe weping and gnashing of teeth.

13 Then Iesus said vnto the Centurion, Go thy way, and as thou hast beleued, so be it vnto thee. And his seruant was healed the same houre.

14 ¶ And whē Iesus came to Peters house, he sawe his wiues mother laied downe, & sicke of a feuer.

15 And he touched her hand, and the feuer left her: so she arose, and ministred vnto them.

Mar 1, 13. Luk 4, 33

1 The mightie power of Gods Spirit appeared in him, wherby he declared him self to be God and caused others to believe in him.

Mar 1, 40. Luk 5, 12.

a It was not like that I prophesie that is now, but was a kinde thereof, which was incurable. Leui 14, 4.

Luk 7, 1. b He wolde not yet be throughly knowne, but had his time & houre appointed.

c Our Saviour wolde not contemne y which was ordained by the Law, seeing as yet ceremonies thereof were not abolished. d To condemn them of ingratitude, whē they that see the whole.

10 Or, a captaine ouer an hundred.

Or, sonar.

e Which are strange people & the Gentiles, to whome the couenant of God did not properly appertene.

Chap 22, 13. f For there is nothing but mere darkenes out of the kingdome of heauen.

Mar 2, 29. Luk 4, 38.

Luk 6, 31. Job 4, 16. c The whole Law and the Scriptures set forthe vnto vs, & commende charite.

Luk 13, 24. d We must overcome and mortifie our affections, if we wil be true disciples of Christ.

e For the most parte of men seke their owne libertie, and runne headlong to euil.

Luk 6, 43.

10 Or, a ruffe.

Chap. 3, 10.

f He meaneth here the hypocrites, who rather serue God w their lippes then w their heart.

Rom 2, 13.

1am 1, 22

g By thy vertue, autoritie and power.

10 Or, miracles.

h I neuer accepted you to be my true ministers and disciples.

Luk 13, 76.

Psal 6, 9.

Luk 6, 47.

Christ's pouertie.

S. Matthewe. Sinnes pardoned.

Mar 1, 32. luk 4, 40.

16 *When the euen was come, they broght vnto him manie that were possessed with deuils : and he cast out the spirits with his worde, and healed all that were sicke,

Isa 53, 4. 1 pet 2, 24. Luk 9, 17.

g The Prophete speaketh chesely of the sclenes & disease of our soules, & Iesus Christ hathe borne therefore he letteth his great mercie and power before our eyes by healing the bodie.

17 That it might be fulfilled, which was spoken by * Elias the Prophet, saying, He toke our infirmities, and bare our sicknesses.

h He thought by this meane to courrie fauour with the world: but Iesus sheweth him that he is farre wide fro that he seeketh for: for in stead of worldelic welth, there is but pouertie in Christ

18 ¶ And when Iesus sawe great multitudes of people about him, he commanded them to go ouer the water.

Mar 4, 35. luk 8, 22.

i Luke maketh mention of thre, which were hindered by worldelic respects from comming to Christ k To succour & helpe him in his olde age wil he dye, and then I wil followe thee wholly l No duetie or loue is to be preferred to Gods calling: therefore Iesus calleth them dead, & are hindered by any worldelic thing to followe Christ

19 Then came there a certeine Scribe, and said vnto him, Master, I wil followe thee whether soeuer thou goest.

Mar 5, 5. luk 8, 26.

m The wicked wolde euer desire their punishment, thinking all correction to come to some n The deuill desireth euer to do harme, but he can do no more, then God doeth ap pouer.

20 But Iesus said vnto him, The foxes haue nestes, and the birdes of the heauen haue nestes, but the Sonne of man hathe not whereon to rest his head.

21 ¶ And another of his disciples said vnto him, Master, suffer me first to go, and burye my father.

22 But Iesus said vnto him, Followe me, & let the dead burye their dead.

23 ¶ And when he was entred into the ship, his disciples followed him.

24 And beholde, there arose a great tempest in the sea, so y^e the ship was couered with waues: but he was a slepe.

25 Then his disciples came, & awoke him, saying, Master, saue vs: we perishe.

26 And he said vnto the, Why are ye fearful, o ye of litle faith? Then he arose, and rebuked the windes and the sea: and so there was a great calme.

27 And the men marueiled, saying, What man is this, that both the windes and the sea obey him!

28 ¶ And when he was come to the other side, into the countrey of the Gergesenes, there met him two possessed with deuils, which came out of the graues verie fierce, so that no man might go by that waye.

29 And beholde, they cryed out, saying, Iesus the Sonne of God, what haue we to do with thee? Art thou come hether to torment vs before the time?

30 Now there was a farre of from them, a great herd of swine feeding.

31 And the deuils besoght him, saying, If thou cast vs out, suffer vs to go into the herd of swine.

32 And he said vnto them, Go. So they went out, and departed into the herd of swine: & beholde, the whole herd of swine was caryed with violence from a steepe downe place into the sea, and dyed in the water.

33 Then the herdmen fled: and when they were come into the citie, they tolde all things, and what was become of them that were possessed with the deuils.

34 And beholde all the citie came out, to

mete Iesus: and when they sawe him, they besoght hi to departe out of their coasts.

CHAP. IX.

2 He healeth the palsie, 5 And forgueth sinnes 9 He calleth and visiteth Matthewe 13 Mercie 15 He answereth the Pharises and Iohns disciples. 16 Of the rawe cloth and new wine. 22 He healeth the woman of the bloodie yssue 25 He raiseth Iasrus daughter. 29 Giueth two blinde men their sight, 33 Maketh a domme man to speake, 35 Preacheth and healeth in diuerse places. 38 And exhorteth to prayers for the advancement of the Gospel.

p These Gergesenes esteemed more their hogges then Iesus Christ.

1 Then he entred into a ship, & passed ouer, and came into his owne citie.

Mar 2, 1. luk 5, 24.

a And also his faith that had the palsie: for except we haue faith, our sinnes can not be forguen. b Iesus toucheth the principall cause of all our miseries, & is sinne. c Because they did maliciously refuse Christ, who offered him self vnto them d Christ speaketh according to their capacitie: for they more esteemed ourwarde miracles, then the verme & power of Iesus Christ, whereby their sinnes might be forguen.

2 And lo, they broght to him a man sicke of y^e palsie, lying on a bed. And Iesus seig their faith, said to the sicke of the palsie, Sonne, be of good comfort: thy sinnes are forguen thee.

3 And beholde, certeine of the Scribes said with them selues, This man blasphemeth.

4 But when Iesus sawe their thoughts, he said, Wherefore thinke ye euil things in your hearts?

5 For whether is it easier to say, Thy sinnes are forguen thee, or to say, Arise, and walke?

6 And that ye may knowe that the Sonne of man hathe autoritie in earth to forgive sinnes, (then said he vnto the sicke of the palsie,) Arise, take vp thy bed, and go to thine house.

7 And he arose, and departed to his owne house.

8 So when the multitude sawe it, they marueiled, and glorified God, which had giue suche autoritie to men.

9 ¶ And as Iesus passed forthe from thence, he sawe a man sitting at the receite of custome named Matthewe, & said to him, Followe me. And he arose, and followed him.

Mar 3, 14. luk 5, 27.

e He reproneth the vaine persuasion of the, which thought the selues whole, & contened the poore sicke sinners, & sought Iesus Christ to be their physicion. f Which are puffed vp with vaine confidence of your owne righteousness.

10 And it came to passe, as Iesus sate at me at in his house, beholde, manie Publicanes and sinners, that came thether, sate downe at the table with Iesus and his disciples.

11 And when the Pharises sawe that, they said to his disciples, Why eateth your master with Publicanes and sinners?

12 Now when Iesus heard it, he said vnto them, The whole nede not a physicion, but they that are sicke.

Hose 6, 7. chap. 12, 7.

g God requirith not ceremonies, but brotherlieloue of one towards another.

13 But go ye and learne what this is, I will haue mercie, and not sacrifice: for I am not come to call the righteous, but the sinners to repentance.

14 ¶ Then came the disciples of Iohn to him, saying, Why do we and the Pharises fast oft, and thy disciples fast not?

1 Tim 2, 5. Mar 2, 18. luk 5, 33.

h Christ wolde spare his disciples a while, not burdening them too muche, lest he shalde discourage them.

15 And Iesus said vnto them, Can the children of the mariage chamber mourne as long as the bridegrome is with them? But y^e daies wil come when y^e bridegrome shalbe taken

o Meaning the lake of Genezareth.

taken from them, and then shal they fast.

16 Moreouer no man pieceth an olde garment with a piece of newe cloth: for that that shulde fill it vp, taketh away from the garment, and the breache is worfe.

17 Nether do they put newe wine into olde vessels: for then the vessels wolde breake, and the wine wolde be spilt, and the vessels shulde perishe: but they put newe wine into new vessels, and so are be-
the preferred.

18 ¶ While he thus spake vnto them, beholde there came a certeine ruler, & worshipped him, saying, My daughter is now deceased, but come and lay thine hand on her, and she shal liue.

19 And Iesus arose and followed him with his disciples.

20 (And beholde a woman which was diseased with an yllue of blood twelue yeres, came behinde him, and touched the hēme of his garment.

21 For she said in her self, If I may touche but his garmēt onely, I shalbe whole.

22 Then Iesus turned him about, and seing her, did say, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole at that houre.)

23 Now when Iesus came into the rulers house, and saw the minstrels and the multitude making noise,

24 He said vnto them, Get you hence: for the maide is not dead, but slepeth. And they laughed him to skorne.

25 And whē the multitude were put forthe, he went in and toke her by the hand, and the maide arose.

26 And this bruite went through out all that land.

27 And as Iesus departed thence, two blinde men followed him, crying, and saying, O sonne of Dauid, haue mercie vpon vs.

28 And when he was come into the house, the blinde came to him, and Iesus said vnto them, Beleue ye that I am able to do this? And they said vnto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it vnto you.

30 And their eyes were opened, and Iesus charged them, saying, Se that no man knowe it.

31 But when they were departed, they spied abroad his fame throughout all that land.

32 ¶ And as they went out, beholde, they broght to him a domme man possessed wth a deuil.

33 And when the deuil was cast out, the domme spake: then the multitude marueiled, saying, The like was neuer sene in Israēl.

i Christ compareth his disciples for their infirmities, to olde garments, and olde vessels, which are not able as yet to beare the perfection of his doctrine, which he meaneth by new cloth, and new wine
Or, newe and vndressed
Mar 5.22.
Luk 8.41.
k Iue minde which is infected with the dregges of superstitious ceremonies, is not meete to receiue the pleasant wine of the Gospel
Essence or bagges of laddes or saine, wherein wine was carried in affe or canals.

l Players vpon flutes or pipes or other instruments, which in those dayes they vied at buryales.

m He wolde proue whether they bare him that reuerence which was due to Messias.

Luk 11.14.

34 But the Pharises said, * He casteth out deuils, through the prince of deuils.

35 ¶ And Iesus wēt about all cities & townes, teaching in then Sinagogues, & preaching the Gospel of the kingdom, & healing euerie sicknes and euerie disease among the people.

36 But when he sawe the multitudē, he had compassion vpon them, because they were dispersed, and scattered abroad, as shepe hauing no shepther.

37 Then said he to his disciples, * Surely y^e haruest is great, but y^e laborers are fewe.

38 Wherefore pray the Lord of the haruest that he wolde send forthe laborers into his haruest.

the people are ripe, and ready to receiue the Gospel, comparing the elect to a plentiful haruest
Or, send forthe

CHAP. X.

Christ sendeth out his Apostles to preache in Iudea
7 He gaueth them charge, teacheth them, and comforteth them against persecution.
20 The holie Ghost speaketh by his ministers
26 W^home we ought to feare
30 Our heeres are counted
32 To confesse Christ.
37 Not to loue our parents more then Christ.
38 To take up our crosse
39 To saue or lose the life.
40 To receiue the preachers.

1 And he called his twelue disciples vnto him, and gaue them power against vnclene spirits, to cast them out, and to heale euerie sickenes, & euerie disease.

2 Now the names of the twelue Apostles are these. The first is Simon, called Peter, and Andrewe his brother: James the sonne of Zebedeus, and Iohn his brother.

3 Philippe and Bartlemewe: Thomas, and Matthewe the Publicane: James the sonne of Alpheus, and Lebbeus whose surname was Thaddeus:

4 Simon the Cananite, and Iudas Iscariot, who also betrayed him.

5 These twelue did Iesus send forthe, and commanded them, saying, Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye not:

6 But go rather to the lost shepe of the house of Israel.

7 * And as ye go, preach, saying, The kingdom of heauen is at hand.

8 Heale the sicke: cleanse the lepers: raise vp the dead: cast out the deuils. Frely ye haue receiued, b freely giue.

9 * Possesse not golde, nor siluer, nor money in your girdels,

10 Nor a scrippe for the iorney, nether two coates, nether shoes, nor a staffe: * for the workeman is worthie of his meate.

11 And into whatsoeuer citie or towne ye shal come, enquire who is worthie in it, & there abide til ye go thence.

12 And when ye come into an house, salute the same.

13 And if the house be worthie, let your peace come vpon it: but if it be not worthie,

Chap 12.24.
mar 3.22
Luk 11.17.
n This blasphemie proceedeth of extreme impietie, seing all the people consented the contrarie.
Mar 6.5.
Luk 13.22.
o Whereby God gathereth his people together, that he may reigne ouer them
Mar 6.34.
Luk 10.2.
tom 4.36.
p He meant the number of

Mar 3.1
Luk 9.1.

Or, the realme
a For the kingdom of God must first be preached vnto them, because Christ was especially promised vnto them
Act 13.46.
Luk 10.5.9.

b He commeth them to offer them selues freely to y^e Lords worke without respect of gaine or luere
Mar 6.8.
Luk 9.3.
c 22.35.

Or, provide us for
c Because he sendeth them not for a long time, but onely for one iorney, he defendeth y^e things that might let them: nether is this a perpetual commandement
Or, provide
1 Tim 1.18.
Luk 10.7.
Luk 10.10.

let your peace returne to you.

Mar 6, 11. Luk 9, 8. Act 13, 17. and 18, 6. d To signifie that their lād is polluted, & that you consent not to their wickednes Luk 10, 3. e Who were not so liuely taught, and aduertised 40r, simple f Not returning wrong, muche lesse doing wrong g To take fro them all pretence of ignorance, and to make them inexcusable Mar 13, 11. Luk 12, 11.

14 *And whosoever shall not receive you, nor heare your wordes, when ye departe out of that house, or that citie, * shake of the dust of your fete. 15 Truly I say vnto you, it shall be easier for them of the land of Sodom and Gomorrha in the day of iudgement, then for that citie. 16 ¶ Beholde, I send you as shepe in the mides of wolues: be ye therefore wise as serpentes, and f innocent as doves. 17 But beware of men, for they wil deliuer you vp to the Councils, and wil scourge you in their Synagogues. 18 And ye shall be brought to the gouernours and Kings for my sake, in s witnes to thē, and to the Gentiles. 19 *But when they deliuer you vp, take no thought how or what ye shall speake: for it shall be giuen you in that houre, what ye shall say. 20 For it is not ye that speake, but the spirit of your Father which speaketh in you. 21 And the brother shall betray the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to dye. 22 And ye shall be hated of all men for my Name: *but he that endueth to the end, he shall be saued. 23 And when they persecute you in this citie, flee h into another: for verely I say vnto you, ye shall not finish all the cities of Israel, til the Sonne of man be come. 24 *The disciple is not about his master, nor the seruant about his lord. 25 It is ynough for the disciple to be as his master u, and the seruant as his lord. * If they haue called the master of the house Beelzebub, how muche more them of his householde? 26 Feare them not therefore: * for there is nothing couered, that shall not be disclosed, nor hid, that shall not be knowen. 27 What I tel you in darkenes, that speake ye in light: and what ye heare in the eare, that preache ye on the houses. 28 And feare ye not them which kil the bodie, but are not able to kil the soule: but rather feare him, which is able to destroye bothe soule and bodie: in hel. 29. Are not two sparrowes solde for a farthing, and one of them shall not fall on the ground without your Father? 30 * Yea, and all the heeres of your heade are nombred. 31 Feare ye not therefore, ye are of more value then manie sparrowes. 32 *Whosoever therefore shall confesse me before men, him wil I confesse also before my Father, which is in heauen. 33 But whosoever shall denie me before me,

Luk 21, 16. Mar 13, 13. Luk 21, 19. h To profite & do good, & not to be idle. i And wil comfort you & giue manifest euidence of his prelience: and he speaketh not of their first sending, but of y whole time of their Apostleship. Luk 6, 40. ioh 13, 16. and 15, 20. Chap 12, 2 k It was the name of an idole which signified the god of ayes, & in dispite thereof was attributed to the deuill read 2 Kig 1, 2 and y wicked called Christ by this name. Mar 4, 23 Luk 8, 17. and 12, 2 l Which in those countreys are so made y men may walke vpo them 2 Sam 14, 11. Act 27, 34. Mar 8, 38. Luk 9, 26. and 12, 8. 2 Tim 2, 12. m And acknowledge me his onelic Saviour

him wil I also denie before my Father, which is in heauen. 34 * Thinke not that I am come to send peace into the earth: I came not to send peace, but the sworde. 35 For I am come to set a man at o variance against his father, and the daughter against her mother, & the daughter in law against her mother in law. 36 * And a mans enemies shall be they of his owne householde. 37 * He that loueth father or mother more then me, is not worthie of me. And he that loueth sonne, or daughter more then me, is not worthie of me. 38 * And he that taketh not his crosse, & p followeth after me, is not worthie of me. 39 * He that wil saue his life, shall lose it, and he that loseth his life for my sake, shall saue it. 40 He that receiueth you, receiueth me: and he that receiueth me, receiueth him that hath sent me. 41 * He that receiueth a Prophet in the name of a Prophet, shall receiue a Prophetes rewarde: and he that receiueth a righteous mā in the name of a righteous man, shall receiue the rewarde of a righteous man. 42 * And whosoever shall giue vnto one of these litle ones to drinke a cup of colde water onely, in the name of a Disciple, verely I say vnto you, he shall not lose his rewarde. CHAP. XI. Christ preacheth 3 Iohn Baptist sendeth his disciples vnto him 7 Christs testimone concerning Iohn 18 The opinion of the people concerning Christ and Iohn. 20 Christ vprebendeth the vthankful cities 25 The Gospel is reueiled to the simple 28 They that labour, and are laden. 29 Christs yoke 1 And it came to passe, that when Iesus had made an end of commāding his twelue disciples, he departed thence to teach and to preach in their cities. 2 ¶ And when Iohn heard in the prison the workes of Christ, he sent two of his disciples, and said vnto him, 3 Art thou he that shulde come, or shall we loke for another? 4 And Iesus answering, said vnto them, Go, and shewe Iohn, what things ye haue heard and sene. 5 The blinde receiue sight, & the halt go: the lepers are cleansed, and the deaf heare: the dead are raised vp, and the poore receiue the Gospel. 6 And blessed is he that shall not be offended in me. 7 And as they departed, Iesus began to speake vnto the multitude, of Iohn, What went ye out into the wilderness to see? A reed shaken with the winde? 8 But what went ye out to see? A mā clothed in soft

Luk 12, 51. n He giueth vs inward peace in our consciences, but outwardly we must haue warre with wicked worldelings o Which thing cometh not of the propertie of Christ, but proceedeth of the malice of men, w loue not the light, but darkenes, and are offended with the worde of saluation Micah 7, 6. Luk 14, 26. Chap 16, 24. Mar 8, 34. Luk 9, 23. and 14, 27. p Also they y inuent anie other way to honour God, then that he hath prescribed by his worde, follow not Christ, but go before him. q He that dothe preferre his life before my glorie Luk 10, 6. 10h 3, 20 r We must reuerence Christ in his seruantes, & receiue thē, as ſcī frō him, & honour thē for their office sake Mar 9, 48. Luk 7, 18. a Not because Iohn was ignorant of Christ: but y hemight reach his disciples y his office was to lead them to Christ. Isa. 61, 1. Luk 4, 16. b Or, the Gospel is preached to the poore c That take no occasiō by Christ to be hindered from the Gospel c A man inconstant?

d For § Prophetes declared Christ long before he came, but Iohn as it were pointed him with his finger Malach 3,1

e Which were begotten and borne by the meanes of mā, and after the comūne course of nature: for Christ was conceived by the holie Ghost The least of them that shal preache § Gospel in the new estat of Christs Church, shal haue more cleare knowledge then Iohn, and their message shal be more excellēt.

Luk. 10,16 g Mens zeales are inflamed with desire to receiue Gods mercies offered, and are moſte greedie to heare the worde.

h They prophesied things to come, & now we se present and more cleare

i Meaning his testimonie concerning Iohn Malach. 4.3 Luk 7,32

Or, say maruſly k They that are wise in dede, acknowledge the wisdom of God in him, w home § Pharises contemne, read Luk 7,29

Luk. 10,13. l Cities of great marchandise full of solution and wantōnes Or, therefore

Luk. 10, 31.

in soft raiment: Beholde, they that weare soft clothing, are in Kings houses.

9 But what went ye out to see? A Prophet? Yea, I say vnto you, and more then a Prophet.

10 For this is he of whome it is written, Beholde, I send my messenger before thy face, which shal prepare thy way before thee.

11 Verely I say vnto you, among the which are begotten of women, arose there not a greater then Iohn Baptist: notwithstanding, he that is the least in the kingdome of heauen, is greater then he.

12 And from the time of Iohn Baptist hitherto, the kingdome of heauen suffereth violence, and the violent take it by force.

13 For all the Prophetes & the Law prophesied vnto Iohn.

14 And if ye wil receiue it, this is Elias, which was to come.

15 ¶ He that hathe eares to heare, let him heare.

16 * But whereunto shal I liken this generation? It is like vnto litle children which sit in the markets, and call vnto their fellows,

17 And say, We haue piped vnto you, & ye haue not danced, we haue mourned vnto you, and ye haue not lamented.

18 For Iohn came nether eating nor drinking, and they say, He hathe a deuil.

19 The Sonne of man came eating & drinking, and they say, Beholde a glotton & a drinker of wine, a friend vnto Publicānes & sinners: but wisdom is iustified of her children.

20 ¶ Then begā he to vpbraide the cities, wherein moſte of his great workes were done, because they repented not:

21 Wo be to thee, Chorazin: Wo be to thee, Bethsaida: for if the great workes, which were done in you, had bene done in Tyrus & Sidon, they had repēted long agone in sackcloth and ashes.

22 ¶ But I say to you, It shalbe easier for Tyrus and Sidon at the day of iudgemēt, then for you.

23 And thou, Capernaum, which art lifted vp vnto heauen, shalt be brought downe to hel: for if § great workes, which haue bene done in thee, had bene done among them of Sodom, they had remained to this day.

24 But I say vnto you, that it shalbe easier for them of the land of Sodom in the day of iudgement, then for thee.

25 * At that time Iesus answered, and said, I giue thee thākes, o Father, Lord of heaue & earth, because thou hast hid these things from the wise and men of vnderstanding, and hast opened them vnto babes.

It is so, o Father, because thy good pleasure was such.

27 * All things are giuen vnto me of my Father: and no man knoweth the Sonne, but the Father: nether knoweth any man the Father, but the Sonne, & he to whome the Sonne wil reueile him.

28 Come vnto me, all ye that are wearie & laden, and I wil ease you.

29 Take my yoke on you, and learne of me, that I am meke and lowlie in heart: & ye shal finde rest vnto your soules.

30 * For my yoke is easie, and my burden light.

CHAP. XII.

Christe accuseth his Disciples which plucke the eares of corne to eat with the dried hand, 22 Helpeth the possessed that was blinde and dumme 31 Blaspheemie. 34 The generacion of vipers 35 Of good wordes. 36 Of idle wordes 38 He rebuketh the unfaithful that would willes haue tokens, 49 And sheweth who is his brother, sister and mother.

AT that time Iesus wēt on a Sabbath day through the corne, and his disciples were an hungred, & began to plucke the eares of corne and to eat.

2 And when the Pharises sawe it, they said vnto him, Beholde, thy disciples do that which is not lawful to do vpo the Sabbath.

3 But he said vnto them, * Haue ye not red what Dauid did, when he was an hungred, and they that were with him?

4 How he entred into the House of God, & ate the shewe bread, which was not lawful for him to eat, nether for them which were with him, but onely for the Priests?

5 Or haue ye not red in the Law how that on the Sabbath dayes the Priests in the Temple breake the Sabbath, and are blameles?

6 But I say vnto you, that here is one greater then the Temple.

7 Wherefore if ye knewe what this is, * I wil haue mercie and not sacrifice, ye wolde not haue condemned the innocents.

8 For the sonne of man is Lord, euen of the Sabbath.

9 * And he departed thence, and went into their Synagoge:

10 And beholde, there was a mā which had his hand dried vp. And they asked him, saying, Is it lawful to heale vpo a Sabbath day? that they might accuse him.

11 And he said vnto them, What man shal there be among you, that shal haue a shepe, and if it fall on a Sabbath day into a pit, wil not he take it and lift it out?

12 How muche more then is a man better the a shepe? therefore, it is lawful to do wel on a Sabbath day.

13 Then said he to the man, Stretch forth the thine hād. And he stretched it forth, and it was made whole as the other.

m Faith cometh not of mans wil or power, but by the secret illumination of God, which is the declaration of his eternal counsell Iohm 3, 36. Ioh. 6, 46. n Which fele the weight, & grief of your finnes and miseries. o To be gouerned by my Spirit, and to mortifie year affections Ier. 6, 16. i Iohm 5, 3.

Mar. 3, 23. Luk 6, 1 deu. 23, 25.

1 Sam 21, 6. a Necessitie maketh that lawful, which is prohibited for a certeine respect, in things apperteyning to ceremonies Exod 29, 33. Ieu 8, 31.

Nomb 28, 9. b Nor that the Priests brake the Sabbath in doing that, which was comāded by the Law, but he speaketh thus to confute § error of the people, who thought the Sabbath broken, if any necessarie worke was done that day Hese 6, 7. chap 9, 13.

c Christ hathe power to exempt his frō keeping of the Sabbath, seing the seruice required in the Temple, was able to excuse the that labored in the same Mar 3, 2. Iuk 6, 4.

Blasphemie.

S. Matthewe. Idle wordes.

14 Then the Pharises went out, and consulted against him, how they might destroye him.

15 But whē Iesus knewe it, he departed thence, and great multitudes followed him, & he healed them all,

16 And charged them that they shulde not make him knowen,

17 That it might be fulfilled, which was spoken by Esaias the Prophet, saying,

18 Beholde my seruant whome I haue chosen, my beloued in whome my soule delighteth: I wil put my Spirit on him, & he shal shewe iudgement to the Gentiles.

19 He shal not strue, nor crye, nether shal anie man heare his voyce in the stretes.

20 A bruised reede shal he not breake, and smoking flaxe shal he not quenshe, til he bring forth the iudgements vnto victorie.

21 And in his Name shal the Gentiles trust.

22 Then was broght to him one, possessed with a deuil, bothe blinde, and domme, and he healed him, so that he which was blinde and domme, bothe spake and sawe.

23 And all the people were amazed, & said, Is not this the sonne of Dauid?

24 But whē the Pharises heard it, they said, This mā casteth the deuils no otherwise out, but through Beelzebub the prince of deuils.

25 But Iesus knewe their thoghtes, and said to them, Euerie kingdome deuided against it self, shal be brought to naught: & euerie citie or house, deuided against it self, shal not stand.

26 So if Satan cast out Satan, he is deuided against himself: how shal then his kingdome endure?

27 Also if I through Beelzebub cast out deuils, by whome do your children cast them out? Therefore they shal be your iudges.

28 But if I cast out deuils by the Spirit of God, then is the kingdome of God come vnto you.

29 Els how can a man enter into a strong mans house and spoile his goods, except he first binde the strong man, and then spoile his house.

30 He that is not with me, is against me: & he y gathereth not with me, scattereth.

31 Wherefore I say vnto you, euerie siane and blasphemie shal be forgien vnto men: but the blasphemie against the holie Ghost shal not be forgien vnto men.

32 And whosoever shal speake a worde against the Sōne of man, it shal be forgien him: but whosoever shal speake against the holie Ghost, it shal not be forgien him, neither in this world nor in the world to come.

33 Echev make the tre good, and his frute good: or els make the tre euil, & his frute euil: for the tre is knowen by the frute.

34 O generations of vipers, how can you speake good things, when ye are euil? For of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of his heart bringeth forth the good things: & an euil man out of an euil treasure, bringeth forth the euil things.

36 But I say vnto you, that of euerie idle worde that men shal speake, they shal giue accounte thereof at the day of iudgement.

37 For by thy wordes thou shalt be iustified, and by thy wordes thou shalt be condemned.

38 Then answered certeine of the Scribes & of the Pharises, saying, Master, we wolde see a signe of thee.

39 But he answered, and said to them, An euil and adulterous generacion seeketh a signe, but no signe shal be giuen vnto it, saue the signe of the Prophet Ionas.

40 For as Ionas was thre dayes, and thre nights in the whales bellie: so shal the Sōne of man be thre dayes and thre nights in the heart of the earth.

41 The men of Nineue shal rise in iudgement with this generacion, and condemne it: for they repented at the preaching of Ionas: and beholde, a greater then Ionas is here.

42 The Quene of the South shal rise in iudgement with this generacion, and shal condemne it: for she came from the vtmost parties of the earth to heare the wisdom of Solomon: and beholde a greater then Solomon is here.

43 Now whē the vnclene spirit is gone out of a man, he walketh throughout drye places, seeking rest, and findeth none.

44 Then he saith, I wil returne into mine house, fro whence I came: & when he is come, he findeth it empty, swept & garnished.

45 Then he goeth, & taketh vnto him fouer other spirits worse then him self, and they entre in, and dwell there: & the end of that man is worse then the beginning. Euen so shal it be with this wicked generacion.

46 While he yet spake to the multitude, beholde, his mother, & his brethren stode without, desiring to speake with him.

47 The one said vnto him, Beholde, thy mother and thy brethren stand without, desiring to speake with thee.

48 But he answered, and said to him that tolde him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, & said, Beholde my mother and my brethren.

50 For whosoever shal do my Fathers will which is in heauen, the same is my brother and sister and mother.

Or, broder.

Luk 6.45.

I Muche more they shal giue a counte of their blasphemies.

m Their wicked wordes shal be a sufficient proffere to condemne the vngodlie, if there were no other thing.

Chap. 16. 2.

luk. 11. 29.

1 cor. 13. 22.

n This was to finde some newe shift or pretext to resist his doctrine

iona. 2. 8.

o They were become harted and degenerate from their holie ancestors

iona. 3. 1.

p He taketh parte of the day for the whole day

1. King 10. 2.

2 chro 9. 1

q Who was a poore stranger, and yet these knowe not the Messias which was promised to be their King

Luk. 11. 24.

r It is ment as touching her fact in coming to se Solomon, and not her persone: for she was not instructed in the Lawe of God.

Or, wilderunt.

1 Pet. 2. 20.

eb. 6. 4.

10. 26.

Mar. 3. 31.

luk 8. 20.

s Meaning an infinite number.

t If Satan be cast out, we must walche still, y he enter not againe: for since he was once mis olde gett, he knoweth euerie hole and corner of our house.

u This worde in the Scriptures signifieth oft times euerie kinsman.

x Christ preferreth the spiritual: inured to the carnal.

Isa. 42. 1.

d The right trade of gouernemēt, not onely to the Jewes, but also to strange nacions

e He shal not make great noise, nor seke outwarde pompe and glorie

f He wil beare with them that be infirme & weake.

Luk. 11. 14.

g Christ shal ouercome all lettes, & hinder the course of the Gospel, and then shal giue sentence as a conquerer against all his enemies.

Chap. 9. 24.

Mar. 3. 22.

luk. 11. 17.

Or, desolatus.

h Which conuined deuils by the verne of Gods name, albeit it was expressly against the Law of God

i He declareth so the Pharises, that they were in twyn forces his enemies, not onely because they did forsake him, but also make open warre against him.

Mar. 3. 28.

luk. 12. 10.

1. ioh 5. 13.

k That is, he that strueth against the truth which he knoweth, and against his owne conscience, can not returne to repentance: for he strueth against the holie Ghost.

10. 1. 1. 1. 1.

CHAP. XIII.

The state of the kingdome of God set forth by the parable of the fede. 24 Of the tares. 31 Of the mustarde fede. 33 Of the leaui. 44 Of the treasure hid in the field. 45 Of the perles. 47 And of the nette 57 The Prophet is contemned in his owne country.

*Mar 4.1.
Luk 8.5.*

a All desired to heare his doctrine, but there was not like affection in all

1 **T**He same day went Iesus out of the house, and sate by the sea side.
2 And a great multitudes resorted vnto hi, so that he went into a ship, and sate downe: and the whole multitude stode on the shore.
3 Then he spake many things to them in parables, saying, Beholde, a sower went forth to sowe.
4 And as he sowed, some fel by the wayes side, and the foules came and deuoured them vp.
5 And some fel vpon stonie grounde, where they had not muche earth, and anone they sprong vp, because they had no depth of earth.
6 And when the sunne rose vp, they were parched, and for lacke of rooting, withred away.
7 And some fel among thornes, & the thornes sprong vp, and choked them.
8 Some againe fel in good grounde, and broght forth the frute, one corne an hundred fold, some sixtie folde, and another thirtie folde.

b He sheweth that all men can not vnder stand these mysteries, and also maketh his disciples more attentive.

9 He that hathe eares to heare, let him heare.
10 ¶ Then the disciples came, and said to him, Why speakest thou to them in parables?
11 And he answered and said vnto them, Because it is giuen vnto you, to knowe the secrets of the kingdome of heauen, but to them it is not giuen.

*c The Gospel is hid to them that perish.
Chap 25.29. d Christ increaseth in his children his graces
e Euen that which he seemeth to haue.
Isa 6.9
mar 4.12.
Luk 8.10.
Iohn 12.40.
Act 18.26
Rom 11.8*

12 ¶ For whofoeuer hathe, to him shal be giuen, and he shal haue abundance: but whofoeuer hathe not, from him shal be taken away, euen that he hathe.
13 Therefore speake I to them in parables, because they seeing, do not see: and hearing, they heare not, nether vnderstand.
14 So in them is fulfilled the prophecie of Esaias, which prophecie saith, * By hearing, ye shal heare, and shal not vnderstand, and seeing ye shal see, and shal not perceiue.

*f That which the Prophet referreth to the secret counsell of God, is here attributed to the hard stubbornnes of the people: for the one can not be separated from the other
g To wit, the glorie of the Sonne of God, to acknowledge him their Saviour
Luk 10.29.*

15 ¶ For this peoples heart is waxed fatte, and their eares are dul of hearing, and with their eyes they haue winked, lest they shulde see with their eyes, and heare with their eares, and shulde vnderstand with their hearts, and shulde returne, that I might heale them.
16 But blessed are your eyes, for they see: & your eares, for they heare.

17 ¶ And he sene them, and to heare those things which ye heare, & haue not heard them.

18 ¶ Heare ye therefore the parable of the sower.

*Mar 4.15.
Luk 8.11.*

19 Whensoeuer a man heareth the worde of the kingdome, and vnderstandeth it not, the euil one cometh, and catcheth away that which was sowed in his heart: & this is he which hathe receiued the fede by the way side.

*Mar 4.15.
Luk 8.11.*

20 And he that receiued fede in the stonie grounde, is he which heareth the worde, & incontinently with ioy receiueith it.

21 Yet hathe he no roote in him self, & dureth but a seafon: for asfone as tribulation or persecution cometh because of the worde, by and by he is offended.

22 And he that receiueith the fede among thornes, is he that heareth the worde: but the care of this worlde, and the deceitfulness of riches choke the worde, and he is made vnfruteful.

23 But he that receiueith the fede in the good grounde, is he that heareth the worde, and vnderstandeth it, which also beareth frute, & bringeth forth, some an hundred folde, some sixtie folde, & some thirtie folde.

24 ¶ Another parable put he forth vnto them, saying, The kingdome of heauen is like vnto a man which sowed good seed in his field.

25 But while men slept, there came his enemy, and sowed tares among the wheat, & went his way.

b He teacheth that the good shal be mixt together in the Church to the end that the faithful may arme the felnes with patience and confidence.

26 And when the blade was sprong vp, and broght forth the frute, then appeared the tares also.

27 Then came the seruants of the householder, and said vnto him, Master, sowedst thou good fede in thy field? sið whence then hathe it tares?
28 And he said to them, The enuious man hathe done this. Then the seruants said vnto him, Wilt thou then that we go and gather them vp?
29 But he said, Nay, left while ye go about to gather the tares, ye plucke vp also with them the wheat.

30 ¶ Let bothe growe together vntil the haruest, and in time of haruest I wil say to the reapers, Gather ye first the tares, and binde them in sheaues to burne them: but gather the wheat into my barne.

31 ¶ Another parable he put forth vnto them, saying, The kingdome of heauen is like vnto a graine of mustard fede, which a man taketh and soweth in his field:

*i Christ teacheth onely the Church shal neuer be without some wicked men: although they be neuer so sharpe punished by suche meanes as he hathe left to purge his Church.
Mar 4.30.
Luk 13.18.*

32 Which in dede is the least of all sedes: but when it is growen, it is the greatest among herbes, and it is a tree, so that the birdes of heauen come and buylde in the branches thereof.

33 ¶ Another parable spake he to the, The

*k Thus teacheth vs not to be astonished at the small beginnings of the Gospel
Luk 13.31.*

Parables.

S. Matthewe. A Prophet without honour.

1 By this he admonisheth them to waite til the frute of the Gospel appeare
Mar. 4. 33.

Psal 78. 2
m This worde signifieth graue and sententious proverbes, to the end that the doctore might haue the more maieftie, and the wicked might thereby be soundred.

Ierl. 2. 15.
Ezech. 14. 15.

n The wicked which hurt others by their euil example.

Dan 12. 3.
Wij 3. 7.

o It is a kinde of nette that gathereth in all things that come in the waye
p The Greke worde signifieth rouen things.

kingdome of heauen is like vnto leauen, which a woman taketh and hideth in three peckes of meale, 'til all be leauened.

34 ¶ All these things spake Iesus vnto the multitude in parables, and without parables spake he not to them,

35 That it might be fulfilled, which was spoken by the Prophet, saying, *I wil open my mouth in ^mparables, & wil vtter the things which haue bene kept secret from the fundacion of the worlde.

36 Then sent Iesus the multitude away, and went into the house. And his disciples came vnto him, saying, Declare vnto vs the parable of the tares of the field.

37 Then answered he, and said to them, He that soweth the good sede, is the Sonne of man,

38 And the field is the worlde, & the good sede, they are the children of the kingdome, and the tares are the children of the wicked,

39 And the enemy that soweth them, is the deuil, * and the haruest is the end of the worlde, and the reapers, be the Angels.

40 As then the tares are gathered and burned in the fyre, so shal it be in the end of this worlde.

41 The Sonne of man shal send forthe his Angels, and they shal gather out of his kingdome all things that ⁿ offend, & them which do iniquitie,

42 And shal cast the into a furnais of fyre. There shalbe wailing and gnashing of teeth.

43 *Then shal the iust men shine as the sunne in the kingdome of their Father. He that hathe eares to heare, let him heare.

44 ¶ Again the kingdome of heauē is like vnto a treasure hid in a field, which whē a man hathe founde, he hideth it, & for ioye thereof departeth and selleth all that he hathe, and byeth that field.

45 ¶ Again the kingdome of heauē is like to a marchāt man, that seketh good perles,

46 Who hauing founde a perle of great price, went and solde all that he had, and bought it.

47 ¶ Again the kingdome of heauen is like ^o vnto a drawe net cast into the sea, that gathereth of all kinde of things.

48 Which, whē it is ful, men drawe to land, and sit and gather the good into vessels, and cast the bad away.

49 So shal it be at the end of the worlde. The Angels shal go forthe, and feuer the bad from among the iust,

50 And shal cast them into a furnais of fyre: there shal be wailing, and gnashing of teeth.

51 ¶ Iesus said vnto them, Vnderstand ye all these things? They said vnto him, Yea, Lord.

52 Then said he vnto the, Therefore euerie scribe which is taught vnto the kingdome of heauen, is like vnto an householder, which bringeth forthe out of his treasure things bothe new and olde.

53 ¶ And it came to passe, that when Iesus had ended these parables, he departed thence,

54 *And came into his owne countrey, and taught them in their Synagogue, so that they were astonied, and said, Whence cometh this wisdom and great workes vnto this man?

55 Is not this the carpenters sonne? Is not his mother called Marie, & his brethren James and Ioses, and Simon and Iudas?

56 And are not his sisters all with vs? Whence then hathe he all these things?

57 And they were offended with him. Then Iesus said to the, *A Prophet is not without honour, ^q save in his owne countrey, & in his owne house.

58 And he did not many great workes there, for their vnbeliefs sake.

q Because the Scribes office was to expound the Scriptures, he meaneth him that doeth interpret them aright, and according to the Spirit. The preachers of Gods worde must haue store of sondrie and ample instructions
Mar 6. 1.
luk 4. 16.

John 6 42.
Ier Conf 5.

Mar 6. 4.
luk 4. 24.
Iohn 4. 44.
I Me commonly neglect the, whom they haue knowne of children: also they do enuie them of the same countrey: and suche is their ingratitude that they take light occasion to contumace the graces of God in others.

Chap 21 11.
Mar 6. 34.
luk 9 7.

a He spake after the common error: for they thought that the soules of them that were departed, entered into another bodie
Mar 6. 37.
luk 3. 14.
Leuis 18. 16. & 30. 21.

b To approue his resurrection, and to get him greater autoritie
c A swel became nature abhorreth such horrible incontinencie, as also that he had taken her by force from his brother
Chap 21. 26.
d The promise was wicked: but yet it was more vile to be obdurate in the same, than he might seeme constant.

CHAP. XIII.

Herodes opinion concerning Christ 20 John is beheaded. 29 Christ fedeth five thousand men with five loaves and two fishes 33 He prayeth in the mountaine. 35 He appeareth by night vnto his disciples upon the sea, 38 And saureth Peter. 39 They confesse him to be the sonne of God 36 He healeth all that touched the hemme of his garment

1 **A**T that time Herode the Tetrarche heard of the fame of Iesus,

2 And said vnto his seruants, This is Iohn Baptist. He is risen againe from the dead, and therefore great workes are wrought by him.

3 *For Herode had takē Iohn, and bounde him, and put him in prison for Herodias sake, his brother Philips wife.

4 For Iohn said vnto him, It is not ^c lawful for thee to haue her.

5 And whē he wolde haue put him to death, he feared the multitude, because they counted him as a * Prophet.

6 But when Herodes birthday was kept, the daughter of Herodias danced before the, and pleased Herode.

7 Wherefore he ^d promised with an othe, that he wolde giue her whatsoeuer she wolde aske.

8 And she being before instructed of her mother, said, Giue me here Iohn Baptist head in a platter.

9 And the King was sorie: neuertheles because of the othe, and them that sat with him at the table, he commanded it to be giuen her,

10 And sent, and beheaded Iohn in the prison.

11 And his head was brought in a platter, and giuen to the maide, and she brought it vnto her mother.

12 And his disciples came, and toke vp his bodie, and buried it, and went, and tolde Iesus.

Or, & in xix
Mar 6, 38.
luk. 9, 10.
e to the intent that his disciples now after their ambassage might some what rest the, or els that he might instruct them to greater enterprises

13 *And when Iesus heard it, he departed thence by ship into a desert place aparte. And when the multitude had heard it, they followed him a fote out of the cities.

14 And Iesus went forthe and sawe a great multitude, and was moued with compassion towarde them, and he healed their sicke.

15 ¶ And when euen was come, * his disciples came to him, saying, This is a desert place, and the houre is alreadie paste: let the multitude departe, that they may go into the townes, and bye them vitailles.

16 But Iesus said to them, They haue no neede to go away: giue ye them to eat.

17 Then said they vnto him, We haue here but fiue loaves, and two fishes.

18 And he said, Bring them hether to me.

19 And he commanded the multitude to sit downe on the grasse, and toke the fiue loaves and the two fishes, and loked vp to heaven and blessed, and brake, and gaue the loaves to his disciples, & the disciples to the multitude.

20 And they did all eat, and were sufficed, and they toke vp of the fragments that remained, twelue baskets ful.

21 And they that had eaten, were about fiue thousand men, beside women & litle children.

22 ¶ And straight waye Iesus cōpelled his disciples to enter into a ship, and to go ouer before him, while he sent the multitude away.

23 And as sone as he had sent the multitude away, he went vp into a mountaine alone to pray: * and when the euening was come, he was there alone.

24 And the ship was now in the middes of the sea, and was tossed with waues: for it was a contrarie winde.

25 And in the fourth watche of the night, Iesus went vnto them, walking on the sea.

26 And when his disciples sawe him walkig on the sea, they were troubled, saying, It is a spirit, and cryed out for feare.

27 But straight way Iesus spake vnto them, saying, Be of good comfort. It is I: be not afraied.

28 Then Peter answered him, & said, Master, if it be thou, * byd me come vnto thee on the water.

29 And he said, Come. And when Peter was come downe out of the ship, he walked on the water, to go to Iesus.

30 But when he sawe a mightie winde, he was afraied: and as he beganne to sinke, he cryed, saying, Master, saue me.

31 So immediatly Iesus stretched forthe his hand, and caught him, and said to him, O thou of litle faith, wherefore didst thou dout?

32 And as sone as they were come into the ship, the winde ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the sonne of God.

34 ¶ And when they were come ouer, they came into the land of Gennesaret.

35 And when the men of that place knewe him, they sent out into all that countrey rounde about, and broght vnto him all that were sicke,

36 And besoght him, that they might touche the hemme of his garment onely: & as manie as touched it, were made whole.

37 ¶ Christ excuseth his disciples, and rebuketh the Scribes, & Pharises, for transgressing Gods commandement by their owne traditions: 13 The plant that shalbe rooted out 18 What things defile a mā 22 He deliuereth the woman of Canaanes daughter 26 The bread of the children 30 He healeth the sicke, 36 And feedeth foure thousand men, beside women and children.

38 ¶ Then came to Iesus the Scribes and Pharites, which were of Ierusalem, saying,

39 * Why do thy disciples transgresse the tradicion of the Elders: for they wash not their hands when they eat bread.

40 But he answered & said vnto them, Why do ye also transgresse the commandemēt of God by your tradicion?

41 * For God hathe commanded, saying, Honour thy father and mother: * and he that curseth father or mother, let him dye the death.

42 But ye say, Whosocuer shal say to father or mother, ^b By the gift that is offered by me, thou maicst haue profite,

43 Thogh he honour not his father, or his mother, shalbe fre: thus haue ye made the commandement of God of no autoritie by your tradicion.

44 O hypocrites, Esaias prophecied wel of you, saying,

45 * This people draweth nere vnto me with their mouth, and honoureth me with the lippes, but their heart is farre of from me.

46 But in vaine they worship me, teachig for doctrines, mens precepts.

47 * Then he called the multitude vnto him, and said to them, Heare and vnderstand.

48 That which goeth into the mouth, defileth not the man, but that which cometh out of the mouth, that defileth the man.

49 ¶ Then came his disciples, and said vnto him, Perceiuest thou not, that the Pharises are offended in hearing *thou* saying?

50 But he answered & said, * Eueie plant which mine heauenlie Father hathe not planted, shalbe rooted vp.

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57 O hypocrites, Esaias prophecied wel of you, saying, * This people draweth nere vnto me with their mouth, and honoureth me with the lippes, but their heart is farre of from me. But in vaine they worship me, teachig for doctrines, mens precepts. * Then he called the multitude vnto him, and said to them, Heare and vnderstand. That which goeth into the mouth, defileth not the man, but that which cometh out of the mouth, that defileth the man. ¶ Then came his disciples, and said vnto him, Perceiuest thou not, that the Pharises are offended in hearing *thou* saying? But he answered & said, * Eueie plant which mine heauenlie Father hathe not planted, shalbe rooted vp.

m Christ correcteth his fault, and also giueth remedie both at once.

Mar. 6, 54.

n It seemeth they were led with a certaine superstitio, notwithstanding standing our Saviour wolde not quence the smoking flaxe, and therefore did beare with these small beginnings.

Mar. 7, 1.

a Me are more rigorous to obserue their owne traditions then Gods commandement.

Exod 20, 12. deut 5, 16. ephes 6, 2. exod 21, 17. leuit 20, 9.

b The Scribes dispented with them that did not their duties to their owne parents, so y^e their old recompense y^e same to their profite by their offerings.

Isai 29, 13.

c God wil not be honoured according to mans fantasie, but detesteth all good intentions, which are not grounded on his worde.

Mar 7, 17.

John 17, 2.

d All that are not grafted in Iesus Christ by fre adoption and eueric doctrine, that is not established by Gods worde.

f Christ leaue them not destitute of bodelic nourishment, which seke the fode of the soule.

Or, praised and gaue thanks to God.

g The disciples were lothe to departe from Christ: but yet they shewed their obedience

Mar 6, 46. iohn 6, 16.

h The night was decuded into foure watches, wherof euerie one contained thre houres

i The presence of Christ maketh his bolde.

k His zeale was great, but he had not sufficiently considered y^e measure of his faith.

l His enterprise was to greate, & therefore he must needs fall in danger, when his faith failed.

Faith obtineth.

S. Mattheu. The Pharises leauen.

g They are not worthe to be cared for
Luk 6. 39.
Mar 7. 27.

14 * Let them alone : they be the * blinde leaders of the blinde:& if the blinde leade the blinde, bothe shal fall into the ditche.
15 ¶ * Then answered Peter, and said to him, Declare vnto vs this parable.
16 Then said Iesus, Are ye yet without vnderstanding!
17 Perceiue ye not yet, that whatsoeuer entreteth into y^e mouth, goeth into the bellie, and is cast out into the draught?
18 But those things which procede out of the mouth, come from the heart, and they defile the man.

Gen. 6. 5 & 8. 21.
f All vices procede of the corrupt affection of the heart.

Mar. 7. 24.

19 For out of y^e heart * come euil^f thoughts, murders, adulteries, fornicacions, thefts, false testimonies, sclanders.
20 These are the things, which defile the man: but to eat with vnwashed hands, defileth not the man.

g The disciples were offended at her importunacie

Chap. 10. 6.

21 * And Iesus went thence, and departed into the coastes of Tyrus and Sidon.
22 And beholde, a woman a Cananite came out of the same coastes, and cryed, saying vnto him, Haue mercie on me, o Lord; the sonne of Daud: my daughter is miserably vexed with a deuil.
23 But he answered her not a worde. Then came to him his disciples, and besoght him, saying, s Send her away, for she cryeth after vs.

h Christ calleth the dogs, or whelpes w^h are strangers from the house of God

i Christ granted her petition, for her faiths sake, and not at the request of his disciples.
Mar. 7. 31.

24 But he answered, and said, I am not sent, but vnto the * lost shepe of the house of Israel.
25 Yet she came & worshipped him, sayi^g, Lord, helpe me.
26 And he answered, & said, It is not good to take the childrens bread, and to cast it to ^h whelpes.

Mt. 23. 5.

27 But she said, Trueth, Lord: yet in dede the whelpes eat of the crommes, which fall from their masters table.
28 Then Iesus answered, and said vnto her, O womā, great is thyⁱ faith: be it to thee, as thou desirest. And her daughter was made whole at that houre.
29 ¶ So Iesus * went away from thence, and came nere vnto the sea of Galile, & went vp into a mountaine and sate downe there.

Mar. 8. 1.
k Christ can not forget those that followe him.

30 And great multitudes came vnto him, * hauing with them, halt, blinde, domme, maymed and manie other, and cast them downe at Iesus fete, and he healed them,
31 In so muche that the multitude wondered, to se the domme speake, the maymed whole, the halt to go, and the blinde to se: and they glorified the God of Israel.
32 * Then Iesus called his disciples vnto him, and said, I * haue compasion on this multitude, because they haue continued with me alreadie thre daies, and haue nothing to eat: and I wil not let the departe fasting, lest they fainte in the way.

33 And his disciples said vnto him, Whence shulde we get so muche bread in the wilderness, as shulde suffice so great a multitude!

34 And Iesus said vnto them, How manie loaves haue ye? And they said, Seuen, and a fewe litle fishes.

35 Then he commanded the multitude to sit downe on the grounde,

36 And toke the seuen loaves, and the fishes, and gaue thanks, & brake them, and gaue to his disciples, and the disciples to the multitude.

37 And they did all eat, and were sufficed: & thei toke vp of the fragments that remained, seuen baskets ful.

38 And they that had eaten, were foure thousand men, beside women, and litle children.

39 Then Iesus sent away the multitude, and toke shippe, and came into the partes of * Magdala.

10. Magdala.

CHAP. XVI.

1 The Pharises require a token *6* Iesus warneth his disciples of the Pharises doctrine *16* The confession of Peter *19* The keyes of heauen *24* The faithful must beare the crosse. *25* To winne or lose the life. *27* Christs cunning.

1 **T**hen * came the ^a Pharises and Sadduces, and did ^b tempt him, desiring him to shewe them a signe from heauen.

2 But he answered, and said vnto them, When it is euening, ye say, Fayre wether: for the skie is red.

3 And in the morning ye say, To day shall be a tempeste: for the skie is red and lowering. O hypocrites, ye can discerne the face of the skie, and can ye not *discerne* the ^c signes of the times?

4 * The wicked generacion, and adulterous seeketh a signe, and there shal no signe be giuen it, but the ^d signe of the Prophet * Ionas: so he left them, and departed.

5 ¶ And when his disciples were come to the other side, they had * forgotten to take bread with them.

6 Then Iesus said vnto them, Take hede and beware of the leauen of the Pharises and Sadduces.

7 And they thought in them selues, saying, It is because we haue broght no bread.

8 But Iesus * knowing it, said vnto them, O ye of litle faith, why thinke you *thus* in your selues, because ye haue broght no bread?

9 Do ye not yet perceiue, nether remember the fve loaves, when there were * fve thousand men, and how manie baskets toke ye vp?

10 Nether the seuen loaves when there were * foure thousand men, and how manie baskets toke ye vp?

11 Why perceiue ye not that I said not vnto

Chap 13. 38. Mar. 8. 11.

Luk. 12. 54.

a Although they did not agree in doctrine, yet they toynd together to fight against y^e trueth.
b Men tempe God either by their mercurialitie, or curiositie.

c Which appertene to the heauenlie and spirital life.

Chap 13. 34.

d Christ shal be to them as a Ionas raised vp from death.
Iou. 2. 1. Mar. 8. 34. Luk. 12. 1.

10. seefced with the selues.

e A token of Christs diuinitie, to knowe mens thoughts.

Chap 14. 17. Iohn 6. 9.

Chap. 13. 34.

vnto you concerning bread, that ye shulde beware of the leauen of the Pharises & Sadduces?

11 Then vnderstode they that he had not said that they shulde beware of the leauen of bread, but of the doctrine of the Pharises, and Sadduces.

f We may boldly by Christs admonition reiect and cōtemne all erroneous doctrine and mans inventions, and ought onely to cleaue to the worde of God
Mar 8.27.
luk 9.28.

12 ¶ Now when Iesus came into the coastes of Cesarea Philippi, he asked his disciples, saying, Whome do men say that I, the Sonne of man am?

14 And they said, Some say, Iohn Baptiste: and some, Elias: & others, Ieremias, or one of the Prophetes.

15 He said vnto them, But whome say ye that I am?

16 Then Simon Peter answered, and said, Thou art the Christ the Sonne of the liuing God.

Ioh 6.69.
g He meaneth any thing that is in man.
Iohn 1.42.
h Vpon that faith whereby thou hast confessed and acknowledged me: for it is grounded vpon an infallible eterneth
Iohn 20.21.
i The power of Satā which standeth in craft and violence
k The preachers of the Gospel open the gates of heauen with the worde of God, which is the right keye: so that where this worde is not purely taught, there is neither key, nor autoritie
l Condēne by Gods worde
m Because he wolde yet instruct them, & not preuent his time
n He wolde plucke out of their hearts that false opinion, which they had of his temporall kingdome

17 And Iesus answered, & said to him, Blessed art thou, Simon, the sonne of Ionas: for as flesh & blood hath not reueiled it vnto thee, but my Father which is in heauen.

18 And I say also vnto thee, that thou art Peter, and vpon this rocke I wil buylde my Church: and the gates of hel shal not overcome it.

19 And I wil giue vnto thee the keyes of the kingdome of heauen, and whatsoever thou shalt binde vpon earth, shalbe bound in heauen: and whatsoever thou shalt loose on earth, shalbe loosed in heauen.

20 Then he charged his disciples, that they shulde tell no man that he was Iesus the Christ.

21 ¶ From that time forth Iesus began to shewe vnto his disciples, that he must go vnto Ierusalem, and suffer manie things of the Elders, and of the hie Priests, and Scribes, and be slaine, and rise againe the thirde day.

22 Then Peter toke him aside, and began to rebuke him, saying, Master, pitie thy self: this shal not be vnto thee.

23 Then he turned backe, and said vnto Peter, Get thee behinde me, Satan: thou art an offence vnto me, because thou vnderstandest not the things that are of God, but the things that are of men.

24 Iesus then said to his disciples, If any man wil followe me, let him forsake him self, & take vp his crosse, and followe me.

25 For whosoever wil faue his life, shal lose it: and whosoever shal lose his life for my sake, shal finde it.

26 ¶ For what shal it profite a man thogh he shulde winne the whole worlde, if he lose his owne soule? or what shal a man giue for recompense of his soule?

27 For the Sonne of man shal come in the glorie of his Father with his Angels, and

o Which worde signifyeth an aduersarie, who resisteth the wil of God, either of malice, as did Iudas, or of rashnes and arrogancie, as Peter did. p That is, whosoever thinketh to saue him self by forsaking Iesus Christ.

*then shal he giue to euerie mā according to his dedes.

28 ¶ Verely I say vnto you, there be some of them that stand here, which shal not taste of death, until they haue sene the Sonne of man come in his kingdome.

CHAP. XVII.

2 The transfiguration of Christ upon the mountaine of Thabor. 5 Christ ought to be heard. 11 Of Elias and Iohn Baptiste 15 He healeth the lunatike. 20 The power of faste. 21 Prayer & fasting. 22 Christ telleth the before of his passion. 27 He payeth tribute.

1 And after six dayes, Iesus toke Peter, and Iames, and Iohn his brother, and broght them vp into an hie mountaine aparte,

2 And was transfigured before them: and his face did shine as the sunne, and his clothes were as white as the light.

3 And beholde, there appeared vnto them Moses, and Elias, talking with him.

4 Then answered Peter, and said to Iesus, Master, it is good for vs to be here: if thou wilt, let vs make here thre tabernacles, one for thee, and one for Moses, and one for Elias.

5 While he yet spake, beholde, a bright cloude shadowed them: and beholde, there came a voyce out of the cloude, saying, This is my beloued Sonne, in whome I am wel pleased: heare him.

6 And when the disciples heard that, they fel on their faces and were sore afrayed.

7 Then Iesus came and touched them, and said, Arise, and be not afraid.

8 And when they lifted vp their eyes, they sawe no man, saue Iesus onely.

9 ¶ And as they came downe fro the mountaine, Iesus charged them, saying, Shewe the vision to no man, until the Sonne of man rise againe from the dead.

10 ¶ And his disciples asked him, saying, Why then say the Scribes that Elias must first come?

11 And Iesus answered, and said vnto them, Certainely Elias must first come, & restore all things.

12 But I say vnto you, that Elias is come already, and they knewe him not, but haue done vnto him wharsoeuer they wolde: likewise shal also the Sonne of man suffer of them.

13 Then the disciples perceiued that he spake vnto them of Iohn Baptiste.

14 ¶ And when they were come to the multitude, there came to him a certeine man, and kneled downe to him,

15 And said, Master, haue pitie on my sonne: for he is lunatike, and is sore vexed: for oft times he falleth into the fyre, and oft times into the water.

16 And I broght him to thy disciples, and they colde not heale him.

Psal. 69.13.
rom 2.6.

Mar 9.1.
luk 9.17.

q This was fulfilled in his resurrection & was as an entrée into his kingdome, and was also confirmed by sending the holie Ghost, whereby he wrought so great and sondrie miracles.

Chap xvii.
Mar 9.2.
luk 9.28.
10, the first day after

a Christ shewed them his glorie, that they might not thinke he had suffered through iniquitie, but that he offered vp him self willingly to dye. b By these two witness are represented the Lawe and the Prophetes, which lead vs to Christ
Chap 3:17.

c peter 2. 17.
e After Moses & Elias departure Peter fearing he shulde lose that joyful sight, speakeh as a man distra& & wolde haue lodged them in earthlie houses, & were receiued in glorie
d We are reconciled to God by Christ onely.

Mar 9.11.
e Christ is our chief and onely scholemaster

Chap. 11. 14.
mal 4.5.

f And so worshipped Christ
g For men wolde not haue believed them, before that Christ had made his glorie more manifest by his resurrection

Mar 9.14.
luk 9.37.

Of tribute.

S. Matthewe. The lost shepe.

h He spea-
ker chiefly to
the Scribes,
who began to
bragge, as if
they had now
gotten the vic-
torie ouer
Christ because
his disciples
were not able
to do this
miracle.

17 Then Iesus answered, and said, O gene-
ration, faithles, and croked, how long now
shal I be with you? how long now shal I suf-
fer you? bring him hither to me.

18 And Iesus rebuked the deuil, & he went
out of him: and the childe was healed at
that houre.

19 The came the disciples to Iesus a parte,
and said, Why coulde not we cast him out?

20 And Iesus said vnto them, Because of
your vnbelief: for verely I say vnto
you, if ye haue faith as muche as a graine
of mustard seede, ye shal say vnto this mou-
taine, Remoue hence to yonder place, &
it shal remoue: and nothing shal be vnpos-
sible vnto you.

21 How be it this kinde goeth not out, but
by prayer and fasting.

22 ¶ And as they abode in Galile, Iesus said
vnto them, The Sonne of man shal be de-
liuered into the hands of men,

23 And they shal kil him, but the thirde day
shal he rise againe: and they were very
sorie.

24 ¶ And when they were come to Caperna-
um, they that receiued polle money,
came to Peter, and said, Doerh not your
Matter pay tribute?

25 He said, Yes. And when he was come
into his house, Iesus preuented him, saying,
What thinkest thou Simo? Of whome do
the Kings of the earth take tribute, or pol-
le money? of their children, or of strangers?

26 Peter said vnto him, Of strangers. Then
said Iesus vnto him, Then are the chil-
dren free.

27 Neuertheles, lest we shulde offende
them, go to the sea, and cast in an angle, &
take the first fishe that cometh vp, & when
thou hast opened his mouth, thou shalt
finde a piece of twentie pence: that take,
and giue it vnto them for me and thee.

CHAP. XVIII.

1 The greatest in the kingdome of heauen. 3 He teacheth his disciples to be humble and harmeles. 6 To auoid occasions of euil. 10 Not to contemme the litle ones. 11 Why Christ came. 15 Of brotherlie correction. 17 Of the autoritie of the Church. 19 The commendacion of prayer and godlie assemblies. 21 Of brotherlie forgiveness.

1 The same time the disciples came vn-
to Iesus, saying, Who is the greatest
in the kingdome of heauen?

2 And Iesus called a litle childe vnto him,
and set him in the middes of them,

3 And said, Verely I say vnto you, except
ye be conuerted, & become as litle children,
ye shal not enter into the kingdome
of heauen.

4 Whosoever therefore shal humble him-
self as this litle childe, the same is greater

rest in the kingdome of heauen.

5 And whosoever shal receiue suche a litle
childe in my Name, receiueh me.

6 But whosoever shal offende one of these
litle ones which beleue in me, it were bet-
ter for him, that a myllstone were hanged
about his necke, and that he were drowned
in the depth of the sea.

7 Wo be vnto the worlde because of offen-
ces: for it must nedes be that offences shal
come, but wo be to that man, by whome the
offence cometh.

8 Wherefore, if thine hand or thy fote
cause thee to offende, cut the of, & cast
it from thee: it is better for thee to enter in-
to life, halt, or maimed, then hauing two
hands or two fete, to be cast into cuerla-
sting fyre.

9 And if thine eye cause thee to offend,
plucke it out, & cast it from thee: it is bet-
ter for thee to enter into life with one eye,
then hauing two eyes, to be cast into hel
fyre.

10 Se that ye despice not one of these litle-
ones: for I say vnto you, that in heauen
their Angels alwayes beholde the face
of my Father which is in heauen.

11 For the Sonne of man is come to saue
that which was lost.

12 How thinke ye? If a man haue an hun-
dred shepe, & one of the be gone astray,
doeth he not leaue ninetie & nine, and go
into the mountaines, and seke that which
is gone astray?

13 And if so be that he finde it, verely I say
vnto you, he reioyceth more of that shepe,
then of the ninetie and nine which went
not astray.

14 So is it not the wil of your Father which
is in heauen, that one of these litle ones
shulde perishe.

15 ¶ Moreouer, if thy brother trespace a-
gainst thee, go, and tell him his faute be-
twene thee & him alone: if he heare thee,
thou hast wonne thy brother.

16 But if he heare thee not, take yet with
thee one or two, that by their mouth of two
or thre witnesses euerie worde may be con-
firmed.

17 And if he wil not vouchesauce to heare
the, tel it vnto the Church: & if he refuse
to heare the Church also, let him be vnto
thee as an heathen man, and a Publicane.

18 Verely I say vnto you, Whatsoeuer ye
binde on earth, shalbe bounde in heauen:
and whatsoeuer ye lose on earth, shal
be losed in heauen.

19 Againe, verely I say vnto you, that if two
of you shal agre in earth vpon any thing,
whatsoeuer they shal desire, it shal be giue

e He calleth
them litle chil-
dren now, &
humble them
selues with all
humilitie and
subiection
Mar 9.42.

luk 17.1
d The worde
significth a gre-
at myllstone &
an affe tour-
neth, and it
is spoken in
respect of that
which is tour-
ned with manes
hand, which
is lesse.

Chap 5.30.

mar 9.45
e Christ war-
neth his disci-
ples to take
heed that they
shrinke not
backe fro him
for any euil
exemplo or
offence that
man can giue.
f Christ tou-
cheth the cause
of this offen-
ce, which is
pride and dis-
dey ne of our
inferiours
Psal 36.7.

Luk 19.10.

Luk 15.4.

g Seing God
hath comma-
nded his An-
gels to take
charge of his
children, the
wicked may
be assured that
if they despice
them, God wil
reunge their
cause
h We may not
lose by our of-
fence that
which God
hath so dere-
ly bought
Leu 19.17.

eccle 19.13.

luk 17.3

iam 5.18.

i Wherewith
thou maist be
offended: he
speaketh of
secret or parti-
cular finnes, &
not of open or
known to o-
thers
Or reprove him
Deu 19.15.

iohn 8.17.

ebr 10.28.

2 cor 13.1.

1 Cor 5.9.

2 thim 3.4.

iohn.20.23.

k He meaneth
according to
the order that
was among
the Iewes, who
had their cou-
ncel of ancient
and expert me

to reforme maners, and execute discipline This assembly represented the Church, which had appointed I to this charge I In the 16 chap 19. he ment this of doctrine, and here of ecclesiastical discipline, which dependeth of the doctrine. Or, dicitur.

them

Luk 17.6.

i By this maner
of speache
is signified, they
shulde do things
by their faith
shulde seme
impossible
Chap. 20.17.

mar 9.31.

luk 9.44.

Ec 24.7

k The best re-
medie to streng-
then the weak
ke faith is
prayer, which
hath fasting
added to it, as
an helpe to
the same

Or, were conuer-
ted, or resur-
red into Galile

l The Greke
worde is (di-
drachma) &
was of value a
bout 10 pence
of olde ster-
ling monie, &
the Israelites
payed it once
by the Lawe,
Exo 30.13, and
at this time
they payed it
to the Romas
m Or giue
occasion to for-
saie & truerh
n The worde
is (Statera) &
conteneth two
didrachmas, &
is valued a-
bout 5 grotes
of olde ster-
ling.

Mar 9.33.

luk 9.46.

a They argue
for the rewar-
de before they
haue taken a-
ny payne: and
where as they
shulde haue
holpen & reue-
ered one ano-
ther, they were
ambitious
and despicers
of their bre-
thren.

Chap. 19.24.

1 cor 14.20.

b Not in lacke
aduance them

of discretion; but that they be not wayne glorious, seeking to felues to worldlie honours.

The dette.

Chap. XIX. Diuorcement. II

them of my Father which is in heauen.

20 For where two or thre are gathered together in my Name, there am I in the middes of them.

21 Then came Peter to him, & said, Master, how oft shal my brother sinne against me, & I shal forgiue him? vnto seuen times?

22 Iesus said vnto him, I say not to thee, vnto seuen times, but vnto ^m seuentie times seuen times.

23 Therefore is the kingdome of heauen likened vnto a certeine King, which wolde take a countes of his seruants.

24 And when he had begonne to reckon, one was broght vnto him, which oght him ten thousand ^mtalents.

25 And because he had nothing to paye, his master commanded him to be solde, & his wife, & his children, and all that he had, and the dette to be payed.

26 The seruant therefore fel downe, and besoght him, saying, Master, appease thine angre towarde me, and I wil pay thee all.

27 Then that seruants master had compassion, and lofed him, and forgauē him the dette.

28 But when the seruant was departed, he founde one of his felowes, which oght him an hundredth ^opence, & he layed hands on him, and toke him by the throte, saying, Pay me that thou owest.

29 Then his fellow fel downe at his fete, and besoght him, saying, Appease thine angre towards me, and I wil pay thee all.

30 Yet he wolde not, but went and cast him into prison, til he shulde pay the dette.

31 And whē his ^other felowes sawe what was done, they were very forie, and came, and declared vnto their master all ^y was done.

32 Then his master called him, and said to him, O euil seruant, I forgauē thee all that dette, because thou prayedst me.

33 Oghtest not thou also to haue had pitie on thy fellow, euen as I had pitie on thee?

34 So his master was wroth, and deliuered him to the saylers, til he shulde pay all that was due to him.

35 So likewise shal mine heauēlie Father do vnto you, except ye forgiue ^p from your hearts, eche one to his brother their trespasses.

Luk. 17. 4.

^m We must be continually ready to forgiue and be forgiuen

^a A commune rate was valued at three score pounde: some also were greater and some lesse

^oWhich amounteth of our money to the sume of 25 shillings, or verte nere, and was nothing in respect of ^y former which his master forgauē him.

^p God esteemeth onely the heart and affection.

Mar 10. 1.

CHAP. XIX.

3 Christ sheweth for what cause a woman may be diuorced 11 Continence is a gift of God 14 He receiueth litle babes 16 To obtaine life euerlasting 24 That rube man can scarcely be saued 28 He promiseth them which haue left all to followe him life euerlasting.

1 And *it came to passe, that whē Iesus had finished those sayings, he departed from Galile, and came into the coastes of Iudea beyonde Iordan.

2 And great multitudes followed him, and he healed them there.

3 ¶ Then came vnto him the Pharises tēpting him, and saying to him, Is it lawful for a man to put away his wife for cueie "faute?"

4 And he answered and said vnto them, Hauē ye not red, * that he which made them at the beginning, made them male and female,

5 And said, *For this cause, shal a man leaue father and mother, and cleaue vnto his wife, and they ^a twaine shalbe one^s flesh?

6 Wherefore they are no more twaine, but one flesh. Let not man therefore put a sun die that, which God hathe coupled together.

7 They said to him, Why did then * Moses commāde to giue a bil of diuorcemēt, and to put her away?

8 He said vnto them, Moses, because of the ^bhardnes of your heart, suffred you to put away your wiues: but ^cfrom the beginning it was not so.

9 I say therefore vnto you, * that whosoever shal put away his wife, except ^dit be for whoredome, and marie another, ^d committe adulerie: and whosoever marieth her which is diuorced, doeth commit adulerie.

10 Then said his disciples to him, If the matter be so betwene man and wife, it is not good to marie.

11 But he said vnto them, All men can not receiue this thing, saue they to whome it is giuen.

12 For there are ^e some chaste, which were so borne of ^etheir mothers bellie: and there be some chaste, which be made chaste by men: & there be some chaste, ^e which haue made them selues chaste for the kingdome of heauen. He ^h that is able to receiue ^{thus}, let him receiue it.

13 ¶ Thē were broght to him litle childrē, that he shulde put ^{his} hands on them, and pray: and the disciples rebuked them.

14 But Iesus said, Suffer the litle children, and forbid them not to come to me: for of suche is the kingdome of heauen.

15 And whē he had put his hands on them, he departed thence.

16 ¶ And beholde one came, and said vnto him, Good Master, what good thing shal I do, that I may haue eternal life?

17 And he said vnto him, Why callest thou me good? there is none good but one, euen God: but if thou wilt entre into life, ^k kepe the commandements.

18 He said to him, Which? And Iesus said, *These, Thou shalt not kil: Thou shalt not cōmit adulerie: Thou shalt not steale: Thou shalt not beare false witnes.

19 Honour thy father and mother: and thou

^o1. 6. 18

Gen. 1. 27.

Gene 2. 2 4. 1 cor. 6. 16

ephe 5. 31.

^a They that afore were as two, shalbe now as one persone

^o1. 2. 1. 2.

Chap 5. 32.

mar 10. 11

luk. 16. 18.

1 cor 7. 11.

^b It was to auoide the crueltie, that men wolde haue vsed towards their wiues, if they had bene forced to retene them in their displeasure, fure and malice

^c That is, at ^y beginning, and by Gods ordinance

^d For this hād can not be broken at mā's pleasure.

^e Some by nature are vnable to marie, and some by arte

^f The worde significth (gelled) and they were so made because they flauide kepe the chambers of noble women: for they were iudged chaste

^g Which haue the gift of continence, & use it to serue God with more free libertie.

^h This gift is not commune for all mē, but is verte rare, and giuen to few: therefore mē may not rashly absteine from marriage

ⁱ Chap. 18. 3. mar. 10. 13. luk. 18. 15.

^k Mar 10. 17. luk. 18. 18.

^l Because this young mā knew higher things, to the intent, that his doctrine might better take place.

^k He spake thus that he might learne to knowe him self. *Exod 20. 13 den 5. 16 rom 13. 9.

A riche man.

S. Matthewe. The penie.

shalt loue thy neighbour as thy self.

20 The yong man said vnto him, I haue obserued all these things from my youth: what lacke I yet?

21 Iesus said vnto him, If thou wilt be perfecte, go, sel that thou hast, & giue it to the poore, and thou shalt haue treasure in heauen, and come and followe me.

22 And when the yong man heard that saying, he went away sorowful: for he had great possessions.

23 Then Iesus said vnto his disciples, Verely I say vnto you, that a riche man shall hardly enter into the kingdome of heauen.

24 And againe I say vnto you, It is easier for a camel to go through the eye of a needle, then for a riche man to enter into the kingdome of God.

25 And when his disciples heard it, they were exceedingly amased, saying, Who then can be saued?

26 And Iesus behelde them, and said vnto the, With men this is vnpossible, but with God all things are possible.

27 ¶ Then answered Peter, & said to him, Beholde, we haue forsaken all, & followed thee: what shal we haue?

28 And Iesus said vnto them, Verely I say to you, that when the Sonne of man shall sit in the throne of his maiestie, ye which followed me in the regeneracion, shall sit also vpon twelue thrones, and iudge the twelue tribes of Israel.

29 And whosoever shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, he shall receiue an hundredfold more, & shall inherite euerlasting life.

30 * But manie that are first, shall be last, and the last shall be first.

CHAP. XX.

1 Christ teacheth by a similitude, that God is better vnto man, and how he alway calleth men to his labour.

2 He admonisheth them of his passion 30 He teacheth his to flee ambition 28 Christ payeth our ransome.

30 He giueth two blinde men their sight.

1 For the kingdome of heauen is like vnto a certeine house holder, which went out at the dawning of the day to hier laborers into his vineyarde.

2 And he agreed with y laborers for a penie a day, and sent them into his vineyarde.

3 And he went out about the thirde houre, and saue other standing ydle in the market place,

4 And said vnto them, Go ye also into my vineyarde, & whatsoeuer is right, I wil giue you: and they went their way.

5 Againe he went out about the fixt and ninth houre, and did likewise.

6 And he went about the eleuenth houre, and founde other standing ydle, and said vnto them, Why stand ye here all the day ydle?

and founde other standing ydle, and said vnto them, Why stand ye here all the day ydle?

7 They said vnto him, Because no man hath hired vs. He said to them, Go ye also into my vineyarde, & whatsoeuer is right, that shall ye receiue.

8 ¶ And when euen was come, the master of the vineyard said vnto his steward, Call y laborers, and giue them their hier, beginning at the last, til thou come to the first.

9 And they which were hired about the eleuenth houre, came and receiued euerie man a penie.

10 Now when the first came, they supposed that they shulde receiue more, but they likewise receiued euerie man a penie.

11 And when they had receiued it, they murmured against the master of the house,

12 Saying, These last haue wrought but one houre, and thou hast made them equal vnto vs, which haue borne the burden, & heat of the day.

13 And he answered one of them, saying, Friend, I do thee no wrong: didest thou not agree with me for a penie?

14 Take that which is thine owne, and go thy way: I wil giue vnto this last, as muche as to thee.

15 Is it not lawful for me to do as I wil with mine owne? Is thine eye euil because I am good?

16 * So the last shall be first, and the first last: for manie are called, but fewe chosen.

17 * And Iesus went vp to Ierusalem, and toke the twelue disciples aparte in the way, and said vnto them,

18 Beholde, we go vp to Ierusalem, and the Sonne of man shall be deliuered vnto the chief Priests, and vnto the Scribes, & they shall condemne him to death,

19 And shall deliuer him to the Gentiles, to mocke, and to scourge, and to crucifie him: but the thirde day he shall rise againe.

20 * Then came to him the mother of Zebedeus children with her sonnes, worshipping him, & desiring a certeine thing of him.

21 And he said vnto her, What woldest thou? She said to him, Grante that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdome.

22 And Iesus answered and said, Ye knowe not what ye aske. Are ye able to drinke of the cup that I shall drinke of, and to be baptized with the baptism that I shall be baptized with? They said to him, We are able.

23 And he said vnto them, Ye shall drinke in dede of my cup, and shall be baptized with y baptism, that I am baptized with, but to sit at my right hand, and at my left hand,

1 He boasteth muche because as yet he knewe not him self
20 Christ hereby discovered his hypocriticke, and caused him to feele his owne weakenes, not generally commanding all to do she like
21 What hinderance men haue by riches
22 Or, a cable rope
23 Who can fit mens heartes, so that they shall not set their mindes on their riches
24 Mar 10, 28.
25 Luk 18, 28.
26 In this worke whereby the worlde is changed, renewed and regenerate: or to ioyne this worde with the sentence following and so take regeneration for the day of iudgement, when the elect shall in soule and bodie enjoye their inheritance, to the end they might knowe that it is not sufficient to haue begonne once
27 Luk 22, 30.
28 Chap 20, 16.
29 Mar 10, 31.
30 Luk 23, 30.
31 The ioye of confidence & Gods children feele euen in their afflictions is a 1000 fold more worthe then all worldly treasures:

1 Which was called denarius, & was of value about foure pence halfe pence of olde monney, and was commonly a workmans luer
2 They decided the day in 30 twelue houres, so that the third was the fourth part of the day, six of y clocke was none, nine was a bre of the clocke after dynay, & the

1 He setteth y crosse before their eyes to drawe the from ambition, calling it a cup, to signifie the measure of the afflictions, & God hath ordeined for euerie man: the which thing also he calleth baptism.

Or, selme

e Or enuious, because of my liberalitie, deut 15, 19.
Chap 19, 30.
Mar 10, 31.
Luk 13, 30.
Chap 22, 14.
Luk 10, 32.
Luk 18, 31.
d therefore euerie man in his vocation, as he is called first, ought to go forward, & encourage others, leauing the byer is indifferant for all
108, 28, 32.
Mar 10, 32

e He setteth y crosse before their eyes to drawe the from ambition, calling it a cup, to signifie the measure of the afflictions, & God hath ordeined for euerie man: the which thing also he calleth baptism.

The flee ambicion.

Chap. XXI. A den of theues . 12

f God my Father hathe not giuen me charge to bestowe offices of honour here: but to be an example of humilitie vnto all
Mar. 10. 41.
luk. 22. 27.

hand, is not mine to giue: but it shalbe giuen to them for whome it is prepared of my Father.

24 *And when the other ten heard this, they disdained at the two brethren.

25 Therefore Iesus called them vnto him, and said, Ye knowe that the lords of the Gentiles haue domination ouer them, and they that are great, exercise autoritie ouer them.

26 But it shal not be so amog you: but whosouer wil be great among you, let him be your seruant,

27 And whosouer wil be chief amog you, let him be your seruant,

Philip. 2. 7.

28 *Euen as the Sonne of man came not to be serued, but to serue, and to giue his life for the ranfome of manie.

Mar. 10. 46
luk. 18. 39.

29 ¶ And as they departed from Iericho, a great multitude followed him.

30 And beholde, two blinde men, sitting by the way side, when they heard that Iesus passed by, cryed saying, O Lord, the sonne of Dauid, haue mercie on vs.

31 And the multitude rebuked them, because they shulde holde their peacc: but they cryed the more, saying, O Lord, the sonne of Dauid, haue mercie on vs.

32 Then Iesus stode stil, and called them, & said, What wil ye that I shulde do to you?

33 They said to him, Lord, that our eyes may be opened.

34 And Iesus moued with compafsion touched their eyes, & immediatly their eyes receiued sight, and they followed him.

CHAP. XXI.

¶ Christ rideth into Ierusalem on an asse. 12 The buyers and sellers are chased out of the Temple. 15 The children with prosperitie vnto Christ. 19 The figge withereth 22 Faith requisit in prayer 25 Iohns baptism. 28 The two sonnes. 33 The parable of the housband men. 42 The corner stones receiued. 43 The Iewes rescued & the Gentiles receiued.

Mar. 11. 1.
luk. 19. 29.

1 And *when they drew nere to Ierusalem, and were come to Bethphage, vnto the mount of the oliues, then sent Iesus two disciples,

2 Saying to them, Go into the towne that is ouer against you, and anone ye shal finde an asse bounde, and a colte with her: lose them, and bring them vnto me.

3 And if anie man say ought vnto you, say ye, that the Lord hathe nede of them, and straight way he wil let them go.

4 All this was done that it might be fulfilled w^h was spoken by the Prophet, saying,

5 ¶ *Tel ye the daughter of Siō, Beholde, thy King cometh vnto thee, meke and sitting vpon an asse, and a colte, the sole of an asse vsed to the yoke.

6 So the disciples wēt, and did as Iesus had commanded them,

7 And broght the asse & the colte, & put on them their clothes, and set him thereon.

a By this entrie Christ wolde shewe the state and condition of his kingdome, w^h is farre contrary to the pōpe and glorie of w^h worlde
Isa. 62. 11.
2 Ach. 9. 9.

1 Iohn. 12. 15.

b That is, the citie Ston, or Ierusalem

c It is a manner of speache called s^h nechdoche, whereby two are taken for one

d He ridde on the sole & the dame wēt by.

8 And a great multitude spred their garments in the way: and other cutte downe brāches from the trees, and strowed them in the way.

9 Moreouer, the people that went before, and they also that followed, cryed, saying, *Hosanna the sonne of Dauid: blessed be he that cometh in the Name of the Lord, Hosanna thou which art in the hieft heauens.

10 *And when he was come into Ierusalem, all y^e citie was moued, saying, Who is this?

11 And the people said, This is Iesus the Prophet of Nazaret in Galile.

12 ¶ And Iesus wēt into the Tēple of God, and cast out all them that solde & bought in the Tēple, and ouerthrew the tables of the money changers, and the seates of them that solde doues,

13 And said to thē, It is writtē, *Mine house shalbe called the house of prayer: but ye haue made it a denne of thieues.

14 Then *the blinde, and the halt came to him in the Tēple, and he healed them.

15 But when the chief Priests and Scribes sawe the marueils that he did, & the children crying in the Tēple, & saying, Hosanna the sonne of Dauid, they disdained,

16 And said vnto him, Hearest thou what these say? And Iesus said vnto thē, Yea: red ye neuer, *By the mouth of babes & sucklings thou hast made perfite the praise?

17 ¶ So he left them, and went out of the citie vnto Bethania, and lodged there.

18 And *in the morning as he returned into the citie, he was hungrie,

19 And seeing a figge tre in the way, he came to it, and founde nothing thereon, but leaues onely, and said to it, Neuer frute grow on thee hence forwardes. And anone the figge tree withered.

20 And when his disciples sawe it, they marueiled, saying, How sone is the figge tre withered!

21 And Iesus answered and said vnto them, *Verely I say vnto you, if ye haue faith, and dout not, ye shal not onely do that, which I haue done to the figge tree, but also if ye say vnto this mountaine, ¹ Take thy self away, and cast thy self into the sea, it shalbe done.

22 *And whatsoeuer ye shal aske in prayer, if ye beleue, ye shal receiue it.

23 ¶ *And when he was come into y^e Tēple, the chief Priests, and the Elders of the people came vnto him, as he was teaching, and said, By what autoritie docst thou these things? and who gaue thee this autoritie?

24 Then Iesus answered and said vnto thē, I also wil aske of you a certeine thing, w^h if ye tel me, I likewise wil tell you by what autoritie I do these things.

25 The baptisme of Iohn whence was it? frō

e Which is to say, Saue I pray thee, desiring God to prosper & sende good successe to the Messias.

Mar. 11. 11.
luk. 19. 45.

1 Iohn. 2. 13.

f For God is in heauen, must onely faue.

g In the poche or entrie into y^e Tēple.
Isa. 56. 7.

1 Iere. 7. 11.
Mar. 11. 17.

luk. 19. 46.

h Vnder the pretence of religion hypocrites seke their owne gain, and spoyle God of his true worship

¶ Psal. 8. 3.

i If God reuile his glorie & might by babes, that can not as yet speake, is it marueil, if they can speake, do set forth, and magnifie the same?

Mar. 11. 13.

k In Ebrewe it is, hast ordeined or growed y^e figge tree: which is all to one purpose, because God is then more praised when his strength is best knowen.
Chap. 17. 20.

l Which thing seemeth to be impossible.

Chap. 7. 7.
1 Iohn. 15. 7.

1 Iohn. 3. 24.

Mar. 11. 27.
luk. 20. 1.

1 Iohn. 1. 9.

Of the two sonnes.

S. Matthewe. Bidden to the mariage.

heauen, or of men? Then they reasoned among them selues, saying, If we shal say from heauen, he wil say vnto vs, Why did ye not then beleue him?

m The hypocrites feare man more the God, & malice neuer iustificeth the truth
Chap. 14. 5.
mar. 6. 20.

26 And if we say, Of men, we m feare y peo- ple: * for all holde Iohn as a Prophet.

27 Then they answered Iesus, and said, We ca not tel. And he said vnto them, Nether tel I you by what autoritie I do these things.

28 ¶ But what thinke ye? A certaine man had two sonnes, and came to the elder; & said, Sonne, go & worke to day in my vineyard.

29 But he answered and said, I wil not; yet afterwarde he repented him self, and wet.

30 Then came he to the seconde, and said likewise. And he answered, and said, I wil, syr: yet he went not.

31 Whether of them twaine did the wil of the father? They said vnto him, The first.

Iesus said vnto the, Verely I say vnto you, that the Publicanes and the harlots shal go before you into the kingdome of God.

n So farre it is impossible for them to repit & be saued, y stande in their owne conceite, that the greatest sinners that are, shal more soone come to repentance
o God taught by Iohn the way of righteousness, whose life was vp-right and perse-
Isa. 5. 1.
jerem 2. 21.
mar. 12. 12.

32 For Iohn came vnto you in the way of righteoufnes, and ye beleued him not: but the Publicanes, & the harlots beleued him, and ye, thogh ye sawe it, were not moued with repentance afterwarde, that ye might beleue him.

33 ¶ Heare another parable, There was a certaine housholder, * which planted a vineyarde, and hedged it round about, and made a winepresse therein, and buyt a tower, and let it out to houlband men, and went into a strange countrey.

34 And when the time of the frute drewe nere, he sent his seruants to the houshad men to receiue the frutes thereof.

35 And the housbandme toke his seruants and beat one, and killed another, and stoned another.

36 Againe he sent other seruants, mo the the first: and they did the like vnto them.

37 But last of all he sent vnto the his owne sonne, saying, They wil reuerence my sonne.

38 But when the housbandmen sawe the sonne, they said amog them selues, * This is the heire: come, let vs kill him, & let vs take his inheritance.

39 So they toke him, and cast him out of the vineyarde, and slewe him.

40 When therefore the Lord of the vineyarde shal come, what wil he do to those housbandmen?

41 They said vnto him, He wil cruelly destroye those wicked men, and wil let out his vineyarde vnto other housbandmen, which shal deliuer him the frutes in their seasons.

42 Iesus said vnto them, Red ye neuer in the Scriptures, * The stone which y buylders refused, the same is made the head

psal. 118. 22.
1. cor. 4. 11.
rom. 9. 33.
1. pet. 2. 7.
u As not mete or fit for their buylding.
x To fasten & joyne the buylding together,
y to vpholde a whole.

of the corner? This was the Lords doing, and it is marueilous in our eyes.

43 Therefore say I vnto you, the kingdome of God shalbe taken from you, & shalbe giuen to a naciō, which shal bring forth the frutes thereof.

44 * And whosoever shal fall on this stone, he shalbe broken: but on whome soeuer it shal fall, it wil grinde him to powder.

Isa. 8. 14.

45 And when the chief Priests and Pharises had heard his parables, they perceiued that he spake of them.

46 And they seking to lay hands on him, feared the people, because they toke him as a Prophet.

CHAP. XXII.

2 The parable of the mariage. 9 The vocation of the Gentiles. 11 The mariage garment 17 Of paying of tribute. 25 Of the resurrection. 36 The Scribes question. 44 Christs diuinitie.

1 Then Iesus answered, and spake vnto them againe in parables, saying,

Luk. 14. 16.
reuel. 19. 9.

2 The kingdome of heauen is like vnto a certaine King which married his sonne,

3 And sent forthe his seruants, to call the that were bid to the wedding, but they wolde not come.

a Christ reprocheth y Iewes of their ingratitude & obdinate malice, in that they rejected the grace of God, w was so plentifully offered vnto them

4 Againe he sent forthe other seruants, saying, Tel the which are bidden, Beholde, I haue prepared my dinner: mine oxen and my fatlings are killed, and all things are readie: come vnto the mariage.

5 But they made light of it, and went their wayes, one to his ferme, & another about his marchandise.

6 And the remnant toke his seruants, & intreated them sharpely, and slewe them.

7 But when y King heard it, he was wroth, & sent forthe his warriors, & destroyed those murtherers, and burnt vp their citie.

b God punisheth extreme ly tuche ingratitudo

8 Then said he to his seruants, Truly the wedding is prepared: but they which were bidden, were not worthie.

c The ingratitude of the w are bid, ca not cause Gods liberalitie & his holie meates to perish, w he hathe prepared for his

9 Go ye therefore out into the high wayes, and as manie as ye finde, bid them to the mariage.

d In y Church the hypocrites are mixed w the goodlie. e He had not a pure affection & vp-right conscience, which proceeded of faith

10 So those seruants went out into the high wayes and gathered together all that euer they founde, bothe good and bad: so the wedding was furnished with ghestes.

11 The King came in, to se the ghestes, and saw there a man which had not on a wedding garment.

f Thogh God suffre for a tyme hypocrites in the Church, yet he knoweth how to trie the, & fau- ne them out

12 And he said vnto him, Friend, how camest thou in hither, & hast not on a wedding garment? And he was speacheles.

Chap. 8. 12. & 13. 42 & 25. 30.

13 Then said the King to the seruants, Binde him hand and foete: take him away, and cast him into vtter darkenes: * there shal be weeping and gnashing of teeth.

14 * For manie are called, but fewe chosen.

g By the ourwarde, & general calling
Mar. 12. 13
Luk. 20. 16.

15 ¶ The went the Pharises & toke counseil how

The Sadduces question. Chap. XXIII. Of ambition. 13

how they might tangle him in talke.

16 And they sent vnto him their disciples with the ^h Herodians, saying, Master, we knowe that thou art true, and teachest the way of God truly, nether careest for anie man: for thou considerest not the persone of men.

17 Tell vs therefore, how thinkest thou? Is it lawful to giue tribute vnto Cesar, or not?

18 But Iesus perceiued their wickednes, & said, Why tempt ye me, ye hypocrites?

19 Shewe me the tribute money. And they brought him a ^k penie.

20 And he said vnto them, Whose is this image and superscription?

21 They said vnto him, Cesars. Then said he vnto them, *Giue therefore to Cesar, the things which are Cesars, and giue vnto God, those which are Gods.

22 And when they heard it, they marueiled, and left him, and went their way.

23 ¶ * The same day the Sadduces came to him (which say that there is no resurrection) and asked him,

24 Saying, Master, * Moses said, If a man dye, hauing no children, let his brother marie his wife, and raise vp sede vnto his brother.

25 Now there were with vs seuen brethren, and the first married a wife, and deceased: and hauing none yssue, left his wife vnto his brother.

26 Likewise also the seconde, & the third, vnto the seuenth.

27 And last of all the woman dyed also.

28 Therefore in the resurrection, whose wife shal she be of the seuen? for all had her.

29 Then Iesus answered, and said vnto the, Ye ^m are deceiued, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they nether marie wiues, nor wiues are bestowed in marriage, but are as the ⁿ Angels of God in heauen.

31 And concerning the resurrection of the dead, haue ye not red what is spoken vnto you of God, saying,

32 * I am the God of Abraham, & the God of Isaac, and the God of Iacob? God is not the God of the dead, but of the liuing.

33 And when the people heard it, they were astonied at his doctrine.

34 ¶ * But when the Pharises had heard, that he had put the Sadduces to silence, they assembled together.

35 And one of them, which was an expounder of the Law, asked him a question, tempting him, and saying,

36 Master, which is the great commandement in the Law?

37 Iesus said to him, * Thou shalt loue the

Lord thy God with all thine heart, with all thy soule, and with all thy minde.

38 This is the first and the great commandement.

39 And the seconde is like vnto this, * Thou shalt loue thy neighbour as thy self.

40 On these two commandements hageth the whole Law, and the Prophetes.

41 ¶ * While the Pharises were gathered together, Iesus asked them,

42 Saying, What thinke ye of Christ? whose sonne is he? They said vnto him, Dauids.

43 He said vnto them, How then doeth Dauid in spirit call him Lord, saying,

44 * The Lord said to my Lord, Sit at my right hand, ^r til I make thine enemies thy forefoote?

45 If then Dauid call him Lord, how is he his sonne?

46 And none colde answer him a worde, nether durst anie from that daye forth to aske him anie more questions.

CHAP. XXIII.

Christ condemneth the ambition, couetousnes, and hypocrisie of the Scribes and Pharises. 31 Their persecutions against the seruants of God. 37 He prophesieth the destruction of Ierusalem.

1 Then spake Iesus to the multitude, & to his disciples,

2 Saying, The * Scribes and the Pharises ^a sit in Moses seat.

3 All therefore whatsoever they byd you obserue, that ^b obserue and do: but after their workes do not: for they say, and do not.

4 * For they binde heauie burdens, and grievous to be borne, and laye them on mens sholders, but they them selues will not moue them with one of their fingers.

5 All their workes they do for to be sene of men: for they make their ^c phylacteries broad, and make long the ^d fringes of their garments,

6 * And loue the chief place at feasts, and to haue the chief seates in the assemblies,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 * But be not ye called, ^d Rabbi: for one is your ^e doctor, ^f to wit, Christ, and all ye are brethren.

9 And * call no man your father vpon the earth: for their is but one, your Father which is in heauen.

10 Be not called ^e doctors: for one is your doctor, ^{euen} Christ.

11 But he that is ^f greatest among you, let him be your seruant.

12 * For whosoever wil exalt him self, shal be brought low: and whosoever wil humble

^h These were certaine flatterers of the court, which euer maintained that religion, & King Herode best approued: and though they were enemies to the Pharises: yet in this thing they consented, to tangle Christ, and foether to accuse him of treason, or to bring him into hatred of all his people

Rom 13.7. ⁱ As touching the ourwarde qualitie, as whether a man be riche or poore

^{Or, the city of} ^k Which was of value about foure pence halfe penie

Mar 12.10. ^{luk. 20.17} ^{act. 23.6.}

^{Deut. 25.5.} ^{Or, sonnes}

^l By the title of alliance: and here by brother he meaneth the next kinman, fully might marie her.

^m Where Gods worde is not preached and vnderstand, there must needs reigne blindness and errors

ⁿ Forasmuche as they shal be exempted fro the infirmities of this present life

Mar 12.28.

Deut 6.2. ^{luk. 10.27.}

Leui. 19.18. ^{mar 12.31.} ^{rom 13.9} ^{gal 5.14.} ^{sam 2.8.} ^o Of what Rocke or familie.

Mar. 12.35. ^{luk. 20.42}

^p By the spirit of prophesie speaking of the kingdome of Christ.

^q By the right hand is signified ^y autoritie and power, ^w God giueth his Sonne Christ in making him his licutenant & gouernour ouer his Church

^r Psal. 110.7.

^r Not that his kingdome shal then end: but ^y office of his humantie shal cease, and he w the Father and holic God shal reigne for euer as one God all in all.

^s Christ is Dauids sone touching his man hode, and his Lord, concerning his Godhead.

Chap XXIII. ^{Nehs 8.4.}

^a and teache that which Moses saith.

^b According to Moses whome they read, but not ^y they reache of the selues.

^{luk. 11.48.} ^{act 15.10.}

^c They were skrols of parchment wherem the commandments were writen: and so this day the Jewes vse the same & close the in a peece of lether, & so binde them ^o their bowe & left arme, so the srent they might haue continual remembrance of the Law

^{Nom. 15.38.} ^{deut 22.12.} ^{Mar. 12.38.} ^{luk 11.43.} ^{or, 20.45.} ^{or, master.}

^{Lam 3.7.} ^{or, scribes.}

^{Mal 1.6.} ^{Luk 14.18.} ^{or 18.14.}

^d Christ forbidech not to giue iuste honour to Magistrates and Masters, but condemneth ambition and superiourtie ouer our brothers faith, which office appertenech to Christ alone.

^e The Pharises were called Masters, or Fathers, and the Scribes Doctors

^f The highest dignitie in the Church is not lordshippe, or dominion, but ministerie and seruice.

The nature of hypocrites. S. Matthewe. False Christs.

him self, shalbe exalted.

g Ye kepe backe the pure religion & knowledge of God when men are readie to embrace it

Mar 12.40. Luk 20.47. h Which haue now their face within the doore.

i They sought all meanes, y^e they colde inuent, to make of a Gentile a Jewe.

40. is a deser.

k And maketh it to be taken as an holie thing, because of the vse; and hereby Christ sheweth that mans doctrine doeth not onely obscure the worae of God, but is contrary to it.

l King. 8.13. 2 Sam 6.1.

Chap 5.34.

Luk 21.42.

1 Ye saye at y^e w^h is nothing, & let passe that w^h is of greater importance m^ye seeke how to get estimation with men and passe not whether ye haue a good conscience or no 167. contemptuouse. 168. painted.

13 ¶ Wo therefore be vnto you Scribes and Pharises, hypocrites, because ye shut vp the kingdome of heauen before men: for ye your selues go not in, nether suffer ye them^h that wolde enter, to come in.

14 * Wo be vnto you Scribes and Pharises, hypocrites: for ye deuoure widdowes houses, euen vnder a colour of long prayers: wherefore ye shal receiue the greater damnacion.

15 Wo be vnto you, Scribes and Pharises, hypocrites: for ye compass^e sea and land to make one of your professiō: and when he is made, ye make him two folde more the childe of hel, then you your selues.

16 Wo be vnto you blinde guides, which say, Whosoever sweareth by the Tēple, it is nothing: but whosoever sweareth by the golde of the Temple, he^e offendeth.

17 Ye fooles and blinde, whether is greater, the golde, or the Tēple that sanctifieth the golde?

18 And whosoever sweareth by the altar, it is nothing: but whosoever sweareth by the offering that is vpon it, offendeth.

19 Ye fooles and blinde, whether is greater, the offering, or the altar which sanctifieth the offering?

20 Whosoever therefore sweareth by the altar, sweareth by it, and by all things thereon.

21 * And whosoever sweareth by the Temple, sweareth by it, and by him that dwelleth therein.

22 * And he that sweareth by heauen, sweareth by the throne of God, and by him that sitteth thereon.

23 ¶ * Wo be to you, Scribes and Pharises, hypocrites: for ye tythe mynt, & annyse, & cōmyne, and leaue the weightier matters of the Law, as iudgement, and mercie, & fidelitie. These ought ye to haue done, & not to haue left the other.

24 Ye blinde guides, which strain^e out a gnatte, and swallow a camel.

25 ¶ Wo be to you, Scribes and Pharises, hypocrites: for ye make cleane the vnter side of the cup, and of the platter: but within they are ful of briberie & excellēce.

26 Thou blinde Pharise, cleanse first the inside of the cup and platter, that the outside of them may be cleane also.

27 Wo be to you, Scribes and Pharises, hypocrites: for ye are like vnto whited tombes, which appeare beautiful outward, but are within ful of dead mens bones, and of all filthines.

28 So are ye also: for outwardly ye appeare righteous vnto men, but within ye are ful of hypocrisie and iniquitie.

29 ¶ Wo be vnto you, Scribes and Pharises, hypocrites: for ye buylde the tombes of

the Prophetes, & garnish the sepulchres of the righteous,

30 And say, If we had bene in the dayes of our fathers, we wolde not haue bene patienters with them in the blood of the Prophetes.

31 So the ye be witnesses vnto your selues, that ye are the children of them that murdered the Prophetes.

32 Fulfil ye also y^e measure of your fathers.

33 O serpents, the generacion of vipers, how shulde ye escape y^e damnacion of hell!

34 Wherefore beholde, I send vnto you Prophetes, and wise men, and Scribes, & of them ye shal kil and crucifie: and of the thē thē ye scourge in your Synagogues, and persecute from citie to citie,

35 That vpon you may come all the righteous blood that was shed vpon y^e earth, * from the blood of Abel the righteous vnto the blood of Zacharias the sonne of Barachias, * whome ye slewe betwene y^e Temple and the altar.

36 Verely I say vnto you, all these things shal come vpon this generacion.

37 * Ierusalem, Ierusalem, which killest the Prophetes & stonest them which are sent to thee, how often wolde I haue gathered thy children together, * as the henne gathereth her chickens vnder her wings, and ye wolde not!

38 Beholde, your habitacion shalbe left vnto you desolate.

39 For I saye vnto you, ye shal not see me hence forth the til that ye say, Blessed is he that cometh in the Name of the Lord.

CHAP. XXIII.

1 Christ sheweth his disciples the destruction of the Temple 5 24 The false Christs 13 To perseuere. 14 The preaching of the Gospel 6 29 The signes of the end of the worlde 42 He warneth them to wake 44 The sudden comming of Christ.

1 And Iesus went out, & departed from the Temple, and his disciples came to him, to shewe him the buylding of the Temple.

2 And Iesus said vnto them, Se ye not all these things: Verely I say vnto you, there shal not be here left a stone vpon a stone, that shal not be cast downe.

3 And as he sate vpon the mount of Oliues, his disciples came vnto him aparte, saying, Tell vs when these things shalbe, and what signe shalbe of thy comming, and of the end of the worlde.

4 And Iesus answered, and said vnto them, * Take hede that no man deceiue you.

5 For manie shal come in my Name, sayig, I am Christ, and shal deceiue manie.

6 And ye shal heare of warres, and rumors of warres: se that ye be not troubled: for all these things must come to passe, but the end is not yet.

n For a remembrance of the, & in the meane season they passed not for their doctrine.

o It is not now onely y^e your nation hathe begonne to be cruel against the seruants of God, & therefore it is no marueil though the children of such murderers handle roughly y^e Prophetes

p To continue you of greater ingratitude Gen 4.8.

q Christs meaneth that all their race shal be punished, so that the iniquitie of y^e fathers shal be powred into the bosome of the children, & resemble their fathers

r Read 2. Chro. 24.22. Luk. 13.34. 2 Esdr. 1.30.

s He wil reare no more to them, as a teacher, but as a iudge, when as they shalbe compelled to confesse (althogh to late) that he is the verie Sonne of God Chap. XXIII. Mar. 13.1.

tuk 21.5. a whole excellēce appeareth so that that Herode for the space of 8 yeres kept 10000. men in worke, the stones were 15 cubites long, in height 12, in breadth 8, as Iosephus writeth

Luk. 19.44. b The thought y^e worlde shalbe at an end, when Ierusalem were destroyed.

Ephē 5.6.

colof 2.28.

c He answereth them not according to their mindes, but admonisheth them of that which is necessarie for the to knowe.

7 For nacion shal rise against nacion, and realme against realme, & there shalbe pestilence, and famine, and earthquakes in diuers places.

8 All these are but the ^d beginning of sorowes.

9 *Then shal they deliuer you vp to be afflicted, and shal kil you, and ye shalbe ^e hated of all nacions for my Names sake.

10 And then shal manie be offended, & shal betray one another, and shal hate one another.

11 And manie false prophetes shal arise, & shal deceiue manie.

12 And because ^f iniquitie shal be increased, the loue of manie shalbe colde.

13 *But he that endureth to the end, he shalbe sauéd.

14 And this Gospel of the kingdome shalbe preached through the whole worlde for a witnes vnto all nacions, and the shal the end come.

15 ¶ When ^g ye therefore shal se the ^h abomination of desolation spoken of by ^d Daniel the Prophet, standing in the holie place, (let him that readeth consider it.)

16 Then ^let them which be in Iudea, flee into the mountaines.

17 Let him ^w is on the house top, not come downe to fetch anye thing out of his house.

18 And he that is in the field, let not him returne backe to fetch his clothes.

19 And wo shalbe to them that are with child, and to them that giue sucke in those dayes.

20 But pray that your flight be not in the winter, nether on the ^s Sabbath day.

21 For then shalbe great tribulation, suche as was not fro the beginning of the worlde to this time, nor shalbe.

22 And except those dayes shulde be shortened, there shulde no ^t flesh be sauéd: but for the ^l electes sake those dayes shalbe shortened.

23 *Then if anie shal say vnto you, Lo, here is Christ, or there, beleue it not.

24 For there shal arise false Christs, & false prophetes, and shal shewe great signes and wonders, so that if it were possible, they shulde deceiue the verie elect.

25 Beholde, I haue tolde you before.

26 Wherefore if they shal say vnto you, Beholde, he is in the ^k desert, go not forthe: Beholde, he is in the ^l secreete places, beleue it not.

27 For as the lightning cometh out of the East, and shineth in to the West, so shal also the comming of the Sonne of man be.

28 *For wherefoeuer a dead ^l carkeis is, thither wil the egles resort.

29 *And immediatly after the ^m tribulatió of those dayes, shal the sunne ⁿ be darkened, & the moone shal not giue her light,

and the starres shal fall from heauen, & the powers of heauen shalbe shaken.

30 And then shal appere the signe of the Sonne of man in heauen: and then shal all the kinreds of the earth mourne, and they shal se the Sonne of mā come in ^y cloudes of heauen with power and great glorie.

31 *And he shal send his Angels with a great sounde of a trumpet, and they shal gather together his elect, from the foure windes ^o from the one end of the heauen vnto the other.

32 Now learne the parable of the figge tree: whē her bough is yet tender, & it bringeth forth the leaues, ye knowe ^y sommer is nere.

33 So likewise ye, whē ye se all these things, knowe that *the kingdome of God is nere, euen at the dores.*

34 Verely I say vnto you, this ^o generation shal not passe, til all these things be done.

35 *Heauen and earth shal passe away: but my wordes shal not passe away.

36 But of that day and howe knoweth no man, no not the Angels of heauen, but my Father onely.

37 But as the dayes of Noe were, so likewise shal the comming of the Sonne of mā be.

38 *For as in the dayes before the flood they did eat and drinke, mary, and giue in marriage, vnto the day that Noe entred into the Arke,

39 And knewe nothing, til the flood came and toke them all awaye, so shal also the comming of the Sonne of man be.

40 *¶ The two men shalbe in the fields, the one shalbe receiued, and the other shalbe refused.

41 Two women shalbe grinding at the mil: the one shalbe receiued, & the other shalbe refused.

42 *Wake therefore: for ye knowe not what houre your master wil come.

43 Of ^this be sure, that if the good man of the house knewe at what watche the thief wolde come, he wolde surely watche, and not suffre his house to be digged through.

44 Therefore be ye also readie: for in the houre that ye thinke not, wil the Sonne of man come.

45 *Who then is a faithful seruant & wife, whome his master hath made ruler ouer his householde, to giue thē meat in season?

46 Blessed is that seruāt whome his master, when he cometh, shal finde so doing.

47 Verely I say vnto you, he shal make him ruler ouer all his goods.

48 But if that euil seruāt shal say in his heart, My master doeth deserue his coming,

49 And begin to smite his felowes, and to eat and to drinke with the drunken;

50 That seruants master wil come in a day, when he loketh not for him, & in an houre

d Great and cruel warres haue ensued since amongs the heathē for the contempt of the Gospel and increase more & more. Chap 10, 17. luk 21, 18. ioh 15, 20. and 16, 2

e As if you were the cause of these troubles

f Manie will keepe backe their charitie, because they are vnthankful and euil, vpon whome they shulde bestowe it 2 The 3, 13. 2 tim 2, 3. Mar 13, 14 luk 22, 20.

g When the Temple shal be polluted, it shal be a signe of extreme desolation: the sacrifices shal end & neuer be restored

h The horrible destructiō of the Temple & corruption of Gods pure religion Act 1, 12. Or man

i God proudeth for his childre in the middes of troubles

k Whether the false Christs, and deceiuers lead the people, hiding the selues in holes as if they were ashamed of their profession Mar 13, 21 luk 17, 23. Or, clostly.

l In despite of Satan & faithful shal be gathered & ioyned & Christ, as the egles assemble to a dead carkeis Luk 17, 37. Mar 13, 24. luk 21, 25. isa 13, 10. ex 32, 7. soel 2, 31. & 3, 15.

m When God hath made an end of y^r troubles of his Church

n He meaneth an horrible treading of y^r worlde, & as it were, an alteration of y^r orde of nature.

Renel 1, 7. 1. cor 15, 52. 1 the 4, 16.

o For within hitte yeres after, Ierusalem was destroyed: y^r godlie were persecuted, false teachers seduced the people, religio was polluted, so that y^r worlde seemed to be at an end Mar 13, 32. Gene 7, 5. luk 17, 28. 1. pet. 3, 20.

p Because of their incredulitie

Luk 17, 35. 1 the 4, 17. q This reacherth euery man to walke warely nor respecting his company although he be neuer so derer vnto him. Mar 13, 35.

Luk 12, 39. 2 the 5, 2. renel 16, 18

Luk 12, 35

Or, separate him Chap. 13. 48. & 25. 30.

that he is not ware of,
51 And wil^e cut him of, and giue him his portion with hypocrites: there shalbe weeping, and gnashing of teeth.

CHAP. XXV.

1 By the similitude of the virgines Iesus teacheth euerie man to watche 14 And by the talens to be diligent. 31 The last iudgement. 33 The shepe and the goates. 35 The workes of the faithfull.

a This similitude teacheth vs, that it is not sufficient to haue once giuen our selues to follow Christ, but that we must continue b To do him honor, as the manner was.

1 **T**HEN the ^akingdome of heauen shalbe likened vnto ten virgins, which toke their lampes, and went to ^bmete the bridegrome.

2 And fīue of thé were wise, & fīue foolish.

3 The foolish toke their lāpes, but toke no none oyle with them.

4 But ^fy wife toke oyle in their vessels with their lampes.

5 Now while the bridegrome taryed long, all slombred and slept.

6 And at midnight there was a crye made, Beholde, the bridegrome cometh: go out to mete him.

7 Then all those virgins arose, & trimmed their lampes.

8 Marie seke that w they haue contemned, but it is to late Or, quenched d this was spoken in reproche, because they made not provision so tūne.

8 And the foolish said to the wise, Giue vs of your oyle, for our lampes are out.

9 But the wise answered, saying, We feare lest there wil not be ynough for vs & you: but ^d go ye rather to them that sel, and bīe for your selues.

10 And while they went to bīe, the bridegrome came: & they that were readie, wēt in with him to the wedding, and the gate was shut.

11 Afterwardes came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and said, Verely I say vnto you, ^eI knowe you not.

e. I wil not open to you because you haue failed in y mīde way Chap 24. 43. mar. 13. 33. Luk. 19. 12.

13 ^fWatche therefore: for ye knowe nether the day, nor the houre, when the Sonne of man wil come.

f This similitude teacheth how we oght to continue in the knowledge of God, and do good with those graces y God hathe giue vs. g Euerie talēt commūely made threfoꝛe p̄uade, read chap 18. 24. Or, made.

14 ^g For the ^{kingdome of heauen} is as a man that going into a strange country, called his seruants, and deliuered to them his goods.

15 And vnto one he gaue fīue ^{talents}, and to another two, & to another one, to euerie man after his owne habilitie, and straight way went from home.

16 Then he that had receiued the fīue talents, went and occupied with them, and ^{gained} other fīue talents.

17 Likewise also, he that ^{received} two, he also gained other two.

18 But he that received that one, wēt & digged it in ^y earth, & hid his masters money.

19 But after a long season, ^y master of those seruants came, and rekened with them.

20 Then came he that had receiued fīue talents, and broght other fīue talents, saying, Master, thou deliueredst vnto me fīue talents: beholde, I haue gained with them

other fīue talents.

21 Then his master said vnto him, It is wel done good seruāt, and faithful, Thou hast bene faithful in litle, I wil make thee ruler ouer much: ^{entre} in into thy masters ioy.

h The master receiueth him into his house to giue him parte of his goods and commodities.

22 Also he that had receiued two talents, came & said, Master, thou deliueredst vnto me two talents: beholde, I haue gained two other talents with them.

23 His master said vnto him, It is wel done good seruāt, and faithful, Thou hast bene faithful in litle, I wil make thee ruler ouer much: enter in into thy masters ioye.

24 Then he which had receiued the one talent, came and said, Master, I knewe that thou wast an hard mā, which reapest where thou sowedst not, and gatherest where thou strawedst nor:

25 I was therefore afraide, and went and hid thy talent in the earth: beholde, thou hast thine owne.

26 And his master answered, and said vnto him, Thou euil seruant, & ^{slouthful}, thou knewest that I reap where I sowed not, and gather where I strawed not.

Or, slinger.

27 Thou oghtest therefore to haue put my money to the exchangers, and then at my cōming shulde I haue receiued mine owne with vantage.

Chap. 13. 12. Luk. 8. 18. and 19. 26.

28 Take therefore the talent from him, and giue it vnto him which hathe ten talents.

mar. 4. 25.

29 ^h For vnto euerie man that hathe, it shal be giuen, and he shal haue abundance, and ⁱ from him that hathe not, euē that he hathe, shalbe taken away.

i The graces of God shalbe take away fro hi that doeth nor bestowe them to Gods glorie and his neighbours profite Chap. 8. 12. and 22. 13.

30 Cast therefore that vnprofitable seruant into vtter ^{darkenes}: there shalbe weeping, and gnashing of reeth.

Chap. 8. 12. and 22. 13.

31 ¶ And when the Sonne of man cometh in his glorie, and all the holie Angels w^h him, thé shal he sit vpon ^y throne of his glorie.

k For our saluation cometh of the blessing and fauour of God

32 And before him shalbe gathered all nations, and he shal separate them one from another, as a shepherde separateth the shepe from the goates.

l Hereby God declareth the certēnētie of our predestina tion, whereby we are saued because we were chosen in Christ before the fundacions of the worlde, Ephes. 1. 4

33 And he shal set the shepe on his right hand, and the goates on the left.

Isa. 58. 7. Eccl. 7. 39.

34 Then shal the King say to them on his right hand, Come ye ^h blessed of my Father: inherit ye ^y kingdome prepared for you fro the ^l fundacions of the worlde.

Eccl. 7. 39.

35 ^h For ⁱ I was an hungred, and ye gaue me meat: I thirsted, and ye gaue me drinke: I was a stranger, and ye lodged me:

m Christ meaneth not that our saluation dependeth on our workes or merites, but teacheth what it is to liue iustly accordig to godlines, & charite, and y God recompēseth his of his fre mercie, likewise as he doeth elcē them

36 ⁱ I was naked, and ye clothed me, I was ^h sicke, and ye visited me: I was in prison, and ye came vnto me.

Or, infirme.

37 Then shal the righteous answeꝛe him, saying, Lord, when sawe we thee an hungred, and fed thee? or a thirst, and gaue thee drinke?

38 And when sawe we thee a stranger, and lodged thee? or naked, and clothed thee?

To visite Christ.

Chap. XXVI. The Lords supper. 15

39 Or when sawe we thee sicke, or in prison, and came vnto thee?
 40 And the King shal answere and say vnto them, Verely I say vnto you, in as muche as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.
 41 Then shal he say vnto them on the left hand, * Departe from me ye cursed, into euerlasting fyre which is prepared for the deuil and his angels.
 42 For I was an hungred, & ye gaue me no meat: I thirsted, & ye gaue me no drinke:
 43 I was a stranger, and ye lodged me not: I was naked, and ye clothed me not: sicke, and in prison, and ye visited me not.
 44 The shal they also answere him, saying, Lord, when saw we thee an hungred, or a thirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?
 45 The shal he answer them, & say, Verely I sai vnto you, in as muche as ye did it not to one of y^e least of these, ye did it not to me
 46 * And these ^a shal go into euerlasting paine, and the righteous into life eternal.

CHAP. XXVI.

3 *Conspiracie of the Prsefts aganst Christ. 10 He excuseth Magdalene. 26 The institution of the Lords supper 31 The disciples weaknes 48 The treason of Iudas 63 The sword. 64 Because Christ calleth him self the Sonne of God, he is iudged worthe to dye. 69 Peter denieth, and repenteth.*

1 **A**ND * it came to passe, whē Iesus had finished all these sayings, he said vnto his disciples,
 2 Ye knowe that within two dayes is the Passouer, and the Sonne of man shal be deliuered to be crucified.
 3 * Then assembled together y^e chief Priests and the Scribes, and the Elders of the people into the hall of the high Priest, called Caiaphas,
 4 And consulted how they might take Iesus by subtiltie, and kill him.
 5 But they said, Not on the feast day, lest anie vprere be among the people.
 6 ¶ And when Iesus was in Bethania, in the house of Simon the leper,
 7 There came vnto him a womā, which had a boxe of verie costlie ointemēt, & powdered it on his head, as he sate at the table.
 8 And whē his disciples sawe it, thei had indignation, saying, What neded this waste?
 9 For this ointment might haue bene sold for muche, and bene giuen to the poore.
 10 And Iesus knowing it, said vnto them, Why trouble ye the woman? for she hath wrought a good worke vpon me.
 11 * For ye haue the poore alwayes with you, but me shal ye not haue alwayes.
 12 For in that she powdered this ointment on my bodie, she did it to burye me.
 13 Verely I say vnto you, Wheresoeuer this Gospel shal be preached throughout all y^e

worlde, there shal also this that she hath done, be spoken of for a memorial of her.
 14 ¶ Then one of the twelue, called Iudas Iscariot, went vnto the chief Priests,
 15 And said, What wil ye giue me, and I wil deliuer him vnto you? and they appointed vnto him thirtie ^epieces of siluer.
 16 And from that time, he sought opportunitie to betraye him.
 17 ¶ Now on y^e first day of the feast of vneleuened bread y^e disciples came to Iesus, saying vnto him, Where wilt thou that we prepare for thee to eat the Passouer?
 18 And he said, Go into the citie to suche a man, & say to him, The master saith, My time is at hand: I wil kepe the Passouer at thine house with my disciples.
 19 And the disciples did as Iesus had giuen them charge, and made ready the Passouer.
 20 * So when the euen was come, he sate downe with the twelue.
 21 And as they did eat, he said, Verely I say vnto you, that one of you shal betraye me.
 22 And they were exceeding sorowful, and began euerie one of them to say vnto him, Is it I, Master?
 23 And he answered and said, He that dipperth his hand with me in the dish, he shal betraye me.
 24 Surely the Sonne of man goeth his way, as it is written of him: but wo be to that man, by whome the Sonne of man is betrayed: it had bene good for that mā, if he had neuer bene borne.
 25 Then Iudas which betrayed him, answered, and said, Is it I, Master? He said vnto him, Thou hast said it.
 26 ¶ And as they did eat, Iesus toke the bread: and when he had giuen thankes, he brake it, and gaue it to the disciples, and said, Take, eat: this is my bodie.
 27 Also he toke y^e cup, & when he had giuen thankes, he gaue it them, saying, Drink ye all of it.
 28 For this is my * blood of the Newe testament, that is shed for manie, for the remission of sinnes.
 29 I say vnto you, that I wil not drinke hence forth of this frute of the vine vntil that day, when I shal drinke it newe with you in my Fathers kingdome.
 30 And when they had sung a psalme, they went out into the mount of oliues.
 31 ¶ Then said Iesus vnto them, All ye shal be offended by me this night: for it is written, I wil smite the shepherd, and the shepe of the flocke shal be scattered.
 32 But * after I am risen againe, I wil go before you into Galile.
 33 But Peter answered, and said vnto him, Though that all men shulde be offended by thee, yet wil I neuer be offended.

¶ Psal 6, 9. chap 7, 23. Iuk 13, 27.

Dan. 11, 1. Iohn 5, 29 a We muste therefore onely do that, w^{ch} God requireth of vs, and not followe mens foolish fantasies.

Mar 14, 1. Iuk 22, 1.

Ioh. 11, 47.

Mar 14, 3. Iohn 11, 2. and 2, 5. a He sheweth what occasion Iudas toke to commit his traiton b This was enrough Iudas motio to who me they gaue credit c This fact was extraordiuarie, neither was it left as an example to be followed: also Christ is not present w^{ch} y^e bodie or to be honoured with anie outwarde pompe d To honour may burye with zli.

Mar. 14, 10. Iuk 22, 14.

e Euery one in value was about foure pēce halfe penny of olde sterling Mar. 14, 18. Iuk 22, 7.

f He maketh haste to a more worthe sacrifice, to wit, to that which the Passouer signified.

Mar 14, 18. Iuk 22, 14. Iohn 11, 21.

g He that is accustomed to eat with me daily at the table, Psal 41, 9. h To the intent his disciples might knowe that all this was appointed by the prouidence of God. i. Cor. 11, 24. 1 That is, a true signe and testimonie that my bodie is made yours, and by me your soules are nourished. k The wine signifieth that our soules are refreshed and satisfied with the blood of Christ, spirituallly receimed, so that without him we haue no nourishment l You shal no more enioye my bodie, if we meete together in heauen Mar 14, 27. Iohn 16, 30. ¶ 18, 8 m Shal turne backe and be discouraged Zach 13, 7. Mar. 14, 28. ¶ 16, 7. n This declarerth what danger it is to trust to muche to our owne strength.

Watche & pray.

S. Matthewe. Peters denial.

John 13,38 34. *Iesus said vnto him, Verely I say vnto thee, that this night, before y^e cocke crowe, thou shalt denie me thrise.

35 Peter said vnto him, Though I shulde dye with thee, yet wil I not denie thee. Likewise also said all the disciples.

Mar 14, 32. Luk 22, 39. 36 ¶ Then wēt Iesus with thē into a place which is called Gethsemane, and said vnto his disciples, Sit ye here, while I go and pray yonder.

37 And he toke Peter, and the two sonnes of Zebedeus, and begā to waxe sorowful, and grievously troubled.

38 Then said Iesus vnto them, My soul is verie heauie *euen* vnto the death: tarie ye here, and watche with me.

39 So he went a litle further, and fel on his face, and prayed, saying, O my Father, if it be possible, let this cup passe from me: neuertheles, not as I wil, but as thou wilt.

40 After he came vnto the disciples, and founde thē a slepe, & said to Peter, What colde ye not watche with me one houre?

41 Watch, and pray, that ye enter not into tentation: the spirit in dede is readie, but the flesh is weake.

42 Againe he wēt away the secōde time & prayed, saying, O my Father, if this cup cā not passe away from me, but that I must drinke it, thy wil be done.

43 And he came, and founde them a slepe againe: for their eyes were heauie.

44 So he left them and went away againe, and prayed the third time, saying the same wordes.

45 Then came he to his disciples, and said vnto them, Slepe henceforthe, and take your rest: beholde, the houre is at hand, and the Sonne of man is giuen into the hands of sinners.

46 Rife, let vs go: beholde, he is at hand that betrayeth me.

47 ¶ And while he yet spake, lo, Judas, one of the twelue, came, and with him a great multitude with swordes and staves, from the high Priests and Elders of the people.

48 Now he that betrayed him, had giuen them a token, saying, Whome soeuer I shal kille, that is he, lay holde on him.

49 And forthewith he came to Iesus, and said, God saue thee, Master, & kissed him.

50 Then Iesus said vnto him, Friend, wherefore art thou come? Thē came they, and laid hands on Iesus, and toke him.

51 And beholde, one of them which were with Iesus, stretched out his hand, & drewe his sworde, and stroke a seruant of the high Priest, and smote of his eare.

52 Then said Iesus vnto him, Put vp thy sworde into his place: * for all that y take the sworde, shal perishe with the sworde.

53 Ether thinkest thou, that I can not now pray to my Father, and he wil giue me more then twelue legions of Angels?

54 How then shulde the * Scriptures be fulfilled, *which say*, that it must be so?

55 The same houre said Iesus to the multitude, Ye be come out as it were against a thief, with swordes and staves, to take me: I sate daily teaching in the Temple amōg you, and ye toke me not.

56 But all this was done, that the * Scriptures of y^e Prophetes might be fulfilled. * Thē all the disciples forsoke him, and fled.

57 ¶ And they toke Iesus, and led him to Caiaphas the hie Priest, where the Scribes and the Elders were assembled.

58 And Peter followed him a farre of vnto the hie Priests hall, and went in, & sate with the seruants to se the end.

59 Now * the chief Priests & the Elders, and all the whole council sought false witness against Iesus, to put him to death.

60 But they founde none, and thogh many false witness came, yet founde they none: but at the last came two false witnesses,

61 And said, This man said, * I can destroy the Temple of God, and buylde it in thre dayes.

62 Then the chief Priest arose, and said to him, Answerest thou nothing? What is the matter that these men witness against thee?

63 But Iesus helde his peace. Then the chief Priest answered, and said to him, I charge thee by the liuing God, that thou tell vs, if thou be the Christ the Sonne of God.

64 * Iesus said to him, * Thou hast said it: neuertheles I say vnto you, hereafter shal ye se the Sonne of man, sitting at the right hand of the power of God, and come in the cloudes of the heauen.

65 Then the hie Priest rent his clothes, saying, He hath blasphemed: what haue we any more nede of witnesses? beholde, now ye haue heard his blasphemie.

66 What thinke ye? They answered, & said, He is worthie to dye.

67 ¶ Then spat they in his face, and buffeted him: and other smote him with their roddes,

68 Saying, Prophecie to vs, o Christ, Who is he that smote thee?

69 ¶ Peter sate without in y^e hall: & a maide came to him, saying, Thou also wast with Iesus of Galile.

70 But he denied before them all, saying, I wot not what thou sayst.

71 And when he went out into the porche, another maide sawe him, and said vnto them that were there, This man was also with Iesus of Nazaret.

72 And againe he deayed with an othe, saying, I knowe not the man.

2 Every legio contained commonly 6000. footemen, and 732 horsemen: whereby here he meaneth an infinite number *Isa. 53, 10.*

Lamen. 4, 20. Chap 20, 3. Mar. 14, 53. Luk 22, 54. ioh 18, 14.

Mar 14, 55. a He declarereth how Iesus was wrongfully accused, to the end that we may knowe his innocencie, and not that he suffered for him self, but for vs. b Which colde iustly witness against him.

John 2, 19. c Christ did negle & their false reportes and more our he was not there to defend his cause, but to suffer condemnation. d Or aduise thee by thine allegiance towards God. e Christ cōfesseth that he is the Sonne of God.

Chap 10, 27. rom 14, 10. 1 thes 4, 14. f This was one of their owne traditions, if they had heard any Israélite blaspheme.

g The enemies of God call a true confession blasphemie. *Isa 50, 6.* h The officers smite Christ with their rodde or litle staves. i They mocked him after this sorte that he might not seeme to be a Prophet, and so wolde turne the peoples mindes from him.

Mar 14, 66. Luk 22, 55. ioh 18, 25. k An example of our infirmite that we may learne to depende vpon God and not put our trust in our schere.

6 He feared not death of self, but troubled for feare of Gods anger towards him, the burden whereof he bare for our sakes. p For he sawe Gods anger kindled towards vs. q That is, the anger of God for mans finnes. r He knewe wel what his Father had determined, and therefore was ready to obey but he prayeth as y^e faithfull do in their troubles without respect of the eternal counsel of God. s And therefore we must continually fight against the flesh.

u He speaketh this in a contrarie sense, meaning they shulde anone be wel wakened. m Christ dyed willingly, and therefore presented himself to his enemies. *Mar 14, 43. Luk 22, 47. ioh 18, 3.*

107, Psalms, 146. x He rebuketh his vnkindnes vnder the cloke of pretended friendship. *Gen. 9, 5. Psalms 13, 20.* y The exercising of the sworde is forbidden to private persons. Also he wolde haue hindered by his vndiscrete zeale the worke of God.

Iudas vaine repentance. Chap. XXVII. Barabbas quit. 16

73 So after a while, came vnto him thei that stode by, and said vnto Peter, Surely thou art also one of them: for cuen thy speache bewrayeth thee.

74 Then began he to curse *him self*, and to sweare, saying, I knowe not the man. And immediatly the cocke crowe.

75 Then Peter remembered the wordes of Iesus, which had said vnto him, Before the cocke crowe, thou shalt deny me thrise. So he went out, and wept bitterly.

CHAP. XXVII.

2 Christ u deliuered vnto Pilate. 3 Iudas hangeth him self. 24 Christ is pronounced innocent by the iudge, and yet is condemned, and crucified among thunes 46 He prayeth vpon the crosse 51 The vaile is rent 52 The dead bodies arise 57 Ioseph buryeth Christ. 64 Watchmen kepe the graue.

1 **W**hen* the morning was come, all the chief Priests, & the Elders of the people toke counsel against Iesus, to put him to death,

2 And led him away bounde, and deliuered him vnto Pontius Pilate the gouernour.

3 ¶ Then when Iudas which betrayed him, sawe that he was condemned, he repented him self, and broght againe the thirtie *pieces* of siluer to the chief Priests, and Elders,

4 Saying, I haue sinned betraying the innocēt blood. But they said, What is that to vs? se thou to it.

5 And whē he had cast downe the siluer *pieces* in the Temple, he departed, and went, *and hanged him self.

6 And the chief Priests toke the siluer *pieces*, and said, It is not lawful for vs to put them into the treasure, because it is the price of blood.

7 And they toke counsel, and bought with them a potters field, for the buryal of strangers.

8 Wherefore that field is called, * the field of blood, vntil this day.

9 (Then was fulfilled that which was spoken by Ieremias the Prophet, saying, * And they toke thirtie siluer *pieces*, the price of him that was valued, whome they of the children of Israel valued.

10 And thei gaue them for the potters field, as the Lord appointed me.)

11 ¶ And Iesus stode before the gouernour, and the gouernour asked him, saying, Art thou the King of Iewes? Iesus said vnto him, Thou saist it.

12 And when he was accused of the chief Priests and Elders, he answered nothing.

13 Thē said Pilate vnto him, Hearest thou not how many things they laye against thee?

14 But he answered him not to one worde, in so muche that the gouernour marvelled greatly.

15 Now at the feast, the gouernour was wont to deliuer vnto the people a prisoner, whome they wolde.

16 And they had thē a notable prisoner, called Barabbas.

17 *When they were then gathered together, Pilate said vnto them, Whether wilt thou I let loose vnto you Barabbas, or Iesus which is called Christ?

18 (For he knewe wel, that for enuie they had deliuered him.

19 Also whē he was set downe vpon the iudgemēt seat, his wife sent to him, saying, Haue thou nothing to do with that iuste man: for I haue suffered many things this day in a dreame by reason of him.)

20 *But the chief Priests & the Elders had persuaded the people that thei shulde aske Barabbas, and shulde destroy Iesus.

21 Then the gouernour answered, and said vnto them, Whether of the twaine wilt thou I let loose vnto you? And they said, Barabbas.

22 Pilate said vnto them, What shal I do then with Iesus which is called Christ? Thei all said to him, Let him be crucified.

23 Then said the gouernour, But what euil hath he done? Then thei cryed the more, saying, Let him be crucified.

24 When Pilate sawe that he auailed nothing, but that more tumulte was made, he toke water and washed his hands before the multitude, saying, I am innocent of the blood of this iust man: loke you to it.

25 Then answered all the people, and said, His blood be on vs, and on our children.

26 Thus let he Barabbas loose vnto them, and scourged Iesus, and deliuered him to be crucified.

27 ¶ Thē the souldiours of the gouernour toke Iesus into the commune hall, and gathered about him the whole bande.

28 And thei stripped him, & put vpon him a scarlet robe,

29 And platted a crowne of thornes, and put it vpon his head, and a rede in his right hand, and bowed their knees before him, and mocked him, saying, God saue thee King of the Iewes,

30 And spitted vpon him, and toke a rede, and smote him on the head.

31 Thus when they had mocked him, they toke the robe from him, and put his owne raiment on him, and led him away to crucifie him.

32 *And as they came out, they founde a man of Cyrene, named Simon: him they compelled to beare his crosse.

33 * And when they came vnto the place called Golgotha, (that is to say, the place of *dead mens skulles*.)

34 Thei gaue him vineger to drinke, mingled with gall; and when he had tasted the-

Or, quise. It was a tradition of the Iewes to deliuer a prisoner at Eaſter.

k This was re the greater condemnation of Pilate, whome neither his owne knowledge colde teache, nor counſel of others, to defende Christs innocencie.

Mar. 15. 11. Luk. 23. 12. Joh. 18. 40. Act. 3. 14.

1 The multitude preferre the wicked to the righteous.

k Pilate beareth witness y he is innocent, before he can demoe him. If his death be not lawful, let the punishment fall on our heades & our childrens. and as they wished, so this curſe taketh place to this day

Mar. 15. 16. Joh. 19. 1. To decide him, because he called himself a King.

Mar. 15. 26. Luk. 23. 26.

Joh. 19. 16. n It was a kinde of drinke to open the vaines, and, so to hasten his death, which was giuen him vpon y crosse.

i He was liuely touched w repentance by the motion of Gods Spirit, who neuer suffereth his to perill vterly, though for a time they fall, to the intent they may fele their owne weaknes & acknowledge his great mercie.

Mar. 15. 1. Luk. 23. 66. Joh. 17. 20.

a For they had no auctoritie to conuicme him or to put any to death. b Our late repentance bringeth despairetion

c Although he abhorre his sinnes, yet is he not displeasid there with, but dispaireth in Gods mercies, and seeketh his owne destruction

Act. 1. 18. d These hypocrites laye the whole fault vpon Iudas

e The hypocrites are full of conscience in a matter of nothing, but to these innocēt blood they make nothing of it

10, cor. bane Act. 1. 19. Zach. 11. 13.

f For y Iewes thought it a great offence to be buried in the same place that the strangers were
Mar. 15. 3. Luk. 23. 3. Joh. 18. 33.

Christ crucified.

S. Matthewe. Christs buryal.

reof, he wolde not drinke.

35 ¶ And when they had crucified him, they parted his garments, & did cast lottes, that it might be fulfilled, which was spoken by the Prophet, * They deuied my garmets among them, and vpon my vesture did cast lottes.

36 And they sate, and watched him there.

37 ¶ Thei set vp also ouer his head his cause written, ° THIS IS IESVS THE KING OF THE IEWES.

38 ¶ And there were two thieues crucified with him, one on the right hand, and another on the left.

39 And they that passed by, reuiled him, wagging their heads,

40 And saying, * Thou that destroyest the Temple, and buydest it in thre dayes, saue thy self: if thou be the Sonne of God, come downe from the crosse.

41 Likewise also the hie Priests mocking him, with the Scribes, and Elders, and Pharises, said,

42 He saued others, but he can not saue him self: if he be the King of Isiael, let him now come downe from the crosse, and we wil beleue him.

43 * He trusteth in God, let him deliuer him now, if he wil haue him: for he said, I am the Sonne of God.

44 That same also the thieues which were crucified with him, cast in his teeth.

45 Now from the sixt houre was there darkenes ouer all the land, vnto the ninth houre.

46 And about the ninth houre Iesus cryed with a loude voyce, sayig, * Eli, Eli, lama sabachthani: that is, My God, my God, why hast thou forsaken me?

47 And some of them that stode there, whē thei heard it, said, This man calleth Elias.

48 And straight way one of them ran, and toke a sponge, and filled it with vineger, and put it on a rede, and gaue him to drinke.

49 Other said, Let be: let vs se, if Elias wil come and saue him.

50 Then Iesus cryed againe with a loude voyce, and yelded vp the gost.

51 And beholde, * the vaile of the Temple was rent in twayne, from the top to the bottome, and the earth did quake, and the stones were clouen,

52 And the graues did open them selues, & many bodies of the Sanctes which slept, arose,

53 And came out of the graues after his resurrection, and went into the holie Citie, and appeared vnto many.

54 When the Centurion, & they that were with him watching Iesus, sawe the earth-

quake, and the things that were done, they feared greatly, saying, Truly: this was the Sonne of God.

55 ¶ And many women were there, beholding him a farre of, which had followed Iesus from Galile, ministring vnto him.

56 Among whome was Marie Magdalene, and Marie the mother of Iames & Ioscs, and the mother of Zebedeus sonnes.

57 ¶ And when the euen was come, there came a riche man of Arimathea, named Ioseph, who had also him self bene Iesus disciple.

58 He went to Pilate, and asked the bodie of Iesus. Then Pilate commanded the bodie to be deliuered.

59 So Ioseph toke the bodie, and wrapped it in a cleane linnen cloth,

60 And put it in his newe stombe, which he had hewen out in a rocke, & rolled a great stone to the dore of the sepulchre, and departed.

61 And there was Marie Magdalene, and the other Marie sitting ouer against the sepulchre.

62 ¶ Now the next day that followed the Preparation of the Sabbath, the hie Priests and Pharises assembled to Pilate,

63 And said, Sir, we remember that that deceuer said, while he was yet aliue, Within thre dayes I wil rise.

64 Commande therefore, that the sepulchre be made sure vntil the thirde day, lest his disciples come by night, & steale him away, and say vnto the people, He is risen from the dead: so shal the last error be worse then the first.

65 Then Pilate said vnto them, Ye haue a watche: go, and make it sure as ye knowe.

66 And they went, and made the sepulchre sure with the watche, and sealed the stone.

CHAP. XXVIII.

6 The resurrection of Christ. 10 The brethren of Christ. 12 The hie Priests bribe the souldiers. 17 Christ appeareth to his disciples, and sendeth thei forth to preach, and to baptize. 20 Promising to them continual assistance.

1 Now in the end of the Sabbath, whē the first day of the weke began to dawne, Marie Magdalene, and the other Marie came to se the sepulchre.

2 And beholde, there was a great earthquake: for the Angel of the Lord descended fro heauen, and came and rolled backe the stone from the dore, and saue vpon it.

3 And his countenance was like lightning, and his raiment white as snowe.

4 And for feare of him, the keepers were astonied, and became as dead men.

5 But the Angel answered, and said to the women, Feare ye not: for I knowe that ye seke Iesus which was crucified:

6 He is not here, for he is risen, as he said: come,

^a This indgement of an heathen man was sufficient to condemne the grosse malice of the Jewes.

^{Mar. 23. 42.}
^{luk. 23. 50.}
^{john 19. 38}
a Who was so muche the more in danger by declaring him self to be Iesus disciple.

^b Christs burying doeth so much more vnto his death & resurreccion.

^c which was the day before the Sabbath
^d More will follow his doctrine then did afore he was put to death
^e That is, men appointed for the keeping of the Temple
^f The more men go about to subdue Christs power the more shewe they their owne malice, and procure to thei selues the greater condemnation, for as muche as Gods glorie the more appeareth thereby.

^{Mar. 16. 8.}
^{john 20. 11.}
^{Or, euening}
a Here the Evangeliste rekeneth the natural day from the sunne rising to his rising againe, & not as the Jewes did, & began to count at the first houre after the sunne set
^b There were two, but it is a manner of speache to vnto the singular number for the plural, and contrarie.

^{Psal 22. 19.}
^{mar. 15. 24.}

The manner then was to set vp a writing to signifye wherefore a man was executed: but he God governed Pilates hand to write other wise then he thought.
^{John 2. 18.}

^{Psal 22. 9.}
^{wis. 2. 28.}
p This was a great cōtention, to go about to take from him his truste in God, and so to bring him to despair
q Meaning by this synecdoche the one of the thieues
r That was from none til three of the clocke
s Of Iewrie and the countrey there about.

^{Psal. 22. 2.}
r Notwithstanding that he sealeth him self, as it were wounded with Gods wrath and forsaken for our finnes, yet he ceaseth not to put his confidence in God and call vpon him: which is written to teach vs in all afflictions to trust still in God, be the assaults neuer so grievous to the self.

u They mocked at Christs prayer, as if it had bene in vaine.

^{Psal. 69. 22.}
^{Or, byssipe}
^{hal. 1. lehu 19. 29.}
z Voluntarily after he had obeyed his Father in all things. * ^{1 Chro 3. 14.} y Which signified an end of all the ceremonies of the Lawe. ^{104. 1. 1. 1. 1.}

e He assureth them y^e it is so
d Their ioye was mixt with feare, bothe be cause of y^e Angels presence, & also for that they were not assured.

6 come, se the place where y^e Lord was laid,
7 And go quickly, and tell his disciples that he is risen from the dead: and beholde, he goeth before you into Galile: there ye shal se him: for I haue tolde you.
8 So they departed quickly from the sepulchre, with feare and great ioye, & did runne to bring his disciples worde.
9 And as they went to tell his disciples, beholde, Iesus also met them, saying, God saue you. And they came, and toke him by the fete, and worshipped him.
10 Then said Iesus vnto them, Be not afrayed. Go, and tell my brethren, that they go into Galile, and there shal they se me.
11 ¶ Now when they were gone, beholde, some of the watche came into the cite, & shewed vnto the hie Priests all y^e things that were done.
12 And they gathered them together with the Elders, and toke counsel, & gaue large money vnto the souldiers,

13 Saying, Say, His disciples came by night and stole him away while we slept.
14 And if y^e gouernour heare of this, we wil persuaide him, and saue you harmeles.
15 So they toke the money, & did as they were taught: and this saying is noised among the Iewes vnto this day.
16 ¶ Then the eleuen disciples went into Galile, into a mountaine, where Iesus had appointed them.
17 And when they sawe him, they worshipped him: but some doubted.
18 And Iesus came, and spake vnto them, saying, * All power is giuen vnto me in heauen, and in earth.
19 * Go therefore, and teache all nations, baptizing them in the Name of the Father, and the Sonne, and the holie Gost,
20 Teaching them to obserue all things, whatsoeuer I haue commanded you: & lo, * I am with you alway, vntil the ende of the worlde, Amen.

e An extreme vengeance of God, whereby the Iewes were y^e more hardened, so that they cā not fele the profite of his death & resurrection.

Ebr. 1. 9.
chap 11. 27.
iohn 17. 2.
Mar. 16. 15.
f Men maie not teache their owne doctrine, but whatsoeuer Christ hath taught the: for he reseruethe this autoritie to hi self, to be y^e onelie teacher and autor of y^e doctrine.
iohn 14. 16.
g By power, grace and vertue of the holie Gost.

THE HOLY GOSPEL

of Iesus Christ, according to Marke.

CHAP. I.

1 The office, doctrine & life of Iohn the Baptiste. 9 Christ is baptized, 13 And tempted 14 He preacheth 17 Cal leth the fishers 23 Christ healeth the man with the vncleane spirit. 27 New doctrine 29 He healeth Peters mother in law. 34 I he deuils knowe him 41 He clenseth the leper, and healeth diuers others.

a He sheweth y^e Iohn Baptiste was the first preacher of the Gospel.

Malac 3. 1.
b In Greke, Angel, or Ambassadour.
Isa 40. 3.
luk 3. 4.
iohn 1. 15.

Mat 3. 4.
c Take awaye all lettes, w might hinder Christ to come to you.
d He did bothe baptize & preache, but preached first, & after baptized, as appeareth by Mat 3. 1: so that the ordre is here inuerted, which thing is commune in the Scriptures
Or, grasppeters.
Leus 11. 22.
Mat 3. 12.
luk 3. 16.
iohn 1. 27.



He a beginning of the Gospel of Iesus Christ, the Sonne of God:
As it is written in the Prophetes, * Beholde, I send my b messenger before thy face, which shal prepare thy way before thee.
3 * The voyce of him that cryeth in y^e wilderness is, c Prepare the way of the Lord: make his paths straight.
4 * Iohn did baptize in the wilderness, and d preache the baptisme of amendement of life, for remisison of finnes.
5 And all the cuntry of Iudea, and they of Ierusalem went out vnto him, and were all baptized of him in the ruer Iordan, confessing their finnes.
6 Now Iohn was clothed with camels heere, and with a girdle of a skinne about his loines: and he did eat * locustes & wilde honie,
7 * And preached, saying, A stronger then I, cometh after me, whose shoes latcher I am not worthie to stoupe downe, & vnloose.

8 Trueth it is, I haue * baptized you with e water: but he wil baptize you with the holie Gost.
9 ¶ * And it came to passe in those dayes, that Iesus came from Nazaret a cite of Galile, and was baptized of Iohn in Iordan.
10 And as sone as he was come out of the water, Iohn sawe the heauens clouen in twaine, and the f holie Gost descending vpon him like a doue.
11 Then there was a voyce from heauen, saying, Thou art my beloued s Sonne, in whome I am wel pleased.
12 * And immediatly the " Spirit driueth him into the wilderness.
13 And he was there in the wilderness fortie daies, and was h tempted of Satan: he was also with the wilde beasts, and the Angels ministred vnto him.
14 ¶ * Now after that Iohn was committed to prison, Iesus came into Galile, preaching i the Gospel of the kingdome of God,
15 And saying, The time is fulfilled, and the kingdome of God is at hand: repent and beleue the Gospel.
16 ¶ * And as he walked by the " sea of Galile, he sawe Simon, and Andrew his brother, casting a nette into the sea, (for they were fishers.)
17 The Iesus said vnto them, Followe me,

Alf. 1. 5. & 2.
4 & 11. 16. & 19. 4.
Mat. 3. 14.
luk. 3. 22.
iohn 1. 33.
e He declareth that he is but the minister of the outwarde signe, and y^e is as Iesus Christ that gucth the force & verue.
Or, Iesus
f This was done for the confirmacio of Iohn and them that stode bye.
Mat 4. 1.
luk 4. 1.
g The Father beareth witness that Christ is the verie Sonne of God.
Or, the holie Gost
h Christ wolde be tempted to persuaide vs, y^e he wil helpe them that be tempted, Ebr. 2. 18.
Mat. 4. 12.
luk. 4. 14.
iohn 4. 43.
i By y^e which Gospel he wil rule & reigne ouer all.
Mat. 4. 18.
luk. 5. 2.
Or, Iesus.

New doctrine.

S. Marke. Iesus came to preache.

k To drawe them from per dicion.

and I wil make you to be ^k fishers of men.
 18 And straight waye they forsoke their nettes, and followed him.
 19 And when he had gone a litle further thence, he sawe James *the sonne of Zebedeus,* and Iohn is brother, as they were in the shippe, mending their nettes.
 20 And anone he called them: and they left their father Zebedeus in the ship with his hyred seruants, and went their way after him.

Mat. 4. 23. luk. 4. 31.

21 ¶ So *they entred into Capernaum, and straight way on the Sabbath daye he entred into the Synagogue and taught.

Mat. 7. 28. luk. 4. 32. ¶ Whose doctrine was dead, & nothing fauoured of the spirit.

22 And they were astonied at his doctrine: * for he taught them as one that had autoritie, and ^l not as the Scribes.

23 ¶ And there was in their Synagogue a mā which had an vnclane spirit, & he cryed,
 24 Saying, Ah, what haue we to do with thee, o Iesus of Nazaret? Art thou come to destroy vs? I knowe thee what thou art, *euen* that holie one of God.

m Christ wolde not suffer the father of lyes to beare witness to the truth.

25 And Iesus rebuked him, saying, ^m Holde thy peace, and come out of him.

26 And the vnclane spirit rare him, and cryed with a loude voyce, and came out of him.

n Thei referre the miracle to the kinde of doctrine, & so marueil at it, as a newe and strange thing, and do not consider the power of Christ, who is the autor of the one and the other. Mat. 3. 14. luk. 4. 22.

27 And they were all amased, so that they demanded one of another, saying, What thing is this? what ⁿ new doctrine is this? for he commandeth the foule spirits with autoritie, and they obey him.

28 And immediatly his fame spred abroad throughout all the region bordering on Galile.

29 ¶ *And as sone as they were come out of the Synagogue, they entred into the house of Simon and Andrewe, with James & Iohn.

30 And Simons wiues mother in law laye sicke of a feuer, and anone they tolde him of her.

31 And he came & toke her by the hand, & lift her vp, and the feuer forsoke her by & by, and she ministred vnto them.

32 And when euen was come, and the sunne was downe, they broght to him all that were diseased, and them that were possessed with deuils.

33 And the whole citie was gathered together at the dore.

34 And he healed manie that were sicke of diuers diseases: and he cast out manie deuils, & ^o suffred not the deuils to say that they knewe him.

o Christ wolde not haue suche witnesses to preache him, & his Gospel. So Paule was offended that ^f Pythonesse shulde testifie of him, Act. 16. 18. ¶ Or being yet sight.

35 And in the morning verie earely, ^o before day Iesus arose and went out into a solitarie place, and there praied.

36 And Simon, and thei that were with him, followed after him.

37 And when they had founde him, they said vnto him, All men seke for thee.

38 Then he said vnto them, Let vs go into the next townes, that I may preache there also: for I came out for that purpose.

39 And he preached in their Synagogues, throughout all Galile, and cast the deuils out.

Mat. 8. 1. luk. 5. 12.

40 ¶ *And there came a leper to him, beseeching him, and kneled downe vnto him, & said to him, If thou wilt, thou canst make me cleane.

41 And Iesus had compassion, and put forth his hand, and touched him, and said to him, I wil: be thou cleane.

42 And as sone as he had spoken, immediatly the leprosie departed from him, and he was made cleane.

43 And after he had giuen him a streit ^p commandement, he sent him away forthewith,

p Forbidding him to tell anie man, because as yet his time was not come to be knowne Lev. 14. 4.

44 And said vnto him, Se thou say nothing to anie man, but get thee hence, & shewe thy self to ^q the * Priest, and offer for thy cleansing those things, which Moses commanded, for a ^r testimonial vnto them.

q It belonged to the Priest to knowe if a mā were healed of the leprosie Luk. 5. 14.

45 But when he was departed, * he beganne to tel manie things, and to publish the matter: so that Iesus ^r colde no more openly enter into the citie, but was without in desert places: and they came to him from euerie quarter.

r To cike all manner of excuse from them, & to condēne them of ingratitude. f The praesse was so great, that he shulde haue bene thronged.

CHAP. II.

3 He health the man of the palsie 5 He forgiueth finnes. 14 He calleth Leui the customer 16 He eateth with finnes. 18 He excuseth his disciplos, as touching fasting, and keeping the Sabbath days.

1 After * a fewe dayes, he entred into Capernaum againe, and it was noyfed that he was in the ^a house.

Mat. 9. 1. luk. 5. 18.

2 And anone, manie gathered together, in so muche that the places about the dore colde not receiue anie more: and he preached the worde vnto them.

a Where he was wonte to teache.

3 And there came vnto him, that broght one sicke of the palsie, borne of foure men.

4 And because they colde not come nere vnto him for the multitude, they vncovered the rofe of the house where he was: and when they had broken it open, thei let downe the bed, wherein the sicke of the palsie laye.

5 Now when Iesus sawe their faith, he said to the sicke of the palsie, Sonne, thy ^b finnes are forgiuen thee.

b By these wordes Christ shewed that he was sent of his Father wth autoritie to take away our finnes.

6 And there were certeine of the Scribes, sitting there, and reasoning in their hearts,

Iob. 14. 4. isa. 43. 15.

7 Why doeth this man speake suche blasphemies? * who can forgiue finnes, but God onelie?

8 And immediatly when Iesus perceiued in his spirit, that thus they thoght with thē selues, he said vnto thē, Why reason ye

Who nede the physicion. Chap. III. Conspiracie against Christ. 18

e Christ spea-
keth accord-
ing to their
capacite, who
were so blinde
that they wol-
de believe no-
thing, but that
which they
saw with their
eyes, and there-
fore thewerth
his autoritie
ouer the soule
By the power
which he ha-
th ouer the
bodie

d Their owne
consciencis
cause them to
confesse the
trueth

Mat 9.9.
luk 5.27.

1 Tim 1.13.
e He speaketh
of suche as per-
suade them sel-
ues to be iuste
although they
be nothing les-
se

Mat 9.14.
luk 5.33.
f Christ sa-
ueth that he
will spare his
& not burden
them before
it be necessarie

g The worde
properly signi-
feth newe clo-
the which as
yet hath not
passed the ha-
ndes of the sul-
lers.

Mat. 12.1.
luk 6.1.

ye these things in your hearts?
Whether is it eazier to say to the sicke of
the palsie, Thy sinnes are forgien thee?
or to say, Arise, and take vp thy bed, and
walke?

10 And that ye may knowe, that the Sonne
of man hath autoritie in earth to forgie
sinnes, (he said vnto y^e sicke of the palsie.)

11 I say vnto thee, Arise & take vp thy bed,
and get thee hence into thine owne house.

12 And by and by he arose, and toke vp his
bed, and went forth before them all, in-
somuche that they were all amased, and
glorified God, saying, We neuer sawe su-
che a thing.

13 ¶ Then he went againe towarde the sea,
and all the people resorted vnto him, and
he taught them.

14 *And as Iesus passed by, he sawe Leuith
sonne of Alpheus sit at the receite of cu-
stome, & said vnto him, Followe me. And
he arose and followed him.

15 ¶ And it came to passe, as Iesus sate at
table in his house, many Publicanes & sin-
ners sate at table also wth Iesus, & his disci-
ples: for there were many y^e followed him.

16 And when the Scribes and Pharises sawe
him eat with y^e Publicanes & sinners, they
said vnto his disciples, How is it, that he
eateth and drinketh with Publicanes and
sinners?

17 Now when Iesus heard it, he said vn-
to them, The whole haue no nede of the
physicion, but the sicke. I came not to call
the righteous, but the sinners to repen-
tance.

18 *And the disciples of Iohn, & the Phari-
ses did fast, and came and said vnto him,
Why do the disciples of Iohn and of the
Pharises fast, and thy disciples fast not?

19 And Iesus said vnto them, Can the chil-
dren of the mariage chamber fast, whiles
the bridegrome is with them? as long as
they haue the bridegrome with them, they
can not fast.

20 But the dayes wil come, when the bride-
grome shalbe taken from them, and then
shal they fast in those dayes.

21 Also no man soweth a piece of new cloth
in an olde garment: for els the new piece
taketh away the filling vp from the olde,
and the breache is worse.

22 Likewise, no man putteth new wine into
olde vessels: for els the new wine breaketh
the vessels, and the wine runneth out, and
the vessels are lost: but new wine must be
put into new vessels.

23 ¶ And it came to passe as he w^{et} through
the corne on the Sabbath day, that his disci-
ples, as they went on their way, began to
plucke the eares of corne.

24 And the Pharises said vnto him, Behol-
de, why do they on the Sabbath day, that

which is not lawfull?
And he said to them, Haue ye neuer
red what * Dauid did, when he had nede,
and was an hungred, bothe he, and they that
were with him?

26 How he went into the house of God, in
the dayes of Abiathar the hie Priest, and
did eat the shewe bread, which were not
lawfull to eat, but for the * Priests, and gaue
also to them which were with him?

27 And he said to them, The Sabbath was
made for man, and not man for the Sab-
bath.

28 Wherefore the Sonne of man is Lord,
euen of the Sabbath.

CHAP. III.
He breaketh the man with the dried hand. 14 He cho-
seth his Apostles. 21 Christ is thought of the worldlings
to be besides him self. 23 He casteth out the vnclane
spirit, which the Pharises ascribe vnto the deuil.
29 Blasphemous against the holie Ghost. 35 The brother,
sister and mother of Christ.

29 ¶ And he entred againe into the Syna-
gogue, and there was a man which
had a withered hand.

30 And they watched him, whether he wolde
heale him on the Sabbath day, that they
might accuse him.

31 Then he said vnto the man which had
the withered hand, Arise: stand forth in
the middes.

32 And he said to them, Is it lawfull to do a
good dede on the Sabbath day, or to do
euill? to saue y^e life, or to kil? But they helde
their peace.

33 Then he loked rounde about on them ban-
gerly, mourning also for the hardenes
of their hearts, and said to the man, Stretch
forth the thine had. And he stretched it out:
and his hand was restored, as whole as the
other.

34 ¶ And the Pharises departed, & straight
waye gathered a councel with the Herodians
against him, that they might de-
stroye him.

35 But Iesus auoyded with his disciples to
the sea: and a great multitude followed
him from Galilee, and from Iudea,

36 And from Ierusalem, and from Idumea,
and beyonde Iordan: and they that dwel-
led about Tyrus and Sidon, when they had
heard what great things he did, came vnto
him in great number.

37 And he commanded his disciples, that
a ship shulde waite for him, because of the
multitude, lest they shulde throng him.

38 For he had healed many, insomuche that
they pressed vpon him, to touche him as
many as had * plagues.

39 And when the vnclane spirits sawe him,
they fel downe before him, and cryed, say-
ing, Thou art the Sonne of God.

40 And he sharply rebuked the, to the end
they shulde not vtter him.

1 Sam. 27.6.
h He was al-
so called Achi-
melech, as his
father was, so
that bothe the
father and the
sonne were cal-
led by bothe
these names,
1 Chron 24. 3.
2 sam 8. 17 &
15. 29 1 king 2,
26.

Exod 29. 38.
leuit 2. 31.

Ex 24. 9
e Saug y Sab-
bath was ma-
de for mans
use, it was not
meete it shulde
be used to his
hunderance &
incommodite.

Mat 12. 9.
luk 6. 6.

a They helde
their tongues
of malice: for
they wolde
rather confes-
se nor deue-
b Christ is in
suche sorte an-
grye with man
that he pisseth
him & seeketh
to winne him.

c Although
they hated one
another dead-
ly, yet this had
deied the, not
to ioiner their
malice to res-
se Christ, read
Mat 22. 16.

d Or, fringes,
meaning dista-
ss.

Blasphemie.

S. Marke. Of the fede.

CHAP. IIII.

Chap 6.7.
mat 10.1.
luk.9.1.

13 ¶ Then he went vp into a mountaine, & called vnto him whome he wolde, & they came vnto him.

14 And he appointed twelue that they shulde be with him, and that he might send thē to preache,

15 And that they might haue power to heale sickeneses. and to cast out deuils.

16 And the first was Simon, & he named Simon, Peter.

17 Then Iames the sonne of Zebedeus, and Iohn, Iames brother (& named them Boanerges, which is the sonnes of thunder.)

18 And Andrew, and Philippe, and Bartlemew, and Matthewe, & Thomas, and Iames, the sonne of Alpheus, and Thaddeus and Simon the Cananite.

19 And Iudas Iscariot, who also betrayed him, and they came home.

20 And the multitude assembled againe, so that they colde not somuche as eat bread.

21 And whē his kinnsfolkes heard of it, they went out to lay holde on him: for they thought he had bene beside him self.

22 ¶ And the Scribes which came from Ierusalem, said, He hathe Beelzebub, and through the prince of deuils he casteth out deuils.

23 But he called them vnto him, and said vnto thē in parables, How can Satan driue out Satan?

24 For if a kingdome be deuided against it self, that kingdome can not stand.

25 Or if a house be deuided against it self, that house can not continue.

26 So if Satan make insurrection against him self, & be deuided, he can not endure, but is at an end.

27 No mā can entre into a strong mans house, and take away his goods, except he first binde that strong man, and then spoile his house.

28 ¶ Verely I say vnto you, all sinnes shal be forgien vnto the children of men, and blasphemies, wherewith they blaspheme:

29 But he that blasphemeth against the holy Gost, shal neuer haue forgienes, but is culpable of eternal damnation,

30 Because they said, He had an vnclene spirit.

31 ¶ Then came his brethren and mother, and stode without, and sent vnto him, and called him.

32 And the people sate about him, and they said vnto him, Beholde, thy mother, & thy brethren seke for thee without.

33 But he answered thē, saying, Who is my mother and my brethren?

34 And he loked rounde about on thē, which sate in compasse about him, and said, Beholde my mother and my brethren.

35 For whosoever doeth the wil of God, he is my brother, and my sister, and mother.

2 By the parables of the fede, and the mustarde corne, Christ sheweth the state of the kingdome of God. 11 A special gift of God to knowe the mysteries of his kingdome. 17 He stilleth the tempests of the sea which obeyed him.

1 And he begā againe to teache by the sea side, & there gathered vnto him a great multitude, so that he entred into a ship, and sate in the sea, and all the people was by the sea side on the land.

2 And he taught them many things in parables, and said vnto them in his doctrine.

3 Hearken: Beholde, there went out a sower to sowe.

4 And it came to passe as he sowed, that some fel by the way side, & the foules of the heauen came and deuoured it vp.

5 And some fel on stonie grounde, where it had not muche earth, & by and by sprang vp, because it had not depth of earth.

6 But as sone as the sunne was vp, it caught heate, and because it had not roote, it withered away.

7 And some fel among the thornes, and the thornes grewe vp and choked it, so that it gaue no frute.

8 Some againe fel in good grounde, and did yelde frute that sprong vp, and grew, and it brought forthe, some thirtie folde, some sixtie folde, and some an hundredth folde.

9 Then he said vnto them, He that hathe beares to heare, let him heare.

10 And when he was alone, they that were about him with the twelue, asked him of the parable.

11 And he said vnto them, To you it is giuen to knowe the mysterie of the kingdome of God: but vnto them that are without, all things be done in parables,

12 That they seing, may se, and not discern: and they hearing, may heare, and not vnderstand, lest at any time they shulde turne, and their sinnes shulde be forgien them.

13 Againe he said vnto them, Perceiue ye not this parable? how thē shulde ye vnderstand all other parables?

14 The sower soweth the worde.

15 And these are they that receiue the fede by the wayes side, in whome the worde is sowed: but when they haue heard it, Satan cometh immediatly, and taketh away the worde that was sowed in their hearts.

16 And likewise they that receiue the fede in stonie grounde, are they, which when they haue heard the worde, straight wayes receiue it with gladnes.

17 Yet haue they no roote in them selues, and endure but a time: for when trouble and persecution ariseth for the worde, immediatly

Mat 13.1.
luk.8.4.

a It is called Christs doctrine, either for that he was accustomed to speake vnto them by similitudes: or els because it had vertue & matter that men colde not denie but it came from heauen
Or, as he taught.

b For God doeth not open all mens heartes to vnderstand his mysteries
c Which are led by the spirit of God

d And are not of the number of the faithfull, neither attaine to the pith and substance, but onely staye in the outward rinde and barke
Isa 6.9.
mat 13.14.
luk.8.10.
Iohn 12.40.
act 28.26.
rom 11.8.

Or, Lebbeus, or Iudas
Or, Galon.

d The disciples were now conuerfant with Christ bothe at home and abroad.
Or, they that were about him.
Mat. 9.34.
Luk. 12.4.

e His kinnsfolkes wolde haue slout him within dores, lest any harme shulde haue come vnto them, if any tumulte had bene made: for some wolde haue made him a King, & the Pharises with others sought his life: so that hereby they might haue procured the hatred of Herode, and of the Pharises and of the Romans.

Mat 12.38.
luk. 12.10.
I John 5.16.

f Which is, when a man fighteth against his owne conscience, & strueth against the truth which is reueiled vnto him: for suche one is in a reprobate sense and can not come to repentance
Mat. 12.46.
luk. 8.19.
Or, consue.

The candle light.

Chap.V.Of the Legion. 19

mediatly they be offended.

18 Also they that receiue the sede among the thornes, are suche as heare the worde:

19 But the cares of this worlde, and the *disceifulnes of riches, and the lustes of other things entre in, & choke the worde, and it is vnfruteful.

1.Tim 6.17.

20 But they that haue receiued sede in good grounde, are they that heare the worde and receiue it, and bring forthe frute, one corne thirtie, another sixtie, and some an hundreth.

Mat 5.15.

luk 8.16.

¶ 11.33.

e Christ fet-
teth before
their eyes the
true patron of
a Christi life

10r, 6righr

Mat. 10. 26.

luk 8. 17.

¶ 12. 2.

f We may not
take occasion
to do euil vn-
der colour to
hide our doings;
for all shal be
disclosed at
the length

Mat 7. 2.

luk 6. 38

g If you do
your ende-
uour faithful-
ly, ye shal be
recompensed
iustly

Mat 13. 12.

¶ 25. 29.

luk 8. 18.

¶ 9. 26.

h That which
he thinketh
him self to
haue.

i These two si-
militudes fol-
lowing proue,
that although
the kingdome
of God seemeth
to haue very
litle appearan-
ce or begin-
ning, yet God
doeth increase
it about mans
reason

Mat 23. 31

luk 13. 19

k If the mini-
sters do their
dutie, God
wil giue y^e in-
crease

Mat 23. 34.

21 ¶ Also he said vnto them, * Is e the cand-
le light to be put vnder a bussel, or
vnder the table, and not to be put on a
candlestick?

22 * f For there is nothing hid, that shal not
be opened: nether is there a secret, but that
it shal come to light.

23 If any man haue eares to heare, let him
heare.

24 And he said vnto them, Take hede what
ye heare. * With what measure ye mette,
it shalbe measured vnto you: & vnto you
that heare, shal more be giuen.

25 * For vnto him that hathe, shal it be giue,
and from him that hathe not, shalbe taken
away, h euen that he hathe.

26 ¶ Also he said, So is the kingdome of
God, as if a man shulde k cast sede in the
grounde,

27 And shulde slepe, and rise vp night and
day, and the sede shulde spring and grow
vp, he not knowing how.

28 For the earth bringeth forthe frute of
her self, first the blade, then the eares, after
that ful corne in the eares.

29 And allone as the frute sheweth it self,
anone he putteth in the sickel, because the
haruest is come.

30 ¶ He said moreouer, Whereunto shal
we liken the kingdome of God, or with
what comparison shal we compare it?

31 It is like a graine of mustarde sede, which
when it is sowen in the earth, is the least of
all sedes that be in the earth:

32 But after that it is sowen, it groweth vp,
and is greatest of all herbes, and beareth
great brāches, so that the fowles of heauen
may buylde vnder the shadow of it.

33 And * with many suche parables he prea-
ched the worde vnto them, as they were
able to heare it.

34 And without parables spake he nothing
vnto them: but he expounded all things to
his disciples aparte.

Mat 9. 23.

luk 8. 22.

l And set for-
warde.

35 ¶ Now the same day when euen was come,
he said vnto them, Let vs passe ouer
vnto the other side.

36 And they left the multitude, and l toke
him as he was in the ship: and there were
also with him other shippes.

37 And there arose a great storme of winde,

& the waues dashed into the ship, so that
it was now ful.

38 And he was in the sterne m a slepe on a
pillowe: and they awoke him, and said to
him, Master, carest thou not that we pe-
rish?

m Christ lea-
ueth vs oftē ti-
mes to our sel-
ues, bothe af-
wel that we
may learne to
knowe our
owne wea-
kenes, as his
mightie power

39 And he rose vp, and rebuked the winde,
and said vnto the sea, Peace, and be stil.
So the winde ceased, and it was a great
calme.

40 Then he said vnto them, Why are ye so
feareful? how is it that ye haue no faith?

Or, haue ye not
yet faith?

41 And they feared exceedingly, & said one
to another, Who is this, that bothe the
winde and the sea obey him?

CHAP. V.

¶ Iesus casteth the deuils out of the man and suffereth
them to enter into the swine 25 He healeth a woman
from the bloodie issue. 41 And raiseth the captaines
daughter.

1 And * they came ouer to the other
side of the sea into the countrey of
the Gadarens.

Mat 8. 28.

luk 8. 26.

2 And when he was come out of the ship,
there met him incontinently out of the gra-
ues, a man which had an vnclane spirit:

3 Who had his abyding among the gra-
ues, and no man colde bnde him, no not
with chaines,

4 Because that when he was often bounde
with fetters and chaines, he plucked y^e chai-
nes, and brake the fetters in pie-
ces, nether colde anie man tame him.

5 And alwayes bothe night & day he cryed
in the mountaines, and in the graues, and
stroke him self with stones.

6 And when he saw Iesus a farre off, he ran-
ne, and worshipped him,

7 And cryed with a loude voyce, and said,
a What haue I to do with thee, Iesus, the
Sonne of the moste high God? I charge
thee by b God, that thou torment me
not.

a The deuil is
constrained to
confesse Iesus
Christ, and
yet casteth
not to resist
him

8 (For he said vnto him, Come out of the
man, thou vnclane spirit.)

Or, adiare shee
so sweare by
God

9 And he asked him, What is thy name? &
he answered saying, My name is c Legion:
for we are manie.

b He abuseth
the Name of
God, to main-
teine his ty-
rannie.

10 And he prayed him instātly, y^e he wolde
not send them away out of the countrey.

c A Legion co-
ntained about
6000 in num-
ber, read Mat.
26. 55.

11 Now there was there in the mountaines a
great herd of swine, feeding.

12 And all the deuils besoght him, saying,
Send vs into the swine, that we may entre
into them.

13 And incontinently Iesus gaue them lea-
ue. Then the vnclane spirits went out &
entred into the swine, and the herd d ran
headling from the high bāke into the sea,
(& there were about two thousand swine)
and they were drowned in the e sea.

Or, ran with
violence head-
long

Or, in the lake.

14 And the swineherds fled and tolde it in
the citie, & in the countrey, & they came

Christ desired to go his way. S. Marke. Christ is contemned.

out to se what it was that was done.

15 And they came to Iesus, and sawe him that had bene possessed with the deuill, and had the legion, sit bothe clothed, & in his right minde: & they were afraid.

16 And they that sawe it, tolde them, what was done to him that was possessed with the deuill, and concerning the swine.

17 Then they began to praye him, that he wolde departe from their coastes.

18 And when he was come into the ship, he that had bene possessed with the deuill, prayed him that he might be with him.

19 Howbeit, Iesus wolde not suffre him, but said vnto him, Go thy way home to thy friends, and shewe the what great things the Lord hath done vnto thee, and how he hath had compasion on thee.

20 So he departed, and began to publish in Decapolis, what great things Iesus had done vnto him: and all men did marueil.

21 ¶ And when Iesus was come ouer againe by ship vnto the other side, a great multitude gathered to him, and he was nere vnto the sea.

22 *And beholde, there came one of the rulers of the Synagogue, whose name was Iairus: and when he sawe him, he fel downe at his fete,

23 And besoght him instantly, saying, My litle daughter lieth at point of death: I praye thee that thou woldest come & laye thine hãds on her, that she may be healed, and liue.

24 Then he went with him, and a great multitude followed him, and thronged him.

25 (And there was a certeine woman, which was diseased with an yssue of blood twelue yeres,

26 And had suffered many things of many physicions, and had spent all that she had, and it auailed her nothing, but she became muche worse.

27 When she had heard of Iesus, she came in the preasse behinde, and touched his garment.

28 For she said, If I may but touche his clothes, I shal be whole,

29 And straight way the course of her blood was dryed vp, & she felt in her bodie, that she was healed of that plague.

30 And immediatly when Iesus did knowe in him self the vertue that wēt out of him, he turned him roude about in the preasse, and said, Who hath touched my clothes?

31 And his disciples said vnto him, Thou seest the multitude throng thee, & sayest thou, Who did touche me?

32 And he looked rounde about, to se her that had done that.

33 And the woman feared and trembled: for she knewe what was done in her, & she came and fel downe before him, & tolde him the whole truth.

34 And he said to her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague.)

35 While he yet spake, there came from the same ruler of the Synagogues house certeine which said, Thy daughter is dead: why diseaest thou the Master any further?

36 As sone as Iesus heard that worde spoken, he said vnto the ruler of the Synagogue, Be not afraid: onely beleue.

37 And he suffered no man to followe him, saue Peter and Iames, and Iohn the brother of Iames.

38 So he came vnto the house of the ruler of the Synagogue, and sawe the tumulte, & them that wept and wailed greatly.

39 And he went in, & said vnto them, Why make ye this trouble, and wepe? the childe is not dead, but slepeth.

40 And they laughed him to scorne: but he put them all out, and toke the father, and the mother of the childe, and them that were with him, & entred in where the childe laye,

41 And toke the childe by the hand, & said vnto her, Talitha cumi, which is by interpretation, Maiden, I say vnto thee, arise.

42 And straight way the maiden arose, and walked: for she was of the age of twelue yeres, and they were astonied out of measure.

43 And he charged them straitely that no man shoulde knowe of it, and commanded to giue her meat.

CHAP. VI.

How Christ and his are receiued in their owne cōuntry 7 The Apostles commission. 18 Sondrie opinions of Christ. 25 Iohn is put to death, and buryed: 31 Christ giveth rest to his disciples. 38 The four loaves and two fishes. 48 Christ walketh on the water. 55 He healeth manie.

1 Afterwarde he departed thence, & came into his owne cōuntry, and his disciples followed him.

2 And when the Sabbath was come, he began to teache in the Synagogue, & manie that heard him, were astonied, & said, Whence hath he these things? & what wisdom is this that is giuen vnto him, that euen suche great workes are done by his hands!

3 Is not this the carpenter Maries sonne, the brother of Iames and Ioses, and of Iuda and Simon? and are not his sisters here with vs? And they were offended in him.

4 Then Iesus said vnto them, A Prophet is not without honour, but in his owne cōuntry, and among his owne kinred, & in his owne house.

5 And he coldethere do no great workes saue that he laid his hands vpon a fewe sicke folke, and healed them.

6 * And he marueiled at their vnbeliefe, and went about by the townes on euery side,

or, scourge.

h He ment, she was not dead to remaine so because she shulde incōtmently be restored againe to life. i For they had no hope to se her liue againe k That is, his three disciples.

Mat. 13, 54. luk. 4, 16.

a Christ is neglected of his owne friends, and knosfolkes or, miracles.

or, cousin. b That which ought to moue the to come to Christ, causeth the to go backe from him, & cometh of their owne wickednes. Mat. 13, 57. luk. 4, 24.

10b. 4, 44. c That is, he wolde not d Lacke of faith maketh vs vnabie to receiue Gods benefites. Mat. 4, 35. luk. 13, 22.

d Marke how loue of riches and worldelie respects hinder men to receiue Christ e The worldelings more esteeme their swine, then they do Iesus Christ f We must declare vnto others the benefites which God sheweth towards vs, that thereby they may giue him praise and glorie

Mat. 9, 13. luk. 8, 41.

g These fish brought her to Christ and moued her to approche nere vnto him, & not a superstitious opinion, to attribute any vertue to his garment

The inconuenience of dancing. Chap. VI. Of the fiue loaves. 20

Mat. 20. 1. chap. 3. 14. Luk. 9. 1 f Christ onely orbiddeth them to carye any thing, w^{ch} might be burdinous, or hinder their message
 Act. 12. 8. f Which were a kide of light shoes tied to the feet: with strings
 Mat. 10. 14. Luk. 9. 5. Act. 13. 51. & 11. 6
 He forbiddeeth curiositie in changing their lodgings in this their speedy message
 h In token of excecration, & of the horrible vengeance of God which shall light vpon them
 Iam. 5. 14. Mat. 14. 1. Luk. 9. 7
 i The oyle was a signe of this miraculo^s wor king, and not a medicine to heale diseases: so that y^e gift of miracles ceasing, the remonice is to no vse
 Luk. 3. 19. k Meaning of the olde Prophetes
 l They had then this com^{mo}ne error, y^e they thoght y^e soules being departed out of one bodie went straight into another.
 Leu. 18. 16. and 20. 21.
 m The libertie that Iohn vsed to reprove vice without accepti^on of persons, declareth how the true ministers ought to behaue them selues.
 n Suche is the nature of Gods worde, y^e it cōpellet y^e verie rytants to reuerence it: as no doute the King had some good motions, but the seele fel in those places & so toke no roote
 o What inconuenience cometh by wanton dancing
 Mat. 14. 8.

side, teaching.
 7 ¶ And he called the twelue, and began to send them two & two, and gaue the power ouer vnclane spirits,
 8 And commanded them, that they shulde take nothing for their iorney, saue a staffe onely: nether scrip, nether bread, nether money in their girdles,
 9 But that they shulde be shod wth sandals, & that they shulde not put on two coates.
 10 And he said vnto them, Wherefoeuer ye shal entre into an house, there abide til ye departe thence.
 11 ¶ And whofoeuer shal not receiue you, nor heare you, whē ye depart thēce, h^o shall ke of y^e dust that is vnder your feete, for a witness vnto thē. Verely I say vnto you, It shall be easier for Sodom, or Gomorrha at the day of iudgement, then for that citie.
 12 ¶ And they went out and preached, that men shulde amende their liues.
 13 And they cast out manie deuils: and they anointed manie that were sicke, with oyle and healed them.
 14 ¶ Then King Herode heard of him (for his name was spied abroade) & said, Iohn Baptist is risen againe frō the dead & therefore great workes are wrought by him.
 15 Other said, It is Elias: and some said, It is a Prophet, or as one of the Prophetes.
 16 ¶ So when Herode heard it, he said, It is Iohn whome I beheaded: he is risen frō the dead.
 17 For Herode him self had sent for the, & had taken Iohn, and bounde him in prison for Herodias sake, which was his brother Philippes wife, because he had married her.
 18 For Iohn said vnto Herode, ¶ It is not lawful for thee to haue thy brothers wife.
 19 Therefore Herodias had a quarel against him, & wolde haue killed him, but she colde not:
 20 For Herode feared Iohn, knowing that he was a iuste man, and an holie, and reuerenced him, & when he heard him, he did manie things, and heard him gladly.
 21 But the time being conuenient, when Herode on his birth day made a banquet to his princes & captaines, and chiefestates of Galile:
 22 And the daughter of the same Herodias came in and danced, and pleased Herode and them that sate at table together, the King said vnto y^e maide, Aske of me what thou wilt, and I wil giue it thee.
 23 And he sware vnto her, Whatfoeuer thou shalt aske of me, I wil giue it thee, euen vnto the halfe of my kingdome.
 24 ¶ So she went forth, and said to her mother, What shall I aske? And she said, Iohn Baptists head.
 25 Thē she came in straight way with haste

vnto the King, and asked, saying, I wolde that thou shuldest giue me euen now in a charger the head of Iohn Baptist.
 26 Then the King was verie sorye: yet for his othes sake, and for their sakes which sate at table with him, he wolde not refuse her.
 27 And immediatly the King sent the hāgman, and gaue charge that his head shulde be brogat. So he went & beheaded him in the prison,
 28 And broght his head in a charger, and gaue it to the maide, and the maide gaue it to her mother.
 29 And when his disciples heard it, they came and toke vp his bodie, and put it in a tombe.
 30 ¶ And the Aposties gathered them selues together to Iesus, and tolde him all things, bothe what they had done, & what they had taught.
 31 And he said vnto them, Come ye aparte into the wildernes, and reste a while: for there were manie commers & goers, that they had not leasure to eat.
 32 ¶ So they went by ship out of the way into a desert place.
 33 But the people saw thē when they departed, & manie knewe him, & ranne a foote thither out of all cities, and came thither before them, and assembled vnto him.
 34 ¶ Then Iesus went out, and sawe a great multitude, and had cōpassion on them, because they were like shepe which had no shepherd: and he began to teache them manie things.
 35 ¶ And when the day was now farre spent, his disciples came vnto him, saying, This is a desert place, and now the day is farre passed.
 36 Let them departe, that they may go into the villages and townes about, & bye thē bread: for they haue nothing to eat?
 37 But he answered, & said vnto them, Giue ye them to eat. And they said vnto him, Shall we go and bye two hundred penie worthe of bread, and giue them to eat?
 38 ¶ Then he said vnto them, How manie loaves haue ye? go and loke. And whē they knewe it, they said, Fiue, and two fishes.
 39 So he commanded them, to make them all sit downe by companies vpon the grene grasse.
 40 Then they sate downe by rows, by hundredeths, and by fifties.
 41 And he toke the fiue loaves, and the two fishes, & loked vp to heauen, & gaue thākes & brake the loaves, & gaue them to his disciples to set before them, and the two fishes he deuided among them all.
 42 So they did all eat, and were satisfied.
 43 And they toke vp twelue baskettes full of the fragments, and of the fishes.

Ioseph called her name Salomen, the daughter of Philippe, and Herodias.
 Luk. 9. 10. q The aposties rendre couite of their message, & istō declare their fidelite and obedience
 r Christ beareth with the infirmite of his seruants, & bringeth them to quietnes, y^e hemay instruct them & make them strong against troubles.
 Mat. 14. 13. Luk. 9. 10. Mat. 9. 36. & 14. 14. Luk. 9. 11. Mat. 14. 15. f This declareth y^e there is an horrible disordre among y^e people, where the true preaching of Goos worde wanteth.
 t Which is about fiue poude sterling
 Mat. 14. 17. Luk. 9. 13. Iohn 6. 9.
 u Or, by table full: for in euerte rāke were as manie as a table coulde holde
 u The Greke worde signifieth suche beddes as are made in a garden, so that the companie, w^{ch} were theretofore, might seme as rows or orders of beddes in a garden.

Christ walketh on the sea. S. Marke. Mens precepts.

44 And they that had eaten, were about five thousand men.

45 ¶ And straight way he caused his disciples to go into the ship, and to go before vnto the other side vnto Bethsaida, while he sent away the people.

46 Then assone as he had sent them away, he departed into a mountaine to pray.

Mat. 14. 13. 604. 6. 15.

47 *And when euen was come, the ship was in the middes of the sea, and he alone on the land.

Which was about two or three houres before day.

48 And he sawe them troubled in rowing, (for the winde was cōtrarie vnto them) & about the fourth^x watche of the night, he came vnto them, walking vpon the sea, & wolde haue passed by them.

49 And when they sawe him walking vpon the sea, they supposed it had bene a spirit, and cryed out.

Christ assured his & maketh the bulde, borne by his worde, and mightie power

50 For they all sawe him, and were sore afraid: but anone he talked with them, and said vnto them, Be ye of good comfort: it is I, be not afraid.

51 Then he went vp vnto them into the ship, and the winde ceased, and they were sore amazed in them selues beyonde measure, and marueiled.

They had for got the miracle which was wrought w^{ch} the loaves. Mat. 14. 34.

52 * For they had not considered the matter of the loaves, because their hearts were hardened.

53 ¶ And they came ouer, and wēt into the land of Genesaret, and arriued.

54 So whē they were come out of the ship, straight way they knewe him,

55 And ranne about throughout all that region round about, & began to carye hither & thither in beddes all that were sicke, where they heard that he was.

56 And whither soeuer he entred into townes, or cities, or villages, they laid their sicke in the^r stretes, and prayed him that they might touche at the least the^a edge of his garment. And as manie as touched him, were made whole.

Mat. 14. 35.

Not for anie sicke vertue that was in his garment, but for his confidence which they had in him.

CHAP. VII.

2 The disciples eat with vnwashed hands. 3 The commandement of God is transgressed by mans traditions. 22 What defileth man. 34 Of the woman of Syrophemissa. 35 The healing of the dumme. 37 The people praise Christ.

Mat. 15. 2.

Pharisees.

The Pharisees wolde not eat with vnwashed hands because they thought that the commune handling of things defiled them, so that they made holines and religion to depēd in hands washing. Or contentiously, struig to wash best.

1 Then *gathered vnto him the Pharisees, and certeine of the Scribes which came from Ierusalem.

2 And when they sawe some of his disciples eat meat with^c cōmune^a hands, (that is to say vnwashed) they complained.

3 (For the Pharisees, & all the Iewes, except they wash their hāds^b oft, eat not, holding the tradition of the Elders.

4 And when they come from the market, except they washe, they eat not: and manie other things there be, which they haue taken vpon them to obserue, as the washing

of cuppes, and^c pottes, and of brasen vessels, and of tables.)

c Little pottes, some what more in quantitie then a wine pinte.

5 Then asked him the Pharisees and Scribes, Why walke not thy disciples according to the tradition of the Elders, but eat^d meat with vnwashed hands?

Or, breads.

6 Then he answered and said vnto them, Surely * Esai hathe prophecied wel of you, hypocrites, as it is written, This people honoreth me with their^d lippes, but their heart is farre away from me.

Isa. 29. 13.

d With an outward shew.

7 But they worship me in vaine, teaching for doctrines the^e cōmandements of men.

e Who soeuer teacheth anie doctrine but Gods worde, is a false worshipper, and a seducer of the people, if me his doctrine neuer so probable to the judgement of man

8 For ye laye the commandement of God aparte, and obserue the tradition of men, as the washing of pottes and of cuppes, & manie other suche like things ye do.

Exod. 20. 12. deut. 5. 16.

9 And he said vnto them, Wel, ye reiect the commandement of God that ye may obserue your owne tradition.

ephe 6. 2. Exod. 21. 17. leu. 20. 9. prou. 20. 20.

10 For Moses said, * Honour thy father, and thy mother: & * Whosoever shal curse father or mother, let him^f dye the death.

11 But ye say, If a man say to father or mother, Corban, that is, By the gift that is ofred by me, thou maist haue profite, he shal be free.

f That is, with our anie hope of pardone.

12 So ye suffre him no more to do anie thing for his father, or his mother,

13 Making the worde of God of none autoritie, by your tradition which ye haue ordeined: and ye do manie suche like things.

14 * Then he called the whole multitude vnto him, and said vnto them, Hearke ye all vnto me, and vnderstand.

Mat. 15. 10.

15 There is nothing without a man, that can defile him, when it entrech into him: but the things which procede out of him, are they which defile the man.

g There is no outward or corporal thing, v^{ch} entrech into man, that can defile him: meaning chiefly of meats, which if they be takē excessively, it cometh of the inordinate lust of the heart, and so the lust is euil.

16 If anie haue eares to heare, let hi^r heare.

17 And when he came into an house away from the people, his disciples asked him concerning the parable.

18 And he said vnto thē, What are ye without vnderstanding also? Do ye not knowe that whatsoeuer thing from without entrech into a man, can not defile him,

19 Because it entrech not into his heart, but into the bellie, and goeth out into the draught which is ^ypurging of all meates?

20 Then he said, That which cometh out of man, that defileth man.

21 * For frō within, euen out of the heart of men, procede euil thoughts, adulteries, fornications, murders,

Gen. 6. 8. 22.

22 Theftes, couetousnes, wickednes, disceite, vnclennes, a^h wicked eye, backebiting, pride, foolishnes.

Or, wantonnes Or, enie.

23 All these euil things come from within, and defile a man.

24 ¶ * And from thēce he rose, and went into the borders of Tyrus and Sidon, and entred

Mat. 15. 21.

The childrens bread.

Chap. VIII. The Pharises leauen, 21

entred into an house, and wolde that no man shulde haue knowen: but he colde not be hid.

25 For a certeine woman, whose litle daughter had an vncleane spirit, heard of him, and came, and fell at his feete.

26 (And the woman was a Greke, a Syrophenician by nacion) & she besought him that he wolde cast out the deuil out of her daughter.

h Meaning the Iewes, to whom the promises were first made.

i The Iewes toke strangers no better then dogs, & therefore Christ speaketh according to their opinion

k She asketh but the poore crömes, & not the childrens bread, wherein she declareth her faith and humilitie.

27 But Iesus said vnto her, Let the children first be fed: for it is not good to take the childrens bread, and to cast it vnto whelpes.

28 Then she answered, and said vnto him, Trueth, Lord: yet in dede the whelpes eat vnder the table of the childrens cromes.

29 Then he said vnto her, For this saying go thy way: the deuil is gone out of thy daughter.

30 And when she was come home to her house, she founde the deuil departed, and her daughter lying on the bed.

31 ¶ And he departed againe from the coasts of Tyrus and Sidon, and came vnto the sea of Galile, through the middes of the coasts of Decapolis.

32 And they brought vnto him one that was deafe, and stambred in his speache, and prayed him to put his hand vpon him.

33 Then he toke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue.

Declaring by this signe the compassion he hath vpon mans miseries

34 And looking vp to heauen, he sighed, & said vnto him, Ephphatha, that is, Be opened.

35 And straight way his eares were opened, and the string of his tongue was loosed, and he spake plaine.

36 And he commanded them, that they shulde tell no man: but how muche soeuer he forbad them, the more a great deale they published it,

Gm 1, 31.

eccl 39, 21.

m As if they wolde say, besides all y miracles that he hath done, euen this now declareth that whatsoever he doeth, is verie wel

37 And were beyonde measure astonied, saying, * m He hath done all things wel: he maketh bothe the deafe to heare, and the domme to speake.

CHAP. VIII.

a The miracle of the seuen loaves 11 The Pharises aske a signe. 15 The leauen of the Pharises 22 The blinde receiveth his sight. 29 He was knowne of his disciples. 33 He reproveth Peter, 34 And sheweth how necessarie persecution is.

Mat 15, 32.

1 I N* those dayes, when there was a verie great multitude, and had nothing to eat, Iesus called his disciples to him, and said vnto them,

a Christ groudeth for his when they seeme to be defiled and forsaken.

2 I haue a compassiõ on the multitude, because they haue now continued with me thre daies, and haue nothing to eat.

3 And if I send them away fasting to their owne houses, they wolde faint by the way:

for some of them came from farre.

4 Then his disciples answered him, * How can a man satisfie these b with bread here in the wildernes?

Or, where is it.

b If bread were so hard to come by, it seemed impossible to obtaine other meat

5 And he asked them, How manie loaves haue ye? And they said, Seuen.

6 Then he commanded the multitude to sit downe on the grounde: and he toke the seuen loaves, & gaue thanks, brake them, & gaue to his disciples to set before them, and they did set them before the people.

7 Thei had also a fewe smale fishes: & when he had giuen thanks, he commanded the also to be set before them.

8 So they did eat, and were sufficed, and they toke vp of the broken meat that was left, seuen baskets ful,

9 (And thei that had eaten, were about foure thousand) so he sent them away.

10 ¶ * And anone he entred into a ship with his disciples, and came into the parties of Dalmanutha.

Mat 15, 35.

c Which was nere to Bethsaida, betwene the lake of Genesaret & mount Thabor.

11 * And the Pharises came forthe, and beganne to dispute with him, seeking of him a signe from heauen, and tempting him.

Mat 16, 1.

d O the incredible loue of Christ! how long shall we abuse his great mercies! Christ goeth about by sharpnes of speache to saue the from wilful destruction

12 Then he sighed deeply in his spirit, & said, Why doeth this c generacion seke a signe? Verely I say vnto you, c a signe shall not be giuen vnto this generacion.

13 ¶ So he left them, & went into the ship againe, and departed to the other side.

14 ¶ * And thei had forgottẽ to take bread, nether had thei in the ship with them, but one loafe.

Mat 16, 5.

Or, if a signe be gin:

f As if he wolde say, if I shewe them a newe signe, let me be a liar & deceiuer

15 And he charged them, saying, Take heede, and beware of the s leauen of the Pharises, and of the leauen of Herode.

16 And they thought among them selues, saying, It is, because we haue no bread.

g He willerh them to beware contagious doctrine & such subtle practises as y aduersaries vsed to suppress his Gospel.

17 And when Iesus knewe it, he said vnto them, Why reason you thus because ye haue no bread? perceiue ye not yet, nether vnderstand ye haue ye your hearts yet hardened?

18 Haue ye eyes and se not? and haue ye eares, and heare not? & do ye not remeber?

19 * When I brake the fise loaves among fise thousand, how manie baskets ful of broken meat toke ye vp? They said vnto him, Twelue.

Iohn 6, 13.

20 And when I brake seuen among foure thousand, how manie baskets of the leauiõs of broken meat toke ye vp? And thei said, Seuen.

21 Then he said vnto them, h How is it that ye vnderstand not?

h Christ reproveth them because their mindes are as yet vpon the material leaue nor vnderstanding they had prouen by diuers miracles y he gaue them their daies: hys

22 And he came to Bethsaida, & thei brought a blinde man vnto him, and desired him to touche him.

23 Then he toke the blinde by the hand, & led him out of the towne, and spit in his eyes, and put his hands vpon him, & asked him, if he sawe oght.

24 And he loked vp, and said, I se men: for I se them walking like trees.

25 After that, he put his hands againe vpon his eyes, & made him loke againe. And he was restored to his sight, & sawe euerie man a farre of clearly.

26 And he sent him home to his house, saying, Nether go into the towne, nor tell it to anie in the towne.

Mat 16.13. luk. 9.29.

27 ¶ And Iesus went out, and his disciples into the townes of Cesarea Philippi. And by the waye he asked his disciples, saying vnto them, Whome do men say that I am?

28 And they answered, Some say Iohn Baptist: and some, Elias: and some, one of the Prophetes.

29 And he said vnto them, But whome say ye that I am? The Peter answered & said vnto him, Thou art the Christ.

30 And he sharply charged them that concerning him they shulde tell no man.

31 Then he began to teache them that the Sonne of man must suffer manie things, and shulde be reprovod of the Elders, & of the hie Priests & of the Scribes, and be slayne, & within thre dayes rise againe.

i He that is anointed of God & fulfilled with all grace for mans saluacion. k Differring it to a more comodiuous time, lest suddē haste shulde rather hinder then further myserie of his coming.

32 And he spake that thing plainely. Then Peter toke him aside, and began to rebuke him.

33 Then he turned backe, and loked on his disciples, and rebuked Peter, saying, Get thee behinde me, Satan: for thou vnderstandest not the things that are of God, but the things that are of men.

l This worde signifieth, Adversarie, or Enemy: & he called him so, because he did as muche as to pul him from obeying God. Mat. 10.38. & 16.24 luk. 9.23. & 14.27.

34 ¶ And he called the people vnto him with his disciples, and said vnto them, Whosoever wil followe me, let him forsake him self, and take vp his crosse, and followe me.

35 For whosoever wil save his life, shal lose it: but whosoever shal lose his life for my sake and the Gospels, he shal save it.

Mat. 10.35. & 16.25 luk. 9.24. & 17.33. ioh. 12.25. m For mortallite & corruption, he shal receive immortallite & perfeccion. Mat. 10.33. luk. 9.26. & 22.31.

36 For what shal it profite a man, though he shulde winne the whole worlde, if he lose his soule?

37 Or what shal a man giue for recompense of his soule?

38 ¶ For whosoever shal be ashamed of me, & of my wordes among this adulterous and sinful generacion, of him shal the Sonne of man be ashamed also, when he cometh in the glorie of his Father with the holie Angels.

CHAP. IX.

2 The transfiguration. 7 Christ is to be heard. 16 The domme spirit is cast out. 29 The force of prayer and fasting. 31 Of the death and resurrection of Christ. 33 The disputacion who shulde be the greatest. 38 Not to hinder the course of the Gospel. 42 Offences are forbidden.

Mat. 16.28. luk. 9.27. a The preaching of the Gospel revealed & increased: he spake this to comfort them, & y they shulde not thinke they traualled in vaine.

¶ And he said vnto them, Verely I say vnto you, that there be some of the that stand here, which shal not taste of death, til they haue sene the kingdome

of God come with power.

3 ¶ And six dayes after Iesus toke Peter, and James, and Iohn, & broght them vp into an hie mountaine out of the way alone, & he was transfigured before them.

3 And his raiment did shine, and was verie white, as snow, so white as no fuller can make vpon the earth.

b Christ sheweth his maiestie so farre as their infirmities was able to comprehend it.

4 And there appeared vnto the Elias with Moses, and they were talking with Iesus.

5 Then Peter answered, and said to Iesus, Master, it is good for vs to be here: let vs make also thre tabernacles, one for thee, and one for Moses, and one for Elias.

6 ¶ Yet he knewe not what he said: for they were affrayed.

c Peter meant this vision according to his owne capacity, nor considering the end thereof. Mat. 3.17 & 17.5 luk. 9.22. chap. 1.11.

7 And there was a cloude that shadowed them, & a voyce came out of the cloude, saying, This is my beloued Sonne: d heare him.

8 And suddenly they loked rounde about, and sawe no more anie man save Iesus onely with them.

Mat. 17.9 d Christ onely must be chief teacher & instructor of all them, & profess them selues to be his members, seeing that God the Father giueth him this autoritie & commandeth vs thus obedience.

9 ¶ And as thei came downe from the mountaine, he charged them that thei shulde tell no man what they had sene saue when the Sonne of man were risen from the dead againe.

10 So they kept that matter to them selues, and demanded one of another, what the rising from the dead againe shulde meane?

11 Also they asked him, saying, Why say the Scribes, that Elias must first come?

Malach. 4.3. e Their false opinion was either Elias shulde rise againe from the dead, or that his soule shulde enter into some other bodie. Isa. 53.4.

12 And he answered, and said vnto them, Elias verely shal first come and restore all things: and as it is written of the Sonne of man, he must suffer manie things, and be set at night.

f That is, Iohn Baptist. Mat. 17.14. luk. 9.38.

13 But I say vnto you, that Elias is come, (and they haue done vnto him whatsoever they wolde) as it is written of him.

14 ¶ And when he came to his disciples, he sawe a great multitude about them, & the Scribes disputing with them.

g To the nine, & he left the daye before.

15 And straight waye all the people, when thei behelde him, were amazed, and ranne to him, and saluted him.

16 Then he asked the Scribes, What dispute you among yourselues?

Or, against the.

17 And one of the companie answered, & said, Master, I haue broght my sonne vnto thee, which hath a domme spirit:

h When spirit cometh vpon him, he teareth him with inward sorow & pangs as in a colike a man feeleth such grief, as if his bowels were rent a sunder. i It seemeth y this man desireth not so sharpe an answer: but Christ speaketh in his persons to the Pharises, & were stubborn & desperate.

18 And wherefoever he taketh him, he teareth him, and he someth, and gnaweth his teeth, and pineth away: and I spake to thy disciples that they shulde cast him out, and they cold not.

19 Then he answered him, and said, O faithles generacion, how long now shal I be with you! how long now shal I suffer you! Bring him vnto me.

20 So they broght him vnto him: & as the spirit sawe him, he tare him, and he fel

Of humilitie.

Chap. X. To auoyde offences. 22

fel downe on the grounde, wallowing and foming.

21 Then he asked his father, How long time is it since he hath bene thus? And he said, Of a childe.

22 And oft times he casteth him into y^e fyre, and into the water to destroye him: but if thou canst do anie thing, helpe vs, and haue compassion vpon vs.

¶ The Lord is ever readie to helpe vs, so y^e we put him not backe through our incredulitie. All things that are agreeable to the wil of God, shalbe grāted to him that beleueth: for faith seeketh nothing, that is contrary to his wil, or that is not reueiled in his worde. That is, the feblenes, and imperfeciō of my faith in Meaning. y^e childe.

23 And Iesus said vnto him, If^k thou canst beleue it, all things are^l possible to him that beleueth.

24 And straight way the father of the childe crying with teares, said, Lord, I beleue: helpe my^m vnbelief.

25 When Iesus sawe that the people came running together, he rebuked the vnclane spirit, saying vnto him, Thou domme & deafe spirit, I charge thee, come out of him, and entre no more into him.

26 Then the spirit cryed, and rent him fore, and came out, andⁿ he was as one dead, in so muche that manie said, He is dead.

27 But Iesus roke his hand and lift him vp and he rose.

28 And whē he was come into the house, his disciples asked him secretly, Why colde not we cast him out?

29 And he said vnto them, This kinde can by no other meanes come forthe, but by^o prayer, and fasting.

o Meaning, y^e prayer which is surely grounded vpon faith and hath fasting toynded vnto it as a profitable aide. Mat. 17. 21. Luk. 9. 29.

30 ¶ And they departed thence, and went through Galilee, & he wolde not that anie shulde haue knowen it.

31 For he taught his disciples, and said vnto them, The Sonne of man shalbe deliuered into the hands of men, and they shal kil him, but after that he is killed, he shal rise againe the third day.

p Because they imagined that Christ shulde reigne temporally, this matter of his death was so strange, that they colde perceiue nothing. Mat. 16. 1. Luk. 9. 45.

32 But^r they vaderstode not that saying, and were afraide to aske him.

33 ¶ After he came to Capernaum: and whē he was in the house, he asked them, What was it y^e ye disputed among you by the way?

34 And they held their peace: for by the way they reasoned among them selues, who shulde be the chiefest.

35 And he sate downe, and called the twelue, and said to them, If anie man desire to be first, the same shalbe last of all, and seruant vnto all.

36 And he toke a litle childe and set him in the middes of them, and toke him in his armes, and said vnto them,

37 Whosoever shal receiue one of suche litle children in my Name, receiueth me: and whosoever receiueth me, receiueth not^q me, but him that sent me.

q To wit, onely as man, but as him in whom he is all perfection & fulnes of all graces & benedictes. Luk. 9. 49. 1. Cor. 13. 3.

38 ¶ Then Iohn answered him, saying, Master, we sawe one casting out devils by thy Name, which followeth not vs, & we forbade him, because he followeth vs not.

39 ¶ But Iesus said, Forbid him not: for the-

re is no man that can do a^r miracle by my Name, that can lightly speake euil of me.

^r Or, and great worke

40 For whosoever is not^r against vs, is on our parte.

^r Although he shewe not himself to be myne, yet in that he beareth reuerence to my Name, it is ynough for vs. Mat. 10. 42. Mat. 23. 6. Luk. 17. 2.

41 ¶ And whosoever shal giue you a cup of water to drinke for my Names sake, because ye belong to Christ, verely I say vnto you, he shal not lose his reward.

42 ¶ And whosoever shal offend one of these litle ones, that beleue in me, it were better for him rather, that a millstone were hanged about his necke, and that he were cast into the sea.

43 ¶ Wherefore if thine^f hand cause thee to offend, cut it of: it is better for thee to entre into life, maimed, thē hauing two hāds, to go into hel into the fyre that neuer shal be quenched,

Mat. 5. 29. & 18. 8. f It is a maner of speache, & signifie, that we shulde cut of all things, which hinder vs to serue Christ. I. sa. 66. 24. t These similitudes declare the paines, & eternal tormentes of the damned.

44 ¶ Where their^t worme dyeth not, & the fyre neuer goeth out.

45 Likewise, if thy foote cause thee to offend, cut it of: it is better for thee to go halt into life, then hauing two feete to be cast into hel into the fyre that neuer shalbe quenched,

46 Where their worme dyeth not, and the fyre neuer goeth out.

47 And if thine eye cause thee to offend, plucke it out: it is better for thee to go into the kingdome of God with one eye, thē hauing two eyes, to be cast into hel fyre,

48 Where their worme dyeth not, and the fyre neuer goeth out.

49 For euerie man shalbe^u salted with fyre: and^v euerie sacrifice shalbe salted with salte.

u He teacheth y^e it is better to be sacrificed to God by salte & fyre, y^e is, to be purged, & sanctified, then to be sent into hel fyre.

50 ¶ Salte is good: but if the^x salte be vnfauerie, wherewith shal it be seasoned? Haue salte in your selues, and haue peace, one with another.

Leu. 2. 13. Mat. 5. 13. Luk. 14. 34. x They w^e destroye y^e grace that they haue receiued of God, are as salte, & hath losse fauour and are worse thē insidles.

CHAP. X.

2 Of diuorcement 17 The rich man questioneth with Christ. 30 Their rewardes that are persecuted 35 Of the formes of Zebedous. 46 Bartimeus hath his eyes opened.

Matth. 19. 1

1 And^a he arose from thence and went into the coastes of Iudea by the farside of Iordan, and the people resorted vnto him againe, and as he was wont, he taught them againe.

2 Then the Pharises came and asked him, if it were lawful for a mā to put away his wife, and temptred him.

3 And he answered, and said vnto them, What did^b Moses commande you?

Deu. 24. 1 a The true way to amede abuses is to returne to the institution of things, and to trie them by Gods worde. Gene. 1. 27. Mat. 19. 4. Gen. 2. 31. 1. Cor. 6. 16. eph. 3. 31.

4 And they said, Moses suffred to write a bil of diuorcement, and to put her away.

5 Then Iesus answered, and said vnto thē, For y^e hardnes of your heart he wrote this precept vnto you.

6 But at the^c beginning of the creacion

* God made them male and female.

7 * For this cause shal man leaue his father

Ofriches.

S.Marke Christs cup & baptisme.

and mother, and cleave vnto his wife.
 8 And they twaine shalbe one^a flesh: so that thei are no more twaine, but one flesh.
 9 * Therefore, what God hath coupled together, let not man separate.
 10 And in the house his disciples asked him againe of that matter.
 11 And he said vnto the, * Whosoever shall put away his wife and marie another,^b committeth adulterie against her.
 12 And if a woman put away her husband, & be maied to another, she committeth adulterie.
 13 * Then they broght litle childre to him that he shulde touche them: and his disciples rebuked those that broght them.
 14 But when Iesus sawe it, he was displeasid, and said to them, Suffre the litle childre to come vnto me, & forbid them not: for of suche is the kingdome of God.
 15 Verely I say vnto you, Whosoever shall not receiue the kingdome of God as a litle childe, he shal not entre therein.
 16 And he toke them vp in his armes, & put his hands vpon them, and ^d blessed them.
 17 ¶ And when he was gone out on the way, there came one * running, and kneeled to him, and asked him, Good Master, what shal I do, that I may possesse eternal life?
 18 Iesus said to him, Why caliest thou me good? there is none good but one, euen God.
 19 Thou knowest the comandemets, * Thou shalt not commit adulterie. Thou shalt not kil. Thou shalt not steale. Thou shalt not beare false witness. Thou shalt hurt no man. Honour thy father and mother.
 20 Then he answered, and said to him, Master, all these things I haue obserued from my youth.
 21 And Iesus behelde him, and ^e loued him, and said vnto him, One thing is lacking vnto thee, Go ^e & sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come, followe me, and take vp the crosse.
 22 But he was sad at that saying, and went away sorowful: for he had great possessions.
 23 And Iesus looked rounde about, and said vnto his disciples, How hardely do they that haue riches, entre into the kingdome of God!
 24 And his disciples were astonied at his wordes. But Iesus answered againe, and said vnto them, Children, how hard is it for them that trust in riches, to entre into the kingdome of God!
 25 It is easier for a camel to go through the eye of a needle, then for a ^hriche man to entre into the kingdome of God.
 26 And they were muche more astonied, saying with them selues, Who then can be sau'd?

27 But Iesus looked vpō them, & said, With men ⁱ it is impossible, but not with God: for with God ⁱ all things are possible.
 28 ¶ The Peter began to say vnto him, Lo, we haue forsakē all, & haue followed thee.
 29 Iesus answered, and said, Verely I say vnto you, there is no man that hath forsaken house or brethren or sisters, or father or mother, or wife, or children, or lands for my sake and the Gospels,
 30 But he shal receiue an hundredfold now at this present: houses, and brethren, and sisters, and mothers, and children, and lands with ^kpersecutions, & in the worlde to come, eternal life.
 31 * But manie that are ^l first, shalbe last, and the last, first.
 32 ¶ And they were in the way going vp to Ierusalem, and Iesus went before them, & they were amased, and as they followed, they were afraide, & Iesus toke the twelue againe, and began to tel them what things shulde come vnto him,
 33 saying, Beholde we go vp to Ierusalem, and the Sonne of man shalbe deliuered vnto the high Priests, & to the Scribes, and thei shal condemne him to death, and shal deliuer him to the Gentiles.
 34 And they shal mocke him, and scourge him, and spit vpon him, and kil him: but the thirde day he shal rise againe.
 35 ¶ The Iames and Iohn the sonnes of Zebedeus came vnto him, saying, Master, we wolde that thou shuldest do for vs that that we desire.
 36 And he said vnto them, What wolde ye I shulde do for you?
 37 And they said to him, Grante vnto vs, that we may sit one at thy right had, & the other at thy left hand in thy glorie.
 38 But Iesus said vnto them, Ye knowe not what ye aske. Can ye ^m drinke of the cup that I shal drinke of, and be baptized with the baptisme that I shalbe baptized with?
 39 And thei said vnto him, We can. But Iesus said vnto them, Ye shal drinke of the cup that I shal drinke of, and be baptized with the baptisme wherewith I shalbe baptized:
 40 But to sit at my right hand & at my left, is not ⁿ mine to giue, but it shalbe giuen to them for whome it is prepared.
 41 And when the ten heard that, they began to disdaine at Iames and Iohn.
 42 But Iesus called them vnto him, and said to them, * Ye knowe that they which delite to beare rule among the Gentiles, haue domination ouer them, and they that be great among them, exercise autoritie ouer them.
 43 But it shal ^o not be so among you: but whosoever wil be great among you, shalbe your seruant.
 44 And do

^a Or, per sum
 1 Cor 7.10.
 Mat. 5.32.
 1 Cor 7.10.
 b For the se-
 conde is not
 his wife, but
 his harlot.
 Mat 19.13.
 Luk 16.18.

c We must be
 regenerat and
 void of all
 pride, and con-
 cupiscence
 Mat 19.16.
 Luk 18.18.
 d It was vsual
 with the Iewes
 that the grea-
 ter shulde bles-
 se the inferior
 Eb 7.7 there-
 fore Christ,
 being head of
 his Church,
 did by a soie-
 ne kinde of
 prayer offer
 vp and consec-
 rat the babes
 to God
 Exo 20.19.
 e Christ wolde
 shewe that his
 goodnes was
 farre ether
 wayes then the
 gooones w^h is
 attributed to
 men which is
 ful of vanitie
 & hypocritie
 f That is, he
 approued cer-
 taine good
 seed that was
 in him, which
 gaue him a lit-
 tle motion
 g He toucheth
 his maladie, &
 fore, & before
 he felt not.

^h Or, cable rope.
 k Which put-
 teth his trust
 in riches.

i For he can giue grace to the rich to cause him to enioye his riches, as if he had the not.

Mat 19.27.
 Luk 18.28.

Mat. 10. 30
 Luk. 12. 30.

k We must not measure these promises by our owne conuexous desires, but referre to accomptment to Gods wil, who euen in our persecutions and afflictions performeth the same so farre as they be expedient. Let vs therefore learne to haue ynough and to want, that being tryed, we may enioye our treasures in heauē.

Mat 20. 17.
 Luk 18. 31.
 l He saith this because they that are first called, shal goe still forwarde and not disdaine others.

Mat. 20. 20

m Can you be partakers of my crosse and afflictions?

n I haue not this commif-
 sion for this time.

Luk. 22. 25.

o Christ wolde not that his disciples and ministers shulde beare rule as worldelic gouernour do

44 And whosoever will be chief of you, shall be the servant of all.

45 For even the Sonne of man came not to be served, but to serve, and to give his life for the ransom of manie.

46 ¶ Then they came to Iericho: and as he went out of Iericho with his disciples, and a great multitude, Bartimeus the sonne of Timeus a blinde man, sat by the wayes side begging.

47 And when he heard that it was Iesus of Nazaret, he began to crye and to say, Iesus the Sonne of Dauid, haue mercie on me.

48 And manie rebuked him, because he shulde holde his peace: but he cryed muche more, O Sonne of Dauid, haue mercie on me.

49 Then Iesus stode still, and commanded him to be called: and they called the blinde, saying vnto him, Be of good comfort: arise, he calleth thee.

50 So he threwe away his cloke, and rose & came to Iesus.

51 And Iesus answered, and said vnto him, What wilt thou that I do vnto thee? And the blinde said vnto him, Lord, that I may receiue sight.

52 Then Iesus said vnto him, Go thy way: thy faith hath saued thee. And by and by, he receiued his sight, and followed Iesus in the way.

CHAP. XI.

21 Christ rideth to Ierusalem. 23 The figge tree dryeth vp. 25 The biers and sellers are cast out of the Temple. 24 He declareth the vertue of faith and how we shoulde pray. 27 The Pharises question with Christ.

Mat. 21. 1. luk. 19. 29.

a Christ sheweth by this poore entrie the state of his kingdome, and it is not like to the great magnificence of this worlde.

Job. 22. 14.

b Euerie one shew d some sign of his zeour and reuerence

Or. saul. 1. pray. 5. 50

1 And when they came nere to Ierusalem, to Bethphage and Bethania vnto the mount of oliues, he sent forthe two of his disciples,

2 And said vnto them, Go your wayes into that towne that is ouer against you, and as sone as ye shall entrie into it, ye shall finde a colte bounde, whereon neuer man sate: lose him and bring him.

3 And if anie man say vnto you, Why do ye this? Say that the Lord hath the nede of him, and straight way he wil send him hither.

4 And they went their way and founde a colte tied by the dore without, in a place where two wayes met, and thei losed him.

5 Then certeine of them, that stode there, said vnto the, What do ye losing the colte?

6 And they said vnto them, as Iesus had commanded them. So they let them go.

7 ¶ And they broght the colte to Iesus, and cast their garments on him, and he sat vpon him.

8 And manie spred their garments in the way: other cut downe braches of the trees and strawed them in the way.

9 And they that went before, and they that followed, cryed, saying, Hosanna: blessed

be he which cometh in the Name of the Lord.

10 Blessed be the kingdome that cometh in the Name of the Lord of our father Dauid: Hosanna, which art in the heist heauens.

11 ¶ So Iesus entred into Ierusalem, and into the Temple: and when he had looked about on all things, & now it was euenig, he went forthe vnto Bethania with the twelue.

12 ¶ And on the morow when they were come out from Bethania, he was hungrie.

13 And seeing a figge tre a farre of, that had leaues, he went to see if he might finde any thing thereon: but when he came vnto it, he founde nothing but leaues: for the time of figges was not yet.

14 Then Iesus answered, & said to it, Neuer manie eat frute of thee hereafter while the worlde standeth: and his disciples heard it.

15 ¶ And they came to Ierusalem, and Iesus went into the Temple, and began to cast out them that solde & bought in the Temple, and ouerthrew the tables of the monie changers, & the seates of them that solde doves.

16 Nether wolde he suffer that any man shulde cary a vessel through the Temple.

17 And he taught, saying vnto them, Is it not writtē, Mine Houle shall be called the House of prayer vnto all nacions: but you haue made it a denne of theues.

18 And the Scribes and his Priestes heard it, and sought how to destroye him: for they feared him, because the whole multitude was astonied at his doctrine.

19 But when euen was come, Iesus went out of the cite.

20 ¶ And in the morning as they passed by, they sawe the figge tre dried vp from the rootes.

21 Then Peter remembred, and said vnto him, Maister, beholde, the figge tre which thou cursedst, is withered.

22 And Iesus answered, and said vnto them, Haue faith in God,

23 For verely I say vnto you, that whosoever shall say vnto this mountaine, Take thy self away, and cast thy self into the sea, and shall not wauer in his heart, but shall beleeue that those things which he saith, shall come to passe, whatsoeuer he saith, shall be done to him.

24 ¶ Therefore I say vnto you, whatsoeuer ye desire when ye pray, beleeue that ye shall haue it, and it shall be done vnto you.

25 ¶ But when ye shall stand, and pray, forgive, if ye haue any thing against any man, your Father also which is in heauen, may forgive you your trespasses.

26 For if you wil not forgive, your Father which is in heauen, wil not pardon you your trespasses.

c Many came in their owne name, but Christ came in the Name of the Lord.

Mat. 21. 16.

luk. 19. 45. d Because the promes was made to him. Mat. 21. 19. e Christ was subiect to our infirmities.

f This was to declare how muche they displeasē God which haue but an outwarde shewe & appearance without frute.

Isa. 56. 7. Ier. 7. 11.

g For nether colde they suffer reprehension, nor that their profite shulde be hindered.

Mat. 21. 18.

h Christ teacheth occasion to instruct the of the vertue of faith.

Mat. 7. 7. luk. 11. 9.

i He teacheth vs not hereby to aske whatsoever semeth good i our fantasies: for our prayer must be grounded on faith, and our faith vpon the worde of God.

Mat. 6. 14.

The Pharises entangled. S. Marke. Ignorance of the Scriptures.

Mat. 21. 19. 27 ¶ Then thei came againe to Ierusalem:
luk. 20. 1. and as he walked in the Temple, there came to him the high Priests, and the Scribes, and the Elders,

28 And said vnto him, By what autoritie doest thou these things? and who gaue thee this autoritie, that thou shuldest do these things?

29 Then Iesus answered, and said vnto the, I wil also aske of you a certeine thing, and answer ye me, and I wil tel you by what autoritie I do these things.

¶ He comprehendeth his whole office, and ministerie

30 The ^bbaptisme of Iohn, was it from heauen, or of men? answer me.

31 And they thought with them selues, saying, If we shal say from heauen, he wil say, Why then did ye not beleue him?

32 But if we say of men, we feare the people: for all men counted Iohn, that he had bene a verie Prophet.

33 Then they answered, and said vnto Iesus, We can not tel. And Iesus answered, and said vnto them, ¹Nether wil I tel you by what autoritie I do these things.

¶ They came of malice, and not to learne: therefore Christ thought them unworthy to be taught.

CHAP. XII.

1 The vineyarde is let out. 2 Obedience and tribute due to princes. 3 The resurrection of the dead. 4 The summe of the Law. 5 Christ the sonne of David. 6 Hypocrites must be eschewed. 7 The offering of the poore widowe.

1 **A**ND he began to speake vnto them in parables, ²A certeine man planted a vineyarde, and compassed it with an hedge, and digged a pit for the ^awinepresse, and buylt a towre in it, and let it out to housbandmen, and went into a strange country.

Isa. 5. 1.
Mat. 21. 33.
luk. 20. 9.
a The Greke worde signifieth the vessel or fat, w^{ch} standeth vnder the winepresse to receiue the ioyce or licour.

2 And at a time, he sent to the housband men a seruant, that he might receiue of the housband men of the frute of ^y vineyard.

3 But they toke him, and bet him, and sent him away emptye.

4 And againe, he sent vnto them another seruant, and at him they cast stones, and brake his head, and sent him away shamefully handled.

5 And againe he sent another, & him they slewe, and manie other, beating some, and killing some.

6 Yet had he one sonne, his derebeloued: him also he sent the last vnto the, saying, They wil reuerence my sonne.

7 But the housband men said among the selues, This is the heire: come, let vs kil him, and the inheritance shal be ours.

b He sheweth ^h plague that shal befall these ambitious & conceited milers, whose hearts are hardened against Christ.
Psal. 118. 22.
Isa. 28. 16.
Mat. 21. 42.
luk. 4. 11.
rom. 9. 33.
1. Pet. 2. 8.

8 So they toke him, and killed him, and cast him out of the vineyarde.

9 What shal then the Lord of the vineyarde do? He ^bwil come and destroye these housband men, and giue the vineyarde to others.

10 Maue ye not red so muche as this Scripture? ^{*}The stone which ^y buylders did re-

fuse, is made the head of the corner.

21 This ^cwas done of the Lord, & it is marueilous in oure eyes.

22 Then they went about to take him, but they feared the people: for they perceiued that he spake that parable against them: therefore they left him, & went their way.

23 ¶ And they sent vnto him certeine of the Pharises, and of the Herodians that they might take him in ^{his} talke.

24 And whē they came, they said vnto him, Master, we knowe that thou art true, & carest for no man: for thou considerest not the ^dpersone of me, but teachest the ^eway of God truly, Is it lawfull to giue tribute to Cesar, or not?

25 Shulde we giue it, or shulde we not giue it? But he knewe their hypocrisie, and said vnto them, ^fWhy tempt ye me? Bring me a penie, that I may se it.

26 So they broght it, and he said vnto the, Whose is this image and superscription? and they said vnto him, Cefars.

27 Then Iesus answered, & said vnto them, ^gGiue to Cesar the things that are Cefars, and to God, those that are Gods: and they marueiled at him.

28 ¶ Then came the Sadduces vnto him, (which say, there is no resurrection) and they asked him, saying,

29 Master, ^hMoses wrote vnto vs, If any mā's brother dye, and leaue ^{his} wife, and leaue no children, that ⁱhis brother shulde take his wife, and raise vp sede vnto his brother.

30 There were seuen brethren, and the first toke a wife, and when he dyed, left no yssue.

31 Then the seconde toke her, and he dyed, nether did he yet leaue yssue, & the thirde likewise.

32 So seuen had her, and left no yssue: last of all the wife dyed also.

33 In the resurrection then, when they shal rise againe, whose wife shal she be of them? for seuen had her to wife?

34 Then Iesus answered, & said vnto them, Are ye not therefore deceiued, because ye knowe not the Scriptures, nether ^y power of God?

35 For when they shal rise againe from the dead, nether men marry, nor wiues are married, but are ^has the Angels which are in heauen.

36 And as touching the dead, that they shal rise againe, haue ye not red in the booke of Moses, how in the bush God spake vnto him, saying, I ^{*}am the God of Abraham, and the God of Isaac, and the God of Iacob?

37 He is not the God of the dead, but the God of the ⁱliuing. Ye are therefore greatly deceiued.

c It is the ordinance of God that it shulde be so, which more commonly is contrary to mans reason: & thus that which was spoken figuratiuely of David, is fulfilled in Christ. read *Matth. 22. 16.*
Mat. 22. 15.
luk. 20. 20.

d As the qualities of the minde or bodie, or of outward things. e As godlie maners, agreeable to Gods Law. f He gaue the to vnderstand that he knewe their malicious intent.

Rom. 13. 7.

Mat. 22. 21.
luk. 20. 27.

Deu. 21. 1.

g This was a politike law giuen for a time for the preservation of families. read *Mat. 22. 24.*

h Not as touching ^h spiri- tual nature, but concerning the state of incorruption, and immortality, so that then there shal be no more marriage.

Exod. 3. 6.

Mat. 22. 32.

i Then it followeth that they liue, although they be deceased out of this life.

28 ¶ Then

The poore widow.

Chap. XIII. Endure to the end. 24

CHAP. XIII.

Mat. 22. 35. 28 ¶ The came one of the Scribes that had heard them disputing together, & perceiuing that he had answered them wel, he asked him, Which is the first commandement of all?

Exod. 20. 2. deut. 5. 4. 29 Iesus answered him, The first of all the commandements is, * Heare, Israel, The Lord our God is the onelie Lord.

1 Cor. 13. 1. 30 Thou shalt therefore loue the Lord thy God with all thine heart, and with all thy soule, & with all thy minde, & with all thy strength: this is the first commandement.

Leuit 19. 18. mat 22. 39. rom 13. 9. galat 3. 14. 1 Cor. 13. 1. 31 And the seconde is like, that is, * Thou shalt loue thy neighbour as thy self. There is none other commadement greater then these.

1 Cor. 13. 1. 32 Then the Scribe said vnto him, Wel Master, thou hast said the trueth, that there is one God, and that there is none but he,

1 Cor. 13. 1. 33 And to loue him with all the heart, and with all the vnderstanding, & with all the soule, and with all the strength, and to loue his neighbour as him self, is more then all burnt offerings and sacrifices.

1 Cor. 13. 1. 34 Then, when Iesus sawe that he answered discretely, he said vnto hi, Thou art not farre from the kingdome of God. And no man after that durst aske him any questiō.

1 Cor. 13. 1. 35 ¶ And Iesus answered & said teaching in the Temple, How say the Scribes y Christ is the sonne of Dauid?

1 Cor. 13. 1. 36 For Dauid him self said by y holie Gost, * The Lord said to my Lord, Sit at my right hand, til I make thine enemies thy foete stole.

1 Cor. 13. 1. 37 Then Dauid him self calleth him Lōrd: by what meanes is he then his sonne? and muche people heard him gladly.

1 Cor. 13. 1. 38 * Moreouer he said vnto them in his doctrine, Beware of the Scribes which loue to go in long robes, and loue salutations in the markets,

1 Cor. 13. 1. 39 And the chief seates in the Synagogues, and the first roumes at feastes,

1 Cor. 13. 1. 40 Which deuour widowes houses, even vnder a coulour of long prayers. These shal receiue the greater damnation.

1 Cor. 13. 1. 41 * And as Iesus sate ouer against the treasure, he behelde how the people cast money into the treasure, and many richemen cast in muche.

1 Cor. 13. 1. 42 And there came a certeine poore widow, and she threw in two mites, which make a p quadrin.

1 Cor. 13. 1. 43 Then he called vnto him his disciples, and said vnto the, Verely I say vnto you, that this poore widowe hath cast more in, then all they which haue cast into the treasure.

1 Cor. 13. 1. 44 For they all did cast in of their superfluitie: but she of her pouertie did cast in all that she had, ~~even~~ all her liuing.

The destrackiō of Ierusalem. 10 The Gospel shalbe preached to all. 9. 22 The persecutions and false Prophetes which shal be before the comming of Christ, whose houre is uncerteine. 33 He exhorteth euery one to watch.

1 And as he went out of the Temple, *Mat. 24. 1. Luk. 21. 5.* A one of his disciples said vnto him, Master, se what stones, and what buyldings are here.

2 * Then Iesus answered and said vnto him, *Luk. 19. 45.* Seest thou these great buyldings? there shal not be left one stone vpō a stone, that shal not be throwen downe.

3 And as he sate on y mount of oliues, ouer against the Temple, Peter, and James, and Iohn, and Andrew asked him secretly,

4 Tel vs, when shal these things be? & what shalbe the signe when all these things shalbe fulfilled?

5 And Iesus answered them, and began to say, * Take hede lest any mā deceiue you.

6 For many shal come in my Name, sayig, I b am Christ, and shal deceiue many.

7 Furthermore when ye shal heare of warres and rumors of warres, be ye not troubled: for *suche things* must nedes be: but the end shal not be yet.

8 For nacion shal rise against nacion, and kingdome against kingdome, and there shalbe earth quakes in diuers quarters, and there shalbe famine and troubles: these are the beginnings of sorowes.

9 But take ye hede to your selues: for they shal deliuer you vp to the Councils, and to the Synagogues: ye shalbe beaten, and broght before rulers and Kings for my sake for a testimonial vnto them.

10 And the Gospel must first be published among all nacions.

11 * But when they lead you, and deliuer you vp, take ye no thought afore, nether premeditate what ye shal say: but whatsoeuer is giuen you at the same time, that speake: for it is not ye that speake, but the holie Gost.

12 Yea, and the brother shal deliuer the brother to death, and the father the sonne, and the children shal rise against their parents, and shal cause them to dye.

13 And ye shalbe hated of all men for my Names sake: but whosoever shal endure vnto the end, he shalbe sauēd.

14 * Moreouer, when ye shal se the abominacion of desolacion (spoken of by * Daniel the Prophet) standing where it oght not, (let him that readeth, consider it) then let the that be in Iudea, flee into the smountaines,

15 And let him that is vpon the house, not come downe into the house, nether entre therein, to fetch any thing out of his house,

16 And let him that is in the field, not turne backe againe vnto the thigs which he left

Mat. 24. 1. Luk. 21. 5.

Luk. 19. 45.

Ephes 5. 6. 2 Thess. 2. 3.
a He doeth answer them of things that were more necessarie for them to know the things that they demanded
b Vsurping the autoritie of Christ.

c That they may be incircutable
Mat 10. 19. Luk. 12. 11. Or 21. 14.

d He onely forbiddeth care which cometh of distrust
e This is not to make them negligent, but to assure them that he wil assist them and intrust them sufficiently w answers, so that they may here-by perceiue that their defence standeth not in their owne wisdom, or eloquence

Mat 24. 15. Dan 9. 25. Luk. 21. 20.
f This is ment of that time that the Romans shulde profane the Temple
g Or, being.
h Because the destruction shal be moke extreme and cruel.

i He meaneth all the ceremonies of the Law, wherein the hypocrites put great holines
m Because he shewed him self willing to be taught and wel perceiued the difference betwixt our outward profession, and that which God doeth principally require of vs
Mat. 22. 41. Luk. 20. 41. Psal 110. 1.
n Inspired by the holie Gost and by the Spirit of prophete
Mat 23. 6. Luk 11. 43. Or 20. 45.
o Or, as he taught
p He condemneth not their apparel, but their vaine ostentation and outward shewe of holines, whereby they deceiued the simple people
Mat. 23. 14. Luk 20. 47. Luk. 21. 1.
q Or, and vnder pretence prayeing
r Which is about half a farthing
s Our seruour ostendeth our giftes by our affections and ready willes

The day of the Lord.

S. Marke. The precious oyntment.

behinde him, to take his clothes.

say vnto all men, Watch.

h For they ¹⁷ shall not be able to flee.

The two shall be to them that are with child, and to them that giue sucke in those dayes.

i That you haue no let to hinder you when you shoulde escape.

¹⁸ Pray therefore that your flight be not in the winter.

19 For there shall be in those dayes such tribulation, as was not from the beginning of the creation which God created vnto this time, nether shall be.

20 And except that the Lord had shortened those dayes, no flesh shoulde be saved: but for the elects sake, which he hath chosen, he hath shortened those dayes.

21 Then if any man say to you, Lo, here is Christ, or, lo, he is there, belue it not.

22 For false Christs shall rise, and false Prophetes, & shall shewe signes and wonders, to deceiue if it were possible, the very elect.

23 But take ye heed: beholde, I haue shewed you all things before.

24 ¶ Moreover in those dayes, after that tribulation the sunne shall waxe darke, & the moone shall not giue her light,

25 And the stars of heauen shall fall: and the powers which are in heauen, shall shake.

26 And then shall they see the Sonne of man coming in the cloudes, with great power and glorie.

27 And he shall then send his Angels, and shall gather together his elect from the foure windes, & from the vtmost parte of the earth to the vtmost parte of heauen.

28 Now learne a parable of the figge tree. When her bough is yet tender, & it bringeth forth the leaues, ye knowe that sommer is nere.

29 So in like maner, when ye see these things come to passe, knowe that the kingdom of God is nere, & is at the doores.

30 Verely I say vnto you, that this generation shall not passe, til all these things be done.

31 Heauen and earth shall passe away, but my wordes shall not passe away.

32 But of that day and houre knoweth no man, no, not the Angels which are in heauen, nether the Sonne him self, saue the Father.

33 Take heed: watche, & pray: for ye knowe not when the time is.

34 For the Sonne of man is as a man going into a strange countrey, & leaueth his house, & giueth autoritie to his seruants, and to euerie man his worke, and commandeth the porter to watch.

35 Watch therefore, (for ye knowe not when the Master of the house wil come, at euen, or at midnight, at the cocke crowing, or in the dauning)

36 Lest if he come suddenly, he shoulde finde you sleeping.

37 And those things that I say vnto you, I

say vnto all men, Watch.

CHAP. XIII.

1 The Priests conspire against Christ. 3 Maris Magdalene anounteth Christ 12 The Pasceouer is eaten. 18 He telleth afore of the treason of Iudas 22 The Lords supper is institute. 46 Christ is taken. 67 Peter denyeth him

AND two dayes after followed the feast of the Pasceouer, and of vnicauened bread: and the hie Priests, and Scribes fought how they might take him by craft, and put him to death.

2 But they said, Not in the feast day, lest there be any tumult among the people.

3 And when he was in Bethania in the house of Simon the leper, as he sate at table, there came a woma hauing a boxe of ointment of spikenarde, verie costlie, and she brake the boxe, and powred it on his head.

4 Therefore some disdained among them selues, and said, To what end is this waste of ointment?

5 For it might haue bene sold for more than thre hundred pence, & bene giuen vnto the poore, & they grudged against her.

6 But Iesus said, Let her alone: why trouble ye her? she hath wrought a good worke on me.

7 For ye haue the poore with you alwayes, and when ye wil ye may do them good, but me ye shall not haue alwayes.

8 She hath done that she coulde: she came afore hand to anoint my bodie to the burying.

9 Verely I say vnto you, wheresoeuer this Gospel shall be preached throughout the whole worlde, this also that she hath done, shall be spoken of in remembrance of her.

10 ¶ The Iudas Iscariot, one of the tweiue dwelt away vnto the high Priests, to betray him vnto them.

11 And when they heard it, they were glad, & promised that they wolde giue him money: therefore he fought how he might conueniently betray him.

12 ¶ Now the first day of vnicauened bread, when they sacrificed the Pasceouer, his disciples said vnto him, Where wilt thou that we go & prepare, that thou maist eat the Pasceouer?

13 Then he sent for the two of his disciples, and said vnto them, Go ye into the citie, and there shall a man mere you bearing a pitcher of water: followe him.

14 And whither soeuer he goeth in, say ye to the good man of the house, The Master saith, Where is thy lodging where I shall eat the Pasceouer with my disciples?

15 And he wil shewe you an vpper chamber which is large, trimmed and prepared: there make it readie for vs.

16 So his disciples went forthe, and came to the citie, & founde as he had said vnto the, and

67, 247.

Mat. 24, 23.

luk. 21, 8.

k The elect may wauer & be troubled, but they can not vterly be deceiued, and overcome
I Wherefore hath suffred him self now to be seduced, hath none excuse
Isa 53, 10.
62, 32, 7.
Joel 2, 10.
Ez 3, 11.

Isa 53, 10.

62, 32, 7.

Joel 2, 10.

Ez 3, 11.

Mat. 24, 30.

m This teacheth y there shall be a change of y whole ordre of nature.

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Mat 28, 3.
luk 22, 4.

Mat 28, 6
luk 12, 2.

Or, of pure narde and fastidiusly made
a As Iudas who caused this murmuring.

b Which are in value about six pound sterling
c So wit, Iudas who was offered therewith, and therefore made a business.

Mat 28, 14.
luk 22, 4.
d He took occasion by this ointment as of a thing euil done

Mat 28, 17.
luk 22, 8.

and made readie the Paffeouer.

Mat 26, 30.
luk 22, 14
iobn 13, 21.

17 ¶ And at euen he came with the twelue.

18 * And as thei sate at table and did eat, Iesus said, Verely I say vnto you, that one of you shal betray me, which eateth with me.

19 Then they began to be sorowful and to say to him one by one, Is it I? And another, Is it I?

20 And he answered and said vnto them, Is one of the twelue that dippeth with me in the platter.

e To dip the hand, is as muche to say, as he that is accustomed to eate w ith me.
Psal. 41, 10.
mat 26, 23.
iobn 13, 18.

21 * Truely the Sonne of man goeth his way, as it is written of him: but woe to that man, by whome the Sonne of man, is betrayed: it had bene good for that mā, if he had neuer bene borne.

f This declareth that nothing can be done without Gods prouidence
Mat 26, 26.
1 cor 11, 24.

22 * And as they did eat, Iesus toke the bread, and when he had giuen thanks, he brake it & gaue it to them, and said, * Take, eat, this is my bodie.

g Read Maith. Chap 26, 26

23 Also he toke the cup, and when he had giuen thanks, gaue it to them: and they all dranke of it.

h The Greke worde is to blisse, which is here taken onely to giue thanks as S. Luk & S Paul interpret it, & S Marke also speaking of the cuppe.

24 And he said vnto the, This is my blood of the new Testament, which is shed for manie.

iobn 16, 33.
1 That is, turned from me, because of the persecution.
Zac. 13, 7.

25 Verely I say vnto you, I wil drinke no more of the frute of the vine, vntil that day, that I drinke it new in the kingdome of God.

Chap 16, 7.

26 And when they had sung a psalme, they went out to the mount of oliues.

27 ¶ * Then Iesus said vnto them, All ye shalbe offended by me this night: for it is written, * I wil smite the shepherd, & the shepe shalbe scattered.

28 But after that I am risen, I wil go into Galile before you.

29 And Pcter said vnto him, Although all men shulde be offended, yet wolde not I.

30 Then Iesus said vnto him, Verely I say vnto thee, this day, euen in this night, before the cocke crowe twice, thou shalt denie me thrise.

31 But he said more earnestly, If I shulde dye with thee, I wil not denie thee: likewise also said they all.

Mat. 26, 36.
luk 22, 39.

32 ¶ * After they came into a place named Gethsemane: then he said to his disciples, Sit ye here, til I haue prayed.

33 And he toke with him Peter, and Iames, and Iohn, and he began to be afraied, & in great heauines,

k His diuinitie was as it were hid, & his humanitie shewed it self fully

34 And said vnto them, My soule is verie heauie, euen vnto the death: tary here and watch.

35 So he went forwarde a litle, & fel downe on the grounde, and praied, that if it were possible, that houre might passe fro him.

l Ab in E-brewes, & Abba in Syriam tongue signifieth Father.

36 And he said, ¹ Abba, Father, all things are possible vnto thee: take away this cup

from me: neuer theles not that I wil, but that thou wilt, be done.

37 Then he came and founde them sleeping, and said to Peter, Simō, sleepest thou? couldest not thou watch one houre?

m He standeth not so to his owne wil, but that willingly he offereth himself to obey God.

38 ¶ Watch ye, and pray, that ye entre not into tētacion: the spirit in dede is readie, but the flesh is weake.

39 And againe he went awaye, and prayed, and spake the same wordes.

40 And he returned, and founde them asleepe againe: for their eyes were heauie: nether knewe they what they shulde answer him.

41 And he came the thirde time, and said vnto them, ⁿ Slepe hence forthe, and take your rest: it is ynough: the houre is come: beholde, the Sonne of man is deliuered into the hands of sinners.

n He meaneth that the houre w il come whē they shalbe kept from sleping.

42 Rise vp: let vs go: lo, he that betrayeth me, is at hand.

43 * And immediarly while he yet spake, came Iudas that was one of the twelue, & with him a great multitude with swordes and staues from the hie Priests, and Scribes and Elders.

Mat. 26, 47.
luk. 22, 47.
iobn. 18, 3.

44 And he that betrayed him, had giuen the a token, saying, Whome soeuer I shal kisse, he it is: take him & leade him awaye safely.

o It was the facion then to grete with kissing at their meetings, & also at their departure

45 And as sone as he was come, he went straight waye to him, and said, ^p Master, Master, and kissed him.

p He repeateth it twice, as if he had bene moued with a certeine paine in taking his last leaue.

46 Then they layed their hands on him, & toke him.

q To wit, Peter
r Called Malchus

47 And ^r one of them that stode by, drewe out a sworde, and smote a seruant of the hie Priest, and cut of his eare.

48 And Iesus answered and said vnto the, Ye become out as vnto a thefe with swordes and with staues to take me.

49 I was daieily with you teaching in the Temple, & ye toke me not: but *this is done* that the Scriptures shulde be fulfilled.

f Which declareth that no man can do aie thing contrarie to Gods ordinance.
t Meaning all the disciples.

50 Then they all forsoke him, and fled.

51 And there followed him a certeine yong man, clothed in linnen vpon his bare bodie, and the yong men caught him.

52 But he left his linnē cloth, and fled from them naked.

53 * So the led Iesus away to the hie Priest, and to him came all the hie Priests, and the Elders, and the Scribes.

Mat 26, 57.
luk. 22, 54.
iobn 18, 24

54 And Peter followed him a farre of, euen into the hall of the hie Priest, and sate with the seruants, and warmed *him self* at the fyre.

u That is, thei w had chiefest autoritie among the Priests.

55 And the hie Priests, and all the Councill sought for witness against Iesus, to put him to death, but founde none.

x Which signified that his hot zeale began now to be abated.

56 For manie bare false witness against him, but their witness agreed not together.

Mat. 26, 59.
10. lights.

57 Then there arose certeine, & bare false

10. lights.

John 2, 19. y These two witnesses differed, in that the one reported y Christ said, he colde destroye the Temple (as M: e writeth) & y other said, that he heard him saye. that he wolde do it as is here noted.

Mat 24, 30. z That is, of God, who is worthe all praise: the w worde in their language the Jewes when they speake of God, vic commonly in their writings eue to this day a Whome they now contened in this base estate, they shulde se appeare at the last day with maiestie and glorie

Mat 26, 69. luk 22, 55. ioh 18, 25. b This declarerh the wickednes & insolence of the gouernours, & rulers, leing their officers contrarie to all iustice, thus ragged & tormted him, that was innocent.

Mat 26, 71. luk 22, 57. ioh 18, 25. c We ought to consider our owne infirmitie: y we may learne onely to trust I God, and not in our owne strength.

Mat 26, 75. ioh 18, 25. d Peter preparerh him self to see if he were further laied vnto.

Mat 27, 1. luk 23, 66. ioh 18, 20. a For the Romanes gaue the no autoritie to put any man to death.

witnes against him, saying, 58 We heard him say, * I wil destroy this Temple made with hands, & within three daies I wil buylde another, made without hands.

59 But their witnes yet agreed not together. 60 Then the hie Priest stode vp amongs them, and asked Iesus, saying, Answerest thou nothing? what is the matter that the se beare witnes against thee?

61 But he held his peace, and answered nothing. Againe the hie Priest asked him, & said vnto him, Art thou Christ the Sonne of the Blessed?

62 And Iesus said, I am he, * and ye shal se the Sonne of man sit at the right hand of the power of God, & come in the cloudes of heauen.

63 Then the hie Priest rent his clothes and said, What haue we anie more nede of witnesses?

64 Ye haue heard the blasphemie: what thinke ye? And they all condemned him to be worthe of death.

65 And some began to spit at him, and to couer his face, and to beate him with fyfles, and to say vnto him, Prophecie. And the sergeants smote him with their rods.

66 * And as Peter was beneath in the hall, there came one of the maides of the hie Priest.

67 And when she sawe Peter warming himself, she loked on him, and said, Thou wast also with Iesus of Nazaret.

68 But he denied it, saying, I knowe him not, nether wot I what thou saiest. Then he went out into the porche, & the cocke crewe.

69 * Then a maide sawe him againe, & began to say to them that stode by, This is one of them.

70 But he denied it againe: & anone after, they that stode by, said againe to Peter, Surely thou art one of them: for thou art of Galile, and thy speache is like.

71 And he began to curse, & sweare, saying, I knowe not this ma of whome ye speake.

72 * Then the secõde time the cocke crewe, and Peter remembered the worde that Iesus had said vnto him, Before the cocke crowe twife, thou shalt denie my thrise, & waying that with him self, he wept.

CHAP. XV.

1 Iesus is led to Pilate 15 He is condemned, reuiled and put to death, 46 And is hurged by Ieseph.

1 AND * anone in the dawning, the hie Priests helde a counsel with the Elders, and the Scribes, & the whole Council, and bounde Iesus, and led him away, and deliuered him to Pilate.

2 Then Pilate asked him, Art thou the King of the Iewes? And he answered, and

said vnto him, Thou saiest it.

3 And the hie Priests accused him of manie things.

4 * Wherefore Pilate asked him againe, saying, Answerest thou nothing? beholde how manie things thei witnes against thee.

5 But Iesus answered no more at all, so that Pilate marueiled.

6 Now at the feast Pilate did deliuer a prisoner vnto them, whome soeuer thei wolde desire.

7 Then there was one named Barabbas, w was boude with his fellowes, that had made insurrection, who in the insurrection had committed murdher.

8 And the people cryed a loude, & began to desire that he wolde do as he had euer done vnto them.

9 Then Pilate answered them, and said, Wil ye that I let lose vnto you the King of the Iewes?

10 For he knewe that the hie Priests had deliuered him of enuie.

11 But the hie Priests had moued the people to desire that he wolde rather deliuer Barabbas vnto them.

12 And Pilate answered, and said againe vnto the, What wil ye then that I do with him, whome ye call the King of the Iewes?

13 And thei cryed againe, Crucifie him.

14 Then Pilate said vnto them, But what euil hath he done? And they cryed the more feruently, Crucifie him.

15 So Pilate willing to contet the people, losed them Barabbas, and deliuered Iesus when he had scourged him, that he might be crucified.

16 Then the souldiers led him away into the hall, which is the commune hall, and called together the whole band,

17 And clad him with purple, and platted a crowne of thornes, & put it about his head,

18 And began to salute him, saying, Haile, King of the Iewes.

19 And they smote him on the head with a reede, and spat vpon him, and bowed the knees, & did him reuerence.

20 And when they had mocked him, they toke the purple of him, and put his owne clothes on him, and led him out to crucifie him.

21 * And they compelled one that passed by, called Simon of Cyrene (which came out of the countrey, and was father of Alexander and Rufus) to beare his crosse.

22 * And they brought him to a place named Golgotha, which is by interpretation, the place of dead mens skulles.

23 And they gaue him to drinke wine mingled with myrrhe: but he receiued it not.

24 And when they had crucified him, they parted his garments, casting lottes for them,

Mat 27, 18. luk 23, 3. ioh 18, 35.

b He wolde not defend his cause, but preferred him self willingly to be condemned.

c The people alwaies maintene their customes, although thei be worthe nothing.

d When a iudge hath the respect to men, he quite forgetteth iustice.

Or, Prisoner

Or, Strike

Mat 27, 31. luk 23, 25. e It was y cause that he was condemned, to carie his crosse, but Iesus was not able for weakenes.

Mat 27, 33. luk 23, 33. ioh 19, 16.

f Which was to hasten his death: but he wolde not drinke it, because he wolde waite for the boure y his Father had appointed, that he might render vnto him perfect obedience.

Or, rushed out of the doores and wept.

Christ crucified.

Chap. XVI. Christs resurrection. 26

g The Jewes
decided their
day into 4 par
tes, so that by
the third hou
re is here ment
the thirde parte
of the day, &
was from six
a clocke to ni
ne, at what ti
me Mar faith
he was cruci
fied
Isa 53,12.

25 And it was at the thirde houre, when they crucified him.

26 And the title of his cause was writtē above, THE KING OF THE IEWES.

27 Thei crucified also with him two theues, the one on the right hand, and the other on his left.

28 Thus the Scripture was fulfilled, which faith, * And he was counted among the wicked.

29 And they that went by, railed on him, wagging their heads, & saying, * Hey, thou that destroyest the Temple, & buyldest it in three dayes,

30 Saue thy self, and come downe from the crosse.

31 Likewise also euen the hie Priests mocking, said among thē selues with the Scribes, He saued other men, him self he can not saue.

32 Let Christ the King of Israel now come downe from the crosse, that we may se, and beleue. h They also that were crucified with him, reuiled him.

33 ¶ Now when y^e sixt houre was come, darkenes arose ouer i all the land vntil the ninth houre.

34 And at the k ninth houre Iesus cryed with a loude voyce, saying, * Eloi, Eloi, lama-sabachthani? which is by interpreta-cion, My God, my God, why hast thou forsaken me?

35 And some of them that stode by, when they heard it, said, i Beholde, he calleth Elias.

36 And one ran, and filled a * sponge ful of vineger, and put it on a reede, and gaue him to drinke, saying, Let him alone: let vs se if Elias wil come and take him downe.

37 And Iesus cryed with a loude voyce, and gaue vp the goft.

38 ¶ And the vaile of the Temple was rent in twaine, from the top to the bottome.

39 Now when the m Centurion, which stode ouer against him, sawe that he thus crying gaue vp the goft, he said, Truly this man was the Sonne of God.

40 ¶ There were also women, which behelde a farre of, amōg whome was Marie Magdalene, and Marie (the mother of Iames the lesse, and of Ioses) and Salome,

41 Which also when he was in Galile, * followed him and ministred vnto him, and many other women which came vp with him vnto Ierusalem.

42 ¶ * And now whē night was come (because it was the day of the preparacion that is before the Sabbath)

43 Ioseph of Arimathea, an n honorable Counsellour, which also looked for y^e kingdome of God, came, & went in o boldely

vnto Pilate, and asked the bodie of Iesus.

44 And Pilate marueiled, if he were already dead, and called vnto him the Centurion, and asked of him whether he had bene any while dead.

45 And whē he knewe the trueth of the Centurion, he gaue the bodie to Ioseph,

46 Who bought a linnen cloth, and toke him downe, and wrapped him in the linnen cloth, and layd him in a tombe that was hewen out of a rocke, & rolled a stone vnto the dore of the sepulchre:

47 And Marie Magdalene, and Marie Ioses mother behelde where he shulde be layd.

CHAP. XVI.

1 The women come to the graue. 9 Christ being risen againe, appeareth to Magdalene. 14 Also to the elu-en and repproueth their vnbelief 16 He committeth the preaching of the Gospel & the manifestation of bap-tisme vnto them.

1 And whē the Sabbath daye was past, Marie Magdalene, & Marie the mother of Iames, & Salome, bought swete ointments that they might come, and embaulme him.

2 Therefore early in the morning, the first day of the weeke, they came vnto the sepulchre, when the sunne was yet rising,

3 And they said one to another, Who shal roll vs away the stone from the doore of the sepulchre?

4 And when they looked, they sawe that the stone was rolled away (for it was a very great one.)

5 * So they went into the sepulchre, and sawe a a yong man sitting at the right side, clothed in a long white robe: and they were afrayed.

6 But he said vnto them, Be not afrayed: ye seke Iesus of Nazaret, which hath bene crucified: he is risen, he is not here: beholde the place, where they put him.

7 But go your way, and tel his disciples, & Peter, that he wil go before you into Galile: there shal ye se him, * as he said vnto you.

8 And they went out quickly and fled fro the sepulchre: for they trembled and were amased: nether said they any thing to any man: for they were afrayed.

9 ¶ And when Iesus was risen againe, in the morow (which was y^e first day of the weke) he appeared first to Marie Magdalene, * out of whome he had cast seuen deuils.

10 And she went and tolde them that had bene with him, which mourned and wept.

11 And whē they heard that he was aliue, & had appeared to her, they beleued it not.

12 ¶ * After that, he appeared vnto two of them in another forme, as thei walked and went into the country.

13 And they went and tolde it to the remnant, but they beleued them not.

h Meaning the one of them that were crucified

i Because this darkenes was ouer the land of Chanaan, when the rest of y^e worlde was light, the miracle is the greater
Psal 22,6.

k Which was the third parte of the day, & about thre of the clocke after none
Psal 68,22.

l This was spoken mockingly.

m Who had charge ouer an hundred men.

Luk 8,20

Mat. 27, 57
luk. 23, 50.
Iohn 19, 38.

n A graue ma and of great autoritie
o This man shewed his faith boldly when the danger seemed to be moſte perious.

Luk. 24, 1.
Iohn 20, 1.

*Or, not risen.

Mat 28, 1.
Iohn 20, 12.
a The Angel of God in the likenes of a yong man.

b He especially maketh mention of Peter for confort him, because he had fallen into greater daiger then the rest
Mat 26, 32.
chap. 14, 28.

Iohn 20, 16.
luk. 8, 21.

c They had some forgotten that y^e Ch. isk had or tolde them of his resurrection
Luk. 24, 13.

Belief & baptisme.

S. Luke. Zacharias is domme.

Luk. 24. 36
14
Ioh. 7. 20. 19
d Mourning & praying

Mat. 28. 19
15
e As wel Gentile as Iewe

Iohn. 12. 18
16
17
f This gifte was but for a time to caufe men the more willingly to receiue the Gospel which as yet was not euidently known.

14 ¶ Finally, he appeared vnto the elcuen as they d sate together, and reprovod them of their vnbelief & hardnes of heart, because they beleued not them which had sene him, being risen vp againe.
15 And he said vnto them, * Go ye into all the worlde, & preache the Gospel to eue-rie creature.
16 He that shal beleue & be baptized, shal- be saued: *but he that wil not beleue, shal- be damned.
17 And these f tokens shal followe the e that beleue, * In my Name thei shal cast out de-

uils, and * shal speake with s newe ton- gues,
18 * And shal take away serpents, and if they shal drinke any deadlie thing, it shal not hurt them: * they shal lay their hãds on the sicke, and they shal recouer.
19 * So after the Lord had spoken vnto thẽ, he was receiued into heauen, & sate at the right hand of God.
20 And they went forthe, and preached eue-rie where. And the * Lord wrought with them, & confirmed the worde with b signes that followed, Amen.

All 2. 8
e 10. 46.
g With other and diuers, as Luke saith
All 28. 5.
All 18. 8.
Luk. 24. 5.
Eb 2. 4.
h The mira- cles & signes followe the doãrme, as certein scales, so that if the doãrme be fal- se, the mira- cles can be no better, Deute- 17. 3.

THE HOLY GOSPEL of Iesus Christ, according to Luke.

CHAP. I.

5 Of Zacharias, and Elisabet. 11 The Angel sheweth him of the nauisatie of Iohn Baptist. 20 His incredulitie is punished 28 The talke of the Angel, and Marie. 46 Her song 57 The birth, Circumcision, and gra- ces of Iohn. 68 Zacharias giueth thanks to God, & proph cieth.

10 And the whole multitude of the people were without in prayer, * while the incen- se was burning.
11 Then appeared vnto him an Angel of the Lord standing at the right side of the al- tar of incense.

Exod 30. 7.
leu. 16. 17.



Or as muche as many haue takẽ in hand to set forthe y storie of those things, whereof we are fully persuaded,

As they haue deliue- red them vnto vs, which from the beginning sawe thẽ their selues, and were ministers of the b worde, It semed good also to me (moste noble Theophilus) as sone as I had searched out perfectly all thiãgs frõ y beginning, to wri- te vnto thee thereof from point to point, That thou mightest acknowledge the cer- teintie of those things, whereof thou hast bene instructed.

12 And when Zacharias sawe him, he was troubled, and feare fel vpon him.
13 But the Angel said vnto him, Feare not, Zacharias: for thy prayer is heard, and thy wife Elisabet shal beare thee a sonne, and thou shalt call his name * Iohn.
14 And thou shalt haue ioye and gladnes, & many shal reioyce at his birth.

k Which sig- nifieth the grace of the Lord.

IN the time of e Herode King of Iudca, there was a certeine Priest named Za- charias, of the d course of Abia: & his wife was of the e daughters of Aaron, and her name was Elisabet.

15 For he shalbe great in the sight of the Lord, & shal nether drinke wine, nor lstrõg drinke: and he shalbe filled with the holic Gost, euen from his mothers wombe.
16 * And many of the children of Israel shal he turne to their Lord God.
17 * For he shal go m before him in the spi- rit & power of Elias, to turne the hearts of the fathers to y children, & the disobediẽt to the wisdom of the iust men, to make readie a people prepared for the Lord.

l The worde signifieth all maner of drinke which maketh mẽ dron- ken
Mal 4. 3.
mat 11. 14.
Mas. 3. 14

Bothe were f iust before God, and walked in all the commandements and s ordinan- ces of the Lord, without reprofe.

18 Then Zacharias said vnto the Angel, Whereby shal I knowe this: for I am an olde man, and my wife is of a great age.
19 And the Angel answered, and said vnto him, I am o Gabriel that stand in the pre- sence of God, and am sent to speake vnto thee, & to shewe thee these good tidings.
20 And beholde, thou shalt be domme, and not be able to speake, vntil p the day that these things be done, because thou bele- uedst not my wordes, which shalbe fulfil- led in their season.

m As a King in his royaltie bathe one to go befoie him, who signi- feth the King to be at hand.
n Whẽ Christ saith he came to set the fa- ther against y sonne &c. he meaneth the successe v̄ com- meth of y Gos- pel through the malice of men: but here he speaketh of the true end & prosperitie of the Gospel.

And thei had no childe, because that Eli- sabet was barren: & bothe were wel strickẽ in age.

21 Now the people waited for Zacharias, and marueiled that he taried so long in the Temple.
22 And whẽ he came out, he colde not spea- ke vnto them: then they perceiued that he had

o Which sig- nifieth the strength or fo- ueraiuntie of God
p We must not measure Gods promes by our wea- ke sense

And it came to passe, as he executed the Priests office before God, as his course ca- me in order,

23 According to the custome of the Priests office, his lot was to b burne incense, when he went into the i Temple of the Lord.

According to the outwarde obseruation of the ceremonies commanded by God. h That is, y euening & morning sacrifice according to the Law. i The Temple was diuided into three partes: the first was y bodie of the Tẽple called Atriu, where the people was: the second called, Sanctu, where the Priests and Leuites were: and the third Sanctum Sanctorum, into the which the hie Priest entred once a yore to sacrifice.

a Meaning, the Apostles with whome he was conuer- sant
b Or of the thing: and it may be refer- red ether to Christ or to the Gospel, and hereby is mẽt that they were the mi- nisters of Christ, who is called y wor- de: or mi- nisters of y wor- de y is to say, of the Gospel: & this comẽ- deth the auto- rite of his do- ing, seeing he ried, it of the Apostles.
c I summe of Anticiper.
d Read. i Chr. 24. 10.
e By her father: for by her mo- thers line she was of y hou- se of Dauid
f This perfe- ction or iustice is iudged by the frutes and outwarde ap- pearance, and not by the cau- se: which one- ly cometh of Gods fre mer- cie through Christ
g The Greke worde signi- fieth, iustifica- tions, whereby is meant the outwarde obseruation of the ceremonies commanded by God.
h That is, y euening & morning sacrifice according to the Law. i The Temple was diuided into three partes: the first was y bodie of the Tẽple called Atriu, where the people was: the second called, Sanctu, where the Priests and Leuites were: and the third Sanctum Sanctorum, into the which the hie Priest entred once a yore to sacrifice.

[¶] Whiles their course endured to sacrifice, they might not lie with their wines, nor drinke any licour that might make one drunke. For the barren women enjoyed not the promises which God made to them that were married, to haue yssue: but principally they were deprived of that promise which God made to Abraham, that he wolde increase his seed. [¶] Or gladnes be to thee. [¶] Or, received in to fauour. [¶] Not for her merites: but onely through Gods free mercie, who loued vs when we were sinners, that whoeuer reioyceth, shulde reioyce in the Lord. *Isa 7.14. mat 1.21. chap 2.21.* [¶] Because he is the true Sonne of God, begotten from before all beginning, and manifested in flesh at the determinat time. *Dan 7.14. micah 4.7.* [¶] She wolde be reioiced of all doctes to the end that she might more surely embrace the promises of God. [¶] It shalbe a secretoperatio of the holie Gost. [¶] He must be pure and without sinne, w^{ch} must take away the sinnes of the worlde. [¶] Nor without adiding that Elisabet was married to one of y^e tribe of Leui, yet she was Maries cousin which was of the stocke of Dauid For the law which forbade mariage out of their owne tribe, was onely that y^e tribes shulde not be mixt and confounded, which colde not be in marryig with y^e Leuites: for they had no portio assigned vnto the^m. [¶] Which was also called, Kirjath-arba or Hebron, *Iosh 14.15, & 21.11*. [¶] This mouing was extraordinary and not natural, which was to commend the miracle

had sene a vision in the Temple: for he made signes vnto them, and remained domme.

23 And it came to passe, when the dayes of his office were fulfilled, that he departed to his owne house.

24 And after those dayes, his wife Elisabet conceived, and hid her selfe five moneths, saying,

25 Thus hathe the Lord dealt with me, in the dayes wherein he looked on me, to take from me my rebuke among men.

26 ¶ And in the sixt moneth, the Angel Gabriel was sent fro God vnto a cite of Galile, named Nazaret,

27 To a virgine affianced to a man whose name was Ioseph, of the house of Dauid, & the virgins name was Marie.

28 And the Angel went in vnto her, & said, Haile thou that art freely beloued: y^e Lord is with thee: blessed art thou among womē.

29 And when she sawe him, she was troubled at his saying, & thought what maner of salutation that shulde be.

30 Then y^e Angel said vnto her, Feare not, Marie: for thou hast founde fauour with God.

31 ¶ For lo, thou shalt conceiue in thy wombe, and beare a sonne, and shalt call his name I E S U S.

32 He shalbe great, & shalbe called the Sonne of the moste High, and the Lord God shal giue vnto him the throne of his father Dauid.

33 ¶ And he shal reigne ouer y^e house of Iacob for euer, & of his kingdome shalbe no end.

34 Then said Marie vnto the Angel, How shal this be, seing, I know no man?

35 And the Angel answered, and said vnto her, The holie Gost shal come vpon thee, & the power of the moste High shal ouershadowe thee: therefore also that holie thing which shalbe borne of thee, shalbe called the Sonne of God.

36 And beholde, thy cousin Elisabet, she hath also conceived a sonne in her olde age: and this is her sixt moneth, which was called barren.

37 For with God shal nothing be vnpossible.

38 Then Marie said, Beholde, the seruant of the Lord: be it vnto me according to thy worde. So the Angel departed from her.

39 ¶ And Marie arose in those dayes, and went into the hill countrey with haste to a cite of Iuda,

40 And entred into the house of Zacharias, and saluted Elisabet.

41 And it came to passe, as Elisabet heard the salutation of Marie, the babe sprang

in her bellie, & Elisabet was filled with the holie Gost.

42 And she cryed with a loude voyce, and said, Blessed art thou among women, because the frute of thy wombe is blessed.

43 And whence cometh this to me, that the mother of my Lord shulde come to me?

44 For lo, as sone as the voyce of thy salutation sounded in mine eares, the babe sprang in my bellie for ioye.

45 And blessed is she that beleued: for those things shalbe performed, which were tolde her from the Lord.

46 Then Marie said, My soule magnifieth the Lord,

47 And my spirit reioyceth in God my Sauour.

48 For he hath looked on the poore degree of his seruant: for beholde, from hence forth the shal all ages call me blessed.

49 Because, he that is mightie, hath done for me great things, & holie is his Name.

50 And his mercie is from generacion to generacion on them that feare him.

51 ¶ He hath shewed strength with his arme: he hath scattered the proude in the imagination of their hearts.

52 He hath put downe the mightie from their seates, and exalted the of lowe degree.

53 ¶ He hath filled the hungrie with good things, and sent away the riche emptye.

54 ¶ He hath vpholden Israel his seruant, being mindful of his mercie.

55 ¶ As he hath spoken to our fathers, to wis, to Abraham and his sēde for euer.

56 ¶ And Marie abode with her about thre moneths: after, she returned to her owne house.

57 ¶ Now Elisabets time was fulfilled, that she shulde be deliuered, and she brought forth a sonne.

58 And her neighbours, & cousins heard tel how the Lord had shewed his great mercie vpon her, and they reioyced with her.

59 And it was so that on the eight day they came to circumcise the babe, & called him Zacharias, after the Name of his father.

60 But his mother answered, and said, Not so, but he shalbe called Iohn.

61 And they said vnto her, There is none of thy kined, y^e is named with this Name.

62 Then they made signes to his father, how he wolde haue him called.

63 So he asked for writing tables, & wrote, saying, His name is Iohn, and they marueiled all.

64 And his mouth was opened immediatly, and his tongue loosed, and he spak & praised God.

65 Then feare came on all them that dwelt nere vnto them, and all these wordes were noised abroad throughout all the hill countrey of Iuda.

^c He shewed the cause why Marie was blessed.

^d By the message of the Angel.

^e The soule, & the spirit signify the vnderstanding & affectio, which are the two principal partes of the soule.

^f This fauour that God hath shewed me, shalbe spoken of for euer.

Isa 51.9. Psal 33.10. isa 29.15.

^g According to the promise made to Abraham that he wolde be his God, and the God of his sēde for euer.

1. Sam 2.6. psal 34.11. isa 30.38. & 41.8. and 54.5. iere 31.5. Gen. 17.19. & 22.16.

^h The wicked lay siare: for others whereas they them selues are taken.

ⁱ Or, possessio.

k The mightie power of God and his graces & declared that he shulde be an excellēt personē

Mat. 1. 27.

chap 2. 30.

l In declaring him selfe mindful of his people, & therefore is come from heauen to visit and redeme them

Psal 132. 17.

Ier 23. 6.

Eccl 30. 10.

m When the promises of God seemed to haue failed, & the state of Israel to haue perished, then sent he his Christ who by his inuincible strength, as with a strong horne overthrew his enemies

Gen 22. 16.

Iere 31. 6

Eccl 6. 13.

n He declarerh the cause and fountaine of our redēption.

1. Pet 1. 15

o This is the end of our redemption

p To whome no hy pocritic can be acceptable.

q He sheweth that our saluatiō consisteth in the remisiō of finnes, which is the principal parte of the Gospel

Zach 3. 9.

mal 4. 2.

Eccl 6. 15.

r Or, branche of a tree, meaning the Messias, who is the sinne of righteousness which shine from heauen

s That is, of all felicitie

t He meaneth y pare of Iudea which was least inhabited where also the grosse & rude people dwelled

Chap 11.

u So much as was subiect to the Romans.

x Or, just as wishing

y Whereby the people were more charged and oppressed

z He sheweth by what occasion Iesus was forne in Beth-lehem.

L. 67. 42.

66 And all they that heard them, laid them vp in their hearts, saying, What maner childe shal this be! and the hand of the Lord was with him.

67 The his father Zacharias was filled with the holie Ghost, and prophesied, saying,

68 Blessed be y Lord God of Israel, because he hath visited & redēmed his people,

69 *And hath raised vp the horn of saluatiō vnto vs, in the house of his seruant Dauid,

70 *As he spake by the mouth of his holie Prophetes, which were since the worlde began, saying,

71 That he wolde send vs deliuerance from our enemies, & from the hands of all that hate vs,

72 That he wolde shewe a mercie towards our fathers, and remembre his holie couenant,

73 *And the othe which he sware to our father Abraham:

74 Which was, that he wolde grante vnto vs, that we being deliuered out of the hands of our enemies, shulde serue him without feare

75 All the dayes of our life, in holines and righteoufnes before him.

76 And thou, babe, shalt be called the Prophete of the moste High: for thou shalt go before the face of the Lord, to prepare his wayes,

77 And to giue knowledge of saluatiō vnto his people, by the remisiō of their finnes,

78 Through the tender mercie of our God, whereby the day spring from an hie hath visited vs,

79 To giue light to them that sit in darkness, and in the shadowe of death, & to guide our fete into the way of peace.

80 And the childe grewe and waxed strong in spirit, and was in the wildernes, til the day came, that he shulde shewe him self vnto Israel.

CHAP. II.

7 The birth and circumcision of Christ 22 He was reuesed into the Temple 28 Simeon and Anna prophesie of him. 46 H was founde among the doctours.

51 His obedience to father and mother.

1 And it came to passe in those dayes, that there came a comandement fro Augustus Cesar, that all the worlde shulde be taxed.

2 (This first taxing was made when Cyprenius was gouernour of Syria.)

3 Therefore went all to be taxed euerie mā to his owne citie.

4 And Ioseph also went vp from Galilee out of a citie called Nazaret, into Iudea, vnto the citie of Dauid, which is called Beth-lehem (because he was of the house and linage of Dauid,)

5 To be taxed with Marie that was giuen

him to wife, which was with childe.

6 ¶ And so it was, that while they were there, the daies were accomplished that she shulde be deliuered.

7 And she broght forth the first begotten sonne, & wrapped him in swading clothes and laid him in a cratche, because there was no rowme for them in the ynne.

8 ¶ And there were in the same countrey shepherds, abiding in the field, and keeping watch by night because of their flocke.

9 And lo, the Angel of the Lord came vpon them, and the glorie of the Lord shone about them, and they were sore afraid.

10 Then the Angel said vnto them, Be not afraid: for behold, I bring you tidings of great ioye, that shal be to all the people:

11 That is, that vnto you is borne this day in the citie of Dauid, a Saviour, which is Christ the Lord.

12 And this shal be a signe to you, Ye shal finde y childe swaded, & laid in a cratche.

13 And straight way there was with the Angel a multitude of heauenlie souldiers, praying God, and saying,

14 Glorie be to God in the high heauens, and peace in earth, & towards men good wil.

15 And it came to passe when the Angels were gone away from them into heauen, that y shepherds said one to another, Let vs go thea vnto Beth-lehem, and see this thing that is come to passe, which the Lord hath shewed vnto vs.

16 So they came with haste, & founde bothe Marie and Ioseph, and the babe laid in the cratche.

17 And when they had sene it, they published abroad the thing, which was tolde them of that childe.

18 And all that heard it, wōdred at y things which were tolde them of the shepherds.

19 But Marie kept all those sayings & pondered them in her heart.

20 And the shepherds returned, glorifying and praising God, for all that they had heard & sene, as it was spoken vnto them.

21 ¶ And when the eight daies were accomplished, that they shulde circumcise the childe, his name was then called Iesus, which was named of the Angel, before he was conceiued in the wombe.

22 *And when the dayes of her purification after the Law of Moses were accomplished, they broght him to Ierusalem, to present him to the Lord.

23 (As it is written in the Law of the Lord, *Euerie man childe that first openeth the wombe, shal be called holie to the Lord:)

24 And to giue an oblation, * as it is commanded in the Law of the Lord, a paire of turtle doues, or two yong pigeons.

25 And beholde, there was a mā in Ierusalē, whose

d Read Mat. 1. 25

e Whereby appeared his pouertie, and their crueltie which wolde not p̄uee suche a woman in suche case

f Which was Beth-lehem.

g Because the childe shulde not be offended with Christs poore estate, the Angel presenteth this doute, and sheweth in what sorte they shulde s̄ce him h I be free mercie & good wil of God, which is the fountaine of our peace and felicitie, & is chiefly declared to the clea.

Gen 17. 12.

Mat. 1. 27.

chap 1. 31.

10hm 7. 22.

Leu 12. 3.

*Or, better.

Exod. 13. 2.

numb 8. 16

*Or, that is first borne

Leu 12. 6

i Which offering was appointed to the which were so poore that they were not able to offer a lambe.

k The Spirit of prophetic.

Or, Messias. Here, in the Spirit.

I Simeon declareth him self to dye willingly since he hathe sene the Messias which was promised. The meane and substance of saluation. Or, for the revelation of

n That is, prayed to God for them, and for the propretie of Christs kingdom. Isa 8, 14. rom 9, 32.

1 pet 2, 8. o To be y fall of y reprobate which perishe through their owne default, & raising vp of the elect to whom God giueth grace. That is, for so es shulde pearce her heart, as a sword. This chiefly appeareth whe the crose is layd vpon vs, whereby mens hearts are cryed. She was seuen yeres marryed. She was continually in the Temple. Or, praised.

Deut 16, 1.

whose name was Simeon: this man was iuste, and feared God, and waited for the consolation of Israel, and the holie Gost was vpon him.

26 And a reuelation was giuen him of the holie Gost, that he shulde not se death, before he had sene the Lords Christ.

27 And he came by the motion of y Spirit in to the Temple, & when the parèts broght in the childe Iesus, to do for him after the custome of the Law,

28 Then he toke him in his armes, and praised God, and said,

29 Lord, now lettest thou thy seruant departe in peace, according to thy worde.

30 For mine eyes haue sene thy saluation,

31 Which thou hast prepared before the face of all people:

32 A light to be reueiled to the Gentiles, & the glorie of thy people Israel.

33 And Ioseph and his mother marueiled at those things, which were spoken touching him.

34 And Simeon blessed them, and said vnto Marie his mother, Beholde, this childe is appointed for the fall and rising againe of manie in Israel, & for a signe which shalbe spoken against,

35 (Yea and a sword shal pearce through thy soule) that the thoughts of manie hearts may be opened.

36 And there was a Prophetesse, one Anna the daughter of Phannuel, of the tribe of Aser, which was of a great age, & had liued with an hous band seuen ye. es frò her virginite.

37 And she was widowe about foure score, and foure yeres, and went not out of the Temple, but serued God with fastings and prayers, night and day.

38 She came at the same instant vpon them, confessed likewise the Lord, & spake of him to all that looked for redemption in Ierusalem.

39 And when thei had performed all things according to the Law of the Lord, they returned into Galile to their owne citie Nazaret.

40 And the childe grew, and waxed strong in Spirit, and was filled with wisdom, and the grace of God was with him.

41 Now his parèts went to Ierusalé euerie yere, at the feast of the Passeouer.

42 And when he was twelue yere olde, and they were come vp to Ierusalem, after the custome of the feast,

43 And had finished the dayes thereof, as they returned, the childe Iesus remained in Ierusalem, and Ioseph knewe not nor his mother,

44 But they supposing, that he had bene in the companie, went a dayes iorney, and

foght him among their kinnsfolke, and acquaintance.

45 And whe they founde him not, they turned backe to Ierusalem, and foght him.

46 And it came to passe thre dayes after, that they founde him in the Temple, sitting in the middes of the doctours, both hearing them, and asking them questions.

47 And all that heard him, were astonied at his vnderstanding, and answers.

48 So when thei saw him, they were amafed, and his mother said vnto him, Sonne, why hast thou thus dealt with vs beholde, thy father and I haue foght thee with heauie hearts.

49 Then said he vnto them, How is it that ye foght me? knewe ye not that I must go about my fathers busines?

50 But they vnderstode not the worde that he spake to them.

51 Then he wet downe with them, & came to Nazaret, and was subiect to them: & his mother kept all these sayings in her heart.

52 And Iesus increased in wisdom, & stature, and in fauour with God and men.

CHAP. III.

The preaching, baptisme, and prisonment of Iohn. He is thought to be Christ. Christ is baptised. His age, and genealogie.

Now in the fifteth yere of the reigne of Tiberius Cesar, Pontius Pilate being gouernour of Iudea, and Herode being tetrach of Galile, and his brother Philippe tetrarch of Iturea, and of the countrey of Trachonitis, and Lyfania the tetrarch of Abilene,

2 (*When Annas and Caiaphas were the high Priests) the worde of God came vnto Iohn, the sonne of Zacharias in the wildernes.

3 *And he came into all the coastes about Iordan, preaching the baptisme of repentance for the remission of finnes,

4 As it is written in the boke of the sayings of Esaias the Prophet, which saith, *The voyce of him that cryeth in the wildernes, Prepare ye the way of the Lord: make his patns straight.

5 Euerie valley shalbe filled, and euerie mountaine, and hil shalbe brought lowe, & croked things shalbe made straight, & the rough wayes shalbe made smothe.

6 And all flesh shal see the saluation of God.

7 Then said he to the people that were come out to be baptized of him, *O generations of vipers, who hathe forewarned you to flee from the wrath to come?

8 Bring forth therefore frutes worthie a mendemèt of life, & beginne not to saye your selues, We haue Abraham to our father: for I say vnto you, y God is able of these stones to raise vp children vnto Abraham.

Or, learned men

Our ductie to God is to be preferred before father and mother. For his vocation was not yet manifestly known

This was y sonne of Herode called the great.

Mat. 4, 8. b There colde be by Gods Law but one sacrificer at once. but because of the troubles that then reigned, the office was so mangled by reason of ambition & briberie, that both the Caiaphas and Annas his father in law had it deuided betwene the.

Mat. 3, 2. mar. 1, 4. Isa 40, 3. Ioh 1, 23.

c All impediments shalbe taken away, & shulde hinder y way of God or of saluation, so that y way shalbe plain by Christ to lead vs vnto God. Or, euerie man. d That is, the Messias shalbe reueiled to y worlde. Mat 3, 7. Or, vipers br etc.

Johns preaching.

S. Luke. Christ tempted.

The vengeance of God is at hand.

9 Now also is the axe laid vnto the roote of the trees: therefore euerie tre which bringeth not forth the good fruse, shaibe hewen downe and cast into the fyre.

10 ¶ Then the people asked him, saying, What shal we do then?

11 And he answered, and said vnto them, * He that hathe two coates, let him parte with him that hathe none: and he that hathe the meat, let him do likewise.

12 Then came these Publicanes also to be baptized, and said vnto him, Master, what shal we do?

13 And he said vnto the, Require no more then that which is appointed vnto you.

14 The souldiers likewise demanded of him, saying, And what shal we do? And he said vnto them, Do violence to no man, nether accuse anie falsely, and be content with your wages.

15 As the people waited, and all men mused in their hearts of Iohn, if he were not the Christ,

16 Iohn answered, and said to them all, * In dede I baptize you with water, but one stronger then I, cometh, whose shoes latchet I am not worthy to vnlose: he wil baptize you with the holie Gost, and with fyre.

17 * Whose fanne is in his hand, and he wil make cleane his floore, and wil gather the wheat into his garner, but the chaff wil he burne vp with fyre that neuer shalbe quenched.

18 Thus then exhorting with manie other things, he preached vnto the people.

19 * But when Herode the tetrarch was rebuked of him for Herodias his brother Philippes wife, and for all the euils which Herode had done,

20 He added yet this about all, that he shut vp Iohn in prison.

21 * Now it came to passe, as all the people were baptized, & that Iesus was baptized & did pray, that the heauen was opened:

22 And y^e holie Gost came downe in a bode lie shape like a doue, vpō him, & there was a voyce frō heauen, saying, Thou art my beloued Sonne: in thee I am wel pleased.

23 ¶ And Iesus him self began to be about thirtie yere of age, being as men supposed the sonne of Ioseph, which was the sonne of Eli,

24 The sonne of Matthat, the sonne of Leui, the sonne of Melchi, the sonne of Ianna, the sonne of Ioseph,

25 The sonne of Mattathias, the sonne of Amos, the sonne of Naum, the sonne of Esli, the sonne of Nagge,

26 The sonne of Maath, the sonne of Mattathias, the sonne of Semei, the sonne of Ioseph, the sonne of Iuda,

27 The sonne of Ioanna, the sonne of Rhesa, the sonne of Zorobabel, the sonne of Salathiel, the sonne of Neri,

28 The sonne of Melchi, the sonne of Addi, the sonne of Cosam, the sonne of Elmodam, the sonne of Er,

29 ¶ The sonne of Iose, the sonne of Eliezer, the sonne of Iorim, the sonne of Matthat, the sonne of Leui,

30 The sonne of Simeon, the sonne of Iuda, the sonne of Ioseph, the sonne of Ionan, the sonne of Eliacim,

31 The sonne of Melea, the sonne of Mainan, the sonne of Matthata, the sonne of Nathan, the sonne of Dauid,

32 The sonne of Iesse, the sonne of Obed, the sonne of Booz, the sonne of Salmon, the sonne of Naasson,

33 The sonne of Aminadab, the sonne of Aram, the sonne of Elfrom, the sonne of Phares, the sonne of Iuda,

34 The sonne of Iacob, the sonne of Isaac, the sonne of Abraham, the sonne of Thara, the sonne of Nachor,

35 The sonne of Saruch, the sonne of Ragau, the sonne of Phalec, the sonne of Eber, the sonne of Sala,

36 The sonne of Cainā, the sonne of Arphaxad, the sonne of Sem, the sonne of Noe, the sonne of Lamech,

37 The sonne of Mathusala, the sonne of Enoch, the sonne of Jared, the sonne of Maleleel, the sonne of Canan.

38 The sonne of Enos, the sonne of Seth, the sonne of Adam, the sonne of God.

CHAP. IIII.

1 Iesus is led into the wilderness to be tempted. 13 He ouercometh the deuil. 24 He goeth into Galile. 26 Preacheth at Nazaret, and Capernaum. 22 The Iewes despise him. 38 He cometh into Peters house, and healeth his mother in law. 42 The details acknowledge Christ. 43 He preacheth through the cities.

1 And Iesus full of the holie Gost returned from Iordan, and was led by the Spirit into the wilderness,

2 * And was there fourtie dayes tempted of the deuil, and in those dayes he did eat nothing: but when they were ended, he afterwarde was hungrie.

3 Then the deuil said vnto him, If thou be the Sonne of God, commande this stone that it be made bread.

4 But Iesus answered him, saying, It is written, * That man shal not liue by bread onely, but by euerie worde of God.

5 Then the deuil toke him vp into an high mountaine, and shewed him all the kingdomes of the worlde, in the twinkeing of an eye.

6 And the deuil said vnto him, All this power wil I giue thee, and the glorie of those kingdomes: for that is deliuered to me: & to whome soeuer I wil, I giue it,

7 If thou

m Not that Adam was sonne of God by generatio, but by creation, in the sense God also calleth him self father. Deut 32, 6 & ver 18 & 19.

Mat 4, 1. mar. 1, 12. a This fast was miraculous, to confirme the Gospel, and ought no more of men to be followed the other miracles that Christ did. Deu. 3, 3.

mat. 4, 4. b Thou is, by the ordinance, and prouidence of God. c Greke, in a moment of time Satan promifeth that, which he can not giue, thinking thereby that he might decree the more craftily: for he is but prince of this worlde by permission, & hathe his power limited.

1am 2, 15. 2 iohn 3, 17. f He willethe that the riche helpe y^e poore according to their neede sine g Whose office was to receive the tribute and towlca.

Mat 3, 11. mar. 1, 8. ioh 1, 26. au. 1, 5. & 8, 4. & 11, 16. & 19, 4.

Mat. 3, 12. h The vertue and force of baptisme standeth in Iesus Christ, & Iohn was but y^e minister thereof. i That is, with a mightie, and vehement spirit: whose prophesie is to come, and purge our filth as fyre doeth y^e mettals.

Mat 14, 3. mar. 6, 17. k Named Ananias. Mat 3, 23. mar. 1, 9. ioh 1, 32.

1 Luke ascendeth from the last father to y^e first, and Mattheue descendeth from the first to y^e last. Mattheue extendeth not his rehearsal further then to Abraham, & is for the assurance of y^e gentes for the Iewes. Lukereferreth it euen to Adā, whereby the Gentiles also are assured of the promise, because they came of Adam, & are restored in the seconde Adam: Mattheue counteth by the legal descent, and Luke by the natural: finally bothe two speaking of the same persones applie vnto them diuers names. Or, Ioseph.

Iesus tempted.

Chap.III. Satan knewe Christ. 29

Or fall downe before me 7 If thou therefore wilt worship me, they shalbe all thine.

Grebe, Ge be-hinde me. Deut 6.16. Or 10.20. d Christ sheweth y all creatur es ought onely to wor-ship and serue God e This declar eth how hard it is to resist y tentacions of Satan: for he giueth not ouer for twise or thrise putt ing backe. Psal. 91.12. Deut. 6.16. 8 But Iesus answered him, and said, "Hence from me, Satan: for it is written, * Thou shalt worship the Lord thy God, and him alone thou shalt serue.

f It is not ynough, twise or thrise to resist Satan: for he neuer ceaseth to tempt: or if he relent a litle, it is to the ed, that he maye shewe his force & affaile vs more sharply. Mat. 13.54. mar 6.1. Iohn 4.43. 9 Then he broght him to Jerusalem, and set him on a pinnacle of the Temple, and said vnto him, If thou be the Sonne of God, cast thy self downe from hence,

h He alludeth to the yere of Iubile, which is mencioned in the Law, whereby this act deliuerance was figured 10 For it is writtē, * That he wil giue his Angels charge ouer thee to kepe thee:

i Thel approued & comēded whatsoeuer he said. 11 And with their hands they shall lift thee vp, lest at anie time thou shuldest dash thy fore against a stone.

k Bestowe thy benefites vpon them, & apperteine more vnto thee. Iob 4.44. l Their infidelitie sayed Christ from working mira-cles. 12 And Iesus answered and said vnto him, It is said, * Thou shalt not tempt the Lord thy God.

13 And when the deuil had ended all the tentacion, he departed from him for a season.

14 ¶ And Iesus returned by the power of y spirit into Galile: and there went a fame of him throughout all the region rounde about.

15 For he taught in their Synagogues, and was honoured of all men.

16 * And he came to Nazaret where he had bene broght vp, and (as his custome was) went into the Synagogue on the Sabbath day, and stode vp to reade.

17 And there was deliuered vnto him the boke of the Prophet Esaias: and when he had opened the boke, he founde the place, where it was written,

g That is, en-dued with graces. 18 * The Spirit of the Lord is vpon me, because he hath s anointed me, that I shulde preache the Gospel to the poore: he hath sent me, that I shulde heale the brokē hearted, that I shulde preache deliuerance to the captiues, and recouering of sight to the blinde, that I shulde set at libertie thē that are bruiſed,

19 And that I shulde preache the acceptable yere of the Lord.

20 And he closed the boke, and gaue it againe to the minister, and fate downe: and the eyes of all that were in the Synagogue were fastened on him.

21 Then he began to say vnto them, This daye is this Scripture fulfilled in your eares.

22 And all bare him witnes, & wondered at the gracious wordes, which proceeded out of his mouth, and said, Is not this Iosephs sonne?

23 Then he said vnto them, Ye wil surely saye vnto me this prouerbe, Physicion, heale thy self: whatsoeuer we haue heard done in Capernaum, do it here likewise in thine owne countrey.

24 And he said, Verely I saye vnto you, * No^l Prophet is accepted in his owne countrey.

untrey.

25 But I tell you of a trueth, manie wid-dowes were in Israel in the dayes of Elias, as, when heauen was shut thre yeres and six moneths, when great famine was throughout all the land,

26 But vnto none of them was Elias sent, saue into Sarepta, a citie of Sidon, vnto a certeine widdowe.

27 Also manie lepers were in Israel, in the time of Eliseus the Prophet: yet none of them was made cleane, sauing Naaman the Syrian.

28 Then all that were in the Synagogue, whē thei heard it, were filled with wrath,

29 And rose vp, and thrust him out of the citie, and led him vnto the edge of the hil, whereon their citie was buylt, to cast him downe headlong.

30 But he passed through the middes of them, and went his way,

31 ¶ * And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes.

32 * And thei were astonied at his doctrine: for his worde was with P autoritie.

33 And in the Synagogue there was a man which had a spirit of an vncleane deuil, which cryed with a loude voyce,

34 Saying, Oh, what haue we to do with thee, thou Iesus of Nazaret? art thou come to destroy vs? I knowe who thou art, euen the Holie one of God.

35 And Iesus rebuked him, saying, Holde thy peace, and come out of him. Thē the deuil throwing him in the middes of them, came out of him, and hurt him not.

36 So feare came on them all, and they spake among them selues, saying, What thing is this? for with autoritie and power he commandeth the foule spirits, and they come out?

37 And the fame of him spred abroad throughout all the places of the countrey rounde about.

38 ¶ * And he rose vp, and came out of the Synagogue, & entred into Simons house. And Simons wiues mother was taken with a great feuer, and they required him for her.

39 Then he stode ouer her, and rebuked the feuer, and it left her: and immediatly she arose, and ministred vnto them.

40 Now whē the sunne was downe, all they y had sicke folkes of diuers diseases, broght them vnto him, and he laied his hands on euerie one of them, and healed them.

41 * And deuils also came out of manie, crying, and saying, Thou art the Christ the Sonne of God: but he rebuked them, & suffred them not to say that thei knewe him to be the Christ.

42 And whē it was day, he departed & went

1 King 17.9. Iam 5.27.

m He sheweth by exampls y God oft times preferreth the straggers to the of the hous-holde 2. King. 5.14.

n Because they perceiued that the grace of God shulde be taken fro them & giuen to others

o And escaped miraculously out of their hands: for his houre was not yet come

Mat. 4.13. mar 1.21. Mat. 7.29. mar 3.22.

p Full of dignitie & maiestie, w touched the heart of the auditors and caused them to beare reuerence to his wordes q That is, the motion of the deuil, or y was tormented w a verie deuil.

Mat. 8.14. mar. 1.29.

Mar. 1.35. r The deuils are constrained to confesse Christ to be y Sonne of God, & yet it doeth nothing auaille them because it cometh not of faith.

forthe into a desert place, and the people sought him; and came to him, and kept him that he shulde not departe from them.

43 But he said vnto them, Surely I must also preache the kingdome of God to other citie: for therefore am I sent.

44 And he preached in the Synagogues of Galile.

CHAP. V.

1 Christ preachech out of the ship. 6 The great draught of fish 10 Certaine disciples are called 12 He clenseth the leper 18 He healeth the man of the palsie 27 He calleth Matthewe the customeer, 30 Eateth with sinners, 34 And excuseth him, as touchung fasting.

Mat 4.18. mar 1.16.

1 **T**HEN *it came to passe, as the people pressed vpon him to heare the worde of God, that he stode by the lake of Gennesaret,

2 And sawe two shippes stand by the lake side, but the fischermen were gone out of them, and were washing their nettes.

a To the intent that he might not be throughed of y^e preache, & also that he might the better be heard.

3 And ^a he entred into one of the shippes, which was Simons, and required him that he wolde thrust of a litle from the land: and he sate downe, and taught the people out of the ship.

4 ¶ Now when he had left speaking, he said vnto Simon, Lanche out into the depe, and let downe your nettes to make a draught.

b The worde signifieth him that is made ruler ouer a me thing c He sheweth his prompt obedience to Christs commandment.

5 Then Simon answered, & said vnto him, ^b Master, we haue trauailed all night, and haue taken nothing: neuertheles at thy worde I wil let downe the net.

6 And when they had so done, they inclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their parteners, which were in y^e other ship, that they shulde come and helpe them, who came then, and filled bothe the shippes, that they did ^d sinke.

d They were so laden that they almoste sunke.

8 Now when Simon Peter sawe it, he fell downe at Iesus knees, saying, Lord, go fro me: for I am a sinful man.

e The feeling of Gods presence maketh astrayed.

9 For he ^e was vtterly astonied, and all that were with him, for the draught of fishes, which they toke.

10 And so was also James and Iohn the sonnes of Zebedeus, which were companions with Simon. Then Iesus said vnto Simon, Feare not: from ^f hence forthe thou shalt catch men.

f He appointeth him to y^e office of an Apostle.

11 And when they had broght the shippes to land, they forsoke all, & followed him.

Mat 3.2. mar 1.40.

12 ¶ * Now it came to passe, as he was in a certeine citie, beholde, ^g there was a man full of leprosie, and when he sawe Iesus, he fel on his face, and besought him, saying, Lord if thou wilt, thou canst make me cleane.

13 So he stretched forthe his hand, & touched him, saying, I wil, be thou cleane. And immediatly the leprosie departed from

him.

14 And he commanded him that he shulde tell it no man: but Go, ^g saith he, and shewe thy self to the Priest, and offer for thy clenung, as * Moses hathe commanded, for a witnes vnto them.

Leui 14.4. g Hereby he shewed them that he wolde not transgresse the Law, and y^e they shulde be inexcusable, who seig y^e miracle wrought, wolde not beleue Christ.

15 But so muche more went there a fame abroad of him, and great multitudes came together to heare, and to be healed of him of their infirmitie.

16 But he kept him self aparte in the wilderness, and prayed.

17 ¶ And it came to passe, on a certeine daye, as he was teaching, that the Pharises & doctours of the Law sate by, which were come out of euerie towne of Galile, and Iudea, and Ierusalem, & the power of the Lord was ^h in him to heale them.

Mat 9.2. mar 2.3.

18 * Then beholde, men broght a man lying in a bed, which was taken with a palsie, and they sought meanes to bring him in, and to laie him before him.

19 And when they colde not finde by what way they might bring him in, because of the preache, they went vp on the house, & let him downe through the tiling, bed & all, in the middes before Iesus.

20 And when he sawe their faith, he said vnto him, Man, thy ^h finnes are forgiuen thee.

h Christ toucheth the principal cause of all our euils.

21 Then the Scribes and the Pharises began to thinke, saying, Who is this that speaketh blasphemies? who can forgiue finnes, but God onelie?

22 But when Iesus perceiued their thoughts, he answered, and said vnto them, What thinke ye in your hearts?

23 Whether is easier to say, Thy ⁱ finnes are forgiuen thee, or to say, Rise and walke?

i Forasmuche as his diuinitie was sufficiently shewed by this miracle, he gaue them hereby to vnderstand y^e he had power to forgiue finnes.

24 But that ye may knowe that the Sonne of man hathe autoritie to forgiue finnes in earth, (he said vnto the sicke of the palsie) I say to thee, Arise: take vp thy bed, & go to thine house.

25 And immediatly he rose vp before them, and toke vp ^h his bed whereon he laie, and departed to his owne house, praising God.

26 And they were all amased, and praised God, and were filled with feare, saying, Doubteles we haue sene ^l strange things to daye.

l Or, alone my expectation.

27 ¶ * And after that, he went forthe and sawe a Publicane named ^m Leui, sitting at the receite of custome, & said vnto him, Followe me.

Mat. 9.9. mar 2.14. l Or, as thou wert.

28 And he left all, rose vp, and followed him.

29 Then Leui, made him a great feast in his owne house, where there was a great companie of Publicanes, & of other, that sate at table with them.

Christ answereth for his. Chap. VI. Who are blessed. 30

30 But they that were Scribes and Pharises among them, murmured against his disciples, saying, Why eat ye & drinke ye with Publicanes and sinners?

31 Then Iesus answered, and said vnto the, They that are whole, nede not the physician, but they that are sicke.

32 *I came not to call the righteous, but sinners to repentance.

33 ¶ Then they said vnto him, Why do the disciples of Iohn fast often, and pray, and the disciples of the Pharises also, but thine eat, and drinke?

34 And he said vnto them, Can ye make the children of the wedding chamber to fast, as long as the bridegrome is with them?

35 But the dayes wil come, euen when the bridegrome shalbe taken away frō them: then shal they fast in those dayes.

36 Againe he spake also vnto the a parable, No mā putteth a piece of a newe garmēt into an olde vestuere: for then the newe rēteth it, and the piece taken out of the newe, agreeth not with the olde.

37 Also no man powreth newe wine into olde vessels: for then the newe wine wil breake the vessels, and it wil runne out, & the vessels wil perish.

38 But newe wine must be powred into newe vessels: so bothe are preserued.

39 Also no man that drinketh olde wine, straight way desireth newe: for he saith, The olde is better.

CHAP. VI.

Christ standeth in his disciples defence and his owne, as touching the breach of the Sabbath 12 After watching and prayer he cleaseth his Apostles 18 He healeth and teacheth the people 20 He sheweth who are blessed 27 To loue our enemies. 37 Not to iudge rashly. 41 And to auoide hypocrisie.

1 And it came to passe on the seconde Sabbath, after the first, that he went through the corne fields, and his disciples plucked the eares of corne, and did eate, and rubbe them in their hands.

2 And certeine of the Pharises said vnto them, Why do ye that which is not lawful to do on the Sabbath dayes?

3 Then Iesus answered them, & said, *Hauue ye not red this, that Dauid did when he him self was an hungred, & they which were with him,

4 How he went into the house of God, and toke, and ate the shewe bread, & gaue also to them which were with him, which was not lawful to eate, but for the Priests onely?

5 And he said vnto them, The Sonne of mā is Lord also of the Sabbath day.

6 ¶ It came to passe also on another Sabbath, that he entred into the Synagogue & taught, and there was a man, whose right hand was dried vp.

7 And the Scribes and Pharises watched

him, whether he wolde heale on the Sabbath day, that they might finde an accusation against him.

8 But he knewe their thoughts, and said to the man which had the withered hand, Arise, & stand vp in the middes. And he arose, and stode vp.

9 Then said Iesus vnto the, I wil aske you a question, Whether is it lawful on the Sabbath dayes to do good, or to do euil: to saue life, or to destroye it?

10 And he behelde them all in compasse, & said vnto the mā, Stretch forth the thine hād. And he did so, and his hand was restored againe, as whole as the other.

11 Then they were filled ful of madnes, & communed one with another, what they might do to Iesus.

12 ¶ And it came to passe in those dayes, y he went into a mountaine to pray, & spent the night in prayer to God.

13 ¶ And whē it was day, he called his disciples, and of them he chose twelue, which also he called Apostles.

14 (Simon whome he named also Peter, and Andrew his brother, James and Iohn, Phillippe, and Bartlemewe;

15 Mattheu, and Thomas: James the sonne of Alpheus, and Simon called zelous,

16 Iudas James brother, and Iudas Iscariot, which also was the traytour.)

17 Then he came downe with them, and stode in a plaine place, with the compaignie of his disciples, and a great multitude of people out of all Iudea, and Ierusalem, and from the sea coast of Tyrus & Sidon, which came to heare him, and to be healed of their diseases:

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude sought to touch him: for there went vertue out of him, and healed them all.

20 ¶ And he lifted vp his eyes vpō his disciples, and said, Blessed be ye poore: for yours is the kingdome of God.

21 *Blessed are ye that hunger now: for ye shalbe satisfied: blessed are ye that wepe now: for ye shal laugh.

22 *Blessed are ye when men hate you, and when they separate you, and reuile you, & put out your name as euil, for the Sonne of mans sake.

23 Reioyce ye in that day, and be glad: for beholde, your rewarde is great in heauen: for after this maner their fathers did to the Prophetes.

24 *But wo be to you that are riche: for ye haue receiued your consolation.

25 *Wo be to you that are full: for ye shal hunger. Wo be to you that now laugh: for ye shal waile and wepe.

h That put your trust in your riches, & forget life to come * Isa 65. 11. i. Signifying them that liue at ease & after the pleasures of the flesh.

1 Tim 2, 15
k Which seme to be righteous and yet are but hypocrites
Mat 9, 14.
mar 2, 18.
Greeke, make prayer
l The friends and familiars of Christ: and hereby Iesus Christ declarerh that he wil beburied his, before y he hath made them able to beare.

m Read Mat. 9, 17

n He admonisheth them not to trust to muche to their owne feast or iudgement: nor because they haue accustomed the selues to one thing, to condēne another, which is better.

Mat. 12, 1.
mar 2, 13
a Those feasts which contened mane daies as the Passouer, and the feast of Tabernacles, had two Sabbath: the first day of the feast, & the last
1 Sam. 21, 6.

Eze. 16, 33.
leu 2, 30.
Ex 24, 9
b Having power to dispense with, & qualifie the keeping of the Sabbath and other ceremonies

Mat 12, 5.
mar 3, 2.

* Or, a person.

Mat 10 2.
mar 3, 18.
Ex 6, 7.
chap 9, 5.

c According to the similitude of the twelue Patriarkes, of whome the Church of God is sprung - d Ambassadors or messengers whome he had elected before, but now enioyneth the their charge
Or, thampira.

e They that are humble & submit the selues willingly to obeye God.

Mar 5, 2.
Isa 65, 13
Isa 61, 3.

Mat 5, 3.
f He meaneth excommunication which also he calleth putting out their names
g Iohn calleth it casting out of the Synagogue
h Paul, deliuering to Satan, & punishmēt as it is most terrible when it is iustly executed
i It is not comfortable to godlie whē they are cast out of wicked mens company, as the Prophet declarerh, Psal 1, 1
j The worde signifieth to be aspe for ioye, or to shewe mirche by outwarde gesture.

Amos 6, 1.
eccl. 31, 8.

Rash iudgement.

S. Marke. The captaines faith.

k He repro- ueth ambition & vaine glorie when as men go about by all meanes to get fauour, & worldelie po- pe
Mat 5.44.
Mat 5.39.
1 Rather endu- re more iniu- rie then reuen- ge your selues.
1 Cor 6.7.

m Be not so careful for the losse of thy goods, y thou shuldest be dis- couraged to serue God
Mat 7.12.
Job 4.16.
Mat 5.41.
n They are commu- nely called sinners, sware of a wic- ked life, and without all feare of God
Mat 5.42.
Deu. 15.8.

o Not onely not hopig for proffite, but to lose the stocke & principa forasmuche as Christ bindeth him self to re- pay the who- le with a mo- re liberal in- terest.
Mat. 5.43.
Mat. 7.1.
Mat. 7.2.
Mat. 4.24.

Mat. 15.14.
Mat. 10.24
Iohm 13.16.
E 15.10.

Mat. 7.3.
p He repro- ueth the hypo- crisie of facie as wanke at their owne horrible fau- ces, & yet are to curious to spie out y least faute in their brother.

Mat. 7.17.
Mat. 13.33.

26 Wo beto you whē all^k men speake wel of you: for so did their fathers to the false prophetes.
27 ¶ But I say vnto you which heare, Loue your enemies: do wel to thē w^h hate you.
28 Blesse them that curse you, and pray for them which hurt you.
29 *And vnto him that^l smiteth thee on the one cheke, offer also the other: * & him that taketh away thy cloke, forbid not to take thy coate also.
30 Giue to euerie man that asketh of thee: and of him that taketh away thy goods, m a- ske them not againe.
31 * And as ye wolde that men shulde do to you, so do ye to them likewise.
32 * For if ye loue them which loue you, what thanke shal ye haue for euen the sinners loue those that loue them.
33 And if ye do good for them which do good for you, what thāke shal ye haue: for euen the sinners do the same.
34 * And if ye lend to them of whome ye hope to receiue, what thāke shal ye haue: for euen the sinners lend to sinners, to receiue the like.
35 Wherefore loue ye your enemies, and do good, and lend, o loking for nothing againe, and your rewarde shalbe great, and ye shalbe the children of * the moste High: for he is kinde vnto the vnkinde, & to the euil.
36 Be ye therefore merciful, as your Father also is merciful.
37 ¶ Iudge not, and ye shal not be iudged: condemne not, and ye shal not be condem- ned: forgiue, and ye shalbe forgiuen.
38 Giue, and it shalbe giuen vnto you: * a good measure, pressed downe, shakē toge- ther and running ouer shal men giue in- to your bosome: for with what measure ye mette, with the same shal men mette to you againe.
39 And he spake a parable vnto them, * Can the blinde lead the blinde? shal they not bothe fall into the ditch?
40 * The discipule is not aboue his master: but whosoever wilbe a perfitte discipule, shal be as his master.
41 ¶ * And why p^{seest} thou a mote in thy bro- thers eye, and considerest not the beame, that is in thine owne eye?
42 Ether how canst thou saye to thy bro- ther, Brother, let me pul out the mote that is in thine eye, whē thou seest not the be- ame that is in thine owne eye? Hypocrite, cast out the beame out of thine owne eye first, & then shalt thou se perfectly, to pul out the mote that is in thy brothers eye.
43 ¶ * For it is not a good tre that bringeth forth the euil frute: nether an euil tre, that bringeth forth the good frute.
44 * For euerie tre is knowen by his owne

frute: * for nether of thornes gather mé fig- ges, nor of bushes gather they grapes.
45 A q good man out of the good treasure of his heart bringeth forth the good, and an euil man out of the euil treasure of his heart bringeth forth the euil: for of the abun- dance of the heart his mouth speaketh.
46 ¶ * But why call ye me^r Master, Master, and do not the things that I speake?
47 Whosoever cometh to me, and heareth my wordes, & doeth the same, I wil shewe you to whome he is like.
48 He is like a man which buyt an house, and digged depe, and laid the fundacion on a rocke: and when the waters arose, the flood bet vpon that house, and colde not shake it: for it was grounded vpon a rocke.
49 But he that heareth and doeth not, is li- ke a man that buyt an house vpon y earth without fundaciō, against which the flood did beat, and it fel by and by: and the fall of that house was great.

CHAP. VII.

He healeth the captaines seruans. 11 He raiseth vp the widowes sonne from death to life. 19 He answereth the disciples whome Iohn Baptiste sent vnto him. 24 He commendeth Iohn, 31 And reproveth the Iewes for their vnfasthfulness 36 He eateth with the Pharise 37 The woman washeth his fete with her teares, and he forgiveth her finnes.

1 W Hē he had ended all his sayings in the audience of the people, he entred into Capernaum.
2 And a certeine^a Centurions seruant was sicke and ready to dye, which was dere vn- to him.
3 And when he heard of Iesus, he sent vnto him y Elders of the Iewes, beseching him that he wolde come and heale his seruant.
4 So they came to Iesus, and besoght him instantly, saying that he was worthie that he shulde do this for him.
5 For he loueth, said they, our nacion, and he hathe buyt vs a^b Synagogue.
6 Then Iesus went with them: but when he was now not farr from the house, the Centurion sent friends to him, c saying vnto him, Lord, trouble not thy self: for I am not worthie that thou shuldest enter vnder my rooffe.
7 Wherefore I thought not my self worthie to come vnto thee: but^d say the worde, & my seruant shalbe whole.
8 For I likewise am a man set vnder autori- tie, and haue vnder me souldiers, and I say vnto one, Go, and he goeth, & to another, Come, and he cometh, and to my seruant, Do this, and he doeth it.
9 When Iesus heard these things, he mar- ueiled at him, & turned him, & said to the people, that followed him, I say vnto you, I haue not found so e^great faith, no not in Israel.
10 And when they that were sent, turned

Mat 7.26.
q The name and title are nothing wor- the to proue y a man is sent of God, except in effect he shewe the sa- me
Mat 7.21.
Rom. 2.13.
Iam. 1.27.
r He speaketh not onely to the false pro- phetes, but to all false pa- stours, hire- lings and hy- pocrites.

Mat 8.5.
a It might be, that this cap- taine did lie with his gar- rison in Ca- pernaum.

b In buylding them a Tēple for their as- semblies, he shewed his zeale towardes the true seruice of God
c The friends spake to Ie- sus in the cap- taines name
d Or, commā- de by a worde onely that at so be.

e He commen- deth this hea- then captaine because he as- sureth him self vpon Christs worde alone.

Johns disciples.

Chap. VII. Who iustifie wifdome. 31

backe to the house, they founde the seuat that was sicke, whole.

11 And it came to passe the day after, that he went into a citie called Nain, and manie of his disciples went with him, and a great multitude.

f Which was a towne of Galile in the tribue of Issachar not farre from Tiberias.

12 Now when he came nere to the gate of the citie, beholde, there was a dead man caryed out, who was the onelie begotten sonne of his mother, which was a widowe, & muche people of the citie was with her.

13 And when the Lord sawe her, he had compasson on her, and said vnto her, Wepe not.

Or, bierre.

14 And he went and touched the coffin (and they that bare him, stode still) and he said, Yong man, I say vnto thee, Arise.

g Christ calleth those things that are not, as if they were, & giveth life to them that be dead.

15 And he that was dead, sat vp, & began to speake, & he deliuered him to his mother.

16 The there came a feare on them all, and they glorified God, saying, A great Prophet is raised vp among vs, and God hath visited his people.

h That is, to establish, and restore them

17 And this rumour of him went forth throughout all Iudea, and throughout all the region rounde about.

18 ¶ And the disciples of Iohn shewed him of all these things.

19 So Iohn called vnto him two certeine men of his disciples, and sent them to Iesus, saying, Art thou he that shulde come, or shal we waite for another?

i To wit, the Messias, and redemer.

20 And when the me were come vnto him, they said, Iohn Baptist hath sent vs vnto thee, saying, Art thou he that shulde come, or shal we waite for another?

21 And at that time, he cured manie of their sickenes, and plagues, and of euil spirits, and vnto manie blinde men he gaue sight.

22 And Iesus answered, and said vnto the, Go your wayes and shewe Iohn, what things ye haue sene and heard: for the blinde se, the halte go, the lepers are censed, the deafe heare, the dead rise againe, & the poore receiue the Gospel.

k He declarereth by the vertues, and power of Iesus in him that he was Christ.

23 And blessed is he, that shal not be offended in me.

l Suche as fele their owne miserie, and wretchednes Or, the Gospel is preached to the poore m That shal perseuere and not shrinke backe for any thing that cometh vnto the n Read Mat. 11, 7.

24 And when the messengers of Iohn were departed, he began to speake vnto the people of Iohn, What wet ye out into the wildernes to se? A rede shaken with the winde?

25 But what went ye out to se? A man clothed in soft raiment? beholde, they which are gorgeously apparelled, and liue delicately, are in Kings countes.

26 But what wet ye for the to se? A Prophet? yea, I say to you, & greater the a Prophet.

Matth 11, 1.

27 This is he of whome it is writte, Beholde, I send my messenger before thy face, which shal prepare thy way before thee.

Or, Augur.

28 For I say vnto you, there is no greater

Prophet then Iohn, among them that are begotten of women: neuertheles, he that is the least in the kingdome of God is greater then he.

Or, borne.

29 Then all the people that heard, and the Publicanes, iustified God, being baptized with the baptisme of Iohn.

o They praised him as iust, faithful, good and merciful, so that the frute of their baptisme appeared in them.

30 But the Pharises & the expouders of the Law despised the counsel of God against them selues, & were not baptized of him.

31 *And the Lord said, Whereunto shal I liken the men of this generacion? & what thing are they like vnto?

Mat. 11, 16. p This worde comprehendeth the whole doctrine of Iohn taught

32 They are like vnto childre sitting in the market place, and crying one to another, and saying, We haue piped vnto you, & ye haue not danced: we haue mourned to you, and ye haue not wept.

q Meaning to their owne condemnation or as some read, with the selues because they durst not openly speake against Iohns doctrine: for they feared the people, Matth 21, 46.

33 For Iohn Baptist came, nether eating bread, nor drinking wine: and ye say, He hath the deuil.

r The songs of little childre are sufficient to condemne the Pharises and suche like s Lineth according to the faction of other men.

34 The Sonne of man is come, and eateth and drinketh: and ye say, Beholde, a man which is a glotten, and a drinker of wine, a fiend of Publicanes and sinners.

t He sheweth that the wicked, although they turne fro God, shal nothing hinder the elect to continue in the faith of the Gospel

35 But wifdome is iustified of all her children.

36 ¶ And one of the Pharises desired him that he wolde eat with him: and he went into the Pharises house, and sat downe at table.

37 And beholde, a woma in the citie, which was a sinner, when she knewe that Iesus sat at table in the Pharises house, she brought a boxe of ointement.

Mar. 15, 40. Iohn 20, 11.

38 *And she stode at his fete behinde him weping, and began to wash his fete with teares, and did wipe them with the heeres of her head, & kissed his fete, & anointed them with the ointment.

39 Now when the Pharise which bade him, sawe it, he spake within him self, saying, If this man were a Prophet, he wolde surely haue knowen who, and what manner of woman this is which toucheth him: for she is a sinner.

40 And Iesus answered, and said vnto him, Simon, I haue somewhat to say vnto thee. And he said, Master, say on.

41 There was a certeine lender which had two detters: the one ought fife hundred pence, and the other fiftie.

42 Whé they had nothing to pay, he forgau them bothe. Which of the therefore, tell me, wil loue him moste?

43 Simon answered, & said, I suppose that he, to whome he forgau moste. And he said vnto him, Thou hast truely iudged.

44 Then he turned to the woman, and said vnto Simo, Seest thou this woma? I entred into thine house, and thou gauest me no water to my fete: but she hath washed my fete with teares, and wiped them with the

Who loueth muche.

S. Luke. Christs mother & brethren.

heeres of her head.

- 45 Thou gauest me no kisse : but she since the time I came in, hathe not ceased to kisse my fete.
- 46 Mine head with oyle thou diddest not anoint: but she hathe anointed my fete with ointement.
- 47 Wherefore I saye vnto thee, manie sinnes are forgien her: for she ^u loued muche. To whome a litle is forgien, he doeth loue a litle.
- 48 And he said vnto her, Thy sinnes are forgien thee.
- 49 And they that sate at table with him, began to say within them selues, Who is this that euen forguieth sinnes?
- 50 And he said to the womā, Thy faith hath saued thee: go in ^x peace.

^s This great loue is a signe that she felt her selfe muche bounde vnto Christ, who had forgien her so manie sinnes.

^x The peace of conscience cometh onely of faith.

CHAP. VIII.

1 Christ with his Apostles go from towne to towne and preache 3 The women minister vnto them of their goods 5 He sheweth the parable of the seds 21 He telleth who is his mother and his brother 24 He telleth the raging of the lake. 27 He delivereth the possessed 33 The deuils enter into the heard of swine 41 He healeth the sick woman and Iasrus daughter.

AND it came to passe afterwaie, that he him self went through euerie citie and towne, preaching, and publishing the kingdome of God, & the twelue were with him.

2 And certeine women, which were healed of euil spirits, and infirmities, as ^{*} Marie which was called Magdalene, out of whome went seuen deuils,

Mat. 26, 9.

3 And Ioanna the wife of Chuza Herodes stewarde, & Susanna, & manie other which ^a ministred vnto ^him of their substance.

^a Whereby they acknowledged the benefite & they had receiued of him, & al so shewed their perseverance, which proued their knowledg to be of God
1 Cor. 10, them. Mat. 13, 3. Mar. 4, 1.

4 ^{*} Now whē muche people were gathered together, and were come to him out of all cities, he spake by a parable,

5 A sower went out to sowe his seed, and as he sowed, some fel by the way side, and it was troden vnder fete, and the foules of heauen deuoured it vp.

6 And some fel on the stones, and when it was sprong vp, it withered away, because it lacked moiftnes.

7 And some fel among thornes, and ^y thornes sprang vp with it, and choked it.

8 And some fel on good groude, and sprāg vp, and bare frute, an hundred fold. And as he said these things, he cryed, He that hathe eares to ^b heare, let him heare.

^b That is, to vnderstand, & beleue these things.

9 Thē his disciples asked him, demāding, what parable that was?

^c Which worde is here taken for an obscure or darke saying.
Isa. 6, 9. Mat. 13, 14. Mar. 4, 12. Job. 12, 40. 1 K. 22, 16. Rom. 11, 8. Mat. 13, 18. Mar. 4, 15.

10 And he said, Vnto you it is giuen to know the secrets of the kingdome of God, but to other in ^c parables, that when ^{*} they se, they shulde not se, and when they heare, they shulde not vnderstand.

11 ^{*} The parable is this, The sede is the worde of God.

12 And thei that are beside the way, are thei

that heare: afterwarde commeth the deuil, and taketh away the worde out of their hearts, lest they shulde beleue, & be saued:

13 But they that are on the stones, *are they* which when they haue heard, receiue the worde with ioye: but they haue no rootes, which for a while ^a beleue, but in the time of tentation go away.

^d That is, acknowledgement & consent to the worde and, also reuerence it
^e When they returne home to their affaires.

14 And that which fel among thornes, are they which haue heard, and ^e after their departure are choked with cares and with riches, and voluptuous liuing, and bring forth no frute.

15 But that *which fel* in good ground, are they which with an honest & good heart heare the worde, and kepe it, & bring forth the frute with patience.

16 ¶ No ^f man when he lighteth a candle, couereth it vnder a vessel, nether putteth it vnder the table, but setteth it on a candlesticke, that they that enre in, may see the light.

Chap. 12, 33. Mat. 5, 15. Mar. 4, 22.
^f Christ wardeneth his to do good with their light & they haue receiued, and to set it forth before all mens faces
1 Cor. 13, 14. Chap. 12, 3. Mat. 10, 26. Mar. 4, 22. Mat. 23, 12. 1 Cor. 27, 29. Mar. 4, 15. Chap. 19, 20. Mat. 12, 46. Mar. 3, 32.

17 ^{*} For nothing is secret, that shal not be euident: nether any thing hid, that shal not be known, and come to light.

18 Take hede therefore how ye heare: ^{*} for whosoeuer hathe, to him shal be giuen: and whosoeuer hathe not, frō him shal be taken euen that, which s it semeth that he hathe.

19 ¶ Then came to him his mother & his brethren, and colde not come nere to him for the peasse.

20 And it was tolde him by certeine which said, Thy mother and thy ^b brethren stand without, and woide se thee.

Chap. 12, 3. Mat. 10, 26. Mar. 4, 22. Mat. 23, 12. 1 Cor. 27, 29. Mar. 4, 15. Chap. 19, 20. Mat. 12, 46. Mar. 3, 32.
^g Bothe to himself, and to others
^h Or, ministereth
ⁱ The spiritual kintred is to be preferred to the carnal & natural for asmuche as thereby of many we are made one, confessing together one God, one faith, & one baptisme, louing God aboue all thing, & our neighbour as our selues.

21 But he answered, & said vnto them, My mother, and my brethren are ^h these which heare the worde of God, and do it.

22 ¶ And it came to passe on a certeine day, that he went into a ship with his disciples, and he said vnto them, Let vs go ouer vnto the other side of the lake. And they lanced forth.

23 And as they sailed, he fel a ⁱ slepe, & there came downe a storme of winde on the lake, and they were filled with water, and were in ieopardie.

24 Then they went to him, and awoke him, saying, Master, master, we perish. And he arose, and rebuked the winde, & the waues of water: & they ceased, and it was calme.

Mat. 8, 23. Mar. 4, 16.
ⁱ The worde signifieth a deepe or sounde slepe.

25 Then he said vnto them, Where is your faith? and they feared, & wondered among them selues, saying, Who is this that commandeth bothe the windes and water, and they obey him!

26 ¶ So they sailed vnto the region of the Gadarenes, which is ouer against Galilee.

Mat. 8, 8. Mar. 5, 4.

27 And as he wēt out to land, there met him a certeine man out of the citie, which had a deuil long time, and he ware no clothes, nether abode in house, but in the graues.

28 And when he sawe Iesus, he cryed out, & fel

The Gadarenes swine. Chap. IX. Faith saueth. 32

fel downe before him, & with a loude voyce said, What haue I to do with thee, Iesus the Sonne of God, the most high? I beseeche thee ^k torment me not.

^k Satan is tormented where Christ is present
Or, many a day againe

29 For he commanded the foule spirit to come out of the mā: (for oft times he had caught him: therefore he was bound with chaines, and kept in fetters: but he brake the bandes, and was ^l caryed of the deuill into wildeinesse.)

^l The worde signifieth to be enforced with violence, as an horse when he is spurred
^m A Legion, as writeth Vegetius, contened 6000 foremen, & 732 horsemen: but here it is taken for an viceraine and infinite number

30 Then Iesus asked him, saying, What is thy name? And he said, ^m Legion, because many deuils were entred into him.

ⁿ That is, so to depart that they coulde do no harme: and this worde chap 16, 25, is called hel, where the deuils are chained in the obscure of darkness, 2 Pet 2, 4.

31 And they besoght him, that he wolde not commande them to go out into the ⁿ diepe.

32 And there was there by, an herd of many swine, feding on an hil, and the deuils besoght him, that he wolde suffre the to entere into them. So he suffred them.

33 Then went the deuils out of the man, and entred into the swine: and the herd was caryed with violence from a stepe downe place into the lake, and was choked.

34 When the herdmen sawe what was done, they fled: and when they were departed, they tolde it in the citie and in the cuntry.

35 Then they came out to se what was done, and came to Iesus, & founde the man, out of whome the deuils were departed, sitting at the fete of Iesus, clothed, & in his right minde: and they were afraid.

36 They also which sawe it, tolde them by what meanes he that was possessed with the deuill, was healed.

37 Then the whole multitude of the cuntry about the Gadarenes, besoght him, ^y he wolde departe frō them: for they were taken with a great feare: and he went into the ship, and returned.

38 Then the man, out of whome the deuils were departed, besoght him that he might be with him: but Iesus sent him away, saying,

^o Christ knewe that he shulde better serue him being absent then with him
^p This was his owne cite called Gadaris, which was in the cuntry of Decapolis, & therefore Luke dissenteth not from Marke who writeth ^y he preached in Decapolis.
Mat 9, 18.
mar 5, 22.
^q Of the Congregation of the Iewes.

39 ^o Returne into thine owne house, and shewe what great things God hath done to thee. So he went his way, and preached through out all ^y citie, what great things Iesus had done vnto him.

40 ¶ And it came to passe when Iesus was come againe, that ^y people receiued him: for they all waited for him.

41 ¶ And beholde, there came a man named Iairus, and he was the ruler of the ^q Synagogue, who fel downe at Iesus fete, and besoght him that he wolde come into his house.

42 For he had but a daughter onely, about twelue yeres of age, & she laye a dying (& as he went, the people thronged him.

43 And a woman hauing an yssue of blood, twelue yeres long, which had spent all her

substance vpon physicians, and colde not be healed of any:

44 Whē she came behinde him, she touched the ^r hem of his garment, and immediatly her yssue of blood stanchd.

^r Being assured of the vertus and power of Iesus Christ and not attributing any vertue to the garment.

45 Then Iesus said, Who is it that hath touched me? When euery man denyed, Peter said & thei that were with him, Master, the multitude thrust thee, & tread on thee, and sayest ^y, Who hath touched me?

46 And Iesus said, Some one hath touched me: for I perceiue that vertue is gone out of me.

47 When the woman sawe that she was not hid, she came trembling, & fel downe before him, & tolde him before all ^y people, for what cause she had touched him, and how she was healed immediatly.

48 And he said vnto her, Daughter, be of good comfort: thy ^r faith hath made thee whole: go in peace.)

^r Christ doeth not spure vnto vs the weaknes of our faith, but doeth accept it, as though it were perfect.

49 While he yet spake, there came one frō the ruler of the Synagogues house, which said to him, Thy daughter is dead: discease not the Master.

50 When Iesus heard it, he answered ^r him, saying, Feare not: beleue onely, & she shal be made whole.

^r Meaning the ruler of the Synagogue

51 And when he went into the house, he suffred no man to go in with him, saue Peter, and James, and Iohn, and the father & mother of the maide.

52 And all wept, and forowd for her: but he said, Wepe not: for she is not ^u dead, but slepeth.

^u Although she was verely dead: yet to Christ it was more easie to restore her to life, then it is for one man to wake another out of his slepe

53 And they laught him to skorne, knowing that she was dead.

54 So he ^x thrust them all out, and toke her by the hand, and cryed, saying, Maid, arise.

55 And her spirit came againe, and she rose straight way: and he commanded to giue her meat.

^x He meaneth those which he founde in the house.

56 Then her parents were astonied: but he commanded them that they shulde tell no man what was done.

CHAP. IX.

^a He sendeth out the twelue Apostles to preache ⁷ Herode beareth tel of him. ¹² He feedeth five thousand men with five loaves, & two fishes ¹⁹ Diuers opinions of Christ. ²⁸ He trāsignureth him self vpon the mount. ⁴² He deliuereth the possessed. ⁴⁷ And teacheth his disciples to be lowlie. ⁵⁴ They desire vengeance, but he reproveth them.

1 ^Then ^{*} called he the twelue disciples together, and gaue them power and autoritie ouer all deuils, and to heale diseases.

Mat 10, 1.
mar 3, 13.
& 6, 7.

2 ^{*} And he sent them to preache the kingdom of God, and to cure the sick.

Mat 10, 7.
mar 6, 8.
^a To the end they might do their charge with greater diligence whē they had nothing to let them
Or, redder.

3 And he said to them, ^a Take nothing to your iourney, nether ⁷ staues, nor scrip, nether bread, nor siluer, nether haue two coates.

The five loaves.

S. Luke. The tranffiguracion.

4 And whatfoeuer houfe ye entre into, the-
re abide, and ^b thence departe.

5 And whofoeuer wil not receiue you, whē
ye go out of that citie, * shake of the very
dust from your fete for a testimonie a-
gainst them.

6 And they went out, and went through e-
uerie towne preaching the Gospel, and
healing euerie where.

7 ¶ Now Herode the tetrarch heard of
all that was done by him: and he doubted,
because that it was said of some, that Iohn
was risen againe from the dead:

8 And of some, that Elias had appeared: &
of some, that one of the olde Prophetes
was risen againe.

9 Then Herode said, Iohn haue I beheaded:
who then is this of whome I heare
suche things? and he desired to see him.

10 ¶ And whē the Apostles returned, they
tolde him what great things they had done.
* Then he toke them, & went aside into
a solitarie place, *uere* to the citie called
Bethsaida.

11 But when the people knewe it, they fol-
lowed him: and he receiued them, & spa-
ke vnto them of the kingdome of God, &
healed them that had nede to be healed.

12 * And whē the day began to weare away,
the twelue came, and said vnto him, Send
the people away, that they may go into
the townes and villages rounde about, &
lodge, and get meat: for we are here in a
desert place.

13 But he said vnto them, ^d Giue ye them
to eat. And they said, We haue no mo but
five loaves & two fishes, except we shulde
go and bye meat for all this people.

14 For they were about five thousand men.
Then he said to his disciples, Cause them
to sit downe by fifties in a companie.

15 And they did so, and caused all to sit
downe.

16 Then he toke the five loaves, and the two
fishes, and loked vp to heauen, and ^e bles-
sed them, and brake, and gaue to the disci-
ples, to set before the people.

17 So they did all eat, and were satisfied: &
there was takē vp of that remained to thé,
twelue baskets ful of broken meat.

18 ¶ And it came to passe as he was alone
praying, his disciples were with him, and
he asked thé, saying, Whome say the peo-
ple that I am?

19 They answered, and said, Iohn Baptist:
and others say, Elias: & some say, that one
of the olde Prophetes is risen againe.

20 And he said vnto them, But whome say
ye that I am? Peter answered, & said, The
Christ of God.

21 And he warned, and commanded them,
that they shulde tell ^f that to no man,

22 Saying, * The Sonne of man must suffre

many things, and be reprovod of the El-
ders, & of the hie Priests and Scribes, and
be slaine, and the thirde day rise againe.

23 ¶ And he said to them all, If any man
wil come after me, let him denye him self,
and take vp his crosse daily, and followe
me.

24 For whofoeuer wil saue his life, shal lose
it: and whofoeuer shal lose his life for my
sake, the same shal saue it.

25 For what auaraget it a man, if he winne
the whole worlde, and destroye him self,
or lose him self?

26 * For whofoeuer shalbe ashamed of me,
and of my wordes, of him shal the Sonne
of man be ashamed, when he shal come in
his glorie, and *in the glorie* of the Father,
and of the holie Angels.

27 * And I tell you of a suretie, there be so-
me standing here, which shal not taste of
death, til they haue seene the ^hkingdome of
God.

28 * And it came to passe about an eight
dayes after those wordes, that he toke Pe-
ter, & Iohn, and Iames, and went vp into a
mountaine to pray.

29 And as he prayed, the facion of his coun-
tenance was changed, & his garment *was*
white and glistered.

30 And beholde, two men talked with him,
which were Moses and Elias,

31 Which appeared in glorie, and tolde of
his ⁱ departing, which he shulde accomplish
at Ierusalem.

32 But Peter and they that were with him,
were heauie with slepe, and when they
awooke, they sawe his glorie, and the two
men standing with him.

33 And it came to passe, as they departed
from him, Peter said vnto Iesus, Master, it
is good for vs to be here: let vs therefore
make thre tabernacles, one for thee, and
one for Moses, and one for Elias, and wilst
not what he said.

34 While he thus spake, there came a clou-
de & ^k ouershadowed them, & they feared
when these were entring into the cloude.

35 * And there came a voyce out of the
cloude, saying, This is my beloued Sone,
heare him.

36 And when the voyce was past, Iesus was
founde alone: and they kept it close, and
tolde no man in ^l those dayes any of those
things which they had seene.

37 ¶ And it came to passe on the next day,
as they came downe from the mountaine,
much people met him.

38 * And beholde, a man of the companie
cryed out, saying, Master, I beseeche thee,
beholde my sonne: for he is all that I haue.

39 And lo, a spirit taketh him, & suddenly
he cryeth, and he teareth him, that he fo-
meth, and with muche pame departeth
from

^b He willett
them not to ta-
ry long, but
to preache fro
towne to tow-
ne

Chap 10.11.
act. 13.51.
^c Which was
a signe of dete-
station, and of
the vengeance
which was pre-
pared for such
contemners of
Gods benefi-
tes which are
voworthie y
one shulde re-
ceiue any thig
at their hand.

Mat 14.1.
mar 6.14.

Mat 14.13.
mar 6.32.

Mat 14.13.
mar 6.32.

Mat 14.13.
mar 6.32.

Mat 14.13.
mar 6.32.

Mat 14.13.
mar 6.32.

Mat 14.13.
mar 6.32.

Mat 14.13.
mar 6.32.

Mat 14.13.
mar 6.32.

Mat 14.13.
mar 6.32.

Mat 14.13.
mar 6.32.

Mat 14.13.
mar 6.32.

Mat 14.13.
mar 6.32.

Mat 14.13.
mar 6.32.

Mat 14.13.
mar 6.32.

Mat 14.13.
mar 6.32.

Chap 14.27.
mat 10.38.
mar 10.24.

mar 8.35.
^g For as one
day followeth
another, so
doeth one crof-
se followe in
the necke of
another

Chap 12.9.
mar 17.33.
mat 10.33.
mar 8.38.
2. tim. 2.12.

Mat 16.28.
mar 9.1.

^h Established
and enlarged
by the prea-
ching of the
Gospel

Mat 17.1.
mar 9.2.

ⁱ That is, what
ysuche shulde
haue and how
he shulde dye.

^k For other-
wayes they
had not bene
able to compre-
hend his
great maestic.
Mat. 3.17.
mar. 1.11.

^l Thei conce-
led it til
Christis resur-
rection, as Mar
ke writeth.

Mat 19.14.
mar 9.17.

The least is greatest.

Chap. X. The harvest is great. 33

from him, when he hath bruised him.

40 Now I have besought thy disciples to cast him out, but they could not.

m Under the colour that his disciples could not heal the sicke man, he reprooveth them, & wolde haue diminished his autoritie.

41 Then Iesus answered, and said, O generation faithles, and croked, how long now shall I be with you, & suffer you! bring thy sonne hither.

42 And whiles he was yet coming, the deuill rent him, and tare him: and Iesus rebuked the vncleane spirit, and healed the childe, and deliuered him to his father.

43 ¶ And they were all amazed at the mighty power of God: & while they all wondered at all things, which Iesus did, he said vnto his disciples,

n Greke puts these words into your eares.

44 ¶ Mark these wordes diligently: for it shall come to passe, that the Sonne of man shall be deliuered into the hands of men.

n They were so blinded with this opinion of Christ, shoulde haue a temporal kingdom, & they wolde not vnderstand when he spake of his death. *Mat 18. 31.*

45 But they vnderstode not that worde: for it was hid from them, so that they could not perceiue it: and they feared to aske him of that worde.

mar 9. 33.

46 ¶ Then there arose a disputacion among them, which of them shoulde be the greatest.

47 When Iesus sawe the thoughts of their hearts, he toke a litle childe, and set him by him,

48 And said vnto them, Whosoever receiueth this litle childe in my Name, receiueth me: and whosoever shall receiue me, receiueth him that sent me: for he that is least among you all, he shall be great.

Mar 9. 38.

49 ¶ And Iohn answered, & said, Master, we sawe one casting out deuils in thy Name, and we forbade him, because he followeth thee not with vs.

o Forasmuche as he letech vs not, & God is glorified by his occasion of his death whereby he was exalted.

50 Then Iesus said vnto him, Forbid ye him not: for he that is not against vs, is with vs.

51 ¶ And it came to passe, when the dayes were accomplished, that he shoulde be receiued vp, he setteled him self fully to go to Ierusalem,

52 And sent messengers before him: and they went and entred into a towne of the Samaritans, to prepare him lodging.

q Or face, or apparel: for they knewe he was a Iewe, & as touching the Samaritans opinion of the Temple, read Iohn 4. 20: also they hated the Iewes, because they differed from them in religion. *2 King 1. 10.*

53 But they wolde not receiue him, because his behauiour was, as though he wolde go to Ierusalem.

Mat 23. 9 He reprooveth their rathe & carnal affectio, which were not led with Elias spirit.

54 And when his disciples, James and Iohn sawe it, they said, Lord, wilt thou that we commande, that fyre come downe from heauen, and consume them, euen as Elias did?

55 But Iesus turned about, & rebuked the, and said, Ye knowe not of what spirit ye are.

56 ¶ For the Sonne of man is not come to destroy mens liues, but to saue the. Then they went to another towne.

57 ¶ And it came to passe that as they went in the way, a certeine man said vnto him,

I wil followe thee, Lord, whether soeuer thou goest.

58 And Iesus said vnto him, The foxes haue holes, and the birdes of the heauen haue nestes, but the Sonne of man hath not whereon to laie his head.

59 But he said vnto another, Followe me. And the same said, Lord, suffer me first to go and burye my father.

60 And Iesus said vnto him, Let the dead burye their dead: but go thou and preache the kingdome of God.

61 Then another said, I wil followe thee, Lord: but let me first go bid the fare wel, which are at mine house.

62 And Iesus said vnto him, No man putteth his hand to the plough, and loketh backe, is apte to the kingdome of God.

f We must not followe Christ for riches and commodities, but prepare our selues to povertie and so to crosse by his example. *t* That is, til he be dead & I haue done my duetie to him in burying him. *u* We may not followe what semeth best to vs, but onely Gods calling. *s* Here by dead he meaneth those that are vnprofitable to serue God. *x* To be hindered, or entangled wth respect of any worldly commodity, or staid to go forward for any paine, or trouble.

CHAP. X.

1 He sendeth the seuentie before him to preache, and giveth them a charge how to behaue them selues. *13* He threatneth the obstinate. *21* He giueth thanks to his heauenlie Father. *25* He answereth the Scribe that tempted him. *33* And by the example of the Samaritane, sheweth who is a mans neighbour. *38* Martha receiueth the Lord into her house. *40* Marie is feruent in hearing his wordes.

a Meaning a great number of people, w^{ch} are readie to be broght vnto God. *b* That is, the preachers. *Mat 10. 18*

A Freer these things, the Lord appointed other seuentie also, and sent the, two and two before him into euerie citie and place, whether he him self shoulde come.

c Not if they shall hurt you, but that you shall be preiudiced by my prouidence. *Mat. 9. 37.*

2 And he said vnto them, ¶ The harvest is great, but the laborers are fewe: pray therefore the Lord of the harvest to send forth the laborers into his harvest.

2 King 4. 29. *Mat 10. 12.*

3 ¶ Go your waies: beholde, I send you forth as lambs among woules.

mar 6. 10 He willett if they shoulde dispatche his troupe wth diligence not occupying the selues about other dueties. *e* It was their mane: of saluacion whereby they wished helth & felicitie.

4 Beare no bagge, nether scryp, nor shoes, and salute no man by the way.

5 ¶ And into whatsoever house ye enter, first say, Peace be to this house.

Deut 24. 14. *mat 10. 10.*

6 And if the sonne of peace be there, your peace shall rest vpon him: if not, it shall turne to you againe.

1. Tim 5. 17. *f* Which loqueth the doctrine of peace & the Gospell.

7 And in that house tarie stil eating, and drinking suche things as by them shall be set before you: ¶ for the laborer is worthy of his wages. Go not from a house to house.

g He wolde not if they shoulde tary long in one towne, nether yet to be careful to change their lodging. *h* Doubte not to receiue nourishment of the, for whome ye trauail. *Chap 9. 5.*

8 But into whatsoever citie ye shall enter, if they receiue you, eat suche things as are set before you,

9 And heale the sicke that are there, & say vnto them, The kingdome of God is come nere vnto you.

10 But into whatsoever citie ye shall enter, if they wil not receiue you, go your waies out into the stretes of the same, and say,

mat 10. 10. *1. Tim 5. 17.* *e* 18. 6. *g* He did not seeke himself, but you by his teaching. *h* He wolde not seeke himself, but you by his teaching.

11 Euen the verie dust, which cleaueth on vs of your citie, we wipe of against you: notwithstanding knowe this, that the kingdome of God was come nere vnto you.

12 For I say to you, that it shall be euen so that daye for them of Sodom, than for

Christs praier.

S.Luke. Who is our neighbour.

that citie.

Mat. 11. 21. 13 *Wo be to thee, Chorazin: wo be to thee, Beth-saida: for if the miracles had bene done in Tyrus & Sidon, which haue bene done in you, they had a great while agoe repented, sitting ^k in sacke clothe and aslhes.

14 Therefore it shalbe easier for Tyrus, & Sidon, at the iudgement, then for you.

15 And thou, Capernaum, which art exalted to heauē, shalt be thrust downe to hel.

16 ¶ He that heareth you, heareth me: & he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

17 ¶ And the seuentie turned againe with ioye, saying, Lord, euen the deuils are subdued to vs through thy Name.

18 And he said vnto them, I sawe ^m Satan, like lightening, fall downe from heauen.

19 Beholde, I giue vnto you power to treade on serpents, and scorpions, and ouer all the power of the enemye, & nothing shal hurt you.

20 Neuertheles, in this reioyce not, that ^y spirits are subdued vnto you: but rather reioyce, because your names are written in heauen.

21 ¶ That same houre reioyced Iesus in "the spirit, and said, I confesse vnto thee, Father, Lord of heauen & earth, that thou hast hid these things from the ⁿ wise and learned, and hast reueiled them to babes: cuen so, Father, because it so pleased thee.

22 Then he turned to his disciples, and said, All things are ^o giuen me of my Father: and ^p no man knoweth who the Sonne is, but the Father: nether who the Father is, saue the ^q Sonne, and he to whome the Sonne wil reueile him.

23 ¶ And he returned to his disciples, and said secretly, * Blessed are the eyes, which se that ye se.

24 For I tell you that manie Prophetes & Kings haue desired to se those things, which ye se, and haue not sene them: and to heare those things, which ye heare, & haue not heard them.

25 ¶ Then beholde, a certeine expounder of the Law stode vp, and tempted him, saying, Master, what shal I do, to inherite eternal life?

26 And he said vnto him, What is written in the Law? how readest thou?

Deut. 6. 5. 27 And he answered, and said, * Thou shalt loue thy Lord God with all thine heart, & with all thy soule, & with all thy strength, & with all thy thoght, * & thy neighbour as thy self.

Leu. 19. 18. 28 Then he said vnto him, Thou hast answered right: this do, & thou shalt liue.

29 But he willing to " iustifie him self, said vnto Iesus, Who ^r is then my neighbour?

30 And Iesus answered, and said, A certeine man went downe from Ierusalem to Iericho, and fell among theues, and they robbed him of his rayment, and wounded him, & departed, leauing him halfe dead.

31 And by ^t chance there came downe a certeine ^t Priest that same way, and when he sawe him, he passed by on the other side.

32 And likewise also a Leuite, when he was come nere to the place, went and looked on ^u him, and passed by on the other side.

33 Then a certeine ^u Samaritan, as he iourneyed, came nere vnto him, and when he sawe him, he had compassion on him,

34 And went to him, & bounde vp his woundes, and powred in oyle and wine, and put him on his owne beast, and brogth him to an ynne, and made prouision for him.

35 And on the morowe when he departed, he toke out ^x two pence, and gaue them to the hoste, and said vnto him, Take care of him, and whatsoever thou spendest more, when I come againe, I wil recompense thee.

36 Which now of these thre, thinkest thou, was neighbour vnto him that fell among the theues?

37 And he said, He that shewed mercie on him. Then said Iesus vnto him, Go, ^y and do thou likewise.

38 ¶ Now it came to passe as they wēt, that he entred into a certeine towne, and a certeine woman named Martha, receiued him into her house.

39 And she had a sister called Marie, which also sat at Iesus fete, and heard his preaching.

40 But Martha was combied about muche seruing, and came to him, & said, Master, doest thou not care that my suster hathe left me to serue alone? bid her therefore, that she helpe me.

41 And Iesus answered, and said vnto her, Martha, Martha, thou carest, & art ^z troubled about manie things.

42 But one thing is nedeful, Marie hathe chosen the good parte, ^a which shal not be taken away from her.

CHAP. XI.

z He teacheth his disciples to pray. 14 He driueth out a deuil. 25 And rebuketh the blasphemous Pharises. 28 He preferreth the spiriual cousinage 29 They requere signes and tokens. 37 He eateth with the Pharise, and reprocueth the hypocrisse of the Pharises, Scribes and hypocrites.

1 And so it was, that as he was praying in a certeine place, when he ceased, one of his disciples said vnto him, Master, teache vs to praye, as Iohn also taught his disciples.

2 * And he said vnto them, When ye pray, *Mat. 6. 9.* say, Our Father, w art in heauē, halowed be thy Name: Thy kingdome come: Let thy wil be done euē in earth, as it is in heauen:

3 Our

^k Which were the signes of repentance.

Mat 10. 40.
Mat. 13. 10.
l The mo benefites y God bestoweth vpo anie people, y more doeth their ingratitud de deserie to be punished.
m The power of Satan is beaten downe by the preaching of the Gospel.

Mat. 13. 10.
n He attributeth it to the free electio of God, that the wife & worldlings knowe not the Gospel, & yet the poore base people vnderstand it.

Mat. 13. 16.
o Christ is the onlic meane to receiue Gods mercies by
p Therefore we must esteeme him as the fathers voyce hathe taught vs, & not according to mans iudgement
Mat. 13. 16.
q In whome we se God as in his liuelie image.
Mat. 22. 35.
Mat. 12. 28.

Deut. 6. 5.

Leu. 19. 18.

^r Or, to approue him self as iust.
r For thei couated no man their neighbour, but their friend.

^f For so it seemed to mans iudgement, although this was so appointed by Gods counsell and prouidence
^t He priuclly noteth y great crueltie, w was among this people & chiefly y gouernours.
^u This nacio was odious to the Iewes.

^x Which was about 9 pēce of sterling monney.

^y Helpe him; hathe the ac of thee although y knowe hi not

^z For the forgate the principal, & was to heare Gods worde.

^a It was not mete that she shalde haue bene drawn from so profitable a thing, whereunto she coude not alwaies haue oportunitie.

Aske, seke, & knocke.

Chap. XI. Who is blessed. 34

^a Or euerie day, or a sūche as is sufficient for this day
^{Or, pardon.}

^b By this similitude he teacheth vs that we ought not to be discouraged, if we obtaine not incontinently y^e which we demaunde
^{Or, in passing by the way}

^c Or, impudencie

Mat 7.7.
Ch 21.22.
Mat 11.24.
Iohn 14.13.
Ch 16.12.
Iam 1.10.

Mat 9.23.
Ch 12.21.
Mat 3.29.

^c The chiefest thing that we can desire of God, is his holie Spirit.

Mat. 12. 25.
Mat. 3. 44.

^d That is to say, your conincers
^e The finger of God is taken for y^e vertue and power of God. And the vertue of the Father and the Sonne as the holie Gost: for so Mattheu doeth interpret this place
^f The worde signifeth, an entrie or porch before an house
^{Or, aserit.}

- 3 Our daily bread giue vs ^a for the day:
- 4 And " forgiue vs our sinnes: for euen we forgieue euerie man that is indetted to vs: And lead vs not into temptacion: but deliuer vs from euil.
- 5 ¶ Moreover he said vnto them, ^b Which of you shal haue a friend, and shal goe to him at midnight, & say vnto him, Friend, lend me thre loaues?
- 6 For a friend of mine is come out of the way to me, and I haue nothing to set before him:
- 7 And he within shulde answer, and say, Trouble me not: the dore is now shut, and my children are with me in bed: I can not rise and giue them to thee.
- 8 I say vnto you, though he wolde not arise and giue him, because he is his friend, yet douteles because of his " impudencie, he wolde rise, and giue him as many as he needed.
- 9 * And I say vnto you, Aske, and it shalbe giuen you: seke, and ye shal finde: knocke, and it shalbe opened vnto you.
- 10 For euerie one that asketh, receiueth: & he that seeketh, findeth: and to him that knocketh, it shalbe opened.
- 11 * If a sonne shal aske bread of any of you that is a father, wil he giue him a stone? or if he aske a fishe, wil he for a fishe giue him a serpent?
- 12 Or if he aske an egge, wil he giue him a scorpion?
- 13 If ye then which are euil, can giue good giftes vnto your children, how muche more shal your heauēlie Father giue ^c the holie Gost to them, that desire him?
- 14 ¶ Then he cast out a deuil which was domme: and when the deuil was gone out, the domme spake, and the people wondered.
- 15 But some of them said, He casteth out deuils through Beelzebub the chief of the deuils.
- 16 And others tempted him, seeking of him a signe from heauen.
- 17 But he knewe their thoghtes, and said vnto them, * Euerie kingdome deuided against it self, shalbe desolate, and an house deuided against an house, fallerh.
- 18 So if Satan also be deuided against him self, how shal his kingdome stand, because ye say that I cast out deuils through Beelzebub?
- 19 If I through Beelzebub cast out deuils, by whome do your ^d children cast them out? Therefore shal they be your iudges.
- 20 But if I by the ^e finger of God cast out deuils, douteles the kingdome of God is come vnto you.
- 21 When a strong man armed, kepeth his ^f palace, the things that he possesseth, are in peacc.

- 22 But when a stronger then he, commeth vpon him, and ouercommeth him: he taketh from him all his armour wherein he trusted, and deuideth his spoiles.
- 23 He that is not ^g with me, is against me: and he that gathereth not with me, scattererh.
- 24 * When the vnclane spirit is gone out of a man, he walketh through drye places, seeking ^h rest: and when he findeth none, he saith, I wil returne vnto mine house whence I came out.
- 25 And when he commeth, he findeth it swept and ⁱ garnished.
- 26 Then ^k goeth he, and taketh to him ^l seuen other spirits worse then him self: and they entre in, and dwell there, * so the last state of that man is worse then the first.
- 27 ¶ And it came to passe as he said these things, a certeine woman of the cōpanie lifted vp her voyce, & said vnto him, Blessed is the wombe that bare thee, and the pappes which thou haste sucked.
- 28 But he said, ^m Yea, rather blessed are they that heare the worde of God, and kepe it.
- 29 ¶ * And when the people were gathered thicke together, he began to say, This is a wicked generacion: they seke a signe, and there shal no signe be giuen them, but the signe of * Ionas the Prophet.
- 30 For as Ionas was a signe to the Nineuites, so shal also the Sonne of man be to this generacion.
- 31 * The Quene of the South shal rise in iudgement, with the men of this generacion, and shal condemne them: for she came from the vtmost partes of the earth to heare the wisdom of Solomon, and beholde, a greater then Solomon is here.
- 32 The men of Nineue shal rise in iudgement with this generacion, and shal condemne it: for they ⁿ repented at the preaching of Ionas: and beholde, a greater then Ionas is here.
- 33 ¶ * No man lighteth a candel, & putteth it in a priuie place, nether vnder a bushel: but on a candlesticke, that thei which come in, may se the light.
- 34 * The light of the bodie is the ^o eye: therefore when thine eye is ^p single, then is thy whole bodie light: but if thine eye be euil, then thy bodie is darke.
- 35 Take hede therefore, that ^q y^e light which is in thee, be not darkened.
- 36 If therefore thy whole bodie shalbe light, hauing no parte darke, the shal all be light, euen as when a candel doeth light thee with the brightnes.
- 37 ¶ And as he spake, a certeine Pharise befoght him to dyne with him: & he went in, and fare downe at table.
- 38 And when the Pharise sawe it, he mar-

^g They that do not wholly applye themselues to destroy the kingdome of Satan, can not be counted to be on Christs side but are his aduersaries: how muche more is he against him that maketh open warre wth him as Satan doeth

Mat 12. 43.
^h To the intēt that he might worke according to his malicious nature
Ebr 6. 4

1. pet 2. 20.
ⁱ More apt to receiue him then it was afore
^k If by infidelitie we turne back fro God, Satan hath greater power ouer vs then he had before.

Ma 12. 48.
^l He meaneth an infinite number

Ion 2. 3
^m Christ gaue her a priuie taunt for that she omitted y^e chief praise w^{ch} was due vnto him: that was, that they are blessed in deed to whome he comunicateh
hⁱ self by his worde

1 King. 10. 1.
2. Chr. 9. 1.

Ier. 2. 5.

Chap 2. 16.
Mat 5. 15.
Mat. 4. 21.

Mat 6. 22.
^o Or, candle
ⁿ Because it shulde guide and lead the bodie
^p Without spot or vice.

The keye of knowledge. S. Luke. The leauen of the Pharifes.

CHAP. XII.

ueiled that he had not first washed before dyner.

Mat 23, 25. 19 *And the Lord said to him, In dede ye Pharifes make cleane the outside of the cup, and of the platter: but the inwarde parte is ful of rauening and wickednes.

40 Ye fooles, did not he that made that which is without, make that which is within also?

41 Therefore, pgiue almes of those things which are within, and beholde, all things shalbe cleane to you.

42 But wo be to you, Pharifes: for ye tithe the mynt and the rewe, and all maner herbes, and passe ouer iudgement and the loue of God: these oghr ye to haue done, and not to haue left the other vndone.

43 *Wo be to you, Pharifes: for ye loue the vppermost seates in the Synagogues, and gretings in the markets.

44 Wo be to you, Scribes and Pharifes, hypocrites: for ye are as graues which appere not, & the men that waike ouer the, perceiue not.

45 ¶ Then answered one of the expounders of the Lawe, and said vnto him, Master, thus saying thou puttest vs to rebuke also.

46 And he said, Wo be to you also, ye interpreters of the Lawe: for ye lade men with burdenes giueous to be borne, and ye your selues touche not the burdenes with one of your fingers.

47 Wo be to you: for ye buylde the sepulchres of the Prophetes, and your fathers killed them.

48 Truely ye beare witness, and allow the dedes of your fathers: for they killed the, and ye buylde their sepulchres.

49 Therefore said the wisdom of God, I wil send them Prophetes and Aposties, & of them they shal slay and persecute,

50 That the blood of all the Prophetes, shed fro the fundacion of the worlde, may be required of this generacion,

51 From the blood of Abel vnto the blood of Zacharias, which was slaine betwene the altar and the Temple: verely I say vnto you, it shalbe required of this generacion.

52 Wo be to you, interpreters of the Law: for ye haue take away the keye of knowledge: ye entred not in your selues, and the that came in, ye forbade.

53 And as he said these things vnto them, the Scribes and Pharifes began to vrge him sore, and to prouoke him to speake of many things,

54 Laying wait for him, and seking to catch some thing of his mouth, whereby they might accuse him

1 Christ commandeth to auoide hypocrisie. 4 That we shulde not feare man but God. 5 To cofesse his Name. 10 Blasphemie against the Spirit. 14 Not to passe our vocation. 15 Not to giue our selues to curious care of this life. 32 But to righteousnes, almes, watching, patience, wisdom and con corde.

1 **I**N the meane time, there gathered together an innumerable multitude of people, so that they trode one another: & he begā to say vnto his disciples first, Take hede to your selues of the leauen of the Pharifes, which is hypocrisie.

2 *For there is nothing couered, that shal not be reueiled: nether hid, that shal not be known.

3 Wherefore whatsoeuer ye haue spoken in darkenes, it shalbe heard in the light: and that which ye haue spoken in the eare, in secret piaces, shalbe preached on the houses.

4 *And I say vnto you, my friends, be not afraid of them that kil the bodie, and after that are not able to do any more.

5 But I wil forewarne you, whome ye shal feare: feare him which after he hath killed, hath the power to cast into hel: yea, I say vnto you, him feare.

6 Are not fise sparowes bought for two farthings, & yet not one of them is forgottē before God?

7 Yea, and all the heeres of your head are nombred: feare not therfore: ye are more of value then many sparowes.

8 *Also I say vnto you, Whosoever shal confesse me before men, him shal the Sonne of man confesse also before the Angels of God.

9 But he that shal denye me before men, shalbe denyed before the Angels of God.

10 And whosoever shal speake a worde against the Sonne of man, it shalbe forgiven him: but vnto him that shal blaspheme the holie Gost, it shal not be forgiven.

11 *And when they shal bring you vnto the Synagogues, & vnto the rulers & princes, take no thought how, or what thing ye shal answer, or what ye shal speake.

12 For the holie Gost shal teache you in y same houre, what ye oght to say.

13 And one of the companie said vnto him, Master, bid my brother deuide the inheritance with me.

14 And he said vnto him, Man, who made me a iudge, or a deuider ouer you?

15 Wherefore he said vnto them, Take hede, and beware of couetousnes: for though a man haue abundance, yet his life it adeth not in his riches.

16 And he put forthe a parable vnto them, saying, *The grounde of a cerreine riche man broght forthe frutes plenteously.

17 The-

p Christ here requireth two things: first y we come truely by our meate and drinke: add next that we distribute parte to y pore: for charitie is the perfection of the Lawe
Or, of that that you haue
Or, that which is, in the night
Chap 20, 46.
Mat 23, 6.
Mar 12, 38.
q He wolde not breake the very least commandement before all things were accomplished: but taught them to sicke to the chiefest & not preferre the inferior ceremonies
r must quickly be abolished.
r Whose sinne and infection appere not suddenly
Act 15, 10.
f Whereby you kepe in remembrance of execrable dedes of your fathers.
t You shewe your selues as great hypocrites as were your fathers, making men beleue ye honour God wher you dishonour him
u They were more curious to buylde their graues the to followe their doctrine.
Gen 4, 8.
2 Chro 24, 22.
Or, cruelly executed them.
x Because they were culpable of the same saure y their ancestors were y They hid & toke away the pure doctrine & true vnderstanding of the Scriptures.

Mat 16, 1.
Mat 23, 24.
Mat 10, 26.
Mat 4, 22.
Mat 10, 28.
Chap. 9, 26.
Mat 10, 32.
Mar 8, 38.
2 Tim 2 12.
b He that shal resist against the worde of God purposefully, and against his conscience
c Be not so doubtful that you shulde be discouraged or distrust.
Or, murmure.
Mat 20, 29.
Mat 23, 32.
d Christ chiefly came to be iudged & not to iudge, not withstanding he willett the Christians to be iudges and decide controversies betwix their brethren.
1 Cor 6, 1
e Christ condemnerth the arrogancie of the riche worldlings, who as thog they had God locked vp in their coffres & barnes, set their whole felicitie in their goods, not considering that God gaue the life and also can take it away when he wil
Or, country.
Eccle. 11, 19.

Gods prouidence.

Chap.XII. The faithful seruant. 35

17 Therefore he thought with him self, saying, What shal I do, because I haue no *roume*, where I may lay vp my frutes?
 18 And he said, This wil I do, I wil pul downe my baines, and buylde greater, & therein wil I gather all my frutes, and my goods.
 19 And I wil say to my soule, Soule, thou hast muche goods laid vp for many yeres: liue at ease, eat, drinke, and take thy pastime.
 20 But God said vnto him, O foole, this night wil they fetch away thy soule from thee: the whose shal those things be which thou hast prouided?
 21 So is he that gathereth riches to him self, and is not riche in God.
 22 And he spake vnto his disciples, Therefore I say vnto you, * Take no thought for your life, what ye shal eat: nether for your bodie, what ye shal put on.
 23 The life is more then meat: and the bodie more then the raiment.
 24 Consider the rauens: for they nether sowe nor reape: which nether haue store house nor barn, & yet God fedeth them: how muche more are ye better then foules?
 25 And which of you with taking thought, can adde to his stature one cubit?
 26 If ye then be not able to do the least thing, why take ye thought for the remnant?
 27 Consider the lilies how they grow: they labour not, nether spin they: yet I say vnto you, y^e Solomon him self in all his royaltie was not clothed like one of these.
 28 If then God so clothe the grasse which is to day in the field, & to morow is cast into the ouē, how muche more wil he clothe you, o ye of litle faith?
 29 Therefore aske not what ye shal eat, or what ye shal drinke, nether stand in doute.
 30 For all suche things the people of the worlde seke for: and your Father knoweth that ye haue nede of these things.
 31 But rather seke ye after the kingdome of God, & all these things shal be ministred vnto you.
 32 Feare not, litle flocke: for it is your Fathers pleasure, to giue you the kingdome.
 33 ¶ Sel that ye haue, and giue almes: make you bagges, which waxe not olde, a treasure that can neuer faile in heauen, where no these commeth, nether moth corrupteth.
 34 For where your treasure is, there wil your hearts be also.
 35 ¶ Let your loines be ^l girde about, and your lights burning,
 36 And ye your selues like vnto men that wait for their master, when he wil returne from the wedding, that when he commeth and knocketh, they maye open vnto him

immediatly.
 37 Blessed are those seruants, whome the Lord when he cometh shal finde waking: verely I say vnto you, he wil ^m girde him self about, and make them to sit downe at table, and wil come forthe, & serue them.
 38 And if he come in the seconde watche, or come in the thirde watche, & shal finde them so, blessed are those seruants.
 39 * Now vnderstande this, that if the good man of y^e house had knowen at what houre the these wolde haue come, he w^lde haue watched, and wolde not haue suffered his house to be digged through.
 40 Be ye also prepared therefore: for the Sonne of man wil come at an houre when ye thinke not.
 41 Then Peter said vnto him, Master, telst thou this parable vnto vs, or euen to all?
 42 And the Lord said, Who is a faithful stewarde, & wise, whome the matter shal make ruler ouer his housholde, to giue them their ^a portion of meat in season?
 43 Blessed is that seruant, whome his master when he cometh, shal finde so doing.
 44 Of a truth I say vnto you, that he wil make him ruler ouer all that he hathe.
 45 But if that seruant say in his heart, My master doeth deferte his comming, and shal beginne to smite the seruants, and maidens, and to eat, and drinke, and to be drunken,
 46 The master of that seruāt wil come in a day whē he thinketh not, & at an houre whē he is not ware of, and wil cut him of, & giue him his portion with the vnbeleuers.
 47 ¶ And that seruant that knewe his masters wil, and prepared not him self, nether did according to his wil, shal be beatē with manie stripes.
 48 But he that knewe it not, and yet did commit things ^o worthie of stripes, shal be beaten with fewe stripes: for vnto whome soeuer ^p muche is giuē, of him shal be muche required, and to whome men muche commit, the more of him wil they aske.
 49 ¶ I am come to put a fyre on the earth, & what is my desire, if it be already kindled?
 50 Notwithstanding I must be ^q baptizd wth a baptisme, and how am I grieued, til it be ended?
 51 * Thinke ye that I am come to giue peace on earth? I tel you, nay, but rather debate.
 52 For from hence forth there shal be five in one house deuided, thre against two, & two against thre.
 53 The father shal be deuided against the sonne, and the sonne against the father: the mother against y^e daughter, & the daughter against the mother: the mother in law against her daughter in law, & the daughter in law, against her mother in law.

f To depende onely on his prouidence knowing that he hathe ynough for all
 Mat 6.15.
 2 pet 1.7
 psal 55.26.

g He exhorteth vs to cast our care on God, & to submit our selues to his prouidence.

h The libe- rality of God which smeth in the herbes and floures, fur mounteth all that man can do by his riches or force

i Or, make difference in the ayre.

l Which are but accessaries, and are commune as wel to the wicked men as to the godlie.
 Mat 6.20.

k Which is y^e chiefest thing that can be giuen, and therefore you can not wat, those things which are of lesse importance.
 1. Pet 1.13.
 l Be in a readines to execute the charge which is committed vnto you.

m Because they did vs long gairde, the maner was to girde or truste the vp w^{ch} they w^ld about aunc busines
 Mat. 24.43.
 reuel. 16.18.

n The porciō of seruants euerie moeth was foure peckes of corne as Donatus writeth in Phormio.

o Therefore ignorance is inexcusable.

p To whome God hathe giuen manie graues.

q The Gospel is as a burnig fyre moie vehement, which maketh a charge of thyrge through a l^y worlde
 Mat 10.34.
 r It there be great troubles and alteratiōs vpon y^e earth, w^{ch} things come not by the proprietie of the Gospel, but through the wickednes of man
 s He comparerh his death to baptisme.

Gods wonderful iudgements, S. Luke.

The straite gate.

Mat 16.2. 54 ¶ Then said he to the people, When ye see a cloude rise out of the West, straight way ye say, A shower cometh: and so it is.
 55 And when ye see the South winde blow, ye say, that it will be hote: and it commeth to passe.
 56 Hypocrites, ye can discern the face of the earth, and of the skie: but why discern ye not this time?
 57 Yea, and why iudge ye not of your felues what is right?
Mat 5.25. 58 ¶ While thou goest with thine aduersarie to the ruler, as thou art in the way, giue diligence in the way, y^e thou maist be deliuered from him, lest he bring thee to the iudge, & the iudge deliuer thee to the iayler, and the iayler cast thee into prison.
 59 I tell thee, thou shalt not departe thece, til thou hast payed the vtmost mite.

Though it be to thy losse & hinderance.

CHAP. XIII.

1 The crueltie of Pilate. 2 We ought not to condemne all to be wicked men which suffer. 3 Christ exhorteth to repentance. 11 He healeth the crooked woman. 15 Answereth to the master of the Synagogue 18 By diuers similitudes he declareth what the kingdom of God is. 23 Also that the number of them which shall be saued, is small. 33 Finally he sheweth that no worldlie policie or force can let the worke and counsell of God.

1 **T**Here were certeine men present at the same season, that shewed him of y^e Galileas, whose blood Pilate had mingled with their owne sacrifices.

a He murthered them as they were sacrificing: & so their blood was mingled with y^e blood of the beastes which were sacrificed
b For y^e Iewes took occasion hereby to condemne them as moste wicked men.
c He warneth the rather to consider their owne estate, the to reprove other mens.
d Which towre Rode by the riuer Siloe or fishpoole in Ierusalem.
e Or, deserts.
f By this similitude is declared the great patience that God vseth toward sinners in looking for their amendment: but this delay auaieth them nothing, when they still remaine in their corruption.
g We see our state, if we bring not forth the frute
h For bothe it is vnfruitful it self, and doeth hurt to the ground where it groweth
i That spirit, that maketh a man conserous.

2 And Iesus answered, and said vnto them, Suppose ye, y^e these Galileans were greater sinners then all the other Galileans, because they haue suffered suche things?

3 I tell you, nay: but except ye amende your liues, ye shal all likewise perish.

4 Or thinke you that those eightene, vpon whome the towre in^d Siloam fel, & slewe them, were sinners aboue all men that dwell in Ierusalem?

5 I tell you, nay: but except ye amede your liues, ye all shal likewise perish.

6 ¶ He spake also this parable, A certeine mā had a figge tre planted in his vineyarde: and he came and soght frute thereon, and founde none.

7 Then said he to the dresser of his vineyarde, Beholde, this thre yeres haue I come and soght frute of this figge tre, and finde none: cut it downe: why kepeth it also the ground barren?

8 And he answered, & said vnto him, Lord, let it alone this yere also, til I digge round about it, and dongue it.

9 And if it beare frute, well: if not, the after thou shalt cut it downe.

10 ¶ And he taught in one of the Synagogues on the Sabbath day.

11 And beholde, there was a woman which had a spirit of infirmitie eightene yeres,

12 Whome Satan had stroken with a disease, as the spirit of conserousnes is that spirit, that maketh a man conserous.

& was bowed together, and colde not lift vp her self in anie wise.

1 As they are whose sinnes are stroken

12 When Iesus sawe her, he called her to him, and said to her, Woman, thou art loosed from thy disease.

Or, set at liberty one of SAs sans bande

13 And he laid his hands on her, and immediately she was made straight againe, and glorified God.

14 And the ruler of the Synagogue answered with indignation because that Iesus had healed on the Sabbath day, & said vnto the people, There are six dayes in which men ought to worke: in the therefore come and be healed, and not on the Sabbath day.

15 Then answered him the Lord, and said, Hypocrite, doeth not eithe one of you on the Sabbath day lose his ox or his asse frō the stall, & lead him away to y^e water?

16 And ought not this daughter of Abraham, whome Satā had bounde, lo, eightene yeres, be loosed from this bonde on the Sabbath day?

17 And when he said these things, all his aduersaries were ashamed: but all the people reioyced at all the excellent things, that were done by him.

18 ¶ Then said he, What is the kingdom of God like? or whereto shal I compare it?

Mat 13.31.

19 It is like a graine of mustarde seed, which a man toke and sowed in his garden, and it grewe, and waxed a great tre, and the foules of the heauen made nestes in the branches thereof.

Mat. 4.31.
k By these similitudes he sheweth the increase, whereby God augmenteth his kingdom, contrary to all mens opinion.

20 ¶ And againe he said, Whereunto shal I liken the kingdom of God?

21 It is like leauen, which a womā toke, and hid in thre peckes of floure, til all was leauened.

22 ¶ And he went through all cities and townes, teaching, & journeying towardes Ierusalem.

Mat. 9.33.
Mar. 4.6.

23 Then said one vnto him, Lord, are there fewe y^e shal be saued? And he said vnto the,

24 *¹ Striue to entre in at the straite gate: for manie, I say vnto you, wil seeke to enter in, and shal not be able.

Mat 7.13.
l We must endeavour & eue of all impediments, which may let vs.

25 When the good man of the house is risen vp, and hath shut to the dore, and ye beginne to stand without, and to knocke at the dore, saying, Lord, Lord, open to vs, and he shal answer and say vnto you, I knowe you not whence ye are,

26 ^m Then shal ye beginne to say, We haue eaten and drunke in thy presence, & thou hast taught in our stretes.

m He warneth the Iewes, y^e they deprime not the felues by their owne negligence of that saluatio, which was of freed vnto the.

27 * But he shal say, I tel you, I know you not whence ye are: departe from me, all ye workers of iniquitie.

Mat 7.13.
Or 25.41.
psal. 6.13.

28 There shal be weping and gnashing of teeth, when ye shal see Abraham and Isaac, and Iacob, and all the Prophetes in the kingdom of God, and your selues thruste

out at dores.
 29 Then shal come manie from the East, & from the West, and from the North, and from the South, and shal sit at table in the kingdome of God.
 30 * And beholde, ° there are last, which shalbe first, and there are first, which shal be last.
 31 The same day there came certeine Pharises, and said vnto him, Departe, and go hence: for Herode wil kil thee.
 32 The said he vnto the, Go ye & tell that foxe, Beholde, I cast out deuils, and wil heale stil ¶ to day, and to morowe, and the third day I shalbe ¶ persued.
 33 Neuertheles I must walke to daye, and to morowe, and the day following: for it can not be, that a Prophet shulde perish out of Ierusalem.
 34 * O Ierusalem, Ierusalem, which killest the Prophetes, and stonest them that are sent to thee, how often wolde I haue gathered thy children together, as the henne gathered her broode vnder her wings, & ye wolde not!
 35 Beholde, your house is left vnto you desolate: and verely I tel you, ye shal not see me vntil the time come that ye shal say, Blessed is he that cometh in the name of the Lord.
n The people which the were strangers. ° Christ cutteth of the vale ne confidence of the Iewes who glorified in that, that God had chosen them for his people: yet they obeyed him not according to his worde
 Mat 19. 30. & 20. 16.
 mar. 10. 31.
 p Nether the enue of the Pharises, who wolde haue put him in feare of Herode, nor yet anie policie of man colde stay him from that office which God had enloynd him.
 q Meaning a litle while
 r By Christs death we are made perisite for euer
 Or, make an end
 f He noteth their malice, which by all meanes sought his death more the did the tyrant, of whom they willed him to beware. * Mat 23. 37 e Christ forewarneth them of the destruction of the Temple, and of their whole policie.
 u When your owne conscience shal reprove you and cause you to confesse that which ye nowe denie, which shalbe when you shal see me in my maiestie.

CHAP. XIII.

1 Iesus eateth with the Pharise. 2 Mealeth the droppe upon the Sabbath 3 Teacheth to be lowlie & to bid the poore to our table. 15 He telleth of the great supper. 22 He warneth them that wil followe him, to lay their accountes before, what it wil cost them. 34 The sale of the earth.

Or, care his refectiō.

1 And it came to passe that whē he was entred into the house of one of the chief Pharises on the Sabbath day, to eat bread, they watched him.
 2 And beholde, there was a certeine mā before him, which had the droppe.
 3 Then Iesus answering, spake vnto the ex-pōunders of the Law, and Pharises, saying, Is it lawful to heale on the Sabbath day?
 4 And they held their peace. Then he toke him, and healed him, and let him go,
 5 And answered them, saying, Which of you shal haue an asse, or an ox fallen into a pit, and wil not straightway pul him out on the Sabbath day?
 6 And they colde not answer him againe to those things.
 7 ¶ He spake also a parable to the ghests, when he marked how they chose out the chief roumes, and said vnto them,
 8 ¶ When thou shalt be bidden of anie mā to a weddig, set not thy self downe in the chiefest place, lest a more honorable man then thou, be bidden of him,

a He repro- ueth their ambi- tion, which desire to sit in the chief pla- ces.

9 And he that bade bothe him and thee, come, and say to thee, Giue this man roume, and thou then beginne with shame to take the lowest roume.
 10 * But whē y art bidden, go & sit downe in the lowest roume, that when he that bade thee, cometh, he may say vnto thee, Friend, sit vp hier: the shalt thou haue worship in the presence of them that sit at table with thee.
 11 * For whosoever exalteth him self, shalbe broght low, and he that humbleth him self, shalbe exalted.
 12 ¶ The said he also to him that had bid den him, * When thou makest a dyner or a supper, call not thy friends, nor thy brethren, nether thy kinsmen, nor the riche neighbours, lest they also bid thee againe, and a recompense be made thee.
 13 But when thou makest a feast, call the poore, the maimed, the lame, & the blind,
 14 And thou shalt be blessed, because they cā not recōpense thee: for thou shalt be recōpensed at the resurrection of the iuste.
 15 ¶ Now whē one of them that sate at table, heard these things, he said vnto him, Blessed is he that eateth bread in the kingdome of God.
 16 Then said he to him, * A certeine man made a great supper, and bade manie,
 17 And sent his seruant at supper time to say to them that were bidden, Come: for all things are now ready.
 18 But they all with one minde begā to make excuse: The first said vnto him, I haue boght a ferme, and I must nedes go out & see it: I pray thee haue me excused.
 19 And another said, I haue boght fiue yoke of oxen, and I go to proue them: I pray thee, haue me excused.
 20 And another said, I haue married a wife, and therefore I can not come.
 21 So y seruant returned, & shewed his master these things. The was the good mā of the house angrie, & said to his seruāt, ¶ Go out quickly into y places & stretes of the citie, and bring in hither the poore, & the maimed, and the halt, and the blinde.
 22 And the seruant said, Lord, it is done as thou halt cōmāded, & yet there is roume.
 23 Then the master said to the seruant, Go out into the ebie wayes, and hedges, and fcompel them to come in, that mine house may be filled.
 24 For I say vnto you, that none of those men which were bidden, shal taste of my supper.
 25 Now there went great multitudes with him, and he turned and said vnto them,
 26 If anie man come to me, and hate not his father, and mother, & wife, & children, and brethren, and sisters: yea, and his owne life also, he can not be my disciple.

Prou. 23. 7.

Chap 13. 14. mat. 23. 3.

Prou. 3. 9.

Job 4. 7. b Christ repre hendeth onely the blinde affectiō of mā, which regardeth nothing but a worldlie recompense.

Mat 23. 2.

Leuit 19. 9. c He casteth the Iewes y teeth w their ingratitude, w wolde not eat of those holie meates of Gods worde, which was pre sented vnto the, & wherevnto they were bid a long time before.

d Here is signified the calling of the Gentiles.

e God wil rather receiue all the raskal people of the world to his banquet, then them which are vnthāktful. f This copulsiō cometh of the feling of the power of Gods worde, after that his worde hath bene preached. g That is, he y casteth not of all affectiōs and desires, w drawe vs fro Christ.

The lost shepe.

S. Luke. The prodigal sonne.

Chap 9. 23.
mat 19. 37.
C 16. 24.
mar. 8. 24.

h He that will professe the Gospell, muste diligently consider what his profession requireth, & not rashly to take in hand so great an enterprise: nether yet when he hath taken in hand, to ansteade to forsake it.

i He that is not persuaded to leave all at euery houre to bekwow his selfe frankly in Gods seruice

Mat 5. 13
mar. 9. 50.
k If they that shulde scason others, haue lost it the selues, wherestoulde a man recouer it?
l Or scasoned

Mat 18. 12.

a Which is the selues, & knowe not their owne fautes
b The worde is drachmas, which is some what more in value then fyve pence of olde sterling money, & was equal with a Romaine penny.

27 *And whosoever beareth not his crosse, and cometh after me, cannot be my disciple.
28 For which of you minding to buyld a towre, sitteth not downe before, and counteth the cost, whether he haue sufficient to performe it,
29 Lest that after he hath laid the foundation, and is not able to performe it, all that beholde it, beginne to mocke him,
30 Saying, This man began to buyld, and was not able to make an end?
31 Or what King going to make warre against another King, sitteth not downe first, & taketh counsell, whether he be able with tē thousand, to mete him that cometh against him with twentie thousand?
32 Or els while he is yet a great way of, he sendeth an ambassage, and desireth conditions of peace.
33 So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple.
34 *Salt is good: but if salt haue losse his fauour, wherewith shal it be salted?
35 It is nether mete for the land, nor yet for the dongue hil, but men cast it out. He that hath eares to heare, let him heare.

CHAP. XV.

2 The Phariseis murmure because Christ receiuet sinners 4 The losing mercie of God is openly set forth in the parable of the hundred shepe. 7 Ioye in heauen for one sinner. 12 Of the prodigal sonne.

1 Then resorted vnto him all the Publicanes, and sinners, to heare him.
2 Therefore the Pharisees and scribes murmured, saying, He receiuet sinners, & eateth with them.
3 Then spake he this parable to them, saying,
4 *What man of you hauing an hundred shepe, if he loose one of them, doeth not leave ninetie and nine in the wildernes, & go after that which is lost, vntill he finde it?
5 And when he hath founde it, he laieth it on his shulders with ioye.
6 And whē he cometh home, he calleth together his friends and neighbours, saying vnto them, Reioyce with me: for I haue founde my shepe, which was lost.
7 I say vnto you, that likewise ioye shal be in heauen for one sinner that conuerteth, more then for ninetie and nine iuste men, which nede none amendement of life.
8 Either what woman hauing ten pieces of siluer, if she loose one piece, doeth not light a candel, & sweepe the house, and seke diligently till she finde it?
9 And when she hath founde it, she calleth her friends, and neighbours, saying, Reioyce with me: for I haue founde the piece which I had lost.
10 Likewise I say vnto you, there is ioye

in the presence of the Angels of God, for one sinner that conuerteth.
11 ¶ He said moreover, A certaine man had two sonnes.
12 And the yonger of the said to his father, Father, giue me the portion of the goods that falleth to me. So he deuicid vnto them his substance.
13 So not long after, when the yonger sonne had gathered all together, he toke his iorney into a faire country, and there he wasted his goods with riotous liuing.
14 Now when he had spent all, there arose a great dearth throughout that land, and he began to be in necessitie.
15 Then he went and claue to a citizen of that country, and he sent him to his farme, to feede swine.
16 And he wolde faine haue filled his belly with huskes, that the swine ate: but no man gaue them him.
17 Then he came to him self, and said, How manie hired seruants at my fathers haue bread ynough, and I dye for hunger?
18 I wil rise and go to my father, and say vnto him, Father, I haue sinned against heauen, and before thee,
19 And am no more worthie to be called thy sone: make me as one of thy hired seruants.
20 So he arose and came to his father, and whē he was yet a great way of, his father sawe him, and had compassion, and ran & fel on his necke, and kissed him.
21 And the sonne said vnto him, Father, I haue sinned against heauen, and before thee, and am no more worthie to be called thy sonne.
22 Then the father said to his seruants, Bring forthe the best robe, and put it on him, and put a ring on his hand, and shoes on his feete,
23 And bring the fat calf, and kil him, and let vs eat, and be merie.
24 For this my sonne was dead, and is aliue againe: and he was lost, but he is founde. And they began to be merie.
25 Now the Elder brother was in the field, and when he came and drewe nere to the house, he heard melodie, and dancing,
26 And called one of his seruants, & asked what those things ment.
27 And he said vnto him, Thy brother is come, and thy father hath killed the fatted calfe, because he hath receiued him safe and sounde.
28 Thē he was angrie, & wolde not go in: therefore came his father out and entreated him.
29 But he answered & said to his father, Lo these manie yeres haue I done thee seruice, nether brake I at any time thy commandment, & yet thou neuer gauest me a kid that I might make merie with my friends.
30 But

c This declareth that we ought not to desire to haue our portion separate from God except we wil lose all

d The Greke worde signifieth, so to wa. Recall that a man referreth nothing to him self

e For no man had giue vp him

f That is, against God.

g God pretteth vs and heareth our groaning: before we crye to him

h He was touched with the feeling of his sone & therefore was alimed thereof, and became as heare.

i God reprobeth the cause of such as grudge when God receiveth sinners to mercie.

The riches of iniquitie. Chap.XVI. Abrahams bosome. 37

30 But whē this thy sonne was come, which hathe deuoured thy goods with harlots, thou hast for his sake killed the fat calfe.

31 And he said vnto him, Sonne, thou art euer with me, and all that I haue, is thine. It was mete that we shulde make mery, & be glad: for this thy brother was dead, and is aliuē againe: and he was lost, but he is founde.

CHAP. XVI.

Christ exhorteth vs to wisdome and liberalitie by the example of the steward 13 None can serue two masters: 14 He reproveth the couetousnes and hypocrisie of the Pharises 16 Of the end and force of the Law. 18 Of the bolie state of marriage. 19 Of the riche and Lazarus.

1 And he said also vnto his disciples, There was a certeine riche man, which had a steward, and he was accused vnto him, that he wasted his goods.

2 And he called him, and said vnto him, How is it that I heare this of thee? Giue an accounts of thy stewardship: for thou maiest be no longer steward.

3 Then the steward said within him self, What shal I do: for my master wil take away from me the stewardship: I can not digge, & to begge I am ashamed.

4 I knowe what I wil do, that when I am put out of the stewardship they may receiue me into their houses.

5 Then called he euerie one of his masters detters, & said vnto the first, How muche owest thou vnto my master?

6 And he said, An hūdreth measures of oyle. And he said to him, Take thy writing, and sit downe quickly, and write fiftie.

7 Then said he to another, How muche owest thou? And he said, An hūdreth measures of wheat. Then he said to him, Take thy writing, and write foure score.

8 And the Lord commended the vniust steward, because he had done wisely. Wherefore the children of this worlde are in their generacion wiser thē the children of light.

9 And I saye vnto you, Make you friends with the riches of iniquitie, that when ye shal want, they may receiue you into euerlasting habitacions.

10 He that is faithful in the least, he is also faithful in muche: and he that is vniust in the least, is vniust also in muche.

11 If thē ye haue not bene faithful in the wicked riches, who wil trust you in the true treasure?

12 And if ye haue not bene faithful in another mans goods, who shal giue you that which is yours?

13 No seruant can serue two masters: for ether he shal hate the one, and loue the other: or els he shal leane to the one, & despise the other. Ye can not serue God and riches.

14 All these things heard the Pharises also which were couetous, and they mocked him.

15 Then he said vnto them, Ye are they, which iustifie your selues before men: but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.

16 The Law and the Prophetes endured vntil Iohn: and since that time the kingdom of God is preached, and euerie man i preaseth into it.

17 Now it is more easie that heauen and earth shulde passe away, then that one tittle of the Law shulde fall.

18 Whosoever putteth away his wife, & marieth another, committeth adulterie: & whosoever marieth her that is put away from her housband, committeth adulterie.

19 There was a certeine riche mā, which was clothed in purple and fine linen, and sared wel and delicately euerie day.

20 Also there was a certeine begger named Lazarus, which was laied at his gate full of sores,

21 And desired to be refreshed with the crommes that fell from the riche mans table: yea, and the dogs came and licked his sores.

22 And it was so that the begger dyed, and was caryed by the Angels into Abrahams bosome. The riche man also dyed and was buried.

23 And being in hel in torment, he lift vp his eyes, and sawe Abraham a farre of, & Lazarus in his bosome.

24 Then he cryed, and said, Father Abraham, haue mercie on me, and send Lazarus that he may dippe the tip of his finger in water, and coole my tongue: for I am tormented in this flame.

25 But Abraham said, Sonne, remember that thou in thy life time receiuedst thy pleasures, and likewise Lazarus paines: now therefore is he comforted, and thou art tormented.

26 Besides all this, betwene you and vs there is a great gulfe set, so that they which wolde go from hence to you, can not, neither can they come from thence to vs.

27 Then he said, I pray thee therefore father, that thou woldest send him to my fathers house,

28 (For I haue fīue brethrē) that he may testifye vnto them, lest they also come into this place of torment.

29 Abraham said vnto him, They haue Moses & the Prophetes: let them heare them.

30 And he said, Nay, father Abraham:

Or, good things: Or, will things: Or, swallowing pit Which declareth that it is to late to be instructed by the dead, if in their life time they can not profite by the liuēt words of God. As saith cometh by Gods worde, so is it maintained by the same. So that nether we ought to loke for Angels from heauen, or the dead to confirme vs therein, but onlie the worde of God is sufficient to life euerlasting

g Because they iudged no man happy, but those y were riche.

h Which loue ourwarde appearance, and vaine glorie.

Mat. 11, 12.

i Their zeale is so inflamed, y they followe the Gospel - without respect of world li things

Mat. 3, 18.

Mat. 5, 22 19.

g 1 cor 7, 11.

k That is, v is not lawfully diuorced

l By this socrax is declared what punishment they shal haue, which liue deliciouly & neglect the poore.

m As the fathers in the olde Law were said to be gathered into y bosome of Abraham, because they receiued the frute of the same faith v him:

so in the newe Testament we say y the members of Christ are ioyned to their head, or gathered vnto him

n Whereby is signified that moke blessed life, & they y dye in the faith that Abraham did, shal enioye after this worlde.

o Christ describeth spiriual things by suche manner of speache, as is moke propre to our vnderstanding: for our soules haue neither fingers nor eyes, neither are they thurstie or speake: but y Lord as it were in a table, painteth forthe the state of the liue to come, as our capacite is able to compre head it

p In calling him sonne, he saith his vaine boasting, who in his life vanred him self to be the sonne of Abraham: warning vs also hereby how liue gloriously

stiles auailie.

q Which declareth that it is to late to be instructed by the dead, if in their life time they can not profite by the liuēt words of God.

r As saith cometh by Gods worde, so is it maintained by the same. So that nether we ought to loke for Angels from heauen, or the dead to confirme vs therein, but onlie the worde of God is sufficient to life euerlasting

KK i.

k Thy parte, & art a Iewe, is nothing diminished by that y Christ was also killed for the Gentiles: for he accepteth not y persone but feedeth indifferently all thē that beleue in him with his bodie and blood to life euerlasting.

a Christ teacheth hereby, y likewise as he w is in autoritie & harthe riches, if he get friends in his speritie, may be relieved in his aduersitie: so our liberalitie towards y neighbour shal stand vs in suche Reade at y daye of iudgement that God will accept it as done vnto him

b God, who doeth here represent y master of the house, doeth rather commend the prodigal waste of his goods, & the liberal gaing of the same to y poore, then y fruite keeping & harding of them. That is, ether wickedly gotten, or wickedly kept, or wickedly spent: & hereby we be warned to suspec riches which for the moke parte are an occasion to their possessors of great wickednes.

d They which can not wel bestowe worlde lic goods, wil bestowe euil spiriual treasures: & therefore they ought not to be committed vnto them

e As are riches and such like things, which God hathe giuen not for our selues only, but to bestowe vpon others.

Mat. 6, 14. f Christ calleth the gifts, which he giueth vnto vs, ours.

Vnprofitable seruants. S. Luke. Iudgement cometh suddenly.

but if one came vnto the from the dead, they wil amend their liues.

31 Then he said vnto him, If they heare not Moyses and the Prophetes, nerhor wil thei be perswaded, thogh one rise from the dead againe.

CHAP. XVII.

3 Christ teacheth his disciples to auoide occasiōs of offence, 3 One to forgive another 5 We ought to pray for the increase of faith. 6 He magnifieth the Vertue of faith, 10 And sheweth the vnhabitableness of mā. 11 Healeth ten lepers, 20 Speaketh of the latter dayes, and of the end of the worlde.

Mat 18.7. mar. 9.42.

1 Then said he to the disciples, * It can not be auoided, but that offences wil come, but woe to him by whome they come.

2 It were better for him that a great milstone were hanged about his necke, and that he were cast into the sea, then that he shulde offend one of these litle ones.

a That is, to turne him backe from y^e knowledge of God, and his saluacion

3 ¶ Take hede to your selues: if thy brother trespace against thee, rebuke him: & if he repent, forgive him.

Mat. 18. 21. b That is, many times: for by a certaine number he meaneth an vncertaine.

4 * And thogh he sinne against thee ^b seven times in a daye, and seven times in a daye turne againe to thee, saying, It repenteth me, thou shalt forgive him.

5 ¶ And the Apostles said vnto the Lord, Increase our faith.

Mat 17.20.

c That is, if they hadauer to litle of pure and perite faith d Meaning, they shulde do wonderful and incredible things.

6 And the Lord said, * If ye had faith as muche as is a graine of mustard sēde, and shulde say vnto this mulbery tre, ^d plucke thy self vp by the rootes, and plante thy self in the sea, it shulde euen obey you.

7 ¶ Who is it also of you that hauing a seruant plowing or feeding cattel, wolde saye vnto him by & by, when he were come fro the field, Go, and sit downe at table?

e Hereby is declared y^e it is not ynough to do a piece of our duetie: for a time, but also we must continue to the end.

8 And wolde not rather say to him, ^e Dresse wherewith I may suppe, and garde thy self, and serue me, til I haue eaten and dronken, and afterward eat thou, & drinke thou?

9 Doeth he thanke that seruant, because he did that which was commāded vnto him? I trowe not.

10 So likewise ye, when ye haue done all those things, which are commanded you, say, We are vnprofitable seruants: we haue done that which was our duetie to do.

f For God receiveth not big of vs, wherby he shulde haue bounde vnto vs.

11 ¶ And so it was when he went to Ierusalem, that he passed through the middes of Samaria and Galile.

12 And as he entred into a certaine towne, there met him ten men that were lepers, which stode a farre of.

13 And they lift vp their voyces and said, Iesus, Master, haue mercie on vs.

14 And when he sawe them, he said vnto them, * Go, shewe your selues vnto the

8 Priests. And it came to passe, that as they went, they were censed.

15 Then one of them, when he sawe that he was healed, turned backe, and with a loud voyce praised God,

16 And fell downe on his face at his fete, and gaue him thanks: and he was a Samaritan.

g To whome it did appertene to iudge of the leprosie, Leui. 24. 22. and hereby also the Priests shulde haue no occasion to grudge, or murmure.

17 And Iesus answered, and said, Are there not ten censed? but where are the ^h nine?

18 There are none founde that returned to giue God praise, saue this stranger.

h He noteth hereby their ingratitude, & y^e the greatest parte neglect the benefites of God.

19 And he said vnto him, Arise, go thy way, thy faith hath made thee whole.

20 ¶ And when he was demanded of the Pharises, when the kingdome of God shulde come, he answered them, & said, The kingdome of God cometh not with obseruacion.

i It can not be decerned by anye outward shew, or maiestie, wherby it might rather be knowen.

21 Nether shal men say, Lo here, or lo there: for beholde the kingdome of God is ^k within you.

22 And he said vnto the disciples, The dayes wil come, when ye shal desire to see ^l one of the dayes of the Sonne of man, and ye shal not see it.

Or, among you.

23 * Then they shal saye to you, Beholde here, or beholde there: but go not thither, nether followe them.

k Either by reason of the worde of God, which is receiued by faith, or that y^e Messias whome they sought, as absent, is now present, eue within their owne dores, and yet they knowe hi not, Iohn 1. 11

24 For as the lightening that lighteneth out of the one parte vnder heauen, shineth vnto the other parte vnder heauen, so shal the Sonne of man be in his ^m daye.

l He speaketh of his first coming into the worlde. Mat. 24. 23. mar. 13. 21.

25 But first must he suffer manie things, & be reprovod of this generacion.

m Meaning his seconde coming, wherein he shal appeare in glorie n When men contemned the iudgement of God, wherewith they were before menaced Gen. 19. 24.

26 * And as it was in the ⁿ dayes of Noe, so shal it be in the dayes of the Sonne of man.

n Meaning his seconde coming, wherein he shal appeare in glorie n When men contemned the iudgement of God, wherewith they were before menaced Gen. 19. 24.

27 They ate, they dranke, they married wives, and gaue in mariage vnto the daye that Noe went into the Arke: & the flood came, and destroyed them all.

o We must forget that which we haue left behinde vs, to the end, that we may better followe y^e heauenlie yncacion Gen. 19. 26. Chap 9. 24. & 16. 25. math. 10. 39. mar 8. 35. Iohn 12. 25.

28 * Likewise also, as it was in the dayes of Lot: they ate, they dranke, they bought, they solde, they planted, they buyt.

p This corporal death that engendreth life ouerlating Mat. 24. 41.

29 But in the daye that Lot went out of Sodom, it rained fyre and brimstone from heauen, and destroyed them all.

30 After these ensamples shal it be in the daye when the Sonne of man shal be reueiled.

31 At that daye he that is vpon the ^o house, and his stuffe in the house, let him not come downe to take it out: and he that is in the field likewise, let him not turne backe to that he left behinde.

32 * Remember Lots wife.

33 * Whosoeuer wil seke to saue his soule, shal lose it: & whosoeuer shal lose it, shal get it life.

34 * I tell you, in that night there shal be

^g He meareth
f no bide or
conuention is
fo frait y shal
de stay vs

Mat. 24. 28.
r Nothing can
hinder y faul-
ful to be 107-

ned to their
head Iesus
Christ: for thei
shal gather
vnto him, as y
raucing bir-
des about a
carian.

Two shalbe
in the field:
one shalbe
receiued, &
another shal
be left.

Eccle. 10. 22.

Prov. 11. 12.

1 thes. 5. 17.

a I he Greke
worde signi-
fieri, not to
shrink backe
as cowards do
in warre, or to
gme place in
afflictions or
dangers

^a Or, avenge me
b Who plea-
doth againt
me.

^c And seme
flowe in reuen-
ging their
wrongs.

^d Whereby he
declared his
proude, & dif-
dainful heart.

^e These were
figures of an
humble and
low lie heart.
^f Or, and vs the
other

Chap. 14. 21.

Matth. 23. 12.

Mat. 19. 13.

Mat. 10. 13.

f The worde
signifieth yong
sucking babes
& thei carryed
in their armes.

g He meareth
the nourses or
them that ba-
re the babes,
w home y Apo-
stles rebuked.

two in one a bed: the one shalbe receiued, and the other shalbe left.

35 Two women shalbe grinding together: the one shalbe taken, and the other shalbe left. ¶

36 And they answered, and said to him, Where, Lord? And he said vnto them, * Wherefoeuer y bodie is, thither wil also the egles resorte.

CHAP. XVIII.

By the example of the midwe, and the Publicane Christ teacheth how to pray 15 By the example of children he exhorteth to humilite. 18 Of the way to be saued, and what things let 19 The rewardes promised to vs. 31 And of the crosse.

And he spake also a parable vnto the, to this end, that they ought alwayes to pray, and not to waxe fainte,

2 Saying, There was a iudge in a certeine citie, which feared not God, nether reuerenced man.

3 And there was a widow in y citie, which came vnto him, saying, " Do me iustice against mine aduersarie.

4 And he wolde not for a time: but afterwarde he said with him self, Though I feare not God, not reuerence man,

5 Yet because this widowe troubleth me, I wil do her right, lest at the last she come and make me wearie.

6 And the Lord said, Heare what the vnrighteous iudge saith.

7 Now shal not God aduenge his elect, w crye day and night vnto him, yea, though he suffer long for them?

8 I tel you he wil aduenge the quickly: but when the Sonne of man cometh, shal he finde faith on the earth?

9 ¶ He spake also this parable vnto certeine which trusted in them selues that they were iuste, and despised other,

10 Two men wet vp into y Tēple to pray: the one a Pharise, and the other a Publicā.

11 The Pharise stode & prayed thus with him self, O God, I thanke thee that I am not as other mē, extortioners, vniust, adulterers, or euen as this Publican.

12 I fast twise in the weke: I giue tithe of all that euer I possesse.

13 But the Publicane standing a farre of, wolde not lift vp so muche as his eyes to heauē, but smote his brest, saying, O God, be merciful to me a sinner.

14 I tel you, this man departed to his house iustified, rather then the other: * foreuerie man that exaleth him self, shalbe brought low, & he that humbleth him self, shalbe exalted.

15 ¶ They brought vnto him also babes, that he shulde touche them. And when his disciples sawe it, they rebuked them.

16 But Iesus called s them vnto him and said, Suffie the babes to come vnto me, &

forbid them not: for of h suche is the kingdome of God.

17 Verely I say vnto you, whofoeuer receiuet not the kingdome of God as a babe, he shal not enter therein.

18 * Thē a certeine ruler asked him, saying, Good master, what ought I to do, to inherite eternal life?

19 And Iesus said vnto him, Why callest thou me k good? none is good, saue one, euen God.

20 Thou knowest the commandements,

* Thou shalt not commit a adulterie: Thou shalt not kil: Thou shalt not steale: Thou shalt not beare false witness: Honour thy father and thy mother.

21 And he said, All these haue I kept from my youth.

22 Now whē Iesus heard that, he said vnto him, Yet lackest thou one thing. Sel all y euer thou hast, & distribute vnto the poore, and thou shalt haue treasure in heauen, and come, folowe me.

23 But when he heard those things, he was verie heauie: for he was marueilous riche.

24 And when Iesus sawe him sorowful, he said, With what difficultie shal they that haue riches, entre into the kingdome of God?

25 Surely it is easier for a camel to go through a nedles eye, then for a riche man to entre into the kingdome of God.

26 Then said they that heard it, And who then can be saued?

27 And he said, The things which are vnpossible with mē, are lpossible with God.

28 ¶ Then Peter said, Lo, we haue left all, and haue followed thee.

29 And he said vnto the, Verely I say vnto you, there is no man that hath left house, or parents, or brethren, or wife, or childre for the kingdome of Gods sake,

30 Which shal not receiue m muche more in this worlde, and in the worlde to come life euerlasting.

31 ¶ Then Iesus toke vnto him the twelue, and said vnto them, Beholde, we go vp to Ierusalem, and all things shalbe fulfilled to the Sonne of man, that are written by the Prophetes.

32 For he shalbe deliuered vnto the Gētiles and shalbe mocked, and shalbe spitefully entreated, and shalbe spitted on.

33 And when they haue scourged him, they wil put him to death: but the third day he shal rise againe.

34 But thei vnderstode none of these thigs, and this saying was hid from them, nether perceived they the things, which were spoken.

35 ¶ And it came to passe, that as he was come nere vnto Iericho, a certeine blinde man sat by the way side begging.

h He comprē-
hēdeth alwe
them y are in-
fants of age, as
them also, w
are like vnto
infants in sim-
plicitie and
plaineenes

Mat. 19. 16.

Mat. 10. 17.

i Signifying y
they ought to
lay aside all
malice and
pride.

Exod. 20. 15.

k Because cō-
muneley they
abused thus
worde, Iesus
sheweth him
that he colde
not confesse
him to begood
except also he
acknowledged
that he
was of God.

^l Or, scable rope.

l For he so go
uernaith the
best of his,
that all the
things do not
blame. *Mat. 10. 17.*

Mat. 10. 17.

Mat. 10. 28.

m The little y
a mā hath w
the grace of
God, is as hū-
dred fold
better the all
abundance y
one can haue
without him
but the chief
recompence is
in heauen

Mat. 20. 17.

Mat. 10. 31.

Mat. 20. 29.

Mat. 10. 49.

Why Christ came.

S. Luke. The faithful seruant.

36 And when he heard the people passe by, he asked what it ment.

37 And they said vnto him, that Iesus of Nazaret passed by.

38 Then he cryed, saying, Iesus the Sonne of Dauid, haue mercie on me.

39 And they which wet before, rebuked him, that he shulde holde his peace, but he cryed muche more, O Sonne of Dauid, haue mercie on me.

40 And Iesus stode stil, and commanded him to be broght vnto him. And when he was come nere, he asked him,

41 Saying, What wilt thou that I do vnto thee? And he said, Lord, that I may receiue my sight.

42 And Iesus said vnto him, Receiue thy sight: thy faith hathe saued thee.

43 Then immediatly he receiued his sight, and followed him, praising God: and all the people, when they sawe this, gaue praise to God.

n The people vied to call y Messias by this Name, because they knewe he shulde come of the Roche of Dauid, Psal 132, 11 & 1330.

o He was minister of the benefite receiued & also the people were moued thereby to glorifie God.

CHAP. XIX.

2 Of Zaccheus. 12 The ten pieces of money 23 Christ ri- deth to Ierusalem, & wepeth for it. 45 He chafeth out the marchants, 47 And his enemies seke to destroy him.

1 NOW when Iesus entred and passed through Iericho,

2 Beholde, there was a mā named Zaccheus, which was the chief receiuer of the tribute, and he was riche.

3 And he sought to se Iesus, who he shulde be, and colde not for the presse, because he was of a lowe stature.

4 Wherefore he ran before, and climed vp into a wilde figge tre, that he might se him: for he shulde come that way.

5 And when Iesus came to the place, he looked vp, and sawe him, and said vnto him, Zaccheus, come downe at once: for to day I must abide at thine house.

6 Then he came downe hastily, and receiued him ioyfully.

7 And when all they sawe it, they murmured, saying, that he was gone in to lodge with a sinneful man.

8 And Zaccheus stode forthe, & said vnto the Lord, Beholde, Lord, the halfe of my goods I giue to the poore: and if I haue taken fro anie man by forged cauillation, I restore him foure folde.

9 Then Iesus said to him, This day is saluation come vnto this house, forasmuche as he is also become the sonne of Abraham.

10 * For the Sonne of man is come to seke, and to saue that which was lost.

11 And whiles they heard these things, he continued and spake a parable, because he was nere to Ierusalem, and because also they thought that the kingdome of God shulde shortly appeare.

Ur, a man of a wicked life. Or, false accusation
 a Zaccheus adoption was a signe that y whole familie was receiued to mercie. Notwithstanding this promise, God reserueth to him self fre libertie either to chuse or forsake as in Abrahams house
 Mat. 18, 21.
 b To be the sons of Abraham, is to be chosen frely. Rom 9, 8 to walke in the steppes of the

faith of Abraham, Rom. 4, 12: to do the workes of Abraham, the things we are moſte assured of life euertlasting, Ro, 8, 29.

12 He said therefore, * A certeine noble mā went into a farre countrey, to receiue for him self a kingdome, and so to come againe.

13 And he called his ten seruants, and deliuered them ten pieces of money, and said vnto them, * Occuſie til I come.

14 Now his citizēs hated him, and sent an ambassage after him, saying, We wil not haue this man to reigne ouer vs.

15 And it came to passe, when he was come againe, and had receiued his kingdome, y he comanded the seruants to be called to him, to whome he gaue his money, that he might knowe what euerie mā had gained.

16 The first came the first, saying, Lord, thy piece hathe encreased ten pieces.

17 And he said vnto him, Wel, good seruāt: because y hast bene faithful in a verie litle thing, take thou autoritie ouer tē cities.

18 And the seconde came, saying, Lord, thy piece hathe encreased fiue pieces.

19 And to the same he said, Be thou also ruler ouer fiue cities.

20 So the other came and said, Lord, beholde thy piece, which I haue laid vp in a napkin.

21 For I feared thee, because thou art a strait man: thou takest vp, that thou laidest not downe, and reapest that thou diddest not sowe.

22 Then he said vnto him, Of thine owne smouth wil I iudge thee, o euil seruāt. Thou knewest that I am a strait man, taking vp that I laid not downe, and reaping that I did not sowe.

23 Wherefore the gauest not thou my money into the bāke, that at my comming I might haue required it with vantage?

24 And he said to them that stode by, Take from him that piece, and giue it him that hathe ten pieces.

25 (And they said vnto him, Lord, he hathe ten pieces.)

26 * For I say vnto you, that vnto all them that haue, it shalbe h giuen: and from him that hathe not, euen that he hathe, shalbe taken from him.

27 Moreover those mine enemies, which wolde not that I shulde reigne ouer them, bring hither, and slay them before me.

28 ¶ And when he had thus spoken, he went forthe before, ascending vp to Ierusalem.

29 * And it came to passe, when he was come nere to Bethphage, and Bethania, besides the mount which is called the mount of oliues, he sent two of his disciples,

30 Saying, Go ye to the towne which is before you, wherein, as sone as ye are come, ye shal finde a colte tied, whereon neuer man sate: lose him, and bring him hither.

31 ¶ And if anie man aske you, why ye lose him, thus shal ye say vnto him, Because

Mat. 25, 14.
 c This was to declare to the that he must yet take great paines before his kingdome shulde be established.
 d This piece of money is called Mina, and the whole some moueth about the value of 17 pounds, esteeming euerie piece, about fiue nobles & seven pence
 e God wil not that his graces remaine idle with vs.
 f Whereby we learne that the seconde comming of our Saviour Christ shalbe more glorious, and excellent, the it aeth now appeare.

g They that suppress the giftes of God, & lye in idleness, are without all excuse.

Chap 8, 18. Mat. 13, 12. & 25, 30. Mar 4, 25.

h He y faithfully beRowen the graces of God, that haue them increased: but they shalbe raken away fro him that is vnprofitable, and vseth them not to Gods glorie

Mat. 21, 1. Mar 11, 1. i Hereby we perceiue the excellent countenance of Christ, who notwithstanding he did now fight against the terror of death, and Gods iudgement: yet wet before his fearful disciples and led the way to death. k Christ preueneth such difficulties as might haue troubled his disciples

the

the Lord hathe nede of him.

32 So they that were sent, went their way, and founde it as he had said vnto them.

33 And as they were losing the colte, the owners thereof said vnto them, Why lose ye the colte?

34 And they said, The Lord hathe nede of him.

Mat. 21.7. Iohn 12.1.4.

35 ¶ So they brought him to Iesus, and they cast their garments on the colte, and set Iesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was now come nere to the going downe of the mount of oliues, the whole multitude of the disciples began to reioyce, & to praise God with a loude voice, for all the great workes y^e they had sene,

38 Saying, Blessed be the King that cometh in the Name of the Lord: peace in heauen, and glorie in the hiest places.

1 They wish that God may be appeased, & reconciled wth man: and so by this meanes be glorified.

39 Then some of the Pharises of the companie said vnto him, Master, rebuke thy disciples.

40 But he answered, and said vnto them, I tel you, that if these shulde holde their peace, the stones wolde crye.

Chap. 21.6. mat. 24.1.

41 ¶ And whē he was come nere, he behelde the citie, and wept for it,

mar. 13.1.

42 Saying, O if thou haddest euen knowē at the least in this thy day those things, which belong vnto thy peace: but now are they hid from thine eyes.

m Christ partly pitteth y^e Citie which was so nere her destruction, & partly vbraideth their malice which wolde not embrace Christ their Saviour, and therefore pronoucerh greater punishment to Ierusalem then to other cities, which had not receiued like graces.

43 For the dayes shal come vpon thee, that thine enemies shal cast a treche about thee, and compassē thee rounde, and kepe thee in on euere side,

n Meaning Christ, without whome there is no saluation, & with whome is all felicitie.

44 And shal make thee eauen with the ground, and thy children which are in thee, and they shal not leaue in thee a stone vpon a stone, because thou knewest not the time of thy visitation.

o Through thine owne malice thou art blinded

45 ¶ He went also into the Temple, and began to cast out them that solde therein, and them that bought,

Isa. 56.7.

46 Saying vnto them, It is written, * Mine house is the house of prayer, * but ye haue made it a denne of theues.

mat. 21.12

47 And he taught daily in the Tēple. And the high Priests & the Scribes, & the chief of the people sought to destroye him.

mar. 11.17.

48 But they coulde not finde what they might do to him: for all the people hangēd vpon him when they heard him.

Iere. 7.11.

49 ¶ And he behelde them, and said, What meaneth this then that is written, * The stone that the buylders refused, that is made the head of the corner?

p And receiued it not the redemer, w^{ch} was sent thee. Or in the day time

50 ¶ And they watched him, & sent for the

q That is, were moſte strēt to heare

him with the Elders,

And spake vnto him, saying, Tell vs by what autoritie thou doest these things, or who is he that hathe giuen thee this autoritie?

3 And he answered and said vnto them, I also wil aske you one thing: tell me therefore:

4 The baptisme of Iohn was it from heauen, or of men?

a By baptisme he comprehēdeth all Iohns ministrie, who bare witness to Christ.

5 And they reasoned within them selues, saying, If we shal say from heauen, he wil say, Why then beleued ye him not?

6 But if we shal say, Of men, all the people wil stone vs: for thei be persuaded that Iohn was a Prophet.

7 Therefore they answered, that they coulde not tell whence it was.

8 Then Iesus said vnto them, Nether tell I you, by what autoritie I do these things.

b By this meanes he made them ashamed and aſtonished

9 ¶ The began he to speake to the people this parable, * A certeine man planted a vineyarde, & let it forthe to housbandmen: and went into a strange cuntry, for a great season.

Mat. 21.33. mar. 12.1.

10 And at a time he sent a seruant to the housbandmen, that they shulde giue him of the frute of the vineyarde, but the housbandmen did beat him, and sent him away emptie.

Isa. 5.1.

11 Againe he sent yet another seruant: and they did beat him, and fowle entreated him, and sent him away emptie.

Isa. 5.1.

12 Moreouer, he sent the third, and him they wounded, and cast out.

Isa. 5.1.

13 Then said the Lord of the vineyarde, What shal I do? I wil send my beloued sonne: it may be that thei wil do reuerēce, when they se him.

Isa. 5.1.

14 But when the housbandmen sawe him, they reasoned with them selues, saying, This is the heire: come, let vs kil him, that the enheritance may be ours.

Isa. 5.1.

15 So they cast him out of the vineyarde, & killed him. What shal the Lord of the vineyarde therefore do vnto them?

Isa. 5.1.

16 He wil come & destroy these housbandmen, and wil giue out his vineyarde to others. But when they heard it, they said, God forbid.

Isa. 5.1.

17 ¶ And he behelde them, and said, What meaneth this then that is written, * The stone that the buylders refused, that is made the head of the corner?

Isa. 5.1.

18 ¶ Whosoever shal fall vpon that stone, shalbe broken: & on whome soeuer it shal fall, it wil grinde him to powder.

Isa. 5.1.

19 Then the high Priests and the Scribes the same houre went about to lay hands on him: (but they feared the people) for they perceived that he had spoken this parable aganist them.

Isa. 5.1.

20 ¶ And they watched him, & sent for the

Isa. 5.1.

Mat. 21.23. mar. 11.27.

1 And it came to passe that on one of those dayes, as he taught the people in the Temple, and preached the Gospel, the high Priests & the Scribes came vpon

Isa. 5.1.

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Isa. 5.1.

Isa. 5.1.

The practises of the wicked. S. Luke. Of the poore widdow.

spies, which shulde faine them selues iuste men, to take him in his ralke, and to deliuer him vnto the power and autoritie of the gouernour.

21 And they asked him, saying, Master, we knowe that thou sayest, and teachest right, nether doest thou accept mā's persone, but teachest the way of God truly.

i They thought it vnlawful to pay to a prince being an infidel, that which they were wont to pay to God in his Tēple.

22 Is it lawful for vs to giue Cesar tribute or no?

23 But he perceiued their craftines, & said vnto them, Why tempt ye me?

24 Shewe me a penie. Whose image and superscription hath it? They answered and said, Cesars.

Rom 13.7.
k The duetie w̄ we owe to princes, letteth nothing that w̄ is due vnto God

25 Then he said vnto them, * Giue thē vnto Cesar the things which are Cesars, and to God those which are Gods.

26 And they colde not reprove his saying before the people: but they marueiled at his answer, and helde their peace.

Mat. 22.23.
mar. 12.18.

27 * Then came to him certeine of the Sadduces (which denie that there is anie resurrection) and they asked him,

Deu. 25.1

28 Saying, Master, * Moses wrote vnto vs, If anie mans brother dye hauing a wife, and he dye without children, that his brother shulde take his wife, and raise vp sede vnto his brother.

29 Now there were seuen brethren, and the first toke a wife, & he dyed without children.

k In this place he calleth all them children of this worlde which remaine in the same: or els marriage shulde not seme to apperteine to children of God, as that wicked monie pope Cyriacus taught agāst the manifest Scriptures.

30 And the seconde toke the wife, and he dyed childeles.

31 Then the third toke her: and so likewise the seuen dyed, and left no children.

32 And last of all, the woman dyed also.

33 Therefore at the resurrection, whose wife of them shal she be? for seuen had her to wife.

34 Thē Iesus answered, & said vnto them, The children of this worlde marie wiues and are married.

35 But they which shalbe counted worthe to enioye that worlde, and the resurrection from the dead, nether marie wiues, nether are married.

m Since marriage is ordeined to mainteine & increase mā kinde, whē we shal be immortal; it shal not be in anie vse. For although the wicked rise againe, yet that life is but death and an eternal desolation.

36 For they can dye no more, forasmuche as they are equal vnto the Angels, and are the Sonnes of God, since they are the children of the resurrection.

Eno. 3.6.

37 And that the dead shal rise againe, euen * Moses shewed it besides the bushe, when he said, The Lord is the God of Abraham, & the God of Isaac, & the God of Jacob.

o Of them which are not, but of thē which are.
p The immortalitie of the soule cā not be separate from the resurrection of the bodie, whereof here Christ properly speaketh.
Mat. 22.44.
mar. 12.31.

38 For he is not the God of the dead, but of them which liue: for all liue vnto him.

39 Then certeine of the Pharises answered and said, Master, thou hast wel said.

40 And after that, durst they not aske him anie thing at all.

41 ¶ Then said he vnto them, How say they that Christ is Dauids sonne?

42 And Dauid him self faith in the boke of the Psalmes, * The Lord said vnto my Lord, sit at my right hand,

43 Til I shal make thine enemies thy foete stole.

44 Seing Dauid calleth him Lord, how is he then his sonne?

45 ¶ Then in the audice of all the people he said vnto his disciples,

q For the sonne is not Lord of his father, and therefore it followeth that Christ is God
Chap. 11.43.
mar. 23.6.
mar. 12.38.

46 * Beware of the Scribes, which desire to go in long robes, and loue salutations in the markets, and the chiefe seates in the Synagogues, and the chief rooms at feasts:

47 Which deuoure widowes houses, euen vnder a colour of long praying: these shal receiue greater damnation.

CHAP. XXI.

Christ commendeth the poore widdow & He forewarneth of the destruction of Ierusalem. 8 Of false teachers. 9 Of the tokens and troubles to come. 27 Of the end of the worlde. 37 And of his daylie exercise.

1 **A**ND * as he behelde, he sawe the richemen, which cast their giftes into the treasure,

Mar. 12.41.

2 And he sawe also a certeine poore widdow, which cast in thither two mites,

3 And he said, Of a trueth I say vnto you, that this poore widdow hath cast in more then they all.

4 For they all haue of their superfluitie cast into the offrings of God: but she of her penurie hath cast in all the liuing that she had.

a God esteemeth not the gift or almes by the quantitie or value, but by the heart & affection

5 * Now as some spake of the Temple, how it was garnished with goodlie stones and with consecrat things, he said,

Chap 19.43.
mar. 24.1.
mar. 13.1.
101. agifira.

6 Are these the things that ye loke vpon? the dayes wil come wherein a stone shal not be left vpon a stone, that shal not be throwen downe.

7 Then they asked him, saying, Master, but when shal these things be? and what signe shal there be when these things shal come to passe?

8 * And he said, Take hede, that ye be not deceiued: for many wil come in my Name, saying, I am Christ, & the time draweth nere: followe ye not them therefore.

b Christ them maketh answer of that, which was more necessarie for them, and not to the question they demanded.

9 And when ye heare of warres and seditions, be not afrayed: for these things must first come, but the end followeth not by and by.

10 Then said he vnto them, Nacion shal rise agāst nacion, and kingdome agāst kingdome,

11 * And great earthquakes shalbe in diuers places, and hunger, and pestilence, and fearful things, and great signes shal there be from heauen.

Mat. 24.8.
mar. 13.9.

12 But before all these, they shal lay their hands on you, & persecute you, deliuering you vp to the Synagogues, and into prisons,

sones,

sones, and bring you before Kings and rulers for my Names sake.

c This their suffrance shal bothe be a greater confirmacion to the Gospel, and also by their constancie the tyrannous of their enemies shal at length be manifest before God & man
Chap 12, 12.

mat 10, 19.

mat 13, 11.

d For though they were so impudent to resist, yet truth euer gaineth & victorie
Mat 10, 19.

e That is, iuice ioyfully and blassedly, euen vnder the crosse.
Mat 24, 15.

mar 13, 14.

dan 9, 17.

f Gods wrath agais this people shal appeare by the calamities and plagues, wherewith he wil punish them
g He meaneth their iniquities to receiue likewise their punishment afterwarde.
Isa 13, 10.

ezek 32, 7.

mat 24, 29.

mat 13, 24.

Rom 8, 23

h The effect of that redemption which Iesus Christ hath purchased, shal then fully appeare.

i For all these things came within so yeres after.

13 And this shal turne to you, for a testimonial.

14 *Lay it vp therefore in your hearts, that ye premeditate not, what ye shal answer.

15 For I wil giue you a mouth and wisdom, where agais all your aduersaries shal not be able to speake, nor resist.

16 Yea, ye shalbe betrayed also of your parents, and of your brethren, and kinsmen, and friends, and some of you shal they put to death.

17 And ye shal be hated of all men for my Names sake.

18 *Yet there shal not one heere of your heades perish.

19 By your pacience possesse your soules.

20 *And when ye se Ierusalem besieged with souldiers, then vnderstand that the desolation thereof is nere.

21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, departe out: and let not them that are in the countrey, enter therein.

22 For these be the dayes of vengeance, to fulfil all things that are writen.

23 But wo be to them that be with childe, & to them that giue sucke in those dayes: for there shalbe great distresse in this land, & wrath ouer this people.

24 And they shal fall on the edge of the sworde, and shalbe led captiue into all nacions, and Ierusalem shalbe troden vnder fote of the Gentiles, vntil the time of the Gentiles be fulfilled.

25 *Then there shalbe signes in the sunne, and in the moone, and in the starres, and vpon the earth trouble among the nacions with perplexitie: the sea and the waters shal roare.

26 And mens hearts shal faile them for feare, and for looking after those things which shal come on the worlde: for the powers of heauen shal be shaken,

27 And then shal they se the Sonne of man come in a cloude, with power and great glorie.

28 And when these things begin to come to passe, then loke vp, and lift vp your heads: * for your redemption draweth nere.

29 And he spake to them a parable, Beholde, the figge tre, and all trees,

30 When they now shote forth, ye seeing them, knowe of your owne selues, that sommer is then nere.

31 So likewise ye when ye se these things come to passe, knowe ye that the kingdome of God is nere.

32 Verely I say vnto you, This age shal not passe, til all these things be done.

33 Heauen and earth shal passe away, but my wordes shal not passe away.

34 Take hede to your selues, lest at any time your hearts be oppressed with surfeiting and drunkennes, and cares of this life, and lest that day come on you at vnwares.

35 For as a snare shal it come on all them that dwell on the face of the whole earth.

36 Watche therefore, & pray continually, that ye may be counted worthie to escape all these things that shal come to passe, and that ye may stand before the Sonne of mā.

37 ¶ Now in the day time he taught in the Temple, & at night he went out, and abode in the mount that is called the mount of oliues.

38 And all the people came in the morning to him, to heare him in the Temple.

CHAP. XXII.

4 Conspiracie agais Christ. 7 They eat the Passeeouer. 19 The institution of the Lords supper. 24 They strue who shalbe greatest, and he reproveth the. 42 He prayeth vpon the mount 47 Judas treason. 54 They take him, & bring him to the hie Priests house 60 Peter demeth him thrise, and yet repenteth. 67 Christ is brought before the Council, where he maketh ample confession.

1 **N**OW the feast of vnleauened bread drew nere, which is called the Passeeouer.

2 And the hie Priests & Scribes soght how they might kill him: for they feared the people.

3 Then entred Satan into Judas, who was called Iscariot, and was of the number of the twelue.

4 And he went his way, and comuned with the hie Priests & captaines, how he might betray him to them.

5 So they were glad, and agreed to giue him money.

6 And he consented, and soght opportunitie to betray him vnto them, when the people were away.

7 ¶ The came y day of vnleauened bread when the Passeeouer must be sacrificed.

8 And he sent Peter and Iohn, saying, Go, and prepare vs the Passeeouer, that we may eat it.

9 And they said to him, Where wilt thou, that we prepare it?

10 Then he said vnto them, Beholde, when ye be entred into the citie, there shal a man mete you, bearing a pitcher of water: followe him into y house that he entreth in,

11 And say vnto the good man of the house, The Master saith vnto thee, Where is the lodging where I shal eat my Passeeouer with my disciples?

12 Then he shal shewe you a great hie chamber trimmed: there make it readie.

13 So they went & founde as he had said vnto them, and made readie the Passeeouer.

k To catch & intangle them, wherfoener they be in the worlde
Or, that ye may be made worthy

Mat 26, 1.
mar 14, 1.
a The feast was so called, because they colde eat no leuened bread for the space of seven daies: for so long the feast of y Passeeouer continued.

b Suche as were appointed to kepe the Temple
c For thei were in doute what way to take before this occasion was offered.

Mat 26, 17.
mar 14, 13.
d According to Gods commandement y was first to offer it, and after to eat it.

Mat. 26, 20. 14 *And when the e^r hour was come, he fate
downe, and the twelue Apostles with him.
mar. 14, 18. e Which was
in the evening
about y^e twye
light, which ti
me was appoin
ted to eat the
Pasceouer.
f He meaneth
that this is the
last time that
he wolde be
conuerfant wth
thē as he was
before, or fo
out with them

Mat. 26, 22. mar. 14, 22. 2 Cor 11, 24. g The bread
is a true signe,
and an assured
testimonie that
the bodie of
Iesus Christ is
giuen for the
nourriture of
our soules: li
kewise the wi
ne signifieth y^e
his blood is
our drinke to
refreshe and
quicken vs e
uerlastingly.
Iohn 13, 18. p^sal. 40, 11. h The signe of
the new coue
nant which is
established &
ratified by
Christis blood.

Mat. 26, 25. mar. 10, 42. i By the se
cret counsell of
God, as A& 4,
28 k Meaning y^e
thei haue vane
& flattering
sides giuen
them, for as mu
che as they a
re nothing lesse
then their
names do signi
fie.

Mat. 19, 28. l By these si
militudes he
declareth that
they shalbe
partakers of
his glorie: for
in heauen is
nether eating
nor drinking
1. Pet. 5, 8. m Satā seeketh
by all means
to disquiet the
Church of
Christ, to dis
perse it, and to
shake it from
the true faith.
n It was fore
shakē, but yet
not ouerthro
wen

Mat. 26, 34. mar. 14, 30. Iohn 13, 38. Mat. 19, 8.

14 *And when the e^r hour was come, he fate
downe, and the twelue Apostles with him.
15 Then he said vnto them, I haue earnest
ly desired to eat this Pasceouer with you
before I suffre.
16 For I say vnto you, Hence forthe I wil
not eat of it any more, vntil it be fulfilled
in the kingdome of God.
17 And he toke the cup, and gaue thanks,
and said, Take this, and deuide it among
you.
18 For I say vnto you, I wil not drinke of
the frute of the vine, vntil the kingdome
of God be come.
19 *And he toke bread, and when he had gi
uen thanks, he brake it, and gaue to them,
saying, This is my bodie, which is giuen
for you: do this in the remembrance of me.
20 Likewise also after supper he toke the
cup, saying, This cup is the new^h Testa
ment in my blood, which is shed for you.
21 *Yet beholde, the hand of him that be
trayeth me, is with me at the table.
22 And truly the Sonne of man goeth as it
is^h appointed: but wo be to that man, by
whome he is betrayed.
23 Then they began to enquire among the
selues which of the it shulde be, that shul
de do that.
24 ¶ And there arose also a strife amōg the,
which of them shulde seme to be the great
est.
25 But he said vnto them, The Kings of the
Gentiles reigne ouer them, and they that
beare rule ouer the, are called^k Gracious
lords.
26 But ye shal not be so: but let the greatest
among you be as the least: & the chiefest
as he that serueth.
27 For who is greater, he that sitteth at ta
ble, or he that serueth? Is not he that sitteth
at table? And I am among you as he that
serueth.
28 And ye are they which haue continued
with me in my tentations.
29 Therefore I appoint vnto you a king
dome, as my Father hath appointed to me,
30 *That ye may eat, and drinke at my ta
ble in my kingdome, and sit on seates, and
iudge the twelue tribes of Israel.
31 ¶ And the Lord said, Simon, Simon, be
holde, Satan hath desired you, to wy
nowe you, as wheat.
32 But I haue prayed for thee, that thy faith
faile not: therefore when thou art conuer
ted, strengthen thy brethren.
33 *And he said vnto him, Lord, I am ready
to go with thee into prison, and to death.
34 But he said, I tell thee, Peter, the cocke
shal not crowe this day, before thou hast
thrice denyed that thou knewest me.
35 ¶ And he said vnto the, Whē I sent you
without bagge, and scrip, and shoes, lacked

ye any thing? And they said, Nothing.
36 Then he said to them, But now he that
hathe a bagge, let him take it, and likewise
a scrip: and he that hathe none, let him fel
his coate, and^o bye a sworde.
37 For I say vnto you, That yet the same
which is written, must be performed in
me, *Euen with the wicked was he nomi
nated: for douteles those things which are
written of me, haue an end.
38 And they said, Lord, beholde, here are
two swordes. And he said vnto them, It
is ynough.
39 ¶ And he came out, and went (as he was
wonte) to the mounte of oliues: and his
discipies also followed him.
40 *And when he came to the place, he said
to them, Pray, lest ye enter into tentation.
41 And he gate him self from them, about
a stoncs cast, and kneled downe, & prayed,
42 Saying, Father, if thou wilt, take away
this cup from me: neuertheles, not my
wil, but thine be done.
43 And there appeared an Angel vnto him
from heauen, comforting him.
44 But being in an^r agonie, he prayed more
earnestly: and his sweate was like dropes
of blood, trickling downe to the grounde.
45 And he rose vp from prayer, & came to
his discipies, and founde them sleeping for
heauines.
46 And he said vnto them, Why slept ye?
rise and pray, lest ye entre into tentation.
47 ¶ And while he yet spake, beholde a cō
panie, and he that was called Judas one of
the twelue, went before them, and came
nere vnto Iesus to kisse him.
48 And Iesus said vnto him, Judas, betrayest
thou the Sonne of man with a kisse?
49 Now when they which were about him,
sawe what wolde followe, they said vnto
him, Lord, shal we smite with sworde?
50 And one of them smote a seruant of the
hie Priest, and strake of his right eare.
51 Then Iesus answered, and said, Suffre
them thus farre: and he touched his eare, &
healed him.
52 Then Iesus said vnto the hie Priests, &
captaines of the Temple, and the Elders
which were come to him, Be ye come out
as vnto a these with swordes and stauces?
53 When I was daily with you in the Tēple,
ye stretched not forthe the hands against
me: but this is your very houre, and the
power of darkenes.
54 ¶ Then toke they him, and led him, and
brought him to the hie Priests house. And
Peter followed a farre of.
55 *And whē they had kindled a fyre in the
middles of the hall, and were set downe to
gether, Peter also fate downe among the.
56 And a certeine maide behelde him as he
fate by the fyre, and hauing wel looked on
him,

o By this he
sheweth them
that they must
suffreine great
troubles and
afflictions.
Isa 53, 12.

p They were
yet so ryde y^e
they thought to
haue resisted
with material
weapons, whe
reas Christ
warneth them
of a spiritual
fight, wherein
alweil their life
as faith shulde
be in danger.
Mat 26, 36.

mar. 14, 28. Iohn 18, 1. Mat. 26, 41. mar 14, 38. q Meaning, his
death and pas
sion.

r The worde
signifieth that
horror that
Christ had co
cued not one
ly for feare of
death, but of
his fathers iud
g^{ment} & wrath
against sinners.

Mat 26, 47. mar. 14, 43. Iohn 18, 3.

s For now
God gaue li
berie to Satā
whose mini
sters they we
re, to execute
his rage again
him: which
thing we se
is gouned by
the providen
ce of God
Mat. 26, 54.
mar 14, 66.
Iohn 18, 26.

Peters denial & repentance. Chap. XXIII. The people rage. 41

him, said, This man was also with him.
 57 But he denied him, saying, Woman, I knowe him not.
 58 And after a litle while, another mā sawe him, and said, Thou art also of them. But Peter said, Man, I am not.
 59 And about the space of an houre after a certeine other affirmed, saying, Verely euen this man was with him: for he is also a Galilean.
 60 And Peter said, Man, I knowe not what thou saiest. And immediatly while he yet spake, the cocke crewe.
 61 Then the Lord turned backe, and loked vpon Peter: and Peter remembred the worde of the Lord, how he had said vnto him, * Before the cocke crowe, thou shalt denie me thrise.
 62 And Peter went out, & wept bitterly.
 63 ¶ And the men that helde Iesus, mocked him, and stroke him.
 64 And when they had blindfolded him, they smote him on the face, & asked him, saying, * Prophecie who it is y^e smote thee.
 65 And manie other things blasphemously spake they against him.
 66 * And allone as it was day, the Elders of the people, and the hie Priests & the Scribes came togēther, and led him into their Council,
 67 Saying, * Art thou the Christ? tell vs. And he said vnto thē, If I tell you, ye wil not beleue it.
 68 And if also I aske you, ye wil not answer me, nor let me go.
 69 * Hereafter shal the Sonne of man sit at the y^e right hand of the power of God.
 70 Then said they all, Art thou then the Sonne of God? And he said to thē, Ye say that I am.
 71 Then said they, What nede we anie further witnes? for we our selues haue heard it of his owne mouth.

CHAP: XXIII.

1 Iesus is broght before Pilate and Herode 18 Of Barabbas, 26 Of Simon the Cyrenian 27 The women make lamentacion 33 Christ crucified 34 He prayeth for his enemies 40 He conuerteth the thefe & manie others at his death, 53 And is buried.

Mat. 23. 31.
 mar 12. 17.
 a Who was the chief gouernour, and had the examinacion of matters of life & death

Mat 27. 18
 mar 15. 2.
 ioh 18. 33.

1 Then * the whole multitude of them arose, and led him vnto a Pilate.
 2 And they began to accuse him, saying, We haue founde this man peruerting the people, and forbidding to paye tribute to Cesar, saying, That he is Christ a King.
 3 * And Pilate asked him, saying, Art thou the King of the Iewes? And he answered him, and said, Thou saist it.
 4 Then said Pilate to the hie Priests, and to the people, I finde no faute in this man.
 5 But they were the more fierce, saying, He moueth the people, teaching through

out all Iudea, beginning at Galile, euen to this place.
 6 Now when Pilate heard of Galile, he asked whether the man were a Galilean.
 7 And when he knewe that he was of Herodes iurisdiction, he b sent him to Herode, which was also at Ierusalem in those daies.
 8 And when Herode sawe Iesus, he was exceedingly glad: for he was c desirous to see him of a long seasion, because he had heard manie things of him, and trusted to haue sene some d signe done by him.
 9 Then questioned he with him of manie things: but he answered him d nothing.
 10 The hie Priests also and Scribes stode forthe and accused him vehemently.
 11 And Herode with his e men of warre, despised him, and mocked him, and arrayed him in e white, and sent him againe to Pilate.
 12 * And the same daye Pilate and Herode were made friends together: for before they were enemies one to another.
 13 ¶ Then Pilate called together the hie Priests, and the rulers, and the people,
 14 And said vnto them, Ye haue broght this man vnto me, as one that peruerted the people: and beholde, I haue examined him before you, and haue founde no faute in this man, of those things whereof ye accuse him:
 15 No, nor yet Herode: for I sent you to him: and lo, nothing worthie of death is done f to him.
 16 I wil therefore chastise him, and let him lowse. g
 17 (For of f necessitie he must haue let one lowse vnto them at the feast.)
 18 Then all the multitude cryed at once, saying, Away with him, and deliuer to vs Barabbas:
 19 Which for a certeine insurrection made in the citie, & murther was cast in prison.
 20 Then Pilate spake againe to them, willing to let Iesus lowse.
 21 But they cryed, saying, Crucifie, crucifie him.
 22 And he said vnto them the third time, But what euil hathe he done? I finde h no cause of death in him: I wil therefore chastise him, and let him lowse.
 23 But they were instant with loude voyces, and required that he might be crucified: and the voyces of them and of the hie Priests preuailed.
 24 So Pilate gaue sentence, that it shuld be as they required.
 25 And he let lowse vnto them him that for insurrection and murther was cast into prison, whome thei desired, and deliuered Iesus to do with him what they wolde.
 26 ¶ * And as they led him awaye, they

b To rid his hands, and to gratifie Herode
 *Or, at that time

c Of a certeine curioſitie carnouſe.

*Or, miracle.

d For Christ came not to defend him self, neither yet wolde please the value curioſitie of this tyrant.

*Or, bands for traſaine

e Communely this was a robe of honour, or excellencie: but it was giuen to Christ in mockage.

Mat 27. 23.
 mar 15. 14.

john 18. 28.

or 19. 4.
 *Or, in bright colours.

*Or, by him.

f For the Romans had giuen suche franchises & liberties to y^e Iewes, which was but a tradition, & not according to the worde of God.

g The indgement sentence with Christ, before he condemneth him, where by plainly appeareth Iesus innocencie.

Mat 27. 32.
 mar 15. 21.

Christ is crucified.

S. Luke. Christs resurrection.

caught one Simon of Cyrene, comming out of the field, and on him they laid the crosse, to beare it after Iesus.

27 And there followed him a great multitude of people, and of women, which women bewailed and lamented him.

28 But Iesus turned backe vnto them, and said, " Daughters of Ierusalem, wepe not for me, but wepe for your selues, and for your children.

29 For beholde, the daies wil come, when men shal say, Blessed are the barren, & the wombes that neuer bare, and the pappes which neuer gaue sucke.

30 Then shal they beginne to say to the mountaines, * Fall on vs: and to the hilles, Couer vs.

31 * For if they do these things to a greene tre, what shalbe done to the drye?

32 * And there were two others, which were euil doers, led with him to be slayne.

33 And when they were come to the place, which is called " Caluerie, there they crucified him, and the euil doers: one at the right hand, and the other at the left.

34 Then said Iesus, Father, forgiue them: for they knowe not what they do. And they parted his rayment, and cast lots.

35 And the people stode, and behelde: and the rulers mocked him with them, saying, He saued others: let him saue him self, if he be the Christ, the Chosen of God.

36 The souldiers also mocked him, and came and offered him vineger,

37 And said, If thou be the King of the Iewes, saue thy self.

38 And a superscription was also written ouer him, in Greke letters, and in Latin, & in Hebrewé, THIS IS THE KING OF THE IEWES.

39 ¶ And one of the euil doers, which were hanged, railed on him, saying, If thou be the Christ, saue thy self and vs.

40 But the other answered, and rebuked him, saying, Fearest thou not God, seig thou art in the same condemnacion?

41 We are in dede righteously here: for we receiue things worthie of that we haue done: but this man hath done nothing amisse.

42 And he said vnto Iesus, Lord, remember me, when thou comest into thy kingdome.

43 Then Iesus said vnto him, Verely I say vnto thee, to day shalt thou be with me in Paradise.

44 ¶ And it was about the sixt houre: and there was a daikenes ouer all the land, vntil the ninth houre.

45 And the sunnè was darkened, and the vaile of the Temple rent through the middes.

46 And Iesus cryed with a loude voyce, and

said, * Father, into thine hands I commēd my spirit. And when he thus had said, He gaue vp the gost.

47 ¶ Now whē the Cēturion sawe what was done, he glorified God, saying, Of a suretie this man was iuste.

48 And all the people that came together to that sight, beholding the things, which were done, smote their brefts, and returned.

49 And all his acquaintance stode a farre of, & the women that followed him from Galile, beholding these things.

50 ¶ * And beholde, there was a mā named Ioseph, which was a counsellor, a good mā and a iust.

51 He did not consent to the counsel and dede of them, which was of Arimathea, a citie of y Iewes: who also him self waited for the kingdome of God.

52 He went vnto Pilate, and asked the bodie of Iesus,

53 And toke it downe, and wrapped it in a linnen cloth, & laid it in a tomb hewen out of a rocke, wherein was neuer man yet laid.

54 And that day was the Preparacion, & the Sabbath drewe on.

55 And the women also that followed after, which came with him frō Galile, behelde the sepulchre, & how his bodie was laid.

56 And they returned and prepared odores, and ointments, and rested the Sabbath day according to the commandement.

CHAP. XXIII.

1 The women come to the graue 13 Christ appeareth vnto the two disciples that go towarde Emmaus. 36 He standeth in the middes of his disciples, and openeth their vnderstanding in the Scriptures 47 He giueth them a charge 51 He ascendeth up to heauen 52 His disciples worship him, 53 And of their daiele exercise.

1 NOW the first day of y weke early in the morning, they came vnto the sepulchre, and broght the odores, which they had prepared, & certeine women with them.

2 And they founde the stone rolled away from the sepulchre,

3 And went in, but founde not the bodie of the Lord Iesus.

4 And it came to passe, that as they were amafed thereat, beholde, two men suddenly stode by them in shining vestures.

5 And as they were afrayed, and bowed downe their faces to the earth, they said to them, Why seke ye him that liueth, among the dead?

6 He is not here, but is risen: remember how he spake vnto you, when he was yet in Galile,

7 Saying, that the sonne of man must be deliuered into the hands of sinful men, and be crucified, and the third daye rise againe.

Or, Capraine of The Romaine Captaine who had charge ouer an hundred men.

Mat 27, 57. mar 15, 43. iohn 19, 38.

Or, had embraced. He looked for the redemer, by whome all should be restored.

When men prepared all things readie for the feast. That is, began the same evening.

Mat 28, 1. mar. 16, 1. iohn 20, 1. a Which was the first day after y first Sabbath of the feast.

Two Angels in forme of men.

Chap. 9, 22. mar 17, 23. mar. 1, 31.

Or, women of Ierusalem.

Isa 2, 19 hose. 10, 8. zeuel 6, 16. 18 Pet 4, 17.

Mat 27, 38. mar 15, 27.

Isa 53, 12. h It the innocent be thus handled, what shal the wicked man be? Or, the place of sinners

i Whome God hath before all others appointed to be the Meisias: otherwise the Scriptures calleth them the chosē of God, whome he hath the chosen before all beginning to life exultating k Mixt with myrrhe & gall to hasten his death l That the thing might be knowne to all nations, because these three languages were most common. m The condemnacion which thou now sufferest, causeth it thee not to forget God?

n Which was the middaye.

8 And they remembered his wordes,
 9 And returned from the sepulchre, & tolde all these things vnto the eleuen, and to all the remnant.
 10 Now it was Marie Magdalene & Iocanna, & Marie the mother of Iames, & other women with them, which tolde these things vnto the Apostles.
 11 But their wordes semed vnto them, as a fained thing, nether beleued they them.
 12 Then arose Peter, and ran vnto the sepulchre, and looked in, and sawe the linnen clothes laid by themselves, & departed wondering in him self at that which was come to passe.
Mat. 16, 12. 13 ¶ And beholde, two of them went that same day to a towne which was from Ierusalem about c thre score furiongcs, called Emmaus.
 14 And they ^d talked together of all these things that were done.
 15 And it came to passe, as they communed together, and reasoned, that Iesus him self drewe nere, and went with them.
 16 But their eyes ^e were holden, that they colde not knowe him.
 17 And he said vnto them, What maner of communications are these that ye haue one to another as ye walke, and are sad?
 18 And the one (named Cleopas) answered and said vnto him, Art thou onely a stranger in Ierusalem, & hast not knowen the things which are come to passe therein in these dayes?
 19 And he said vnto them, What things?
 And they said vnto him, Of Iesus of Nazaret, which was a Prophet, mightie in dede and in worde before God, and all the people,
 20 And how the hie Priests, and our rulers deliuered him to be condemned to death, and haue crucified him.
 21 But we trusted that it had bene he that shulde haue deliuered Israel, and as touching all these things, to day is the third day, that they were done.
 22 Yea, and certeine women among vs made vs astonied, which came early vnto the sepulchre.
 23 And whē they founde not his bodie, they came, saying, that they had also sene a visiō of Angels, which said that he was aliue.
 24 Therefore certeine of them which were with vs, went to the sepulchre, and founde it euen so as the women had said, but him they sawe not.
 25 Then he said vnto them, ^h O fooles and slowe of heart to beleue all that the Prophetes haue spoken,
 26 Oght not Christ to haue suffred these things, and to enter into his glorie?
 27 And he began at ⁱ Moses, & at all the Prophetes, and interpreted vnto them in all

the Scriptures the things which were *written* of him.
 28 And they drewe nere vnto the towne, which they went to, but he ^k made as though he wolde haue gone further.
 29 But they constrained him, saying, Abide with vs. for it is towards night, and the day is farre spent. So he went in to tarry with them.
 30 And it came to passe, as he sat at table with them, he toke the bread, ^l and gaue thanks, and brake it, and gaue it to them.
 31 Thē their eyes were opened, & they knewe him: but he was taken out of their sight.
 32 And they said betwene them selues, Did not our hearts burne within vs, while he talked with vs by the way, and when he opened to vs the Scriptures?
 33 And they rose vp the same houre, and returned to Ierusalem, and founde the Eleuen gathered together, and them that were with them,
 34 Which said, The Lord is risen in dede, and hath appeared to Simon.
 35 Then they tolde what things *were* done in the way, and how he was knowen of thē in ^m breaking of bread.
 36 ¶ And as they spake these things, Iesus him self stode in the middes of them, and said vnto them, Peace *be* to you.
 37 But they were abashed & afraid, supposing that they had sene a spirit.
 38 Then he said vnto them, Why are ye troubled? and wherefore do doutes arise in your hearts?
 39 Beholde mine hands and my fete: for it is I my self: handle me, and se: for a spirit hath not flesh & bones, as ye se me haue.
 40 And when he had thus spoken, he shewed them *his* hands and fete.
 41 And while they yet beleued not for roye, and wondered, he said vnto them, Haue ye here any meat?
 42 And they gaue him a piece of a broiled fish, and of an honye combe,
 43 And he toke it, & did eat before them.
 44 And he said vnto them, These are the wordes, which I spake vnto you while I was yet with you, that all must be fulfilled which are written of me in the Law of Moses, and in the Prophetes, and in the Psalmes.
 45 Then opened he their vnderstanding, that they might vnderstand the Scriptures,
 46 And said vnto them, Thus is it written, and thus it behoued Christ to suffice, & to rise againe from the dead the thirde day,
 47 And that repentance, and remission of finnes shulde be preached in his Name among all nacions, beginning at Ierusalem.
 48 Now ye are witnesses of these things.
 49 And beholde, I wil send the *promes* of my Father vpon you: but tary ye in the cite

^c Which is about seven miles & an halfe.
^d Hereby appeareth y they had fasted, although it was weake.
^e This declarereth that we can nether see, nor vnderstand til God open our eyes.

^f For the thig was so notorious, that all men might haue knowen it.

^g They vnderstode not yet what was the deliuerance y Iesus Christ purchased for vs, but looked for some worldlye prosperitie.

^h Infidelitie is reproved.
ⁱ Christ onely is the interpreter of y Scriptures: for bothe the beginning and end thereof direct vs to him, because he is the Saviour that is promised.

^k Because Christ did be the that their eyes and open thē, he wolde kepe them in suspens til his time came to manifest him self vnto them

^l Accordig to the custom: y which maner of praying before meales they vse so this day.

^m So sone as he beganne to breake bread. *Mar. 16, 14. Iohn 20, 19.*

Iohn 15, 26. Act. 1, 4.

S.Iohn.

^a Which was til wiconde, when the holie Gost was sent from heauen.

of Ierusalem, ^a vntil ye be endued with power from an hie.

50 Afterwarde he led them out into Bethania, and lift vp his hands, & blessed them.

51 And it came to passe, that as he blessed them, ^a he departed from them, and was

caryed vp into heauen.

52 And they worshipped him, and returned to Ierusalem with great ioye,

53 And were continually in the Temple, praising, and lauding God, Amen.

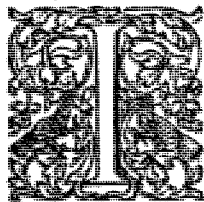
Mar. 16. 19.
act. 1. 9.

THE HOLY GOSPEL
of Iesus Christ, according to Iohn.

CHAP. I.

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

^a 7, before the beginning
^a Christ is God before all time.



IN the beginning was the Worde, and the Worde was with^a God and that Worde was God.

The same was ^b in the beginning w^c God.

16 All things were made by it, & ^c without it was made nothing that was made.

17 In it was ^d life, and the life was the ^e light of men.

18 And the light shineth in ^f y^g darkenes, & the darkenes comprehended it not.

19 ¶ There was a man sent frō God, whose name was Iohn.

20 The same came for a witnes, to beare witness of the light, that all mē through him might beleue.

21 He was not that light, but was sent to beare witness of the light.

22 That was the true light, which lighteth euerie man that cometh into the worlde.

23 He was in the worlde, and the worlde was ^h made by him: & the worlde ⁱ knewe him not.

24 He came vnto ^j his owne, and his owne receiued him not.

25 But as many as receiued him, to them he gaue ^k power to be the sonnes of God, ^l euen to them that beleue in his Name,

26 Which are borne not of blood, nor of the wil of the flesh, nor of the wil of man, but of God.

27 ¶ And the Worde was made ^m flesh, and dwelt among vs, (and we ⁿ sawe the glorie thereof, as the glorie of the onely begotten Sonne^o of the Father) ^p ful of grace and trueth.

28 ¶ Iohn bare witness of him, & cryed, saying, This was he of whome I said, He that cometh after me, is preferred before me: for he was ^q before me.

29 And of his fulnes haue all we receiued, and ^r grace for grace.

30 For the Lawe was giuen by Moses, but grace and trueth came by Iesus Christ.

18 ¶ No man hath sene God at any time: the onely begotten Sonne, which is in the bosome of the Father, he hath ^s declared him.

19 ¶ Then this is the recorde of Iohn, whē the Iewes sent Priests and Leuites from Ierusalem, to aske him, Who art thou?

20 And he confessed and denyed not, and said plainely, I ^t am not the Christ.

21 And they asked him, What thē? Art thou Elias? And he said, I am not. Art thou the Prophet? And he answered, No.

22 Then said they vnto him, Who art thou that we may giue an answer to them that sent vs? what saist thou of thy self?

23 He said, I ^u am the voyce of him that cryeth in the wildernes, Make straight the way of ^v Lord, as said the Prophet Esaias.

24 Now they which were sent, were of the Pharises.

25 And they asked him, and said vnto him, Why baptizest thou then, if thou be not the Christ, nether Elias, nor the Prophet?

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

27 ¶ He it is that commeth after me, which is preferred before me, whose shoe latchet I am not worthie to vnloose.

28 These things were done in Bethabara beyonde Iordan, where Iohn did baptize.

29 ¶ The next day Iohn seeth Iesus coming vnto him, and saith, Beholde the lambe of God, which taketh away the ^w sinne of the worlde.

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

31 And I knewe ^x him not: but because he shulde be declared to Irael, therefore am I come, baptizing with water.

32 So Iohn bare recorde, saying, I sawe ^y the Spirit come downe from heauen, like a doue, and it abode vpon him.

33 And I knewe him not: but he that sent me to baptize with water, he said vnto me, Vpō whome thou shalt se the Spirit come downe, & tary stil on him, that is he which baptizeth with the ^z holie Gost.

1. Tim 6. 16.
1 Iohn 4. 18.
m Meaning he is moſte deare, and ſtraightly loyned to his Father, not onely in loue, but alſo in nature and vnion
n And ſo God that before was viſible, was made, as it were, viſible in Chriſt
o Whome the I looked for to be ſuche one as Moſes was, Deut 18. 15.

Iſa 40. 3.
mat 3. 7.
luk 3. 4.

Mat 3. 11.
mar 1. 7.
luk 3. 16.
act 1. 5.
e 11. 16.
e 19. 4.

p Signifiſig the original ſinne, which is the ſontaine of all ſinnes & there with all other ſinnes

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

Mat 3. 16.
mar 1. 10.
luk 3. 22.

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

^b The Sōne is of the ſame ſubſtance with the Father
^c No creature was made with out Chriſt.

^d Whereby all thiſg are quickened and preſerued

^e The life of man is more excellent then of any other creature, becauſe it is rayned with light and vnderſtanding.

Mat 3. 1.

mar 1. 4.

luk 3. 3.

^f Mans minde is ful of darke nes becauſe of the corruption thereof.

^g Or, are borne.

eb 11. 4.

^h Because they did not worſhip him as their God, Ro 1. 21 act 14. 15.
ⁱ To the Iſraelites who were his peculiar people

^j Meaning a priuiledge, or dignitie.

Mat 1. 16.

luk 3. 7.

Mat 17. 2.

3. pet 1. 17.

Coloſ 1. 19.

e 2. 9.

^k He was formed and made man by the operation of the holie Gost without the operation of mā
^l Or, proceeding frō the Father.

^m Or, more excellent then I

ⁿ More abundant grace thē by Moſes.

34 And I sawe, and bare recorde that this is the Sonne of God.

35 ¶ The next day, Iohn stode againe, and two of his disciples:

36 And he behelde Iesus walking by, and said, Beholde the lambe of God.

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

38 Then Iesus turned about, and sawe them followe, & said vnto them, What seke ye? And they said vnto him, Rabbi (which is to say by interpretation, Master) where dwellest thou?

39 He said vnto them, Come, and se. They came and sawe where he dwelt, and abode with him that day: for it was about the tenth houre.

40 Andrew, Simō Peters brother, was one of the two which had heard of Iohn, & that followed him.

41 The same founde his brother Simon first, and said vnto him, We haue founde the Messias, which is by interpretation, the Christ.

42 And he broght him to Iesus. And Iesus behelde him, & said, Thou art Simon the sonne of Iona: thou shalt be called Cephas, which is by interpretation, a stone.

43 ¶ The day following, Iesus wolde go into Galile, and founde Philippe, and said vnto him, Followe me.

44 Now Philippe was of Bethsaida, the citie of Andrew and Peter.

45 Philippe founde Nathanael, and said vnto him, We haue founde him, of whome * Moses did write in the Law, and the * Prophetes, Iesus of Nazaret the sonne of Ioseph.

46 Then Nathanael said vnto him, Can there any good thing come out of Nazaret? Philippe said to him, Come, and se.

47 Iesus sawe Nathanael coming to him, & said of him, Beholde, in dede an Israhelite, in whome is no guile.

48 Nathanael said vnto him, Whence knewest thou me? Iesus answered, & said vnto him, Before that Philippe called thee, whē thou wast vnder the figge tre, I sawe thee.

49 Nathanael answered, & said vnto him, Rabbi, thou art the Sonne of God: thou art the King of Israel.

50 Iesus answered, and said vnto him, Because I said vnto thee, I sawe thee vnder the figge tre, beleuest thou? thou shalt see greater things then these.

51 And he said vnto him, Verely, verely, I say vnto you, hereafter shal ye see heauen open, & the Angels of God ascending, and descending vpon the Sonne of man.

52 Christ turneth the water into wine: 14 He driueth the byers, and sellers out of the Temple 19 He forewarneth his death and resurrection. 23 He conuerteth mary, and disprueth man.

And the thirde day, was there a marriage in Cana a towne of Galile, & the mother of Iesus was there.

2 And Iesus was called also, and his disciples vnto the marriage.

3 Now when the wine failed, the mother of Iesus said vnto him, They haue no wine.

4 Iesus said vnto her, Woman, what haue I to do with thee? mine houre is not yet come.

5 His mother said vnto the seruants, Whatsoeuer he saith vnto you, do it.

6 And there were set there, six waterpottes of stone, after the maner of the purifying of the Iewes, conteyning two or thre firkins a peece.

7 And Iesus said vnto them, Fil the waterpottes with water. Then they filled them vp to the brim.

8 Then he said vnto them, Drawe out now & beare vnto the gouernour of the feast. So they bare it.

9 Now whē the gouernour of the feast had tasted the water that was made wine, (for he knewe not whence it was: but the seruants, which drew the water, knewe) the gouernour of the feast called the bridegrome,

10 And said vnto him, All men at the beginning set forthe good wine, and when men haue wel drunke, then that which is worse: but thou hast kept backe the good wine vntil now.

11 This beginning of miracles did Iesus in Cana a towne of Galile, and shewed forthe his glorie: & his disciples beleued on him.

12 After he went downe into Capernaū, he and his mother, and his brethren, and his disciples: but they continued not manie dayes there.

13 For the Iewes Passeouer was at hand. Therefore Iesus went vp to Ierusalem.

14 * And he founde in the Temple those that solde oxen, and shepe, and doves, and changes of money, sitting there.

15 Thē he made a scourge of smale cordes, & draue them all out of the Temple with the shepe, and oxen & powred out the chāgers money, and ouertrew the tables,

16 And said vnto them that solde doves, Take these things hence: make not my Fathers house, an house of merchandise.

17 And his disciples remembred, that it was written, * The zeale of thine house hath eaten me vp.

18 Then answered the Iewes, and said vnto him, What signe shewest thou vnto vs, that thou doest these things?

19 Iesus answered and said vnto them, * Destroye this temple, and in thre dayes I will raise it vp againe.

20 Then said the Iewes, Fortie and six yeeres was this Temple a buylding, and wilt thou reare it vp in thre dayes?

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

e Or where is thy lodgig? or whither goest thou? For he dwelled in Nazaret, and was there as a stranger. u That was, two houres before night. x How Iohn said, that Iesus was the lambe of God.

Or, the Anointed.

Or, Petrus.

Gen 49, 10. deut 19, 18. Isa, 42, 4, 10. 45, 8. ier. 33, 5. ezs 34, 25. Or 37, 24. dan 9, 24. y Those things which are contemptible to the world, are esteemed and preferred of God: and those things which the world preferreth, God abhorreth.

Or, thou beleeuest. z Christ openeth the heauen, that we may haue access to God, and maketh vs fellowes to the Angels. Gen. 28, 12.

a Who vsed continual washings to purifie them selues. Which superstition Herobion the heretike wolde haue broght into the Church and now the Papistes haue receiued it. Or, measures. b Whereof euerie one contained 15 gallons. Or, forward.

Or, figures.

Or, confus.

Mat 21, 12. mar 11, 17. luk. 19, 46.

Psal. 68, 10. c This affectio was so burnig in him, that it surmounted and swallowed vp all the others. Or, miracle.

Mat 26, 61. Or 27, 40. mar 14, 58. Or 15, 29.

d Christs bodie might iustly be called the temple, because the fulnes of the God head dwelleth in it corporally, Colo 2,9 e For he toke not them for true disciples, as he knewe by their inward thoughts, what religion soeuer they did pretende outwardly.

21 But he spake of the temple of his bodie, 22 Allone therefore as he was risen from the dead, his disciples remembered that he thus said vnto them: and they beleued the Scripture, and the woide which Iesus had said. 23 Now when he was at Ierusalē at y Pas-seouer in y feast, many beleued in his Name, when they sawe his miracles w he did. 24 But Iesus did not commit him self vnto them, because he knewe them all, 25 And had no nede that any shulde testifie of man: for he knewe what was in man.

CHAP. III.

3 Christ instructeth Nicodemus in the regeneration 15 Of faith 16 Of the loue of God towards the worlde. 23 The doctrine and baptisme of Iohn, 28 And the witness that he beareth of Christ.

1 There was now a mā of y Pharises named Nicodemus, a ruler of y Iewes. 2 He came to Iesus by night, and said vnto him, Rabbi, we knowe that thou art a teacher come from God: for no man colde do these miracles that thou doest, except God were with him.

3 Iesus answered, and said vnto him, Verely, verely I say vnto thee, except a man be borne againe, he can not ascende into the kingdome of God.

4 Nicodemus said vnto him, How can a man be borne which is olde? can he enter into his mothers wombe againe, and be borne?

5 Iesus answered, Verely, verely I say vnto thee, except that a man be borne of water and of the Spirit, he can not enter into the kingdome of God.

6 That which is borne of the flesh, is flesh: & that that is borne of the Spirit, is spirit.

7 Maruile not that I said to thee, Ye must be borne againe.

8 The wind bloweth where it listeth, & thou hearest the sounde thereof, but canst not tel whence it cometh, and whether it goeth: so is euerie man that is borne of the Spirit.

9 Nicodemus answered, and said vnto him, How can these things be?

10 Iesus answered, and said vnto him, Art thou a teacher of Israel, and knowest not these things?

11 Verely, verely I say vnto thee, we speake that we knowe, & testifie, that we haue sene: but ye receiue not our witness.

12 If when I tel you heathlic things, ye beleue not, how shulde ye beleue, if I shal tel you of heauenlie things?

13 For no man ascendeth vp to heauen, but he that hath descended from heauen, the Sonne of man which is in heauen.

14 *And as Moses lift vp the serpent in the wildernes, so must the Sonne of man be lift vp,

15 That whosoever beleueth in him, shulde not perishe, but haue ete:rnal life.

16 *For God so loued the worlde, that he hath giuen his onely begotten Sone, that whosoever beleueth in him, shulde not perish, but haue euerlasting life.

17 *For God sent not his Sonne into the worlde, that he shulde condemne the worlde, but that the worlde through him might be saued.

18 He that beleueth in him, shal not be condemned: but he that beleueth not, is condemned already, because he beleueth not in y Name of the onely begottē Sone of God.

19 *And this is the condemnation, that light is come into the worlde, & mē loued darkenes rather then light, because their dedes were euil.

20 For euerie man that euil doeth, hateth the light, nether commeth to light, lest his dedes shulde be reproued.

21 But he that doeth trueth, commeth to the light, that his dedes might be made manifest, that they are wrought according to God.

22 After these things, came Iesus and his disciples into the land of Iudea, and there taried with them, and baptized.

23 And Iohn also baptized in Enon besides Salim, because there was much water there: and they came, and were baptized.

24 For Iohn was not yet cast into prison.

25 Thé there arose a questiō betwene Iohns disciples & the Iewes, about purifying.

26 And they came vnto Iohn, and said vnto him, Rabbi, he that was with thee beyonde Iordan, to whome thou barest witness, beholde, he baptizeth, and all men come to him.

27 Iohn answered; & said, A mā can receiue nothing, except it be giuē him frō heauē.

28 Ye your selues are my witnesses, that I said, I am not the Christ, but y I am sent before him.

29 He that hathe the bride, is the bridegrome: but the friend of the bridegrome which standeth and heareth him, reioyceth greatly, because of y bridegromes voice. This my ioye therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that is come from on high, is aboue all: he that is of the earth, is of the earth, and speaketh of the earth: he that is come from heauen, is aboue all.

32 And what he hathe sene and heard, that he testifieth: but no man receiueth his testimony.

33 He that hathe receiued his testimonie, hathe sealed that God is true.

34 For he whome God hathe sent, speaketh the wordes of God: for God giueth him not the Spirit by measure.

35 The Father loueth the Sonne, and hath giuen

I Iohn 4, 9.

Chap 9, 39. and 12, 47

1 The concept of Christ, and the finnes of the wicked condemne the: yet Christ as a iuste iudges giueth sentence against the reprobate. m Not onely Iewes, but whosoever shulde beleue in him

Chap. 1, 9. n The cause and matter of condemnation

o In walking roundely, and sincerely.

p As they do which set God onely before their eyes, and followe the rule of his worde

q That is, how they might be made cleane, before God, by the washings vnder the law did represent.

r They were led wambitiō fearing lest their master shulde haue lost his fame

s No mā ought to vsurpe aue thing further then God giueth him.

t And be exalted, and I esteemed as his seruant

u The minister compared to Christ is but earth.

x For vnto Christ was giuen the full abundance of all grace, that we might receiue of him as of y onely fountaine

y For vnto Christ was giuen the full abundance of all grace, that we might receiue of him as of y onely fountaine

z For vnto Christ was giuen the full abundance of all grace, that we might receiue of him as of y onely fountaine

aa For vnto Christ was giuen the full abundance of all grace, that we might receiue of him as of y onely fountaine

ab For vnto Christ was giuen the full abundance of all grace, that we might receiue of him as of y onely fountaine

ac For vnto Christ was giuen the full abundance of all grace, that we might receiue of him as of y onely fountaine

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ae For vnto Christ was giuen the full abundance of all grace, that we might receiue of him as of y onely fountaine

af For vnto Christ was giuen the full abundance of all grace, that we might receiue of him as of y onely fountaine

ag For vnto Christ was giuen the full abundance of all grace, that we might receiue of him as of y onely fountaine

a To entre therein b Which thing is to be assembled and incorporate into y Church of God c Which is the spiritual water where the holie Gost doeth washe vs into newnes of life. d As y power of God is manifest by the moving of the aire, so is it in changing and renewing vs, although the manner be hid frō vs e Although he was excellently learned, yet knewe he not those things which the verry babes in Christ scholde ought to knowe f We may not teach our owne inuencions g He reproueh him, for that men do teache things which they vnderstande not, and yet others beleue them: but Christ teacheth things most certaine & knowen, & mē wil not receiue his doctrine h Which was after a commune and grosse manner i By reason of the vnion of his Godhead with his manhoode k His power must be manifest, which is not yet knowe

The water of life.

Chap. IIII. The true worshippers. 44

Mat 10, 26.
Abac. 2, 4.
1. ioh. 5, 10.

*giuen all things into his hand.
36 * He that beleueth in the Sonne, hath euerlasting life, & he that obeiech not the Sonne, shal not see life, but the wrath of God abideth on him.

CHAP. IIII.

1 The communication of Christ with the woman of Samaria. 34 His rage towards his Father & his baruest: 39 The conuersion of the Samaritans. 45 And Galileans. 47 How he bealeth the rulers some.

1 **N**OW when the Lord knewe, how the Pharises had heard, that Iesus made and baptized mo disciples then Iohn,
2 (Thogh Iesus him self baptized nor: but his disciples)

a To giue place to their rage

3 He left Iudea, and departed againe into Galile.

4 And he must nedes go through Samaria.

Or, Sichem.
Gen 33, 19.
Or 48, 22.

5 Then came he to a citie of Samaria called Sychar, neie vnto the possession that Iacob gaue to his sonne Ioseph.

b Euen wearie as he was
c Which was muddy.

6 And there was Iacobs well. Iesus the wearied in the iorney, sat thus on the well: it was about the sixth houre.

7 There came a woman of Samaria to drawe water. Iesus said vnto her, Giue me drinke.

8 For his disciples were gone away into the citie, to bye meat.

9 Then said the woman of Samaria vnto him, How is it, that thou being a Iewe, askest drinke of me, which am a woman of Samaria? For the Iewes medle not with the Samaritans.

d For the Iewes esteemed the Samaritans as wicked, and prophane.
e Meaning of him self whom his Father had sent to conuere this woman

10 Iesus answered & said vnto her, If thou knewest the gift of God, and who it is that saith to thee, Giue me drinke, thou wouldest haue asked of him, and he wolde haue giuen thee water of life.

f Which is the loue of God in his Sonne poured into our hearts by the holie Ghost vnto euerlasting life, Rom 5, 5
1 ioh. 3, 5
Or, the limelie water.

11 The woman said vnto him, Syr, thou hast nothing to drawe with, & the well is depe: from whence then hast thou that water of life?

12 Art thou greater then our father Iacob, which gaue vs the well, & he him self drinke thereof, & his children, and his cattel?

13 Iesus answered, and said vnto her, Whosoever drinketh of this water, shal thirst againe:

g Of the spiriual grace
h He shal neuer be dryed vp or destitute

14 But whosoever drinketh of the water that I shal giue him, shal neuer be more thirsty: but the water that I shal giue him, shal be in him a well of water, springing vp into euerlasting life.

15 The woman said vnto him, Syr, giue me of that water, that I may not thirst, nether come hither to drawe.

16 Iesus said vnto her, Go, call thine housband, and come hither.

17 The woman answered, and said I haue no housband. Iesus said to her, Thou hast wel said, I haue no housband.

18 For thou hast had siue housbands, and he

whome thou now hast, is not thine housband: that saidest thou truely.

19 The woman said vnto him, Syr, I see that thou art a Prophet.

20 Our fathers worshiped in this mountaine, and ye say, that in Ierusalem is the place where men ought to worship.

21 Iesus said vnto her, Woman, beleue me, the houre cometh, when ye shal nether in this mountaine, nor at Ierusalem worship the Father.

22 Ye worship that which ye knowe not: we worship that which we knowe: for saluation is of the Iewes.

23 But the houre cometh, and now is, when the true worshippers shal worship the Father in spirit, & trueth: for the Father requireth euen such to worship him.

24 *God is a Spirit, and they that worship him, must worship him in spirit & trueth.

25 The woman said vnto him, I know wel that Messias shal come, which is called Christ: when he is come, he wil tell vs all things.

26 Iesus said vnto her, I am he, that speake vnto thee.

27 ¶ And vpon that came his disciples, and marueiled that he talked with a woman: yet no man said vnto him, What askest thou? or why talkest thou with her?

28 The woman then left her waterpot, and wet her way into the citie, & said to her self,

29 Come, se a man which hath tolde me all things that euer I did: is not he the Christ?

30 Then they went out of the citie, & came vnto him.

31 ¶ In the meane while, the disciples prayed him, saying, Master, eat.

32 But he said vnto them, I haue meat to eat, that ye knowe not of.

33 Then said the disciples betwene themselves, Hathe anie man broght him meat?

34 Iesus said vnto them, My meat is that I may do the wil of him that sent me, and finish his worke.

35 Say not ye, There are yet foure moneths, & then cometh haruest? Beholde, I say vnto you, Lift vp your eyes, and loke on the regions: for they are white already vnto haruest.

36 And he that reapeth, receiueth wages, & gathereth frute vnto life eternal, that both he that soweth, & he that reapeth, might reioyce together.

37 For herein is the saying true, that one soweth and another reapeth.

38 I sent you to reape that, whereon ye bestowed no labour: other men laboured, & ye are entred into their labours.

39 Now manie of the Saamaritans of the citie beleued in him, for the saying of the woman which testified, He hath tolde me all things that euer I did.

i Til she was liuely touched with her fautes, she mocked and wolde not heare Christ
Deut. 12, 6.

2 Cor. 17, 29.

2 Cor. 3, 17.
k God being of a spiriual nature, requireth a spiriual service, and agreeable to his nature.

l There is nothing, that I hunger for more, or wherein I take greater pleasure.

Mat 9, 37.
luk. 10, 2.

m Without grudging the one at the others labour.
Or, prouerbe
n Meaning, the Prophetes

o The Saamaritans shewed them selues willing to receive his doctrine, who being but strangers and scarcely knowing Christ, are a condemnation to the Iewes, & all others, which neglect Gods words when it is offered.

40 Then when the Samaritans were come vnto him, they besought him, that he wolde tarie with them: and he abode there two dayes.

p That is, had the right and true faith.

41 And manie more beleued because of his owne worde.

42 And thei said vnto the woman, Now we beleue, not because of thy saying: for we haue heard him our selues, & knowe that this is in dede the Christ the Sauour of the worlde.

43 ¶ So two dayes after he departed thence, and went into Galile.

Mat 13.38. mar 6.4. luk. 4.24. q Here by his owne countrey he meaneth Ierusalem, & the countrey about

44 For Iesus him self had testified that a Prophet hath none honour in his owne countrey.

45 Then whē he was come into Galile, the Galileans receiued him, which had sene all the things that he did at Ierusalem at the feast: for they went also vnto the feast.

Chap. 2. 1.

46 And Iesus came againe into Cana a towne of Galile, where he had made of water wine. And there was a certeine ruler, whose sonne was sicke at Capernaum.

r The worde significth royal or one of Kings court: & it semeth, y he was one of Herods court, who was in great estimation with Herode, whome the people called King, Mar. 6.14. Or, come.

47 Whē he heard that Iesus was come out of Iudea into Galile, he went vnto him, & besought him that he wolde go downe, & heale his sonne: for he was euen ready to dye.

48 Then said Iesus vnto him, Except ye see signes and wonders, ye wil not beleue.

49 The ruler said vnto him, Sir, go downe before my sonne dye.

50 Iesus said vnto him, Go thy way, thy sonne liueth: and the man beleued the worde that Iesus had spoken vnto him, & went his way.

Or, returning.

51 And as he was now going downe, his seruants met him, saying, Thy sonne liueth.

52 Then enquired he of the houre whē he began to amende. And they said vnto him, Yesterday the seuenth houre the feuer left him.

53 Then the father knewe, that it was the same houre in the which Iesus had said vnto him, Thy sonne liueth. And he beleued, and all his household.

54 This seconde miracle did Iesus againe, after he was come out of Iudea into Galile.

CHAP. V.

8 He healeth the man that was sicke eight and thirtie yeres. 10 The Iewes accuse him. 12 Christ answereth for him self, and reproveth them. 22 Shewing by the testimonie of his Father. 33 Of Iohn. 36 Of his workes, 39 And of the Scriptures who he is.

Leu. 23.2. deu. 16.2. Or, the shepe marker a Where the shepe were washed, that shulde be sacrificed b Which significth the house of pouring out, because the water ranne out by conduits.

1 After that, there was a feast of the Iewes, & Iesus went vp to Ierusalem.

2 And there is at Ierusalem by the place of the shepe, a poole called in Ebrewes Bethesda, hauing fise porches:

3 In the which lay a great multitude of sicke folke, of blinde, halte, & withered, waiting for the mouing of the water.

3 In the which lay a great multitude of sicke folke, of blinde, halte, & withered, waiting for the mouing of the water.

4 For an Angel went downe at a certeine season into the poole, and troubled the water: whosoever then first, after the stirring of the water, stepped in, was made whole of whatsoeuer disease he had.

5 And a certeine man was there, which had bene diseased eight and thirtie yeres.

6 When Iesus sawe him lie, and knewe that he now long time had bene diseased, he said vnto him, Wilt thou be made whole?

7 The sicke man answered him, Sir, I haue no man, when the water is troubled, to put me into the poole: but while I am coming, another steppeth downe before me.

8 Iesus said vnto him, Rise: take vp thy bed, and walke.

c This was, to the end that the miracle might be so euident, that no man coulde speake against it.

9 And immediatly the man was made whole, and toke vp his bed, and walked: & the same day was the Sabbath.

10 The Iewes therefore said to him that was made whole, It is the Sabbath day: it is not lawful for thee to carie thy bed.

1er. 17. 22.

11 He answered them, He that made me whole, he said vnto me, Take vp thy bed, and walke.

12 Then asked they him, What man is that which said vnto thee, Take vp thy bed, & walke?

13 And he that was healed, knewe not who it was: for Iesus had conueyed him self away from the multitude that was in that place.

14 And after that, Iesus founde him in the Temple, and said vnto him, Beholde, thou art made whole: sinne no more, lest a worse thing come vnto thee.

d The afflictions that we endure, are chastisements for our finnes.

15 ¶ The man departed, and tolde the Iewes that it was Iesus, which had made him whole.

16 And therefore the Iewes did persecute Iesus, & sought to slay him, because he had done these things on the Sabbath day.

17 But Iesus answered thei, My Father worketh hitherto, and I worke.

e That is, proper & peculiar to him alouge. f It was lawful for all Israel to call God their Father, Exod 4. 22, but because Christ did attribute to himself, y he had power ouer all things, and wrought as his Father did, thei gathered y Christ did not onely make him self y Sonne of God, but also equal with him g That is, he doeth communicate vnto him, hauing the same power and the same will.

18 Therefore the Iewes sought the more to kil him: not onely because he had broken the Sabbath: but said also that God was his Father, and made him self equal with God.

19 Then answered Iesus, & said vnto them, Verely, verely I say vnto you, The Sonne can do nothing of him self, saue that he seeth y Father do: for whatsoeuer things he doeth, the same things doeth y Sonne also.

20 For the Father loueth the Sonne, & sheweth him all things, whatsoeuer he him self doeth, and he wil shewe him greater workes then these, that ye shulde marueile.

21 For likewise as the Father raiseth vp the dead, & quickeneth them, so the Sonne quickeneth

quickeneth whome he wil.

b In giuing him power & rule ouer all

22 For the Father iudgeth no man, but hath committed all iudgement vnto the Sonne,

23 Because that all men shulde honour the Sonne, as they honour the Father: he that honoreth not the Sonne, the same honoreth not the Father, which hath sent him.

24 Verely, verely, I say vnto you, he that heareth my worde, & beleueth in him that sent me, hath euerlasting life, & shal not come into condemnacion, but hath passed from death vnto life.

25 Verely, verely, I say vnto you, the houre shal come, and now is, when the dead shal heare the voyce of the Sone of God: and they that heare it, shal liue.

I They that receiue it by faith
k To communicate it w vs

26 For as the Father hath life in himself, so likewise hath he giue to the Sonne to haue life in him self,

l That is, to gouerne and sale all things

27 And hath giuen him power also to execute iudgement, in that he is the Sone of man.

28 Marueile not at this: for the houre shal come in the which all that are in the graues, shal heare his voyce.

Mat. 25. 41.

29 And they shal come forth, * that haue done good, vnto the resurrection of life: but they that haue done euil, vnto the resurrection of condemnacion.

30 I can do nothing of mine owne self: as I heare, I iudge: and my iudgemēt is iust, because I seke not mine owne wil, but the wil of the Father who hath sent me.

Chap. 8. 14.

mat. 3. 17. m Christ had respect to their weakness, & therefore said his owne witness shulde not be sufficient.

31 If I shulde beare witness of my self, my witness were not true.

32 There is another that beareth witness of me, and I knowe that the witness, which he beareth of me, is true.

33 * Ye sent vnto Iohn, and he bare witness vnto the truth.

Chap. 1. 27.

34 But I receiue not the recorde of man: neuertheles these things I say, y^e ye might be saued.

10r. Lampe.

n But ye left him quickly & did not perseuere.

35 He was a burning, and a shining candle: and ye wolde for a season haue reioyced in his light.

36 But I haue greater witness then the witness of Iohn: for the workes which the Father hath giuen me to finish, the same workes that I do, beare witness of me, that the Father sent me.

Mat. 3. 17. & 17. 5. Deut. 4. 12. o In the Law & Prophetes.

37 And the * Father himself, which hath sent me, beareth witness of me. Ye haue not heard his voyce at anie time, * nether haue ye sene his shape.

38 And his worde haue ye not abiding in you: for whome he hath sent, him ye beleue not.

Act. 17. 31.

39 * Searche the Scriptures: for in them ye thinke to haue eternal life, & they are they which testify of me.

40 But ye wil not come to me, y^e ye might

haue life.

41 I receiue not praise of men.

42 But I knowe you, that ye haue not the loue of God in you.

43 I am come in my Fathers Name, and ye receiue me not: if * another shal come in his owne name, him wil ye receiue.

44 How can ye beleue, which ye receiue * honour one of another, and seke not the honour that cometh of God alone!

45 Do not thinke that I wil accuse you to my Father: there is one that accuseth you, euen Moses, in whome ye trust.

46 For had ye beleued Moses, ye wolde haue beleued me: * for he wrote of me.

47 But if ye beleue not his writings, how shal ye beleue my wordes!

CHAP. VI.

10 Iesus fedeth five thousand men with five loaves & two fishes. 15 He departeth away, that they shulde not make him King. 26 He reproveth the fleshy hearers of his worde. 41 The carnal are offended at him. 53 The flesh profiteth not.

p The people are more ready to receiue false prophetes, then Iesus Christ

q Vaine glorie is a great let for a man to come to God.

Chap. 22. 43. Gen. 3. 15 & 22. 18 & 49.

10. deut. 12. 18

r As Moses shal accuse the that trust in him: so they shal haue no greater enemies at the daye of iudgement, then the vrgane Masse & the Sautes, vpon whome now they call: but whosoener doeth accuse, Christ & their owne conscience shal condemne y^e reprobate.

After these things, Iesus went his way ouer the sea of Galile, or of Tiberias.

a Called the lake of Genesareth

2 And a great multitude followed him, because they sawe his miracles, which he did on them that were diseased.

b Tiberias, Bethsaida, and Capernaui were on this side the lake, in respect of Galile: but it is here said y^e he went ouer, because there were diuers crikes & turnings, ouer the which he feried

3 Then Iesus went vp into a mountaine, and there he sate with his disciples.

Leui 23. 2. deut. 16. 1. Mat. 14. 16. mar. 6. 38. luk. 9. 13.

4 Now y^e Pascheouer, a * feast of the Iewes, was nere.

5 * Then Iesus lift vp his eyes, and seeing that a great multitude came vnto him, he said vnto Philippe, Whence shal we bye bread, that these might eat?

6 (And this he said to proue him: for he him self knewe what he wolde do)

7 Philippe answered him, * Two hundred pennyworthe of bread is not sufficient for them, that euerie one of them may take a litle.

c This summe amounteth to about five pound sterling.

8 Then said vnto him one of his disciples, Andrew, Simon Peters brother,

9 There is a litle boye here, which hath five barlie loaves, and two fishes: but what are they among so manie?

10 And Iesus said, Make the people sit downe. (Now there was muche grasse in that place) Then the men sate downe in number, about five thousand.

11 And Iesus toke the bread, and gaue thanks, and gaue to the disciples, and the disciples to them that were set downe: & likewise of the fishes as muche as they wolde.

d Prayer and thanksgiving do sanctifie our meates wherewith we are nourished.

12 And when they were satisfied, he said vnto his disciples, Gather vp the broken meat which remaineth, that * nothing be lost.

e The abundance of Gods gifts ought not to make vs prodigal to waste them.

13 Then they gathered it together, and filled twelue baskets with the broken meat

of the five barlie loaves, which remained vnto them that had eaten.

14 Then the men when they had sene the miracle that Iesus did, said, This is of a trueth the Prophet that shulde come into the worlde.

15 When Iesus therefore perceiued that they wolde come, and take him to make him a King, he departed againe into a mountaine him self alone.

16 ¶ Whē euen was now come, his disciples went downe vnto the sea,

17 * And entred into a ship, and went ouer the sea towards Capernaum: and now it was darke, & Iesus was not come to them.

18 And the sea arose with a great winde that blew.

19 And when they had rowed about five & twentie, or thirtie furlongs, they sawe Iesus walking on the sea, and drawing nere vnto the ship: so they were afraid.

20 But he said vnto them, It is I: be not afraid.

21 Then willingly they receiued him into the ship, and the ship was by and by at the land, whether they went.

22 ¶ The day following, the people which stode on the other side of the sea, sawe that there was none other ship there, saue that one, whereinto his disciples were entred, and that Iesus went not with his disciples in the ship, but that his disciples were gone alone,

23 And that there came other shippes from Tiberias nere vnto the place where they ate the bread, after the Lord had giuen thanks.

24 Now when the people sawe that Iesus was not there, nether his disciples, thei also toke shipping, & came to Capernaum, seeking for Iesus.

25 And when they had founde him on the other side of the sea, thei said vnto him, Rabbi, when camest thou hither?

26 Iesus answered them, and said, Verely, verely I say vnto you, ye seke me not, because ye sawe the miracles, but because ye ate of the loaves, and were filled.

27 Laboure not for the meat which perisheth, but for the meat that endureth vnto euerlasting life, which the Sonne of mā shal giue vnto you: for him hathe * God the Father sealed.

28 Then said they vnto him, What shal we do, that we might worke the workes of God?

29 Iesus answered, & said vnto them, * This is the worke of God, that ye beleue in him, whome he hathe sent.

30 They said therefore vnto him, What signe shewest thou then, that we maye se it, and beleue thee? what doest thou worke?

31 * Our fathers did eat Māna in the desert, as it is * written, He gaue them bread from heauen to eat.

32 Then Iesus said vnto them, Verely, verely I say vnto you, * Moses gaue you not bread from heauen, but my Father giueth you the true bread from heauen.

33 For the bread of God is he which cometh downe from heauen, and giueth life vnto the worlde.

34 Then thei said vnto him, Lord, euermore giue vs this bread.

35 And Iesus said vnto the, I am the bread of life: he that cometh to me, shal not hunger, and * he that beleueth in me, shal neuer thirst.

36 But I said vnto you, that ye also haue sene me, and beleue not.

37 All that the Father giueth me, shal come to me: and him that cometh to me, I cast not away.

38 For I came downe from heauen, not to do mine owne wil, but his wil which hathe sent me.

39 And this is the Fathers wil which hathe sent me, that of all which he hathe giuen me, I shulde lose nothing, but shulde raise it vp againe at the last day.

40 And this is the wil of him that sent me, that euerie man which seeth the Sonne, & beleueth in him, shulde haue euerlasting life: and I wil raise him vp at the last day.

41 The Iewes then murmured at him, because he said, I am the bread, which is come downe from heauen.

42 And they said, * Is not this Iesus the sonne of Ioseph, whose father & mother we knowe? how the saith he, I came downe from heauen?

43 Iesus then answered, & said vnto them, Murmure not among your selues.

44 No man can come to me, except the Father, which hathe sent me, drawe him: and I wil raise him vp at the last day.

45 It is written in the * Prophetes, And they shalbe all taught of God. Euerie man therefore that hathe heard, & hathe learned of the Father, cometh vnto me,

46 * Not that anie man hathe sene the Father, saue he which is of God, he hathe sene the Father.

47 Verely, verely I say vnto you, He that beleueth in me, hathe euerlasting life.

48 I am the bread of life.

49 * Your fathers did eat Manna in the wilderness, and are dead.

50 This is the bread, which cometh downe from heauen, that he which eateth of it, shulde not dye.

51 I am the liuing bread, which came downe from heauen: if anie man eat of this bread, he shal liue for euer: and the bread that I wil giue, is my flesh, which I wil giue

Exod 16.14.
nomb 11.7.
Psal 77.24.
wisd 16.20.

o He compar-
reth Moses w
the Father, &
manna with
Christ, who fe-
deth vs into e-
uerlasting life,
1 Cor 10.3

Ecol 24.29.

p He shal ne-
uer want spiri-
tuel nourish-
ment

q God doeth
regenerate his
elect, & causeth
them to obey
the Gospel.

Mat. 13.55

r That is, of
belene in me.
s By lighening
his heart with
his holie Spirit

Ista 14.23
Ierem 31.33.

Mat. 11.27.

Exod. 16.15.
t Then there
is no fode that
can nourish
soules, but Je-
sus Christ.

u Which giue
life to the
worlde.

f They imagi-
ned in earthlie
kingdome with-
out the testi-
monie of Gods
worde, so that
by this meanes
his spiritual
kingdome shul-
de haue bene
abolished.
Mat 14.25.
mat 5.47.
g Ouer a cor-
ner of y lake
h Whereof
eight make a
mille.

i Wherefore it
must nedes fol-
lowe y Christ
passed miracu-
lously.

k This was
not straight ou-
er y lake fro
side to side, but
ouer a crite, or
arme of y la-
ke, which sa-
ued muche la-
bour to them
y shulde haue
gone about by
land.

l Which nou-
risheth & ang-
menteth our
faith

Chap. 1.32.
mat 3.17. &
17.3.

1. Iohn 3.23.
m For when
he appointed
him to be the
Mediator, he
set his marke
& seale in him
to be y onelie
one to reconci-
le God & man
together
o Suche as be
acceptable vnto
God.

giue for the life of the worlde.

52 Then the Iewes stroue among them selues, saying, How can this man giue vs his flesh to eat?

53 Then Iesus said vnto them, Verely, verely I say vnto you, Except ye eat the flesh of the Sone of man, and drinke his blood, ye haue no life in you.

^a Where Christ is not, there death reigneth. *1. Cor. 15. 27.*

54 Whosoever eateth my flesh, and drinketh my blood, hath eternal life, and I wil raise him vp at the last day.

55 For my flesh is meat in dede, & my blood is drinke in dede.

^y As our bodies are sustained with meat & drinke so are our soules nourished with the bodie, and blood of Iesus Christ. ^z To eat the flesh of Christ and drinke his blood, is to dwell in Christ and to haue Christ dwelling in vs.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the liuing Father hath sent me, so liue I by the Father, and he that eateth me, euen he shall liue by me.

58 This is the bread which came downe from heauen: not as your fathers haue eaten Manna, and are dead. He that eateth of this bread, shall liue for euer.

59 These things spake he in the Synagogue as he taught in Capernaum.

60 Manie therefore of his disciples (when they heard this) said, This is an hard saying: who can heare it?

^a That is, vnderstand it.

61 But Iesus knowing in him self, that his disciples murmured at this, said vnto the, Doeth this offende you?

62 What then if ye shulde see the Sone of mā ascende vp where he was before?

Chap. 3. 13.

^b He meaneth not that his humanitie descended from heauen: but he speaketh touching y^e vnion of bothe natures, attributing to the one that which apperteineth to the other.

63 It is the Spirit that quickeneth: the flesh profiteth nothing: the wordes that I speake vnto you, are spirit and life.

64 But there are some of you that beleue not: for Iesus knewe from the beginning, which they were that beleued not, & who shulde betraye him.

65 And he said, Therefore said I vnto you, that no man can come vnto me, except it be giuen vnto him of my Father.

^c To wit, if it be separate from y^e Spirit, wherof it hath the force: for it cometh of the power of the Spirit that the flesh of Christ giueth vs life.

66 From that time, manie of his disciples went backe, and walked no more with him.

67 The said Iesus to the twelue, Wil ye also go away?

68 Then Simon Peter answered him, Master to whome shal we go? Thou hast the wordes of eternal life:

^d The without Christ there is but death: for his worde onely leadeth vs to life. *Mat. 10. 16.*

69 And we beleue and knowe that thou art the Christ the Sonne of the liuing God.

70 Iesus answered the, Haue not I chosen you twelue and one of you is a deuill?

^e Although your number be small, yet shall ye be diminished.

71 Now he spake it of Iudas Iscariot the sonne of Simō: for he it was that shulde betraye him, thogh he was one of y^e twelue.

CHAP. VII.

^d Iesus reproveth the ambition of his cousins. *13* There are diuers opinions of him among the people. *17* He sheweth how to knowe the truth. *20* The iurise they do vnto him. *47* The Pharise: rebuke the officers because they haue not taken him. *52* And chide with Nicodemus for taking his parts.

^a After these things, Iesus walked in Galile, and wolde not walke in Iudea: for the Iewes sought to kil him.

2 Now the Iewes feast of the Tabernacles was at hand.

Leui. 23. 34.

^a At this feast they dwelled seven dayes in the tentes, w^{ch} put the in remembrance, y^e they had no stie here permanent, but y^e they must seek one to come. *1. Ur. mo. i. 3.*

3 His brethren therefore said vnto him, Departe hence, and go into Iudea, that thy disciples may see thy workes that thou doest.

4 For there is no mā that doeth anie thing secretly, & he him self seeketh to be famous. If thou doest these things, shewe thy self to the worlde.

5 For as yet his brethré beleued not in him.

6 Then Iesus said vnto the, My time is not yet come: but your time is alway readie.

7 The worlde can not hate you: but me it hateth, because I testifie of it, that the workes thereof are euil.

^b Why the worlde hateth Christ.

8 Go ye vp vnto this feast: I wil not go vp yet vnto this feast: for my time is not yet fulfilled.

^c Christ doeth not vterly denie that he wolde go to y^e feast, but signifieth y^e as yet he was not fully determined.

9 These things he said vnto them, and abode stil in Galile.

10 But asone as his brethren were gone vp, then wēt he also vp vnto the feast, not openly, but as it were priuely.

11 Then the Iewes sought him at the feast, & said, Where is he?

12 And muche murmuring was there of him among the people. Some said, He is a good man: other said, Naye: but he deceiueth the people.

13 Howbeit no man spake openly of him for feare of the Iewes.

^d These were the heads of y^e people who did enuie Christ.

14 Now whē half the feast was done, Iesus went vp into the Temple and taught.

15 And the Iewes marueiled, saying, How knoweth this man the Scriptures, seeing that he neuer learned.

Or, letters.

16 Iesus answered them, & said, My doctrine is not mine, but his that sent me.

^e In that, that he is man only.

17 If anie mā wil do his wil, he shall knowe of the doctrine, whether it be of God, or whether I speake of my self.

18 He that speaketh of him self, seeketh his owne glorie: but he that seeketh his glorie that sent him, the same is true, and no s vnrighteousnes is in him.

^f By this make we may knowe whether the doctrine be of God, or of man.

19 Did not Moses giue you a Law, and yet none of you kepeth the Law? Why go ye about to kil me?

^g Nothing can be said or v^{er} true. *Exod. 24. 3.*

20 The people answered, and said, Thou hast a deuill: who goeth about to kil thee?

^h Who did not know the seiche of the Scribes. *Chap. 5. 18.*

21 Iesus answered, and said to them, I haue done one worke, and ye all marueile.

22 Moses therefore gaue vnto you circumcision, (not because it is of Moses, but of the fathers) and ye on the Sabbath day circumcise a man.

ⁱ Because I did it on the Sabbath day. *Leui. 12. 3. Gen. 17. 10.*

23 If a man on the Sabbath receiue circumcision, that the Law of Moses shuldenot be broken, be ye angrie with me, because I

hauē made a man euerie whit whole on the Sabbath *day?*
Deu. 1. 16. 24 *Iudge not according to the appearance, but iudge righteous iudgement.
 25 ¶ Then said some of them of Ierusalem, Is not this he, whome they go about to kill?
U. freely. 26 And beholde, he speaketh openly, and they say nothing to him: do y rulers know in dede that this is the verie Christ?
 27 Howbeit we know this man whence he is: but when the Christ cometh, no man shal knowe whence he is.
 28 ¶ Then cryed Iesus in the Temple as he taught, saying, Ye ^hbothe knowe me, and knowe whence I am: yet am I not come of my self, but he that sent me, is true, whome ye knowe not.
 29 But I knowe him: for I am of him, and he hathe sent me.
 30 Then they sought to take him, but no mā laid hands on him, because his houre was not yet come.

& He speaketh this, as it were scornfully.

1 They were well minded to heare him: & preparation is here called (alough improperly) faith

m He sheweth vnto the that they have no power ouer hi, til the time come that his Father hathe ordeined.

Chap 13. 35. 101. Iulio.

Greke, dispersion Among the Iewes & were scattered here and there among the Gentiles

Leu. 23. 26.

Deu. 18. 15.

o The true way to come to Christ, is by faith

¶ Which shal mour drye 77. Ioh. 4. 17.

q These were the visible graces, which were giuen to the Apostles after his ascension

They looked for some notable Prophet besides the Messias, chap. 4. 24

Micah 3. 2.

Mat. 2. 5.

44 And some of them wolde haue taken him, but no man laid hands on him.
 45 Then came the officers to y high Priests & Pharises, & they said vnto them, Why haue ye not broght him?
 46 The officers answered, Neuer mā spake like this man.
 47 Then answered them the Pharises, Are ye also deceiued?
 48 Doethanie of the rulers, or of the Pharises beleue in him?
 49 But this people, which knowe not the Law, are cursed.
 50 Nicodemus said vnto the, (he that came to Iesus by night, & was one of them.)
 51 Doeth our Law iudge a man before it heare him, & knowe what he hathe done?
 52 They answered and said vnto him, Art thou also of Galile? Search and loke: for out of Galile ariseth no Prophet.
 53 And euerie man went vnto his owne house.

Wherein appeareth the mightie power of Christs worde against his enemies: They alledge the autoritie of man against Gods autoritie.

Chap 3. 21

Deu. 17. 2. & 19. 16.

CHAP. VIII.

11 Christ deliuereth her that was taken in adulterie. 12 He is the light of the worlde 14 He sheweth from whence he is come, wherefore, and whether he goeth 33 Who are free, & who are bounde 34 Of free men and slaues, & their reward. 46 He despiseth his enemies. 59 And being persecuted, withdraweth him self.

AND Iesus went vnto the mount of oliues,

2 And early in the morning came againe into the Temple, and all the people came vnto him, and he sate downe, and taught them.

3 Then the Scribes, & the Pharises broghe vnto him a woman, taken in adulterie, & set her in the middes,

4 And said vnto him, Master, this woman was taken in adulterie, in the verie act.

5 *Now Moses in the Law commanded vs, that suche shulde be stoned: what saist thou therefore?

6 And this they said to tempt him, that they might haue, whereof to accuse him. But Iesus stouped downe, and with his finger wrote on the grounde.

7 And while they continued asking him, he list him self vp, & said vnto them, Let him that is among you without sinne, cast the first stone at her.

8 And againe he stouped downe, and wrote on the grounde.

9 And when they heard it, being accused by their owne conscience, they went out one by one, beginning at the eldest euen to the last: so Iesus was left alone, and the woman standing in the middes.

10 When Iesus had list vp him self againe, and sawe no man, but the woman, he said vnto her, Woman, where are those thine accusers? hathe no man condemned thee?

11 She said, No man, Lord. And Iesus said, Nether

a Echer for breaking the Law, if he did deliuer her, or of lightnes, & inconstancie, if he did condemne her

Deu. 17. 2.

b Nether

The light of the worlde. Chap. VIII. Abrahams workes. 47

b Iesus wolde not medle, but with y which did appertene to his office, to wit, to bring sinners to repentance: and therefore did not abolish the Law against adulterie
Chap 1.5. Or p.5 Or, finally light Or, vnto.
Chap 5.31. c That which Christ denied chap 5.37, here he granteth, to declare vnto the their stubbornnes: and faith that being God he beareth witness to his humanity: likewise doth God y father witness y same which are two distinct person, though but one God. d Is that he came from his father, he sheweth that he is not onely man, but God also
Deu 17.6. Or 19.15. mat. 18.16. marc 13.1. ebr 10.28. e He wolde not iudge rashely, as they did f Which place proueth Christ to be verie God, and man. g That is, the place where y vessel and other things belonging to the Temple, were kept h Because of their rebellious wherein they did perseuere i He sheweth the difference betweene the Gospell, & the subtil wic of man. Or, from the beginning euen that I said vnto you k That is, who he was, where he was & why he came into this worlde l Their endeuous & practices whereby they thinke to destroy him, shal serue to exalte, & magnifie his glorie m Not to beleue in him, but to be committed n To wit, the

11 Nether do I condemne thee: go and sinner no more.
 12 Then spake Iesus againe vnto them, saying, I am the light of y worlde: he that followeth me, shal not walke in darkenes, but shal haue the light of life.
 13 The Pharises therefore said vnto him, Thou bearest recorde of thy self: thy recorde is not true.
 14 Iesus answered, and said vnto them, Though I beare recorde of my self, yet my recorde is true: for I knowe whence I came & whether I go: but ye can not tel when I come, and whether I go.
 15 Ye iudge after the flesh: I iudge no man.
 16 And if I also iudge, my iudgemēt is true: for I am not alone, but I and the Father, that sent me.
 17 And it is also written in your Law, that the testimonie of two men is true.
 18 I am one that beare witness of my self, & the Father that sent me, beareth witness of me.
 19 Then said they vnto him, Where is thy Father? Iesus answered, Ye nether knowe me, nor my Father. If ye had knowen me, ye shulde haue knowen my Father also.
 20 These wordes spake Iesus in the temple, as he taught in the Temple, and no man laid hands on him: for his houre was not yet come.
 21 Then said Iesus againe vnto them, I go my way, and ye shal seke me, and shal dye in your sinnes. Whether I go, can ye not come.
 22 Then said the Iewes, Wil he kil him self because he saith, Whether I go, can ye not come?
 23 And he said vnto them, Ye are fro beneth: I am fro aboue: ye are of this worlde: I am not of this worlde.
 24 I said therefore vnto you, That ye shal dye in your sinnes: for except ye beleue, that I am he, ye shal dye in your sinnes.
 25 Then said they vnto him, Who art thou? And Iesus said vnto them, Euen the same thing that I said vnto you from the beginning.
 26 I haue many things to say, and to iudge of you: but he that sent me, is true, and the things that I haue heard of him, those speake I to the worlde.
 27 They vnderstode not that he spake to them of the Father.
 28 Then said Iesus vnto them, Whē ye haue lift vp the Sonne of man, then shal ye knowe that I am he, and that I do nothing of my self, but as my Father hath taught me, so I speake these things.
 29 For he that sent me, is with me: the Father hath not left me alone, because I do alwayes those things that please him.

30 As he spake these things, many beleued in him.
 31 Then said Iesus to the Iewes which beleued in him, If ye continue in my worde, ye are verely my disciples,
 32 And shal knowe the truth, & the truth shal make you fre.
 33 They answered him, We be Abrahams fede, and were neuer bonde to any man: why saist thou then, Ye shalbe made fre?
 34 Iesus answered them, Verely, verely I say vnto you, that who so euer committeth sinne, is the seruant of sinne.
 35 And the seruant abideth not in the house for euer: but the Sonne abideth for euer.
 36 If the Sonne therefore shal make you fre, ye shalbe fre in dede.
 37 I knowe that ye are Abrahams fede, but ye seke to kill me, because my worde hath no place in you.
 38 I speake that which I haue sene with my Father: and ye do that which ye haue sene with your father.
 39 They answered, and said vnto him, Abraham is our father. Iesus said vnto the, If ye were Abrahams children, ye wolde do the workes of Abraham.
 40 But now ye go about to kill me, a man that haue tolde you the truth, which I haue heard of God: this did not Abraham.
 41 Ye do the workes of your father. Then said they to him, We are not borne of fornication: we haue one Father, which is God.
 42 Therefore Iesus said vnto them, If God were your Father, then wolde ye loue me: for I proceded forth, & came from God, nether came I of my self, but he sent me.
 43 Why do ye not vnderstand my talke? because ye can not heare my worde.
 44 Ye are of your father the deuil, and the lustes of your father ye wil do: he hath bene a murtherer from the beginning, & abode not in the truth, because there is no truth in him. When he speaketh a lie, then speaketh he of his owne: for he is a liar, and the father thereof.
 45 And because I tell you the truth, ye beleue me not.
 46 Which of you can rebuke me of sinne? and if I say the truth, why do ye not beleue me?
 47 He that is of God, heareth Gods wordes: ye therefore heare them not, because ye are not of God.
 48 Then answered the Iewes, and said vnto him, Say we not wel that thou art a Samaritan, and hast a deuil?
 49 Iesus answered, I haue not a deuil, but I honour my Father, and ye haue dishonored me.
 50 And I seke not mine owne praise: but there is one that seeketh it, and iudgeth.
 51 Verely, verely I say vnto you, If a man

For we were slaves to sin
 These were not the beleuing Iewes, but the mockers that answered thus.

Rom 6. 10. 2 pet. 2. 19.

He granteth their sayings in such sorte, y he sheweth vnto them that their owne dedes proueth the liars.

Which were his obedience, charite & such good workes which proceeded of faith,

For you are carnal and can not vnderstand spiritual things
 Since the first creation of man.
 It followeth then that he was once in the truth: for he was not created euill
 Accordyng to his wont and custome.

John 4. 6.

Who wil reuenge y iniurie that you do against me, or rather against him.

The light of the worlde. S. Iohn. Excommunicate for Christ.

^a For the faith-
ful euen in
death se life.

kepe my worde, he shal neuer ^a se death.
 52 Then said ^b Iewes to him, Now knowe
 we that thou hast a deuil. Abrahā is dead,
 and the Prophetes, and thou saist, If a man
 kepe my worde, he shal neuer tast of death.
 53 Art thou greater then our father Abra-
 ham, which is dead? and the Prophetes are
 dead: whome makest thou thy self?
 54 Iesus answered, If I honour my self, mine
 honour is nothing worthe: it is my Father
 that honoureth me, whome ye say, that he
 is your God.
 55 Yet ye haue not knowē him: but I knowe
 him, and if I shulde say I knowe him not,
 I shulde be a liar like vnto you: but I knowe
 him, and kepe his worde.

^a Which was
to se ^b coming
of Christ in
flesh: wherby
Abrahā sawe
farre of with
eyes of faith,
chr 11.10.

Chap 10. 31.
^b Not onely
God, but the
Mediator be-
twee God, &
mā, appointed
from before
all eternitie.

¶ And he
passed thro-
ugh the mid-
des of them
and so went
his way.

^a God doeth
not alwayes
punish me for
their sinnes.

^b Whē oppor-
tunitie & the
season serueth
Chap. 1. 9.
& 2. 12.
& 22. 35.

^c This was not
for any ver-
rue that was
in the earth,
in the spittle,
or in the claye
to make one
se: but it on-
ly pleased him
to vse these
signes & mee-
nes.

^d Hereby was
prefigured the
Messias, who
shulde be sent
vnto them.

56 Your father Abraham reioyced to se my
^a day, and he sawe it, and was glad.
 57 Then said the Iewes vnto him, Thou
 art not yet fiftie yere olde, and hast thou
 sene Abraham?
 58 Iesus said vnto them, Verely, verely I say
 vnto you, befoie Abraham was, ^b I am.
 59 ¶ The toke they vp stones, to cast at him,
 but Iesus hid him self, and went out of the
 Temple ¶.

CHAP. IX.

¹ Of him that was borne blinde. ¹¹ The confession of
 him that was borne blinde. ³⁹ To what blinde men
 Christ giueth sight.

AND as Iesus passed by, he sawe a mā
 which was blinde from his birth.
 2 And his disciples asked him, saying, Mas-
 ter, who did sinne, this man, or his parēts,
 that he was borne blinde?
 3 Iesus answered, ^a Nether hathe this man
 sinned, nor his parents, but that the workes
 of God shulde be shewed on him.
 4 I must worke the workes of him that sent
 me, while it is ^b day: the night cometh whē
 no man can worke.
 5 As long as I am in the worlde, ^c I am the
 light of the worlde.
 6 Alsone as he had thus spoken, ^c he spate
 on the grounde, & made claye of the spet-
 tle, and anointed the eyes of the blinde
 with the claye,
 7 And said vnto him, Go wash in the poole
 of Siloam (which is by interpretatiō, ^d Set)
 He went his way therefore, and washed, &
 came againe seing.
 8 Now the neighbours and they that had
 sene him before, when he was blinde, said,
 Is not this he that sate and begged?
 9 Some said, This is he: & others said, He is
 like him: but he him self said, I am he.
 10 Therefore they said vnto him, How were
 thine eyes opened?
 11 He answered, and said, The man that is
 called Iesus, made claye, and anointed mine
 eyes, and said vnto me, Go to the poole
 of Siloam and wash. So I went and washed

and receiued sight.
 12 Then they said vnto him, Where is he?
 He said, I can not tell.
 13 ¶ They broght to the Pharises him that
 was once blinde.
 14 And it was the Sabbath *day*, when Iesus
 made the claye, and opened his eyes.
 15 The againe the Pharises also asked him,
 how he had receiued sight. And he said vn-
 to them, He laid claye vpon mine eyes, &
 I washed, and do se.
 16 Then said some of the Pharises, This
 man is not of God, because he kepeth not
 the Sabbath *day*. Others said, How can a
 man that is a sinner, do suche miracles? and
 there was a diffension among them.
 17 Then spake they vnto the blinde againe,
 What saist thou of him, because he ha-
 the opened thine eyes? And he said, He is a
 Prophet.
 18 Then the Iewes did not beleue him (that
 he had bene blinde, and receiued his sight)
 vntil they had called the parents of him
 that had receiued sight.
 19 And they asked the, saying, Is this your
 sonne, whome ye say was borne blinde?
 How doeth he now se then?
 20 His parents answered them, & said, We
 knowe that this is our sonne, and that he
 was borne blinde:
 21 But by what meanes he now seeth, we
 knowe not: or who hathe opened his eyes,
^e can we not tell: he is olde ynough: aske
 him: he shal answer for him self.
 22 These wordes spake his parents, because
 they feared the Iewes: for the Iewes had
 ordeined alreadie, that if any mā did con-
 fesse that he was the Christ, he shulde be
 excommunicate out of the Synagogue.
 23 Therefore said his parents, He is olde
 ynough: aske him.
 24 Then againe called they the man that
 had bene blinde, and said vnto him, ^f Giue
 glorie vnto God: we knowe that this man
 is a sinner.
 25 Then he answered, and said, Whither
 he be a sinner or no, ^g I cannot tell: one
 thing I knowe, that I was blinde, and
 now I se.
 26 ^h The said they to him againe, What did
 he to thee? how opened he thine eyes?
 27 He answered them, I haue tolde you al-
 readie, and ye haue not heard it: wherefore
 wolde ye heare it againe? wil ye also be
 his disciples?
 28 Then checked they him, & said, Be thou
 his disciple: we be Moses disciples.
 29 We knowe that God spake with Mo-
 ses: but this man we knowe not frō when-
 ce he is.
 30 The man answered, and said vnto them,
 Doutles, this is a marueilous thing, that
 ye ^k knowe not whence he is, and yet he
 ha: he

^e They durst
not speake the
truth: for feare
they shulde
be excommuni-
cate.

^f That is, Con-
sider that no-
thing is hid frō
God: therefore
telle vs ^g truth
that God may
be glorified
thereby, Ios 7.
29. 1 sam. 6. 5.
^g He spake
this to mocke-
ry.

^h They thought
ether to drawe
him from the
truth, or to
make hi sweare
by their oft
times exami-
ning hi: which
practise Sacas
members euer
do obserue in
examining the
Christians

ⁱ He detideth
their wilful ma-
lice and igno-
rance

^k They dou-
ted not of his
cōtrey or pa-
rents, but of
his office and
auctorite

hathe opened mine eyes.

Or, wicked men, contempters of God & suche as desire to haue.

31 Now we knowe that God heareth not sinners: but if any man be a worshipper of God, and doeth his wil, him heareth he.

32 Since the worlde began was it not heard that any man opened the eyes of one that was borne blinde.

33 If this man were not of God, he colde haue done nothing.

34 They answered, & said vnto him, Thou art altogether borne in sinnes, and doest thou teache vs? so they cast him out.

Or, excommuni- cate him.

35 Iesus heard that they had cast him out: and when he had founde him, he said vnto him, Doeſt thou beleue in the Sonne of God?

36 He answered, and said, Who is he, Lord, that I might beleue in him?

37 And Iesus said vnto him, Bothe thou hast sene him, & he it is that talketh with thee.

m As all asſo- niſhed he ſel- downe & wor- ſhipped him. n Meaning, w rule & autori- tie, to make the poore blind to ſe, and y proude ſeers blinde Chap 3. 17. & 12. 47.

38 Then he said, Lord, I beleue, and worshipped him.

39 And Iesus said, I am come vnto iudgement into this worlde, that they which se not, might se: & that they which se, might be made blinde.

40 And ſome of the Pharifeſes which were with him, heard theſe things, and ſaid vnto him, Art we blinde alſo?

41 Iesus ſaid vnto them, If ye were blinde, ye ſhulde not haue ſinne: but now ye ſay, We ſe: therefore your ſinne remaineth.

o You ſhulde not be ſo muche in faulte.

CHAP. X.

21 Chriſt is the true ſhepherd, and the dore. 29 Diuers opinions of Chriſt. 34 He is aſked if he be Chriſt 32 His workes declare that he is God. 34 The promiſes called gods.

1 Verely, verely I ſay vnto you, He that entereth not in by the dore into the ſhepeſolde, but climeth vp another way, he is a thefe and a robber.

2 But he that goeth in by the dore, is the ſhepherd of the ſhepe.

a That is, there is mutual agreement & conſent of faith betwene the paſſour and y ſhepe.

3 To him the porter openeth, and the ſhepe heare his voyce, and he calleth his owne ſhepe by name, and leadeth them out.

4 And when he hathe ſent forthe his owne ſhepe, he goeth before them, and the ſhepe followe him: for they knowe his voyce.

5 And they wil not followe a ſtranger, but they flee from him: for they knowe not the voyce of ſtrangers.

6 This parable ſpake Iesus vnto them: but they vnderſtoode not what things they were which he ſpake vnto them.

7 Then ſaid Iesus vnto them againe, Verely, verely I ſay vnto you, I am the dore of the ſhepe.

b He meaneth all y falſe prophetes, who led not men to Chriſt, but fro him

8 All, that euer came before me, are theues & robbers: but the ſhepe did not heare them.

c He ſhalbe ſure of his life

9 I am the dore: by me if any man enter in, he ſhalbe ſaued, and ſhal go in and go

out, and finde paſture.

10 The thefe commeth not, but for to ſteale, and to kill, and to deſtroie: I am come that they might haue life, and haue it in abundance.

11 *I am the good ſhepherd: the good ſhepherd giueth his life for his ſhepe.

Iſa 40. 11 & 25. 34. 40. 3.

12 But an hireling, and he which is not the ſhepherd, nether the ſhepe are his owne, ſeech the wolfe coming, & he leaueth the ſhepe, and fleeth, and the wolfe catcheth them, and ſcattereth the ſhepe.

13 So the hireling fleeth, becauſe he is an hireling, and careth not for the ſhepe.

14 I am the good ſhepherd, and knowe mine, and am knowne of mine.

15 *As the Father knoweth me, ſo knowe I the Father: and I lay downe my life for my ſhepe.

d Chriſt knoweth his becauſe he loueth them, careth and prouideth for them. e As y Father can not forget him, no more can he forget vs

16 *Other ſhepe I haue alſo, which are not of this folde: them alſo muſt I bring, and they ſhal heare my voyce: and there ſhal be one ſhepeſolde, & one ſhepherd.

f In that he loueth and approueth me. Exe 37. 22.

17 *Therefore doeth my Father loue me, becauſe * I lay downe my life, y I might take it againe.

g To wit, among the Gen- tiles, which then were ſtra- gers from the Church of God Iſa 53. 7. Act 2. 24.

18 No man taketh it from me, but I lay it downe of my ſelf: I haue power to lay it downe, and haue power to take it againe: this * commandement haue I receiued of my Father.

h Chriſt euas in that that he is ma, hathe deſerued his Fathers loue and euerlaſting li- fe, not to his ſiſhe onely, but to vs alſo which by his obedience and perfect iuſtice are imputed righteous, Ro. 5. 19 phil 2. 7. 1 Mac. 4. 59.

19 ¶ Then there was a diſſention againe among the Iewes for theſe ſayings.

20 And many of them ſaid, He hathe a deuil, and is madde: why heare ye him?

21 Others ſaid, Theſe are not the wordes of him that hathe a deuil: can the deuil open the eyes of the blinde?

22 And it was at Ieruſalem the feaſt of the *Dedication, and it was winter.

23 And Iesus walked in the Temple, in Solomons porche.

i Which was inſtitute, that the people might gree thakes to God for their deliuerance and reſtoring of their religion and Temple, which Antiochus had corrupted and polluted

24 Theſe came the Iewes rounde about him, and ſaid vnto him, How long doeſt thou make vs doute? If thou be the Chriſt, tell vs plainly.

k Which was builded againe after the patron of that which Solomon builded

25 Iesus answered them, I tolde you, and ye beleue not: the workes that I do in my Fathers Name, they beare witnes of me.

l The cauſe wherefore the reprobate can not beleue m Whereby we learne how ſafely we are preferred againſt all dangers

26 But ye beleue not: for ye are not of my ſhepe, as I ſaid vnto you.

27 My ſhepe heare my voyce, and I knowe them, and they followe me,

28 And I giue vnto them eternal life, and they ſhal neuer periſh, nether ſhal any plucke them out of mine hand.

29 My Father which gaue them me, is greater then all, and none is able to take them out of my Fathers hand.

30 I and my Father are one.

31 *Then the Iewes againe toke vp ſtones, to ſtone him.

Chap 8. 59.

32 Iesus answered them, Many good workes

haue I shewed you from my Father : for which of these workes do ye stone me?

33 The Iewes answered him, saying, For the good worke we stone thee not, but for blasphemie, and that thou being a man, makest thy self God.

34 Iesus answered them, Is it not written in your Law, *I said, ye are gods?

35 If he called them gods, vnto whome the worde of God was *giuen*, and the Scripture can not be broken,

36 Say ye of him, whome the Father hathe sanctified, and sent into the worlde, Thou blasphemest, because I said, I am the Sonne of God?

37 If I do not the workes of my Father, beleue me not.

38 But if I do, then though ye beleue not me, yet beleue the workes, that ye may knowe & beleue, that the Father is in me, and I in him.

39 Againe they went about to take him. but he escaped out of their hands,

40 And went againe beyonde Iordan, into the place where Iohn first baptized, and there abode.

41 And many resorted vnto him, and said, Iohn did no miracle: but all things that Iohn spake of this man, were true.

42 And many beleued in him there.

CHAP. XI.

Christ raiseth Lazarus from death. 47 The hie Priests and Pharises gather a counsil against him. 50 Caiaphas prophesieth. 54 Christ getteth him out of the way.

1 And a certeine man was sicke, named Lazarus of Bethania, the towne of Marie, and her sister Martha.

2 (And it was that Marie which anointed the Lord with ointment, and wiped his fete with her heere, whose brother Lazarus was sicke.)

3 Therefore his sisters sent vnto him, saying, Lord, beholde, he whome thou louest, is sicke.

4 When Iesus heard it, he said, This sickenes is not vnto death, but for the glorie of God, that the Sonne of God might be glorified thereby.

5 ¶ Now Iesus loued Martha and her sister and Lazarus.

6 And after he had heard that he was sicke, yet abode he two dayes stil in y^e same place where he was.

7 Then after that, said he to his disciples, Let vs go into Iudea againe.

8 The disciples said vnto him, Master, the Iewes lately soght to stone thee, & dost thou go thither againe.

9 Iesus answered, Are there not twelue houres in the day? If a man walke in the day, he stonbleth not, because he seeth the light of this worlde.

10 But if a man walke in the night, he stonbleth, because there is no light in him.

11 These things spake he, and after he said vnto the, Our friend Lazarus slepeth: but I go to wake him vp.

12 Then said his disciples, Lord, if he slepe, he shall be safe.

13 Howbeit, Iesus spake of his death: but they thought that he had spoken of the natural slepe.

14 Then said Iesus vnto them plainly, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that ye may beleue: but let vs go vnto him.

16 Then said Thomas (which is called Didymus) vnto his fellowe disciples, Let vs also go, that we may dye with him.

17 ¶ The came Iesus, & founde that he had line in the graue foure dayes already.

18 (Now Bethania was nere vnto Ierusalē, about fiftene furlongs of.)

19 And many of the Iewes were come to Martha and Marie to comfort them for their brother.

20 Then Martha, when she heard that Iesus was coming, wet to mete him: but Marie sate stil in the house.

21 Then said Martha vnto Iesus, Lord, if thou haddest bene here, my brother had not bene dead.

22 But now I knowe also, that whatsoeuer thou askest of God, God wil giue it thee.

23 Iesus said vnto her, Thy brother shall rise againe.

24 Martha said vnto him, I knowe that he shall rise againe in the resurrection at the last day.

25 Iesus said vnto her, I am the resurrection and the life: he that beleueth in me, though he were dead, yet shall he liue.

26 And whosoever liueth, and beleueth in me, shall neuer dye. Beleuest thou this?

27 She said vnto him, Yea, Lord, I beleue that thou art the Christ the Sonne of God, which shulde come into the worlde.

28 ¶ And when she had so said, she went her way, and called Marie her sister secretly, saying, The Master is come, and calleth for thee.

29 And when she heard it, she arose quickly, and came vnto him.

30 For Iesus was not yet come into the towne, but was in the place where Martha met him.

31 The Iewes then which were with her in the house, and comforted her, when they sawe Marie, that she rose vp hastily, and went out, followed her, saying, She goeth vnto the graue, to wepe there.

32 Then when Marie was come where Iesus was, and sawe him, she fel downe at his fete, saying vnto him, Lord, if thou haddest

Psal. 82. 6.
Meaning of Princes and rulers, who for their office sake are called gods, and are made here in earth as his Lieutenants: wherefore if this noble title be giuen to man, much more is appertained to him that is the Sonne of God equal with his Father.

Whereby they gathered that Christ was more excellent then Iohn.

Chap. 11. 2. Mat. 26. 7.

For although he dyed, yet being restored so soon to life, it was almost no death in comparison.

Chap. 7. 30. & 8. 19.

He that walke in his vocation, & haue the light of God for his guyde, needeth to feare no dangers. The day also, bothe sommer & winter, was with the Iewes diuided into 12 houres

They labored to say Christ from going into Iudea, as though there had bene no neede
Or, remembering Ioseph.

Which signifieth in our tongue, a twynnes in birth.

Which were almost two miles.

She sheweth some faith, & notwithstanding was almost overcome by her affections.

Christ reuereh vs from death to giue vs everlasting life.

Wherein she declared her affection and reuerence that she bare to Christ.

haddest bene here, my brother had not bene dead.

33 When Iesus therefore sawe her wepe, & the Iewes also wepe which came with her, he groned in the spirit, & was troubled in him self.

l For compassion: for he felt our miseries, as though he suffred y like

34 And said, Where haue ye laid him? They said vnto him, Lord, come, and se.

k We read not that his affections were so excessive that he kept no measure, as we do in our sorrows, ioyes & other affections.

35 And Iesus wept. 36 Then said the Iewes, Beholde, how he loued him.

37 And some of them said, Colde not he, which opened the eyes of the blinde, haue made also, that this man shulde not haue dyed?

38 Iesus therefore againe groned in him self, and came to the graue. And it was a caue, and a stone was laid vpon it.

39 Iesus said, Take ye away the stone. Martha the sister of him that was dead, said vnto him, Lord, he stinketh alreadie: for he hath bene dead foure daies.

40 Iesus said vnto her, Said I not vnto thee, that if thou diddest beleue, thou shuldest se the glorie of God?

l That is, a miracle whereby Gods Name shulde be glorified.

41 Then they toke away the stone from the place where the dead was laid. And Iesus lift vp his eyes, and said, Father, I thanke thee, because thou hast heard me.

42 I knowe that thou hearest me alwayes, but because of the people that stand by, I said it, that they maye beleue, that thou hast sent me.

43 As he had spoken these things, he cryed w a loude voyce, Lazarus, come forthe.

44 Then he that was dead, came forthe, bounde hand and fore with bandes, & his face was bounde with a napkin. Iesus said vnto them, Lose him, and let him go.

45 ¶ Then manie of the Iewes, which came to Marie, and had sene the things, which Iesus did, beleued in him.

46 But some of them went their way to the Pharises, and tolde them what things Iesus had done.

47 Then gathered the hie Priests, and the Pharises a council, and said, What shal we do? For this man doeth manie miracles.

m They resist God, thinking to hinder his worke by their owne policie.

48 If we let him thus alone, all men will beleue in him, and the Romaines will come and take away bothe our place, and the nacion.

n Or, for that present time.

49 Then one of them named Caiaphas, which was the hie Priest, that same yere, said vnto the, Ye perceiue nothing at all,

50 Nor yet do you consider that it is expedient for vs, that one man dye for the people, and that the whole nacion perish not.

o God made him to speake, nether colde his impietie let Gods purpose who caused this wicked man euen as he did Baalam, to be an instrument of holie Goſt

51 This spake he not of him self: but being hie Priest that same yere, he prophesied that Iesus shulde dye for the nacion:

52 And not for the nacion onely, but that

he shulde gather together in one y children of God, which were scattered.

53 Then from that day forthe they consulted together, to put him to death.

54 Iesus therefore walked no more openly among the Iewes, but went thence vnto a countrey nere to the wildernes, into a citie called Ephraim, and there continued with his disciples.

55 ¶ And the Iewes Pascheouer was at hand, and manie went out of the countrey vp to Ierusalem before the Pascheouer, to purifie them selues.

p Because they thought hereby to make them selues more holie against the Pascheouer: but they were not commanded by God to vse this ceremonye.

56 Then fought they for Iesus, and spake among them selues, as they stode in the Temple, What thinke ye, that he cometh not to the feast?

57 Now bothe the hie Priests and the Pharises had giuen a commandement, that if anie man knewe where he were, he shulde shewe it, that they might take him.

CHAP. XII.

7 Christ excuseth Marias fault 13 The affection of some towards him, and the rage of others against him and Lazarus 25 The commoditie of the crosse 27 His prayer 28 The answer of the Father. 32 His death, and the frute thereof 36 He exhorteth to faith 40 The blindenes of some, and the infirmities of others

1 Then Iesus six dayes before the Pascheouer came to Bethania, where Lazarus was, which was dead, whome he had raised from the dead.

Mat. 26, 6. Mar 14, 3.

2 There they made him a supper, & Martha serued: but Lazarus was one of them that sate at the table with him.

3 Then toke Marie a pound of ointment of spikenarde verie costlie, and anointed Iesus fete, & wipte his fete with her heere, & the house was filled with the sauour of the ointment.

a Euen fro the heau to fete.

4 Then said one of his disciples, euen Judas Iscariot Simons sonne, which shulde betraye him,

5 Why was not this ointment solde for thre hundred pence, and giuen to the poore?

b Read Mar. 14, 15

6 Now he said this, not that he cared for the poore, but because he was a thefe, and had the bagge, and bare that which was giuen.

Chap. 12, 29.

7 Then said Iesus, Let her alone: against the day of my burying she kept it.

8 For the poore alwayes ye haue with you, but me ye shal not haue alwaies.

9 Then muche people of the Iewes knewe that he was there: and they came, not for Iesus sake onely, but that they might se Lazarus also, whome he had raised from the dead.

10 The hie Priests therefore consulted, that they might put Lazarus to death also,

11 Because that for his sake manie of the Iewes went away, and beleued in Iesus.

Mat. 22, 8. Mar 11, 7. Luk. 19, 35.

12 ¶ On the morowe a great multitude

that were come to the feast, when they heard that Iesus shulde come to Ierusalé,
 13 Toke branches of palme trees, & went forth to mete him, and cryed, Hosanna, Blessed is the King of Israel that cometh in the Name of the Lord.
 14 And Iesus founde a d yong asse, and sate thereon, as it is written,
 15 * Feare not, daughter of Sion: beholde, thy King cometh sitting on an asses colte.
 16 But his disciples vnderstode not these things at the first: but when Iesus was glorified, then remembered they, that these things were written of him, and that they had done these things vnto him.
 17 The people therefore that was with him, bare witness that he called Lazarus out of the graue, and raised him from the dead.
 18 Therefore met him the people also, because they heard that he had done this miracle.
 19 And the Pharises said among themselves, Perceiue ye how ye prouaile nothing? Beholde, the worlde goeth after him.
 20 ¶ Now there were certein e Grekes among them that came vp to worship at the feast.
 21 And they came to Philippe, which was of Bethsaida in Galile, and desired him, saying, Syr, we wolde se Iesus.
 22 Philippe came and tolde Andrew: and againe Andrew & Philippe tolde Iesus.
 23 And Iesus answered them, saying, The houre is come, that the Sonne of mā must be glorified.
 24 Verely, verely I say vnto you, Except the wheate corne fall into the grounde & dye, it bideth alone: but if it dye, it bringeth forth the muche frute.
 25 * He that loueth his life, shal lose it, & he that hateth his life in this worlde, shal kepe it vnto life eternal.
 26 * If anie man serue me, let him followe me: for where I am, there shal also my seruant be: and if anie man serue me, him wil my Father honour.
 27 Now is my soule troubled: & what shal I say? Father, saue me from this houre: but therefore came I vnto this houre.
 28 Father, glorifie thy Name. Then came there a voyce from heauen, saying, I haue bothe glorified it, and wil glorifie it againe.
 29 Then said the people that stode by and heard, that it was a thundre: others said, An Angel spake to him.
 30 Iesus answered, and said, This voyce came not because of me, but for your sakes.
 31 Now is the iudgement of this worlde: now shal the prince of this worlde be cast out.
 32 * And I, if I were lift vp from the earth, wil drawe all men vnto me.

33 Now this said he, signifying what death he shulde dye.
 34 The people answered him, We haue heard out of the * Law, that the Christ by death for euer: and how saist thou, that the Sonne of man must be lift vp? who is that Sonne of man?
 35 Then Iesus said vnto them, Yet a litle while is * the light with you: walke while ye haue light, lest the darkenes come vpon you: for he that walketh in the daike, knoweth not whether he goeth.
 36 While ye haue light, beleue in y light, that ye may be the children of the light. These things spake Iesus, and departed, & hid him self from them.
 37 ¶ And though he had done so manie miracles before them, yet beleued they not on him:
 38 That the saying of Esaias the Prophet might be fulfilled, that he said, * Lord, who beleued our reporte? and to whome is the arme of the Lord reueiled?
 39 Therefore colde they not beleue, because that Esaias saith againe,
 40 * He hath blinded their eyes, and hardened their heart, that they shulde not see with their eyes, nor vnderstand with their heart, and shulde be conuerted, & I shulde heale them.
 41 These things said Esaias when he sawe his glorie and spake of him.
 42 Neuertheles euen among the chief rulers manie beleued in him: but because of the Pharises, they did not confesse him, lest they shulde be cast out of the Synagogue.
 43 * For they loued the praise of men, more then the praise of God.
 44 And Iesus cryed, and said, He that beleueth in me, beleueth not in me, but in him that sent me.
 45 And he that seeth me, seeth him that sent me.
 46 I * am come a light into the worlde, that whosoever beleueth in me, shulde not abide in darkenes.
 47 And if anie man heare my wordes, and beleue not, I iudge him not: for I came not to iudge the worlde, but to saue the worlde.
 48 He that refuseth me, and receiueth not my wordes, hath the one that iudgeth him: * the worde that I haue spokē, it shal iudge him in the last day.
 49 For I haue not spoken of my self: but the Father, which sent me, he gaue me a commandement what I shulde say, and what I shulde speake.
 50 And I knowe that his commandement is life euerlasting: the things therefore that I speake, I speake the so as the Father said vnto me.

e That is, saue, I beseech thee.

d This doeth I wcl declare y his kingdome stode not in outward things Zach 9,9

Or, she praesse.

e They were of the race of the Jewes, and came out of Asia & Grecia, for els Jewes wolde not haue permitted y they shulde worship with them in the Temple.

f Which is, y knowledge of him shulde be manifest through all y worlde.

Mat 10,39. & 16,5. Mar 8,35. Luk 9,24. & 17,33. Chap 17,24. g If the loue thereof let hI from coming to Christ. h And so lo- seek it for Christs sake.

i The reformation and restoring of those things, which were out of order. Chap. 3,14. & The crosse is the meane to gather the Church of God together, and to drawe me to. besuen. I Not onely Jewes but also the Gentiles.

Ysa 49,37. & 110,4 & 117,2. & 2sk. 37,25.

Chap 1,9.

Isa 53,1 Rom. 10,16.

m That is, the Gospel, w is y power of God to saluacio in eueryone that doeth beleue.

Isa. 6,9 Mar. 13,14 Mar. 4,12 Luk. 8,11. Act 28,26. Rom 11,8.

n By deliue- ring the from their miseries, & giuing them true felicitie.

Or, extenuatio- casu.

Chap 5,44. o lo be este- med of men.

Chap 3,19. & 9,39.

Or, condemne. Or, condemne

Or, condemnesh. Mar 16,26. Chap 3,17 p For that day shal be the ap- probation of the Gospel.

CHAP. XIII

Christ washeth the disciples fete. 1. Exhorting them to humilitie & charitie. 21 Telleth them of Iudas the traitour. 34 And commandeth them earnestly to loue one another. 38 He forewarneth of Peters denial.

*Mat 26, 3.
mar 14, 3
luk 22, 1.*

1 **N**OW* before the feast of the Passeeouer, when Iesus knewe that his houre was come, that he shulde departe out of this worlde vnto the Father, too asmuche as he loued his owne which were in the worlde, vnto the end he ^a loued them.

^a Because he sawe the danger great ^w was towarde the, therefore he toke ^y greater care for them
^b Which was the eating of the Passeeouer

2 And when ^b supper was done (and that the deuil had now put in the heart of Iudas Iscariot, Simons *sonne*, to betraye him)

3 Iesus knowing that the Father had giuen all things into his hands, & that he was come from God, and went to God,

4 He riseth from supper, and layeth aside his *upper* garments, and toke a towel, and girde him self.

5 After that, he powred water into a basin, and began to wash the disciples fete, and to wipe them with the towel, wherewith he was girde.

6 Then came he to Simon Peter, who said to him, Lord, doest thou wash my fete?

7 Iesus answered and said vnto him, What I do, thou knowest not now: but thou shalt knowe it hereafter.

8 Peter said vnto him, Thou shalt neuer wash my fete. Iesus answered him, If I wash thee not, thou shalt haue no parte with me.

^e And make thee cleane from thy sinnes.

9 Simon Peter said vnto him, Lord, not my fete onely, but also the hands & the head.

^d That is, to be continually purged of his corrupt affections and worldlie cares ^w remaine dayly in vs

10 Iesus said to him, He that is washed, nedeth not, saue to ^d wash his fete, but is cleane euerie whit: and ye are ^e cleane, but not all.

Chap 13, 3-

11 For he knewe who shulde betraye him: therefore said he, Ye are not all cleane.

12 ¶ So after he had washed their fete, and had taken his garments, and was set downe againe, he said vnto them, Knowe ye what I haue done to you?

13 Ye call me Master, and Lord, and ye say wel: for so am I.

14 If I then your Lord, and Master, haue washed your fete, ye also ought to wash ^e one anothers fete.

^e To serue one another.

15 For I haue giuen you an example, that ye shulde do, euen as I haue done to you.

*Chap 13, 20.
mat 10, 4.
luk 6, 40.*

16 Verely, verely I say vnto you, *The seruant is not greater then his maister, nether the ambassadour greater then he that sent him.

17 If ye knowe these things, blessed are ye, if ye do them.

*Psal 41, 20.
f* Under pretence of friendship seeketh his destruction.

18 ¶ I speake not of you all: I knowe whome I haue chosen: but it is that the Scripture might be fulfilled, *He ^y eateth bread with me, ^h that he ^f lift vp his heale against me.

19 From hence forthe tell I you before it come, ^y when it is come to passe, ye might beleue that I am ^h he.

^g To wit, the Christ and redeemer of the worlde
*Mat 10, 40.
luk 10, 16.*

20 *Verely, verely I say vnto you, If I send anie, he that receiueth him, receiueth me, and he that receiueth me, receiueth him that sent me.

21 When Iesus had said these things, he was ^h troubled in the Spirit, & ⁱ testified, and said, Verely, verely I say vnto you, that one of you shal betraye me.

^h For very horror & indignation of such an abominable act as Iudas shulde commit
ⁱ He did openly atfisme.
*Mat 26, 21.
mar 14, 18.*

22 *Then the disciples looked one on another, douting of whome he spake.

23 Now there was one of his disciples, ^w leaned on Iesus ^k bosome, whome Iesus loued.

^k Their facio was not to sit at table, but hauing their shoes off, and cushions vnder their elbowes, leaned on their sides, as it were naturally so

24 To him beckened therefore Simon Peter, ^y he shulde aske who it was of whome he spake.

25 He then, as he leaned on Iesus brest, said vnto him, Lord, who is it?

26 Iesus answered, He it is, to whome I shal giue a soppe, when I haue dipte it: and he wet a soppe, and gaue it to Iudas Iscariot, Simons *sonne*.

^l Satan toke full possession of him.

27 And after the soppe, ^l Satan entred into him. The said Iesus vnto him, That thou doest, do quickly.

28 But none of them that were at table, knewe, for what cause he spake it vnto him.

29 For some of them thought because Iudas had the bagge, that Iesus had said vnto him, Bie those things that we haue nede of against the feast: or that he shulde giue some thing to the poore.

30 Assone then as he had receiued the soppe, he went immediatly out, and it was night.

31 ¶ When he was gone out, Iesus said, ^m Now is the Sonne of man glorified, and God is glorified in him.

^m Meaning, ^y his crosse shal ingender a maruillous glorie, and that in it shal shine the infinite bouite of God.

32 If God be glorified in him, God shal also glorifie him in him self, & shal straight way glorifie him.

33 Litle childre, yet a litle while am I with you: ye shal seeke me, but as I said vnto the ⁿ Jewes, Whither I go, can ye not come: *Chap 7, 34* also to you say I now,

34 *ⁿ A new commandement giue I vnto you, that ye loue one another: as I haue loued you, that ye also loue one another.

*Leuit 19, 38.
mat 22, 39.
chap 13, 12*

35 By this shal all ⁿ me knowe that ye are my disciples, if ye haue loue one ro another.

1 iohn 4, 21.
ⁿ Whereof we ought to haue continual remembrance as though it were euen newly giuen

36 Simoⁿ Peter said vnto him, Lord, whither goest thou? Iesus answered him, Whither I go, thou canst not followe me now: but thou shalt followe me afterwarde.

37 Peter said vnto him, Lord, why can I not followe thee now? *I wil lay downe my life for thy sake.

^o When thou shalt be more strong
*Mat 26, 14.
mar 14, 30.*

38 Iesus answered him, Wilt thou lay downe thy life for my sake? Verely, verely I say vnto thee, The cocke shal not crowe,

til thou haue denyed me thrise.

CHAP. XIII.

1 He armeth his disciples with consolation against trouble. 2 He ascendeth into heauen to prepare v. a place. 6 The way, the truth and the life. 10 The Father and Christ one. 13 How we shoulde pray. 23 The promes vnto them that kepe his worde.

1 And he said to his disciples, Let not your heart be troubled: ye beleue in God, a beleue also in me.

a For in so beleuig no troubles shal ouercome them. b So that there is not onely place for him, but for all his. c At the latter day. Act. 17. 11.

2 In my Fathers house are b many dwelling places: if it were not so, I wolde haue tolde you: I go to prepare a place for you.

3 And thogh I go to prepare a place for you, I wil c come againe, and receiue you vnto my self, that where I am, there may ye be also.

4 And whither I go, ye knowe, and the way ye knowe.

d He was not altogether ignorant, but his knowledg was weake and imperfect. e Therefore we must begin in hum. continue in him, & end in him.

5 Thomas said vnto him, Lord, we d knowe not whither thou goest: how can we then knowe the way?

6 Iesus said vnto him, I am the e Way, and the Truth, & the Life. No man cometh vnto the Father, but by me.

7 If ye had knowen me, ye shulde haue knowen my Father also: and from hence forthe ye knowe him, and haue sene him.

8 Philippe said vnto him, Lord, shewe vs thy Father, and it sufficeth vs.

9 Iesus said vnto him, I haue bene so long time with you, and hast thou not knowen me, Philippe? he that hathe sene me, hathe sene my Father: how canst thou, Shewe vs thy Father?

f For the verie fulnes of the diuinitie remaineth in Christ.

10 Beleuest thou not, that I am in the Father, and the Father is in me? The wordes that I speake vnto you, I speake not of my self: but the Father that dwelleth in me, he h doeth the workes.

g In that, that he is man.

11 Beleue me, that I am in the Father, and the Father in me: at the least, beleue me for the very workes sake.

h Who declarereth his maiestie and vertue by his doctring and miracles.

12 Verely, verely I say vnto you, he that beleueth in me, the workes that I do, i he shal do also, & greater then these shal he do: for I go vnto my Father.

i This is referred to the whole bodie of the Church in whome this verue of Christ doeth shine & remaine for euer.

13 * And whatsoever ye aske in my Name, that wil I do, that the Father may be glorified in the Sonne.

Chap. 16. 28. mat. 7. 7. mar. 11. 24. ian. 1. 5.

14 If ye shal aske any thing in my Name, I wil do it.

15 If ye loue me, kepe my comandements, 16 And I wil pray the Father, and he shal giue you another k Coforter, that he may abide with you for euer,

k I haue comforted you whiles I was with you, but henceforth the h holie Gost shal comfort you, and preserue you. So called because he worketh in vs the truth.

17 Euen the Spirit of truth, whome the worlde can not receiue, because it seeth him not, nether knoweth hi: but ye knowe him: for he dwelleth with you, and shal be in you.

m Which thing he doeth by y verue of his Spirit.

18 I wil not leaue you comfortles: but I wil o come to you.

19 Yet a litle while, and the worlde shal se me no more, but ye shal se me: because I liue, ye shal liue also.

20 At that day shal ye knowe that I am in my Father, and you in me, and I in you.

21 He that hathe my commandements, and kepeith them, is he that loueth me: and he that loueth me, o shalbe loued of my Father: and I wil loue him, and wil shewe mine owne self to him.

n He shal sensibly feeke y the grace of God abideth in him. o But the brother of Iames.

22 Iudas said vnto him (not o Iscarior) Lord, what is the cause that thou wilt shewe thy self vnto vs, and not vnto the worlde?

23 Iesus answered, and said vnto him, If any man loue me, he wil kepe my worde, & my Father wil loue him, and we wil come vnto him, and wil dwell with him.

p Whereby he aduerteth that not so haue resp. & to y worlde, lest they shulde be drawn backe by euil example.

24 He that loueth me not, kepeth not my wordes, and the worde which ye heare, is not q mine, but the Fathers which sent me.

q That is, not his alone: for he had nothing separate from his Father.

25 These things haue I spoken vnto you, being present with you.

26 But the Comforter, which is the holie Gost, whome the Father wil send in my Name, he shal teache you all things, and bring all things to your remembrance, which I haue tolde you.

r All comfort & prosperitie.

27 Peace I leaue with you: my peace I giue vnto you: not as the worlde giueth, giue I vnto you. Let not your heart be troubled, nor feare.

28 Ye haue heard how I said vnto you, I go away, and wil come vnto you. If ye loued me, ye wolde verely reioyce, because I said, I go vnto the Father: for my Father is s greater then I.

s In that, that Christ is become man to be Mediator betweene God & vs.

29 And now haue I spoken vnto you, before it come, that when it is come to passe, ye might beleue.

30 Hereafter wil I not speake many things vnto you: for the t prince of this worlde commeth, and hathe u nocht in me.

t Satan executereth his rage & tyrannie by the permission of God.

31 But it is that the worlde may knowe that I loue my Father: & as the Father hathe commanded me, so I do. Arise, let vs go hence.

u Satan shal assaile me with all his force, but he shal not finde that in me which he loketh for: for I am that innocēt lambe without spot.

CHAP. XV.

1 The swete consolation, and mutual loue betweene Christ and his membres under the parable of the vine. 18 Of their comune afflictions and persecutions. 26 The face of the holie Gost and the Apostles.

1 I Am the true vine, and my Father is an houband man.

2 * Euerie branche that beareth not frute in me, he taketh away: & euerie one that beareth frute, he purgeth it, that it may bring forthe more frute.

3 * Now are ye cleane through the worde, Chap. 13. 11. which I haue spoken vnto you.

4 Abide in me, and I in you: as the brache can not beare frute of it self, except it abide in the vine, no more can ye, a except ye abide in me.

a We can bring forthe no frute, except we be ingrafted in Christ.

5 I am the vine: ye are the branches: he that abideth

abideth in me, & I in him, the same bringeth forth the muche frute: for without me can ye do nothing.

6 If a man abide not in me, he is cast forth as a branche, and withereth: and men gather them, and cast them into the fyre, and they burne.

7 If ye abide in me and my wordes abide in you, aske what ye wil, and it shall be done to you.

8 Herein is my Father glorified, that ye beare muche frute, and be made my disciples.

9 As the Father hathe loued me, so haue I loued you: continue in my loue.

10 If ye shall kepe my commandements, ye shall abide in my loue, as I haue kept my Fathers commandements, and abide in his loue.

11 These things haue I spokē vnto you, that my ioye might remaine in you, and that your ioye might be full.

12 This is my commandement, that ye loue one another, as I haue loued you.

13 Greater loue then this hathe no man, when any man bestoweth his life for his friends.

14 Ye are my friends, if ye do whatsoever I commande you.

15 Henceforth, call I you not seruants: for the seruant knoweth not what his master doeth: but I haue called you friends: for all things that I haue heard of my Father, haue I made knowen to you.

16 Ye haue not chosen me, but I haue chosen you, and ordeined you, that ye go & bring forth the frute, and that your frute remaine, that whatsoever ye shall aske of the Father in my Name, he may giue it you.

17 These things commande I you, that ye loue one another.

18 If the worlde hate you, ye knowe that it hated me before you.

19 If ye were of the worlde, the worlde wolde loue his owne: but because ye are not of the worlde, but I haue chosen you out of the worlde, therefore the worlde hateth you.

20 Remember the worde that I said vnto you, The seruant is not greater then his master. If they haue persecuted me, they wil persecute you also: if they haue kept my worde, they wil also kepe yours.

21 But all these things wil they do vnto you for my Names sake, because they haue not knowen him that sent me.

22 If I had not come and spoken vnto the, they should not haue had sinne: but now haue they no cloke for their sinne.

23 He hateth me, hateth my Father also.

24 If I had not done workes among them which none other man did, they had not had sinne: but now haue they bothe sene, &

haue hated bothe me, and my Father.

25 But it is that the worde might be fulfilled, that is written in their Law, They hated me without a cause.

26 But when Comforter shall come, whom I wil send vnto you from the Father, euen the Spirit of trueth, which proceedeth of the Father, he shall testifie of me.

27 And ye shall witnesse also, because ye haue bene with me from the beginning.

CHAP. XVI.

2 He putteth them in remembrance of the crosse, and of their owne infirmitie to come, 7 And therefore doeth comfort the with the promes of the holie Ghost 16 Of the coming againe of Christ. 17 Of his ascension. 23 To aske in the Name of Christ Peace in Christ, & in the worlde affliction.

1 These things haue I said vnto you, that ye should not be offended.

2 They shall excommunicate you: yea, the time shall come, that whosoever killeth you, wil thinke that he doeth God seruice.

3 And these things wil they do vnto you, because they haue not knowen the Father, nor me.

4 But these things haue I tolde you, that when the houre shall come, ye might remember, that I tolde you the. And these things I said I not vnto you from the beginning, because I was with you.

5 But now I go my way to him that sent me and none of you asketh me, Whither goest thou?

6 But because I haue said these things vnto you, your hearts are full of sorowe.

7 Yet I tel you the trueth, It is expedient for you that I go away: for if I go not away, the Comforter wil not come vnto you: but if I departe, I wil send him vnto you.

8 And when he is come, he wil reprove the worlde of sinne, and of righteousnes, and of iudgement.

9 Of sinne, because they beleue not in me:

10 Of righteousnes, because I go to my Father, and ye shall see me no more:

11 Of iudgement, because the prince of this worlde is iudged.

12 I haue yet manie things to say vnto you, but ye can not beare them now.

13 Howbeit, when he is come which is the Spirit of trueth, he wil lead you into all trueth: for he shall not speake of him self, but whatsoever he shall heare, shall he speake, and he wil shewe you the things to come.

14 He shall glorifie me: for he shall receiue of mine, and shall shewe it vnto you.

15 All things that the Father hathe, are mine:

not condemned by him as a blasphemer or transgressor. I shall knowe that I (whome they called the carpenters sonne, and called to come downe from the crosse) am the verie Sonne of God which haue overcome all the power of hel and reigne ouer all. 2 Cor 10, 11. ephē 1, 19. These things are contained in the doctrine of the Apostles which onely is sufficient. 1 As touching the spiritual kingdome of God: for the Apostles knewe not that til after the resurrection.

Psal 35, 19
1 That is, in the holie Scriptures
Chap. 14, 26.
Luk 24, 48.

a And so shall he from me
Grek, put you out of the Synagogue.

b He bare witness to them because they were but weaklings.

c For if you did consider, ye would reioyce.

d Or, continue. This is to be vnderstand of the coming of the holie Ghost when his vertue and strength shall shine in the Church.

e His enemies which contemned him, & put him to death, shall be couer'd by their owne conscience, for that they did not beleue in him. Act 2, 37. and shall accow that without Iesus Christ there is nothing but sinne.

f Wherefore wicked must needs confesse he was iust, & beloued of his Father, &

g When they shall knowe that I (whome they called the carpenters sonne, and called to come downe from the crosse) am the verie Sonne of God which haue overcome all the power of hel and reigne ouer all. 2 Cor 10, 11. ephē 1, 19. h These things are contained in the doctrine of the Apostles which onely is sufficient. 1 As touching the spiritual kingdome of God: for the Apostles knewe not that til after the resurrection.

b We must be roured in Iesus Christ by faith, which cometh of the worde of God. So that ye folowe Gods worde, which ye comprehend by faith. d Wherewith I loue you.

e Perfect and entier
Chap 13, 34.
1 thess 1, 9.
1 iohn 3, 11.
1 Cor 4, 21.

f So that there is nothing omitted that is necessarie for vs and concerning our saluation
Mat 28, 19.

g The worde also significeth, to be diligent to espye fautes eo trippe one
h Which is self same worde, but called theirs because they preache it

Chap 13, 16.
Mat 10, 24.
Mat 24, 9.

i But should haue semed to be innocent, if I had not discovered their malice

k In that they refused Christ it taketh from them all excuse wherewith they wolde haue iustified them selues as if they had bene very holie & without all sinne.

ne: therefore said I, that he shal take of mine, and shewe it vnto you.

k Mine absence shal not be long: for I wil send you y^e holie God, who shal remaine w^{ith} you for euer. l Fro death I passe to glorie and so wil I indue you w^{ith} mine heauelie vertue.

16 * A litle while, and ye shal not se me: and againe a litle while, and ye shal se me. for I go to my Father.

17 The said some of his disciples amog the selues, What is this that he saith vnto vs, A litle while, and ye shal not se me, & againe, a litle while, and ye shal se me, and, For I go to my Father?

18 They said therefore, What is this that he saith, A litle while: we knowe not what he saith.

19 Now Iesus knewe that they wolde aske him, and said vnto them, Do ye enquire among your selues, of that I said, A litle while, and ye shal not se me: and againe, a litle while, and ye shal se me?

20 Verely, verely I say vnto you, that ye shal wepe and lament, and the worlde shal reioyce: & ye shal sorowe, but your sorowe shal be turned to ioye.

21 A woman when she trauaileth, hathe sorowe, because her houre is come: but as soon as she is deliuered of the childe, she remembreth no more the anguish, for ioye that a man is borne into the worlde.

22 And ye now therefore are in sorowe: but I wil se you againe, and your hearts shal reioyce, and your ioye shal no man take from you.

23 And in y^e day shal ye aske me nothing. * Verely, verely I say vnto you, whatsoeuer ye shal aske the Father in my Name, he wil giue it you.

24 Hitherto haue ye asked nothing in my Name: aske, and ye shal receiue, that your ioye may be ful.

25 These things haue I spoken vnto you in parables: but the time wil come, when I shal no more speake to you in parables: but I shal shewe you plainly of y^e Father.

26 At that day shal ye aske in my Name, & I say not vnto you, that I wil pray vnto the Father for you.

27 For the Father him self loueth you, because ye haue loued me, * and haue beleued that I came out from God.

28 I am come out from the Father, & came into the worlde: againe I leaue the worlde, and go to the Father.

29 His disciples said vnto him, Lo, now speakest thou plainly, and thou speakest no parable.

30 Now knowe we that thou knowest all things, and nedeest not that any man shulde aske thee. By this we beleue, that thou art come out from God.

31 Iesus answered them, Do you beleue now?

32 * Beholde, the houre cometh, & is alreadie come, that ye shalbe scattred euerie man into his owne, and shal leaue me alone:

but I am not alone: for the Father is with me.

33 These things haue I spoken vnto you, y^e in me ye might haue peace: in the worlde ye shal haue affliction, but be of good comfort: I haue overcome the worlde.

r Although he forsake Christ, yer is he no wh^{er} diminished: for he & his Father are one. We haue rest & coloure when we are truly graffed in Christ.

CHAP. XVII.

The prayer of Christ vnto his Father, bothe for himself and his Apostles, and also for all such as receiue the trueth.

These things spake Iesus, and lift vp his eyes to heauen, & said, Father the houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee,

2 * As thou hast giuen him a power ouer all flesh, that he shulde giue eternal life to all them that thou hast giuen him.

Mat 28.18. a Christ hathe all rule & dominion ouer men. b Which are the elect.

3 And this is life eternal, that they knowe thee to be the onely verie God, and whome thou hast sent, Iesus Christ.

4 I haue glorified thee on the earth: I haue finished the worke which thou gauest me to do.

c That is, that they acknowledge bothe y^e Father, & the Sonne to be verie God. d As wel by doctrine as by racles.

5 And now glorifie me, thou Father, with thine owne self, with y^e glorie which I had with thee before the worlde was.

6 I haue declared thy Name vnto the men which thou gauest me out of the worlde: & thine they were, and thou gauest the me, and they haue kept thy worde.

e Our electioⁿ standeth in the good pleasure of God, which is the onelic foundation, & cause of our saluation, and is declared to vs in Christ, through whome we are iustificed by faith and sanctified. Rom 8.39. eph 1.4

7 Now they knowe that all things whatsoever thou hast giuen me, are of thee.

8 For I haue giuen vnto them the wordes, which thou gauest me, and they haue receiued them, * and haue knowen surely that I came out from thee, and haue beleued that thou hast sent me.

Chap 16.27. f That is, the reprobate.

9 I pray for them: I pray not for y^e worlde, but for them which thou hast giuen me: for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the worlde, but these are in the worlde, & I come to thee. Holie Father, kepe them in thy Name, euery one of them whome thou hast giuen me, that they may be one, as we are.

g That they may be ioyned in vnitie of faith & spirit

12 While I was with them in the worlde, I kept them in thy Name: those that thou gauest me, haue I kept, and none of them is lost, but the childe of perdition, that the Scripture might be fulfilled.

h He was so called, not onely for y^e he perished, but because God had appointed and ordered him to this end. Act 1.26 & 4.27.

13 And now come I to thee, & these things speake I in y^e worlde, that they might haue my ioye fulfilled in them selues.

14 I haue giuen them thy wordes, and the worlde hathe hated them, because they are not of the worlde, as I am not of y^e worlde.

1 Pet. 1.23. i But are separate by the fruit of regeneration.

15 I pray not that thou shuldest take them out of the worlde, but that thou kepe them from euil.

16 They are not of the worlde, as I am not of the worlde.

m By y^e power and vertue of the holie Ghost. n For it shalbe grounded vpo my resurrection & the grace of the holie Ghost. Chap 14.13. mat 7.7. & 21.22. mar 11.24. luk. 11.9a. ian 1.5.

o For ye shal haue perfect knowledge, & shal no more doubt as you were wont. p In respect of that that you shal obtaine, if you aske in faith. Chap 17.8.

q Christ demeth not that he is y^e mediator, but sheweth that they shal obtaine their requestes without difficultie or any mane.

Mat. 26.31. mar. 14.27.

*Or, consecrate
thē to thy self
& Renewe thē
wth thine hea-
venlie grace, y^e
they onely
may seke thy
wil
I Which thig
declareth that
Christs holi-
nes is ours*

*m That the in-
fideles may by
experience be
conuicted to
confesse my
glorie
n I haue shew-
ed thē the ex-
ample and pa-
tron of perfect
felicitie*

*Chap 12.16.
o That they
maie profit,
and growe vp
in suche sort
as y^e end they
may enjoy the
eternal glorie
with me*

*p For without
him we cā not
comprehende
the loue whe-
rewith God
loueth vs.*

*l. Kin 15.13.
mat. 26.36.
mar 14.32.
luk. 22.39.
a Which was
a deepe val-
ley through y^e
which a strea-
me rāne after
a great raine.
Mat 26.47.
mar 14.43.
luk. 22.47
b The which
he had obta-
ined of the go-
uernour of the
Temple.*

17 * Sanctifie thē with thy trueth : thy wor-
de is trueth.
18 As thou diddest send me into the worl-
de, so haue I sent them into the worlde.
19 And for their sakes sanctifie I my self,
that they also may be ^l sanctified through
the trueth.
20 I pray not for these alone, but for them
also which shal beleue in me, though
their worde,
21 That they all may be one, as thou, o Fa-
ther, art in me, and I in thee: *euen* that they
may be also one in vs, that the ^m worlde
may beleue that thou hast sent me.
22 And the glorie that thou gauest me, I
ⁿ haue giuen them, that they may be one,
as we are one,
23 I in them, and thou in me, that they may
be made perfect in one, & that the worlde
may know, that thou hast sent me, & hast
loued them, as thou hast loued me.
24 * Father, I wil that they which thou hast
giuen me, be ^o with me euen where I am,
that they may beholde my glorie, which
thou hast giuen me : for thou louedst me
before the fundation of the worlde.
25 O righteous Father, the worlde also ha-
the not known thee, but I haue known
thee, and these haue known, that thou hast
sent me.
26 And I haue declared vnto them thy
Name, and wil declare it, that the loue
wherewith thou hast loued me, may be in
them, and I in p^r them.

CHAP. XVIII.

*3 Christ is betrayed. 6 The wordes of his mouth smite
the officers to the grounde. 10 Peter smiteth of Mal-
chus eare. 13 Iesus is broght before Annas and Cai-
phas. 25 Where Peter denieth him. 36 He telleth
Palate what his kingdome is.*

1 **W**hen Iesus had spokē these things,
he went forthe with his disciples
ouer y^e ^a broke Cedro, where was a gardē,
into the which he entred, and his disciples.
2 And Iudas which betrayed him, knewe
also the place: for Iesus oft times resorted
thither with his disciples.
3 * Iudas then after he had receiued a ^b bā-
de of men and officers of the high Priests,
and of the Pharises, came thither with lan-
ternes and torches, and weapons.
4 Then Iesus, knowing all things that shul-
de come vnto him, went forthe and said
vnto them, Whome seke ye?
5 They answered him, Iesus of Nazaret. Ie-
sus said vnto thē, I am he. Now Iudas also
which betrayed him, stode with them.
6 Aflone then as he had said vnto them, I
am he, they wēt backwards, and fel to the
grounde.
7 Then he asked them againe, Whome seke
ye? And they said, Iesus of Nazaret.
8 Iesus answered, I said vnto you, that I

am he: therefore if ye seke me, let these go
their way,
9 *This was* that the worde might be fulfil-
led which he spake, * ^c Of thē which thou
gauest me, haue I lost none.
10 Then Simon Peter hauing a sworde,
drew it, and smote the high Priests ser-
uant, and cut of his right eare. Now the
seruants name was Malchus.
11 Then said Iesus vnto Peter, Put vp thy
sworde into the sheath: shal I not drinke
of y^e cup which my Father hath giue me?
12 Then the bande and the captaine, & the
officers of the Iewes toke Iesus, and bounde
him,
13 And led him away to ^d Annas first (for
he was Father in law to Caiaphas, which
was the high Prielt^e that same yere)
14 * And Caiaphas was he, that gaue coun-
sel to the Iewes, that it was expedient that
one man shulde dye for the people.
15 ¶ Now Simon Peter followed Iesus, &
another disciple, and that disciple was
knowē of the high Prielt: therefore he wēt
in with Iesus into the hall of y^e high Prielt.
16 But Peter stode at the dore without.
Then went out the other disciple which
was known vnto the high Prielt, and spa-
ke to her that kept the dore, and broght
in Peter.
17 Then said the maide that kept the dore,
vnto Peter, Art not thou also one of this
mans disciples? He said, I am not.
18 And the seruants and officers stode the-
re, which had made a fyre of coles : for it
was colde, and they warmed them selues.
And Peter also stode among them & war-
med him self.
19 ¶ The high Priest then asked Iesus of
his disciples, and of his doctrine.
20 Iesus answered him, I spake ^f openly
to the worlde: I euer taught in the Syna-
gogue & in the Tēple, whither the Iewes
reforte continually, and in secret haue I
said nothing.
21 Why askest thou me? aske them which
heard me what I said vnto them: beholde,
they knowe what I said.
22 When he had spoken these things, one of
the officers which stode by, smote Iesus
with his rod, saying, Answerest thou the
high Priest so?
23 Iesus answered him, If I haue euil spo-
ken, beare witnes of the euil: but if I haue
wel spoken, why smitest thou me?
24 ¶ Now Annas had sent him bounde vnto
Caiaphas the high Prielt)
25 * And Simon Peter stode and warmed
him self, and they said vnto him, Art not
thou also of his disciples? He denied it, &
said, I am not.
26 One of the seruants of the high Prielt,
his cousin whose eare Peter smote of, said,
NN.iiii.

*Chap. 17. 12.
c He bothe
spareth their
bodies & also
saureth their
soules.*

*Luk. 3. 3.
d Who sent
Christ vnto
Caiaphas the
high Prielt
bounde*

*Chap 17. 59.
e Alchogh this
office was for
terme of life
by Gods ordi-
nance, yet the
ambition, and
dissension of y^e
Iewes caused
the Romanes
from time to
time to chan-
ge it either
for briberie or
fauour*

*Mat 26. 18.
mat. 14. 54.
luk. 22. 54.*

*f That is, fri-
kely, and plas-
tely.*

*g After that
Caiaphas had
first sent him
to him.
Mat 26. 57.
mar 14. 59
luk. 22. 54*

Did not I see thee in the garden with him? 27 Peter then denied againe, and immediately the cocke crewe.

Mat. 27. 2. mar. 15. 1. luk. 22. 1. Act. 10. 28. & 11. 2.

28 ¶ Then led they Iesus from Caiaphas into the commune hall. Now it was morning & thei them selues went not into the comūne hall, lest they shulde be defiled, but that they might eat the Passeouer.

b He spake thus disdainfully, because they were so bent against all right and equitie.

29 Pilate then went out vnto them, and said, What accusation bring ye against this man?

Mat. 26. 19. i As if they shulde say, Thou wilt not suffice vs to do it: for he knew that it was not permitted to them by the Romanes to punish with death.

30 They answered and said vnto him, If he were not an euil doer, we wolde not haue deliuered him vnto thee.

Mat. 27. 11. mar. 15. 2. luk. 23. 31.

31 Then said Pilate vnto them, Take hee him, and iudge him after your owne Law. Then the Iewes said vnto him, It is not lawful for vs to put any man to death.

k It standeth not in strength of men nor in worldelie defence.

32 It was that the worde of Iesus might be fulfilled which he spake, signifyg what death he shulde dye.

33 ¶ So Pilate entred into the commune hall againe, and called Iesus, & said vnto him, Art thou the King of the Iewes?

34 Iesus answered him, Saist thou that of thy self, or did other tel it thee of me?

35 Pilate answered, Am I a Iewe? Thine owne nation, and the high Priests haue deliuered thee vnto me. What hast thou done?

36 Iesus answered, My kingdome is not of this world: if my kingdome were of this world, my seruants wolde surely fight, that I shulde not be deliuered to the Iewes; but now is my kingdome not from hence.

l This was a mocking and disdainful question.

37 Pilate then said vnto him, Art thou a King the? Iesus answered, Thou saist that I am a King: for this cause am I borne, & for this cause came I into the world, that I shulde beare witnes vnto the trueth: euenie one that is of the trueth, heareth my voyce.

Mat. 27. 15. mar. 15. 6. luk. 23. 27. m This was one of their blinde abuses: for the Law of God gaue no libertie to quite a wicked trespasser.

38 Pilate said vnto him, What is trueth? And when he had said that, he went out againe vnto the Iewes, & said vnto them, I finde in him no cause at all.

39 ¶ But you haue a custome, that I shulde deliuer you one lose at the Passeouer: wil ye then that I lose vnto you the King of the Iewes?

40 ¶ Thei cryed they all againe, saying, Not him, but Barabbas: now this Barabbas was a murtherer.

CHAP. XIX.

¶ When Pilate could not a swage the rage of the Iewes against Christ, he deliuereth him vp with his superscription to be hanged betwixt two theues. 23 They cast lottes for his garments. 26 He commandeth his mother vnto Iohn. 28 Calleth for drinke. 33 Dyeth, and his side is perced, and taken downe from the crosse. 38 He is buried.

Mat. 27. 26. mar. 15. 18. n He thought to haue pacified the fuste of the Iewes by some indifferent correction.

¶ Then Iesus & a scourged him.

And the souldiers platted a crowne of thornes, and put it on his head; and they put on him a purple garment, And said, Hail, King of the Iewes. And they smote him with their rodde.

¶ Then Pilate went forthe againe, and said vnto them, Beholde, I bring him forthe to you, that ye may knowe, y I finde no faute in him at all.

¶ Thei came Iesus forthe wearing a crowne of thornes, and a purple garment. And Pilate said vnto them, Beholde the man.

b He spake in mockerie, because Christ called him self King.

¶ Then when the high Priests and officers sawe him, they cryed, saying, Crucifie him. Pilate said vnto them, Take ye him and crucifie him: for I finde no faute in him.

e Christ was in all the Sonne of God, and therefore might iustly call him self so, without breache of Law: herefore their colored accusation was falsely applied.

¶ The Iewes answered him, We haue a Law, and by our Law he oght to dye, because he made him self the Sonne of God.

¶ Whē Pilate then heard that worde, he was the more afraide,

¶ And went againe into the commune hall and said vnto Iesus, Whēce art thou? But Iesus gaue him none answer.

¶ Thei said Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to lose thee?

d Her by he sheweth him, that he oght not to abuse his office and auctorite.

¶ Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the greater sinne.

¶ From thence forthe Pilate sought to lose him, but the Iewes cryed, saying, If thou deliuer him, thou art not Cefars friend: for whosoeuer maketh him self a King, speaketh against Cefar.

f This was the place called the Pannement, and in Hebrew, Gabbatha.

¶ Whē Pilate heard that worde, he broght Iesus forthe, and sate downe in the iudgement seat in a place called the Pannement, and in Hebrew, Gabbatha.

g Which was mudday.

¶ And it was the Preparation of the Passeouer, and about the sixt houre: and he said vnto the Iewes, Beholde your King.

¶ But they cryed, Away with him, away with him, crucifie him. Pilate said vnto them, Shal I crucifie your King? The high Priests answered, We haue no King but Cefar.

Mat. 27. 31. mar. 15. 21. h This was the place called the Pannement, and in Hebrew, Gabbatha.

¶ Then deliuered he him vnto them, to be crucified. ¶ And they toke Iesus, and led him away.

¶ And he bare his crosse, and came into a place named of dead mens Skulles, which is called in Hebrew, Golgotha:

¶ Where thei crucified him, & two other with him, on ether side one, & Iesus in the middes.

¶ ¶ And Pilate wrote also a title and put it on the crosse, and it was written, IESVS OF NAZARET THE KING OF THE IEWES.

23 This

20 This title then red manie of the Iewes: for the place where Iesus was crucified, was nere to the cite: and it was written in Hebrew, Grcke and Latin.

21 Then said the hie Priests of the Iewes to Pilate, Write not, The King of the Iewes, but that he said, I am King of the Iewes.

22 Pilate answered, What I haue written, I haue written.

23 ¶ Then the souldiers, when they had crucified Iesus, toke his garments & made foure partes, to euerie souldier a parte, & his coate: and the coate was without seame, & wouen from the top throughout.

24 Therefore thei said one to another, Let vs not deuide it, but cast lots for it, whose it shalbe. *This was that y^e Scripture might be fulfilled, which saith, * They departed my garmets among them, & on my coate did cast lottes.* So the souldiers did these things in dede.

25 ¶ Then stode by the crosse of Iesus his mother, and his mothers sifter, Marie the wife of Cleopas, and Marie Magdalene.

26 And when Iesus sawe his mother, & the disciple standing by whome he loued, he said vnto his mother, Womā, beholde thy sonne.

27 Then said he to the disciple, Beholde thy mother: and from that houre, the disciple toke her home vnto him.

28 ¶ After, when Iesus knewe that all things were performed, that y^e Scripture might be fulfilled, he said, I thirst.

29 And there was set a vessell ful of vinegre: & they filled a sponge with vinegre, and put it about an hylose stalke, and put it to his mouth.

30 Now when Iesus had receiued of the vinegre, he said, It is finished, and bowed his head, and gaued vp the gost.

31 The Iewes then (because it was the Preparation, that the bodies shulde not remaine vpo the crosse on the Sabbath day: for that Sabbath was an hie day) besoght Pilate that their legges might be broken, and that they might be taken downe.

32 Then came the souldiers and brake the legges of the first, and of the other, which was crucified with Iesus.

33 But when they came to Iesus, and sawe that he was dead already, they brake not his legges.

34 But one of the souldiers with a speare perced his side, & forthewith came there out blood and water.

And he that sawe it, bare recorde, & his recorde is true: and he knoweth that he saith true, that ye might beleue it.

35 For these things were done, y^e Scripture shulde be fulfilled, Not a bone of him shalbe broken.

And againe another Scripture saith, *Thei shal se him whome thei haue thrust through.

38 *And after these things, Ioseph of Arimathea (who was a disciple of Iesus, but secretly for feare of the Iewes) besoght Pilate that he might take downe the bodie of Iesus. And Pilate gaued him licence. He came then and toke Iesus bodie.

39 And there came also Nicodemus (which first came to Iesus by night) and broght of myrrhe & aloes mingled together about an hundred pounde.

40 ¶ Then toke thei y^e bodie of Iesus, and wrapped it in linnen clothes with the odours, as the maner of y^e Iewes is to burie.

41 And in that place where Iesus was crucified, was a garden, and in the garden a new sepulchre, wherein was neuer man yet laid.

42 There then laid they Iesus, because of the Iewes Preparation day, for the sepulchre was nere.

CHAP. XX.

1 Marie Magdalene cometh to the sepulchre. 3 So do Peter & Iohn 12 The two Angels appeare. 17 Christ appeareth to Marie Magdalene. 19 And to all his disciples 27 The incredulitie & confession of Thomas.

1 Now the first day of the weke came Marie Magdalene, earely when it was yet darke, vnto the sepulchre, and sawe the stone taken away from the tobe.

2 Then she ranne, and came to Simon Peter, and to the other disciple whom Iesus loued, and said vnto them, They haue taken away the Lord out of the sepulchre, and we knowe not where they haue laid him.

3 Peter therefore went forth, & the other disciple, & they came vnto the sepulchre.

4 So they ranne bothe together, but the other disciple did out runne Peter, and came first to the sepulchre.

5 And he stouped downe, and sawe the linnen clothes lying: yet went he not in.

6 Then came Simon Peter following him, and went into the sepulchre, and sawe the linnen clothes lye,

7 And the kercheffe that was vpo his head, not lying wth the linnen clothes, but wrapped together in a place by it self.

8 Then went in also the other disciple, which came first to the sepulchre, and he sawe it, and beleued.

9 For as yet they knewe not the Scripture, That he must rise againe from the dead.

10 And the disciples went away againe vnto their owne home.

11 ¶ * But Marie stode without at the sepulchre weping: & as she wept, she bowed her self into the sepulchre,

12 And sawe two Angels in white, sitting, the one at the head, & the other at the fe-

h Because all nations might understand it

Mat 27.35. mar 15.42. luk 23.53

That which was prefigured in Dauid, was accomplished in Iesus Christ. Psal 132

Or, Cleopas.

Psal 68.22.

Or fastened it vpon an hylose stalke. It may appeare that y^e crosse was as not hie, saime

with y^e hylose stalke, w^{as} as the lowest amongs trees. Mans saluacion is perfected by the onelic sacrifice of Christ: & all y^e ceremonies of the Law are ended. Because the day of the

gainc from death to life. Exod 12.46. nomb. 9.12.

Mat. 27.37. mar 15.42. luk. 23.50

That is to say, before Christs death, but now he declareth him self manifestly

Chap 3.2.

This honorable burial was as a preparation & entrie vnto the resurrection.

Mar 16.1. luk. 24.1

She departed from home before day, & came thither about the sunne rising. Mar 16.2.

Or, Iohn 19.

That is, Iohn wrote this Gospel. He beleued y^e Christs bodie was taken away, according as Marie reported.

Or, to thei^e companie. Mat. 28.3. mar 16.5

te, where the bodie of Iesus had laine.

13 And they said vnto her, Woman, why wepest thou? She said vnto them, They haue taken away my Lord, and I knowe not where they haue laid him.

14 When she had thus said, she turned herself backe and sawe Iesus standing, and knewe not that it was Iesus.

15 Iesus saith vnto her, Woman, why wepest thou? whome sekest thou? She supposing that he had bene the gardener, said vnto him, Syr, if thou hast borne him hence, teill me where thou hast laid him, and I wil take him away.

16 Iesus saith vnto her, Marie. She turned her self, & said vnto him, Rabboni, which is to say, Master.

17 Iesus saith vnto her, Touche me not: for I am not yet ascended to my Father, but go to my brethren, and say vnto them, I ascend vnto my Father, & to your Father, and to my God, and your God.

18 Marie Magdalene came and tolde the disciples that she had sene the Lord, and that he had spoken these things vnto her.

19 ¶ The same daye then at night, which was the first day of the weeke, and when the dores were shut where the disciples were assembled for feare of the Iewes, came Iesus and stode in the middes, & said to them, Peace be vnto you.

20 And when he had so said, he shewed vnto them his hands, and his side. Then were the disciples glad when they had sene the Lord.

21 Then said Iesus to them againe, Peace be vnto you: as my Father sent me, so send I you.

22 And whē he had said that, he breathed on them, and said vnto them, Receiue the holie Ghost.

23 ¶ Who soeuer sinnes ye remit, they are remitted vnto them: & whoeuer sinnes ye reteine, they are reteined.

24 ¶ But Thomas one of the twelue, called Didymus, was not with them when Iesus came.

25 The other disciples therefore said vnto him, We haue sene the Lord: but he said vnto them, Except I se in his hands the print of the nailes, and put my finger into the print of the nailes, and put mine hand into his side, I wil not beleue it.

26 ¶ And eight daies after againe his disciples were within, and Thomas with them. Then came Iesus, whē the dores were shut, and stode in the middes, and said, Peace be vnto you.

27 After, said he to Thomas, Put thy finger here, and se mine hands, and put forth the thine hand, and put it into my side, and be not faithles, but faithfull.

28 Then Thomas answered, and said vnto

him, Thou art my Lord, and my God.

29 Iesus said vnto him, Thomas, because thou hast sene me, thou beleuest: blessed are they that haue not sene, and haue beleued.

30 ¶ And manie other signes also did Iesus in the presence of his disciples, which are not written in this booke.

31 But these things are written, that ye might beleue, that Iesus is the Christ the Sonne of God, and that in beleuing ye might haue life through his Name.

CHAP. XXXI.

1 Christ appeareth to his disciples againe. 15 He commaundeth Peter earnestly to fede his shepe. 18 He forewarneth him of his death. 25 And of Christs manifolde miracles.

After these things, Iesus shewed himself againe to his disciples at sea of Tiberias: and thus shewed he himself.

2 There were together Simon Peter, and Thomas, which is called Didymus, & Nathanael of Cana in Galilee, and the sonnes of Zebedeus, & two other of his disciples.

3 Simon Peter said vnto them, I go a fishing. They said vnto him, We also wil go with thee. They went their way and entered into a ship straight way, & that night caught they nothing.

4 But when the morning was now come, Iesus stode on the shore: neuertheles the disciples knewe not that it was Iesus.

5 Iesus then said vnto them, Sirs, haue ye anye meat? They answered him, No.

6 Then he said vnto them, Cast out the net on the right side of the ship, & ye shal finde. So they cast out, and they were not able at all to drawe it, for the multitude of fishes.

7 Therefore said the disciple whome Iesus loued, vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his coate to him (for he was naked) and cast himself into the sea.

8 But the other disciples came by shippe (for they were not farre from land, but about two hundred cubites) & they drew the net with fishes.

9 Assone then as they were come to land, they sawe hotte coles, and fish laid thereon, and bread.

10 Iesus said vnto the, Bring of the fishes, which ye haue now caught.

11 Simon Peter stepped forth and drew the net to land, full of great fishes, an hundred, fiftie and thre: and albeit there were so manie, yet was not the net broken.

12 Iesus said vnto them, Come, & dyne. And none of the disciples durst aske him, Who art thou, seeing they knewe that he was the Lord.

13 Iesus then came & toke bread, and gaue them, and fish likewise.

k Which depend vpon the simplicitie of Gods worde, & grounde not the felues vpon mans sense and reason.

Chap. 21. 23.

Or, Lake of Genesareth.

Or, children.

a Albeit they knewe him not, yet they folowed his counsell, because they had all night taken paines in vaine.

b It was some linnen garment, which fishers vsed to weare, which being trussed vnto him, covered his nether partes, & also covered not his swimming.

d Because she was so muche added to the corporal presence, Christ teacheth herto lift vp her minde by faith into heauen where onely after his ascension he remaineth, & where we sit with him at the right hand of the Father. Mar. 16. 14. Luk. 24. 36. 1 cor. 15. 5.

e That is, the disciples: for he was first borne amongst manie brethren, Psal. 22. 23. rom. 8. 29. col. 1. 18. f He is our Father & Gods, because Iesus Christ is our brother. Mat. 28. 18.

g So that no man opened him the dores, but by his diuine power he caused them to open of their owne accord, as of Peter is red. Act. 5. 19 & 23. 10.

h Or all properties: & manner of greeting of Iewes vsed. i To giue the greater power & vertue to execute the charge that he wolde commaund vnto them. Or, place.

c The minister can not wel teache his cōgregation, except he loue Christ effectually, w̄ loue is not in them that feed not the flocke

d Because Peter shulde be established in his office of an Apostle, Christ causeth him by these three times cōfessing, to wipe away the shame of his three times denyng

e In heed of a girdle, ȳ shall be tyed with bands & cordes: & where as now thou goest at libertie, then thou shalt bedrawē to punishemēt whē thy flesh shall after a sorte resist.

14 This is now the third time that Iesus shewed him self to his disciples, after that he was risen againe from the dead.

15 ¶ So whē they had dined, Iesus said to Simon Peter, Simon sonne of Iona, c̄ louest thou me more thē these? He said vnto him, Yea Lord, thou knowest that I loue thee. He said vnto him, Fede my lambes.

16 He said to him againe the secōde time, Simon the sonne of Iona, louest thou me? He said vnto him, Yea Lord, thou knowest that I loue thee. He said vnto him, Fede my shepe.

17 He said vnto him the d̄ third time, Simon the sonne of Iona, louest thou me? Peter was sorie because he said to him the third time, Louest thou me: and said vnto him, Lord, thou knowest all things: thou knowest that I loue thee. Iesus said vnto him, Fede my shepe.

18 Verely, verely I say vnto thee, When thou wast yong, thou girdedst thy self, & walkedst whither thou woldest: but when thou shalt be olde, thou shalt stretch for the thine hands, & another shall gird thee, & lead thee whither thou woldest not.

19 And this spake he, signifying by what death he shulde glorifie God. And whē he had said this, he said to him, Followe me.

20 Then Peter turned about, and sawe the disciple whome Iesus loued, following, which had also leaned on his brest at supper, and had said, Lord, which is he that betrayeth thee?

21 When Peter therefore sawe him, he said to Iesus, Lord, what shal this man do?

22 Iesus said vnto him, If I wil that he tarrye til I come, what is it to thee? followe thou me.

23 Then went this worde abroad among the brethren, that this disciple shulde not dye. Yet Iesus said not to him, He shal not dye: but if I wil that he tarrye til I come, what is it to thee?

24 This is that disciple, which testifieth of these things, & wrote these things, and we knowe that his testimonie is true.

25 * Now there are also manie other things which Iesus did, the which if they shulde be written euerie one, I suppose the worlde colde not containe the booke that shulde be written, Amen.

Chap 13.28.

Chap 20.3.

f But God wolde not charge vs w̄ so great an heape: s̄ing therefore that we haue so muche as is necessarie, we ought to content our selues and praise his mercie.

THE ACTES OF THE holie Apostles written by Luke the Euangeliste.

THE ARGUMENT

CHRIST, after his ascension, performed his promes to his Apostles, and sent them the holie Ghost, declaring thereby, that he was not onely mindeful of his Church, but wolde be the head & maintainer thereof for euer. Wherein also his mightie power appeareth, who notwithstanding that Satan & the worlde resisted neuer so muche against this noble worke, yet by a fewe simple men of no reputation, replenished all the worlde with the sounde of his Gospel. And here, in the beginning of the Church, and in the increase thereof, we may plainly perceue the practise and malice which Satan continually vseth to suppress, and ouerthrowe the Gospel: he raiseth conspiracies, tumultes, commotions, persecutions, slanders and all kinde of crueltie. Againe we shal here beholde the prouidence of God, who ouerthroweth his enemies enterprys, deliuereth his Church from the rage of tyrants, strengtheneth, and incourageh his most valiantly and constantly to followe their captaine Christ, leauing as it were by this historie a perpetual memorie to the Church, that the crisse is so ioyned with the Gospel, that they are fellowes inseparable, and that the end of one affliction, is but the beginning of another. Yet neuertheles God turneth the troubles, persecutions, imprisonings and tentations of his, to a good yssue, giuing them as it were, in sorrowe, ioye: in bandes, fredome: in prison, deliuerance: in trouble, quietnes: in death, life. Finally, this boke cōteineth manie excellent sermons of the Apostles & disciples, as touching the death, resurrection, and ascension of Christ. The mercie of God. Of the grace, and remission of sinne through Iesus Christ. Of the blessed immortalitie. An exhortation to the ministers of Christs flocke. Of repentance, & feare of God, with other principal points of our faith so that this onelie historie in a manner may be sufficient to instruct a man in all true doctrine and religion.

CHAP. I.

7 The wordes of Christ & his Angels to the Apostles.
 9 His ascensio 14 Wherein the Apostles are occupied till the holie Ghost be sent 20 And of the electio of Matthias.

1 I HAVE made the former treatise, & Theophilus, of all that Iesus began to do, & teach, Vntil the day, that he was taken vp, after that he through the holie

Ghost, had giuen commandements vnto the Apostles, whome he had chosen:
 2 To whome also he preferred him self aliuie after that he had suffred, by manie infallible tokens, being sene of them by the space of fourtie dayes, & speaking of those things which appertaine to y^d kingdome of God.
 4 And whē he had gathered them together, he commanded them, that they shulde not departe frō Ierusalem, but to wait for

b To preache the Gospel.
 c Who as they were called by God, so had they their consciences assured by his holie Spirit
 d Whereby God reioyseth in vs
 e Because they shuld be all witnesses of his ascension.

a Whereby is ment Christs doctrine, & his miracles declared for the cōfirmation of the same



Luk. 24. 49. Iohn 14. 26. Mat. 3. 11. Luk. 3. 13. Ioh. 1. 26. chap. 2. 2. Luk. 3. 4. f That is, with those spiritual graces & Iesus onely giveth by his Spirit This declareth mans impatiencie who can not abide quietly till Gods appointed time come, but woulde have all things accomplished according to their affections, read Zach 6. 14.

Luk. 3. 4. 2. h For this passeth our capacity, and God referreth it to him self. i To stand in the face of the whole worlde & signifyeth that they must enter into heauen by afflictions, & therefore must fight before they get the victorie. k Hereby they might learne that the Matthias was not onely for the Iewes, but also for the Gentiles. l Whereby they knewe certainly whether he went. m Which were Angels in mens forme. n And seeking him with carnal eyes. o As the true redeemer to gather vs vnto him. p Which was a promise, according to the Iewes tradition, that he was not so appointed by the Scripture.

Psal. 49. 9. Iohn 13. 18. q A little portion to learne how to dispose our selves to receive the giftes of the holie God. Mat. 27. 5.

r Partly, to obtaine the holie God, & partly to be deliuered from the present dangers. Or, warr Or, men f The offense, which might haue come by Iudas fall, is hereby taken away, because the Scripture had so forewarned Or, perdition & perpetual infamie is the reward of all such as by vnlawfully gotten goods by any thing.

the promes of the Father, *which, said he, ye haue heard of me. 5 *For Iohn in dede baptized with water, but ye shalbe baptized with the holie Gost within these fewe dayes. 6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore the kingdome to Israel? 7 And he said vnto them, It is not for you to knowe the times, or the seasons, which the Father hath put in his owne power, 8 But ye shal receiue power of the holie Gost, when he shal come on you: and ye shal be witnesses vnto me bothe in Ierusalem, & in all Iudea, and in Samaria, and vnto the uttermost parte of the earth. 9 * And when he had spoken these things, while they behelde, he was taken vp: for a cloude toke him vp out of their sight. 10 And while they looked stedfastly toward heauen, as he went, beholde, two men stood by them in white apparel, 11 Which also said, Ye men of Galile, why stand ye gazing into heauen? This Iesus which is taken vp from you into heauen, shal so come, as ye haue sene him go into heauen. 12 ¶ Then returned they vnto Ierusalem from the mount that is called the mount of oliues, which is nere to Ierusalem, containing a Sabbath dayes journey. 13 And when they were come in, they wet vp into an vpper chamber, where abode bothe Peter, and Iames, and Iohn, and Andrew, Philippe, and Thomas, Bartlemewe, and Mattheue, Iames the sonne of Alpheus, and Simon zelotes, and Iudas Iames brother. 14 These all continued with one accord in prayer and supplication with the women, and Marie the mother of Iesus, and with his brethren. 15 ¶ And in those dayes Peter stood vp in the middes of the disciples and said (now the number of names that were in one place, were about an hundred and twentie) 16 Ye men brethren, this Scripture must needs haue bene fulfilled, which the holie Gost by the mouth of Dauid spake before of Iudas, which was guide to them that toke Iesus. 17 For he was nombred with vs, and had obtained fellowship in this ministration. 18 He therefore hath purchased a field with the rewarde of iniquitie: and when he had throwe downe him selfe head long he brast a sondre in the middes, and all his bowels gushed out. 19 And it is knowen vnto all the inhabitants of Ierusalem, in so muche, that that field

is called in their owne langage, Aceldama, that is, The field of blood. 20 For it is written in the booke of Psalmes, * Let his habitation be voyde, and let no man dwell therein: * also, Let another take his charge. 21 Wherefore, of these men which haue companied with vs, all the time that the Lord Iesus was conversant among vs, 22 Beginning from the Baptisme of Iohn, vnto the day that he was taken vp from vs, must one of the be made a witness with vs of his resurrection. 23 And they presented two, Ioseph called Barsabas, whose surname was Iustus, and Matthias. 24 And they prayed, saying, Thou Lord, which knowest the hearts of all men, shewe whether of these two thou hast chosen, 25 That he may take the roume of this ministration and Apostleship, from which Iudas hath gone astray, to go to his owne place. 26 Then they gaue forthe their lottes: and the lot fel on Matthias, and he was by a commune consent counted with the Eleue Apostles.

CHAP. II.

The Apostles having received the holie Gost, make their hearers astonished. 14 When Peter had stopped the mouths of the mockers, he sheweth by the visible graces of the holie Spirit that Christ is come. 42 He baptizeth a great number that were converted. 43 The godlie exercise, charitie, and diuers vertues of the faithfull.

And when the day of Pentecoste was come, they were all with one accord in one place. 2 And suddenly there came a sounde from heauen, as of a rushing and mightie winde, and it filled all the house where they sate. 3 And there appeared vnto them clouen tongues, like fyre, and it sate vpon eche of them. 4 And they were all filled with the holie Gost, and began to speake with other tongues, as the Spirit gaue them utterance. 5 And there were dwelling at Ierusalem Iewes, men that feared God, of euerie nation vnder heauen. 6 Now when this was noised, the multitude came together and were astonied, because that euerie man heard them speake his owne langage. 7 And they wondred all, and marueiled, saying among them selues, Beholde, are not all these which speake, of Galile? 8 How then beare we euerie man our owne langage, wherein we were borne? 9 Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Iudea, & of Cappadocia, of Pontus, and Asia,

Psal 68. 28. Psal 109. 8. Or, ministerie.

Or, he, went in & went out.

u In that he mentioneth the principal article of our faith, he comprehendeth all the rest.

x To the intent that he that shoulde take in hand the excellent office of an Apostle, might be chosen by the autoritie of God.

a The holie Gost was sent when muche people was assembled in Ierusalem at the feast, Exod 23. 16 Ioh 7. 16. because the thing might not onely be knowen there, but also through the worlde.

Chap. 2. 5. and 11. 15. Or 19. 6.

Mat. 3. 11. Mar. 1. 8. Luk. 3. 16.

b That is, the Apostles. c Whereby it signified the holie Gost. d This signe agreeth with fishing, which is signified thereby. e To declare the vertue, and force it shoulde be in them.

Or, in speech. f How the Apostles spake diuers languages.

g For they coulde speake all languages, so that they were able to speake to euerie man in his owne langage.

Or, those that dwell at Rome whose ancestors were not of the Jewish nation, but were converted to the Jewish religion, which their children did profess.
i That is, such as were converted to the Jewish religion, which were before pagans and idolaters.
k There is no worke of God so excellent, which the wicked scoffers do not deride.
Or, were.

Joel 2.28.
isa 44.3.
l He expoundeth Joels munde without binding him self to his wordes
m Or meaning yong and old, man and woman
n Meaning, y God wil thewe him self vnto familiarely & plaine-ly bothe to olde & yong
o Euen in great abundance.

Joel 2.32.
p God wil thewe suche signes of his wrath through all the world, that men shalbe so lesse amased the if the whole orde of nature were changed
Rom. 10.13.
q He teacheth this remedie to auoyde the wrath, and threatenings of God, and to obteine saluation
r God caused their wickednes to set forth his glorie contrarie to their mudes.

Psal 117.
s As Judas trayson and Jewe cruel-ty towards Christ were more detestable, so were they not onely knowne to the eternal wisdom of God, but also directed by his inmutabile counsel
t To a most blessed end
u Or, providence
v Bothe as touching the paine, & also the horror of Gods wrath and curse
w To signifie that nothing can comfort vs in our afflictions except we know that God is present with vs
x Our hope standeth in Gods defence.
Or, life of a person
Or, feele.

10 And of Phrygia, & Paphlagonia, of Egypt, and of the parties of Lybia, which is beside Cyrene, and "strangers of Rome, and
11 Jewes, and "profelytes,
12 Cretes, and Arabians: we heard the speake in our owne tongues the wonderful wor-
13 kes of God.
14 They were all then amased, and doutyd, saying one to another, What may this be?
15 And others "mocked, and said, They are ful of "newe wine.
16 ¶ But Peter standing with the Eleuen, list vp his voice, and said vnto them, Ye
17 me of Iudea, and ye all that inhabit Ierusalem, be this knowen vnto you, and hear-
18 ken vnto my wordes.
19 For these are not dronken, as ye suppose, since it is but the thirde houre of the
20 day.
21 But this is that, which was spoken by the
22 "Prophet "Ioel,
23 And it shalbe in "y last dayes, saith God, I wil powre out of my Spirit vpon all
24 "flesh, and your sonnes, and your daugh-
25 ters shal prophecie, and your yong me shal
26 se visions, and your "olde men shal drea-
27 me dreames.
28 And on my seruants, and on mine hande-
29 maides I wil "powre out of my Spirit in
30 those dayes, and they shal prophecie.
31 And I wil shewe wonders in heauē aboue,
32 and tokens in the earth beneth, blood, and
33 fyre, and the vapour of smoke.
34 * The "sunne shalbe turned into darke-
35 nes, & the moone into blood, before that
36 great and notable day of the Lord come.
37 And it shalbe, *that whosoeuer shal call
38 on the "Name of the Lord, shalbe saued.
39 Ye me of Israel, heare these wordes, I es-
40 vs of Nazaret, a man approued of God
41 among you with great workes, and won-
42 dres, and signes, which God did by him
43 in the middes of you, as ye your selues al-
44 so knowe:
45 Him, I say, haue ye taken by the hands of
46 the wicked, being deliuered by the "deter-
47 minate counsel, & "foreknowledge of God,
48 and haue crucified and slaine:
49 Whome God hathe raised vp, & losed
50 the "sorowes of death, because it was vn-
51 possible that he shulde be holden of it.
52 For Dauid saith concerning him, * I be-
53 held the Lord alwayes before me: for he
54 is at my "right hand, that I shulde not be
55 shaken.
56 Therefore did mine heart reioyce, and
57 my tongue was glad, and moreouer also
58 my flesh shal rest in "hope,
59 Because thou wilt not leaue my "soule
60 in graue, nether wilt suffer thine holie one
61 to "se corruption.

Thou hast shewed me the "wayes of li-
fe, and shalt make me ful of ioye with thy
countenance.
Men & brethré, I may boldly speake vn-
to you of the Patriarke Dauid, * that he is
bothe dead and buryed, and his sepulchre
remaineth with vs vnto this day.
Therefore, seing he was a "Prophet, and
knewe that God had "sworne with an othe
to him, that of the frute of his loines he
wolde raise vp Christ concerning the flesh
to set him vpon his throne,
He knowing this before, spake of the re-
surrection of Christ, that "his "soule shul-
de not be left in "a graue, nether his flesh
shulde "se corruption.
This Iesus hathe God raised vp, whereof
we all are witnesses.
Since then that he by the "right hand of
God hathe bene exalted, and hathe "recei-
ued of his Father the promes of the holie
Gost, he hathe shed forth the this which ye
now se and heare.
For Dauid is not ascended into heauen,
but he saith, * The Lord said to my Lord,
"Sit at my right hand,
"Vntil I "make thine enemies thy fote-
stole.
Therefore, let all the house of Israel
knowe for a suretie, that God hathe "ma-
de him bothe Lord, and Christ, this Iesus,
I say, whome ye haue crucified.
Now when they heard it, they were pric-
ked in their hearts, and said vnto Peter &
the other Apostles, Men & brethren, what
shal we do?
Then Peter said vnto them, Amend your
liues, and be "baptized euerie one of you
in the Name of Iesus Christ for the remis-
sion of sinnes: & ye shal receiue the "gift
of the holie Gost.
For the promes "is made vnto you, and
to your children, and to all that are a far-
reof, euen as many as the Lord our God
shal call.
And with many other wordes he "be-
sought, & exhorted them, saying, Saue your
selues from this frowarde generacion.
Then they that gladly receiued his wor-
de, were baptized: and the same day, there
were added to the Church about thre thou-
sand "soules.
And they continued in the Apostles do-
ctrine, and "fellowship, and "breaking of
bread, and prayers.
¶ And feare came vpo euerie soule: and
many wonders and signes were done by
the Apostles.
And all that beleued, were in one place,
and had all things "commune.
And thei sold their possessiōs & "goods

y In restoring me from death to life.
z King. 2.10.
z And so knowe by reuelation & special promes that he is not haue knowen
Chap. 2.36.
psal 131.11.
Psal. 135.10.
chap 13.35.
Or, perseue
a The worde signifieth a place where one can se nothing
Or, feele
b By the vertue & power.
c He obtained of his father power to accomplish the promes which he made to his Apostles, as touching the holie Gost to be sent vnto them
Psal 110.1.
d And therefore Christ doeth farre excell Dauid
e Christ is the onelie redemer vnto whome all powers are subiect & must obey
*f That is, ha the appointed as King & ruler: and note, that in all this Sermon Peter speaketh of Christs manho-
de, as he was dead, buryed, risen & ascended to heauen.*
g He speaketh not here of the forme of baptisime, but teacheth that the whole effect thereof consisteth in Iesus Christ
h The visible signes.
i Christ is promised bothe to the Jewes and Gentiles, & not the Jewes haue the first place
Or, prouided be fore God
Or, personer
k Which standeth in brotherlie loue, & liberalitie,
Rom 15.26.
2. cor 9.13.
ebr. 13.16
l Which was "ministration of the Lords supper
Chap 4.33
order was ob-

m Not y their goods were mingled all together: but suche serued that euerie man frankly reliued anothers necessitie.
OO. iii.

and parted them to all men, as euerie one had nede.

Chap 20.7.
 n They did eat together, and at these feasts did vse to minister the Lords supper, 1 Cor 11.21. Jude 12.
 Or, from house to house

o Whereby we see that the Apostles traualled not in vaine

a Which is vs, there a cloke after none, v was their euening sacrifice, at which the Apostles were present to teache, y the shadowes of the Law were abolished by that li be that toke away the sinnes of the worlde

b Because his disease was incurable, he gaue him self to liue of almes.

c He had the gift of healing sicknesses: d In the vertue of Iesus: for Christ was s autor of this miracle, and Peter was the minister.

46 And they continued daily with one accorde in the Temple, * & breaking bread at home, did eat their meat together with gladnes and singlenes of heart,
 47 Praising God, and had fauour with all the people: and the Lord added to the Church o from day to day, suche as shulde be saued.

CHAP. III.

The lame is restored to his fate. 11 Peter preacheth Christ vnto the people.

1 NOW Peter and Iohn went vp together into the Temple, at the ninth the houre of prayer.

2 And a certeine man which was a creple fro his mothers wombe, was caryed, whome they laid daily at the gate of the Temple called Beautiful, to aske b almes of the that entred into the Temple.

3 Who seing Peter and Iohn, that they wolde entre into the Tēple, desired to receiue an almes.

4 And Peter earnestly beholding him with Iohn, said, Loke on vs.

5 And he gaue hede vnto them, trusting to receiue some thing of them.

6 Then said Peter, Siluer and golde haue I none, but suche as I c haue, that giue I thee: In the d Name of Iesus Christ of Nazaret rise vp and walke.

7 And he toke him by the right hand, and lift him vp, and immediatly his fete and ancle bones receiued strength.

8 And he leaped vp, stode, and walked, and entred with them into the Tēple, walking and leaping, and praising God.

9 And all the people saue him walke, and praising God,

10 And thei knewe him, that it was he which fate for the almes at the Beautiful gate of the Temple: & they were amased, and sore astonied at that, which was come vnto him.

11 ¶ And as the creple which was healed, helde Peter and Iohn, all the people ran amased vnto them in the porche which is called Solomons.

12 So whē Peter saue it, he answered vnto the people, Ye men of Israel, why marueile ye at this? o i why loke ye so stedfastly on vs, as though by our owne e power or godlines, we had made this man go?

13 The GOD of Abraham, and Isaac, and Iacob, the GOD of our fathers hath glorified his Sonne Iesus, whome ye betrayed, and denied in the presence of Pilate, whē he had iudged him to be deliuered.

14 *But ye denied the holie one & the iust, and desired a f murderer to be giuen you,

15 And killed the Lord of life, whome God hath raised from the dead, whereof we

are witnesses.

16 And his e Name hath made this man founde, whome ye see, and knowe, through faith in * his Name: & the faith which is by him, hath giue to him this disposition of his whole bodie in y presēce of you all.

17 And now brethre, I knowe that through h ignorance ye did it, as did also your g ouerners.

18 But those things which God before had shewed by the mouth of all his Prophetes, that Christ shulde suffre, he hath thus fulfilled.

19 Amend your liues therefore, and turne, that your sinnes may be put away, whē the time of refreshing k shal come from the presence of the Lord.

20 And he shal send Iesus Christ, which before was preached vnto you.

21 Whome the heauen must l containe vntil the time that all things m be restored, which God had spoken by the mouth of all his holie Prophetes since the worlde began.

22 *For Moses said vnto the Fathers, The Lord your God shal raise vp vnto you a Prophet, euen of you n brethren like vnto me: ye shal heare him in all things, whatsoever he shal say vnto you.

23 For it shalbe that euerie persone which shal not heare that Prophet, shalbe destroyed out of the people.

24 Also all the Prophetes from Samuel, and thence forthe as many as haue spoken, haue likewise foretolde of these dayes.

25 Ye are the o children of the Prophetes, & of the couenant, which God hath made vnto our fathers, saying to Abraham, *Euen in thy sede shal all the kinreds of the earth be q blessed.

26 First vnto you hath God raised vp his Sonne Iesus, & him he hath sent to blesse you, in r turning euerie one of you from your iniquities.

CHAP. IIII.

3 Peter and Iohn deliuered out of prison, preache the Gospel boldly 10 They cōfesse plasmely the Name of Christ. 16 They are commanded to preache no more in that name. 24 They pray for the good successe of the Gospel. 32 The increase, vntie and charitie of the Church.

1 AND as they spake vnto the people, y Priests & the a captaine of the Temple, & the Sadduces came vpon them,

2 Taking it grieuously that they taught the people, and preached in Iesus Name the b resurrection from the dead.

3 And they laid handes on them, & put the in holde, vntil y next day: for it was now euentide.

4 Howbeit, many of them which heard the worde, beleued, and the nōbre of the men was about c fiue thousand.

5 ¶ And it came to passe on y morrow, that their

g To wit, Gods Name, where by it appereth that they did strue against God. 1 Peter 1, 21. Or, in Christ.

h He doeth not excuise their malice, but because that ignorapce and a blinde zeale led many, he putteth them in hope of saluation

i He meaneth some, & not all k When Iesus shal come to iudge the worlde, ye shal knowe that he wilbe your redemer & not your iudge. l We therefore beleue conranely, y he is in none other place.

m Which is begon & conu necth but the ful accomplishment, & perfectiō is differred to the last day

Deut 18.15.

chap 7.37. n Of the stocke of Abrahā: obcaute they came of the same nation, and therefore were heires of the same promes v appertained to the whole bodie of y people

Gen 12.3.

gala 3.8.

p Bothe Iew & Gentile

q None are blessed but in Christ.

r So that our regeneration and newnes of life is inclosed vnder this bles sing.

a It is to be thoght that this was the Captaine of the Romanes garison.

b The Sadduces were great enemies to this doctrine

c The whole Church was increased to this number.

e He correcteth the abuse of men who attribute that to mans holiness, which onely appertei neth to God. Chap. 5.30.

Mat. 27.20. mar. 15.12. luk 23.18. iohn 18.40. f To wit, Barabbas.

their rulers, and Elders, and Scribes, were gathered together at Ierusalem,

6 And Annas the chief Priest, & Caiaphas, and Iohn, and Alexander, and as many as were of the kinred of the hie Priestes.

7 And when they had set the before them, they asked, By what power, or^d in what Name haue ye done this?

d By whose autoritie or comaudement?
e For he coulde not haue so spoken of him self

8 Then Peter ful of the holie Gost, said vnto them, Ye rulers of the people, & Elders of Isiael,

9 For asmuche as we this day are examined of the good dede done to the impotent man, to wit, by what meanes he is made whole,

f Iudges ought not to condemne, but approue and commend y which is wel done.

10 Be it knowen vnto you all, and to all the people of Israell, that by the Name of Iesus Christ of Nazaret, whome ye haue crucified, whome God raised againe fro the dead, euen by him doeth this man stand here before you, whole.

Psal. 117. 22. isa 28. 16. mat 21. 42. mar 12. 10. luk 20. 17. rom. 9. 33.

11 * This is the stone cast a side, of youe buylders, which is become the head of the corner.

12 Nether is there saluation in any other: for among men there is giuen none other name: vnder heauen, whereby we must be saued.

1 pet 2. 7. g Meaning Priests, Elders and Gouerners h For to vpholde the waight & force of the buylding i That is, none other cause or meane.

13 Now when they sawe the boldnes of Peter and Iohn, & vnderstode that they were vnlearned men and without knowledge, they marueiled, & knewe them, that they had bene with Iesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commanded them to go aside out of the Council, and^k conferred among them selues,

k The wicked stil rage against Chriſt, though their owne conscience do condemn them.

16 Saying, What shal we do to these men? for surely a manifest signe is done by the, & it is openly knowen to all the that dwell in Ierusalem: and we can not denye it.

17 But that it be noised no farther among the people, let vs threaten and charge the, that they speake henceforthe to no man in this^l Name.

l They gaue commandement to preache Chriſt no more m They preferre their autoritie to the ordinance of God

18 So they called them, and commanded them, that in^m no wise they shulde speake or teache in the Name of Iesus.

19 But Peter and Iohn answered vnto the, and said, Whether it be right in the sight of God, to obey you rather then God, iudge ye.

20 For we can not but speake the things which we haueⁿ sene and heard.

n To the intent that we shulde beare witness, & preache the o God hathe put a ring through the wickedes noses so that they sayeth the fro their malicious purposes.

21 So they^o threatened them, and let them go, and founde nothing how to punish them, because of the people: for all men praised God for that which was done.

22 For the man was aboute fourtie yere olde, on whome this miracle of healing was shewed.

23 Then as sone as they were let go, they came to their felowes, & shewed all that the hie Priests & Elders had said vnto them.

p To encourage one another, & to glorifie God.

24 And when they heard it, they lift vp their voyces to God with one accorde, & said, O Lord, thou art the God which hast made the heauen and the earth, the sea, & all things that are in them.

25 Which^q by the mouth of thy seruât Dauid hast said, * Why did the Gētiles rage, and the people imagine vaine things?

q They groude their praier vpō Gods promes, who had assured that he wolde enlarge the kingdome of Chriſt. Psal 2. 1.

26 The Kings of the earth assembled, and the rulers came together against y^r Lord, and against his Christ.

27 For^r douteles, against thine holie Sonne Iesus, whome thou haddest^s anointed, bothe Herode & Pontius Pilare, with the Gentiles and the people of Israell gathered them selues together,

r This is the verifying of y propheticie t And appointed to be King

28 To do whatsoeuer thine^t hand, and thy^u counsel had determined before to be done.

t Power, and iustice.

29 And now, o Lord, beholde their^v threatenings, & ^w grante vnto thy seruants with all boldenes to speake thy worde,

u All things are done by y force of Gods purpose, according to the decree of his wil, Ephe 1. 11.

30 So that thou stretche forth the thine hand, that healing, and signes, and wonders may be done by the Name of thine holie Sonne Iesus.

x Aswage their rage and malice which they entrepriſe against thee y They seeke not how to liue at ease, but whereby they may moſte glorifie God.

31 And when as they had prayed, the place was shaken where they were assembled together, and they were all^z filled with the holie Gost, and they spake the worde of God^a boldly.

z This was a signe of Gods presence and the performas of his promes a This boldenes & constancie declared that their praier toke effect

32 And the multitude of them that beleued, were of one heart, and of one^b soule: nether any of them said, that any thing of that which he possessed, was his^c owne, but they had all things^d commune.

Chap 2. 44

33 And with great power gaue the Apostles witness of the resurrection of the Lord Iesus: and great grace was vpon them all.

b Of one minde, wil, consent and affection

34 Nether was there any among them, that^e lacked: for as many as were possessers of lands or houses, solde them, and broght the price of the things that were solde,

c Their hearts were so ioynd in God, y being all members of one bodie, they coulde not suffer their fellow members to be destitute

35 And laid it downe at the Apostles fete, and it was distributed vnto euerie man, according as he had nede.

d As the Apostles suffred none to lacke, so S Paul commaundeth, that no idle Ioynters be maintained. 2 Theſ. 3. 10

36 Also Ioses which was called of the Apostles, Barnabas (that is by interpretation the sonne of consolation) being a Leuite, and of the cuntry of Cyprus,

37 Where as he had land, solde it, & broght the money, and laid it downe at the Apostles fete.

e The goods were not alike decuded among all, but as euerie man had want, so was his necessitie moderately relieved.

CHAP. V.

1 The hypocritis of Ananias and Sapphira is punished
2 Miracles are done by the Apostles 17 They are taken, but the Angel of God bringeth them out of prison
29 Their bolde confession before the Council 34 The counsel of Gamaliel. 40 The Apostles are beat, and reioyce in trouble.

1 **B**Vt a certeine man named Ananias, with Sapphira his wife, solde a possession,

^a Which signified their sacrilege, distrust, & hypocricie.

2 And ^a kept away parte of the price, his wife also being of counsel, & broght a certeine parte, and laid it downe at the Apostles fete.

^b Who moued thine heart to sel thy possession: where as thou turnest parte to another use, as if God did not see thy dissimulation
^c His sinne the more was so muche greater in that he committed it willingly
^d Then no man was compelled to sel his possessions, nor to put his money to the common use
^e Because that God so disposed it.

3 Then said Peter, Ananias, why hathe Satan filled thine heart, that thou shuldest lie vnto the holie ^b Gost, and kepe away parte of the price of the possession?

4 Whiles it remained, ^c appertained it not vnto thee, and after it was solde, was it not in thine owne ^d power? how is it that thou hast conceiued this thing in thine heart? thou hast not lied vnto me, but vnto God.

5 Now when Ananias heard these wordes, he fel downe, and gaue vp the gost. Then great feare came on all them that heard these things.

6 And the yong men rose vp, and toke him vp, and caryed *him* out, and buryed *him*.

7 And it came to passe about the space of thre houres after, that his wife came in, ignorant of that which was done.

8 And Peter said vnto her, Tell me, solde ye the lād for so muche? And she said, Yea, for so muche.

9 Then Peter said vnto her, Why haue ye agreed together, to ^f tempt the Spirit of the Lord? beholde, the fete of them which haue buryed thine housbād, are at the dore, and shal carye thee out.

^f And to mocke him, as if he shulde not haue knowen your craftie feche, which declareth that when men do any thing of an euill conscience, they do not openly pronounce the sentence of damnation vpon them selues, but also prouoke the wrath of God, because they do prone, as it were, purposely, where ther God be righteous and almighty

10 Then she fell downe straight way at his fete, and yelded vp the gost: and the yong men came in, and founde her dead, and caryed her out, and buryed her by her housband.

^g Read the annotation vpon the figure 1 King 6 page 25.
^h Because of their owne euill consciences which made them so tremble: for they that were not assured of Gods mercies in Christ, were astonished at these his strange indignements.
ⁱ That is, they gaue them great praise.

11 And great feare came on all the Church, and on as many as heard these things.

12 Thus by the hands of the Apostles were many signes and wonders shewed among the people (and they were all with one accorde in Solomons porche.

13 And of the other ^h durst no man ioyne him self to them: neuertheles the people ⁱ magnified them,

14 Also the nombre of them that beleued in the Lord, bothe of men & womē, grewe more and more)

15 In someuche that they broght the sick into the stretes, and laid them on beddes and couches, that at the least way the shadowe of Peter, whē he came by, might shadowe some of them.

16 There came also a multitude out of the cities rounde about vnto Ierusalē, bringing sick folkes, & them which were vexed with vnclane spirits, who were all healed.

17 ¶ Then the chief Priest rose vp, & all they that were with him (which was the secte of the ^h Sadduces) and were full of

^h Which then were the chief among them.

indignation,

18 And laid hands on the Apostles, and put them in the commune prison.

19 But the Angel of the Lord, by night opened the prison dores, & broght them for the, and said,

20 Go your way, and stand in the Temple, & speake to the people all the wordes ^m of this life.

21 So when they heard it, they entred into the Tēple early in the morning & taught. And the chief Priest came, and they that were with him, and called the Council together, and all the Elders of the children of Israel, and sent to the prison, to cause them to be broght.

22 But when the officers came, and founde them not in the prison, they returned and tolde it,

23 Saying, Certeinly we founde ⁿ prison shut as sure as was possible, & the keepers ⁿ standing without, before the dores: but when we had opened, we founde no man within.

24 Then whē the chief Priest, and the captaine of the Temple, and the hie Priests heard these things, they doubted of them, whereunto this wolde growe.

25 Then came one and shewed thē, saying, Beholde, the men that ye put in prison, are standing in the Temple, and teache the people.

26 Then went the captaine with the officers, and broght them without violence (for they feared the people, lest they shulde haue bene stoned)

27 And when they had broght them, they set them before the Council, and the chief Priest asked them,

28 Saying, Did not we straitely commande you, that ye shulde not teache in this Name: and beholde, ye haue filled ^o Ierusalem with your doctrine, & ye wolde bring this mans ^p blood vpon vs.

29 Then Peter and the Apostles answered, and said, We ought rather to obey God than ^q men.

30 The ^r God of our fathers hathe raised vp Iesus, whome ye slew, & hanged on a tre.

31 Him hathe God lift vp with his right hand, to be a Prince and a ^r Sauour, to giue repentance to Israel, and forgiuence of sinnes.

32 And we are his witnesses cōcerning these things which we say: yea, and the holie Gost, whome God hathe giuen to them that obey ^r him.

33 Now when they heard it, they braist for anger, and consulted to slay them.

34 Then stode there vp in the Coucil a certeine Pharise named Gamaliel, a doctour of the Law, honored of all the people, and commāded to put the Apostles for the

^l They were full of blinde zeale, emulation and ielousie, in defence of their superstition.

^m That is, of the liuelie doctrine, whereby the way to life is declared.

ⁿ So ^j there was no fraude nor deceit, nor negligence, but it liuelie fettereth forthe the power of God & his prouidence for his.

^o He accuseth them of rebellion & seditiō.
^p And to make vs guilty of Christs death.

^q When they commande, or forbid vs any thing contrary to the worde of God
^r Meaning that he is the mediator & onelie meane betwene God & man

^r That is, Christ.

a little

a litle space,

35 And faid vnto them, Men of Ifrael, take hede to your felues, what ye entend to do touching thefe men.

36 For before thefe times, rofe vp Theudas boafting him felf, to whome reforted a number of men, about a foure hundreth, who was flayne: and thei all which obeyed him, were fcattered, & broght to nought.

37 After this man, arofe vp Judas of Galile, in the daies of the tribute, and drewe away muche people after him: he alfo perifhed, and all that obeyed him, were fcattered abroad.

38 And now I fay vnto you, refraine your felues from thefe men, and let them alone: for if this counfel, or this worke be of men, it wil come to nought:

39 But if it be of God, ye can not deftroie it, left ye be founde euen fighters againft God.

40 And to him they agreed, and called the Apoftles: and when thei had beaten them, they commanded that they fhulde not fpeake in the Name of Iefus, & let the go.

41 So they departed from the Council, reioycing, that they were counted worthie to fuffer rebuke for his Name.

42 And daiely in the Temple, & fro houfe to houfe they ceafed not to teache, and preache Iefus Chrift.

CHAP. VI.

Seven Deacons are ordered in the Church: The graces and miracles of Steuen, whome they accused falſely.

And in thoſe daies, as the number of the diſciples grewe, there aroſe a murmuring of the Grecians towards the Hebrewes, becauſe their widdowes were neglected in the daiely miniſtring.

2 Then the twelue called the multitude of the diſciples together, and ſaid, It is not mete that we ſhulde leaue the worde of God to ſerue the tables.

3 Wherefore brethren, loke ye out among you ſeuē men of honeſt reporte, and full of the holie Goſt, and of wiſdome, which we may appoint to this buſines.

4 And we wil giue our felues continually to prayer, and to the miniſtracion of the worde.

5 And the ſaying pleaſed the whole multitude: and they choſe Steuen a man full of faith & of the holie Goſt, and Philippe, and Prochorus, and Nicanor, & Timon, and Parmenas, and Nicolas a profelyte of Antiochia,

6 Which they ſet before the Apoftles: and they praied, and laid their hands on the.

7 And the worde of God increaſed, & the number of the diſciples was multiplied in Ieruſalem greatly, and a great companie of the Priests were obedient to his faith.

¶ Now Steuen full of faith and power, did

great wonders and miracles among the people.

9 Then there aroſe certeine of the Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of the of Cilicia, and of Aſia, and diſputed with Steuen.

10 But they were not able to reſiſt the wifdome, & the Spirit by the which he ſpoke.

11 The they ſuborned me, which ſaid, We haue heard him ſpeake blaſphemous wordes againſt Moſes, and God.

12 Thus they moued the people & the Elders, and the Scribes: and running vpon him, caught him, and broght him to the Council,

13 And ſet forthe the falſe witnesſes, which ſaid, This man ceaſeth not to ſpeake blaſphemous wordes againſt this holie place, and the Law.

14 For we haue heard him ſay, that this Ieſus of Nazaret ſhal deſtroie this place, and ſhal change the ordinances, which Moſes gaue vs.

15 And as all that ſate in the Coucil, looked ſtedfaſtly on him, they ſawe his face as it had bene the face of an Angel.

CHAP. VII.

Steuen maketh answer by the Scriptures to his accuſers. 57 He rebuketh the hardnecked Iewes, 57 And is ſto- ned to death. 58 Saul kepeth the tormentours clothes.

1 Then ſaid the chief Prielt, Are theſe things ſo?

2 And he ſaid, Ye men, brethren and fathers, hearken. The God of glorie appeared vnto our father Abraham, while he was in Meſopotamia, before he dwelt in Charran,

3 * And ſaid vnto him, Come out of thy countrey, and from thy kinred, and come into the land, which I ſhal ſhewe thee.

4 Then came he out of the land of Chaldea, & dwelt in Charran. And after that his father was dead, God broght him from thence into this land, wherein ye now dwell,

5 And he gaue him none inheritance in it, no, not the breadth of a fote: yet he promiſed that he wolde giue it to him for a poſſeſſion, and to his ſede after him, when as yet he had no childe.

6 But God ſpoke thus, that his ſede ſhulde be a ſojourner in a ſtrange land, and that thei ſhulde kepe it in bondage, & entreate it euil foure hundreth yeres.

7 But the nation to whome they ſhalbe in bondage, wil I iudge, ſaith God: and after that, they ſhal come forthe and ſerue me in this place.

8 * He gaue him alſo the covenant of circumciſion: and ſo Abraham begate Iſaac, and circumciſed him the eight daye: and Iſaac begate Iacob, and Iacob the twelue

This Theudas was about thirtie yeres before him, of whom Iosephus mentioneth, li 20 de Antiq chap 4. that was after the death of Herode y Grear, whē Archelaus his ſonne was at Rome, at what time Judea was full of inſurrections: ſo that it is not ſure to give credit to Eusebius in this point. Of hi maketh mention Iosephus li 18 where he ſpeaketh of the taxig, Luk. 2. 1. x He groundeth vpon good principles, but he doubteth of the qualitie of the cauſe, neither dare affirme whether it be good or bad: wherein appeareth he was but a worldling.

Chap VI a Whoſt ancestors were Iewes & dwelled in Grecia: therefore theſe ſpoke Greeke, and not Hebrewes. b They were not looked vnto in the diſtribution of the almes. c That is, to make prouiſion for the maintenance of the poore, ſo farre as they were not able to ſatiſſie both the offices. d He ioyneth faith with the other gifts of hollie Goſt. e Meaning one y was turned to the Iewiſh religion.

Chap. vi. f This ceremonye y Iewes obſerued in ſolemn ſacrifices, Leui 22 & alſo in prayer & private bleſſings, Gen. 42, 14. likewiſe in the primitive Church it was vſed, ether whē they made miniſters, or gave the gifts of hollie Goſt: w gifts beſig now take away, the ceremonye muſt ceaſe. g That is, to the Goſpel, w is received by faith.

Or colledge: diuers nations had colledges at Ieruſalem, wherein their youth was inſtructed, as we ſe in vaſtities.

i That is, inſtruded & ſet forthe falſe witnesſes: and thus malice ſeeketh falſe ſhiftes when truth faileth her.

k Thei ſpeake thus in conſept.

l Not onely a certeine confidence, but alſo great maieſtie appearing in him.

m Steuen was accuſed that he denied God, & therefore he is more diligent to purge this crime.

Gen. 12. 2. n Hereby he is diſcerned from the falſe gods. o He ſpeaketh here of Meſopotamia, as it containeth Babylon & Chaldea in it.

Gen. 15. 13.

d Beginning to reckon the yeres from the time that Iſaac was borne. e Take vengeance of them & deliuer my people.

Gen. 17. 9. Gen. 21. 3.

Gen. 21. 24.

Gen 29.33
Or 30.5 Or 31
23
Gen 37.25
f That is, offered
ed & brought
all things to a
good vsue
Gen. 41.37.

Gen 43.1.

Gen 45.4.

g After the
Hebrews, thre
score & ten
Gen 46.5.

Gen 49.33.

Gen 50.7
Isa 24.32.

Gen 23.16.

Exod 1.7.
h It is proba-
ble that some
writer through
negligence put
in Abraham in
this place, in
steede of Iacob,
who bought
this field, Gen.
33.19, or, by A-
braha he mean-
eth the posse-
sion of Abrah-
am

Exod 2.2.
abr 11.23
i He inuented
craftie waies
to de-
stroye the Is-
raelites wouer
much labour,
& alio to get
great profite
by the, Exod.
1.10
Or, that their
race shalde
faile.

Exod. 2.11.

Exod 2.13.

*Patriarkes.
 9 And the Patriarkes moued with enuie
 folde * Ioseph into Egypt : but God was
 f with him,
 10 And deliuered him out of all his afflic-
 tions, and * gaue him fauour and wisdome
 in the light of Pharao King of Egypt,
 who made him gouernour ouer Egypt, &
 ouer his whole house.
 11 ¶ Then came there a famine ouer all the
 land of Egypt and Canaan, and great af-
 fliction, that our fathers founde no suste-
 nance.
 12 But when * Iacob heard that there was
 coine in Egypt, he sent our fathers first.
 13 * And at the seconde time, Ioseph was
 knowen of his brethren, and Iosephs kin-
 red was made knowen vnto Pharao.
 14 Then sent Ioseph and caused his father
 to be brought, & all his kinred, euen s thre
 score and fiftene soules.
 15 So * Iacob went downe into Egypt, and
 he * dyed, and our fathers,
 16 And were remoued into * Sychem, and
 were put in the sepulchre, that ^h Abraham
 had bought * for money of the sonnes of
 Emor, sonne of Sychem.
 17 But when the time of the promes diue
 nere, which God had sworne to Abraham,
 the people * grewe & multiplied in Egypt,
 18 Til another King arose, which knewe
 not Ioseph.
 19 The same dealt i subtly with our kin-
 red, and euil intreated our fathers, & ma-
 de them to cast out their yong children,
 that they shulde not remaine alieue.
 20 * The same time was Moses borne, and
 was acceptable vnto God, which was nou-
 rished vp in his fathers house thre mo-
 neths.
 21 And whē he was cast out, Pharaos daugh-
 ter toke him vp, & nourished him for her
 owne sonne.
 22 And Moses was learned in all the wis-
 dome of the Egyptians, and was mightie
 in wordes and in dedes.
 23 Now when he was ful fortie yere olde, it
 came into his heart to visit his brethren,
 the children of Isiael.
 24 * And when he sawe one of them suffer
 wrong, he defended him, and auenged his
 quarel that had the harme done to him, &
 smote the Egyptian.
 25 For he supposed his brethren wolde ha-
 ue vnderstand, that God by his hand shul-
 de giue them deliuerance: but thei vnder-
 stode it not.
 26 * And the next day, he shewed him self
 vnto them as they stroue, and wolde haue
 fet them at one agame, saying, Syrs, ye are
 brethré: why do ye wrong one to another?
 27 But he that did his neighbour wrong,
 thrust him away, saying, Who made thee

a prince, and a iudge ouer vs?
 28 Wilt thou kil me, as thou diddest the
 Egyptian yesterday?
 29 Then fled Moses at that saying, & was
 a stranger in the land of Madian, where
 he begate two sonnes.
 30 And when fourtie yeres were expired,
 there appeared to him in the * wildernes
 of mount Sina, an Angel of the Lord in a
 flame * of fyre, in a bush.
 31 And when Moses sawe it, he wondred at y
 sight: & as he drewe nere to consider it, the
 voyce of the Lord came vnto him, saying,
 32 I am the ^l God of thy fathers, the God
 of Abraham, and the God of Isaac, & the
 God of Iacob. Then Moses trembled, &
 durst not beholde it.
 33 Then the Lord said to him, ^m Put of thy
 shooes from thy fete: for the place where
 thou standest, is holie grounde.
 34 I haue sene, I haue sene the affliction of
 my people, which is in Egypt, and I haue
 heard their groning, and am come downe
 to deliuer them: and now come, and I wil
 send thee into Egypt.
 35 This Moses whome thei forsoke, saying,
 Who made thee a prince and a iudge? the
 same God sent for a prince, and a deliue-
 rer by the hands of the Angel, which ap-
 peared to him in the bush.
 36 He * brght them out, doing wonders,
 and miracles in the land of Egypt, and
 in the red sea, and in the wildernes * four-
 tie yeres.
 37 This is that Moses, which said vnto the
 childré of Israhel, * A ⁿ Prophet shal y Lord
 your God raise vp vnto you, euen of your
 brethren, like vnto me: him shal ye heare.
 38 * This is he that was in the Congrega-
 tion, in the wildernes with the ^o Angel,
 which spake to him in mount Sina, & with
 our fathers, who receiued the ^r liuelie o-
 racles to giue vnto vs.
 39 To whome our fathers wolde not obey,
 but refused, & in their hearts turned backe
 againe into Egypt,
 40 Saying vnto Aaron, * Make q vs gods
 that may go before vs: for ^r we knowe not
 what is become of this Moses that brought
 vs out of the land of Egypt.
 41 And they made a calfe in those daies,
 and offred sacrifice vnto the idole, and re-
 ioyced in the workes of their owne nads.
 42 Then God turned himself away, & * ga-
 ue them vp to serue the ^f hoste of heauen,
 as it is written in the boke of the Prophe-
 res, * O house of Israhel, haue ye offred to
 me slayne beafts & sacrifices by the space
 of fourtie yeres in the wildernes?
 43 And ye ⁿ toke vp the tabernacle of * Mo-
 loch, & y ^h starr of your god Remphan, fi-
 gures, w^e ye made to worship them: there-
 fore I wil carie you away beyode Babylo.

Exod 3.2.
 k This fyre re-
 presented the
 fornace of af-
 flictio where-
 in the people
 of God were.
 l Seng this
 Angel called
 him self God,
 it declareth y
 he was Christ
 the Mediator,
 who is the e-
 ternal God.
 m In signe of
 reuerence, read
 Exod 3.5.

Exod 7.8 9.10
11.4.
Exod 16.1.
Deut 18.15.
chap 3.23
 n H^e proueth
 that Christ is
 the end of the
 Law and the
 Prophetes.
Exod 19.2.
 o Moses was
 the Angel of
 Christs minis-
 ter, & a guide
 to the fathers.
 p By oracles is
 meant y sayings
 that God spak-
 ke to Moses.
Exod 22.1.
 q Figures, or
 simonies of
 the presence
 of God
 r Yet they
 knewe he was
 abste for their
 commoditie, &
 so wolde shor-
 tely returne &
 bring them
 the Law
Rism. 1.24.
 (As th^e sunne,
 moone & other
 starres, Deut.
 17.3
Amos 5.25.
 t Your fathers
 began to wil-
 dernes to con-
 fene mine or-
 dinances, & you
 now farre pas-
 se them in im-
 pietie.
Leui 20.2.
 u And caried
 it vpon your
 shoulders.

x They ought to haue bene content with this couenant onely, & not to haue gone after their lewd fantasies

Exo 25.40.
Ebr 8.5.
Iof 3.14.
1. Sam 13.14.
Pfal 89.21.
2 Sam. 7.2.

Pfal 132.5.
2. Chro. 17.12.
1 King 6.1.

Chap 17.24.
y He repro- ueth the grof- se dulnes of the people w^{ch} abused the power of God in that they wolde haue conteyned it within the temple
Isa 66.1.

z God can not be conteyned in any space of place.
Ier 9.26.

ezek 44.9.
a Which ne- ther forsake your olde wickednes, nor so muche as heare when God speaketh to you, but still re- bel

b Which is Ie- sus Christ who is not onely iust for his in- nocencie, but be- cause all true iustice cometh of him

Exo 16.13.
e By their mi- nisterie or of- fice
d And reigning in his flesh, wherein he had suffred.

e This was done of furious violence & by no forme of iustice
Chap. 23.20.

Mat 5.44.
Iuk. 23.34.
1. Cor. 4.12.

44 Our fathers had the tabernacle of^x wit- nes in the wilderness, as he had appointed, speaking vnto *Moses, that he shulde make it according to the facion that he had sene.

45 Which tabernacle also our fathers recei- ued, and broght in with *Iesus into the possession of the Gétiles, which God dra- ue out before our fathers, vnto the dayes of Dauid;

46 *Who founde fauour before God, and desired that he might * finde a tabernacle for the God of Iacob.

47 *But Solomon buylt him an house.

48 Howbeit the moste High * dwelleth not in temples made with hands, as saith the *Prophet,

49 Heauen is my throne, & earth is my fo- testole: what^z house wil ye buylde for me, saith the Lord? or what place is it that I shulde rest in?

50 Hathe not mine hand made all these things?

51 *Ye stiffnecked and of vncircumcised hearts & eares, ye haue alwayes resisted y^e holie Gost: as your fathers did, so do you.

52 Which of the Prophetes haue not your fathers persecuted? and they haue slaine them, which shewed before of the coming of that^b Iust, of whome ye are now the be- trayers and murtherers,

53 *Which haue receiued the Law by the ordinance of Angels, & haue not kept it.

54 But when they heard these things, their hearts braist for anger, and they gnashed at him with their teeth.

55 But he being ful of the holie Gost, loked stedfastly into heauen, and sawe the glorie of God, and Iesus standing at^d the right hand of God,

56 And said, Beholde, I se the heauens open, and the Sonne of man standing at the right hand of God.

57 Then they gaue a shoute with a loude voyce, and stopped their eares, and * ran- ne vpon him all at once,

58 And cast him out of the citie, and ston- ed him: and the^x witnesses laid downe their clothes at a yong mans fete, named Saul.

59 And they stoned Steuen, who called on God, & said, Lord Iesus, receiue my spirit.

60 And he kneeled downe, and cryed with a loude voyce, * Lord, lay not this sinne to their charge. And when he had thus spo- ken, he slept.

CHAP. VIII.

1 Steuen is lamented & buried. 2 The rage of the Jewes and of Saul against them. 3 The faithful scatted, preach here & there 4 Samaria is seduced by Simo the forcerer, but was conuerted by Philippe, and confir- med by the Apostles 5 The conuersion and hypocri- sies of Simon, 6 And conuersion of the Eunuche.

And Saul consented to his death, and at that time, there was a great perfe- cution against the Church which was at Ie- rusalem, & they were all scatted abroade through the regions of Iudea & of Sama- ria, except the Apostles.

2 Then certaine men fearing God, ^a caryed Steuen amongs the, to be buried, and made great ^b lamentation for him.

3 But Saul made hauocke of the Church, and entred into euerie house, and drewe out bothe men and women, and put them into prifon.

4 Therefore they that were scatted abro- ade, went to and fro preaching the worde.

5 ¶ Then came Philippe into the citie of Samaria, & preached Christ vnto them.

6 And the people gaue hede vnto those things which Philippe spake, with one ac- corde, hearing & seing the miracles which he did.

7 For vncleane spirits crying with a loude voyce, came out of many that were posses- sed of them: and many taken with palsies, & that halted, were healed.

8 And there was great ioye in that citie.

9 And there was before in the citie a cer- teine man called Simon, which vsed wic- checraft, and bewitched the people of Sa- maria, saying, that he him self was some great man.

10 To whome they ^d gaue hede from the least to the greatest, saying, This man is the great^e power of God.

11 And they gaue hede vnto him, because that of long time he had bewitched them with sorceries.

12 But aslone as they beleued Philippe, which preached the things that concerned the kingdome of God, and in the Name of Iesus Christ, they were baptized bothe men and women.

13 Then Simon him self^e beleued also and was baptized, & continued with Philippe, and wondred, when he sawe the signes and great miracles which were done.

14 ¶ Now whé the Apostles, which were at Ierusalem, heard say, that Samaria had re- ceiued the worde of God, they sent vnto them Peter and Iohn.

15 Which when they were come downe, prayed for them, that they might receiue the^s holie Gost.

16 (For as yet, he was come downe on none of them, but they were baptized ^h onely in the Name of the Lord Iesus)

17 Then laid they their hands on them, & they receiued the holie Gost.

18 And when Simon sawe, that through lay- ing on of the Apostles háds the holie Gost was giuen, he offred them money,

19 Saying, Giue me also this power, that on whome soeuer I lay the hands, he may re- ceiue the holie Gost.

a Fro the place where he was stoned
b When the Church is de- priued of any worthie mem- ber, there is iuste cause of sorrowe: and note that here is no mention of any reliques or prayers for the dead, or worshipping
c The conuer- sion of Sama- ria was as it were the first frutes of the calling of the Gentiles.

d This decla- reth how mu- che more we are inclined to follow the illusions of Sa- tan then the truth of God.
e This is the craft of Satan to couer all his illusions vn- der the Name of God.

f The maie^{tie} of Gods worde forced him to confesse the truth: but yet was he not rege- nerat there- fore.

g Meaning the particular gifes of y^e holie Spirit
h They had onely receiued the commune grace of adop- tion & rege- neration which are offered to all y^e faithful in baptisme, & as yet had not receiued the gift to speake in diuers lan- guages, & to do miracles.

20 Then said Peter vnto him, Thy money perissh with thee, because thou thinkest that y gift of God may be obtained with money.

f Thou art not worthe to be of the number of y faithful k That is, turne away from thy wickednes l Hereby he wolde make him to feele his sinne and not y he doubted of Gods mercies, if he colde repent. Deut. 29, 18.

21 Thou hast nether parte nor fellowship in this busines: for thine heart is not right in the sight of God.

22 Repent therefore of this thy wickednes, and pray God, that if it be possible, the thought of thine heart may be forgiven thee.

23 For I see that thou art in y gall of bitterness, and in the bonde of iniquitie.

24 Then answered Simon, & said, Pray ye to the Lord for me, y none of these things which ye haue spoken, come vpon me.

25 ¶ So they, when they had testified and preached the worde of the Lord, returned to Ierusalem, and preached the Gospel in many townes of the Samaritans.

26 Then the Angel of the Lord spake vnto Philippe, saying, Arise, and go towarde the South vnto the way that goeth downe fro Ierusalem vnto Gaza, which is waste.

27 And he arose and went on: and beholde, a certeine Eunuche of Ethiopia Cadaces the Quene of the Ethiopians chief Gouverner, who had the rule of all her treasure, & came to Ierusalem to worship:

28 And as he returned sitting in his charet, he red Esaias the Prophet.

29 Then the Spirit said vnto Philippe, Go nere & ioyne thy self to yonder charet.

30 And Philippe ranne thether, and heard him read the Prophet Esaias, & said, But vnderstandest thou what thou readest?

31 And he said, How can I, except I had a guide? And he desired Philippe, that he wolde come vp and sit with him.

32 Now the place of the Scripture which he red, was this, * He was led as a shepe to slaughter: & like a lambe domme before his shearer, so opened he not his mouth.

33 ¶ In his humilitie his iudgement hathe bene exalted: but who shal declare his regeneration for his life is taken fro the earth.

34 Then the Eunuche answered Philippe, and said, I pray thee of whome speaketh the Prophet this? of him self, or of some other man?

35 Then Philippe opened his mouth, and began at the same Scripture, and preached vnto him Iesus.

36 And as they went on their way, they came vnto a certeine water, and the Eunuche said, Se, here is water: what doeth let me to be baptized?

37 And Philippe said vnto him, If thou beleuest with all thine heart, thou maist. Then he answered, and said, I beleue that

Iesus Christ is the Sonne of God.

38 Then he commanded the charet to stand stil: and they went downe bothe into the water, bothe Philippe & the Eunuche, and he baptized him.

39 And assone as they were come vp out of the water, the Spirit of the Lord caught away Philippe, that y Eunuche sawe him no more: so he went on his way reioycing.

40 But Philippe was founde at Azotus, & he walked to and fro preaching in all the cities, til he came to Cesarea.

CHAP. IX.

3 The conuersion of Saul. 15 His vocation to the Apostleship 20 His zeale to execute the same 25 How he escaped the Iewes conspiracies. 26 His access to the Apostles. 31 The prosperitie of the Church. 34 Peter healeth Aeneas. 40 Raiseth Tabitha 42 He conuerteth many to Christ. 43 And lodgeth in a taners house.

x This was, to the intent that he might knowe so muche the better y Philip was sent to him by God ¶ Or perceiued him self to be y Some thinge he this curie was also called Afdod, 101. 1547.

1 And Saul yet breathing out threatenings & slaughter against the disciples of the Lord, went vnto the hie Priest,

2 And desired of him letters to Damascus to the Synagogues, that if he founde any that were of that way (ether men or women) he might bring them bounde vnto Ierusalem.

3 Now as he iourneyed, it came to passe y as he was come nere to Damascus, * suddenly there shined rounde about him a light from heauen.

4 And he fel to the earth, and heard a voyce, saying to him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Iesus whome thou persecutest: it is hard for thee to kicke against prickes.

6 He then bothe trembling and astonied, said, Lord, what wilt thou that I do? And y Lord said vnto him, Arise and go into the citie, and it shalbe tolde thee what thou shalt do.

7 The men also which iorneyed with him, stood amased, hearing his voyce, but seeing no man.

8 And Saul arose from the grounde, and opened his eyes, but sawe no man. Then led they him by the hand, and broght him into Damascus,

9 Where he was three dayes without sight, and nether ate nor dranke.

10 And there was a certeine disciple at Damascus named Ananias, & to him said the Lord in a vision, Ananias. And he said, Beholde, I am here, Lord.

11 Then the Lord said vnto him, Arise, and go into y strete which is called Straight, and seke in the house of Iudas after one called Saul of Tarsus: for beholde, he prayeth.

12 (And he sawe in a vision a man named Ananias coming in to him, & putting his hands

Rom 9.3. gal 1.13. a He persecuted with a great rage, and crueltie the innocent blood which he thirked for: w declareth wherunto ma is led by his rashe zeale, before he haue the true knowledge of God b That is of y sect, or sorte. Chap 22.6. 1.207.15.8.

e That is, to resist God whē he pricketh & solliciteth our consciences.

d Meaning Sauls voice, as Chap 22.9 e For onely Saul knewe that Iesus spake vnto him. f For he was blinde.

g He was so tauished with the vision that he did meditate nothing, but heauelic riths and therewith was tauished.

m Or thine heart is full of dispesul malice, & deuillish payson of impietie, for that now Satan hathe thee tied as captiue in his bands

n After that Alexander had destroyed it, it was not much peopled, as it was afore, and therefore in respect was as waste

o Eunuche signifieth him that is gelded: but because in the East partes great affaires were committed to suche, it came in vse that noble men were called Eunuches, although they were not gelded: also all manner officers and seruants, that were put in credit or necessarie affaires, were called by this name, as 1sa 39.7

p Albeit Christ was in graue and in dearthes bandes, feeling also his Fathers angre against sinne, yet he brake the bandes of death and was exalted. Act 2.24

q The punishment which he suffered, was the beginning of his glorie r That is, how long his age shal endure: for being risen fro death, death shal no more reigne. nether shal his kingdome euer haue end: or els we may take generation, for his Church neuer shal haue ende: for now they sit in the heauelic places with Christ their head, as Ephes 2.6

s And he now reigneth in heauen t He declared at length this matter of so great importance. u With a pure and perfect heart.

hands on him, that he might receiue his sight.)

13 Then Ananias answered, Lord, I haue heard by many of this mā, how much euil he hath done to thy sanctes at Ierusalem.

14 Moreouer here he hath the autoritie of the hie Priests, to binde all that call on thy Name.

15 Then the Lord said vnto him, Go thy way: for he is a chosen vessel vnto me, to beare my Name before the Gentiles, & Kings, and the children of Israel.

16 For I wil shewe him, how many things he must suffre for my Names sake.

17 Then Ananias went his way, and entred into the house, and put his hands on him, and said, Brother Saul, the Lord hath sent me (euen Iesus y appeared vnto thee in the way as thou camest) that thou mightest receiue thy sight, and be filled with the holie Gost.

18 And immediatly there fel from his eyes as it had bene scales, & suddenly he receiued sight, and arose, and was baptized,

19 And receiued meat, & was strenghtened. So was Saul certeine dayes with the disciples which were at Damascus.

20 And straight way he preached Christ in the Synagogues, that he was the Sonne of God,

21 So that all that heard him, were amased, and said, Is not this he, that destroyed the which called on this Name in Ierusalem, & came hither for that intent, y he shulde bring them bounde vnto the hie Priests?

22 But Saul encreased the more in strenght, and confounded the Iewes which dwelt at Damascus, confirming, that this was the Christ.

23 And after that many dayes were fulfilled, the Iewes toke counsel together, to kill him.

24 But their laying await was knowen of Saul: now they watched the gates day and night, that they might kill him.

25 Then the disciples toke him by night, and put him through the wall, and let him downe in a basket.

26 And when Saul was come to Ierusalem, he assaide to ioyn him self with the disciples: but they were all afraid of him, and beleued not that he was a disciple.

27 But Barnabas toke him, and broght him to the Apostles, and declared to them, how he had sene the Lord in the way, & that he had spoken vnto him, & how he had spokē boldly at Damascus in y Name of Iesus.

28 And he was conuersant with them at Ierusalem,

29 And spake boldly in the Name of the Lord Iesus; & spake and disputed with the Greciās; but they went about to slay him.

30 But when the brethren knewe it, they

broght him to Cesarea, & sent him forthe to Tarsus.

31 Then had the Churches rest through all Iudea, and Galile, and Samaria, and were edified, & walked in the feare of the Lord, and were multiplied by the comfort of the holie Gost.

32 And it came to passe, as Peter walked through out all quarters, he came also to the sanctes which dwelt at Lydda.

33 And there he founde a certeine man named Aeneas, which had kept his bed eight yeres, and was sicke of the palsie.

34 The said Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and make vp thy bed. And he arose immediatly.

35 And all that dwelt at Lydda and Saron, sawe him, and turned to the Lord.

36 There was also at Ioppa a certeine woman a disciple named Tabitha (which by interpretation is called Dorcas) she was full of good workes & almes which she did.

37 And it came to passe in those dayes, that she was sicke and dyed: and when they had washed her, they laid her in an vpper chamber.

38 Now forasmuche as Lydda was nere to Ioppa, and the disciples had heard that Peter was there, they sent vnto him two men, desiring that he wolde not delaye to come vnto them.

39 Then Peter arose and came with them: and when he was come, they broght him into the vpper chamber, where all the widowes stode by him weping, and shewing the coates and garments, which Dorcas made, while she was with them.

40 But Peter put them all forthe, and knelled downe, and praid, and turned him to the bodie, and said, Tabitha, arise. And she opened her eyes, and when she sawe Peter, she vp.

41 Then he gaue her the hand & lift her vp, and called the sanctes & widdowes, and restored her aliuē.

42 And it was knowen throughout all Ioppa, and manie beleued in the Lord.

43 And it came to passe that he taryed manie dayes in Ioppa w one Simon a tanner.

CHAP. X.

3 Cornelius admonished by the Angel. 7 He sendeth to Ioppa. 11 The visiō that Peter sawe. 17 How he was sent to Cornelius. 29 The Gentiles also receiue the Spirit, and are baptiz ed.

1 Furthermore there was a certeine mā in Cesarea called Cornelius, a captaine of the bande called the Italian bande,

2 A deuout mā, and one that feared God with all his householde, which gaue muche almes to the people, and prayed God continually.

3 He sawe in a vision evidently (about the ninte houre of the day) an Angel of

^h A worthie seruat of God and endued with excellent graces above others. ⁱ To beare me witness, and for the my glory.

^k Praying by the conference of the Scriptures. ^l That was after three yeres, that he had remained at Damascus, and in the countrey about. Gal 1, 18. ^m Cor 11, 32. ⁿ The Governour at their request appointed a warche as he declareth to the Corinthiās.

^o Greke, went in and out. ^p With Peter and James, Gal 1, 19. ^q Making open profession of the Guspel. ^r Which were Iewes, but so called because they were dispersed through Grecia and other countreits.

^q Because it was his owne countrey, and there he might haue some autoritie.

^r Or, stusse they can be together.

^r Meaning, the greatest parte. ^s A place so called, and not a ciue.

^t That is, a desire, or rebuoke. ^u Or, sicke.

^u To the intent they might burye her afterwards: for this was their custome.

^x For she was restored to life, rather than others might haue occasion to beleue, and glorifie God, then for her owne sake. ^y Or, corner.

^z Who had forsaken all sinne perfitious, & gaue him self to the true seruice of God.

God comming in to him, and saying vnto him, Cornelius.

4 But when he looked on him, he was afraid, and said, What is it, Lord? And he said vnto him, Thy prayers & thine almes are come vnto remembrance before God.

5 Now therefore send men to Ioppa, & call for Simon, whose surname is Peter.

6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

7 And when the Angel which spake vnto Cornelius, was departed, he called two of his seruants, & a souldier that feared God, one of them that waited on him,

8 And tolde them all things, and sent them to Ioppa.

9 On the morowe as they went on their iorney, and drew nere vnto the citie, Peter went vp vpon the house to pray, about the sixth houre.

10 Then waxed he an hungred, and wolde haue eatē: but while they made some thing readie, he fel into a trance.

11 And he sawe heauen opened, and a certaine vessel come downe vnto him, as it had bene a great sheet, knit at the foure corners, and was let downe to the earth.

12 Wherein were all maner of foure footed beastes of the earth, and wilde beastes and creeping things, and foules of the heauen.

13 And there came a voyce to him, Arise, Peter: kill, and eat.

14 But Peter said, Not so, Lord: for I haue neuer eaten any thing that is polluted, or vncleane.

15 And the voyce spake vnto him againe the seconde time, The things that God hathe purified, pollute thou not.

16 This was so done thrise: and the vessel was drawn vp againe into heauen.

17 ¶ Now while Peter douted in his self what this vision which he had sene, meant, beholde, the men which were sent from Cornelius, had inquired for Simons house, and stood at the gate,

18 And called, & asked, whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the spirit said vnto him, Beholde, three men seke thee.

20 Arise therefore, and get thee downe, & go with them, and doute nothing: for I haue sent them.

21 ¶ Then Peter went downe to five men, which were sent vnto him from Cornelius, & said, Beholde, I am he whome ye seke: what is the cause wherefore ye are come?

22 And they said, Cornelius the captaine, a iust man, and one that feareth God, and of good reporte among all the nation of the Iewes, was warned from heauen by an holie Angel, to send for thee into his hou-

se, and to heare thy wordes.

23 Then called he them in, & lodged them, and the next day, Peter went forthe with them, and certeine brethren from Ioppa accompanied him.

24 ¶ And the day after, they entred into Cesarea. Now Cornelius waited for them, & had called together his kinsmen, and special friends,

25 And it came to passe as Peter came in, that Cornelius met him, and fel downe at his fete and worshipped him.

26 But Peter toke him vp, saying, Stand vp: for euen I my self am a man.

27 And as he talked with him, he came in, & founde manie that were come together.

28 And he said vnto them, Ye knowe that it is an vnlawful thing for a man that is a Iewe, to companie or come vnto one of another nation: but God hathe shewed me, that I shulde not call anie man polluted, or vncleane.

29 Therefore came I vnto you without saying naye, when I was sent for. I aske therefore, for what intent haue ye sent for me.

30 Then Cornelius said, Foure dayes ago, about this houre, I fasted, and at the ninth houre I praid in mine house, and beholde, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 Send therefore to Ioppa, and call for Simon, whose surname is Peter (he is lodged in the house of Simon a tanner by the sea side) who when he cometh, shall speake vnto thee.

33 Then sent I for thee immediatly, and thou hast wel done to come. Now therefore are we all here present before God, to heare all things that are commanded thee of God.

34 Then Peter opened his mouth, and said, Of a truth I perceiue, that God is no acceptor of persones.

35 But in euerie natio he that feareth him, and worketh righteousnes, is accepted with him.

36 Ye knowe the worde which God hathe sent to the childre of Israel, preaching peace by Iesus Christ, which is Lord of all.

37 Euen the worde which came through all Iudea beginning in Galile, after the baptism which Iohn preached,

38 To wit, how God annointed Iesus of Nazaret with the holie Ghost, and with power: who went about doing good, and healing all that were oppressed of the deuil: for God was with him.

39 And we are witnesses of all things which he did bothe in the land of the Iewes, and in Ierusalem: whome they slewe, hanging him

^{Or, Peter.}

^h Shewed to muche reuerence, and farre passing decedence, as though Peter had bene God.

^{Or, commune.}

^{Dem. 10. 17. 2. chro 19. 17. iob. 34. 19. wisa 6. 9. eccles 35. 26. rom 2. 11. gal. 2. 6. eph 6. 9. col 3. 25.}

^{1. pet. 1. 17.} ¹ By this speche the Iewes meane the whole religio of God, which without faith profiteth vs nothing.

^{Luk. 4. 14.} ^k That is, he thar is vpright & doeth hurt to no man, but doeth good to all.

¹ Meaning the reconciliation betwene God & ma through Christ Iesus, Luk 2. 14. ^h That is, endued him with graces & giftes above all others.

^b That is, God did accept the: whereof it followeth that he had faith: for els it is impossible to please God. ^{He} shall speake wordes vnto thee where by thou shalt be saved & all thine house.

^c Which was mudday.

^d As camels, horses, dogs, oxen, sheeps, swine & suche like which man nourisheth for his vse.

^{Or, commune.}

^e In taking away the difference betwixt vncleane beastes and cleane he sheweth there is no difference betwixt Iewes and Gentiles. ^f Take it not for polluted & impure.

^g The true obedience which procedeth of faith, ought to be without doubt or questioning.

him on a tre.

40 Him God raised vp the third day, and caused that he was shewed openly:

41 Not to all the people, but vnto the witnesses chosen before of God, *euen* to vs which did eat and drinke with him, after he arose from the dead.

42 And he commanded vs to preache vnto the people, & to testifie, that it is he that is ordered of God a iudge of quicke and dead.

Leue. 31. 34. micah 7. 11. chap. 15. 9.

43 To him also giue all the **Prophetes* witnesses, that through his Name all that beleue in him, shal receiue remission of sinnes.

44 While Peter yet spake these wordes, the holie Gost fel on all them which heard the worde.

45 So they of the circumcision which beleued, were astonied, as manie as came with Peter, because that on the Gentiles also was powred out the gift of the holie Gost.

a We ought not to debarre them of baptisme whome God testifieth to be his: for seeing they haue the principal, that is lesse, ought not to be denied the. Iesus Christ.

46 For they heard them speake with tongues, & magnifie God. Then answered Peter,

47 Can anie man *a* forbid water, that these shulde not be baptized, which haue receiued the holie Gost, as wel as we?

48 So he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarie certeine dayes.

10 And this was done thre times, and all were taken vp againe into heauen.

11 Then beholde, immediatly there were thre me already come vnto the house where I was, sent from Cesarea vnto me.

12 And the Spirit said vnto me, that I shulde go with them, without douting: moreover these six brethren came with me, & we entred into the mans house.

13 And he shewed vs, how he had sene an Angel in his house, which stode and said to him, Send men to Ioppa, and call for Simon whose surname is Peter.

14 He shal speake wordes vnto thee, whereby bothe thou and all thine house shalbe saued.

15 And as I began to speake, the holie Gost fel on them, ** euen* as vpon vs at the beginning.

Chap. 2. 4. & 3. 6.

16 Then I remembered the worde of the Lord, how he said, ** Iohn* baptized with water, but ye shalbe *c* baptized with the holie Gost.

Chap. 1. 5. & 19. 4. mat. 3. 11.

17 For as muche then as God gaue them a like gift, as *he did* vnto vs, when we beleued in the Lord Iesus Christ, who was I, that I colde let God?

mar. 1. 8. luk. 3. 16. ioh. 1. 17.

18 When they heard these things, *d* they helde their peace, and glorified God, saying, Then hathe God also to the Gentiles granted *e* repentance vnto life.

c That is, included with the graces of the holie Gost

d Not to giue them the holie Gost

19 ¶ And they which were **scattered* abroad because of the *a* affliction that arose about Steuen, walked throughout til they came vnto Phenice and Cyprus, and Antiochia, preaching the worde to no man, but vnto the Iewes onely.

d Their modestie declareth that they were not ashamed to vsay that whereof they had vniustly blamed Peter.

20 Now some of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, spake vnto the *f* Grecians, and preached the Lord Iesus.

Chap. 8. 1. e This repentance dependeth vpon faith

21 And the *s* hand of the Lord was with them so that a great number beleued & turned vnto the Lord.

f He meaneth not the Iewes which being scattered abroad in diuers countreis were called by this name, but the Grecians. & were Gentiles.

22 Then tidings of those things came vnto the eares of the Church, which was in Ierusalem, & they sent for the Barnabas that he shulde go vnto *h* Antiochia.

g The power and vertue

23 Who when he was come & had sene the grace of God, was glad, and exhorted all, that with purpose of heart they wolde *"cleaue* vnto the Lord.

h This was the most famous cite of Syria, and bordered vpon Cilicia

24 For he was a good man, and full of the holie Gost, and faith, and muche people ioyned them selues vnto the Lord.

i Or continue with the Lord.

25 ¶ Then departed Barnabas to Tarsus to seeke Saul:

26 And when he had founde him, he brought him vnto Antiochia, and it came to passe that a whole yere they were conuersant with the Church, and taught muche people, in so muche, that the disciples were first called *i* Christians in Antiochia.

i Where as before they were called disciples, now they are named Christians.

CHAP. XI.

a Peter sheweth the cause wherefore he went to the Gentiles 18 The Church approueth it 21 The Church increaseth. 22 Barnabas and Paul preache at Antiochia 23 Agabus prophesieth dearth to come. 29 And the remedie.

NOW the Apostles and the brethren that were in Iudea, heard, that the Gentiles had also receiued the worde of God.

1 And when Peter was come vp to Ierusalem, they of the circumcision *a* contended against him,

a For they colde not yet comprehend this secret, wch was hid from the Angels the selues, euen from the creation of the worlde. Eph. 3. 8. col. 1. 26. b He purged his fact before the Church.

2 Saying, Thou wentest into to men vncircumcised, and hast eaten with them.

3 Then Peter began, and expounded *the thing* in order to *b* them, saying,

4 I was in the cite of Ioppa, praying, and in a trance I sawe *this* vision, A certeine vessel coming downe as it had bene a great shete, let downe from heauen by the foure corners, and it came to me.

5 Toward the which when I had fastened mine eyes, I considered, and sawe foure footed beastes of the earth, and wilde beastes, and creeping things, & foules of the heauen.

6 Also I heard a voyce, saying vnto me, Arise, Peter: slay and eat.

7 And I said, God forbid, Lord: for nothing polluted or vncleane hathe at anie time entred into my mouth.

8 But the voyce answered me the second time from heauen, The things that God hathe purified, pollute thou not.

27 In thoe dayes also came Prophetes fro Ierusalem vnto Antiochia.

28 And there stode vp one of them named Agabus, and signified by the Spirit, that there shulde be great famine throughout all the worlde, which also came to passe vnder Claudius Cesar.

29 Then the disciples, euerie man according to his habilitie, purposed to send succour vnto the brethren which dwelt in Iudea.

30 Which thing they also did, and sent it to the Elders, by the hands of Barnabas and Saul.

CHAP. XII.

Herode persecuteth the Christians. He killeth Iames, and putteth Peter in prison. Whome the Lord deliuereth by an Angel. The horrible death of Herode. The Gospel flourisheth. Barnabas & Saul returning to Antiochia take Iohn Marke with them.

Now about that time, Herode the King stretched forth his hands to vexee certeine of the Church.

And he killed Iames the brother of Iohn with the sworde.

And when he sawe that it pleased the Iewes, he proceeded further, to take Peter also (then were they daies of vnleauened bread)

And when he had caught him, he put him in prison, and deliuered him to foure quaternions of souldiers to be kept, intending after the Passeouer to bring him forth to the people.

So Peter was kept in prison, but earnest prayer was made of the Church vnto God for him.

And when Herode wolde haue broght him out vnto the people, the same night slept Peter betwene two souldiers, bounde with two chaines, and the keepers before the dore kept the prison.

And beholde, the Angel of the Lord came vpon them, and a light shined in the house, and he smote Peter on the side, and raised him vp, saying, Arise quickly. And his chaines fel off from his hands.

And the Angel said vnto him, Girde thy self, and binde on thy sandals. And so he did. Then he said vnto him, Cast thy garment about thee, and followe me.

So Peter came out and followed him, & knewe not that it was true, which was done by the Angel, but thought he had sene a vision.

Now when they were past the first and the secōde watche, they came vnto the yrd gate, that leadeth vnto the citie, which opened to them by its owne accorde, and they went out, and passed through one strete, and by and by the Angel departed from him.

And when Peter was come to him self, he said, Now I know for a truth, that the

Lord hathe sent his Angel, and hathe deliuered me out of the hand of Herode, and from all the waiting for of the people of the Iewes.

And as he considered the thing, he came to the house of Marie, the mother of Iohn, whose surname was Marke, where manie were gathered together and prayed.

And when Peter knocked at the entrie dore, a maide came furthe to hearken, named Rhode.

But when she knew Peters voyce, she opened not the entrie dore for gladnes, but ran in, and tolde how Peter stode before the entrie.

But they said vnto her, Thou art mad. Yet she affirmed it constantly, that it was so. Then said they, It is his Angel.

But Peter continued knocking, and when they had opened it, and sawe him, they were astonied.

And he beckened vnto them with the hand, to holde their peace, and tolde them how the Lord had broght him out of the prison. And he said, Go shewe these things vnto Iames and to the brethren: and he departed and went into another place.

Now as it was day, there was no small trouble among the souldiers, what was become of Peter.

And when Herode had sought for him, & founde him not, he examined the keepers, and commanded them to be led to be punished. And he went downe from Iudea to Cesarea, and there abode.

Then Herode intended to make warre against them of Tyrus and Sidon, but they came all with one accorde vnto him, and persuaded Blaustus the Kings chamberlaine, and they desired peace, because their countrey was nourished by the Kings land.

And vpon a day appointed, Herode arrayed him self in royal apparel, and sate on the iudgement seat, and made an oration vnto them.

And the people gaue a shout, saying, The voyce of God, and not of man.

But immediatly the Angel of the Lord smote him, because he gaue not glorie vnto God, so that he was caten of wormes, and gaue vp the gost.

And the worde of God grewe, and multiplied.

So Barnabas and Saul returned from Ierusalem, when they had fulfilled their office, and toke with them Iohn, whose surname was Marke.

CHAP. XIII.

Paul and Barnabas are called to preache among the Gentiles. Of Sergius Paulus, and Elymas the sorcerer. The departure of Marke. Paul preaches at Antiochia. The faith of the Gentiles. The Iewes reuelled. They that are ordained to life, beleue. The fruit of faith.

For they thought Herode wolde haue put him to death, as he had purposed.

For the Lord know by Gods worde that Angels were appointed to defende the faithful, and also in those dayes they were accustomed to se such fights.

Which was little suspect, by reason of the brethren.

Bothe by flattering wordes, & also by bribes.

Which he shulde haue done, if he had punished the flatterers, of whose vanitie he complained, when he was a dying, as Iosephus writeth.

The vilenes of the punishment declareth how God detesteth pride, and tyrannie: his grande father also was eaten of life. The more that tyrants go about to suppress Gods worde, the more doeth it increase.

Which was to distribute times sent from Antiochia, Chap. 11. 29.

This prophesie was an occasion to the Antiochians to relieue the necessity of their brethren in Ierusalem.

To signifye that it came of a charitable minde towards them.

Who was called Agrippa the sonne of Aristobolus: he was nephew vnto Herodes Great, and brother of Herodias. There was another so named which was the sonne of Alpheus. It came of no zeale nor religion, but onely to flatter the people. The number beinge sixtene was deuoted by foures, to hepe diuers wardes.

Chap. 12. 19.

Read Marke 6. 9.

There

1 **T**Here were also in the Church that was at Antiochia, certeine Prophetes and teachers, as Barnabas, & Simeon called Niger, and Lucius of Cyrene, & Manahan (which had bene broght vp with Herode the Tetrarch) and Saul.

2 Now as they ministred to the Lord, & fasted, the holie Gost said, Separate me Barnabas & Saul, for the worke whereunto I haue called them.

3 Then fasted they and praied, and laid their hands on them, and let them go.

4 And they, after they were sent forthe of the holie Gost, came downe vnto Seleucia, and from thence they sailed to Cyprus.

5 And whē they were at Salamis, they preached the worde of God in the Synagogues of the Iewes: and they had also Iohn to their minister.

6 So when they had gone throughout the yle vnto Paphus, they founde a certeine forcerer, a false prophet, being a Iewe, named Bariesus,

7 Which was with Deputy Sergius Paulus, a prudent man. He called vnto him Barnabas and Saul, and desired to heare the worde of God.

8 But Elymas, the forcerer (for so is his name by interpretacion) withstode them, & foght to turne away the Deputy fro the faith.

9 Then Saul (which also is called Paul) being ful of the holie Gost, set his eyes on him,

10 And said, O ful of all subtiltie and all mischief, the childe of the deuil, & enemye of all righteousnes, wilt thou not cease to peruert the straight waies of the Lord?

11 Now therefore beholde, the hand of the Lord is vpon thee, & thou shalt be blinde, & not see the sunne for a season. And immediatly there fell on him a miste and a darkenes, and he went about, seking some to lead him by the hand.

12 Then the Deputy when he sawe what was done, beleued, and was astonied at the doctrine of the Lord.

13 Now when Paul and they that were with him were departed by ship from Paphus, they came to Perga a cite of Pamphylia: then Iohn departed from them, and returned to Ierusalem.

14 But when they departed from Perga, they came to Antiochia a cite of Pisidia, and went into the Synagogue on the Sabbath day, and sate downe.

15 And after the lecture of the Law & Prophetes, the rulers of the Synagogue sent vnto them, saying, Ye men and brethren, if ye haue anie worde of exhortacion for the people, say on.

16 Then Paul stode vp and beckened with

the hand, and said, Men of Israel, and ye that feare God, hearken.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt in the land of Egypt, & with an high arme broght them out thereof.

18 And about the time of fortie yeres, suffered he their manners in the wildernes.

19 And he destroyed seuen nacions in the land of Chanaan, & deuided their land to them by lot.

20 Then afterwarde he gaue vnto them Iudges about foure hundreth and fiftie yeres, vnto the time of Samuel the Prophet.

21 So after that they desired a King, and God gaue vnto them Saul, the sonne of Cis, a man of the tribe of Benjamin, by the space of fortie yeres.

22 And after he had take him away, he raised vp Daud to be their King, of whom he witnessed, saying, I haue foude Daud the sonne of Iesse, a man after mine owne heart, which wil do all things that I wil.

23 Of this mans seide hathe God accordig to his promes raised vp to Israel, the Sauiour Iesus:

24 When Iohn had first preached before his comming the baptisme of repentance to all the people of Israel.

25 And when Iohn had fulfilled his course, he said, Whome ye thinke that I am, I am not he: but beholde, the cometh one after me, whose shoe of his fete I am not worthie to lose.

26 Ye men and brethren, children of the generacion of Abraham, and whosoeuer among you feareth God, to you is the worde of this saluacion sent.

27 For the inhabitants of Ierusalem, and their rulers, because they knewe him not, nor yet the wordes of the Prophetes, which are red euerie Sabbath daye, they haue fulfilled them in condemning him.

28 And though they foude no cause of death in him, yet desired they Pilate to kill him.

29 And when they had fulfilled all things that were written of him, they toke him downe from the tre, and put him in a sepulchre.

30 But God raised him vp from the dead.

31 And he was sene manie dayes of them, which came vp with him from Galile to Ierusalem, which are his witnesses vnto the people.

32 And we declare vnto you, that touching the promes made vnto the fathers,

33 God hathe fulfilled it vnto vs their children, in that he raised vp Iesus, euen as it is written in the seconde Psalme, Thou art my Sonne: this day haue I begotē thee.

34 Now as concerning that he raised him vp fro the dead, no more to returne to the graue, he hathe said thus, I wil giue you

Exod. 13. 14.
Exod. 13. 14.
Exod. 16. 1.
f Here is declared the grow at patience & long suffering of God before he punisheth.
Ioh. 1. 4. 5.
Iud. 3. 3.
1 Sam. 8. 5.
1. Sam. 9. 15.
10. 1
g For these 450 yeres were not fully accomplished, but there lacked 3 yeres counting from the birth of Isaac to the distribution of the land of Canaan.
1 Sam. 16. 13.
psal. 89. 22.
1sa. 11. 1.
Mat. 3. 1.
mar. 1. 2. luk. 3. 2.
Mar. 1. 7.
Ioh. 1. 30.
h Whē his office drewe to an end, he sent his disciples to Christ.
1 That is, this message & tidings of saluacion.
k He rebuketh them for their ignorance
l Although they red the Law, yet their hearts are couered that they can not vnderstand.
2 Cor. 3. 14.
Mat. 27. 22.
mar. 15. 13.
luk. 23. 23.
Ioh. 19. 6.
Mat. 28. 2.
mar. 16. 6.
luk. 14. 7.
Ioh. 20. 19.
m In Christ all promises are yea, & Amen.
2. Cor. 1. 20.
n In that he was borne and incarnate.
Psal. 117. 6. 7.
1. 5. & 5. 5.

a This declarereth that God calleth of all sortes bothe his & lowe.
b The worde signifieth to execute a publicke charge, as the Apostle ship was: so here is shewed, that they preached, and prophesied.
Chap. 14. 26.

c Which are the doctrine of the Apostles, & onelic leadeth vnto God.

d This was another Antiochia then that which was in Syria
e This declarereth that the Scripture is giue to teach & exhorte vs, & that they refused none had giftes to set forth Gods glorie & to edifie his people.

CHAP. XIII.

Psal 119. 10. chap 2. 31
om- anin, he wolde faithfully accomplish the promises; & he made of his fre mercie & the foresaithers: and he sheweth that as the grace, & God hath the giuen to his sonne, is permanent for euer, so likewise the life of his sonne is eternal
1. King 2. 10. chap 2. 29.

Habak. 1. 5.
He reproacheth them sharply because softness wolde not preuaile
q Which is, vengeance vnspokeable, for the contempt of Gods worde.

r Thei disdaind of the Gentiles shulde be made equal to them.

Mat. 10. 6.

f Which is, to knowe one onelie God, and whome he hath sent, Iesus Christ.

Isa. 49. 6.

luk 2. 31.
t None can beleeue, but they whome God doeth appoint before all beginnings
u He meaneth superstitious women, & such, as were led by a blinde zeale, albeit they commuic people esteemed the godlie: & therefore Luke speaketh as if world esteemed them.

Mat 10. 24.

mat. 8. 11.

luk 9. 5.

chap 11. 6.

the holie things of Dauid, which are faithful.

35 Wherefore he saith also in another place, Thou wilt not suffer these Holie one to se corruption.

36 Howbeit, Dauid after he had serued his time by counsel of God, he slept, & was laid with his fathers, & sawe corruption.

37 But he whome God raised vp, sawe no corruption.

38 Be it known vnto you therefore, men and brethren, that through this man is preached vnto you his forgiuenes of sinnes.

39 And from all things, from which ye colde not be iustified by the Law of Moses, by him euerie one that beleueth, is iustified.

40 Beware therefore, lest that come vpon you, which is spoken of in the Prophetes,

41 Beholde, ye despisers, & wonder, and vanish away: for I worke a worke in your daies, a worke which ye shal not beleue, if a man wolde declare it you.

42 ¶ And when they were come out of the Synagogue of the Iewes, the Gentiles besought, that they wolde preache these wordes to them the next Sabbath day.

43 Now when the Congregation was dissolved, manie of the Iewes, and profelytes that feared God, folowed Paul & Barnabas, which spake to them, and exhorted them to continue in the grace of God.

44 And the next Sabbath day came almost the whole cite together, to heare his worde of God.

45 But when the Iewes sawe the people, they were ful of enuie, & spake against those things, which were spoken of Paul, contrarying them, and railing on them.

46 Then Paul and Barnabas spake boldly, and said, It was necessarie that the worde of God shulde first haue bene spoken vnto you: but seeing ye put it to you, and iudge your selues vnworthie of euerlasting life, lo, we turne to the Gentiles.

47 For so hath the Lord commanded vs, saying, I haue made thee a light of the Gentiles, that thou shuldest be the saluacion vnto the end of the worlde.

48 And when the Gentiles heard it, they were glad, and glorified the worde of the Lord: and as manie as were ordeined vnto eternal life, beleued.

49 Thus the worde of the Lord was published throughout the whole countrey.

50 But the Iewes stirred vp deuoute & honorable womē, & the chief men of the cite, & raised persecucion against Paul & Barnabas, & expelled them out of their coasts.

51 But they shooke of the dust of their fetes against them, and came vnto Iconium,

52 And the disciples were filled with ioye, and with the holie Ghost.

3 God giueth successe to his worde. 6 Paul and Barnabas preache at Iconium and are persecuted. 13 At Lystra thes wolde do sacrifice to Barnabas & Paul, which refuse it, & exhorte the people to worship the true God. 19 Paul is stoned 23 They confirme the disciples in faith and patience, 23 Appointe ministers, 26 And passing through manie places, make reporte of their diligence at Antiochia.

1 And it came to passe in Iconiu, that they went bothe together into the Synagogue of the Iewes, and so spake, that a great multitude bothe of the Iewes and of the Grecians beleued.

2 But the vnbeleuing Iewes stirred vp, and corrupted the mindes of the Gentiles against the brethren.

3 So therefore they abode there a long time, and spake boldly in the Lord, which gaue testimonie vnto the worde of his grace, and caused signes and wonders to be done by their hands.

4 But the people of the cite were diuided: and some were with the Iewes, and some with the Apostles.

5 And when there was an assault made bothe of the Gentiles, and of the Iewes with their rulers, to do them violence, and to stone them,

6 They were ware of it, and fled vnto Lystra, and Derbe, cities of Lycaonia, & vnto the region rounde about,

7 And there were preaching the Gospel.

8 ¶ Now there sate a certeine man at Lystra, impotent in his fete, which was a creature from his mothers wombe, who had neuer walked.

9 He heard Paul speake: who beholding him, and perceiuing that he had faith to be healed,

10 Said with a loude voyce, Stand vp right on thy fete. And he leaped vp, & walked.

11 Then when the people sawe what Paul had done, they lift vp their voyces, saying in the speache of Lycaonia, Gods are come downe to vs in the likenes of men.

12 And thei called Barnabas, Iupiter, & Paul, Mercurius, because he was chief speaker.

13 Then Iupiters priest, which was before their cite, brought bulles with garlandes vnto the gates, & wolde haue sacrificed with the people.

14 But when the Apostles, Barnabas and Paul heard it, they rent their clothes, & ran in among the people, crying,

15 And saying, O men, why do ye these things? We are euen men subiect to the like passions that ye be, and preache vnto you, that ye shulde turne from these vaine idoles vnto the liuing God, which made heauen and earth, and the sea, & all things that in them are.

16 Who in times past suffered all the Gentiles to walke in their owne waies.

a Which wolde not obey his doctrine, neither suffer the selues to be persuaded, to beleue in truth and to embrace Christ.

In so maner that all the people were moued at the doctrine. So bothe Paul & Barnabas remained at Lystra. I say to thee in the Name of the Lord Iesus Christ.

b That is, trimmed & flowered & garlandes
c He meaneth before the gates of the houses where the Apostles lodged: for the temple was without the towne, & therefore the Priest brought the sacrifice (as he thought) to the gods them selues.

d In signe of detesting & abhorring it
e That is, not without our infirmitie and sinnes, & also subiect to death

Gen. 2. 8.
Psal. 145. 6.

reuel. 14. 7.
f To line after their owne fantasies not prescribing vnto them a rule.

1 Cor. 1. 2.
Rom. 8. 13.
rom. 1. 2.

g To take fro
men all excu-
se.

h That being
satisfied they
might reioy-
ce

|| but that
they shoulde
go euerie
man home.
And whiles
they taried
& taught,
there ca-
me, &c.

2 Cor 11.22.

|| And dispu-
ting boldly
persuaded
the people to
for sake the:
for, said thei,
they say no-
thing true,

but lie in all
things.

i The worde
signifieth to
clea by pur-
ting vp y heads
which decla-
reth that mini-
sters were not
made without
the consent of
the people

Chap. 13.1.

h By their mi-
nistris.

g As Cerinth^o
and others: so
writeth Epi-
phanus agaiⁿ
y Cerinthians:
also the same
of the place
whence they
came, did mu-
che prouise
to persuade
abrode
Gal. 3.1.

17 Neuertheles, he left not him self with-
out witness, in that he did good and ga-
ue vs raine from heauen, and fruteful sea-
sons, filling our hearts with foode, and
gladnes,

18 And speaking these things, scarfe refi-
zined they the people, that they had not sa-
crificed vnto them||.

19 Then there came certeine Iewes fro An-
tiochia and Iconum, which whē they had
persuaded the people, || stoned Paul, and
drew him out of the cite, supposing he
had bene dead.

20 Howbeit, as the disciples stode rounde
about him, he arose vp, and came into the
cite, and the next day he departed with
Barnabas to Derbe.

21 And after they had preached to that citie,
& had taught manie, they returned to
Lystra, and to Iconium, and to Antiochia,
confirming the disciples hearts, & ex-
horting them to continue in the faith, affir-
ming y we must through manie afflictions
entre into the kingdome of God.

22 And when they had ordeined the Elders
by election in euerie Church, and praid,
and fasted, they commended them to the
Lord in whome they beleued.

23 Thus they went through out Pisidia, &
came to Pamphilia.

24 And when they had preached the worde
in Perga, they came downe to Attalia,

25 And thence sailed to Antiochia, * from
whence they had bene commended vnto
the grace of God, to the worke which they
had fulfilled.

26 And when they were come & had gathe-
red y Church together, they rehearsed all
the things that God had done * by them,
and how he had opened the dore of faith
vnto the Gentiles.

27 So there they abode a long time with the
disciples.

CHAP. XV.

1 Variance about circumcision. 22 The Apostles send
their determination to the Churches. 31 Paul and
Barnabas preache at Antiochia, 39 And separate
company because of Iohn Marke.

Then came downe * certeine from Iu-
dea, and taught the brethren, saying,
* Except ye be circumcised after the maner
of Moses, ye can not be saued.

2 And when there was great dissention, and
disputation by Paul & Barnabas agaiⁿ
st them, they ordeined that Paul and Barna-
bas, and certeine other of them, shulde go
vp to Ierusalem vnto the Apostles & El-
ders about this question.

3 Thus being sent forthe by the Church,
they passed through Phenice, and Sama-
ria, declaring the conuersion of the Gen-
tiles: and they brought great ioye vnto all
the brethren.

4 And when they were come to Ierusalem,
they were receiued of the Church, and of
the Apostles and Elders, and they declared
what things God had done by them.

5 But said they, certeine of the secte of the
Pharises, which did beleue, rose vp, say-
ing, that it was needefull to circumsise the,
and to commande them to kepe the Law
of Moses.

6 Then the Apostles & Elders came toge-
ther to loke to this matter.

7 And when there had bene great disputa-
tion, Peter rose vp, & said vnto them, * Ye
me & brethre, ye knowe that a good whi-
le ago, among vs God chose out me, that
the Gentiles by my mouth shulde heare
the worde of the Gospel, and beleue.

8 And God which knoweth the hearts, ba-
re them witnes, in giuing vnto them the
holie Gest, euen as he did vnto vs.

9 And he put no * difference betwene vs &
them, after that by faith he * had * purified
their hearts.

10 Now therefore, why * tempt ye God,
to * lay a yoke on y disciples neckes, which
neither our fathers, nor we were able to
beare?

11 But we beleue, through the * grace of
the Lord Iesus Christ to be saued, euen as
they do.

12 Then all the multitude kept silence, and
heard Barnabas & Paul, which tolde what
signes and wondres God had done among
the Gentiles by them.

13 And when they helde their peace, Iames
answered, saying, Men & brethren, hearken
vnto me.

14 * Simeon hath declared, how God first
did visite the Gētiles, to take of them a peo-
ple vnto his Name.

15 And to this agre the wordes of the Pro-
phetes, as it is written,

16 * After this I wil returne, and wil buylde
again the * tabernacle of Dauid, which is
fallen downe, and the ruines thereof wil I
buylde againe, and I wil set it vp,

17 That the residue of men might seke af-
ter the Lord, and all the * Gentiles vpon
whome my Name is called, saith y Lord
which doeth all these things.

18 From the beginning of the worlde God
knoweth all his workes.

19 Wherefore my sentence is, that we trou-
ble not them of the Gentiles that are tur-
ned to God,

20 But that we write vnto them, that they
absteine them selues fro * filthines of ido-
les, and * fornication, and that that is stra-
ngled, and from blood||.

21 For * Moses of olde time hath in euerie
place * written, that whome God visite, he
will take of them a people. Therefore the ceremonies
commanded by God could not
soe be abolished, till the libertie of the Gospel were better knowne.

b Which were
factious, & ga-
uon to discen-
sion.

Chap. 10. 20.

e As touching
adoption, and
eternal life.

2 Cor 1. 2.

chap. 10. 43.

d By faith God
purifieth the
heart

Mat 23. 4.

f The purpo-
sely tept God
w^lay greater
charges on
mens conscien-
ces, then they
are able to
beare

g And not by
the Law: for it
is a clog to y
conscience, and
we can not be
delivered there-
by.

2 Pet. 1. 1.

Amos. 9. 11.

g That is, the
Church where
of the Temple
was a figure.

h Which are
gathered into
one familie w^{ch}
the Iewes to
the inter: this
shulde ac-
knowledge all
one God, and
one Saviour
Christ Iesus.

i For some
thought it none
offence to be
presert in the
idoles temples,
& there to be
drinke: & Paul
saith, is to drin-
ke the cup of the
deuils, 1.
Cor 10. 21

k The beath
thought this
no vice, but
made it a com-
mune custome.

As touching
a strangled
thing & blood,

19 crite them that preache him, seing he is red in y^e Synagogues euerie Sabbath day.

20 Then it semed good to the Apostles and Elders with y^e whole Church, to send chosen men of their owne copanie to Antiochia with Paul and Barnabas: to wit, Iudas whose surname was Barsabas and Silas, w^h were chief men among the brethren,

21 And wrote letters by them after this manner, THE APOSTLES, AND y^e Elders, & the brethren, vnto the brethren which are of the Gentiles in Antiochia, & in Syria, and in Cilicia, send greting.

22 Forasmuche as we haue heard, that certeine which departed from vs, haue troubled you with wordes, and cumbred your mindes, saying, Ye must be circumcised & kepe the Law: to whome we gaue no suche commandement,

23 It semed therefore good to vs, when we were come together with one accorde, to send chosen men vnto you, w^h our beloued Barnabas and Paul,

24 Men that haue giuen vp their liues for the Name of our Lord Iesus Christ.

25 We haue therefore sent Iudas and Silas, which shal also tell you the same things by mouth.

26 For it semed good to the holie Gost, and to vs, to lay no more burden vpon you, then these necessarie things,

27 That is, that ye absteine from things offered to idoles, and blood, and that that is strangled, and from fornication: from which if ye kepe your selues, ye shal do wel. Fare ye wel.

28 Now when they were departed, they came to Antiochia, & after that they had assembled the multitude, they deliuered the epistle.

29 And when they had red it, they reioyced for the consolation.

30 And Iudas and Silas being Prophetes, exhorted the brethre with manie wordes, and strengthened them.

31 And after they had taried there a space, they were let go in^e peace of the brethren vnto the Apostles.

32 Notwithstanding^e Silas thought good to abide there stil.

33 Paul also and Barnabas continued in Antiochia, teaching and preaching with manie other the worde of the Lord.

34 ¶ But after certeine dayes, Paul said vnto Barnabas, Let vs returne, & visite our brethren in euerie citie, where we haue preached y^e worde of y^e Lord, & se how thei do.

35 And Barnabas counseled to take with them Iohn, called Marke.

36 But Paul thought it not mete to take him vnto their companie, which departed fro them from Pamphilia, and went not with them to the worke.

37 Then were they so stirred that they departed a sunder one from the other, so that Barnabas toke Marke, and sailed vnto Cyprus.

38 And Paul chose Silas and departed, being commended of the brethren vnto the grace of God.

39 And he went through Syria and Cilicia, stablishing the Churches.

CHAP. XVI.

1 When Paul had circumcised Timothee, he toke him with him. 7 The Spirit calleth them from one countrey to another. 24 Lydia is conuerted. 28 Paul and Silas imprisoned conuert the sailer, 37 And are deliuered as Remaines.

1 THEN came he to Derbe & to Lystra: and beholde, a certeine discipule was there named^e Timotheus, a womans sonne, which was a Iewesse & beleued, but his father was a Grecian.

2 Of whome the brethren which were at Lystra and Iconium, reported wel.

3 Therefore Paul wolde that he shulde go forthe with him, & toke and^e circumcised him, because of the Iewes, which were in those quarters: for they knew all, that his father was a Grecian.

4 And as they went through the cities, they deliuered them the decrees to kepe, ordered of the Apostles and Elders, which were at Ierusalem.

5 And so were the Churches stablished in the faith, and encreased in nombre daily.

6 ¶ Now when they had gone through out Phrygia, and the region of Galacia, they were^b forbidden of the holie Gost to preache the worde in^c Asia.

7 Then came they to Mysia, & sought to go into Bithynia: but y^e Spirit suffred the not.

8 Therefore they passed through Mysia, & came downe to^d Troas,

9 Where a vision appeared to Paul in the night. There stode a man of Macedonia, & prayed him, saying, Come into Macedonia, and helpe vs.

10 And after he had sene the vision, immediately we prepared to go into Macedonia, being^e assured that the Lord had called vs to preache the Gospel vnto them.

11 The went we forthe from Troas, & with a straight course came to Samothracia, & the next day to^f Neapolis,

12 ¶ And from thence to Philippi, which is the chief citie in the partes of Macedonia, and whose inhabitants came from Rome to dwell there, and we were in that citie abiding certeine dayes.

13 And on the Sabbath day, we went out of the citie, besides a riuer, where they were wont to^h pray: and we sat downe, and spake vnto the women, which were come together.

14 And a certeine woman named Lydia, a seller

p God suffreth the mooste perse to fall, and yet turneth their infirmitie to the seeing forthe of his glorie, as this breache of companie caused the worde to be preached in mo places.

Rem. 16. 21. phil 2. 19. 1. thes 3. 2.

a Lett the Iewes shulde disdaine him as one that were prophane, and without God.

b God chuseth not onely me, but also appointeth countreys where his worde shalbe preached, and onely as he wil. c Meaning, Asia the lesse. d Called also Antigonis, & Alexandria.

e We ought not to credit visions, except we be assured thereof by y^e Spirit of God. f Which is in the borders of Thracia and Macedonia. g In Greke & Latine y^e worde is called Colonia which can nor otherwise be wel expressed, but by suche circumstancie of wordes.

h Where the Christians accustomed to assemble their Church, wh^o the iudices persecuted the.

m Whome the holie Gost hath moued & directed to ordaine, & write these things, nor as the authors of this doctrine, but as y^e ministers of Gods ordinance, Exod 14. 31. mdg. 7 20. hag. 1. 12.

and what soeuer ye wolde not that men shoulde do vnto you, do not to others.

Or, comforted v^o Having desired leaue of the Church, y^e brethren prayed God to prosper their iourney.

and onely Iudas went. o Who for such causes, cha^{ng}ed his minde.

shoulde take Iohn, &c.

seller of purple, of the citie of the Thyatirians, which worshipped God, heard vs: whose heart the Lord opened, that she attended vnto the things, which Paul spake.

15 And when she was baptized, and her household, she besought vs, saying, If ye haue iudged me to be faithful to the Lord, come into mine house, and abide *there*: and she constrained vs.

16 And it came to passe that as we went to prayer, a certeine maide hauing * a spirit of diuination, met vs, which gate her masters muche vantage with diuining.

17 She followed Paul and vs, and cried, saying, These men are the seruants of the moste high God, which shewe vnto vs the way of saluation.

18 And this did she manie dayes: but Paul being griued, ¹ turned about, and said to the spirit, I commande thee in the Name of Iesus Christ, that thou come out of her. And he came out the same houre.

19 Now whē her masters sawe that the hope of their gaine was gone, they caught Paul & Silas, and diue the into the market place vnto the magistrates,

20 And broght them to the gouernours, saying, These mē which are Iewes, trouble our citie,

21 And picache ordinances, which are not lawful for vs to receiue, nether to obserue, seing we are Romaines.

22 The people also rose vp together against them, and the gouernours rent ^m their clothes, and * commanded *them* to be beaten with roddes.

23 And when they had beatē them sore, they cast *them* into prison, cōmanding the iayler to kepe them surely.

24 Who hauing receiued suche commandement, cast them into the inner prison, & made their fete fast in the stockes.

25 Now at midnight Paul and Silas prayed, & sang a psalme vnto God: and the prisoners heard them.

26 And suddēly there was a great earthquake, so that the foundation of the prison was shaken: & by and by all the doores opened, and euerie mans bandes were lofed.

27 Then the keeper of the prison waked out of his slepe, and when he sawe the prison doores open, he drewe out his sworde and wolde haue killed him self, supposing the prisoners had bene fled.

28 But Paul cryed w^a a loude voyce, saying, Do thy self no harme: for we are all here.

29 Then he called for a light and leaped in and came trembling, and fel downe before Paul and Silas,

30 And broght thē out, and said, Syrs, what must I do to be sauēd?

31 And they said, Beleue in the Lord Iesus Christ, & y^e shalt be sauēd, and thine household.

32 And they preached vnto him the worde of y^e Lord, & to all that were in his house.

33 Afterwarde he toke thē the same houre of the night, & washed *their* stripes, and was baptized with all that belonged vnto him, straight way.

34 And when he had broght them into his house, he ^m set meat before them, and reioyced that he with all his household beleued in God.

35 And when it was day, the gouernours sent the sergeants, saying, Let those men go.

36 Then the keeper of the prison tolde these wordes vnto Paul, saying, The gouernours haue sent to lose you: now therefore get you hence, and go in peace.

37 Then said Paul vnto them, After that they haue beaten vs openly vncōdemned, which are ^a Romaines, they haue cast vs into prison, & now wolde they put vs out priuely: nay verely: but let them come & bring vs out.

38 And the sergeants tolde these wordes vnto the gouernours, who ^a feared when they heard that they were Romaines.

39 Then came they and prayed them, and broght them out, and desired them to departe out of the citie.

40 And they went out of the prison, and entred into the house of Lydia: and when they had sene the breth^rē, they comforted them, and departed.

CHAP. XVII.

1 Paul cometh to Thessalonica. 4 Where some receiue him, and others persecute him. 11 To searche the Scriptures. 17 He disputeth at Athens, and the frute of his doctrine.

1 **N**OW as they passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes.

2 And Paul, as his maner was, went in vnto them, & thre Sabbath *dayes* disputed with them by the Scriptures,

3 Opening, and alledging that Christ must haue suffred, and risen againe from the dead: and this is Iesus Christ, whome, *said* he, I preache to you.

4 And some of them beleued, & ioyned in companie with Paul and Silas: also of the Grecians that feared God a great multitude, & of the chief women not a fewe.

5 But the Iewes which beleued not, moued with enuie, toke vnto them certeine vagabondes & wicked felowes, and when they had assembled the multitude, they made a tumulte in the citie, & made assaut against the house of Iason, & soght to bring them out to the people.

6 But when they founde them not, they drewe Iason & certeine brethren vnto the heades of the citie, crying, These are they

Leu. 20. 27. deu 18. 7. 1 sam 28. 7. i Which colde get: & forede- me of things past, present & to come: & knowledge in manie things God permit- teeth to the deuil. k Sara although he spake the truth, yet was his malicious purpose to can- ie the Apolles to be trou- bled as sedic- ious perfones and teachers of strange reli- gion. l For Satans subtiltie in created, & also it might seme that Satan, & the Spirit of God taught bothe one do- ctine, Read Mar 1. 34.

m To wit, the clothes of Paul & Silas. n Cor 11. 3. o thes. 2. 2.

p Or, in the bur- come of the pri- son, or in a dang- ler.

Or, wonder is here.

Or, he set the table.

The Gouer- nours assem- bled toge- ther in the market, & remēbring the earth- quake that was, they feared and sent, &c.

n No man had auctoritie to beat, or put to death a citizen Romaine, but the Romaines them selues by the cōsent of the People. o For the punishment was great against them that did inuirtue to a ci- tized Romaine

which haue subuerted the state of the worlde, and here they are,

7 Whome Iason hath received, and these all do against the decrees of Cesar, saying that there is another King, one Iesus.

8 Then they troubled the people, and the heads of the cite, when they heard these things.

9 Notwithstanding when they had received sufficient assurance of Iason and of the other, they let them go.

10 And the brethren immediatly sent away Paul & Silas by night vnto Berea, which when they were come thither, entred into the Synagogue of the Iewes.

11 These were also more noble men then they which were at Thessalonica, which received the worde with all readines, and searched the Scriptures daily, whether those things were so.

12 Therefore manie of them beleued, & of honeste women, which were Grecians, and men not a fewe.

13 But when the Iewes of Thessalonica knewe, that the worde of God was also preached of Paul at Berea, they came thither also, and moued the people.

14 But by & by brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that did conduit Paul, broght him vnto Athenes: and when they had received a commandement vnto Silas and Timotheus that they shulde come to him at once, they departed.

16 Now while Paul waited for them at Athenes, his spirit was stirred in him, when he sawe the cite subject to idolatrie.

17 Therefore he disputed in the Synagogue with the Iewes, and with them that were religious, and in the market daily with whome soeuer he met.

18 Then certein philosophers of the Epicures, and of the Stoickes, disputed with him, and some said, What wil this babler say? Others said, He seemeth to be a setter forth of strange gods (because he preached vnto them Iesus, & the resurrectio.)

19 And they toke him, and broght him into Mars strete, saying, May we not knowe, what this new doctrine, whereof thou speakest, is?

20 For thou bringest certein strange things vnto our eares: we wolde knowe therefore, what these things meane.

21 For all the Athenians, and strangers which dwelt there, gaue them selues to nothing els, but ether to tel, or to heare some newes.

22 Then Paul stode in the middes of Mars strete, & said, Ye me of Athenes, I perceiue that in all things ye are to superstitious.

23 For as I passed by, & behelde your deuotions, I founde an altar wherein was written, VNTO THE VNKNOVEN GOD. Whome ye then ignorantly worshipp, him shewe I vnto you.

24 God that made the worlde, & all things that are therein, seing that he is Lord of heauen & earth, dwelleth not in temples made with hands,

25 Nether is worshipped with mens hands, as thogh he needed any thing, seing he giueth to all life and breath and all things,

26 And hath made of one blood all mankinde, to dwell on all the face of the earth, and hath assigned the times which were ordeined before, and the boundes of their habitation,

27 That they shulde seke the Lord, if so be they might haue groped after him, and founde him, thogh douteles he be not farre from euerie one of vs.

28 For in him we liue, and moue, and haue our being, as also certein of your owne Poetes haue said, For we are also his generation.

29 For asmuche then, as we are the generation of God, we ought not to thinke that the Godhead is like vnto gold, or silver, or stone grauen by arte and the inuention of man.

30 And the time of this ignorace God regarded not: but now he admonisheth all men euerie where to repent,

31 Because he hath appointed a day in which he wil iudge the worlde in righteousness, by that man whome he hath appointed, whereof he hath giuen an assurance to all me, in that he hath raised him from the dead.

32 Now when they heard of the resurrectio from the dead, some mocked, & other said, We wil heare thee againe of this thing.

33 And so Paul departed from among them,

34 Howbeit certein men claue vnto Paul, and beleued: among whome was also Demetrius Areopagita, and a woman named Damaris, and other with them.

k Hereby Paul taketh an occasion to bring them to true God.

Chap 7. 48.

Tsal 50. 4.

I Before man was created, God had appointed his rate & condition. This is ment as touching the sondrie changes of the worlde, as when some people departe out of a countrey, & others come to dwell therein. Men grope in darkenes til Christ the true light shine in their hearts.

Isa 40. 23. As Aratus & others

p He condemneth the matter and the forme where with God is contented

q But pardoned it, and did not punish it as it deserved.

r This is ment of the vniuersal worlde, and not of eury particular man: for whosoever sinneth without the Lawe, shal die without the Lawe.

Or, a iudge of mans sinnes.

CHAP. XVIII.

1 Paul laboureth with his hands, and preacheth at Corinthus. 6 He is detested of the Iewes, 8 He receiueth of many, 9 And comforted of the Lord. 14 Gallio refuseth to medle with religion. 18 Pauls vow. 21 His faith in the prouidence of God. 22 And care for the brethren. 24 The praise of Apollus.

1 After these things, Paul departed from Athenes, and came to Corinthus,

2 And founde a certein Iewe, named Aquila, borne in Pontus, lately come from Italie, and his wife Priscilla (because that Claudius had commanded all Iewes to departe from Rome) and he came vnto them.

3 And because he was of the same craft, he abode

Rom. 16. 3.

a This was Claudius Cesar, who then was Emperor.

Like quareling thei used against Christ: & these be the weapons wherewith the worlde continually fighteth against the members of Christ, crayson & sedition. Or, a sufficient answer.

b Not more excellent of birth, but more prompt, and courageous in receiuing the worde of God: for he compareth the of Berea with the of Thessalonica who persecuted the Apostles in Berea Joh. 5. 39

c This was not onely to trie if the things which they had heard, were true, but also to confirme them selues in the same, and to increase their faith

Or, had the charge to conduct him safely

d That cite was as the fountaine of all knowledge, was now the sinke of moche horrible idolatrie

e Suche was his seruic zeale towards Gods glorie, that he labored to amplifie the same bothe in season, and out of season, as he taught afterwarde to Timotheus.

f Who helde, that pleasure was mans whole felicitie

g Who taught the vertue was onely mans felicitie, which notwithstanding they neuer attained vnto

Or, vsual,

Or, vsuall

h Where indgement was giuen of weightie matters, but chiefly of impette against their gods, whereof Paul was accused: or els was led thither because of the resort of people whose eares euer tickled to heare newes. Or, had leisure. i Which was also called Areopagus.

b Thus he vied where euer he came: but principally at Corinthus because of 3 false Apostles which preached with out wages to winne the peoples fauour. c Or pauillios which the were made of skines. d And boyled with a certaine zeale Chap 13.32. mat 16.14. e Because they haue none excuse, he denoueth the vengeance of God against them through their owne faulte.

f God promitteth him a special protection, whereby he wolde defende him from the violent rage of his enemies

Or, Grecia.

g They accused him because he trasgressed the seruice of God appointed by 3 Law.

h Of whom he is spokē i Cor. 4.1.

i Paul did thus beare with the Iewes infirmities which as yet were not sufficiently instructed Rom 6.18. chap. 21.24.

abode with them and wrought (for their craft was to make tentes.) And he disputed in the Synagogue euerie Sabbath day, and exhorted the Iewes, & the Grecians. Now when Silas & Timotheus were come from Macedonia, Paul burned in spirit, testifying to the Iewes that Iesus was the Christ. And when they resisted and blasphemed, he shooke his raiment, & said vnto them, Your blood be vpon your owne head: I am cleane: fro hence forth wil I go vnto the Gentiles. So he departed thence, and entred into a certaine mans house, named Iustus, a worshipper of God, whose house ioyned hard to the Synagogue, And Crispus the chief ruler of the Synagogue, beleued in the Lord with all his household: and many of the Corinthians hearing it, beleued & were baptized. Then said the Lord to Paul in the night by a vision, Feare not, but speake, & holde not thy peace. For I am with thee, and no man shall lay hands on thee to hurt thee: for I haue muche people in this citie. So he continued there a yere and six monthes, and taught the worde of God among them. Now when Gallio was Deputie of Achaia, the Iewes arose with one accorde against Paul, and broght him to the iudgement seat, Saying, This fellow perswadeth men to worship God contrary to the Law. And as Paul was about to open his mouth, Gallio said vnto the Iewes, If it were a matter of wrong, or an euil dede, O ye Iewes, I wolde according to reason mainteine you. But if it be a question of wordes, and names, and of your Law, loke ye to it your selues: for I wil be no iudge of those things. And he draue them from the iudgement seat. Then toke all the Grecians Sosthenes the chief ruler of the Synagogue, and bet him before the iudgement seat: but Gallio cared nothing for those things. But when Paul had taried there yet a good while, he toke leaue of the brethren, and sailed into Syria (and with him Priscilla and Aquila) after that he had shorne his head in Cenchrea: for he had a uowe. Then he came to Ephesus, and left them there: but he entred into the Synagogue and disputed with the Iewes. Who desired him to tary a longer time with them; but he wolde not consent,

But bade them fare wel, saying, I must needs kepe this feast that commeth, in Ierusalem: but I wil returne againe vnto you, if God wil. So he sailed from Ephesus. And when he came downe to Cesarea, he went vp to Ierusalem: & when he had saluted the Church, he wet downe vnto Antiochia. Now when he had taried there a while, he departed, and went through the countrey of Galacia & Phrygia by order, strengthening all the disciples. And a certaine Iewe named Apollos, borne at Alexandria, came to Ephesus, an eloquent man, & mightie in the Scriptures. The same was instructed in the way of the Lord, & he spake feruently in the Spirit, and taught diligently the things of the Lord, & knewe but the baptisme of Iohn onely. And he began to speake boldly in the Synagogue. Whome when Aquila & Priscilla had heard, they toke him vnto them, and expounded vnto him the way of God more perfectly. And when he was minded to go into Achaia, the brethren exhorting him, wrote to the disciples to receaue him: and after he was come thither, he holpe the muche which had beleued through grace. For mightely he confuted publicly the Iewes with great vehemencie, shewing by the Scriptures, that Iesus was the Christ.

a Cor 4.18. 1 Tim 4.15. k Called Cesarea Stratonis.

l That is, was somewhat crazed

m He had but as yet 3 first principles of Christs religion: and by baptisme is nere met the doctrine.

n This great learned, and eloquent man disdained not to be taught of a poore craftes man. o The way to saluation.

CHAP. XIX.

The holie Ghost giuen by Pauls hands. The Iewes blaspheme his doctrine, which was confirmed by miracles. The rashenes, and punishment of the consurers. The fruits that came thereof. Demetrius raiseth sedition vnder pretence of Diana. Yet God deliuereth him and appeaseth it by the terme clerke.

And it came to passe, while Apollos was at Corinthus, that Paul when he passed through the vpper coastes, came to Ephesus, and founde certaine disciples, And said vnto the, Haue ye receued the holie Ghost sence ye beleued? And they said vnto him, We haue not so muche as heard whether there be an holie Ghost. And he said vnto them, Vnto what were ye then baptized? And they said, Vnto Iohns baptisme. Then said Paul, Iohn verely baptized with the baptisme of repentance, saying vnto the people, that they shulde beleue in him, which shulde come after him, that is, in Christ Iesus. So when they heard it, they were baptized in the Name of the Lord Iesus. And Paul laid his hands vpon them, and

a That is, the particular giftes of the Spirit: for as yet they knewe not the visible gifts

b Meaning, what doctrine they did professe by their baptisme: for to be baptized in Iohns baptisme signififieth to professe the doctrine which he taught, & sealed with the signe of baptisme: to be baptized in the Name of the Father, & c is

to be dedicate and consecrate vnto him: to be baptized in the death of Christ, or for the dead, or into one bodie, vnto remission of sinnes, is, that sinne by Christs death may be abolished, and dye in vs, & that we may growe in Christ our head, and that our sinnes may be washed away by the blood of Christ. Mar 3.21. Mat 1.8. Luk 3.16. Iohn 1.27. chap 1.5 & 1.22. & 1.16. c Endewed with the visible graces of the holie Ghost.

the holie Goff came on them, & they spake the tongues, and prophecied.

7 And all the men were about twelue.

8 ¶ Moreouer he went into the Synagogue, & spake boldly for the space of thre moneths, disputing & exhorting to the things that apperteine to the kingdome of God.

9 But when certeine were hardened, and disobeyed, speaking euil of the way of God before the multitude, he departed from them, and separated the disciples, and disparted daily in the schole of one Tyrannus.

d That is, of a certaine man so called
¶ From five a clocke vnto ten.

10 And this was done by the space of two yerres, so that all they which dwelt in Asia, heard the worde of the Lord Iesus, bothe Iewes and Grecians.

11 And God wrought no smale miracles by the hands of Paul,

12 So that from his bodie were brought vnto the sicke, kercheffes or handkercheffes, and the diseases departed from them, and the euil spirits went out of them.

Or, napkins.
e This was to authorize the Gospel, and to confirme Pauls ministerie, not to cause men to worship hi or his napkins
Or, conuict.
f They abuse Pauls autoritie, & without any vocation of God, vsurpe that which is not in mans power.

13 Then certeine of the vagabonde Iewes, exorcistes, toke in hand to name ouer the which had euil spirits, the Name of the Lord Iesus, saying, We adiure you by Iesus, whome Paul preacheth.

14 (And there were certeine sonnes of Sceua a Iewe, the Priest, about seuen which did this)

15 And the euil spirit answered, and said, Iesus I acknowledge, and Paul I knowe: but who are ye?

16 And the man in whome y euil spirit was, ran on them, & ouercame them, & preuailed against them, so that they fled out of that house, naked, and wounded.

17 And this was knowen to all the Iewes & Grecians also, which dwelt at Ephesus, & feare came on them all, and the Name of the Lord Iesus was magnified.

18 And many that beleued, came and cofessed, and shewed their workes.

g That is, declared by confessio of their finnes and by their good workes y they were faithful.
h This mounteth to of our money about 2000 markes.

19 Many also of them which vsed curious artes, brought their bokes, and burned them before all men, and they counted the price of them, & founde it fiftie thousand pieces of siluer.

20 So the worde of God grewe mightely, and preuailed.

21 ¶ Now when these things were accomplished, Paul purposed by the Spirit to passe through Macedonia and Achaia, and to go to Ierusalem, saying, After I haue bene there, I must also se Rome.

i By the mention of the holie Goff, he vnderstode this iorney.

22 So sent he into Macedonia two of them that ministred vnto him, Timotheus and Erastus, but he remained in Asia for a season.

k That is, about the state of the Christians: for they concerned the Christians because they left the olde religion, & brought in another trade of doctrine.

23 And the same time there arose no smale trouble about that way.

24 For a certeine man named Demetrius a

siluer smith, which made siluer temples of Diana, broght great gainer vnto the craftes men:

25 Whome he called together, with the workemen of like things, and said, Sirs, ye knowe that by this crafte we haue our goods.

26 Moreouer ye se and heare, that not alone at Ephesus, but almoste through out all Asia this Paul hath persuaded, & turned away muche people, saying, That they be not gods which are made with hands,

27 So that not onely this thing is dangerous vnto vs, that the state shulde be reproued, but also that the temple of the great goddesse Diana shulde be nothing esteemed, and that it wolde come to passe that her magnificence, which all Asia and the worlde worshippeth, shulde be destroyed.

28 Now when they heard it, they were full of wrath, and cryed out, saying, Great is Diana of the Ephesians.

29 And the whole citie was full of cofusion, and they rushed into the commune place with one assent, and caught Gaius, and Aristarchus, men of Macedonia, & Pauls companions of his iourney.

30 And whē Paul wolde haue entred in vnto the people, the disciples suffred him not.

31 Certeine also of the chief of Asia which were his friends, sent vnto him, desiring him that he wolde not present him self in the commune place.

32 Some therefore cryed one thing, and some another: for the assemblie was out of order, and the more parte knewe not wherefore they were come together.

33 And some of the companie drew forthe Alexander, the Iewes thrusting him forwardes. Alexander then beckened with the hand, and wolde haue excused the matter to the people.

34 But when they knewe that he was a Iewe, there arose a shoute almoste for the space of two houres, of all men crying, Great is Diana of the Ephesians.

35 Then the towne clarke when he had stayed the people, said, Ye me of Ephesus, what man is it that knoweth not how that the citie of the Ephesians is a worshipper of the great goddesse Diana, and of the image, which came downe from Iupiter?

36 Seing then that no man can speake against these things, ye ought to be appeased, and to do nothing rashly.

37 For ye haue brought hither these men, which haue nether commit sacrilege, neither do blaspheme your goddesse.

38 Wherefore, if Demetrius and the craftes men which are with him, haue a matter against any mā, the lawe is open, & there are Deputies: let them accuse one another.

Or, priuile.
l What imple tie doeth not conuictiues druce a man vnto?

m He was moued with his profit: & the others for their bellies, so that they wolde rather lose bothe their liues, & religion then their filthy gaine

n Meaning their arte and occupation.
o Religion is his seconde argument which he lesse esteemb, then his profit, and therefore putteth it last, which thing is contrary to the doings of the faithful: for they preferre religion about all.
p He groundeth his religio vpon the multitude & autoritie of y worlde, as do the Papistes

Rom 16.23.
1 Cor. 1.14.
Colos 4.10.

q And set him in an hie place where the people colde not come nere him but whē certein might wel heare his voyce.

r Antiquitie & the conuictiues of the Priests brought in this superstition: for it is written that the temple being repaired seuen times, this idole was neuer chaged, Plin li 16.40. by suche delusions y worlde is moſte easely abused
s He pacifieth the people by worldelic wisdom, & hath no respect to religion.

39 But

39 But if ye inquire anie thing concerning other matters it maye be determined in a lawful assemblie.
 40 For we are euen in ieopardie to be accused of this daies sedicion, forasmuche as there is no cause, whereby we may giue a reason of this concourse of people.
 41 And when he had thus spoken, he let the assemblie departe.

CHAP. XX.

Paul goeth into Macedonia and into Grecia. 7 He celebrateth the Lords supper and preacheth. 9 At Troas he raseth vp Eutyphus 17 At Ephesus he calleth the Elders of the Church together, committeth the keeping of Gods flocke vnto them, warneth them of false teachers, maketh his prayer with them, and departeth by ship towards Ierusalem.

1 Now after the tumulte was ceased, Paul called the disciples vnto him, and embraced them, and departed to go into Macedonia.

2 And when he had gone through those parties, and had exhorted them with manie wordes, he came into Grecia.

3 And hauing taried there thre moneths, because the Iewes laid waite for him, as he was about to saile into Syria, he purposed to returne through Macedonia.

4 And there accompanied him into Asia Sopater of Berea, and of them of Thessalonica, Aristarchus, and Secundus, & Gaius of Derbe, and Timotheus, & of them of Asia Tychicus, and Trophimus.

5 These wet before, & taried vs at Troas.

6 And we sailed forthe from a Phlippis, after the daies of vnleauened bread, & came vnto them to Troas in fise daies, where we abode seuen daies.

7 And the first day of the weke, the disciples being come together to breake bread, Paul preached vnto the, readie to departe on the morowe, and continued the preaching vnto midnight.

8 And there were manie lightes in an vpper chamber, where they were gathered together.

9 And there sate in a windowe a certeine yong man, named Eutyphus, fallen into a depe slepe: & as Paul was log preaching, he ouercome with slepe, fell downe from the third lofte, and was taken vp dead.

10 But Paul went downe, and laid him self vpon him, & embraced him, saying, Trouble not your selues: for his life is in him.

11 So when Paul was come vp againe, and had broken bread, & eaten, he commoned a long while til the dawning of the daye, and so he departed.

12 And they broght the boie aliue, and they were not a litle comforted.

13 ¶ Then we went for the to ship, & sailed vnto the cite d Assos, that we might receiue Paul there: for so had he appointed, and wolde him self go a fote.

14 Now when he was come vnto vs to Assos, and we had receiued him, we came to Mitylenes.

15 And we sailed thence, and came the next day ouer against Chios, and the next daye we arriued at Samos, and taried at Trogyllium: the next daye we came to Miletum.

16 For Paul had determined to saile by Ephesus, because he wolde not spend the time in Asia: for he hatted to be, if he colde possible, at Ierusalem, at the day of Pentecoste.

17 ¶ Wherefore from Miletum he sent to Ephesus, & called the Elders of the Church.

18 Who when they were come to him, he said vnto them, Ye knowe fro the first day that I came into Asia, after what maner I haue bene with you at all seasons,

19 Seruing the Lord with all modestie, and with manie teares, and tentacions, which came vnto me by the layings awaite of the Iewes,

20 And how I kept s backe nothing that was profitable, but haue shewed you, and taught you openly, & through out euerie house,

21 Witnesing bothe to the Iewes, & to the Grecians the repentance towarde God, & faith towarde our Lord Iesus Christ.

22 And now beholde, I go bounde in the spuit vnto Ierusalem, and knowe not what things shal come vnto me there,

23 Saue that the holie Gost witnesseth in euerie cite, saying, that bandes and afflictions abide me.

24 But I passe not at all, nether is my life deare vnto my self, so that I may fulfil my course with ioye, and the ministracion which I haue receiued of the Lord Iesus, to testifie the Gospel of the grace of God.

25 And now beholde, I knowe that hence forth the ye all, through whome I haue gone preaching the kingdome of God, shal se my face no more.

26 Wherefore I take you to recorde this day, that I am pure from the blood of all men.

27 For I haue kept nothing backe, but haue shewed you all the counsel of God.

28 Take heed therefore vnto your selues, and to all the flocke, whereof the holie Gost hathe made you Ouerseers, to fede the Church of God, which he hathe purchased with his owne blood.

29 For I knowe this, that after my departig shal gieuous wolues entre in among you, not sparing the flocke.

30 Moreouer of your owne selues shal arise speaking peruerse things, to drawe disciples after them.

31 Therefore watche and remember, that by the space of thre yeres I ceased not to

Or, wif outside

e In my vocation & ministrerie
 f This vertue is contrarie to boasting & hie minded: w vices are detestable in the seruants of Iesus Christ
 g I nether held my tongue for feare, nor dissembled for gaine
 h Which is touring to God by newnes of life
 i Which is the receiuing of grace, which Christ doeth offer vs
 k That is, by the impulsioe & commandment of the holie Gost, who draweth me as with a band.
 l By the Prophets
 m In Ierusalem.

m I am not the occasion of a nie of your del tructions.

n Which coeuer neth your saluacion.

o That w appereth to the humanitie of Christ, is here attributed to his diuinite, because of the communion of the pprieties, & vnto of the two natures in one persone.
 p Through their ambitioe, w is mother of all heresie and wickednes.

a He remained there these daies, because he had better opportunitie to teache: also abolishing of the Law was not yet knowe.
 b Which we call Soday Of this place and also of the 1 Cor 16, 2 we gather that the Christians vsed to haue their soleme assemblies this day, laying aside ceremonye of the Iewish Sabbath.
 c To celebrate the Lords Supper, Chap 2, 46
 Or, we
 Or, bye.

d Which was a cite of Myfia called otherwise Apollonia, Plin li 3 chap 50.

warne euerie one, bothe night and daye
with teares.

33 And now brethren, I commend you to
God, and to the worde of his grace, which
is able to buyld further, & to giue you
an inheritance: among all them, which are
sanctified.

34 I haue couered no mans siluer, nor golde,
nor apparel.

35 Yea, ye knowe, that these hands haue
ministered vnto my necessities, & to them
that were with me.

36 I haue shewed you all things, how that
so laboring, ye ought to supporte the weake,
& to remeber the wordes of the Lord
Iesus, how that he said, It is a blessed
thing to giue, rather then to receiue.

37 And when he had thus spoken, he kneeled
downe, and praied with them all.

38 Then they wept all abundantly, and fel
on Pauls necke, and kissed him,

39 Being chiefly sorie for the wordes which
he spake, That they shulde se his face no
more. And thei accompanied him vnto
the ship.

CHAP. XXI.

5 The commune prayers of the faithfull & Philippes foure
daughters prophetes 23 Pauls constancie to beare the
croffe, as Agabus & others forespake, althogh he was
otherwise counseled by the brethren. 28 The great dan-
ger that he was in, and how he escaped.

1 And as we lauched forth, and were
departed from them, we came with
a straight course vnto Coos, and the daye
following vnto the Rhodes, & from thence
vnto Patara.

2 And we founde a ship that went ouer vn-
to Phenice, and went aboarde, & set for-
the.

3 And when we had discouered Cyprus, we
left it on the left hand, and sailed towarde
Syria, and arriued at Tyrus: for there the
ship vnladed the burden.

4 And when we had founde disciples, we
taryed there seuen dayes. And they tolde
Paul through the Spirit, that he shulde
not go vp to Ierusalem.

5 But whē the daies were ended, we depart-
ed, and went our way, and thei all accom-
panied vs with their wiues and children,
euen out of the citie: & we kneeling downe
on the shore, prayed.

6 Then when we had embraced one ano-
ther, we toke ship, & thei returned home.

7 And when we had ended the course from
Tyrus, we arriued at Ptolemais, and salu-
ted the brethren, and abode with them
one daye.

8 And the next day, Paul & thei that were
with him, departed, and came vnto Cesa-
rea: and we entred into the house of Phi-
lippe the Euangelist, which was one of the
seuen Deacons, and abode with him.

Now he had foure daughters virgines,
which did prophecie.

10 And as we taryed there manie dayes,
there came a certeine Prophet fro Iudea,
named Agabus.

11 And when he was come vnto vs, he toke
Pauls girdle, and bounde his owne hands
and fete, and said, Thus saith the holie
Gost, So shal the Iewes at Ierusalē binde
the man that oweth this girdle, and shal
deliuer him into the hands of Gentiles.

12 And when we had heard these things,
bothe we and other of the same place be-
soght him that he wolde not go vp to Ie-
rusalem.

13 Then Paul answered, and said, What do
ye weping and breaking mine heart? For I
am readie not to be bounde onely, but al-
so to dye at Ierusalem for the Name of the
Lord Iesus.

14 So when he wolde not be perswaded, we
ceased, saying, The wil of the Lord be
done.

15 And after those dayes we trusted vp our
fardeles, and went vp to Ierusalem.

16 There went with vs also certeine of the
disciples of Cefarea, & broght with them
one Mnason of Cyprus, an olde disciple,
with whome we shulde lodge.

17 And when we were come to Ierusalem,
the brethren receiued vs gladly.

18 And the next daye Paul went in with vs
vnto James: and all the Elders were there
assembled.

19 And when he had embraced them, he
tolde by ordre all things, that God had
wrought among the Gentiles by his mini-
stracion.

20 So when thei heard it, they glorified the
Lord, and said vnto him, Thou seeest, bro-
ther, how manie thousand Iewes there are
which beleue, and they are all zealous of
the Law.

21 Now they are informed of thee, that
thou teacheest all the Iewes, which are a-
mong the Gentiles, to forsake Moses, and
saist, that they ought not to circuncise
their children, nether to liue after the scu-
ltoimes.

22 What is then to be done, the multitude
must nedes come together: for they shal
heare that thou art come.

23 Do therefore this that we saye to thee.
We haue foure men, which haue made
a vowe.

24 Them take, & purifie thy self with the,
and contribute with them, that they maye
shauē their heades: and all that knowe,
that those things, whereof they haue bene
informed concerning thee, are nothing,
but that thou thy self also waikest and ke-
peest the Law.

25 For as touching the Gentiles, which
beleue

a To increaso
you with fur-
ther graces &
to finish his
worke in you
r He proueth
to the faithfull
continual in-
crease of gra-
ce, til they en-
ter into y pol-
fession of that
inheritance, w
is prepared for
them
1 Cor. 4. 12.
1. thes. 2. 9.
2. thes. 3. 8
f Although this
be not orderly
so writ in anie
one place, yet
it is gathered
of diuers pla-
ces of y Scrip-
ture in effect.

d God wolde
haue his ser-
uants bandes
knowen, to the
intent that no
man shulde
thinke that he
cast him self
into wilful
danger
e This was not
to make Paul
afraid, but to
encourage him
agaist y brunt.

f Who was y
chief, or super-
intendent of y
Church of Ie-
rusalem.

g That is, ac-
cording to the
manners that
fathers obser-
ued, & were cō-
manded by
God.

h Who as yet
were not wel
instrued in
Christ.

Nomb. 6. 18.

chap 18. 18

i The end of
this ceremonie
was thankes-
giving, & was in-
stituted by God,
and partly of
ignorance and
infirmite retea-
ned: therefore
S. Paul suppor-
ted therein y
weakens of
others & made
him self: all to
all men, not
considering his
conscience

a By the reue-
lacio of Gods
Spire
b The holie
Spire reueiled
vnto them the
persecutions
y Paul shulde
haue made a
gaunt him, and
the Gost Spi-
rite also streng-
thened Paul to
instrue them.

Chap. 6. 5.
c This office
of Deaconship
was but for a
time, accord-
g as the Congre-
gacion had ne-
ce, or otherwi-

Chap. 15, 20

beleue, we haue written, and determined *that they obserue no suche thing, but that they kepe them selues from things offered to idoles, and from blood, and fro that that is strangled, and from fornication.

2^o Tim 6, 13. chap 24, 8.

26 Then Paul toke the men, and the next day wa: purified with them, and entred into the Temple, * declaring the accomplishment of the daies of the purification, vntil that an offering shulde be offered for euerie one of them.

It is thinking to appeale the faithful, and to suppose the infirme, he fell into the hands of his enemies
I By bringing in suche as were not circūcised

27 And when the seuen dayes were almoste ended, the Iewes which were of Asia (whē they sawe him in the Temple) moued all the people, and ^k laid hands on him,

28 Crying, Men of Israel, helpe: this is the man that teacheth all men euery where against the people, and the Law, and this place: moreouer, he hath brogh: Greciās into the Temple, and hath ^l polluted this holie place.

29 For they had sene before Trophimus an Ephesiā with him in the citie, whome they supposed that Paul had brought into the Temple.

30 Then all the citie was moued, & the people ran together: and they toke Paul, and drewe him out of the Tēple, & forthewith the doores were shut.

31 But as they went about to kill him, tydings came vnto the chief Captaine of the bāde, that all Ierusalem was on an vproare.

m Which were vndercaptains and had charge ouer an hundred souldiers
n A notable example of Gods prouidence for the defence of his

32 Who immediatly toke souldiers and ^m Centurions, and ran ^a downe vnto them: and when they sawe the chief Captaine & the souldiers, they left beating of Paul.

33 Then the chief Captaine came nere and toke him, & commanded him to be bounde with two chaines, and demāded who he was, and what he had done.

34 And one cryed this, another that, among the people. So when he colde not knowe the certeinetic for the tumulte, he cōmanded him to be led into the castle.

35 And whē he came vnto the grieeces, it was so that he was borne of the souldiers, for ^y violence of the people.

36 For the multitude of ^y people followed after, crying, Away with him.

37 And as Paul shulde haue bene led into the castle, he said vnto the chief Captaine, May I speake vnto thee? Who said, Canst thou speake Greke?

Chap 5, 36. o Iosephus li. Antiq 20 cha. 11 & de bello Iuda li. 2 cha. 12.

38 Art not thou the * o Egyptian, who before these dayes raised a sedition, & led out into the wildernes foure thousand mē that were murtherers?

Chap. 22, 3.

39 Then Paul said, Douteles I am a man which am a Iewe, & citizen of * Tarsus, a famous citie in Cilicia, & I beseeche thee, suffre me to speake vnto the people.

40 And when he had giuē him licence, Paul

stode on the grieeces, & beckened with the hand vnto the people: and when there was made great silence, he spake vnto them in the Hebrue tongue, saying,

CHAP. XXII.

3 Paul redreth an account of his life and doctrine.
25 He escapeth the whippe by reason he was a citizen of Rome.

1 Y E men, brethren & fathers, heare my ^o defence now towards you.

^o Or, nois, nois
^o Or, nois, nois

2 (And whē they heard that he spake in the Hebrue tongue to them, they kept the more silence, and he said)

3 I am verely a man, ^{which am} a Iewe, borne in * Tarsus in Cilicia, but broght vp in this citie at the ^a fete of Gamaliel, and instructed according to the perfect maner of the Law of the Fathers, and was zealous towarde God, as ye all are this day.

Chap 21, 38. a Whereby he declareth his modestie, diligence & doctrine.

4 * And I persecuted this ^o way vnto the death, binding and deliuering into prison bothe men and women,

Chap 8, 3. ^o Or, this profess. son of the Christian

5 As also ^y chief Priest doeth beare me witness, & all the state of the Elders: of whom also I receiued letters vnto the ^b brethren, and went to Damascus to bring the which were there, bounde vnto Ierusalem, that they might be punished.

b To ^y Iewes to whome the letters were directed.

6 ¶ And so it was, as I iourneid and was come nere vnto Damascus about noone, that suddenly there shone from heauen a great light rounde about me.

7 So I fel vnto the earth, and heard a voyce, saying vnto me, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou, Lord? And he said to me, I am Iesus of Nazaret, whome thou persecutest.

9 Moreouer they that were with me, sawe in dede a light and were afraid: but they heard not the voyce of him that spake vnto me.

10 Then I said, What shal I do, Lord? And the Lord said vnto me, Arise, and go into Damascus: and there it shalbe tolde thee of all things, which are appointed for thee to do.

11 So when I colde not se for the glorie of that light, I was led by the hand of them that were with me, and came into Damascus.

12 And one Ananias a godlie man, as pertaining to the Law, hauing good report of all the Iewes which dwelt there,

c This may be referred to the eternal couel of God, or els to the execution & declaration of ^y same. which seemeth here to be more propre d Which is Christ, 1 Ioh 2, 1.

13 Came vnto me, and stode, and said vnto me, Brother Saul, receiue thy sight: & that same houre I looked vpon him.

14 And he said, The God of our fathers hath ^c appointed thee, that ^y shuldest know his wil, and shuldest se that ^d Iust one, and shuldest heare the voyce of his mouth.

15 For thou shalt be his witness vnto all men

of the things, which thou hast sene and heard.

16 Now therefore why tarieſt thou? Arise, and be baptized, and waſhe away thy finnes, in calling on the Name of the Lord.

17 ¶ And it came to paſſe, that when I was come againe to Ierusalem, and prayed in the Temple, I was in a traunce,

18 And ſawe him ſaying vnto me, Make haſte, & get thee quickly out of Ierusalem: for they wil not receiue thy witnes cōcerning me.

19 Then I ſaid, Lord, they knowe y I* priſoned, and bet in euerie Synagogue them that beleued in thee.

20 And when the blood of thy martyr Steuen was ſhed, I alſo *ſtoode by, and conſented vnto his death, and kept the clothes of them that ſlewe him.

21 Thē he ſaid vnto me, Depart: for I wil ſend thee farre hence vnto the Gentiles.

22 ¶ And they heard vnto this worde, but thē they liſt vp their voyces, and ſaid, Away with ſuche a felowe from the earth: for it is not mete that he ſhulde liue.

23 And as they cryed and caſt of their clothes, and threwe duſt into the aire,

24 The chief captaine commanded him to be led into the caſtle, & bade that he ſhulde be ſcourged, and examined, that he might knowe wherefore they cryed ſo on him.

25 And as they bounde him with thongs, Paul ſaid vnto the Cēturion that ſtoode by, Is it lawful for you to ſcourge one that is a Romaine, and not condemned?

26 Now when the Centurion heard it, he went, and tolde the chief captaine, ſaying, Take heed what thou doest: for this man is a Romaine.

27 Then the chief captaine came, and ſaid to him, Tell me, art thou a Romaine? And he ſaid, Yea.

28 And the chief captaine answered, With a great ſummē obteined I this burgeſſhip. Then Paul ſaid, But I was ſo borne.

29 Then ſtraight way they departed from him, which ſhulde hāve examined him: & the chief captaine alſo was afraid, after he knewe that he was a Romaine, and that he had bounde him.

30 On the next day, becauſe he wolde haue knowne the certēnetie wherefore he was accused of thē Iewes, he loſed him from his bondes, & commanded the hie Priests and all their Council to come together: and he brought Paul, and ſet him before them.

And Paul behelde carneſtly y Council, and ſaid, Men and brethren, I haue in all good conſcience ſerued God vntil this day.

3 Then the hie Priest Ananias commanded thē that ſtoode by, to ſmite him on the mouth.

3 Then ſaid Paul to him, God wil ſmite thee, thou whited wall: for thou fitteſt to iudge me according to the Law, and commandeſt thou me to be ſmiten contrary to the Law?

4 And thei that ſtoode by, ſaid, Reuileſt thou Gods hie Priest?

5 Then ſaid Paul, I b knewe not, brethren, that he was the hie Priest: for it is written, *Thou ſhalt not ſpeake euil of y Ruler of thy people.

6 But whē Paul perceiued that the one parte were of the Sadduces, and the other of y Pharifeſ, he cried in the Council, Men and brethren, * I am a Pharife, the ſonne of a Pharife: I am accused of the hope and reſurrection of the dead.

7 And when he had ſaid this, there was a diſſenſion betwene the Pharifeſ and the Sadduces, ſo that the multitude was deuided.

8 *For the Sadduces ſay that there is no reſurrection, nether Angel, nor ſpirit: but y Pharifeſ confeſſe d bothe.

9 Then there was a great crye: & the Scribes of the Pharifeſ parte roſe vp, and ſtrove, ſaying, We finde none euil in this mā: but if a ſpirit or an Angel haſe ſpoken to him, let vs not fight againſt God.

10 And when there was a great diſſenſion, the chief captaine, fearing leſt Paul ſhulde haue bene pulled in pieces of them, commanded the ſouldiers to go downe, and to take him from among them, and to bring him into the caſtel.

11 ¶ Now the night following the Lord ſtoode by him, & ſaid, Be of good courage, Paul: for as thou haſt testified of me in Ierusalem, ſo muſt thou beare witnes alſo at Rome.

12 And when the day was come, certēine of the Iewes made an aſſemblic, and bounde them ſelues with an othe, ſaying, that thei wolde nether eat nor drinke, til they had killed Paul.

13 And they were more then fourtie, which had made this conſpiracie.

14 And they came to the chief Priests and Elders, and ſaid, We haue bounde our ſelues with a ſolēne othe, that we wil eat nothing, vntil we haue ſlaine Paul.

15 Now therefore, ye and the Council ſignifie to the chief captaine, that he bring him forthe vnto you to morow, as though ye wolde knowe ſome thing moie perſtely of him, and we, or euer he come nere, wil be readie to kil him.

e He ſheweth that finnes cā not be waſhed away, but by Chriſt who is the ſubſtance of Baptiſme: in whom alſo is comprehended the Father & the holie Goſt.

Chap. 8. 3.

Chap. 7. 58.

f Not becauſe he was borne at Rome, but by reaſon of his citie: for Tarſus was inhabited by the Romains, and was their Colonia, whereof read cha. 16. 12.

g This priuiledge was oft times giuen in recompence of ſeruiſe to them that were ſarre of Rome, & to their childre, though they were not borne in the citie.

a Paul doeth not curſe the hie Priest, but denouneeth ſharply y puniſhment of God w ſhulde light vpo him, who vnder preſence of main- teinig y Lawe doeth tranſgreſſe it. Exod. 22. 18.

b He made this excuſe as it were in mockerie, as if he wolde ſay, I knowe nothing in this man worthe y office of the hie Priest Phil. 3. 5.

Chap. 24. 22.

c He denieth not but there were other points, but he expreſſeth that for the which the Sadduces that were the chief governers, hated hī moſte for

Mat. 22. 23.

d Vanderſtanding both kindes, the Angels & the ſpirits, which he concludeth vnder one, & the reſurrection w is the other parte.

e The worde ſignifieth curſing, as when a man euer ſwearth, voweth or willeth him ſelf to die, or to be giuen to the deuil, except he bring his purpoſe to paſſe.

CHAP. XXIII.

5 The answer of Paul being smit, and the overthrowe of his enemies. 11 The Lord encourageth him 23 And because the Iewes layed waite for him, he is sent to Caſarea.

f This declar-
eth that God
hathe so many
meanes to de-
liuer his chil-
dren out of da-
nger as there
are creatures in
the worlde, so
that the aduer-
saries can not
cōspire so craft-
ely against
them, but he
hathe infinite
meanes to de-
feat their wic-
ked practises.

16 But when Pauls sisters f sonne heard of
their laying await, he went, and entred in-
to the castle, and tolde Paul,
17 And Paul called one of y Cēturions vnto
him, & said, Bring this yong man vnto
the chief captaine: for he hathe a certeine
thing to shewe him.
18 So he toke him, and broght him to the
chief captaine, and said, Paul the priso-
ner called me vnto him, and prayed me to
bring this yong mā vnto thee, which hathe
some thing to say vnto thee.
19 Then the chief captaine toke him by the
hand, and went aparte with him alone,
and asked him, What hast thou to shewe
me?
20 And he said, The Iewes haue conspired
to desire thee, that thou woldest bring for-
the Paul to morow into the Council, as
though they wolde inquire somewhat of
him more perfirely.
21 But let them not persuaide thee: for the-
re lie in waite for him of them, more then
fourtie men, which haue bounde them
selues with an othe, that they wil nether
eat nor drinke, til they haue killed him:
and now are they readie, and wait for thy
promes.
22 The chief captaine then let the yong
man departe, and charged him to speake it
to no man, that he had shewed him these
things.
23 And he called vnto him two certeine
Centurions, saying, Make readie two hun-
dredth souldiers, that they may go to Cesa-
rea, and horsmen thre score and ten, and
two hundredth, with dartes at the thirde
houre of the night.
24 And let them make readie an horse that
Paul being set on, may be broght safe vnto
Felix the Gouvernour.
25 And he wrote an epistle in this maner,
26 Claudius Lyfias vnto the moste noble
Gouvernour Felix sendeth greting.
27 As this man was taken of the Iewes, and
shulde haue bene killed of them, I came
vpon them with the garison, and rescued
him, h perceiuing that he was a Romaine.
28 And when I wolde haue knowen the cause,
wherefore they accused him, I broght
him forthe into their council.
29 There I perceiued that he was accused of
questions of their Law, but had no crime
worthie of death, or of bondes.
30 And whē it was shewed me, how that the
Iewes laid wait for the man, I sent him
straight way to thee, and commanded his
accusers to speake before thee the things
that they had against him. Fare wel.
31 Then the souldiers as it was comman-
ded them, toke Paul, and broght him by
night to Antipatris.
32 And the next day, they left the horsmen

to go with him, and returned vnto the
castell.
33 Now when they came to Cesarea, they
deliuered the epistle to the Gouvernour, &
presented Paul also vnto him.
34 So when the Gouvernour had red it, he
asked of what prouince he was: and whē
he vnderstode that he was of Cilicia,
35 I wil heare thee, said he, when thine accu-
sers also are come, & commanded him to
be kept in Herodes iudgement hall.

By this na-
me the Roma-
nes called eue-
rie countrey
which they
had subdued

CHAP. XXIII.

10 Paul being accused, answereth for his life and do-
ctrine against his accusers 25 Felix propeth him, thin-
king to haue a bribe, 28 Ad after leaust him in
prison.

1 N Ow after fise dayes, Ananias the
high Priest came downe with the
Elders, and with Tertullus a certeine ora-
tour, which appeared before the Gouver-
nour against Paul.
2 And whē he was called forthe, Tertullus
began to accuse him, saying, Seing that we
haue obteined great quietnes through
thee, and that manie worthie things are
done vnto this nation through thy prouid-
ence,
3 We acknowledge it wholly, and in all pla-
ces, moſte noble Felix, with all thankes.
4 But that I be not tedious vnto thee, I pray
thee, that y woldest heare vs of thy cour-
tesie a fewe wordes.
5 Certeinly we haue founde this man a pe-
ssilent felowe, and a mouer of sedition a-
mōg all the Iewes throughout the worlde
and a chief maintainer of the b secte of the
c Nazarites:
6 And hathe gone about to pollute the Tē-
ple: therefore we toke him, and wolde ha-
ue iudged him according to our Law:
7 But the chief captaine Lyfias came vp
vs, and with great violence toke him out
of our hands,
8 Cōmāding his accusers to come to thee:
of whome thou maist (if thou wilt inqui-
re) know all these things whereof we accu-
se him.
9 And the Iewes likewise affirmed, saying
that it was so.
10 Then Paul, after that the gouvernour had
beckened vnto him that he shulde speake,
answered, I do the more gladly answer
for my self, for asmuche as I knowe that
thou hast bene of manie yeres a d iudge
vnto this e nation,
11 Seing that thou maist knowe, that there
are but twelue dayes since I came vp f to
worship in Ierusalem.
12 And thei nether founde me in the Tem-
ple disputing with anie man, nether ma-
king vproate among the people, nether in
factions f Not that his purpose was to worship there, but the Iewes so
founde him by the counsil of others for he thought to haue wone the simple
brethren, and to stop the enemies mouths.

a For Felix
by his dilige-
ce had taken
Eleazarus the
captaine of y
murtherers, &
put the Egyp-
tian to flight
which raised
vp tumultes in
Iudea: for the-
se the orator
praiseth him:
otherwise he:
was borhe cru-
el & couetous,
read Ioseph
li 20 Antiq.
chap 11, & 12.
& li 2 de bel-
lo Iudaeo
chap 12
b Or heretic:
for so the wis-
ked termed y
true Christian
religion
c Which
taught the peo-
ple to mainte-
ne their liber-
tie against the
Romaines: and
though y accu-
sers approued
bothe this se-
cte and their
doctrine, yee
to get Paul pu-
nished, thei se-
me to condēc
it
d Or, captaine of
a thousand
e Or, gouver-
ner: for before
this he ruled
Trachonites,
Batanea, and
Gaulan tes
f So that thou
art not igno-
rant of their

Make, that
thou hast shew-
ed these things
to me.

g This letter
was writ par-
tely in the fa-
uour of Paul,
that his aduer-
saries might
not oppresse
him.

h The Captai-
ne dissembled
to comead his
owne diligen-
ce: for he did
not knowe y
Paul was a Ro-
mai before he
had rescued
him, & given
hi to be strait-
ly examined. j

the Synagogues, nor in the citie.
13 Nether can they proue the things, whereof they now accuse me.

14 But this I confesse vnto thee, that after the way (which they call heresie) so worship I the God of my fathers, beleuing all things which are written in the Law & the Prophetes,

15 And haue hope towards God, that the resurrection of the dead which they them selues loke for also, shalbe bothe of iust and vniust.

16 And herein I endeouour my self to haue alway a cleare conscience towarde God, & towarde men.

17 Now after many yeres, I came and broght almost to my nacion & offrings.

18 At what time, certeine Iewes of Asia founde me purified in the Temple,

19 Nether with multitude, nor with tumult. Who ought to haue bene present before thee, and accuse me, if they had oght against me.

20 Or let these them selues say, if they haue founde any vniust thing in me, while I stode in the Council,

21 Except it be for this one voyce; that I cryed standing among them, Of the resurrection of the dead am I accused of you this day.

22 Now when Felix heard these things, he differred them, & said, When I shal more perfectly knowe the things which concerne this way, by the coming of Lyfias y chief Captaine, I wil decide your matter.

23 Then he comanded a Centurion to kepe Paul, and that he shulde haue ease, and that he shulde forbid none of his acquaintance to minister vnto him, or to come vnto him.

24 And after certeine dayes, came Felix with his wife Drusilla, which was a Iewesse, & he called for the Paul, & heard him of the faith in Christ.

25 And as he disputed of righteousness, and temperance, & of the iudgement to come, Felix trembled, & answered, Go thy way for this time, and when I haue conuenient time, I wil call for thee.

26 He hoped also that money shulde haue bene giuen him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 When two yeres were expired, Porcius Festus came into Felix rourne: and Felix willing to get fauour of the Iewes, left Paul bounde.

CHAP. XXV.

2 The Iewes accuse Paul before Festus. 3 He answereth for himself. 11 And appealeth vnto the Emperour. 14 His matter is rehearsed before Agrippa. 23 And he is brought forth.

1 W H E N Festus was then come into the prouince, after thre dayes he went vp from Cesarea vnto Ierusalem.

2 Then the high Priest, and the chief of the Iewes appeared before him against Paul: and they besought him,

3 And desired fauour against him, that he wolde send for him to Ierusalem: and they laid wait to kil him by the way.

4 But Festus answered, that Paul shulde be kept at Cesarea, & y he him self wolde shortly departe thither.

5 Let them therefore, said he, which among you are able, come downe with vs: and if there be anie wickednes in the man, let them accuse him.

6 ¶ Now when he had taried among the no more then ten dayes, he went downe to Cesarea, and the next daye saie in the iudgement seat, & comanded Paul to be broght.

7 And when he was come, the Iewes which were come from Ierusalem, stode about him and laid manie and grieuous complaints against Paul, which they colde not proue, Forasmuche as he answered, that he had nether offended anie thing against y Law of the Iewes, nether against the Temple, nor against Cesar.

8 Yet Festus willing to get fauour of the Iewes, answered Paul, and said, Wilt thou go vp to Ierusalem, and there be iudged of these things before me?

9 Then said Paul, I stand at Cesars iudgement seat, where I ought to be iudged: to the Iewes I haue done no wrong, as thou verie wel knowest.

10 For if I haue done wrong, or committed anie thing worthie of death, I refuse not to die: but if there be none of these things, whereof they accuse me, no man can deliuer me to them: I appeale vnto Cesar.

11 Then when Festus had spoken with the Council, he answered, Hast thou appealed vnto Cesar vnto Cesar shalt thou go.

12 And after certeine dayes, King Agrippa and Bernice came downe to Cesarea to salute Festus.

13 And when they had remained there manie dayes, Festus proposed Pauls cause vnto the King, saying, There is a certeine man left in prison by Felix.

14 Of whome when I came to Ierusalem, the high Priests & Elders of the Iewes informed me, and desired to haue iudgement against him.

15 To whome I answered, that it is not the maner of the Romaines for fauour to deliuer anie man to the death before that he which is accused, haue the accusers before him, and haue place to defend him self, concerning the crime.

16 Therefore when they were come hither, without delay the day following I saie on the

As the Scribes and Pharises termed the Christians doctrine.

Meaning, y it was a long time since he had bene at Ierusalem, w was when he broght almes.

Chap. 11, 29. rom. 15, 26.

2 cor. 9, 2.

Chap. 21, 27.

i For his accusers spake but vpon a false reporte, which these beloues of Satan had blown a broad, and durst not them selues appeare.

Chap. 23, 7.

Or, 68.

By whose counsel Felix called for Paul

The worde of God maketh the verie wicked astonished, and therefore to them it is the fauour of death vnto death.

Or, 10 do a plea sure.

The eniuous sure, of the Priests against Paul.

Which may moste commodously.

Paul defendeth him self in iudgement.

Or, 10 do plea sure.

Seeing him self betrayed by the ambition of the iudge, he desireth that in consideration of his fredome, he may be sent to Rome.

It is lawful to require the defense of the Magistrate to maintaine our right.

Without whose consent he colde do nothing.

This was his owne sister whom he entertained.

on the iudgement ſeat, and cōmanded the man to be broght forthe.

18 Againſt whome when the accuſers ſtoode vp, they broght no crime of ſuche things as I ſuppoſed:

19 But had certeine queſtions againſt him of their owne ^b ſuperſtition, and of one Ieſus which was dead, whome Paul affirmed to be alieue.

^b This worde doeth alſo ſignifie religion: but he ſpeaketh in contempt of the true doctrine.

20 And becauſe I doubted of ſuche maner of queſtion, I aſked him whether he wolde go to Ieruſalem, and there be iudged of theſe things.

21 But becauſe he appealed to be reſerued to the examination of Auguſtus, I commanded him to be kept, til I might ſend him to Ceſar.

22 Then Agrippa ſaid vnto Feſtus, I wolde alſo heare the man my ſelf. To morowe, ſaid he, thou ſhalt heare him.

^c Or, audiorie.

23 And on the morow when Agrippa was come and Bernice with great pompe, and were entred into the ^c Cōmune hall with the chief captaines and chief men of the citie, at Feſtus commandement Paul was broght forthe.

24 And Feſtus ſaid, King Agrippa, and all men which are preſent with vs, ye ſee this man, about whome all the multitude of the Iewes haue called vpon me, bothe at Ieruſalem, and here, crying, that he ought not to liue anie longer.

25 Yet haue I founde nothing worthie of death, y^e he haue cōmitted: neuertheles, ſeing that he haue appealed to Auguſtus, I haue determined to ſend him.

26 Of whome I haue no certeine thing to write vnto my ^d Lord: wherefore I haue broght him forthe vnto you, & ſpecially vnto thee, King Agrippa, y^e after examination had, I might haue ſomewhat to write.

^d Flatterers firſt vied to call Tyrants by this name, and after it ſo grew into uſe, that vertuous princes reſuſed it not, as appeareth by Plinies epiſtles to Traiann.

27 For me thinketh it vnreaſonable to ſend a priſoner, and not to ſhewe the cauſes which are layed againſt him.

CHAP. XXVI.

^e The innocencie of Paul is approved by rehearſing his conuerſation. 25 His modeſt anſwer againſt the inſurie of Feſtus.

Then Agrippa ſaid vnto Paul, Thou art permitted to ſpeake for thy ſelf. So Paul ſtretched forth the hand, and anſwered for him ſelf.

2 I thinke my ſelf happie, King Agrippa, becauſe I ſhal anſwer this daye before thee of all the things whereof I am accuſed of the Iewes:

3 Chiefly, becauſe thou haſt knowledge of all cuſtomes, and queſtions which are among y^e Iewes: wherefore, I beſeeche thee, ^a to heare me pacienly.

^a Forasmuche as he beſt vnderſtoode the religion, he ought to be more attentie

4 As touching my life from my childehode and what it was from the beginning among mine owne nation at Ieruſalem,

knowe all the Iewes,

5 Which knewe me heretofore (if they wolde teſtifie) that after the moſte ſtraite ^b ſect of our religion I liued a Phariſe.

6 And now I ſtand and am accuſed for the hope of the promes made of God vnto our fathers.

^b Paul ſpeaketh of this ſect according to the peoples eſtimation who preferred it as moſte holie aboute all others: for their doctrine was leaſt corrupt.

7 Whereunto our twelue tribes inſtantly ſeruing God day and night, hope to come: for y^e which hopes ſake, o King Agrippa, I am accuſed of the Iewes.

8 Why ſhulde it be thought a thing incredible vnto you, that God ſhulde raiſe againe the dead?

9 I alſo verely thought in my ſelf, that I ought to do manie contrarie things againſt the Name of Ieſus of Nazaret.

10 *Which thing I alſo did in Ieruſalem: *Chap. 8. 24* for manie of the Sainctes I ſhut vp in priſon, hauing receiued autoritie of the high Priests, and when they were put to death, I ^c gaue my ſentence.

^c That is I approved their cruelty which they vied againſt him.

11 And I puniſhed the throughout all y^e Synagogues, and cōpelled them to blaſpheme, and being more mad againſt them, I perſecuted them, euen vnto ſtrange cities.

12 At which time, euen as I went to * Damafcus with autoritie, & cōmiſſion from the high Priests, *Chap. 9. 3.*

13 At midday, o King, I ſawe in the way a light from heauen, paſſing the brightnes of the ſunne, ſhine rounde about me, and them which went with me.

14 So when we were all fallen to the earth, I heard a voice ſpeaking vnto me, and ſaying in the Hebrew tongue, *Saul, Saul, why perſecuteſt thou me? It is hard for thee to kicke againſt prickes. *Chap. 9. 4. & 22. 7.*

15 Then I ſaid, Who art thou, Lord? And he ſaid, I am Ieſus whome thou perſecuteſt.

16 But riſe and ſtand vp on thy ſere: for I haue appeared vnto thee for this purpoſe, to appoint thee a miniſter and a witnes, bothe of the things which thou haſt ſene, & of the things in the which I wil appeare vnto thee,

^d Of the Iewes.

17 Deliuering thee from the ^d people, & frō the Gētiles, vnto whome now I ſend thee,

^e Although this properly apperteineth vnto God, yet he applieth this vnto his miniſters vnto whome he giueth his holie Spirit.

18 To ^e opē their eyes, that they may turne from darkenes to light, and frō the power of Satan vnto God, that they may receiue forgiuenes of ſinnes, and inheritance among them, which are ſanctified by faith in me.

19 Wherefore, King Agrippa, I was not diſobedient vnto the heauenlie viſion,

20 * But ſhewed firſt vnto them of Damafcus, and at Ieruſalem, and throughout all the coaſtes of Iudea, and then to the Gentiles, that they ſhulde repent, and turne to God, and do workes worthie amendemēt of life. *Chap. 13. 14.*

21 For this cauſe the Iewes caught me in the Temple, and went about to kil me.

Chap. 21. 30.

21 Neuertheles, I obtained helpe of God, and continue vnto this day, witnessng bothe to smal & to great, sayng none other things, then those which the Prophetes & Moses did say shulde come,

22 To wit, that Christ shulde suffer, and that he shulde be the first that shulde rise from the dead, and shulde shewe light vnto the people, and to the Gentiles.

23 And as he thus answered for himself, Festus said with a loude voyce, Paul, thou art besides thy self: muche learning doeth make thee mad.

24 But he said, I am not mad, o noble Festus, but I speake the wordes of trueth and sobernes.

25 For the King knoweth of these things, before whome also I speake boldly: for I am persuaded that none of these things are hid from him: for this thing was not done in a corner.

26 O King Agrippa, beleuest thou the Prophetes? I know that thou beleuest.

27 Then Agrippa said vnto Paul, Almost thou persuadest me to become a Christiā.

28 The Paul said, I wolde to God that not onely thou, but also all that heare me to daye, were bothe almost, & altogether such as I am, except these bondes.

29 And when he had thus spoken, the King rose vp, and the gouernour, and Bernice, and they that fate with them.

30 And when they were gone aparte, they talked berwene them selues, saying, This man doeth nothing worthie of death, nor of bondes.

31 Then said Agrippa vnto Festus, This mā might haue bene losed, if he had not appealed vnto Cesar.

CHAP. XXVII.

1 Pauls dangerous viage and his companie towards Roma. 44 How, and where they arriue.

Now when it was concluded, that we shulde saile into Italie, they deliuered bothe Paul, & certeine other prisoners vnto a Centurion named Iulius, of the bande of Augustus.

2 And we entred into a ship of Adramyttium purposing to saile by the costes of Asia, and launched forthe, and had Aristarchus of Macedonia, a Thessalonian, & vs.

3 And the next day we arriued at Sidon: & Iulius courteously entreated Paul, & gaue him libertie to go vnto his friends, that they might refresh him.

4 And from thence we launched, and sailed harde by Cyprus, because the windes were contrarie.

5 Then sailed we ouer the sea by Cilicia, and Pamphylia, and came to Myra, a citie in Lycia.

6 And there the Centurion founde a ship of Alexandria, sailing into Italie, and put

vs therein.

7 And when we had sailed slowly manie dayes, and scarce were come against Gnidum, because the winde suffered vs not, we sailed harde by Candie, nere to Salomone,

8 And with muche a do sailed beyonde it, and came vnto a certeine place called the Faire hauens, nere vnto the which was the citie Lasea.

9 So when muche time was spent, and sailing was now ieopardous, because also the fast was now passed, Paul exhorted the,

10 And said vnto them, Syrs, I se that this viage wil be with hurt & muche damage, not of the lading & shippe onely, but also of our liues.

11 Neuertheles the Centurion beleued rather the gouernour & the master of the ship, the those things which were spoken of Paul.

12 And because the hauen was not commodious to winter in, manie toke counsel to departe thence, if by anie meanes they might atteine to Phenice, there to winter, which is an hauen of Candie, and lieth towards the South west and by West, and North west and by West.

13 And when the southern winde blew softly, they supposing to obtaine their purpose, losed nerer, and sailed by Candie.

14 But anone after, there arose by it a stormie winde called Euroclydon.

15 And when the ship was caught, & colde not resist the winde, we let her go, & were caryed away.

16 And we ran vnder a litle yle named Clauda, and had muche a do to get the boat.

17 Which they toke vp and vsed all helpe, vndergirding the ship, fearing lest they shulde haue fallen into Syrtes, and they let downe the vessel, and so were caryed.

18 The next day when we were tossed with an exceeding tempest, they lightened the shippe.

19 And the third day we cast out with our owne hands the takling of the ship.

20 And when nether sunne nor starres in manie dayes appeared, and no smal tēpest lay vpon vs, all hope that we shulde be saued, was then taken away.

21 But after long abstinence, Paul stode forthe in the middes of the, and said, Syrs, ye shulde haue hearkened to me, and not haue losed from Candie: so shulde ye haue gained this hurt and losse.

22 But now I exhorte you to be of godd courage: for there shalbe no losse of anie mans life among you, saue of the shippe onely.

23 For there stode by me this night the Angel of Gods, whose I am, & whome I serue,

24 Saying, Feare not, Paul: for thou must be brought before Cesar: and lo, God hath giuen

f He knewe the Law and the Prophetes were of God, but he did not vnderstand the true applying of the same.

2. Cor. 11. 25.

g From Sidon to Myra they shulde haue sailed north, & by west: but the windes caused them to saile to Cyprus plaine North: thence to Cilicia North and by East, and so to Pamphylia, & Myra plaine West.

Or. Creta.

b Which was an high hil of Candie bowing to the sea ward.

c This fast the Iewes obserued about the moneth of October in the Feast of their expiatio, Leui. 23. 37. So that Paul thought it better to winter there, then to saile in the diepe of winter which was at hand.

d That is, the Northeast winde, or euerie East winde that is furious and stormie.

e This yle was West and by South from Candie straight towards the gulf Syrtes, which were certeine boiling sandes which swallowed vp all that they caught. Or, boat. Or, cast ouer the waves.

f That is, ye shulde haue saued the losse by avoidng the danger.

g They colde not the reproche him of rashnes, seeing that this was the ordinance of God.

h The graces & blessings, w^{ch} God giueth to his children, profite manie times the enemies, w^{ch} are vnworthie to receiue y^e frute thereof.
i Faith is grounded vpon y^e worde of God.
k This sea in Strabos time was taken for all that parte, which was about the mountains called Ceraunii, & so descendeth Italie fro Dalmatia, & gouch vp to Venice.

f Paul wolde vse suche meanes, as God had ordeined, lest he shulde seme to haue cepted him.

m He meaneth an extraordinarie abstinence, w^{ch} came of the feare of death, & so to ke away their appetite.
n By this Hebrew phrase is ment y^e they shulde be in all points safe and sounde. 1. Sam. 14, 45. 1. king. 1, 52. mat. 50, 30.

giuen vnto ^a thee all that saile with thee.
 25 Wherefore, sirs, be of good courage: for I beleue God, that it shalbe so as it hath bene tolde me.
 26 Howbeit, we must be cast into a certeine yland.
 27 And when the fourtenth night was come, as we were caryed to & fro in the ^k Adriaticall sea about midnight, the shipmen demed that some countrey approached vnto them,
 28 And founded, and founde it twentie fathoms: & when they had gone a litle further, they sounded againe, and founde fiftene fathoms.
 29 Then fearing lest they shulde haue fallen into some rough places, they cast foure ancores out of the sterne, & wished that the day were come.
 30 Now as the mariners were about to flee out of the ship, & had let downe the boate into the sea vnder a colour as thogh they wolde haue cast ancores out of the foreship,
 31 Paul said vnto the Centurion and the souldiers, Except these abide in the ship, ^l ye can not be safe.
 32 Then the souldiers cut of the ropes of the boat, and let it fall away.
 33 And when it began to be daye, Paul exhorted them all to take meat, saying, This is the fourtenth daye that ye haue taryed, and continued ^m fasting, receiuing nothing.
 34 Wherefore I exhorte you to take meat: for this is for your sauegarde: for there shal not ⁿ an heere fall from the head of anie of you.
 35 And when he had thus spoken, he toke bread, and gaue thanks to God, in presence of them all, and brake it, and began to eat.
 36 Then were they all of good courage, & they also toke meat.
 37 Now we were in the ship in all two hundred, thre score and sixtene soules.
 38 And when they had eaten ynough, they lightened the ship, and cast out the wheat into the sea.
 39 And when it was daye, they knewe not the countrey, but they spyed a certeine creeke with a banke, into the which they were minded (if it were possible) to thrust in the ship.
 40 So when they had taken vp the ancores, they committed the ship vnto the sea, and losed the rudder bondes, and hoyed vp the maine saile to the winde, & drew to the shore.
 41 And when they fell into a place, where two seas met, they thrust in the ship: and the fore parte stucke fast, and colde not be moued, but the hinder parte was broked with the violence of the waues.

42 Then the souldiers counsel was ^o to kill the prisoners, lest anie of them, when he had swome out, shulde flee away.
 43 But the Centurion willing to saue Paul, staid them from this counsel, and commanded that they that colde swimme, shulde cast them selues first into the sea, and go out to land:
 44 And the other, some on boardes, & some on certeine pieces of the ship: and so it came to passe, y^e they came all safe to land.

o This declareth the great and barbarous ingratitude of the wicked, w^{ch} can not be wonne by no benefites.

CHAP. XXVIII.

² Paul with his companie are gently intreated of the barbarous people. ³ The viper hurteth him not. ⁸ He healeth Publius father and others, and being furnished by them of things necessarie, he sailed towards Rome, ¹⁵ Where being receiued of the brethren, he declareth his business, ³⁰ And there preacheth two yeres.

AND when they were come safe, then they knewe that the yle was called

^a Melita.
 2 And the Barbarians shewed vs no litle kindenes: for they kindled a fyre, and receiued vs euerie one, because of the present showre, and because of the colde.

^a Now called Malta.

3 And when Paul had gathered a number of sticke, and laid them on the fyre, there came a viper out of the heat, and leapt on his hand.

¹⁰ Or, beaps.

4 Now when the Barbarians sawe the worme hang on his hand, they said among them selues, This man surely is a ^b murderer, whome, thogh he hath escaped the sea, yet ^c Vengeance hath not suffred to liue.

^b Suche is the perners iudgement of men, that they condemne suche as they se in a nie affliction.

5 But he shoke of the worme into the fyre, and felt no harme.

^c Whome they made a Goddesse & called her Dice, or Nemesis.

6 Howbeit they waited when he shulde haue swolne, or fallen downe dead suddenly: but after they had looked a great while, and sawe no inconuenience come to him, they changed their mindes, and said, That he was a ^d God.

^d Beholde the extremite of the foolishnes, & how muche they are bent to superstition: so, after one rage & error they fell into another.

7 In the same quarters, the chief man of the yle (whose name was Publius) had possessions: the same receiued vs, and lodged vs thre daies courteously.

8 And so it was, that the father of Publius lay sicke of the feuer, & of a bloodie fluxe: to whome Paul entred in, & when he prayed, he laid ^e his hands on him, and healed him.

9 When this then was done, other also in the yle, which had diseases, came to him and were healed,

10 Which also did vs great honour: and when we departed, they laded vs wth things necessarie.

11 ¶ Now after thre moneths we departed in a ship of Alexadria, which had wintred in the yle, whose badge was ^e Castor and Pollux.

^e These y^e Paynims fained to be Iupiters childre, & gods of the sea.

12 And when we arriued at Syracuse, we tarryed ^{SS. i.}

ryed *there* three dayes.

- 13 And from thence we fet a compasse, and came to Rhegium: and after one daye, the South winde blew, & we came the seconde daie to Putioli,
- 14 Where we founde brethren, and were desired to tarie with them seuen dayes, & so we went towarde Rome.
- 15 ¶ And from thence, when the brethren heard of vs, they came to mete vs at the Market of Appius, and at the Theatre uernes, whome when Paul sawe, he thanked God, and waxed bolde.
- 16 So when we came to Rome, the Centurion deliuered the prisoners to the general Captaine: but Paul was suffered to dwel by him self with a souldier that kept him.
- 17 And the third day after, Paul called the chief of the Iewes together: & when they were come, he said vnto them, Men brethren, though I haue committed nothing agaiſt the people, or Lawes of the fathers, yet was I deliuered prisoner from Ierusalem into the hands of the Romaines.
- 18 Who when they had examined me, wolde haue let me go, because there was no cause of death in me.
- 19 But when the Iewes spake contrarie, I was constrained to appeale vnto Cesar, not because I had ought to accuse my nation of.
- 20 For this cause therefore haue I called for you, to see you, and to speake with you: for the hope of Israels sake, I am bounde with this chaine.
- 21 Then they said vnto him, We nether receiued letters out of Iudea concerning thee, nether came anie of the brethren that shewed or spake anie euil of thee.
- 22 But we wil heare of thee what thou thin-

kest: for as concerning this secte, we knowe that euerie where it is spoken agaiſt.

- 23 And when they had appointed him a daye, there came manie vnto him into his lodging, to whome he expounded and testified the kingdome of God, and preached vnto them concerning Iesus bothe out of the Law of Moses and out of the Prophetes, from morning to night.

24 And some were persuaded with the things, which were spoken, and some beleued not.

25 Therefore when they agreed not among them selues, they departed, after that Paul had spoken one worde, to wit, Wel spake y holie Ghost by Esaias the Prophet vnto our fathers,

26 Saying, * Go vnto this people, and say, By hearing ye shal heare, and shal not vnderstand, and seing ye shal see, and not perceiue.

27 For the heart of this people is waxed fat, and their eares are dull of hearing, and with their eyes haue they winked, lest they shulde see with their eyes, & heare with their eares, & vnderstand with their hearts, and shulde returne that I might heale them.

28 Be it knowne therefore vnto you, that this saluacion of God is sent to the Gentiles, and they shal heare it.

29 And when he had said these things, the Iewes departed, and had great reasoning among them selues.

30 And Paul remained two yeres full in an house hired for him self, and receiued all that came in vnto him,

31 Preaching the kingdome of God, & teaching those things, which concerne the Lord Iesus Christ, with all boldenes of speache, without let.

i That this kingdome, & was spoken of by the Prophetes, was offered vnto them by the coming of Christ.

Or, Shopper.
f These places were distant from Rome a daies journey, or there about

g No doute the Captaine vnderstande bothe by Festus letters, & also by the reporte, of the vnder captaine y Paul had committed no faute.

h That is, for Iesus Christs cause, whome they had long looked for as he that shulde be y redeemer of y worlde.

Isa. 6. 9.

mat. 13. 14.

mar. 4. 12.

luk. 8. 10.

ioh. 12. 40.

rom. 11. 8.

k Hereby the hearts of the infideles ought to be mollified, & y weakelings confirmed that they be not offended by the stubbernes of the wicked.

l The worde of God healeth when the vertue of the Spirit is ioyned w it: & it is preached generally, y all might be inexcusable.

THE EPISTLE OF the Apostle Paul to the Romaines.

THE ARGUMENT.

The great mercie of God is declared towarde man in Christ Iesus, whose righteousness is made ours through faith. For when man by reason of his owne corruption colde not fulfil the Law, yea, committed moste abominably, bothe against the Law of God and nature, the infinite bountie of Gods, mindeful of his promes made to his seruant Abraham, the father of all beleuers, ordeined that mans saluation shulde onely stand in the perfect obedience of his Sonne Iesus Christ: so that not onely the circumcised Iewes, but also the vncircumcised Gentiles shulde be saued by faith in him: euen as Abraham before he was circumcised, was counted iuste onely through faith, and yet afterwarde receiued circumcision, as a seale or badge of the same righteousness by faith. And to the intent, that none shulde thinke that the covenant which God made to him, and his posteritie, was not performed: ether because the Iewes receiued not Christ (which was the blessed sede) or els beleued not that he was the true redemer, because he did not onely, or at least more notably preserve the Iewes, the exam- ples of Ismael and Esau declare, that all are not Abrahams posteritie, which come of Abraham ac- cording to the flesh: but also the verie strangers and Gentiles grafted in by faith, are made heres of the promes. The cause whereof is the onelie wil of God: forasmuche as of his fre mercie he electeth some to be saued, and of his iuste iudgement reiecteth others to be damned, as appeareth by the testi- monies of the Scriptures. Yet to the intent that the Iewes shulde not be to muche beaten downe, nor the Gentiles to muche puff'd vp, the example of Elias proueth, that God hathe yet his elect euen of the natural posteritie of Abraham, though it appeareth not so to mans eye: and for that preferment that the Gentiles haue, it procedeth of the liberal mercie of God, which he at length wil stretch towarde the Iewes againe, and so gather the whole Israel (which is his Church) of them bothe. This grounde wor- ke of faith and doctrine layed, instructions of Christian maners followe: teaching euery man to wal- ke in roundenes of conscience in his vocation, with all patience and humblenes, reuerencing, and obeying the magistrate, exercising charitie, putting of the olde man, and putting on Christ, bearing with the weake, and louing one another according to Christs example. Finally S. Paul after his commendacions to the brethren exhorteth them to vnitie, and to flee false preachers and flatterers, and so concludeth with a prayer.

CHAP. I.

1 Paul sheweth by whome, and to what purpose he is called. 13 His ready wil. 16 What the Gospel is. 20 The vse of creatures and wherefore they were made. 21. 24 The ingratitude, perversitie and punishment of all mankinde.

Or, minister.

a Through Gods mercie, and also appointed by com- mandement to this Apostleship.

Act. 13. 2. Deu. 18. 15. Act. 3. 23.

b Or chosen by the eternal counsell of God, or by the declaration of the same counsell.

c The Scriptures onely set forthe the great benefite of God promised and performed to the worlde in Iesus Christ.

d Meaning of the posteritie and of the flesh of the virgine Marie.

e By the Spirit he declareth that Christ is God whose power did so sanctifie his manite, that it colde not fele corruption, nor yet remaine in death. f What was that moste liberal benefite to preache the vnsearchable riches of Christ. g That is, by the mercie of God are adopted in Iesus Christ.

PAULA seruãt of IESVS CHRIST, a called to be an Apostle, b *put aparte to preache the Gospel of God,

2 (Which he had promi- sed afore by his *Prophe- tes in the holie Scriptures)

3 Concerning his Sonne Iesus Christ our Lord (which was made of the d sede of Dauid according to the flesh,

4 And declared mightly to be the Sonne of God, touching the Spirit of e sancti- fication by the resurrection fro the dead)

5 By whome we haue receiued f grace and Apostleship (that obedience might be gi- uen vnto the faith) in his Name among all the Gentiles,

6 Among whome ye be also the s called of Iesus Christ:

7 To all you that be at Rome beloued of

God, called to be Saints: * h Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

8 First I thanke my God through Iesus Christ for you all, because your faith is published throughout the whole worlde.

9 For God is my witnes (whome I serue in my k spirit in y l Gospel of his Sonne) that without ceasing I make mencion of you

10 Alwayes in my prayers, beseeching, that by some meanes one time or other I might haue a prosperous iourney by the wil of God, to come vnto you.

11 * For I long to se you, that I might be- stowe among you some spiritual gifte, to strengthen you,

12 That is, that I might be comforted to- gether with you, through our mutual faith, bothe yours and mine.

13 Now my brethren, I wold that ye shul- de not be ignorant, how that I haue often times purposed to come vnto you (but haue bene m let hitherto) that I might haue some n frute also among you, as I haue among the other Gentiles.

14 I am detter bothe to the Grecians, and to the Barbarians, bothe to the wisemen & vnto the vnwise.

15 Therefore, asmuche as in me is, I am ready

1. Cor. 1. 20.

Gal. 1. 3.

2. Tim. 1. 6.

h The fre mer- cie of God & prosperous success in all things.

i That is, through all Christian Churches.

k Earnestly, and from the heart.

l In preaching the Sonne of God, that is, reconciliation and peace through Christ

Chap. 15. 33.

m Either by Satan

1. Theff. 2. 18. or by the holie God.

Act. 16. 6. or called to some other place to preache the Gospel.

Chap. 15. 20.

n Whereof is spoken Ioha 15. 16.

o He passeth not for the mocking of y wicked. 2. Cor. 1. 18. p. Or, effectual instrument. Or, Gentle. Habak. 2. 4. gal. 3. 11.

q The perfection, & integrity of whosoever hathe, appeareth before God holie, blameles, & ca be accused of no fault and this iustice is contrarie to mans iustice, or y iustice of workes, & onely is apprehended by faith which daily increaseth. Psal 84. 7. x Which God approacheth. Ephe. 4. 18.

f He deuided the law of nature corrupt into vngodlines, & vngodlines. Vngodlines counteneth the false worship of God: vngodlines, breache of loue toward man. t In that they nether worship God, as nature partly teacheth the, nor loue one another.

u They worshipped him not as he prescribed, but after their good in reason. x Or deliuered them as a iuste iudge. y Seing men wolde not according to the knowledge of God gaue the, worship him a right, he smote their hearts with blindness that they shuld de not knowe them selues, but do iniurie one to another and commit such horrible vilenie.

Or, abesse the Creator. Or, appetite. z That is, suche one as was destitute of all iudgement.

to preache the Gospel to you also, that are at Rome.

16 For I am not ashamed of the Gospel of Christ: for it is the power of God vnto saluatiō to euerie one that beleueth, to the Iewe first, and also to the Grecian.

17 For by it the righteousness of God is reueiled, from faith to faith: as it is written, *The iuste shall liue by faith.

18 For the wrath of God is reueiled from heauen against all vngodlines, and vngodlines of men, which withholde the truth in vngodliness,

19 Forasmuche as y, which may be knownen of God, is manifest in them: for God hath shewed it vnto them.

20 For the inuisible things of him, that is, his eternal power and Godhead, are seene by the creation of the worlde, being considered in his workes, to the intent that they shulde be without excuse:

21 * Because that when they knewe God, they glorified him not as God, nether were thankful, but became vaine in their imaginations, and their foolish heart was full of darkenes.

22 When they professed them selues to be wise, they became fooles.

23 For they turned the glorie of the incorruptible God to the similitude of the image of a corruptible man, & of birdes, and foure footed beastes, & of creeping things.

24 Wherefore also God gaue them vp to their hearts lustes, vnto vnclenes, to defile their owne bodies betwene the selues:

25 Which turned the truth of God vnto a lie, and worshipped and serued the creature, forsaking the Creator, which is blessed for euer, Amen.

26 For this cause God gaue them vp vnto vile affections: for euen their women did change the natural vse into that which is against nature.

27 And likewise also the men left the natural vse of the woman, and burned in their luste one toward another, and man with man wrought filthines, & receiued in them selues suche recompense of their error, as was mete.

28 For as they regarded not to knowe God, euen so God deliuered them vp vnto reprobat mīde, to do those things which are not conuenient,

29 Being full of all vngodliness, fornication, wickednes, coueteousnes, malicioufnes, full of enuie, of murder, of debate, of disceite, taking all things in the euil parte, whisperers,

30 Backbiters, haters of God, doers of wrōg, proude, boasters, inuenters of euil things, disobedient to parents, without vnderstanding, couenant breakers, without natural affection, suche as can neuer be ap-

peased, merciles.

31 Which me, thogh they knewe the Law of God, how that they which commit suche things, are worthe of death, yet not onely do the same, but also fauour them that do them.

CHAP. II.

He seareth the hypocrites with Gods iudgement, 7 And conforteth the faithfull. 12 To beat downe all vaine pretence of ignorance, holines, and of alliance with God, he proueth all men to be finners, 15 The Gentiles by their conscience, 17 The Iewes by the Law written.

a Which Law God writ in their consciences, and y Philosophers called it the Law of nature: the lawers, y law of nature, whereof Moises Law is a plaine exposition. Or, righteousnes b Or consent to the: which is the ful measure of all iniquitie.

Therefore thou art inexcusable, o mā, whosoever thou art that iudgeth: for in that that thou iudgeth another, thou condemnest thy self: for thou that iudgeth, doest the same things.

Or, blameless. a Nether shal which do approue euil doers, nor they which reprove them, are excusable before God. Mat. 7. 1.

But we knowe that the iudgement of God is according to truth, against the which commit suche things.

b For either thou art guiltie of the same fault, or like. c For he iudgeth the heart and regardeth not the outward performance. 2. Pet. 3. 13.

And thinkest thou this, o thou man, that iudgeth them which do suche things, and doest the same, that thou shalt escape the iudgement of God?

Or despisest thou the riches of his bountifulnes, and *paciēce, and long sufferance, not knowing that the bountifulnes of God leadeth thee to repentance?

Iam. 5. 3. d The wicked shalbe condemned, and y faithful deliuered. Psal 62. 13. reuel. 22. 2.

But thou, after thine hardnes and heart that can not repent, *heapest vnto thy self wrath against the day of wrath and of the declaration of the iuste iudgement of God,

*Who wil rewarde euerie mā according to his workes:

mat. 16. 7.

That is, to them which by continuance in wel doing seke glorie, and honour, & immortallitie, eternal life:

e The common sorte of me are moſte valuable to be iustified by their workes, being Abraham the father of beleeuers hathe nothing to glorie of before God, & therefore all mens workes shal condemn them, & they onely shalbe saued, which apprehende Iesus Christ by faith to be their onely iustice, & sanctification. Deu. 10. 17.

But vnto them that are contentious and disobey the truth, and obey vngodliness, shalbe indignation and wrath.

2. chro. 19. 7. 106. 37. 19. aut 10. 34.

Tribulation and anguish shalbe vpon the soule of euerie man that doeth euil: of the Iewe first, and also of the Grecian.

But to euerie man that doeth good, shalbe glorie, and honour, and peace, to the Iewe first, and also to the Grecian.

Mat. 7. 21. sam. 1. 22. f By the Grecian he vnderstandeth the Gentile, & euerie one that is not a Iewe. g As touching anie outward qualitie, but as the preter before I make

For there is no respect of persones with God.

For as manie as haue sinned without the Law, shal perish also without the Law: & as manie as haue sinned in the Law, shalbe iudged by the Law

(*For the hearers of the Law are not righteous before God: but y doers of the Law shalbe iustified.

For when the Gentiles which haue not the Law, do by nature the things contained in the Law, they hauing not the Law, are a Law vnto them selues,

Which shewe y effect of the Law written

by Moises. h That is, without the knowledge of the Law written, which was giuen in their

i For mans conscience sheweth him when he doeth good or euil.

in their hearts, their conscience also bearing witness, & their thoughts accusing one another, or excusing.)

16 At the day when God shall iudge the secretes of men by Iesus Christ, according to my Gospel.

k He awaketh the Iewes, who were a slepe through a certaine icuritie & confidence in the Law.

17 Beholde, thou art called a Iewe, and restest in the Law, and gloriest in God,

18 And knowest his wil, and allowest the things that are excellent, in that thou art instructed by the Law:

Chap. 9. 4 Or, trust the things that disjunct from it.

19 And persuadest thy self that thou art a guide of the blinde, a light of them which are in darkenes.

20 An instructor of them which lacke discretion, a teacher of the vnlearned, which halt the forme of knowledge, and of the truth in the Law.

l The way to teache others in the knowledge of the truth.

21 Thou therefore, who teacheest another, teachest thou not thy self? why that preacheest, A man shulde not steale, doest thou steale?

22 Thou that saist, A man shulde not commit adulterie, doest thou commit adulterie? thou that abhorrest idoles, committest thou sacrilege?

23 Thou that gloriest in the Law, through breaking the Law dishonorest thou God?

Isa. 52. 5. Ez. 36. 30.

24 For the Name of God is blasphemed among the Gentiles through you, as it is written.

25 For circumcision verely is profitable, if thou do the Law: but if thou be a transgressor of the Law, thy circumcision is made vncircumcision.

m The end of circumcision was keeping of the Law, & the Sacrament separated from his end is of none effect.

26 Therefore if the vncircumcision kepe the ordinances of the Law, shall not his vncircumcision be counted for circumcision?

Or, condemne.

27 And shall not vncircumcision which is by nature (if it kepe the Law) iudge thee, which by the letter and circumcision art a transgressor of the Law?

n When the Law is called the letter, or that it pronouketh death in vs, or that it killeth, or is ministerie of death, or is strength of sinne, it is met as we consider the Law of it selfe without Christ.

28 For he is not a Iewe, which is one outward: nether is that circumcision, which is outward in the flesh:

29 But he is a Iewe which is one within, & the circumcision of the heart, in the spirit, not in the letter, whose praise is not of men, but of God.

CHAP. III.

Col. 2. 11. o In the inward man & heart.

1 Hauiug granted some prerogative to the Iewes, because of Gods fre and stable promes, 10 He proueth by the Scriptures, bothe Iewes and Gentiles to be sinners, 21. 24 And to be iustified by grace through faith, & not by workes, 31 And so the Law to be established.

1 What is then the preferment of the Iewe? or what is the profite of circumcision?

Or, wordes. Isa. 46. 13. Chap. 9. 5. 1 Tim. 2. 12 Or, promer

2 Muche euerie maner of way: for chiefly, because vnto them were committed the oracles of God.

3 For what, though some did not beleue? shall their vnbelief make the faith of God

without effect?

4 God forbid: yea, let God be true, and euerie man a liar, as it is writtē, That thou mightest be iustified in thy wordes, and ouercome, when thou art iudged.

John 3. 34. Psal. 116. 11. Psal. 51. 6.

5 Now if our vnrighteousnes commend the righteousness of God, what shall we say? Is God vnrighteous which punisheth? (I speake as a man.)

a That thou maist be declared iuste, and thy goodnes and truth in performing thy promises may appeare, when man ether of curiositie or arrogancie wolde iudge thy workes.

6 God forbid: els how shall God iudge the worlde?

7 For if veritie of God hath more abounded through my lie vnto his glorie, why am I yet condemned as a sinner?

b He sheweth how wicked do reason against God.

8 And (as we are blamed, and as some affirme that we say) why do we not euil, that good may come thereof? whose damnation is iust.

c Whose carnal wisdom wil not obey the wil of God d Left the Iewes shulde be puffed vp

9 What then are we more excellent? No, in no wise: for we haue already proued, that all, bothe Iewes and Gentiles are vnder sinne.

in that he preferred them to the Gentiles, he sheweth that this their preferment standeth only in the mercie of God, for as muche as bothe the Iewe and Gentil through sinne are subiect to Gods wrath, that they might bothe be made equal in Christ.

10 As it is writtē, There is none righteous, no not one.

11 There is none that vnderstandeth: there is none that seketh God.

12 They haue all gone out of the way: they haue bene made altogether vnprofitable: there is none that doeth good, no not one.

13 Their throte is an open sepulchre: they haue vsed their tongues to deceit: the poison of aspes vnder their lippes.

Gal. 3. 22. Psal. 14. 1. & 53. 4.

14 Whose mouth is ful of cursing and bitterness.

Psal. 5. 10. Psal. 140. 4. Psal. 10. 7.

15 Their fete are swift to sheade blood.

Isa. 59. 7. prou. 16. e A peaceable & innocēt life.

16 Destruction and calamitie are in their wayes,

Psal. 36. 1. Gal. 3. 17.

17 And the way of peace they haue not known.

18 The feare of God is not before their eyes.

19 Now we knowe that whatsoeuer the Law saith, it saith it to them which are vnder the Law, that euerie mouth may be stopped, and all the worlde be culpable before God.

f That is, the olde testamenc g The Law doeth not make vs guiltie, but doeth declare that we are guiltie before God, & deserue condemnation.

20 Therefore by the workes of the Law shall no flesh be iustified in his sight: for by the Law commeth the knowledge of sinne.

h He meaneth the Law ethe written or vawritten which commandeth or forbiddeh any thing, whose workes can not iustifie because we can not performe them.

21 But now is the righteousness of God made manifest without the Law, hauiug witness of the Law and of the Prophetes,

Chap. 2. 17. i The worde significeth them which are left behinde in the race and are not able to runne to the marke, y is to euertlasting life, which here is called the glorie of God.

22 To wit, the righteousness of God by the faith of Iesus Christ, vnto all, and vpon all that beleue.

23 For there is no difference: for all haue sinned, and are deprived of the glorie of God,

24 And are iustified frely by his grace, through the redemption that is in Christ Iesus,

25 Whome God hath set forthe to be a re-

k Or fidelitie in performing his promes.

l The Law of faith is the Gospel which offereth saluation with condition (if thou beleuest) & condition also Christ freely giueth to vs. So the condition of the Law is (if thou doest all these things) the vncircumcised onely Christ hathe fulfilled for vs. m Meaning, that they are all iustified by one meane, & if they will haue any difference, it onely standeth in wordes: for in effect there is none.

n The doctrine of faith is the ornament of the Law: for it embraceth Christ, who by his death hathe satisfied the Law: so that the Law which colde not bring vs to saluation by reason of our owne corruption, is now made effectual to vs by Christ Iesus.

CHAP. IIII.

1. 17 He declareth that iustification is a free gift euen by them them selues, of whome the Iewes moste boasted as of Abraham and of Dauid, 15 And also by the office of the Law & faith.

1 What shal we say then, that Abraham our father hathe soude concerning the flesh?

n That is, by workes.

2 For if Abraham were iustified by workes, he hathe wherein to breioyce, but not with God.

b He might pretende some merite or worke worthe to be recompensed.

Gen. 15. 6. Gal. 3. 6.

Gal. 2. 23.

c Meriteth by his workes. d That dependeth not on his workes, nether thinketh to merit by them.

e Which maketh him that is wicked: in him self, iuste in Christ. Psal. 32. 1.

3 For what faith the Scripture? Abraham beleued God, and it was counted to him for righteousness.

4 Now to him that worketh, the wages is not counted by fauour, but by dette.

5 But to him that worketh not, but beleueth in him that iustifieth the vngodlie, his faith is counted for righteousness.

6 Euen as Dauid declareth the blessednes of the mā, vnto whome God imputeth righteousness without workes, saying,

7 Blessed are they, whose iniquities are forgiven, and whose sinnes are couered.

8 Blessed is the mā, to whome the Lord imputeth not sinne.

9 Came this blessednes then vpon the circumcised onely, or vpon the vncircumcised also? For we say, that faith was imputed vnto Abraham for righteousness.

10 How was it then imputed? when he was circumcised, or vncircumcised? not when he was circumcised, but when he was vncircumcised.

11 After he receiued the signe of circumcision, as y^e seale of the righteousness of the faith which he had, when he was vncircum-

conciliation through faith in his blood to declare his righteousness, by the forgiveness of the sinnes that are passed through the pacience of God,

16 To shewe at this time his righteousness, that he might be iuste, and a iustifier of him which is of the faith of Iesus.

17 Where is then the reioycing? It is excluded. By what Law? of workes? Nay: but by the Law of faith.

18 Therefore we conclude that a man is iustified by faith without the workes of the Law.

19 God, is he the God of the Iewes onely, & not of the Gentiles also? Yes, euen of the Gentiles also.

20 For it is one God who shal iustifie circumcision of faith, and vncircumcision through faith.

21 Do we then make the Law of none effect through faith? God forbid: yea we establish the Law.

cised, that he shulde be the father of all them that beleue, nor being circumcised, that righteousness might be imputed to them also,

12 And the father of circumcision, not vnto them onely which are of the circumcision, but vnto them also that walke in the steps of the faith of our father Abraham, which he had when he was vncircumcised.

13 For the promes that he shulde be the heire of the worlde, was not giuen to Abraham, or to his seed, through the Law, but through the righteousness of faith.

14 For if they which are of the Law, be heires, faith is made voyde, & the promes is made of none effect.

15 For the Law causeth wrath: for where no Law is, there is no transgression.

16 Therefore it is by faith, that it might come by grace, and the promes might be sure to all the seede, not to that onely which is of the Law: but also to that which is of the faith of Abraham, who is the father of vs all,

17 (As it is written, I haue made thee a father of many nacions) euen before God whome he beleued, who quickeneth the dead, and calleth those things which be not, as though they were.

18 Which Abraham about hope, beleued vnder hope, that he shulde be the father of many nacions: according to that which was spoken to him, So shal thy seede be.

19 And he was not weake in the faith, considered nor his owne bodie, which was now dead, being almost an hundred yere olde, nether the deadnes of Saras wombe.

20 Nether did he doute of the promes of God through vnbelleife, but was strengthened in faith, & gaue glorie to God,

21 Being fully assured that he which had promised, was also able to do it.

22 And therefore it was imputed to him for righteousness.

23 Now it is not written for him onely, that it was imputed to him for righteousness,

24 But also for vs, to whome it shalbe imputed for righteousness, which beleue in him that raised vp Iesus our Lord from the dead.

25 Who was deliuered to death for our sinnes, & is risen againe for our iustification.

CHAP. V.

1 He declareth the frute of faith, 7 And by comparison setteth forth the loue of God and obedience of Christ, which is the fundacion and grounde of the same.

1 Then being iustified by faith, we haue peace towarde God through our Lord Iesus Christ.

2 By whome also we haue accesse through when we are deliuered from all terror of conscience, & fully persuaded of the fauour of God: and this peace is the frute of faith. Ephes. 2. 17.

g This may not be vnderstande of the frutes of faith: (for thereof y^e Apostle doeth hereafter expressly intreat) but of y^e faith it selfe.

h In fulfilling the workes the roof.

i And thinke to performe y^e same by workes.

k If it be requisite to fulfill the Law for him that shalbe of Abrahams inheritance,

then it is in vaine to beleue y^e promes: for it serueth to no vse.

l Through our default, and not of it selfe.

m That is no breache of commandement.

n Which beleue.

o By a spiritual kinred which God chiefly accepteth.

p Abraham beate the circumcised due by y^e vertue of faith and not by y^e power of nature, which was extinguished: so the Gentils which were nothing, are called by the power of God to be of the number of y^e faithfull.

q But, moste strong & constant.

r In that she was past child bearing.

s For his merite and truth.

t For our instruction: for we shalbe iustified by the same meane.

u To accomplish & make perfect our iustification.

v By peace he reu^e met that is redible and constant to e of minde.

w Led of

Iam. 1. 3.

b For it hathe euer good successe.

c He meaneth that loue wherewith God loveth vs.

Ebr. 9. 15.

1. pet. 3. 18.

d By this comparison he amplifieth the death of Christ. e That is, for suche one of whome he hath the receiued good.

f Because of sinne: yet findes by the grace of Christ.

g From Adam to Moses.

h He meaneth yong babes, which nether had the knowledge of the Law of nature, nor any motiõ of concupiscence, muche lesse committed any actual sinne: & this may also comprehend y Geotiles.

i Yet all man- kinde, as it were sinned whil they were: as yet inclosed in Adams loynes. k Which was Christ.

l For by Christ we are not onely deliuered from y sinnes of Adam, but also from all sinne as we haue added thereunto.

m The iustice of Iesus Christ which is imputed to y faith- ful.

n Which releue to y saued in Iesus Christ.

faith vnto this grace, wherein we stand, & reioyce vnder y hope of the glorie of God.

3 Nether do we so onely, but also we reioyce in tribulatiõs, knowing that tribulation bringeth forth the patience,

4 And patience experience, and experience hope,

5 And hope maketh not b ashamed, because the loue of God is shed abroad in our hearts by the holie Ghost, which is giuẽ vnto vs.

6 For Christ, when we were yet of no strength, at his time, dyed for the * vngodlie.

7 Douteles one wil scarce dye for a d righteous man: but yet for a c good mā it may be that one dare dye.

8 But God setteth out his loue toward vs, seing y while we were yet sinners, Christ dyed for vs.

9 Muche more then, being now iustified by his blood, we shal be sauẽd from wrath through him.

10 For if when we were f enemies, we were recõciled to God by the death of his Sonne, muche more being recõciled, we shal be sauẽd by his life.

11 And not onely so, but we also reioyce in God through our Lord Iesus Christ, by whome we haue now receiued y atonemẽt.

12 Wherefore, as by one man sinne entred into the worlde, and death by sinne, and so death wẽt ouer all men: for as muche as all men haue sinned.

13 For vnto the g time of the Law was sinne in the worlde, but sinne is not imputed, while there is no Law.

14 But death reigned from Adam to Moses euen ouer them also that sinned not h after the like maner of the transgression of i Adam, which was y figure of k him that was to come.

15 But yet the gift is not so, as is the offence: for if through the offence of one, many be dead, muche more the grace of God, and the gift by grace, which is by one man Iesus Christ, hathe abounded vnto many.

16 Nether is the gift so, as that which entred in by one that sinned: for the faute came of one offence vnto condẽnacion: but the gift is l of many offences to iustification.

17 For if by y offence of one, death reigned through one, muche more shal they which receiue the abundance of grace, and of the gift of m righteousness, reigne in life through one, that is Iesus Christ.

18 Likewise thẽ as by the offence of one the faute came on all men to condẽnation, so by the iustifying of one the benefite abounded toward n all men to y iustification of life.

19 For as by one mans disobedience many were made sinners, so by the obedience of one shal many also be made righteous.

20 Moreouer the o Law entred thereupon that the offence shulde p abunde: neuertheles where sinne abounded, there grace abounded muche more:

21 That as sinne had reigned vnto death, so might grace also reigne by righteousness vnto eternal life, through Iesus Christ our Lord.

o The Law of Moses. p That it might be more manifestly known, & see before all mens eyes.

CHAP. VI.

Because no man shoulde glorie in the flesh, but rather seke to subdue it to the Spirit. 3 He sheweth by the verue & end of Baptisme. 5 That regeneration is soynd with iustification, and therefore exhorteth to godlie life. 21 Setting before mens eyes the rewarde of sinne and righteousness.

1 **W**Hat shal we say then: Shal we continue stil in sinne, that grace may abunde? God forbid.

2 How shal we, that are a dead to sinne, liue yet therein?

3 Knowe ye not, that * all we which haue bene baptized into b Iesus Christ, haue bene baptized into his death?

4 * We are buried then with him by baptism into his death, that like as Christ was raised vp from the dead by the glorie of the Father, so we also shulde * walke in newnes of life.

5 * For if we be c grafted with him d to the similitude of his death, euen so shal we be to the similitude of his resurrection,

6 Knowing this, that our olde man is crucified with him, that the e bodie of sinne might be destroyed, that henceforth we shulde not serue sinne.

7 For he that is dead, is f freed from sinne.

8 Wherefore, if we be dead with Christ, we beleue that we shal liue also with him,

9 Knowing that Christ being raised from y dead, dyeth no more: death hath no more dominion ouer him.

10 For in that he dyed, he dyed once g to sinne: but in that he liueth, he liueth to h God.

11 Likewise thinke ye also, that ye are i dead to sinne, but are aliuẽ k to God in Iesus Christ our Lord.

12 Let not sinne reigne therefore in your mortal bodie, that ye shulde obey it in the l lustes thereof.

13 Nether giue ye your membres as o weapons of v righteousness vnto sinne: but giue your selues vnto God, as they that are aliuẽ from the dead, and giue your membres as weapons of righteousness vnto God.

14 For sinne shal not haue dominion ouer you: for ye are not vnder the m Law, but vnder n grace.

a He dyeth to sinne in whome the strenght of sinne is broken by y vertue of Christ, and so now liueth to God. Gal. 3. 27. Col. 2. 12.

b Which is, that growing together with him, we might receiue vertue to kill sinne, and raise vp our new man. Ephes. 4. 22. Col. 3. 8. Ebr. 12. 8. 2. pet. 2. 1. 1. Cor. 6. 14. 2. Tim. 2. 11.

c The Greke worde meaneth, that we growe vp together with Christ, as we se mosse, yuie, mistelowe, or suche like growe vp by a tre and are nourished with the ioyse thereof.

d If we by his vertue dye to sinne.

e The flesh wherem sinne sticketh fast.

f Because that being dead we can not sinne.

g Or, in sinners, or armour.

h That he might destroy sinne in our flesh.

i And sitteth at the right hand of the Father.

k We may gather y we are dead to sinne, when sinne be- ginneth to dye in vs: which is

l The minde first ministreth euil motions, wherby mans wil is enticed: thence burst forth the lustes, by them y bodie is prouoked, and the bodie by his actions doeth sollicite the minde: therefore he commandeth, at the least that we rule our bodies. m Which is the declaration of sinne. n Indewed with the Spirit of Christ.

by the participation of Christs death, by whome also being quickened we liue to God, that is, to righteousness. k In that ye are led with the Spirit of God. l The minde first ministreth euil motions, wherby mans wil is enticed: thence burst forth the lustes, by them y bodie is prouoked, and the bodie by his actions doeth sollicite the minde: therefore he commandeth, at the least that we rule our bodies. m Which is the declaration of sinne. n Indewed with the Spirit of Christ.

15 What then shal we sinne, because we are not vnder the Law, but vnder grace? God forbid.

John 8.34. 2.pet.2.19.

o Shewig that none can be iust which doeth not obey God.

p To comfort yourselues vnto it.

q It is a most vile thing for him that is deliuered fro y^e sclauerie of sinne, to returne againe to the same.

r Leauing to speake of heauenlie things, according to your capacite, I v^se these similitudes of seruitude & fredome, that ye might the better vnderstand.

s Or, y^e rewarde and recompense.

t Sinne is compared to a tyrant which reigneth by force, who giueth death as an allowance to them that were preferred by the Lawe.

16 *Knowe ye not, that to whomefoener ye giue your selues as seruants to obey, his seruants ye are to whome ye obey, whether it be of sinne vnto death, or of obedience vnto righteousness?

17 But God be thanked, that ye haue bene the seruants of sinne, but ye haue obeyed from the heart vnto the forme of the doctrine, whereunto ye were deliuered.

18 Being then made fre from sinne, ye are made the seruants of righteousness.

19 I speake after the maner of man, because of the infirmitie of your flesh: for as ye haue giuen your members seruants to vncleannes and to iniquitie, to commit iniquitie, so now giue your mebers seruants vnto righteousness in holines.

20 For when ye were the seruants of sinne, ye were freed from righteousness.

21 What frute had ye then in those things, whereof ye are now ashamed? For the end of those things is death.

22 But now being freed from sinne, and made seruants vnto God, ye haue your frute in holines, and the end, euerlasting life.

23 For the wages of sinne is death: but the gifte of God is eternal life through Iesus Christ our Lord.

CHAP. VII.

1.7.12 The use of the Law, 6.24 And how Christ hath deliuered vs from it. 16 The infirmitie of the fleshful. 23 The dangerous fight betwene the flesh & the Spirit.

1 Knowe ye not, brethren, (for I speake to them that knowe the Law) that the Law hath dominion ouer a man as long as he liueth?

2 *For the woman which is in subiection to a man, is bounde by the law to the man, while he liueth: but if the man be dead, she is deliuered from the law of the man.

3 So then, if while the man liueth, she take another man, she shalbe called an adulteresse: but if the man be dead, she is fre fro the Law, so that she is not an adulteresse, though she take another man.

4 So ye, my brethre, are dead also to the Law by the bodie of Christ, that ye shulde be vnto another, euen vnto him that is raised vp fro the dead, that we shulde bring forth the frute vnto God.

5 For when we were in the flesh, the motions of sinnes, which were by the Law, had force in our membres, to bring forth the frute vnto death.

6 But now we are deliuered from the Law, being dead vnto it, wherein we were holden, that we shulde serue in newnes of Spirit, and not in the oldenes of the letter.

17 What shal we say then? Is the Law sinne? God forbid. Nay, I knewe not sinne, but by the Law: for I had not knowen lust, except the Law had said, *Thou shalt not lust.

18 But sinne toke an occasion by the commandement, and wrought in me all maner of concupiscence: for without the Law sinne is dead.

19 For I once was a liue, without the Law: but when the commandement came, sinne returned,

20 But I dyed: and the same commandement which was ordained vnto life, was founde to be vnto me vnto death.

21 For sinne toke occasion by the commandement, and disceiued me, and thereby slew me.

22 Wherefore the Law is holie, and iust, & good.

23 Was that the which is good, made death vnto me? God forbid: but sinne, that it might appeare sinne, wrought death in me by that which is good, that sinne might be out of measure sinful by the commandement.

24 For we knowe that the Law is spiritual, but I am carnal, solde vnder sinne.

25 For I allowe not that which I do: for what I wolde, that do I not: but what I hate, that do I.

26 If I do then that which I wolde not, I consent to the Law, that it is good.

27 Now then, it is no more I, that do it, but the sinne that dwelleth in me.

28 For I knowe, that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me: but I finde no meanes to performe that which is good.

29 For I do not the good thing, which I wolde, but the euil, which I wolde not, that do I.

30 Now if I do that I wolde not, it is no more I that do it, but the sinne that dwelleth in me.

31 I finde then by the Law, that when I wolde do good, euil is present with me.

32 For I delite in the Law of God, concerning the inner man:

33 But I see another law in my membres, rebelling against the law of my minde, & leading me captiue vnto the law of sinne, which is in my membres.

34 O wretched man that I am, who shal deliuer me from the bodie of this death!

35 I thanke God through Iesus Christ our Lord. Then I my self in my minde serue the Law of God, but in my flesh the law of sinne.

CHAP. VIII.

1 The assurance of the faithful and of the frutes of the holie Ghost in them. 3 The weakenes of the Lawe & who accomplish edit. 4 And therefore. 5 Of what sorte

f There is nothing more enemie to sinne than the Law: if he therefore that sinne rage more by reason thereof then before, why shulde it be imputed to the Law? & discloseth the sleights of sinne her enemy?

Exod. 20. 17. deut. 5. 21.

g Which is inward vice not openly known.

h He thought him self to be aliue, when he knewe not the Lawe.

1. Tim. 2. 8.

i Sinne being disclosed by the Lawe, is so muche more detestable, because it turneth the goodness of the Lawe to our damnation.

k So that it can iudge the affections of the heart.

l He is not able to do that which he desireth to do, & therefore is farre from the true perfection. He doeth not excuse himself, but sheweth that he is not able to accomplish his good desire.

Or, in my nature.

n The flesh sayeth enenly mooste perfect to runne forward as the spirit wiltheth.

o That is, in my spirit.

p Euen the corruption which yet remaineth.

q This fleshlie lump of sinne and death.

r In that parte which is regenerate.

s Which is the parte corrupted.

o Meaning, y^e moral Lawe.

1. Cor. 7. 39.

b Bothe in this first marriage & in the seconde, the husband & the wife must be considered within our selues: the first husband was sinne, and our flesh was the wife: their children were the frutes of the flesh, Gal. 3. 29.

c In the seconde marriage y^e Spirit is the husband, the new creature is the wife, & their children are the frutes of the Spirit, Gal. 5. 22.

e Which is y^e Spirit or the seconde husband.

d When we were destitute of the Spirit of God.

Or, afflictious. e Meaning to sinne, our first husband.

sorte the faithful ought to be. 6 The frute of the Spirit in them. 17 Of hope. 18 Of patience vnder the crosse. 19 Of the mutual loue betwixt God, and his children. 20 Of his seruic knowledge.

a Though sinne be in vs, yet it is not imputed vnto vs through Christ Iesus.
 b He annexeth the condition left we shalbe abate y liber-
 tic.
 c The power & autoritie of the Spirit that is, the grace of regeneration.
 d Whose sanctification is made our's.
 Or, of no strigib
 Or, by sinne.
 e Christ did take flesh, & of nature was sub-
 iect to sinne, & not withstanding he sanctified euen in the verie instant of his conception, & so did appropriate it vnto him, that he might destroy sinne in us, 2. Cor. 5.21.
 f That which the Law requir-
 eth.
 g The worde comprehendeth all y which is moſte excellent in man, as will, vnderstanding, reaso, wit, &c.
 Or, if so be.
 Or, if so be.
 h The Spirit of regeneracio & abolitheth sinne in our flesh, not all at once, but by degrees: wherefore we muſte in y meane time call to God through patience.
 i. But to liue after the Spirit, k& he nameth the holie Ghost of the effect, & he causeth in vs, when he proposeth vs saluacion by y Law with an impossible condition, who al-
 so doeth seale our saluacion in our hearts by Christs fre adopcion, that we consider not God now as a rigorous Lord, but as a moſte mercifull Father.
 Gal. 4.5.
 I so y we haue two witnesses, Gods Spirit & ours, who is certified by y Spirit of God: m Feely made partakers of the Fathers treasures.
 Or, of like valac.

NOW then there is no cōdemnacion to them that are in Christ Iesus, which walke not after the flesh, but after the Spirit.
 2 For the Law of the Spirit of life which is in Christ Iesus, hath freed me from the law of sinne and of death.
 3 For (that that was impossible to the Law, in as muche as it was weake, because of the flesh.) God sending his owne Sonne, in the similitude of sinful flesh, and for sinne, condemned sinne in the flesh,
 4 That the righteousness of y Law might be fulfilled in vs, which walke not after the flesh, but after the Spirit.
 5 For they that are after the flesh, saour the things of the flesh; but they that are after the Spirit, the things of the Spirit.
 6 For the wisdom of the flesh is death; but the wisdom of the Spirit is life & peace,
 7 Because the wisdom of the flesh is enmitye against God: for it is not subiect to the Law of God, neither in dede can be.
 8 So then they that are in the flesh, can not please God.
 9 Now ye are not in the flesh, but in the Spirit, because the Spirit of God dwelleth in you: but if any man hath not the Spirit of Christ, the same is not his.
 10 And if Christ be in you, the bodie is dead, because of sinne: but the Spirit is liue for righteousness sake.
 11 But if the Spirit of him that raised vp Iesus from the dead, dwell in you, he that raised vp Christ from the dead, shal also quicken your mortal bodies, because that his Spirit dwelleth in you.
 12 Therefore brethren, we are detters not to the flesh, to liue after the flesh:
 13 For if ye liue after the flesh, ye shal dye: but if ye mortifie the dedes of the bodie by the Spirit, ye shal liue.
 14 For as manie as are led by the Spirit of God, they are the sonnes of God.
 15 For ye haue not receued the Spirit of bondage to feare againe: but ye haue receiued the Spirit of adopcion, whereby we crye Abba, Father.
 16 The same Spirit beareth witness with our Spirit, that we are the childre of God.
 17 If we be children, we are also heires, euen the heires of God, & heires annexed with Christ, if so be that we suffer with him, that we maye also be glorified with him.
 18 For I counte that the afflictions of this present time are not worthie of the glory, which shalbe shewed vnto vs.
 19 For the seruente desire of the creature

waiteth when the sonnes of God shalbe reueiled.
 20 Because the creature is subiect to vanitye, not of it owne wil, but by reason of him, which hath subdued it vnder hope,
 21 Because the creature also shalbe deliuered from the bondage of corruption into the glorious libertie of y sonnes of God.
 22 For we knowe that euerie creature groeneth with vs also, and trauaileth in paine together vnto this present.
 23 And not onely the creature, but we also which haue the first frutes of the Spirit, euen we do sigh in our selues, waiting for the adopcion, euen the redemption of our bodie.
 24 For we are saued by hope: but hope that is sene, is not hope: for how can a man hope for that which he seeth?
 25 But if we hope for that we se not, we do with patience abide for it.
 26 Likewise the Spirit also helpeth our infirmities: for we knowe not what to praye as we ought: but the Spirit it self maketh request for vs with sighs, which can not be expressed.
 27 But he that searcheth y hearts, knoweth what is the meaning of the Spirit: for he maketh request for the Saintes, according to the wil of God.
 28 Also we knowe that all things worke together for the best vnto them that loue God, euen to them that are called of his purpose.
 29 For those which he knewe before, he also predestinate to be made like to the image of his Sonne, that he might be the first borne among manie brethren.
 30 Moreouer whome he predestinate, them also he called, and whome he called, them also he iustified, and whome he iustified, them he also glorified.
 31 What shal we then say to these things? If God be on our side, who can be against vs?
 32 Who spared not his owne Sonne, but gaue him for vs all to death, how shal he not with him giue vs all things also?
 33 Who shal lay anye thing to the charge of Gods chosen? it is God that iustificeth,
 34 Who shal condemne? it is Christ, which is dead, yea or rather, which is risen againe, who is also at the right hand of God, and maketh request also for vs.
 35 Who shal separate vs from the loue of y Christ? shal tribulacion or anguish, or persecucion, or famine, or nakednes, or peril, or sword?
 36 As it is writte, For thy sake are we killed all day long: we are counted as shepe for the slaughter.
 37 Neuertheles, in all these things we are more then conquerers through him that loued vs.

n The creature shal not be restored before that Goss children be brought to their perfections in the meane season that waite.
 o That is, to destruction, because of mans sinne.
 p He meaneth not the Angels neither diuils nor men.
 q And yet are farre from the perfection.
 Luk. 21.28.
 r Which shal be in the resurrection when we shalbe made conformable to our head Christ.
 s By hope is meant y thing, which we hope for.
 t In y he directeth their hearts to pray, & sheweth both whom to aske, and how.
 u He sheweth by the ordre of our election that afflictions are meanes to make vs like the Sonne of God.
 v Who pronounceth his iust in his soune Christ.
 w Where with he loued vs, or God in Christ: & loue is grounded vpo his determinate purpose, and Christ is the pledge thereof
 Psal. 44.23.
 z Which is to signifie the cōdicio of Christs Church.

Christ is verie God. To the Romaines. Predestinacion.

^a Paul setteth forth by these wordes the wonderful nature of the spirites, aswel the good, Eph 1, 21 col. 1, 1. as the euil spirites, Ephes. 6, 12. col. 2, 15.

^b That is, wherewith God loueth vs in his Sonne Christ Iesus.

18 For I am persuaded that nether death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come,

19 Nor height, nor depth, nor anie other creature shalbe able to separate vs from the loue of God, which is in Christ Iesus our Lord.

CHAP. IX.

1 *Having testified his great loue towards his nation, & the signes thereof.* 11 *He entreareth of the election and reprobacion.* 24 *Of the vocacion of the Gentiles.* 30 *And reuocacion of the Lewes.*

^a As becometh him that reuenerceth Christ, or whose tongue Christ ruleth & so teachech Christ for his witness. Act. 9, 2.

^b He wolde re deme the rejec tion of the Jewes w. his owne damnacion, & declareth his zeale towards Gods glorie, read Exod. 32, 32.

Chap. 2, 17. ephes 2, 12. Chap. 2, 28.

^c The Arke of the couenant, because it was a signe of Gods presence, was called Gods glorie, 1 Sam. 4, 21. psal. 26, 8. Gen. 27, 12.

^d The two tables of the couenant, Deut. 10, 9.

^e Christ is verie God. Gal. 4, 28.

^f Gen. 18, 10. Greke, fall away.

^g That is, of Iacob whose name was also Israel. Gen. 27, 1.

^h The Israelites must not be esteemed by their kinred, but by the secret election of God, which is aboue the external vocacio h As, Imael, Gen. 25, 29.

Malac. 1, 2. Exod. 33, 19.

ⁱ As the onelie wil & purpose of God is the chief cause of election & reprobacion: so his free mercie in Christ is an inferior cause of saluacion, & the hardening of the heart, an inferior cause of damnacion.

eth mercie:

17 For the ^k Scripture saith vnto Pharao, ^k That is, God in Scripture. Exod. 9, 16.

* For this same purpose haue I stirred thee vp, that I might shewe my power in thee, and that my Name might be declared through out all the earth.

18 Therefore he hath mercie on whome he wil, & whome he wil, he hardeneth.

19 Thou wilt say then vnto me, Why doeth he yet complaine for who hath resisted his wil?

20 But, o man, who art thou which pleagst against God? What the thing formed say to him that formed it, Why hast thou made me thus?

21 Hath he not the potten power of the claie to make of the same lompe one vessel to honour, and another vnto dishonour?

22 What and if God wolde, to shewe his wrath, and to make his power known, suffer with long pacience the vessels of wrath, prepared to destruction?

23 And that he might declare the riches of his glorie vpon vessels of mercie, which he hath prepared vnto glorie?

24 Euen vs, whome he hath called, not of the Lewes onely, but also of the Gentiles,

25 As he saith also in Osee, * I wil call them, My people, which were not my people: & her, Beloued, which was not beloued.

26 And it shalbe in the place where it was said vnto them, * Ye are not my people, that there they shalbe called, The childre of the liuing God.

27 Also Esaias cryeth concerning Israel, * Thogh the number of the children of Israel were as the sand of the sea, yet shal but a remnant be saued.

28 For he wil make his account, & gather it into a short sume with righteousness: for the Lord wil make a short count in the earth.

29 * And as Esaias said before, Except the Lord of hostes had left vs a sede, we had bene made as Sodoma, and had bene like to Gomorra.

30 What shal we say then? That the Gentiles which folowed not righteousness, haue attained vnto righteousness, euen the righteousnes which is of faith.

31 But Israel which folowed the Law of righteousness, colde not attein vnto the Law of righteousness.

32 Wherefore? Because they sought it not by faith, but as it were by the workes of the Law: for they haue stumbled at the stumbling stone.

33 As it is written, * Beholde, I lay in Sion a stumbling stone, and a rocke to make men fall: and euerie one that beleueth in him, shal not be ashamed.

CHAP. X.

1 *After that he had declared his zeale towards ethio.* 3 *He*

^l Or breaketh & gaineth. Isa. 45, 9.

^m Jerem. 28, 6. wisd. 13, 7.

ⁿ Or, vnto honer. 7/12.

^o Hose. 2, 23. 1 pet. 2, 10.

^p Hose. 1, 10.

^q Isa. 10, 25.

^r I God wil make ke suche waffe of that people that the serue, & shal be a worke of his iustice, & shal ser for the his glorie in his Church. Isa. 1, 9.

^s That is, verily lost.

^t Isa. 2, 14. & 28, 16. 1 pet. 2, 8. psal. 118, 22. Iesus Christ is so the inside of destruction, & to the faithfull life & reuocacion. 3 He

3 He sheweth the cause of the ruine of the Iewes. 4 The end of the Lawe. 5 The difference betwene the iustice of the Lawe, and of faith. 17 Whereof faith cometh, and to whome it belongeth. 19 The reuersion of the Lawe, and calling of the Gentiles.

1 **B**ethrē, mine hearts desire & prayer to God for Israel is, that they might be saued.

2 For I beare them recorde, that they haue the zeale of God, but not according to knowledge.

3 For they, being ignorāt of the righteousness of God, & going about to stablish their owne righteousness, haue not submitted them selues to the righteousness of God.

4 * For Christ is the end of the Law for righteousness vnto euerie one y^e beleueth.

5 For Moses thus describeth the righteousness which is of the Lawe, * That the man which doeth these thi^{gs}, shall liue thereby.

6 But the righteousness which is of faith, speaketh on this wise, * Say not in thine heart, Who shall ascende into heauen? (that is to bring Christ from aboue)

7 Or, Who shall descende into the depe^r (y^e is to bring Christ againe from the dead)

8 But what saith it? * The worde is nere thee, euen in thy mouth, and in thine heart. This is y^e d^ewarde of faith which we praechē.

9 For if thou shalt cōfesse with thy mouth the Lord Iesus, and shalt beleue in thine heart, that God raised him vp from the dead, thou shalt be saued.

10 For with the heart man beleueth vnto righteousness, and with the mouth man confesseth to saluation.

11 For the Scripture saith, * Whosoever beleueth in him, shall not be ashamed.

12 For there is no difference betwene the Iewe & the Grecian: for he y^e is Lord ouer all, is riche vnto all, that call on him.

13 * For whosoever shall call v^o the Name of the Lord, shall be saued.

14 But how shall they call on him, in whome they haue not beleued? and how shall they beleue in him, of whome they haue not heard? and how shall they heare without a preacher?

15 And how shall they praechē, except they be sent? as it is written, * How beautiful are the fete of them which bring glad tydings of peace, and bring glad tydings of good things!

16 But they haue not all obeyed the Gospel: for Esaias saith, * Lord, who hath beleued our r^eporte?

17 Then saith is by hearing, & hearing sby the worde of God.

18 But I demāde, Haue h^e they not heard? No doute their f^e sounde went out through all

the earth, & their wordes into the ends of the worlde.

19 But I demāde, Did not Israel knowe God? First Moses saith, * I wil prouoke you to enuie by a nation that is not my nation, & by a foolish nation I wil anger you.

20 * And Esaias is bolde, and saith, I was founde of them that sought me nor, and haue bene made manifest to them that asked not after me.

21 And vnto Israel he saith, * All the day long haue I stretched forth mine hand vnto a disobedient, and gamesaying people.

CHAP. XI.

4 God hathē his Church although it be not sene to mā^s eye. 5 The grace shewed to the elect. 7 The iudgement of the reprobate. 8 God hathē blinded the Iewes for a time, and reueiled him self to the Gentiles. 18 Whome he warneth to humble thē selues. 29 The giftes of God without repentāce. 33 The depth of Gods iudgements.

1 **I** demāde then, Harhe God cast away this people? God forbid: for I also am an Israelite, of the sēde of Abraham, of the tribe of Benjamin.

2 God hathē not cast away his people which he aⁿ knewe before. Knowe ye not what the Scripture saith of Elias, how he maketh request vnto God against Israel, saying,

3 * Lord, they haue killed thy Prophetes, & digged downe thine altars: and I am left alone, and they seke my life?

4 But what saith y^e answer of God to him? * I haue reserued vnto my self c^e seuē thousand men, which haue not bowed the knee to Baal.

5 Euē so then at this present time is there a remnant through the election of grace.

6 And if it be of grace, it is no more of workes: or els were grace no more grace: but if it be of workes, it is no more grace: or els were worke no more worke.

7 What then? Israel hathē not obtained y^e he sought: but the electiō hathē obtained it, and the rest haue bene hardened,

8 According as it is written, * God hathē giuen thē the spirit of slomber: eyes that they shulde not se, & eares that they shulde not heare vnto this day.

9 And Dauid saith, * Let their table be made a snare, & a net, & a stumbling blocke, euen for a recompense vnto them.

10 Let their eyes be darkened that they se not, & bowe downe their backe alwayes.

11 I demāde then, Haue they stumbled, that they shulde fall? God forbid: but through their fall saluacion commeth vnto the Gentiles, to & prouoke them to follow them.

12 Wherefore if the fall of them be the riches of the worlde, & the diminishing of thē the riches of the Gētiles, how much more shall their abundance be?

k Then seeing all the worlde knewe God by his creatures, the Iewes coulde not be ignorant, and so sinned of malice. Deut 32, 21. Isa. 65, 1.

Isa. 65, 2.

Or, 7 habilitati: g.

a And elected before all beginning.

1. King 19, 10. b He talked with God not that he shulde punish Israel, but yet lamented their fall: & so his wordes made against them.

1. King 19, 18 c meaning an infinite number

Or, sic etiam

Isa. 6, 29.

Or 9, 10.

mat. 13, 14.

1ohn 12, 40.

alt. 28, 26.

Psal. 69, 22.

Or, sic etiam.

a Christ by y^e mouth of the Prophet

witheth that which came vpon y^e Iewes,

that is, that as birdes are taken where as they thinke to

finde fode, so

y^e Law which the Iewes of a blinde zeale preferred to the Gospel

thinking to haue saluacion by it, shulde

turne to their destruction.

e Take frō thē thy grace and strength.

f Without hope to be restored.

g The Iewes to followe the Gentiles.

h In that the Gentiles haue the knowledge of the Gospel.

a. That is a certēme affection, but not a true knowledge. b The end of the Lawe is to iustifie thē which obserue it: therefore Christ hauing fulfilled it for vs, is made our iustice, sanctification, &c. Gal. 3, 24. Lau. 18, 5. exek. 20, 12. gal. 3, 12. Deut. 30, 12. Deut. 30, 14.

c Because we can not performe the Lawe, it maketh vs to doubt, who shall go to heauen & to say, Who shall go downe to the depe^r to deliuer vs thence? but faith reacheth vs y^e Christ is ascended vp to take vs with him & hathē descended into the depth of death to destroy death, & deliuer vs.

Isa. 28, 16. d That is, the promise & the Gospel which agreeth with the Lawe.

1ohn. 2, 32.

alt. 2, 21. e That is, the way to be saued is to beleue with heart that we are saued onely by Christ, and to confesse the same before the worlde.

Isa. 32, 7.

1ohn. 1, 15.

Or, sic etiam. f Meaning the Gospel & the good tydings of saluation which they preached.

Isa. 53, 8.

1ohn. 12, 38.

g That is, by Gods commandement, of whome they are sent, that praechē the Gospel. It may be also taken for the very praeching it self.

Psal. 19, 5.

h Both the Iewes & Gentiles. i The Hebrew worde signifieth the line or proportion of the heauens, whose most excellent frame, besides the rest of Gods creatures, praecheth vnto the whole worlde, and setteth forth the workes of the Creator.

i That they might be ielous of ouer Christ against the Gentiles, and so to be more feruēt in loue toward Christ then y^e Gentiles.

k The Iewes now remaine, as it were, in death for lacke of the Gospell: but when both they & the Gentiles shall embrace Christ, y^e world shall be restored to a newe life.

l Abraham was not onely sanctified, but his seede also & neglected not the promises.

m Meaning Abraham.

n That is, the Church of the Israelites.

o Be careful: worship God, & trust in his promises.

p He speaketh of the Iewes and Gētiles in general.

q Meaning stubbernes & induration against Gods worde.

r He sheweth that the time shall come that the whole nation of y^e Iewes thogh not euery one particularly, shall be ioyned to the Church of Christ.

s To whome God giueth his Spirit of adoption, and whome he calleth effectually, he can not perish: for Gods eternal counsel neuer changeth.

t That is, both the Iewes and Gentiles.

- 13 For in that I speake to you Gentiles, in asmuche as I am the Apostle of the Gentiles, I magnifie mine office,
- 14 To trie if by any meanes I might iⁿprouoque them of my flesh to followe them, & might saue some of them.
- 15 For if the casting away of them be the recōciling of the worlde, what shall the receiuing be, but a life from the dead?
- 16 For if the first frutes be holie; so is the whole lompe: and if the roote be holie, so are the branches.
- 17 And thogh some of the brāches be broken of, & thou being a wilde oliue tre, wast grafte in for them, and made partaker of the roote, and fatnesse of the oliue tre,
- 18 Boast not thy self against the branches: and if thou boast thy self, thou bearest not the roote, but the roote thee.
- 19 Thou wilt say then, The brāches are broken of, that I might be grafte in.
- 20 Wel: through vnbelefe they are broken of, and thou standest by faith: be not hie minded, but feare.
- 21 For if God spared not the natural branches, take hede, lest he also spare not thee.
- 22 Beholde therefore the bountifulnes, & seueritie of God: towarde them which haue fallen, seueritie: but towarde thee, bountifulnes, if thou continue in his bountifulnes: or els thou shalt also be cut of.
- 23 And thei also, if thei abide not stīl in vnbelefe, shall be graffed in: for God is able to graffe them in againe.
- 24 For if thou wast cut out of the oliue tre, which was wilde by nature, and wast graffed contrary to nature in a right oliue tre, how muche more shall they that are by nature, be graffed in their owne oliue tre?
- 25 For I woldenot, brethré, that ye shulde be ignorant of this secret (lest ye shulde be arrogant in your selues) y^e partely obstinacie is come to Israel, vntil the fulnes of the Gentiles be come in.
- 26 And so all Israel shall be saued, as it is written, * The deliuerer shall come out of Sion, and shall turne away the vngodlines from Iacob.
- 27 And this is my couenāt to them, * When I shall take away their sinnes.
- 28 As cōcerning the Gospell, they are enemies for your sakes: but as touching the electiō, they are beloved for the fathers sakes.
- 29 For the giftes and calling of God are without repentance.
- 30 For euen as ye in time past haue not beleued God, yet haue now obtēined mercie through their vnbelefe,
- 31 Euen so now haue they not beleued by the mercie shewed vnto you, that they also may obtēine mercie.
- 32 For God hathe shut vp all in vnbelefe, that he might haue mercie on all.

- 33 O the depnes of the riches, bothe of the wisdom, & knowledge of God! how vnsearcheable are his iudgemēt, & his wayes pat^r finding out!
- 34 * For who hath knowen the minde of the Lord, or who was his counsellor?
- 35 Or who hath giuen vnto him first, and he shall be recompensed?
- 36 For of y^e him, and through him, and for him are all things: to him be glorie for euer. Amen.

CHAP. XII.
The conuersation, loue, and workes of such as beleue in Christ. 19 Not to seke reuengence.

- 1 Beseeche you therefore, brethré, by the mercies of God, that ye giue vp your bodies a liuing sacrifice, holie, acceptable vnto God, which is your reasonable seruing of God.
- 2 And facion not your selues like vnto this worlde, but be ye changed by y^e renuing of your minde, y^e ye may proue what is the good wil of God, & acceptable, & perfite.
- 3 For I say through the grace that is giuen vnto me, to euerie one that is amōg you, y^e no man presume to vnderstand aboute that which is mete to vnderstand, but that he vnderstand according to sobrietie, as God hathe dealt to euerie man the measure of faith.
- 4 For as we haue many mēbers in one bodie, and all members haue not one office,
- 5 So we being many are one bodie in Christ, and euerie one, one anothers members.
- 6 * Seing then y^e we haue giftes that are diuers, according to y^e grace that is giue vnto vs, whether we haue prophecie, let vs prophecie according to y^e proportiō of y^e faith:
- 7 Or an office, let vs waite on the office: or he that teacheth, on teaching;
- 8 Or he y^e exhorteth, on exhortatiō: he that distributeth, let him do it with simplicitie: he that ruleth, with diligence: he that sheweth mercie, with cherefulness.
- 9 Let loue be without dissimulation. * Abhorre that which is euil, and cleaue vnto that which is good.
- 10 * Be affectioned to loue one another with brotherlie loue, In giuing honor, go one before another,
- 11 Not surlifful to do seruice; seruēt in spirit: seruing the Lord,
- 12 Reioycing in hope, paciēt in tribulatiō, * continuing in prayer,
- 13 * Distributing vnto the necessities of the Saites: * giuing your selues to hospitalitie.
- 14 * Blesse thē which persecute you: blesse, I say, and curse not.
- 15 Reioyce with them that reioyce, & wepe with them that wepe.

1sa. 40. 13.
wido 9. 13.
1. cor. 2. 16.
u He repro- ueth the rash- nes of men w^h murmure agāst the iudgemēt of God.
x That is, prou- uoked him by his good wor- kes?
y All things are created and preferred of God to set for the his glorie.

a In stede of dead beastes, li- uelie sacrifice: in stede of the blood of beas- tes which was but a shadowe & pleased not God of it self, the acceptable sacrifice of the spiritual man, framed by faith to godli- nes and chari- tie.
Ephē. 5. 17.
1 thess. 3. 1.
b That is, true, lawful & spiri- tual, 1 Pet. 2. 5.
1. Cor. 12. 12.
ephe. 4. 7.
c What soeuer is not agreeable to Gods wil, is euil, displeasē and vaperfēt.
1. Pet. 4. 10.
d Two things are required, if we wil iud- ge soberly of Gods giftes in vs: the one that we do not ar- rogate to our selues that we haue not: next, that we boast not of the giftes, but reuerently vse them to Gods honour.
Mat. 6. 2.
2. Cor. 9. 7.
Amos. 5. 15.
e That is, iob- erly, not negle- ting Gods gif- tes; but vsing them to his glorie.
Ephē. 4. 2.
1. pet. 2. 17.
ebri. 13. 1.
f Or, the time.
Luk. 18. 1.
1. Cor. 16. 1.
Ebr. 13. 2.
1. pet. 4. 13.
Mat. 5. 44.
g By prophē- cing here he

meant preaching and teaching, & by office or ministrie, all the offices, as appertēnes to the Church, as Elders, Deacons, &c. h By faith he meant the knowledge of God in Christ with the gifts of the halie Ghost. h Of these of- ficers some are Deacons, some Governours, some kepe the poore. i They mea- neth them which were appointed to loke vnto the poore, as for the moſte part ce were the widowes, Act 6. 1. 1. tim 5. 9.

Prou. 3. 7.
ifa. 5. 11.
 k That is, in your owne conceit.
Prou. 20. 22.
mat. 5. 39.
1. pet. 3. 9.
2. cor. 8. 11.
 l Live so honestly & godly that no man can finde fault with you.
Ebr. 12. 14.
Eccle. 28. 1.
mat. 5. 38.
Deu. 32. 35.
eb. 10. 39.
Prou. 25. 21.
 m For either thou shalt wone him with thy benefite, or els his conscience shall beare him wronges & Gods burning wrath hãgeth ouer him.
Wisd. 6. 4.
tit. 3. 1.
1. pet. 2. 13.

n Not onely the punishment of the Iudges, but also the vengeance of God.

Greke, a reuen
ger with wrath

b For no private man can contemne that gouernemẽt w̃ God hæthe appointed without þ̃ breache of his conscience: and here, he speaketh of ciuill magistrates: so that Antichrist and his can not wraft this place to establish their tyrannie ouer the conscience.
Mat. 22. 11.
 c That is, to defend þ̃ good and to punish the euil.
 d He meaneth onely the second table.
Exod. 20. 14.
deut. 5. 18.
Lũut. 19. 18.
mat. 22. 39.
gal. 5. 14.
1. tim. 2. 8.
1. Tim. 1. 5.

- 16 Be of like affection one towards another: *be not hie minded: but make your selues equal to them of the lower sorte: be not wise in^k your selues.
- 17 *Recõpenſe to no mā euil for euil: procure things honest in the sight of all men.
- 18 *If it be possible, as muche as in you is, haue peace with all men.
- 19 Dearly beloued, *auenge not your selues, but giue place vnto wrath: for it is written, *Vengeãce is mine: I wil repaye, saith the Lord.
- 20 *Therefore, if thine enemye hunger, feede him: if he thirst, giue him drinke: for in so doing, thou shalt heape^m coles of fyre on his head.
- 21 Be not ouercome of euil, but ouercome euil with goodnes.

CHAP. XIII.

1 The obedience to the Rulers. 4 Why they haue the swerde. 8 Charitie ought to measure all our doings. 11 An exhortation to innocencie & pursute of life.

- 1 **L**et *euerie soule be subiect vnto the higher powers: for there is no power but of God: & the powers that be, are ordeined of God.
- 2 Whoſoeuer therefore resisteth þ̃ power, resisteth the ordinance of God: and they that resist, shall receiue to them selues iudgement.
 For princes are not to be feared for good workes, but for euil. Wilt þ̃ then be without feare of the power? do wel: so shalt thou haue praise of the same.
- 4 For he is the minister of God for thy wealth: but if thou do euil, feare: for he beareth not the swerde for nought: for he is the minister of God to take vengeãce on him that doeth euil.
- 5 Wherefore ye must be subiect, not because of wrath onely, but also for^b conscience sake.
- 6 For, for this cause ye paye also tribute: for they are Gods ministers, applying them selues for the same thing.
- 7 *Giue to all men therefore their due: tribute, to whome ye owe tribute: custome, to whome custome: feare, to whome feare: honour, to whome ye owe honour.
- 8 Owe nothing to any man, but to loue one another: for he that loueth another, hath fulfilled the^d Law.
- 9 For this, *Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witness, Thou shalt not couet: and if there be any other commandement, it is briefly comprehended in this saying, *euẽ* in this, *Thou shalt loue thy neighbour as thy self.
- 10 Loue doeth not euil to his neighbour: therefore is loue þ̃ *fulfilling of the Law.
- 11 And that, cõsidering the season, that it is now time that we shulde arise from slepe:

- for now is our saluation^e nerer, then when we beleued it.
- 12 The night is past, & the day is at hand: let vs therefore cast away the workes of darkenes, and let vs put on the^f armour of light,
- 13 So that we walke honestly, as in the day: not in^{*} glotonie, and dronkennes, nether in chambering and wantonnes, nor in strife and enuying:
- 14 *But put ye on the Lord IESVS CHRIST, and take no thoght for the flesh, to fulfil the lustes of it.

CHAP. XIII.

1 The weake ought not to be despised. 10 No man shulde offende anothers conscience, 15 But one to supporte another in charitie and faith.

- 1 **H**im that is weake in the^a faith, receiue vnto you, but not^b for controuersies of disputations.
- 2 One beleueth þ̃ he may eat of all things: & another, which is weake, eateth herbes.
- 3 Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him that eateth: for God hath receiued him.
- 4 *Who art thou that condemnest another mans seruant? he standeth or falleth to his owne^c master: yea, he shall be established: for God is able to make him stande.
- 5 This mā esteemeth one daye aboute another daye, & another man counteth euerie daye a like: let euerye man be^d fully persuaded in his minde.
- 6 He that^e obserueth the day, obserueth it to the^f Lord: and he that obserueth not the day, obserueth it not to the Lord. He that eateth, eateth to the Lord: for he giueth God thãkes: and he þ̃^g eateth not, ^heateth not to the Lord, and giueth God thanks.
- 7 For none of vs liuethⁱ to him self, nether doeth anye dye to him self.
- 8 For whether we liue, we liue vnto the Lord: or whether we dye, we dye vnto the Lord: whether we liue therefore, or dye, we are the Lords.
- 9 For Christ therefore dyed and rose againe, and reuued, that he might be Lord bothe of the dead and the quicke.
- 10 But why doest thou iudge thy brother? or why doest thou despise thy brotner? *for we shall all appeare before the iudgement seat of Christ.
- 11 For it is written, *I k liue, saith the Lord, and euerye knee shall bowe to me, and all tongues shall^k confesse vnto God.
- 12 So then euerye one of vs shall giue accountes of him self to God.
- 13 Let vs not therefore iudge one another anye more: but vse^l your iudgement rather vnto whome as yet God had not receiued the perfitte libertie. ^m Bothe our life, and death ought to profite our brother. ⁿ 2. cor. 5. 10. ^o I. a. 45. 23. phil. 2. 10. ^p This orbe particularly appertaineth to God who is the etterne life of him self, & giueth it to all others. ^q And acknowledge me for their God.

e Before we beleued, it had bene in vaine to tel vs these things: but now seeing our saluation is nere, let vs take hede that we neglected not this occasion.
Luk. 21. 34.
 f That is, honest maners & godlie.
1. pet. 2. 15.

a That is, the doctrine of þ̃ Gospel.
 b Lett he shulde departe ether more ignorant then he came, or els w̃ a greater seruaule of conscience.

1. tim. 4. 18.

c It is the Lords matter & nothing.
 d We must be assured in our conscience by Gods worde in all things that we do: if we be strõg, we may know what is our libertie and if we be weake, we may learne to profite daily.
 e That counteth one day more holie than another.
 f Who iudgeth whether he doeth wel or no.
 g Because he thinketh the meates vncleane by þ̃ Law.
 h Here we must note three things: first, þ̃ he speaketh of things which of them selues are indifferẽt, albeit in the Law they were not: next, that he reprocureth not the condemning of the s̃ & bur of the persons: thirdly that he meaneth not the stubburne and malicious, who me he calleth dogges & conuision, but the weake and infirme.
 i Bothe our life, and death ought to profite our brother. ^{2. cor. 5. 10.} ^o I. a. 45. 23. phil. 2. 10. ^p This orbe particularly appertaineth to God who is the etterne life of him self, & giueth it to all others. ^q And acknowledge me for their God.

in this, that no man putte an occasion to fall, or a stombling blocke before his brother.

m He preuenteth the objection which the Christians might vse.

14 I knowe, & am perswaded through the Lord Iesus, that there is nothig vncleane of it self: but vnto him that iudgeth any thing to be vncleane, to hi it is vncleane.

15 But if thy brother be grieved for the meat, now walkest thou not charitably: *destroy not him with thy meat, for whome Christ dyed.

1. Cor. 8. 11.

16 Cause not your^a commoditie to be euil spoken of.

n Which is the benefite of Christiã libertie by abusing whereof ye cause y^e weakes to blasphem the Gospell which might seme to them contrarie to Gods wil, and the doctrine of the Lawe.

17 For the^o kingdome of God is not meat nor drinke, but righteousnes, and peace, & ioye in the holie Gost.

o God wil not reigne ouer his by such obseruations.

18 For whosoever^r in these things serueth Christ, is acceptable vnto God, and is approved of men.

p In peace & righteousness

19 Let vs then followe those things which concerne peace, and wherewith one may edifie another.

Tit. 2. 2.

20 Destroy not y^e worke of God for meats sake: * all things in dede are pure: but it is euil for the man which eateth with offence.

q Faith here is taken for a full persuasion of the Christian libertie in things indifferēt as the Apostle interpreteth it in the 24. verse.

21 *It is good nether to eat flesh, nor to drinke wine, nor any thing, whereby thy brother stombleth, or is offended, or made weake.

r Which hath the none euil remembrance of conscience in his doing.

22 Hast thou^r faith? haue it with thy self before God: blessed is he y^r condemnerh not him self in y^r thing which he alloweth.

s Meaning, of a right conscience

23 For he that douteth, is condemned if he eat, because he eateth not of faith: & whatsoever is not of^f faith, is sinne.

CHAP. XV.

1 Paul exhorteth the^s to support & loue one another by the example of Christ, p And by the onelic mercie of God which is the cause of saluation bothe of the one & the other. 14 He sheweth his sale to warde them, & the Church, 20 And requereth the same of them.

2 WE which are strong, ought to heare the infirmities of the weake, and not to please our selues.

Psal. 69. 10.

2 Therefore let euerie mā please his neighbour in that that is good to^a edification. For Christ also wolde not please him self, but as it is written, *The rebukes of them which rebuke thee, fel^b on me.

a To edifie, signifies to do all maner duties to our neighbour, either to bring him to Christ, or if he be w^ome, that he may growe from faith to faith: for y^e faithful are called the temple of God wherein he is resident by his holie Spirit: & these faithful are the stones of y^e newe Ierusalem: that is, the vniuersal Church, 1 Sa. 24. reuel. 21. of the which buylding Christ is the chief corner stone, Eph. 2. 20. b I did so beare them, as if they had bene done to me and not to my

4 For whatsoeuer things are written afore time, are written for our learning, that we through patience, & cōsorte of the Scriptures might haue hope.

5 Now the God of^c patience and cōsolation giue you that ye be^{*like} minded one towards another, according to Christ Iesus,

6 That ye with one minde, and with one mouth may praise God euē the Father of

our Lord Iesus Christ.

7 Wherefore receiue ye one another, as Christ also receiued vs to the^d glorie of God.

d To make vs partakers of Gods glorie.

8 Now I say, that Iesus Christ was a^e minister of the circumcision, for the^f truth of God, to cōfirme the promises made vnto the fathers.

e First to gather y^e Iewes, and then the Gentiles that bothe might be made one flocke.

9 And let the Gentiles praise God for his mercie, as it is writtē, * For this cause I wil confesse thee amōg the Gentiles, and sing vnto thy Name.

f That God might be known true. Psal. 118. 10. 2 Sam. 22. 50. Deu. 32. 43.

10 And againe he saith, *Reioyce, ye Gentiles with his people.

Psal. 117. 1.

11 And againe, *Praise the Lord, all ye Gentiles, & laude ye him, all people together.

Isa. 61. 10.

12 And againe Esaias saith, * There shalbe a roote of Iesse, and s^e he that shal rise to reigne ouer^h the Gentiles, in him shal the Gentiles trust.

g Which is Christ who did spring as a yong budde out of y^e drye and dead roote. h Then seing he take bothe the Iewes and Gentiles to his Fathers glorie, they ought by his example to Ioue one another.

13 Now the God of hope fil you with all ioye, and peace in beleuing, that ye may abunde in hope through the power of the holie Gost.

14 And I my self also am perswaded of you, my brethren, that ye also are ful of goodnes, and filled with all knowledge, and are able to admonish one another.

15 Neuertheles brethré, I haue somewhat boldly after a sort writtē vnto you, as one that putteth you in remembrance, through the grace that is giuen me of God,

16 That I shulde be the minister of Iesus Christ towarde the Gentiles, ministring the Gospel of God, that the offering vp of the Gentiles might be acceptableⁱ being sanctified by the holie Gost.

i The minister offereth vp the people to God by the Gospel

17 I haue therefore whereof I may reioyce in Christ Iesus in those things which pertaine to God.

18 For I dare not^k speake of anie thing, which Christ hathe not wrought by me, to make the Gentiles obedient in worde and dede,

k God gaue him suche ample occasions to set forth his excellent workes y^e he had done by him, that the Apostle neede not to feike anie other thing to boast vpon.

19 With the power of signes and wonders, by the power of the Spirit of God: for that from Ierusalem, and rounde about vnto Illyricum, I haue caused to abunde the Gospel of Christ.

20 Yea, so I enforced my self to preache the Gospel, not where Christ was named, lest I shulde haue buylt on another mans foundation.

21 But as it is written, *To whome he was not spoken of, they shal se him, & they that heard not, shal vnderstand him.

Isa. 52. 1.

22 Therefore also I haue bene^{*oft} let to come vnto you.

Chap. 1. 13. 1. thes. 2. 17.

23 But now seing I haue no more place in these quarters, and also haue^{*bene} defirous manie yeres agone to come vnto you.

Chap. 1. 1.

24 When I shal take my iourney into Spaine, I wil come to you: for I trust to se you in my

in my iorney, & to be broght on my way
thitherwarde by you, after that I haue be-
ne somewhat filled with your *companie*.

I Which was
to carie the
almes.

25 But now go I to Ierusalem, to minister
vnto the Saintes.

26 For it hathe pleased them of Macedonia
and Achaia, to make a certeine distributiō
vnto the poore Saintes which are at Ieru-
salem.

1. Cor. 9. 12.

27 For it hathe pleased them, and their det-
ters are they: *for if the Gentiles be made
partakers of their spiritual things, their
duetie is also to minister vnto them in car-
nal things.

mt that faith-
fully leaue it
with them, &
as it were se-
aled moſte ſu-
rely

28 When I haue therefore performed this,
and haue sealed them this frute, I wil
passe by you into Spaine.

29 *And I knowe when I come, that I shal
come to you with abundance of the blef-
sing of the Gospel of Christ.

Chap. 1. 20.
n Almes is fr
frute of faith
and charitie.
o His coming
shalbe prohez
ble vnto the:
for God wil
giue him abun-
dant knowled-
ge of Diuine
myſteries to cō-
municate vnto
them.

30 Also brethre I beseeche you for our Lord
Iesus Christs sake, and for the loue of the
Spirit, that ye wolde striue with me by
prayers to God for me.

2. Cor. 2. 11.
p He feared
leſt ſclārous
tongues wolde
haue made his
message ether
odious, or leſ-
ſe acceptable.

31 That I may be deliuered frō them which
are disobediet in Iudea, & that my seruice
which I haue to do at Ierusalem, may be
accepted of the Saintes,

32 That I may come vnto you with ioy by
the wil of God, & may wth you be refreshed.

33 Thus the *God of peace be with you all.
Amen.

Iſa. 9. 6

CHAP. XVI.

1 After manie recommendations, 17 He admonisheth
them to beware false brethren and to be circumspect.
20 He prayeth for them, and giueth thanks to God.

I Commende vnto you Phebe our sister
which is a seruant of the Church of Cé-
chrea,

2 That ye receiue her in the Lord, as it be-
cometh Saintes, and that ye assit her in
whatsoeuer busines she nedeth of your
aide: for she hathe giuen hospitalitie vnto
manie, and to me also.

Act. 18. 3.

3 Grete *Priscilla and Aquila my fellow
helpers in Christ Iesus.

4 (Which haue for my life laid downe
their owne necke. Vnto whome not I on-
ly giue thanks, but also all the Churches
of the Gentiles)

a The first w
was cōsecrate
to the Lord
by embracing
the Gospel.
Or. Aſa.
b They were
grafted in
Christ by
faith afore I
was called,
and were wel
eſtmed of the
Apoſtles, and
of the Chur-
che.

5 Likewise grete the Church that is in their
house. Salute my beloued Epenetus, which
is the first frutes of Achaia in Christ.

6 Grete Marie which bestowed muche la-
bour on vs.

7 Salute Andronicus and Iunia my cousins
and fellow prisoners, which are notable
among the Apoſtles, and were in Christ
before me.

8 Grete Amplias my beloued in the Lord.

9 Salute Vrbanus our felowe helper in

Christ, and Stachys my beloued.

10 Salute Apelles approved in Christ. Sa-
lute them which are of Aristobulus friends.

11 Salute Herodion my kinsman. Grete thē
which are of the friends of Narcissus which
are in the Lord.

12 Salute Tryphena and Tryphosa, which
women labour in the Lord. Salute the be-
loued Persis, which woman hathe laboured
muche in the Lord.

13 Salute Rufus chosen in the Lord, & his
mother and mine.

14 Grete Asyncritus, Phlegon, Hermas, Pa-
trobas, Mercurius, and the brethre which
are with them.

15 Salute Philologus and Iulias, Nereas, &
his sister, and Olympas, & ail the Saintes
which are with them.

16 Salute one another with an holie kisse.
The Churches of Christ salute you.

1. Cor. 16. 20.
2. Cor. 13. 12.

17 ¶ Now I beseeche you brethren, marke
them diligently which cause diuision and
offences, contrarie to the doctrine which
ye haue learned, and auoide them.

1. pet. 2. 14.
c This was g
ſigne of amitie
among the
Iewes, which
he willeth to
be holie, that
is, that it come
from a munde-
ful of godlie
charitie.

18 For they that are suche, serue not the
Lord Iesus Christ, but their owne bel-
lies, and with faire speache & flattering
deceiue the hearts of the simple.

2. Iohn 10.
d These be
markes to kno-
we the false
Apoſtles by.
e The worde
ſignifieth him
that promiſeth
muche & per-
formeth no-
thing, who ſe-
meth also to
ſpeake for thy
profite, but
doeth nothing
leſſe.

19 For your obediēce is come abroad amōg
all: I am glad therefore of you: but yet I
wolde haue you wiſe, vnto that which is
good, and simple concerning euil.

20 The God of peace shal treade Satan vn-
der your fete shortly. The grace of our
Lord Iesus Christ be with you.

21 *Timotheus my companion, and Lucius
and Iason, and Soſipater my kinsmen, sa-
lute you.

Act. 16. 1
phil. 2. 19

22 I Tertius, which wrote out this epistle,
salute you in the Lord.

23 *Gaius mine hoſte, & of whole Church
saluteth you. Erastus the chamberlaine of
the citie saluteth you, and Quartus a
brother.

1. Cor. 1. 14.
Or. receiuer.
f Corinthus.

24 The grace of our Lord Iesus Christ be
with you all. Amen.

25 *To him now that is of power to establi-
she you according to my Gospel, and prea-
ching of Iesus Christ, *by the reuelation
of the myſterie, which was kept secret
ſince the worlde began:

Eph. 3. 19.
Eph. 3. 9.
col. 1. 26.
2. Tim. 1. 10.
Tit. 1. 2.

26 (But now is opened, & published amōg
all nations by the Scriptures of the Pro-
phetes, at the commandement of the euer-
lasting God for the obedience of faith)

1. pet. 1. 10
g Bothe as
touching the
doctrine of
Gospel, and
also the call-
ing of the
Gentiles.

27 To God, I say, onely wiſe, be praise
through Iesus Christ for euer. Amen.

Written to the Romaines from Corinthus
and sent by Phebe, seruant of the Church,
which is at Cenchrea.

THE FIRST EPISTLE of Paul to the Corinthians.

1104/1224

THE ARGUMENT.

After that S. Paul had preached at Corinthus a yere and an halfe, he was compelled by the wickednes of the Iewes to saile into Syria. In whose absence false Apostles entred into the Church, who being puffed vp with vaine glorie, and affect at eloquence, sought to bring into contēpt the simplicitie which Paul vsed in preaching the Gospel. By whose ambition suche factions & schismes sprang vp in the Church, that frō opinions in pollicies & ceremonies they fel to false doctrine and heresies, calling into doute the resurrection frō the dead, one of the chiefest points of Christian religio. Against these evils the Apostle procedeth, preparing the Corinthians hearts, & eares with gentle salutations: but soon after he reproveth their contentions and debates, their arrogancie & pride, and exhorteth thē to cōcorde & humilitie, setting before their eyes the spiritual vertue, & heauenlie wisdom of the Gospel, which cā not be perswaded by worldlie wit and eloquent reasons, but is reueiled by Gods Spirit, and so sealed in mens hearts. Therefore this salutation may not be attribute to the ministers, but onely to God, whose seruants they are, and haue receiued charge to edifie his Church wherein S. Paul behaued him self skilfully, buylding according to the fundacion (which is Christ) and exhorteth others to make the end proportionable to the beginning, taking diligent hede that they be not polluted with vaine doctrine, seruing they are the Temple of God. And as for those which doubted of his Apostleship, he sheweth them that he dependeth not on mans iudgement, albeit he had declared by manifest signes that he neuer sought his owne glorie, neither yet how he might liue, but onely the glorie of Christ: which thing at his coming he wolde declare more amply, to the shame of those vaine glorious braggers, who sought them selues onely, & therefore suffered most horrible vices vnreproved & unpunished, as incest, contentions, pleadings before infidels, fornication, & suche like, to the great slander of the Gospel. This done, he answereth to certeine points of the Corinthians letter, as touching single life, dueue of marriage, of discorde & dissension among the married, of virginite, & seconde marriage. And because some thought it nothing to be present at idole seruice, seing in their heart they worshipped the true God, he warneth them to haue respect to their weak brethren, whose faith by that dissēbling was hurt, & their consciences wounded, which thing rather thē he wolde do, he wolde neuer vse that libertie which God had giuen him. But forasmuche as pride, & self wil was the cause of those great evils, he admonisheth them by the example of the Iewes not to glorie in these outward gifts, whose horrible punishment for the abuse of Gods creatures, ought to be a warning to all men to followe Christ vprightly, without all pollution and offence of others. Then he correcteth diuers abuses in their Church, as touching the behauiour of men, and women in the assemblies: of the Lords Supper, the abuse of the spiritual gifts, which God hath giuen to mainteine loue and edifie the Church: as concerning the resurrection from the dead, without the which the Gospel serueth to no vse. Last of all he exhorteth the Corinthians to relieue the poore brethren at Ierusalem, to perseuere in the loue of Christ, and wel doing, sending his commendations, and wishing them peace.

CHAP. I.

- 2 He praiseth the great graces of God shewed towards them, 10 Exhorting them to concorde and humilitie. 19 He beateth downe all pride, and wisdom which is not grounded on God, 26 Shewing whome God hath chosen to confounde the wisdom of the worlde.

PAUL called to be an Apostle of IESVS CHRIST, through the wil of God, and our brother Sostenes, vnto y^e Church of God which is at Corinthus, to them that are * sanctified in Christ Iesus, * b Saintes by calling, * with all that c call on the Name of our Lord Iesus Christ in euerie place, bothe their Lord, and ours:

- 3 Grace be with you, and peace from God our Father, & from the Lord Iesus Christ. 4 I thanke my God alwayes on your behalfe for the d grace of God, which is giuen you in Iesus Christ, 5 * That in all things ye are made riche e in him, in f all kinde of speache, and in all knowledge: 6 As the testimonie of Iesus Christ hath bene confirmed in you. 7 So that ye are not destitute of anie gift: * wayting for the appearing of our Lord Iesus Christ. 8 Who shal also confirme you vnto y^e end, that ye may be s blamelesse in the day of our Lord Iesus Christ. 9 * God is faithful, by whome ye are called vnto y^e fellowshipp of his Sōne Iesus Christ our Lord.

d For all the benefites w^{ch} ye haue receiued by the Gospel Colos. 1. 10. & 3. 7. philip. 3. 20. 11. 2. 11.

e As members of the same bodie which communicate with their head. 1. Thes. 3. 12. & 5. 23.

f He commendeth those giftes in them, whose abuse after he doeth reprove, as eloquence, philosophie,

and their knowledge of Gods worde. g For there is no condemnation to them that are grafted in Christ Iesus. * Psal. 138. 8. 1. Thes. 5. 24

10 Now

1. Thes. 1. 8. 1. Thes. 4. 7. Rom. 1. 7. eph. 1. 1. col. 1. 22. 2. Tim. 1. 9. Tit. 2. 1. 2. Tim. 2. 23. a Whome God

hath separate from the rest of the worlde, purified, and giuen to his sonne, that he might be in them, and they in him. b Made holie by the fre mercie & calling of God. c Which is to acknowledge him to be verie God, to worship him, and seke vnto him for helpe.

The worldelie wifdome. Chap.II. The wifdome of God.77

Rom.15.1. philip.3.16. h Disagreeing in wordes ingredeth dissentio of minde, whereof procedeth repugnancie of iudgement, w^{ch} is the mother of schisme and herefie. i Which was a vertuous woman & zealous of Gods glorie and sought the quietnes of the Church. Act.18.24. k Read the annotation, Act. 3.16.

Act.18.8. l This Gaius was Pauls hoste, in whose house also the Church was at Corinthus, Rom.16.23: there was yet another so called, w^{ch} was of Derbe. & followed Paul, Act 20.4 Chap.2.39. galat.1.4. 2.pet.1.16. m That is, chiefly & peculiarly Rom.1.16. Isa.29.14. n As rhetorike, or arte oratorie. o When men shulde attribute that vnto eloquence, w^{ch} onely belonged to the power of God. p That is, the interpreter of the Law. Mat.12.38. q He that is so subtil in discussing questions? & herein Paul reproceheth even the best learned, as though not one of them coulde perceiue by his owne wifdome this mysterie of Christ reueiled in the Gospel. r He speaketh in the persone of the wicked, who contrarie to their conscience rather attribute these things to God, then acknowledge their owne follie & weakenes. s According as the worlde termeth wise men.

20 Now I beseeche you, brethren, by the Name of our Lord Iesus Christ, that ye all speake one thing, and that there be no dissentions among you: but be ye knit together in one minde, and in one iudgement. 21 For it hath bene declared vnto me, my brethren, of you by them that are of the house of Cloe, that there are contentions among you. 22 Now this I say, that euerie one of you faith, I am Paul, and I am Apollos, and I am Cephas, and I am Christs. 23 Is Christ deuiled? was Paul crucified for you? ether were ye baptized into the name of Paul? 24 I thanke God, that I baptized none of you, but Crispus, and Gaius, 25 Lest anie shulde say, that I had baptized into mine owne name. 26 I baptized also the household of Stephanas: furthermore knowe I not, whether I baptized anie other. 27 For Christ sent me not to baptize, but to preache the Gospel, not with wifdome of wordes, lest the crosse of Christ shulde be made of none effect. 28 For the preaching of the crosse is to them that perish, foolishnes: but vnto vs, which are saued, it is the power of God. 29 For it is written, I wil destroye the wifdome of the wise, and wil cast away the vnderstanding of the prudent. 30 Where is the wise? where is the Scriber? where is the disputer of this worlde? hath not God made the wifdome of this worlde foolishnes? 31 For seeing the worlde by wifdome knowe not God in the wifdome of God, it pleased God by the foolishnes of preaching to saue them that beleue: 32 Seeing also that the Iewes require a signe, and the Grecians seeke after wifdome. 33 But we preache Christ crucified: vnto the Iewes, euen a stumbling blocke, & vnto the Grecians, foolishnes. 34 But vnto them which are called, bothe of the Iewes & Grecians we preache Christ, the power of God, and the wifdome of God. 35 For the foolishnes of God is wiser than men, and the weakenes of God is stronger than men. 36 For brethren, you see your calling, how that not manie wise men after the flesh, not manie mightie, not manie noble are called. 37 But God hath chosen the foolish things of the worlde to confounde the wise, and God hath chosen the weak things of the worlde, to confounde the mightie things. 38 And vile things of the worlde & things which are despised, hath God chosen, &

things which are not, to bring to nought things that are, 29 That no flesh shulde reioyce in his presence. 30 But ye are of him in Christ Iesus, who of God is made vnto vs wifdome and righteousness, and sanctification, and redemption, 31 That, according as it is written, He that reioyceth, let him reioyce in the Lord. CHAP. III. He putteth for example his maner of preaching, which was according to the tenor of the Gospel. & Which Gospel was contemptible & hid to the carnal, so And againe honorable and manifest to the spiritual. And I, brethren, when I came to you, came not with excellencie of wordes, or of wifdome, shewing vnto you the testimonie of God. For I esteemed not to knowe anie thing among you, saue Iesus Christ, and him crucified. And I was among you in weakenes, and in feare, & in muche trembling. Nether stode my worde, & my preaching in the enticing speache of mans wifdome, but in plaine euidence of the Spirit and of power, That your faith shulde not be in the wifdome of men, but in the power of God. And we speake wifdome among them that are perfit: not the wifdome of this worlde, nether of the princes of this worlde, which come to nought. But we speake the wifdome of God in a mysterie, euen the hid wifdome, which God had determined before the worlde, vnto our glorie. Which none of the princes of this worlde hath knowen: for had they knowen it, they wolde not haue crucified the Lord of glorie. But as it is written, The things which eye hath not sene, nether care hath heard, nether came into mans heart, are, which God hath prepared for them that loue him. But God hath reueiled them vnto vs by his Spirit: for the Spirit searcheth all things, yea, the deepe things of God. For what man knoweth the things of a man, saue the spirit of a man, which is in him? euen so the things of God knoweth no man, but the Spirit of God. Now we haue receiued not the Spirit of the worlde, but the Spirit, which is of God, that we might knowe the things that are giuen to vs of God. Which things also we speake, not in the wordes which mans wifdome teacheth,

Which are in mans iudgement almost nothing, but taken for abstracts & casti-wities. i Esteemed & in reprobacion. Jerem.23.5. x Thus he calleth man in contempt & to beate downe his arrogancie. Jerem.9.24. 2.cor.10.17. y That is, attribute all things to God with thanksgiving. Chap.1.17. Or, mystic. a That is, the Gospel, whereof God eoth manifest him self to the world, or whereof God is the author & witness. Or, I thought nothing worse is be known. Act.18.1. Chap.1.17. 2.pet.1.16. b Herein appeareth his great modestie, who was not glorious, but abiect & humble, nor full of vaineboastings & arrogancie, but in feare & trembling let forth the mightie power of God. c They whose vnderstandings are illuminate by faith, acknowledge this wifdome, w^{ch} the worlde calleth follie. d The worde is here taken for the whome ether for wifdome, riches or power men most este me. Isa.64.4. e That is, very fewe. f He calleth Iesus the mightie God, full of true glorie & matie-stie, whome Dauid also calleth the King of glorie, Psal.24.7. and Steuen named him the God of glorie, Act.7.2: & hereby appeareth the diuinitie of Christ & consubstantio of two natures in one persone. Chap.1.17. 2.pet.1.16. g Man is not able to thinke Gods prouidence towards his one God with the Father and the Sonne. h For he is standeth and iudgeth. i Mans minde, which vnderstandeth and iudgeth. k We are not moued with that Spirit, which teacheth things wherewith the worlde is delited, and which men vnderstand by nature. l All the benefites of God in Iesus Christ.

m As that we teache is spiritual, so is kinde of teaching must be spiritual, that y^e wordes may agre with the matter.
 n Whose knowledge & iudgement is not cleared by Gods Spirit.
 Prou. 27. 19.
 Isa. 40. 13.
 wils. 9. 17.
 rom. 11. 34.
 o For the truth of God is not subiect to the iudgement of man.
 p That is, Christs Spirit, Iohn 16. 13.
 rom 8. 9.

a Being ingrafted in Christ by faith, we be gin ro moue by his Spirit, & as we profire in faith, we growe vp to a ripe age.
 b Here let him take hede that teacheth, lest for milke he gve poison: for milke and strong meat in effect are one, but onely differ in maner & forme.

Psal. 62. 13.
 galat. 6. 7.
 b He chargeth them with two fautes: the one, y^e they attributed tommeh to y^e ministers, & y^e other, that they preferred one minister to another.
 c So made by his grace.
 d He reproveth the ministers of Corinth, as teachers of euorius doctrines & questions.
 e Or the time: which is, when she light of y^e truth shal expel the darkenes of ignorancie, then the euorius ostentacion of mans wilidome shal be broght to nought.
 f By the tryal of Gods spirit.

but which the holie Gost teacheth, comparing spiritual things with spiritual things.

14 But the natural man perceiueh not the things of the Spirit of God: for they are foolishnes vnto him: nether can he knowe them, because they are spiritually discerned.

15 But he that is spiritual, discerneth all things: yet he him self is iudged of no man.

16 For who hath knowen the minde of the Lord, that he might instruct him? But we haue the minde of Christ.

CHAP. III.

1 Paul rebuketh the feltes and outours thereof. 7 No man ought to attribute his saluacion to the ministers, but to God. 10 That they beware erroneous doctrines. 11 Christ is the fundacion of his Church. 16 The dignitie and office bothe of the ministers and also of all the faithful.

And I colde not speake vnto you, brethren, as vnto spiritual me, but as vnto carnal, even as vnto babes in Christ.

2 I gaue you milke to drinke, & not meat: for ye were not yet able to beare it, nether yet now are ye able.

For ye are yet carnal: for where as there is among you enuying, and strife, and diuisions, are ye not carnal, and walke as men?

4 For when one saith, I am Pauls, and another, I am Apollos, are ye not carnal?

5 Who is Paul then? and who is Apollos, but the ministers by whome ye beleued, & as the Lord gaue to euerie man?

6 I haue planted, Apollos watred, but God gaue the encrease.

7 So then, nether is he that planteth, anie thing, nether he that watreth, but God that giueth the encrease.

8 And he that planteth, & he that watreth, are one, and euerie man shal receiue his wages, according to his labour.

9 For we together are Gods laborers: ye are Gods housbandrie, and Gods buylding.

10 According to the grace of God giuen to me, as a skilful master buylder, I haue laid the fundacion, and another buylderth thereon: but let euerie man take hede how he buylderth vpon it.

11 For other fundacion can no man lay, then that which is laid, which is Iesus Christ.

12 And if anie man buylde on this fundacion, golde, siluer, precious stones, tymber, haye, or stubble,

13 Euerie mans worke shalbe made manifest: for the daye shal declare it, because it shalbe reueiled by the fyre: & the fyre shal trye euerie mans worke of what sorte it is.

14 If anie mans worke, that he hath buylt vpon, abide, he shal receiue wages,

15 If anie mans worke burne, he shal lose, but he shal be safe him self: neuertheles yet as it were by the fyre.

16 Knowe ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?

17 If anie man destroy the Temple of God, him shal God destroy: for the Temple of God is holie, which ye are.

18 Let no man deceiue him self. If anie man among you seme to be wise in this worlde, let him be a foole, that he may be wise.

19 For y^e wisdom of this worlde is foolishnes with God: for it is written, He catcheth the wise in their owne craftines.

20 And againe, The Lord knoweth that the thoughts of the wise be vaine.

21 Therefore let no man reioyce in men: for all things are yours.

22 Whether it be Paul, or Apollos, or Cephas, or the worlde, or life, or death: whether they be things present, or things to come, even all are yours,

23 And ye Christs, and Christ Gods.

CHAP. IIII.

1 After that he had described the office of a true Apostle. 3 Seing they did not acknowledge him suche one, 4 He appealeth to Gods iudgement. 7 Bearing downe their glorie which hindered them to praise that, which they dispraised in him. 16 He sheweth what he requirerh on their parte, & what they ought to loke for of him at his returne.

1 Let a man so thinke of vs, as of the ministers of Christ, and disposers of the secrets of God.

2 And as for the rest, it is required of the disposers, y^e euerie man be founde faithful.

3 As touching me, I passe verie litle, to be iudged of you, or of mans iudgement: no, I iudge not mine owne self.

4 For I knowe nothing by my self, yet am I not thereby iustificed: but he that iudgeth me, is the Lord.

5 Therefore iudge nothing before the time, vntil the Lord come, who wil lighten things that are hid in darkenes, and make the counsels of the hearts manifest: and then shal euerie man haue praise of God.

6 Now these things, brethren, I haue figuratiuely applied vnto mine owne self & Apollos, for your sakes, that ye might learne by vs, that no man presume about that which is written, that one swel not against another for anie mans cause.

7 For who separateth thee? and what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though thou hadest not receiued it?

8 Now ye are ful: now ye are made riche: ye reigne as Kings without vs, and wolde to God ye did reigne; that we also might reigne with you.

9 For I thinke that God hath set forthe

g Bothe his labour & crew at de.

Chap. 6. 19.

2 cor. 6. 16.

h He reproveth the not as false apostles, but as curious teachers of humane sciēces, as they which lothing at the simplicitie of Gods worde, preache philosophical speculations.

i As touching his life, if he holde fast the fundacion.

Iob. 5. 13.

k When they them selues are entangled in y^e same snares, & they laid for others.

Psal. 94. 11.

l But in God who worketh by his ministers to his owne glorie & the colort of his Church.

a As it is a thing intollerable to conuert the true ministers of God, so it is greatly reprehensible to attribute more vnto the than is mete.

Mat. 7. 1.

Orke, maud. 17.

Mat. 7. 1.

rom. 2. 1.

b Whether I haue great gifts or litle, few or manie.

c For as I do not knowe, whereby I shulde take anie occasion of glorie: so I am certaine y^e before God another maner of iusticie is required.

d Concerning the office.

e By our example.

f To wit, from oclter men and pferresh thes.

g To diminish his autoritie they objected, that he was not made an Apoſtle by Chriſt, but afterwards. h By this bitter ranting in abſecting him ſelf and exalting the Corinthians, he maketh them aſhamed of their vaine glorie. Act. 20. 34. 1. theſſ. 2. 9. 2. theſſ. 3. 8. Mat. 5. 44. Luk. 23. 34. Act. 7. 60. Or, ye gentle wordes.

Or, pedagogue & ſchool maſter.

i Forasmuche as they had ſo ſone forgotte.

Act. 19. 21. Rom. 4. 25.

k That is, whatſoever giftes we haue receiued of God to this end, y he may reigne among vs. l Of the holie God.

a Who wolde thinke that you wolde ſuffer that miſchief vpon ſinned, which ſ moſte barbarous nations abhorre to ſpeake of. Leu. 18. 8. Col. 2. 5.

b Having now receiued the Goſpel. c My wil and conſent.

d With innocētiō of Gods Name, as becomen them w procure the Lords buſines and not their owne.

1. Tim. 2. 10. e Which is, to

vs the laſte Apoſtles, as men appointed to death: for we are made a gaſing ſtocke vnto the worlde, and to the Angels, and to men.

10 We are h fooles for Chriſts ſake, and ye are wiſe in Chriſt: we are weake, and ye ſtrong: ye are honorable, and we are deſpiſed.

11 Vnto this houre we bothe hōger, & thirſt, and are naked, and are buffered, and haue no certeine dwelling place,

12 *And labour, working w our owne hands: we are reuiled, & yet we bleſſe: we are perſecuted, and ſuffer it.

13 *We are euil ſpoken of, and we pray: we are made as the filthe of the worlde, the ofſkowering of all things, vnto this time.

14 I write not theſe things to ſhame you, but as my beloued childre I admoniſh you

15 For thogh ye haue ten thouſand * inſtrouers in Chriſt, yet haue ye not manie fathers: for in Chriſt Ieſus I haue begotten you through the Goſpel.

16 Wherefore, I pray you, be ye followers of me.

17 For this cauſe haue I ſent vnto you Timotheus, which is my beloued ſonne, and faithful in the Lord, w ſhal put you in remembrance of my wayes in Chriſt as I teache euerie where in euerie Church.

18 Some are puffed vp as thogh I wolde not come to you.

19 But I wil come to you ſhortely, * if the Lord wil, and wil knowe, not the ſpeache of them which are puffed vp, but the power.

20 For the k kingdome of God is not in worde, but in l power.

21 What wil ye? ſhal I come vnto you with a rod, or in loue, and in the ſpirit of mekenes?

CHAP. V.

1 He reproveth ſharply their negligence in puniſhing him that had committed inceſt, 3 Wilking them to excommunicate him, 7 To embrace puritiſe, 9 And ſee wikednes.

I T is heard certainly that there is fornication amōg you, and ſuche fornicatiō as is not once named among the a Gentils, * that one ſhulde haue his fathers wiſe.

2 And ye are puffed vp & haue not rather forowed, that he which hathe done this dede, might be put from among you.

3 *For I verely as aſſent in bodie, but preſent in ſpirit, haue determined already as thogh I were preſent, that he that hathe b thus done this thing,

4 When ye are gathered together, and my c ſpirit, d in the Name of our Lord Ieſus Chriſt, that ſuche one, I ſay, by the power of our Lord Ieſus Chriſt,

5 * Be deliuered vnto e Satan, for the e Which is, to

deſtruō of the fleſh, that the ſpirit may be ſaued in the day of the Lord Ieſus.

6 Your reioycing is not s good: * know ye not that a litle leauē, leaueneth the whole lumpe?

7 Purge out therefore the olde leauen, that ye may be a newe lumpe, h as ye are vnleauened: for Chriſt our Paſſeouer is ſacrificed for vs.

8 Therefore let vs kepe the feaſt, not with olde leauē, nether in the leauen of malicioſnes and wickednes: but with the vnleauened bread of ſinceritie and trueth.

9 I wrote vnto you in an epiſtle, * that ye ſhulde not cōpanie together w fornicators,

10 And i not all together with the fornicators of this worlde, or with the couetous, or with extorcioners, or with idolaters: for then ye muſte go out of the worlde.

11 But now I haue written vnto you, that ye companie not together: if ane that is called a brother, be a fornicator, or couetous, or k an idolater, or a railar, or a drunkard, or an extorcioner, with ſuche one eat not.

12 For what haue I to do, to iudge them alſo, which are l without? do ye not iudge the ſo that are m within?

13 But God iudgeth them that are without. Put away therefore frō among your ſelues that wicked man.

preſent at idole ſeruiſe, & yet profeſſe the Goſpel. I Vnto whom the Eccleſiaſtical diſcipline doeth not ſtretch. m Which are ſubiect to Gods worde, & to the diſcipline of the Church.

CHAP. VI.

1 He rebuketh them for law together before the Heathen 7 Chriſtians ought rather to ſuffer. 12 He reproveth the abuſing of Chriſtian libertie, 15 And ſheweth that we ought to ſerue God purely bothe in bodie, and in ſoule.

1 D Are anie of you, hauing buſines againſt another, be iudged vnder the a vniuſt, and not vnder the Saintes?

2 *Do ye not knowe, that the Saintes ſhal iudge the worlde? If the worlde then ſhal be iudged by you, are ye vnworthie to iudge the ſmalleſt matters?

3 Knowe ye not y we ſhal iudge the b Angels? how muche more things that pertaine to this life?

4 If then ye haue iudgemēt of things pertaining to this life, c ſet vp them which are d leaſt eſteemed in the Church.

5 I ſpeake it to your ſhame. Is it ſo that there is not a wiſe man among you? no not one, y can iudge betwene his brethre?

6 But a brother goeth to lawe with a brother, and that vnder the infideles.

7 Now therefore there is vtterly f a faute among you, becauſe ye go to law one with another: * why rather ſuffer ye not wrong? why rather ſuſteine ye not harme?

8 *Nay, ye your ſelues e do wrong, and do harme, and that to your brethren.

not reprove y godlie, which with a good conſcience wſeth y magiſtrat to defende his right, but condemneeth harſed, grudges & deſires of reuengance.

f For being wounded with ſhame & ſorrowe, his ſelf or olde man ſhal dye: and the ſpirit or newe man ſhal remaine aliue & enioye the victorie in y day when the Lord ſhal iudge the quicke and dead. 2. Cor. 4. 18. 1 pet. 4. 6.

g Seeing you ſuffer ſuche moſt ſerious vtces among you.

h Mat. 18. 17. 2 theſſ. 3. 14.

i As euerie mā particularly is pure, ſo y whole Church in general may be pure. k But he meā of thoſe that were conuerſant in the Church, whom they ought by diſcipline to haue corrected: for as touching ſtrangers they ought by all meanes

godly to winne the to Chriſt. l Who to pleaſe bothe partes wolde be

10, iudges & magiſtrates which are vnſelected.

Wis. 3. 2. a He callen them vniuſte, whoſeuer are not ſanctified in Chriſt.

b Who are now apoſtates & deuil; Mat. 25. 42.

c That is, make them iudges. d If ye ſo burne with deſire to pleaſe, kepe a court among your ſelues, and make the leaſt eſteemed

your iudges: for it is moſte eaſie to iudge betwene brethren.

10, impotencie of minde. Mat. 5. 39. Luk. 6. 29. Rom. 12. 19.

1. Tim. 2. 10. e He ſeeth

Eph. 5. 3. 1. Tim. 1. 9.

9 Knowe ye not that the vnrighteous shal not inherite the kingdome of God? Be not deceued: * nether fornicatours, nor idolaters, nor adulterers, nor wātons, nor bouggerers,

Eph 2. 12. Tit. 3. 3.

1. Pet. 4. 3.

Chap. 10. 29.

eccl. 37. 31.

1. Pet. 4. 3.

Chap. 10. 29.

eccl. 37. 31.

1. Pet. 4. 3.

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1. Pet. 4. 3.

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Chap. 10. 29.

eccl. 37. 31.

1. Pet. 4. 3.

10 Northeues, nor couetous, nor drunkards, nor railers, nor extorcioners shal inherite the kingdome of God.

11 And suche were *some of you: but ye are washed, but ye are sanctified, but ye are iustified in the Name of the Lord Iesus, and by the Spirit of our God.

12 ¶ All ^f things are lawful vnto me: but all things are not profitable. I may do all things, but I wil not be broght vnder the power of anie thing.

13 Meates are ordeined for the bellie, and the bellie for ^y meates: but God shal destroe bothe it, and them. Now the bodie is not for ^h fornication, but for the ^l Lord, & the Lord for the bodie.

14 And God hathe also raised vp ^y Lord, and ^h shal raise vs vp by his power.

15 Knowe ye not, that your bodies are the members of Christ? shal I then take the mēbers of Christ, and make them the mēbers of an ^k harlot? God forbid.

16 Do ye not knowe, that he which coupleth him self with an harlot, is one bodie? ^h for two, saith he, shalbe one flesh.

17 But he that is ioyned vnto the Lord, is one spirit.

18 Flee fornication: euerie sinne that a man doeth, is without the bodie: but he ^y comitteth fornicatiō, sinneth against his ^l owne bodie.

19 Know ye not, that ^y your bodie is ^y tēple of the holie Ghost, which is in you, whome ye haue of God: and ye are not your owne.

20 *For ye are bought for a price: therefore glorifie God in your bodie, and in your spirit: for they are Gods.

CHAP. VII.

1 The Apostle answereth to certaine questions, which the Corinthians desired to knowe, 2 As of single life, 3 Of the duette of mariage, 21 Of discordes & dissension in mariage, 23 Of marriage betwene the faithful & vnfaithful, 25 Of vncircumcising the circumcised, 27 Of seruitude, 28 Of vrginitie, 39 And seconde mariage.

1 Now concerning the things whereof I ye wrote vnto me, It were ^a good for a man not to touche a woman.

2 Neuertheles, to auoide fornication, let ^b euerie man haue his wife, and let euerie woman haue her owne housband.

3 *Let the housbād giue vnto the wife ^c due beneuolence, and likewise also the wife vnto the housband.

4 The wife hathe not ^y power of her owne bodie, but the housband: and likewise also the housband hathe not the power of his owne bodie, but the wife.

5 Defraude not one another, except it be with

consent for a time, that ye may giue your selues to fasting and prayer, & againe come together that Satan tempt you not for your incontinencie.

6 But I speake this by permission, ^d not by commandement.

7 For I wolde that all men were euen as I my self am: but eue ^e man hathe his proper gift of God, one after this maner, and another after that.

8 Therefore I say vnto the vnmarried, and vnto the widowes, it is good for them if they abide euen as I do.

9 But if they can not absteine, let the marrie: for it is better to marie the ^e to ^burne.

10 And vnto the married I comāde, not I, but the Lord, Let not the wife ^a departe from her housband.

11 But and if she ^f departe, let her remaine vnmarried, or be recōciled vnto her housband, and let not the housband put ^a way ^his wife.

12 But to the remnant I speake, ^g not ^h the Lord, If anie brother haue a wife, that beleueh not, if she be content to dwell with him, let him not forsake her.

13 And the womā which hathe an housbād that beleueh not, if he be content to dwell with her, let her not forsake him.

14 For the vnbeleuing housband is sanctified by the wife, & the vnbeleuing wife is sanctified by the housband, els were your childrē vncleane: but now are they ^k holie.

15 But if the vnbeleuing departe, let him departe: a brother or a suster is not in subiection in ^l suche things: but God hathe called vs in peace.

16 For what knowest thou, ^o wife, whether thou shalt saue thine housband? Or what knowest thou, ^o mā, whether thou shalt saue thy wife?

17 But as God hathe distribute to euerie mā, as the Lord hathe ^m called euerie one, so let him waike: and so ordeine I, in all Churches.

18 Is anie man called being circumcised? let him not ⁿ gather ^his vncircumcision: is anie called vncircumcised? let him not be circumcised.

19 ^o Circumcision is nothing, & vncircumcision is nothing, but the keeping of the comādements of God.

20 *Let euerie man abide in the same vocation wherein he was called.

21 Art thou called being a seruant? ^p care not for it: but if yet thou maist be free, vse it rather.

22 For he that is called in the ^q Lord being a seruant, is the Lords freman: likewise also

d He sheweth that he comādemeth not precisely all men to marie, but that God hathe granted this remedie vnto them w^h can not liue chaste.

e With the fyre of concupiscence, that is when mans will so giueth place to the lust that tempteth, that he can not call v^o God with a quiet conscience.

Mat. 5. 32.

1. Cor. 7. 10.

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phan lib. de ponderib & mensur. 1. Maccab. 2. 16. o I: is all one whether thou be Iewe or Gentil. Eph. 4. 1. 1. Tim. 6. 1. p Although God hathe called mee to serue in this life, yet thinke not thy condition vnworthie for a Christeian: but reioyce, that thou art deliuered by Christ from il. miserable seruitude of sinne and death. q Being seruant by condition is made partaker of Christ. he that

a Or, expedite because mariage, through mans corrupcion, and not by Gods instrution bringeth cares and troubles. 1. Pet. 3. 7. b Speaking to all men in general. c Which concerneth all duties pertaining to marriage.

Chap. 6. 20.
 1 pet. 1. 20.
 Or, dearly.
 r Sincerely:
 as in the pres-
 ence of God.
 Or, the state of
 virginie.
 f He bindeth
 no man to that
 w God hathe
 left fre. but
 sheweth what
 is moſte agree-
 ble to Gods
 wil, according
 to the circum-
 ſtance of the
 time, place &
 perſones.
 Or, beland.
 e To be ſingle.
 u In theſe af-
 ſiſtions and
 perſecutions.
 x As worldlie
 cares of their
 children & fam-
 ilie.
 y He doeth
 not preferre
 ſinglenes as a
 thing more ho-
 lie then maria-
 ge, but by rea-
 ſon of incom-
 modities, w
 the one hathe
 more then the
 other.
 z In wiſhing
 that you col-
 de liue with-
 out wifes.
 Or, it remain-
 eth that.
 a Which be
 in aduerſitie.
 b Which be
 in proſperitie.
 c In this worl-
 de there is no
 thing but me-
 re vanitie.
 d Which one-
 ly appetite
 to this preſent
 life.
 And he is di-
 uided, mean-
 ing into di-
 uers cares.
 e She may at-
 teine vnto it
 ſoner then the
 other, becauſe
 ſhe is without
 cares.
 f Seir: 5. Paul
 colde binde no
 mans conſcience
 to ſingle life,
 what preſump-
 tion is it that
 anye other
 ſhulde do it.
 g That is, that
 ſhe ſhulde ma-
 rie to auoide
 fornication.
 h Meaning, he
 chat is fully
 perſuaded that
 he hathe no
 nede.
 i For the fa-
 thers wil de-
 pendeth on his
 childrens in this
 point: in ſo mu-
 che as he is
 boude to haue
 reſpect to their
 inſtrmitie, ne-
 ther can he iu-
 ſtly require of
 the ſinglenes,
 if they haue
 not that gift of
 God ſo to liue. k
 And more comodi-
 ous for his childre
 in preferring them
 from cares. l
 Of matrimonie. *Rom. 7. 4.

he that is called being free, is Christs seruant.
 21 *Ye are bought with a price: be not the
 seruants of men.
 24 Brethren, let euerie man, wherein he was
 called, therein abide with God.
 25 Now concerning virgines, I haue no
 commandement of the Lord: but I giue
 mine aduise, as one that hathe obtained
 mercie of the Lord to be faithful.
 26 I suppose then this to be good for the
 present necessity: I meane that it is good
 for a man so to be.
 27 Art thou boude vnto a wife? seke not to
 be losed: art thou losed from a wife? seke
 not a wife.
 28 But if thou takest a wife, thou sinnest not:
 and if a virgine marie, she sinneth not: ne-
 uertheles, ſuche ſhal haue a trouble in the
 fleſh: but I ſpare you.
 29 And this I ſay, brethré, becauſe the time
 is ſhort, here after that bothe they which
 haue wifes, be as though they had none:
 30 And they that wepe, as though they
 wept not: and they that reioyce, as though
 thei reioyced not: & thei that bie, as though
 they poſſeſſed not:
 31 And they that viſe this worlde, as though
 they vſed it not: for the facion of this
 worlde goeth away.
 32 And I wolde haue you without care. The
 vnmarried careth for the things of y Lord,
 how he may pleaſe the Lord.
 33 But he that is married, careth for the
 things of the worlde, how he maie pleaſe
 his wife.
 34 There is differéce alſo betwene a virgine
 & a wife: the vnmarried woman careth
 for the things of the Lord, that ſhe may
 be holie, bothe in bodie and in ſpirit: but
 ſhe that is married, careth for the things of
 the worlde, how ſhe may pleaſe her houſ-
 band.
 35 And this I ſpeake for your owne comodi-
 tie, not to tangle you in a ſnare, but that
 ye followe that, which is honeſt, and that
 ye may cleaue faſt vnto the Lord without
 ſeparation.
 36 But if anie man thinke that it is vncom-
 lie for his virgine, if ſhe paſſe the flowre
 of her age, & ſe nede ſo require, let him do
 what he wil, he ſinneth not: let them be
 married.
 37 Neuertheles he that ſtanderh firme in
 his heart, that he hathe no nede, but hathe
 power over his owne wil, & hathe ſo de-
 creed in his heart, that he wil kepe his vir-
 gine, he doeth wel.
 38 So then he that giueth her to mariage,
 doeth wel, but he that giueth her not to
 marriage, doeth better.
 39 The wife is boude by the law, as long
 as her houſband liueth: but if her houſ-
 band be dead, ſhe is at libertie to mary w
 whome ſhe wil, onely in the Lord.
 40 But ſhe is more bleſſed, if ſhe ſo abide, in
 my iudgement: and I thinke that I haue
 alſo the Spirit of God.

band be dead, she is at libertie to mary w
 whome she wil, onely in the Lord.
 40 But she is more blessed, if she so abide, in
 my iudgement: and I thinke that I haue
 also the Spirit of God.

CHAP. VIII.

He rebuketh the that use their libertie to the ſclander
 of other, in going to the idolatrous ſacrifices. And
 ſheweth how men ought to behaue them towarde ſuche
 as be weake.

And as touching things sacrificed
 vnto idoles, we knowe that we all ha-
 ue knowledge: knowledge puffeth vp, but
 loue edifieth.
 2 Now, if any man thinke that he knoweth
 any thing, he knoweth nothing yet as he
 ought to knowe.
 3 But if any man loue God, the ſame is
 known of him.
 4 Concerning therefore meat sacrificed vn-
 to idoles, we knowe that an idol is nothig
 in the worlde, & that there is none other
 God but one.
 5 For though there be that are called gods,
 whether in heauē, or in earth, (as there be
 many gods, and many lords)
 6 Yet vnto vs there is but one God, which is
 the Father, of whome are all things, & we
 in him: & one Lord Ieſus Chriſt, by who-
 me are all things, and we by him.
 7 But euerie man hathe not knowledge: for
 ſome hauing conſcience of the idole, vn-
 til this houre, eat as a thiſg ſacrificed vnto
 the idole, and ſo their conſcience being
 weake, is defiled.
 8 But meat maketh not vs acceptable to
 God: for nether if we eat, haue we more:
 nether if we eat not, haue we the leſſe.
 9 But take hede leſt by any meanes this
 power of yours be an occaſion of falling
 to them that are weake.
 10 For if any man ſe thee which haſt know-
 ledge, ſit at table in the idoles temple, ſhal
 not the conſcience of him which is weake,
 be boldened to eat thoſe things which
 are ſacrificed to idoles?
 11 And through thy knowledge ſhal the
 weake brother periſh, for whome
 Chriſt dyed.
 12 Now when ye ſinne ſo againſt the bre-
 thren, and wounde their weake conſci-
 ence, ye ſinne againſt Chriſt.
 13 Wherefore if meat offend my brother,
 I wil eat no fleſh while the worlde ſtan-
 deth, that I may not offend my brother.

a Of the libe-
 tie that God
 hathe giuen
 vs touchig ou-
 warde things.

Or, taughte

b This he ſpe-
 keth in their
 perſone which
 bragged ſo mu-
 che of their li-
 bertie, ſaying
 that an image
 amogs all thiſgs
 that are made,
 is of no force.
 c Which being
 idoles, yet are
 eſteemed of mē
 as Lords and
 ſeigneurs.
 Ichs 13. 28.

chap. 12. 3.
 d In that they
 thought y meat
 offered vp to
 the image, not
 to be put, and
 therefore col-
 de not eat it
 with a good con-
 ſcience.

e This abun-
 dance and wa-
 re is referred to
 ſpiritual goods
 Rom 14. 17.

Or, libertie in
 thiſgs indiffe-
 rent.

Greke: byculd
 y

f By thiſe ex-
 ample with-
 out any groun-
 de of doctrine.
 Rom. 14. 15.

g Which car-
 tethe againſt his
 conſcience, or
 in doute.

Rom. 14. 20

CHAP. IX.

He exhorteth them by his example to use their libertie
 to the edification of other. 24 To runne on ſurely
 the course that they haue begonne.

Am I not an Apoſtie? am I not free?
 haue I not ſene Ieſus Chriſt our
 Lord? are ye not my worke in the Lord?
 2 If I be not an Apoſtle vnto other, yet

The true miniters.

I. Corinthians. Olde examples.

a I nede no further declaratiõ but the worckes that I haue wrought among you. b And call into doute mine office. c On þ Church charges. d The Apostles led their wives about with them. e A faithfull & Christiã wife. f Whether they might not as lawfully liue without labouring for their liuing & their owne hæds, as other Apostles. *Deu. 25. 4. 1 Tim. 5. 18.*

g Had God respect properly to the oxe them selues when he made this Law, and not rather vnto men?

Rom. 11. 27.

h To liue on other mens charges? *Or, take in worth.*

Deu. 18. 1.

i For þ parte þ was burnt, was deuoted of the altar, & the other was due vnto the Priests by the Law.

k For now you haue no worse cause against me, seeing that I preached the Gospel freely vnto you.

l Seeing he is charged to preache, he must willingly and earnestly followe it: for if he do it by constraints, he doeth not his dutie. m That I be not chargeable to the vnto whome I preache, seeing that they thinke that I preache for gaines. *Act. 16. 3. gal. 2. 3.*

douteles I am vnto you for ye are the scale of mine Apostleship in the Lord.

3 My defense to thõ examine me, is this,

4 Haue we not power to eat & to drinke? Or haue we not power to lead about a wife being a sister, as wel as the rest of the Apostles, and as the brethren of the Lord, and Cephas?

6 Or I onely and Barnabas, haue not we power not to worke?

7 Who goeth a warfare anie time at his owne cost? who planteth a vineyard, and eateth not of the frute thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?

8 Say I these things according to mans faith not the Law the same also?

9 For it is writtẽ in the Law of Moses, Thou shalt not muffle the mouth of the oxe that treadeth out the corne: doeth God take care for oxen?

10 Ether saith he it not all together for our sakes? For our sakes no doute it is written, that he which eareth, shulde eare in hope: and that he that thresheth in hope, shulde be partaker of his hope.

11 *If we haue sown vnto you spiritual things, is it a great thing if we reape your carnal things?

12 If others with you be partakers of this power, are not we rather? neuertheles, we haue not vsed this power: but suffre all things, that we shulde not hinder the Gospel of Christ.

13 Do ye not knowe, that they which minister about the holie things, eat of þ things of the Temple? and they which wait at the altar, are partakers with the altar?

14 So also hathe the Lord ordered, that they which preache the Gospel, shulde liue of the Gospel.

15 But I haue vsed none of these things: nether wrote I these things, that it shulde be so done vnto me: for it were better for me to dye, then that anie man shulde make my reioycing vaine.

16 For though I preache the Gospel, I haue nothing to reioyce of: for necessitie is laid vpon me, and wo is vnto me, if I preache not the Gospel.

17 For if I do it willingly, I haue a reward: but if I do it against my wil, notwithstanding the dispensation is committed vnto me.

18 What is my reward then? verely that whẽ I preache the Gospel, I make the Gospel of Christ free that I abuse not mine autoritie in the Gospel.

19 For though I be free frõ all men, yet haue I made my self seruant vnto all men, that I might winne the mo.

20 *And vnto þ Iewes I become as a Iewe, that I may winne the Iewes: to them that

are vnder the Lawe, as though I were vnder the Law, that I may winne the that are vnder the Law:

21 To them that are without lawe, as though I were without law (whẽ I am not without Law as pertaining to God, but am in the Law through Christ) that I may winne them that are without Law.

22 To the weake I become as weake, that I may winne the weake: I am made all things to all men, that I might by all meanes saue some.

23 And this I do for the Gospels sake, that I might be partaker thereof with you.

24 Knowe ye not, that they which runne in a race, runne all, yet one receiveth the price? so runne, that ye may obtaine.

25 And euerie man that proueth masteries, abstaineth from all things: and they do it to obtaine a corruptible crowne: but we for an vncorruptible.

26 I therefore so runne, not as vncertainly: so fight I, not as one that beateth the ayre.

27 But I beat downe my bodie, & bring it into subiection, left by any meanes after that I haue preached to other, I my self shulde be reprovod.

CHAP. X.

He feareth them with the examples of the Iewes, that they put not their trust carnally in the graces of God, 14 Exhorting them to flee all idolatrie. 23 And of fence of their neighbour.

1 MOREouer, brethren, I wolde not that I shulde be ignorãt, that all our fathers were vnder the cloude, and all passed through the sea,

2 And were all baptized vnto Moses, in the cloude, and in the sea,

3 And did all eat the same spiritual meat,

4 *And did all drinke the same spiritual drinke (for they dranke of the spiritual Rocke that followed them: and the Rocke was Christ)

5 But with many of the God was not pleased: for they were ouerthrowen in the wilderness.

6 Now these are ensamples to vs, to the intent we shulde not lust after euil things as they also lusted.

7 Nether be ye idolaters as were some of them, as it is written, * The people sate downe to eat and drinke, and rose vp to playe.

8 Nether let vs commit fornication, as some of them committed fornication, and fel in one daye thre & twetic thousand.

9 Nether let vs tempt Christ, as some of them also tempted him, & were destroyed of serpents.

e Because hereby occasion was taken to forget God, & comit fore these indifferent things are counted idolatrie of Moses and twentic thousand, which declareth an infinite number. their leader: and was called the Angel of God.

a Astonishing ceremonies.

o In things indifferent, as eating of meats, oblation of scafts & dates and suche like, he fastioned him selfe to men in suche sorte as he might best gaine them to Christ.

p That is, kepeth a straict dyet & refraineth from suche things as might distepr his bodie.

q Or, olde man which rebelleth against the Spirit.

r Lest he shulde be reprovod of men when they shulde see him do contrarie, or contemne þ thing which he taught others to do.

Exod. 13. 21. num. 9. 12.

Exod. 14. 22

Exod. 16. 15.

a Moses being their guide, or minister, or as some read, the were baptized vnto Moses Lawe, others, by Moses.

Exod. 17. 6.

num. 20. 10.

b That is, Man na which was the outward signe or Sacrament of þ spiritual gracc.

Nom. 26. 65.

Nom. 33. 4.

Or 26. 64.

Psal. 106. 34.

c They ate þ same meat that we do, because the substance of theirs and our Sacraments is all one.

d That is, signified Christ as all Sacraments do.

Exod. 32. 6.

Nom. 25. 9.

Nom. 21. 6.

Psal. 106. 14.

e Because hereby occasion was taken to forget God, & comit fore these indifferent things are counted idolatrie of Moses and twentic thousand, which declareth an infinite number. g Whu was

Numb. 14. 37.
h Meaning e-
ther the good
or euil Angel
whose ministe
rie God vseth
to execute his
iudgement to
viter destru-
tion of the
wicked.
i How God
wil plague vs
if we be sub-
iect to the like
vices.
k Or, later
daies of Christs
comming-
l He that led
you into this
tentation which
commeth vnto
you ether in
prosperitie or
aduersitie, or
for your finnes
past, wil turne
it to your com-
moditie & de-
liner you.
*Or, shanke
giving.*
m Or, prepare
to this holie v-
se with praise
and thankes gi-
uing.
n The effectual
badge of our
consolation and
incorporation
with Christ?
o If we that
are many in
nóber, are but
one bodie in ef-
fect, ioynd
with our head
Christ, as ma-
ny cornes ma-
ke but one loa-
fe, let vs reno-
unce idolatrie
which doeth
separate our
vnitie.
p Which is go-
uerned accord-
ing to the ce-
remones of
Law.
q Which is to
assemble in
company whe-
re idoles are
called vpon.

Chap. 5. 23.
eccl. 37. 31.

r For in those
days they we-
re accustomed
to sel certeine
of the flesh of
beastes sacrific-
ed in f sham-
bles & turned
the moncy to
f Priests pro-
fit.
Psal. 24. 1.
s Or, doute not

20 Nether murmure ye, as some of them
*also murmured, and were destroyed of
the h destroyer.
21 Now all these things came vnto them
for ensamples, and were written to admo-
nish v vs, vpo whom y k ends of the worl-
de are come.
22 Wherefore, let him y thinketh he stan-
deth, take hede lest he fall.
23 There hath no tentation taken you, but
suche as apperteineth to man: and God is
faithful, which wil not suffer you to be
tempted aboute that you be able, but l wil
euē giue the yssue with the tētation, that
ye may be able to beare it.
24 Wherefore my beloued, flee from ido-
latrie.
25 I speake as vnto them which haue vnder-
standing: iudge ye what I say.
26 The cuppe of blessing which we mblef-
se, is it not the communion of the blood
of Christ? The bread which we breake, n is
it not the communion of the bodie of
Christ?
27 For we that are many, are o one bread &
one bodie, because we all are partakers of
one bread.
28 Beholde Israel which is after the p flesh:
are not they which eat of the sacrifices,
partakers of the altar?
29 What say I then? that the idole is any
thing? or that that which is sacrificed to
idoles, is anything?
30 Nay, but that these things which the
Gentiles sacrifice, they sacrifice to deuils,
and not vnto God: and I wolde not that
ye shulde haue a felowshippe with the de-
uils.
31 Ye can not drinke the cup of the Lord,
and the cup of the deuils. Ye can not be
partakers of the Lords table and of the ta-
ble of deuils.
32 Do we prouoke the Lord to anger? are
we stronger then he?
33 *All things are lawful for me, but all
things are not expedient: all things are
lawful for me, but all things edifie not.
34 Let no man seke his owne, but euerie mā
anotners wealth.
35 Whatsoeuer is solde in the r shambles,
eat ye, & f aske no question for conscien-
ce sake.
36 *For the earth is the Lords, and all that
therein is.
37 If any of them which beleue not, call
you to a feast, and if ye wil go, whatsoeuer
is set before you, eat, asking no question
for conscience sake.
38 But if any man say vnto you, This is sa-
crificed vnto idoles, eat it not, because of
him that shewed it, and for the conscien-
ce (for the earth is the Lords, and all that
therein is)

And the conscience I say, not thine, but
of that other: for why shulde my libertie
be condēned of another mans conscience?
30 For if I through Gods benefite be par-
taker, why am I euil spoken of, for that
wherefor I giue thanks?
31 *Whether therefore ye eat or drinke, or
whatsoeuer ye do, do all to the glorie of
God.
32 Giue none offence, nether to the Iewes,
nor to the Grecians, nor to the Church
of God:
33 Euen as I please x all men y in all things,
not seking mine owne profite, but the profi-
te of many, that they might be saued.

t We must ta-
ke hede that
through our
abuse, our li-
bertie be not
condemned.
u If by the be-
nefitte of God
I may eat any
kinde of meat,
why shulde I
by my default
cause this be-
nefitte to be
euil spokē of?
Colof. 3. 17.

x That is, the
infirme.
y Which are
indifferent.

CHAP. XI.

*He rebuketh the abuses which were crept into their
Church. 4 As touching prayer, prophecyng. 18 And
manifring the Lords Supper. 23 Bringing them agai-
ne to the first institution thereof.*

1 BE *ye the followers of me, euen as I z. *Thes. 3. 9.*
am of Christ.
2 Now, brethren, I commend you, that ye
remēbre " all my things, & kepe the ordi-
nances, as I deliuered them to you.
3 But I wil that ye knowe, that Christ is the
*head of euerie man: & the man is the wo-
mans head: and God is Christs head.
4 Euerie mā a praying or b prophecyng ha-
uing any thing on his head, b dishonoreth
his head.
5 But euerie woman that prayeth or c pro-
phecieth bareheaded, dishonoreth her
head: for it is euē one very thing, as thogh
she were shauen.
6 Therefore if the woman be not couered,
let her also be shorne: and if it be shame
for a woman to be " shorne or shauen, let
her be couered.
7 For a man ought not to couer his head: for
asmuche as he is the d image and glorie
of God: but the woman is the e glorie of
the man.
8 For the man is not of the woman, but the
woman of the man.
9 *For the man was not created for the wo-
mans sake: but the woman for the mans
sake.
10 Therefore ought y womā to haue f power
on her head, because of the s Angels.
11 Neuertheles, nether is the man without
the woman, nether the woman without the
man in the h Lord.
12 For as the woman is of the man, so is the
man also by the woman: but all things are
of God.
13 Iudge in your selues, is it comelie that a
woman praye vnto God vncovered?
14 Doeth not nature it self teache you, that
if a mā haue long k heere, it is a shame vn-
to him?

*Or, in all thinge
remembre me.*

Ephes. 5. 23.

a This is refer-
red to commu-
ne prayer and
preaching: for
aliohough one
speake, yet the
action is commu-
ne, so y the
whole Church
may be said to
praye or prea-
che.

b This tradi-
tion was obser-
ued accord-
ing to the time
and place
that all things
might be done
in comelinesse
& to edification.
Gen. 2. 26.

Or, 5. 21.

col. 3. 3. 10.

c Read chap.
14. 34.

Gen. 2. 22.

Or, pouled.

d The image
of Gods glo-
rie, in whome
his maiekie &
power shine
concerning his
autoritie.

e Or receiueth
her glorie, in
commendation
of mā, & there-
fore is subiect.

f Some thing
to couer her
head in signe
of subiection.

g To whome
thei also shew
their dissolu-
tion, and not
onely to Christ

h Who is au-
tor & maintei-
ner of mā, so now

ner of their mutual cōiunction. i For as God made the womā
is man multiplied by the woman. k As women vie to weare.

15 But if a woman haue long heere, it is a praise vnto her: for her heere is^l giuē her for a couering.

16 But if any man luste to be contentiuous, we haue no suche custome, nether y^e Churches of God.

17 ¶ Now in this that I declare, I praise you not, that ye come together, not with profit, but with hurt.

18 For first of all, when ye come together in the Church, I heare that there are diffensions among you: and I beleue it to be true^m in some parte.

19 For there must beⁿ heresies euen among you, that they which are approued amōg you, might be knowen.

20 When ye come together therefore into one place, *thū* is not to eat the Lords Supper.

21 For euerie man when they shulde eat, taketh his owne supper afore, and one is hungrie, and another is drunken.

22 Haue ye not houses to eat & to drinke in: dispise ye y^e Church of God, and shame thē that haue not: what shal I say to you? shal I praise you in this? I praise you not.

23 For I haue receiued of the^o Lord that which I also haue deliuered vnto you, to wit, That the Lord Iesus in the night that he was betrayed, toke bread.

24 *And when he had giuen thakes, he brake it, and said, Take, eat: this is my bodie, which is p^r broken for you: this do ye in remembrance of me.

25 After the same maner also he toke the cup, when he had supped, saying, This cup is the Newe testament in my blood: this do as oft as ye drinke it, in remembrance of me.

26 For as often as ye shal eat this bread, & drinke this cup, ye shew the Lords death til he come.

27 Wherefore, whosoever shal eat this bread, and drinke the cup of the Lord vnworthely, shal be gillie of the bodie & blood of the Lord.

28 *Let a man therefore examine him self, and so let him eat of this bread, & drinke of this cup.

29 For he that eateth and drinketh vnworthely, eateth and drinketh his owne damnation, because he discerneth not y^e Lords bodie.

30 For this cause many are weake, and sicke among you, and many slepe.

31 For if we wolde iudge our selues, we shulde not be iudged.

32 But when we are iudged, we are chastened of the Lord, because we shulde not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tary one for another.

34 And if any man be hungrie, let him eat

at home, that ye come not together vnto condemnation. Other things wil I set in order when I come.

CHAP. XII.

The diuersitie of the giftes of the holie Ghost ought to be vsed to the edifying of Christs Church. 12 As the members of mans bodie serue to the vse one of another.

Now concerning spiritual giftes, brethren, I wolde not haue you^a ignorant.

2 Ye knowe that ye werē Gentiles, and were caryed away vnto the^b domme idoles, as ye were^c led.

3 Wherefore, I declare vnto you, that no man^{*} speaking by the^d Spirit of God, calleth Iesus^{*} execrable: also no man can say that Iesus is the Lord, but by the holie Ghost.

4 Now there are diuersities of giftes, but the same Spirit.

5 And there are diuersities of administrations, but the same Lord.

6 And there are diuersities of operations, but God is the same, which worketh all in all.

7 But the manifestation of the Spirit is giuen to euerie man, to^e profit with all.

8 For to one is giuen by the Spirit the worde of wisdom: and to another the worde of^f knowledge, by the same Spirit:

9 And to another^g is giuen^h faith, by the same Spirit: and to another the giftes of healing, by the same Spirit:

10 And to another^h y^e operations of great workes: and to another, prophecie: and to another, k the discerning of spirits: and to another, diuersities of tongues: & to another the interpretation of tongues.

11 *And all these things worketh euen the self same Spirit, distributing to euerie māⁱ feuerally as he wil.

12 For as the bodie is one, and hath many membres, and all the membres of the bodie, which is one, though they be many, yet are but one bodie: euen so is Christ.

13 For by one Spirit are we all baptized into^j one bodie, whether we be Iewes or Grecians, whether we be bonde, or free, and haue bene all made to drinke into one Spirit.

14 For the bodie also is not one member, but many.

15 If the fote wolde say, Because I am not the hand, I am not of the bodie, is it therefore not of the bodie?

16 And if the eare wolde say, Because I am not the eye, I am not of the bodie, is it therefore not of the bodie?

17 If the whole bodie were an eye, where were the hearing: If the whole were hearing, where were the smelling?

18 But now hath God disposed the membres euerie one of them in the bodie. at his owne pleasure.

a The Corinthians hauing notable giftes, seemed to haue forgotten, of whom, & for what end they had receiued them.

Mar. 9. 39.

b Which coulde not heare your prayers.

John 13. 12.

chap. 8. 6.

phil. 2. 10.

c By Satans suggestion.

d As no mā y^e hath the Spirit of God, can blasphemē Christ, and worship idoles, so none can acknowledge Christ for Lord and God without the same Spirit.

e To wit, the Church, which is the whole body.

f That is, the vnderstanding of the Scriptures.

g To do onely miracles by.

h To worke by miracles as against Saran & hypocrites, as was done against Ananias, Elymas, &c.

Rom 2. 3.

ephes. 4. 8.

i Meaning the declaration of Gods my Reries.

k To trie bothe y^e doctrine & y^e persons.

l That we might be one bodie with Christ, and the whole Church one Christ: of the which conjunction Baptisme, & y^e Lords Supper are effectual signes: for by baptisme we are regenerat into one Spirit, and by the Lords Supper we are incorporat into Christs bodie to be gouerned by the same Spirit.

l For God haue the giuen to woman longer heere thē vnto man, to the end she shulde truste it vpon about her head, whereby she declareth that she must cover her head.

m Not that all were so, but y^e more parte.

n Gods Church is not onely subiect to diffension as touching ordres and maners, but also to heresies as touching doctrine

o Who ought onely to beare autoritie in y^e Church.

Mat. 26. 26.

Mar. 14. 22.

Luk. 22. 19.

p Signifying y^e maner of his death whē his bodie shulde, as it were, be torne and broken with most grievous torments (albeit not as y^e thins of the thins were) y^e which thing the breaking of y^e bread, as a figure, doeth most liuely represent

q By peruering the true & pure vie of the same.

2 Cor. 13. 2.

r But as though these holie my Reries of the Lords bodie & blood were common meats, so without reuerence he cometh vnto the f^r Or, dye. Let them loke to them selues which ether adde or take away fro the Lords institution.

m And therefore whatsoever the diuersitie is, yet the profite ought to be commune and serue to the edification of the Church. Whose vse semeth to be more vile.

o We are more careful to couer them.

p Euerie one so his office for the preferuacion of the bodie.

q For all Churches dispersed throughout the world are diuers members of one bodie. Or, exerte use for his parte. Ephes. 4. 11. r As Deacons. s As Elders.

r Do you then desire the best gifts.

Chap. XIII. If the Angels had tongues, & I had the vse thereof, & did not becoue them to profite my neighbour, it were nothing but vaine babbling. Mat. 17. 20. luk. 17. 6. b Faith is here taken for the gift of doing miracles, which the wicked may haue, as Mat. 7. 22, & also for that faith (called historical) which beleueth the mightie power of Christ, but can not apprehend Gods mercie through him: & this deuils haue, I am. 2. 19: & therefore is separate from charite, but which faith that iustifieth in effect can not, as 1 Iohn. 2. 9.

- 19 For if they were all one member, where were the bodie?
- 20 But now are there manie membres, yet but one bodie.
- 21 And the eye can not say vnto the hand, I haue no nede of thee: nor the head againe to the fete, I haue no nede of you.
- 22 Yea, muche rather those membres of the bodie, which seme to be more feble, are necessarie.
- 23 And vpon those membres of the bodie, which we thinke moste vn honest, put we more honestie on: and our vncemelie partes haue more comelines on.
- 24 For our comelie partes nede it not: but God hath tempered the bodie together, and hath giuen the more honour to that parte which lacked,
- 25 Lest there shulde be anie diuision in the bodie: but that the membres shulde haue the same care one for another.
- 26 Therefore if one member suffer, all suffer with it: if one member be had in honour, all the membres reioyce with it.
- 27 Now ye are the bodie of Christ, & membres for your parte.
- 28 And God hath ordeined some in the Church: as first, Apostles, secondly Prophetes, thirdly teachers, then them that do miracles: after that, the giftes of healing, & helpers, & gouernours, diuersitie of tongues.
- 29 Are all Apostles are all Prophetes are all teachers?
- 30 Are all doers of miracles have all the giftes of healing? do all speake with tongues? do all interprete?
- 31 But desire you the best gifts, and I will yet shewe you a more excellent way.

CHAP. XIII.

Because loue is the fountaine and rule of edifying the Church, he setteth forthe the nature, office and praise thereof.

- 1 **T**Hogh I speake with the tongues of men and Angels, and haue not loue, I am as sounding brasie, or a tinkling cymbal.
- 2 And thogh I had the gift of prophecie, and knewe all secretes and all knowledge, yea, if I had all faith, so that I colde remoue mountaines and had not loue, I were nothing.
- 3 And thogh I fede the poore with all my goods, and thogh I giue my bodie, that I be burned, and haue not loue, it profiteth me nothing.
- 4 Loue suffreth long: it is bountifull: loue enuieth not: loue doeth not boast it self: it is not puffed vp:
- 5 It seeketh not her owne things: it is not prouoked to anger: it thinketh not euil:
- 6 It reioyceth not in iniquitie, but reioy-

- ceth in the trueth:
- 7 It suffreth all things: it beleueth all things: it hopeth all things: it endureth all things.
- 8 Loue doeth neuer fall away, thogh that prophecying be abolished, or the tongues cease, or knowledge vanish away.
- 9 For we knowe in parte, and we prophesie in parte.
- 10 But when that which is perfecte, is come, then that which is in parte, shalbe abolished.
- 11 When I was a childe, I spake as a childe, I vnderstode as a childe, I thought as a childe: but when I became a man, I put away childish things.
- 12 For now we see through a glasse darkely: but then shal we see face to face. Now I knowe in parte: but then shal I knowe euen as I am knowne.
- 13 And now abideth faith, hope & loue, euen these thre: but the chiefest of these is loue.

CHAP. XIII.

- 1 He exhorreth to loue, commendeth the gift of tongues, & other spiritual gifts, & But chiefly prophecying.
- 34 He comandeth women to kepe silence in the Church.
- 40 And sheweth what good ordre ought to be obserued in the Church.

- 1 **F**ollowe after loue, and couet spiritual gifts, and rather that ye maye prophesie.
- 2 For he that speaketh a strange tongue, speaketh not vnto men, but vnto God: for no man heareth him: howbeit in the spirit he speaketh secret things.
- 3 But he that prophesieth, speaketh vnto men to edifying, and to exhortacion, and to comfort.
- 4 He that speaketh strange language, edifieth him self: but he that prophesieth, edifieth the Church.
- 5 I wolde that ye all spake strange languages, but rather that ye prophesied: for greater is he that prophesieth, then he that speaketh diuers tongues, except he expoude it, that the Church may receiue edification.
- 6 And now, brethren, if I come vnto you speaking diuers tongues, what shal I profite you, except I speake to you, ether by reuelacion, or by knowledge, or by prophecying, or by doctrine?
- 7 Moreouer things without life which giue a founde, whether it be a pipe or an harpe, except they make a distinction in the sounds, how shal it be knowne what is piped or harped?
- 8 And also if the trumpet giue an vncertaine founde, who shal prepare him self to battel?
- 9 So likewise you, by the tongue, except ye vtter wordes that haue significacion, how

e Not if it suffreth it self to be abnished, but iudgerh others by all loue & humanitie. d Which may be without offence of Gods worde. e Knowledge at self shalbe perfected in the worlde to come, & not abolished: but the maner of knowing & teaching shal cease, which we shalbe before Gods presence, where we shal neither nede scholes nor teachers. f That is, imperfectly. g Or, teacher. h The mysterie of God. i Or, taught of God. h Because it serueth bothe here & in the life to come: but faith and hope appertene onely to this life.

a That is, to expoude the worde of God to the edification of the Church. b Vnderstandeth him. c By the spiritual gift, which he hath receiued.

d For he profreth none saue him self.

e The prophesie expoudeh that which God hath reueiled: & the goodnes teacheth, that which he hath giuen vs to vnderstand. f Or, state.

f Your wordes
shalbe luste:
for ye shal ne-
ther glorifie
God thereby,
nor profit ma-
.
Or, as the thing
vsueth
g That is, they
may be able to
be vnderstand.
h He concei-
ueth the Corm-
thians of bar-
barousnes in y
thing, whereby
thei thought to
haue attained
to the greater
praise of elo-
quence.

i And doeth
his parte.
k Not in res-
pect of him, y
praeth, but in
respect of the
Church, which
is nothing edifi-
ed thereby
l Or, give thank-
es by singing
m One: one y
made the pray-
ers, & the rest
of the people
followed in
heart his wor-
des, & when he
had prayed,
thei all said,
Amen, signify-
ng that they
belueued affi-
redly that God
wolde grante
their requests.
n That is, mo-
re fewe.

Mat. 23. 3.

Isa. 28. 11.
deut 28. 49.
serem. 5. 15.
exek. 3. 6.
o He threat-
neth the moſte
sharply, that
God wil pu-
nish the con-
tempt of his
worde, & their
correfait igno-
rance, forasmu-
che as to spea-
ke w vnknowe
tongues is a
signe of Gods
curse towards
the wicked.
p Of Gods cur-
se when they
are not vnder-
stand.

q By hearing
his secret fau-
tes ript vp, &
his finnes re-
proued by
Gods worde,
he is compell-
ed by his ow-
ne conscience
to praise God.
r Which expo-
unde the wor-
de of God.

shal it be vnderstand what is spoken? for ye shal speake in the e ayre.

10 There are so manie kindes of voyces, (as it cometh to passe) in the worlde, and none of them is domme.

11 Except I knowe then the power of the voyce, I shalbe vnto him that speaketh, a barbarian, and he that speaketh, shalbe a barbarian vnto me.

12 Euen so, for asmuche as ye couet spiritual gifts, seke that ye maye excel vnto the edifying of the Church.

13 Wherefore, let him that speaketh a strange tongue, praie, that he may interpret.

14 For if I pray in a strange tongue, my spirit praie: but mine vnderstanding is without frute.

15 What is it then? I wil pray with the spirit, but I wil pray with the vnderstanding also: I wil sing with the spirit, but I wil sing with the vnderstanding also.

16 Els, when thou blest with the spirit, how shal he that occupieth the roume of the vnlearned, say Amen, at thy giuing of thankes, seing he knoweth not what thou saist?

17 For thou verely giuest thankes wel, but the other is not edified.

18 I thanke my God, I speake languages more then ye all.

19 Yet had I rather in the Church to speake five wordes with mine vnderstanding that I might also instruct others, then ten thousand wordes in a strange tongue.

20 Brethren, be not children in vnderstanding, but as concerning malicioufnes be children, but in vnderstanding be of a ripe age.

21 In the Law it is written, By men of other tongues, & by other languages wil I speake vnto this people: yet so shal they not heare me, saith the Lord.

22 Wherefore strange tongues are for a signe, not to them that beleue, but to the that beleue not: but prophesying serueth not for the that beleue not, but for the which beleue.

23 If therefore, when the whole Church is come together in one, and all speake strange tongues, there come in they that are vnlearned, or they which beleue not, wil they not say, that ye are out of your wittes?

24 But if all prophetic, and there come in one that beleueth not, or one vnlearned, he is rebuked of all men, and is iudged of all.

25 And so are the secretes of his heart made manifest, & so he wil fall downe on his face and worship God, and say plainly that God is in you in dede.

26 What is to be done then, brethren? when ye come together, according as euerie one of you hathe a psalme, or hathe doctrine,

or hathe a tongue, or hathe reuelacion, or hathe interpretation, let all things be done vnto edifying.

27 If anie man speake a strange tongue, let it be by two, or at the most, by thre, and that by course, and let one interpret.

28 But if there be no interpreter, let him kepe silence in the Church, which speaketh languages, and let him speake to him self, and to God.

29 Let the Prophetes speake two, or thre, and let the other iudge.

30 And if anie thing be reueiled to another y sitteth by, let the first holde his peace.

31 For ye may all prophecie one by one, y all may learne, & all may haue comfort.

32 And the spirits of the Prophetes are subiect to the Prophetes.

33 For God is not the autor of confusion, but of peace, as we see in all the Churches of the Saintes.

34 Let your women kepe silence in the Churches: for it is not permitted vnto the to speake: but they ought to be subiect, as also the Law saith.

35 And if thei wil learne anie thing, let thei aske their housbands at home: for it is a shame for women to speake in the Church.

36 Came the worde of God out from you? ether came it vnto you onely?

37 If anie man thinke him self to be a Prophet, or spiritual, let him acknowledge, that the things, that I write vnto you, are the commandements of the Lord.

38 And if anie man be ignorant, let him be ignorant.

39 Wherefore, brethren, couet to prophecie, & forbid not to speake languages.

40 Let all things be done honestly and by order.

if he mencioned this abuse afore, yet he referred it to this place to be repro- ued, because there he brought it in for another purpose. y Are ye the first or the last Christians, that ye nether submit your selues to the Churches, of whome you haue receiued the Gospel, nor haue respect to the others to whome the Gospel doeth likewise appertene? z To haue vnderstanding of spir- itual things. a If anie man haue iudgement, let him acknowledge that I speake of the Spirit of God, and so let him obey: and if he haue no iudgemēt, let him acknowledge his ignorance, and trouble not the Church, but credit them that are learned.

CHAP. XV.

We proueth the resurrection of the dead. 3 And first that Christ is risen: 22 Then that we shal rise. 52 And the manner how.

1 Moreouer, brethren, I declare vnto you the Gospel, which I preached vnto you; which ye haue also receiued; and wherein ye continue,

2 And whereby ye are saued, if ye kepe in memorie, after what maner I preached it vnto you, except ye haue beleued in vaine.

3 For first of all, I deliuered vnto you that which I receiued, how that Christ dyed for our finnes according to Scriptures,

4 And that he was buryed, & that he arose the third day accordig to the Scriptures,

f Paul beareth as yet w their weakenes, be- cause also the- se were the gifts of God: but yet he sheweth that thei shuld not passe this mea- sure that first one, after ano- ther & at y ve- most the third shulde read in a strange lan- guage, which was to decla- re Gods mira- cle in the gift of tongues: but chiefly he com- mandeth that nothing be done without in- terpretacion. 1. Tim. 2. 11. Or learning, & Gods Spirit moueth them to vter. Gen. 3. 16. u To the intēt y others maye iudge of him y hathe spoken, if he haue pas- sed the copas of Gods wor- de: wherefore S Iohn comma- deth to trye y spirits whether thei be of God. x Because this disorde was in the Church, that women vs- surped that w was peculiar to men, the A- postle here sheweth what is mere to be done, & what is not: & albe-

Gal. 1. 11. a If you beleue to be saued by the Gospel, ye must beleue also the resur- rection of the dead, which is one of the prin- cipal points thereof, or els your belief is but vaine. Isa. 53. 5. 1. pet. 2. 42. b He sheweth that nothing ought to be ta- ught, which we haue not learned by Gods worde, Ionas. 2. 2.

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5 *And

Iohn 20. 19.
c Although Iudas wanted, yet they were so called still.

Act. 9. 4.
rom. 6. 3.
ephe. 3. 8.
Ephe. 3. 7.

d For he was but the instrument, and minister and guerd the whole glorie to God.

e Christe death is not effectual except he rise from death.

f For if Christ be swalod vp of death, there remaineth no hope of life any more.

g As mortification, and remission of finnes depend on Christe death: so our quickening and restoring to life stand in his resurrection.

h You are not forgiven nor sanctified.

i Or, only for this life sake.

k As by the of fring of y^e first frute the whole frute is sanctified, so by Christ which is the first y^e is raised, all haue assurance of y^e resurrection.

l Who rose first from the dead to take possession in our flesh for vs his members.

m To wit, the faithful.

n Col. 1. 18.

o reuel. 1. 5.

p The 4. 15.

q Christ as he is man & head of the Church is said to be subiect to God: but in respect of the world, is King of heauen and earth. This kingdome standeth in governing the faithful: and ouercoming the aduersaries, euen death the chiefest, which done, Christ being perfid with all his membres, shal as he is man, & head of the Church, with his selowe beyes deliuer his kingdome, and he is equal.

5 *And that he was sene of Cephas, then of the twelue.

6 After that, he was sene of mo then siue hundred brethren at once: whereof many remaine vnto this present, & some also are a slepe.

7 After that, he was sene of Iames: then of all the Apostles.

8 *And last of all he was sene also of me as of one, borne out of due time.

9 For I am the least of the Apostles, which am not mete to be called an Apostle, because I persecuted the Church of God.

10 *But by the grace of God, I am that I am: and his grace which is in me, was not in vaine: but I laboured more abundantly then they all: yet not I, but the grace of God which is with me.

11 Wherefore whether it were I, or they, so we preache, and so haue ye beleued.

12 ¶ Now if it be preached, that Christ is risen from the dead, how say some among you, that there is no resurrection of the dead?

13 For if there be no resurrection of the dead, then is Christ not risen.

14 And if Christ be not risen, then is our preaching vaine, and your faith is also vaine.

15 And we are founde also false witnesses of God: for we haue testified of God, that he hath raised vp Christ: whome he hath not raised vp, if so be the dead be not raised.

16 For if y^e dead be not raised, the is Christ not raised.

17 And if Christ be not raised, your faith is vaine: ye are yet in your sinnes.

18 And so they which are a slepe in Christ, are perished.

19 If in this life onely we haue hope in Christ, we are of all men the most miserable.

20 But now is Christ risen from the dead, and was made the first frutes of them that slepe.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all dye, euē so in Christ shal all be made aliue,

23 But euerie man in his owne order: the first frutes is Christ, afterwarde, they that are of Christ, at his comming shal rise againe.

24 Then shalbe the end, whē he hath deliuered vp the kingdome to God, euē the Father, when he hath put downe all rule, and all autoritie and power.

25 For he must reigne til he hath put all his enemies vnder his fere.

26 The last enemy that shalbe destroyed, be subiect to God with whome and the holie Ghost in Godhead

death.

27 *For he hath put downe all things vnder his fere. (And when he saith that all things are subdued to him, it is manifest y^e he is excepted, which did put downe all things vnder him.)

28 And when all things shalbe subdued vnto him, then shal the Sone also him self be subiect vnto him, that did subdue all things vnder him, that God may be all in all.

29 Els what shal they do which are baptized for dead? if the dead rise not at all, why are they then baptized for dead?

30 Why are we also in ieopardie euerie houre?

31 By our reioycing which I haue in Christ Iesus our Lord, I dye daily.

32 If I haue fought with beastes at Ephesus after the maner of men, what aduantage hath it me, if the dead be not raised vp? let vs eat & drinke: for to morowe we shal dye.

33 Be not deceiued: euil speakings corrupt good manners.

34 Awake to liue righteously, and sinne not: for some haue not the knowledge of God. I speake this to your shame.

35 But some man wil say, How are the dead raised vp? and with what bodie come they forth?

36 O foole, that which thou sowest, is not quickened, except it dye.

37 And y^e which thou sowest, thou sowest not that bodie that shalbe, but bare corne, as it falleth, of wheat, or of some other.

38 But God giueth it a bodie at his pleasure, euen to euerie sēde his owne bodie.

39 All flesh is not the same flesh, but there is one flesh of men, and another flesh of beastes, and another of fishes, and another of birdes.

40 There are also heauenlie bodies, and earthlie bodies: but the glorie of the heauenlie is one, and the glorie of the earthlie is another.

41 There is another glorie of the sunne, and another glorie of the moone, and another glorie of y^e starres: for one starre differeth from another starre in glorie.

42 So also is the resurrection of the dead. The bodie is sown in corruption, and is raised in incorruption.

43 It is sown in dishonour, and is raised in glorie: it is sown in weaknes, and is raised in power.

44 It is sown a natural bodie, and is raised a spiritual bodie: there is a natural bodie, and there is a spiritual bodie.

45 As it is also writen, The first man Adam was made a liuing soule: and the last Adam was made a quickening Spirit.

46 Howbeit that was not first made which is spiritual: but that which is natural, & afterwarde that which is spiritual.

Psal. 8. 5.
1 Cor. 2. 8.

n We shalbe perfectly fulfilled with his glorie and felicitie.

o That is, as dead, & because they were but newly come to Christ, wolde be baptized before they dyed.

p Except these things be true of Christe kingdome and his subiection, what shal become of them whome the Church daily baptizeth, for to destroy death in the world is the end of baptisime, and so they to rise againe?

q Isa. 22. 13.

r w/ldo. 2. 8.

s Menander in Thaidi.

t I take to witness all my forrowes, where in I may iustly reioyce in y^e Lord, that I haue susteined them among you.

u That is, hauing regard to this present life, & not to Gods glorie, & to life euerlasting.

v There is one substance as touching the flesh bothe of man and beast, but the difference is as touching the qualitie.

w Euen as the sunne and the moone be of one substance: differ in dignitie: so in the resurrection our bodies shal haue excellent qualities then they haue now.

x For what is more vile to loke vnto the dead carcases?

y Gen. 2. 7.

z Not changing the substance, but made partaker of the diuine nature.

a Christ bringeth vs from heauen the first of life.

z This is arri-
bute to Christ
as concerning
his diuinitie,
nor in respect
of his humani-
tie whose flesh
hath this glo-
rie by power
of God who
dwelleth in it.
a Bothe in sub-
stance & forme
we are earth-
lie.

b This natu-
ral bodie as it
is now, till it be
made newe by
the Spirit of
Christ.
c When the
Lord cometh
to iudgement,
some of the
Saintes shal be
aliue, whome
he wil change
euen as if they
were dead, so
that this chan-
ge is in steade
of death to the
1. Cor. 15. 51.
2. thess. 1. 10.
1. thess. 4. 16.
1. thess. 5. 2.
1. Cor. 15. 51.
1. Cor. 15. 52.

d Sinne first
brought death
and giueth it
power ouer vs,
and the strength
of sinne is the
Law, because
it doeth reuel-
le the iudgement
of God against
vs: or els the
chief cause of
our destruction
is in our selues
1. John 5. 19.

e The hope of
resurrection
causeth the
faithful to sur-
moune all dif-
ficulties.

1. Cor. 11. 23.
1. Cor. 12. 23.
2. Upon the
first day of the
weeke which is
Scripture cal-
leth the Lords
day, others so-
day, they accu-
stomed not one-
ly in the Church
but at home al-
so according to
euery mans sea-
le, to lay vp so
me piece of mo-
ney towards the
relief of the
poore brethren
1. Cor. 16. 23.

47 The first mā is of the earth,earthlie:the
seconde mā is the Lord from heauen.
48 As is the earthlie, such are they that are
earthlie: & as is the heauenlie, such are
they also that are heauenlie.
49 And as we haue borne the image of the
earthlie, so shal we beare the image of the
heauenlie.
50 This say I, brethren, y flesh & blood can
not inherit y kingdom of God, nether
doeth corruption inherit incorruption.
51 Beholde, I shewe you a secret thing, We
shal not all slepe, but we shal all be changed,
52 In a moment, in the twinkling of an eye
at the last trumpet: for the trumpeter shal
blowe, and the dead shal be raised vp in-
corruptible, and we shal be changed.
53 For this corruptible must put on incor-
ruption: and this mortal must put on im-
mortalitie.
54 So when this corruptible hath put on
immortalitie, & this mortal hath put on
the saying that is written, * Death is swa-
lowed vp into victorie.
55 O death, where is thy sting! O graue whe-
re is thy victorie!
56 The sting of death is sinne: and the
strength of sinne is the Law.
57 But thanks be vnto God which hath
giuen vs victorie through our Lord Iesus
Christ.
58 Therefore my beloued brethren, be ye
stedfast, vnmouable, abudant alwayes in
the worke of the Lord, for asmuche as ye
knowe, that your labour is not in vaine
in the Lord.

CHAP. XVI.

He putteth them in remembrance of the gathering for
the poore brethren at Ierusalem. 13 We must perseuere
in faith, in the loue of Christ & our neighbour. 15 Af-
ter his commendations he wisheth to the all prosperitie.

1 Concerning the gathering for the
Saintes, as I haue ordeined in the
Churches of Galacia, so do ye also.
2 Euerie first day of the weke, let euerie one
of you put aside by him self, and lay vp
as God hath prospered him, that the the-
re be no gatherings when I come.
3 And when I am come, whosoever ye shal
alowe by letters, the wil I send to bring
your liberalitie vnto Ierusalem.
4 And if it be mete that I go also, they shal
go with me.
5 Now I wil come vnto you, after I haue

b Which ye shal send by them that carry the money.

gone through Macedonia (for I wil passe
through Macedonia)
6 And it may be that I wil abide, yea, or
winter with you, that ye may bring me on
my way whither soeuer I go.
7 For I wil not see you now in my passage:
but I trust to abide a while with you, if
the Lord permit.
8 And I wil tary at Ephesus vntil Petecost.
9 For a great dore and effectual is opened
vnto me: but there are many aduersaries.
10 Now if Timotheus come, see that he be
without feare with you: for he worketh
the worke of the Lord, euen as I do.
11 Let no man therefore despise him: but
conuaye him forth in peace, that he may
come vnto me: for I loke for him with the
brethren.
12 As touching our brother Apollos, I great-
ly desired him, to come vnto you with the
brethren: but his minde was not at all to
come at this time: howbeit he wil come
when he shal haue convenient time.
13 Watch ye: stand fast in the faith: quite
you like men, & be strong.
14 Let all your things be done in loue.
15 Now, brethren, I beseeche you (ye knowe
the house of Stephanas, that it is the first
frutes of Achaia, & that they haue giuen
them selues to minister vnto the Saintes)
16 That ye be obedient euen vnto such, &
to all that helpe with vs and labour.
17 I am glad of the coming of Step-
hanas, & Fortunatus, and Achaicus: for they
haue supplied the want of you.
18 For they haue comforted my spirit and
yours: acknowledge therefore such men.
19 The Churches of Asia salute you: Aquila
and Priscilla with the Church that is in
their house, salute you greatly in the Lord.
20 All the brethren grete you. Grete ye o-
ne another with an holy kiss.
21 The salutation of me Paul with mine
owne hand.
22 If any man loue not the Lord Iesus Christ,
let him be had in execration, yea excom-
municate to death.
23 The grace of our Lord Iesus Christ be
with you.
24 My loue be with you all in Christ Iesus,
Amen.

The first Epistle to the Corinthians, writ-
ten from Philippi, & sent by Stephanas,
and Fortunatus, and Achaicus, and Ti-
motheus.

c Because God
blessed his la-
bour.
d Willing that
they shoulde de-
fend him a-
gainst the ad-
uersaries of
Christ because
it is the Church
ductie to be
careful for the
preseruatiō of
their ministers
e As though he
were to yet to
be a minister.
f That is, safe
and sounde.

g Lett Sara
scale vpo you
at vnares.
h For they had
euery man re-
spect to hi self
contrary to loue.
i That is, the
first which em-
braced y Gos-
pel.
k And reuere-
ce them.

l The grief I
toke for your
absence, was
greatly swa-
ged by their
preience.
m Or, minde.

Rom. 16. 16.
2. Cor. 13. 12.
1. pet. 5. 13.
m In token of
mutual loue,
which thing
was obserued
in the prima-
tue Church
when the Lords
Supper was mi-
nistred.
n Or, Marana-
cha.

o Or, as is most
probable, from
Ephesus.

THE SECONDE EPI- 1117/1224 stle of Paul to the Corinthians.

THE ARGUMENT.

AS nothing can be written, either so perfectly, or with so great affection and zeale, which is not unprofitable to many, and resisted by some: so the first epistle written by S. Paul to the Corinthians, besides the puritie and perfection of the doctrine, sheweth a love towards them farre passing all natural affections: which did not onely not profit all, but hardened the hearts of many to remaine in their stubbornnes, and contemne the Apostles autoritie. By reason whereof S. Paul, being let with iuste occasions to come vnto them, wrote this epistle from Macedonia, minding to accomplish the worke which he had begonne among them. First therefore he wisheth them wel in the Lord, declaring that albeit certeine wicked persones abused his afflictions to condemne thereby his autoritie, yet they were necessarie schoolings, and sent to him by God for their bettering. And where as they blame his long absence, it came of no inconstancie, but to beare with their inhabilitie and imperfection, lest contrary to his fatherlie affection, he shulde haue bene compelled to vse rigour and seueritie. And as touching his sharpe writing in the former epistle, it came through their faute, as is now euident bothe in that, that he pardoneth the trespasser, seeing he doeth repent: and also in that he was vnquiet in his minde, til he was certified by Titus of their estate. But forasmuche as the false Apostles went about to vndermine his autoritie, he consateth their arrogant bragges, and commendeth his office, and the diligent executing of the same: so that Satan must haue greatly blinded their eyes, which se not the brightnes of the Gospil in his preaching: the effect whereof is newnes of life, forsaking of our selues, cleauing to God, steing from idolatrie, embracing the true doctrine, and that sorrowe which engendreth true repentance: to the which is ioyned mercie and compassion towards our brethren: also wisdom to put difference betwixt the simplicitie of the Gospil, and the arrogancie of the false preachers, who vnder pretence of preaching the trueth, sought onely to fil their bellies, where as he contrariwise, sought them, and not their goods, as those ambitious persones scandered him: wherefore at his comming he menaceth suche as reuell against his autoritie, that he wil declare by liuelie example, that he is the faithful ambassadour of Iesus Christ.

CHAP. I.

4 He declareth the great profite that cometh to the faithful by their afflictions. 15.17 And because they shulde not impute to lightnes, that he differred his comming contrarie to his promes, he proueth his constancie, bothe by the sinceritie of his preaching, and also by the immutable trueth of the Gospil. 21 Which trueth is groundod on Christ, and sealed in our hearts by the holie Gost.



PAUL an Apostle of IESVS CHRIST by the wil of God, & our brother Timotheus, to the Church of God, which is at Corinthus with all the Sa-
intes, which are in all

2 Achaia:

3 Grace be with you, and peace from God our Father, & from the Lord Iesus Christ.

4 *b Blessed be God euen the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comforte,

5 Which comforteth vs in all our tribulation, that we may be able to comforte the which are in anie affliction by the coforte wherewith we our selues are comforted of God.

6 For as the sufferings of Christ abunde in vs, so our consolation abundeth through Christ.

7 And whether we be afflicted, it is for your

consolation and ^d saluation, which ^e is wrought in the induring of the same sufferings, which we also suffer: or whether we be comforted, it is for your consolation and saluation.

8 And our hope is stedfast concerning you, in as muche as we knowe that as ye are partakers of the sufferings, so shall ye be also of the consolation.

9 For brethre, we wolde not haue you ignorant of our affliction, which came vnto vs in Asia, how we were pressed out of measure passing strength, so that we all together doubted, euen of life.

10 Yea, we received the sentece of death in our selues, because we shulde not trust in our selues, but in God, who raiseth the dead.

11 Who deliuered vs from so ^h great a death, and doeth deliuer vs: in whome we trust, that yet here after he wil deliuer vs,

12 *So that ye labour together in prayer for vs, that for the gift bestowed vpon vs for manie, thankes may be giuen by manie persones for vs.

13 For our reioycing is this, the testimonie of our conscience, that in simplicitie and godlie purenes, & not in fleshie wisdom, ^k but by the grace of God we haue had our conuersation in the worlde, and moste of all to you warues.

XX.iii.

^d For seeing he indure so muche, they had occasion to be confirmed in the Gospil
^e As God onely worketh all things in vs: so doeth he also our saluation by his free mercie, and by such means as he hathe here left in this life for vs to be exercised in.
^f Herby he sheweth his owne infirmitie y it might appeare how wonderfull Gods graces wrought in him
^g I was vterly resouled in my self to dye
^h So manie daggers of death.

Rom 15.30.

ⁱ He rendereth a reason why they ought to praye vnto God for his recourie
^k Vnto that wisdom which God gaue me from heauen.

^a Meaning of country wherof Corinthus was the chief cite.
Ephes 1.3.
1. pet. 1.3.
^b Or praise & glorie begun.

^c Which I suffer for Christ, or which Christ suffereth in me. Rom 7.5 & 8.17. col 1.24

1 Ye knowe partly my co[n]science booke by my dwelling with you, and also my writing vnto you: and I trust ye shal knowe me to be the same to y^e very end. **m** In that we haue taught you y^e Gospel so sincerely. **n** Because we haue w^ont you to Christ. **o** Which shal abolish all worldelie glorie. **p** Which is ratherly to prome and not to performe. **q** Now to affirm one thing, and then to deny it, which is a signe of inco[n]science. **r** He taketh God to witness that he preacheth y^e truth. He preached nothing vnto them but onely Iesus Christ who is the mo[n]te constant and infallible truth of the Father. **s** They are made, performed & we are partakers onely by him, who is our Amen, in that he hath fulfilled them for vs. *Eph. 4. 30.* **t** In that I say I came not because I wolde spare you, I meane not that I haue autoritie to alter true religio[n], or to binde your co[n]science: but that I am Gods minister to confirme and comfort you. **u** And faith is not in subiection to man.

11 For we write none other things vnto you, then y^e ye read or els that ye acknowledge, & I trust ye shal acknowledge vnto the end. **14** Euen as ye haue acknowledged vs partly, that we are your reioycing, euen as ye are ours, in the day of our Lord Iesus. **15** And in this confidence was I minded first to come vnto you, that ye might haue had a double grace, **16** And to passe by you into Macedonia, & to come againe out of Macedonia vnto you, and to be led forthe towarde Iudea of you. **17** When I therefore was thus minded, did I vse lightnes? or minde I those things which I minde, according to y^e flesh, that w^e me shulde be, **18** Yea, yea, and Nay, nay? **19** Yea, God is faithful, that our worde towarde you was not Yea, and Nay. **20** For the Sonne of God Iesus Christ who was preached among you by vs, that is by me, and Siluanus, and Timotheus, was not Yea, and Nay: but in him it was Yea. **21** For all the promises of God in him are Yea, and are in him Amen, vnto the glorie of God through vs. **22** And it is God which stablisheth vs with you in Christ, and hath anointed vs. **23** Who hath also sealed vs, & hath giue[n] the earnest of the Spirit in our hearts. **24** Now, I call God for a recorde vnto my soule, that to spare you, I came not as yet vnto Corinthus. **25** Not that we haue dominion ouer your faith, but we are helpers of your ioye: for by faith ye stande.

hathe not made me sorie, but partely (lest I shulde more charge him) you all. **6** It is sufficient vnto the same man, that he was rebuked of manie. **7** So that now contrarie wise ye ought rather to forgie him, and comforte him lest the same shulde be swallowed vp with ouer muche heaumes. **8** Wherefore, I praye you, that you wolde confirme your loue towards him. **9** For this cause also did I write, y^e I might knowe the profe of you, whether ye wolde be obedient in all things. **10** To whome ye forgie anie thing, I forgive also: for verely if I forgave anie thing, to whome I forgave it, for your sakes forgive I it in the sight of Christ, **11** Lest Satan shulde circumuent vs: for we are not ignorant of his enterprises. **12** Furthermore, when I came to Troas to preache Christs Gospel, & a dore was opened vnto me of the Lord, **13** I had no rest in my spirit, because I foude not Titus my brother, but toke my leaue of the, and went away into Macedonia. **14** Now thanks be vnto God which alwayes maketh vs to triumph in Christ, and maketh manifest the fauour of his knowledge by vs in euerie place. **15** For we are vnto God the swete fauour of Christ, in them that are saved, and in them which perish. **16** To the one we are the fauour of death, vnto death, and to the other the fauour of life, vnto life, and who is sufficient for these things? **17** For we are not as manie, which make marchandise of the worde of God: but as of synceritie, but as of God in the sight of God speake we in Christ.

c After his adulterer did rep^er & am^ed, Paul did so vterly cast of all sorowe, y^e he denieth that in maner he was asue whit sorie. **d** And so shulde increase his sorowe which I wolde diminish. **e** The adulterer, which interceded his mother in Law. **f** That as my intercession you wolde declare by the publike consent of the Church that you embrace him againe as a brother seeing he was excommunicate by the common consent. **g** That is, truly, and from mine heart, euen as in the presence of Christ. **h** By our rigorous punishing. *Or, in my misde.* **i** Fro this place vnto the 6. chap. it. he entreateth onely of y^e ministers, saue he some time intermits delect that w^e appertineth to the whole Church, as Chap. 3. 17, and 18 verses, and not onely to y^e ministers. *Rom. 11. 16. Chap. 4. 2.* **k** In working mightly by vs he maketh vs partakers of his victorie and triumph. **l** The preaching of the crosse bringeth death to them which onely consider Christs death as a common death, & be thereat offed, or els thinke it folie: & bringeth againe life to the who in his death beholde their life. **m** That is, w^e preache for gaue, & corrupt it to saue mens afflictions. *Or, through Christ, or of Christ*

CHAP. II.

He sheweth his loue towards them, 7 Requiring like wise that they wolde be fauorable to the incessuans adulterer, seeing he did repent. 14 He also rayoceth in God for the efficacie of his doctrine, 17 Consuting thereby suche quarelpickers, as vnder pretence of speaking against his persone, sought nothing, but the overthrowe of his doctrine.

1 **B**ut I determined thus in my self, that I wolde not come againe to you in heaumes. **2** For if I make you sorie, who is he then that shulde make me glad, but the same which is made sorie by me? **3** And I wrote this same thing vnto you, lest when I came, I shulde take heaumes of them, of whome I ought to reioyce: this confidence haue I in you all, that my ioye is the ioye of you all. **4** For in great affliction, and anguish of heart I wrote vnto you with many teares: not that ye shulde be made sorie, but that ye might perceiue the loue which I haue, specially vnto you. **5** And if any hath caused sorow, the same

1 He taketh for example the faith of the Corinthians for a probation of the truth which he preached. **6** And to exalte his Apostleship against the bragges of the false apostles. **7. 13** He maketh comparison betwixt the Law and the Gospel.

CHAP. III.

1 **D**O we begine to praise our selues againe? or nede we as some other, epistles of recommendation vnto you, or letters of recommendation from you? **2** Ye are our epistle, writen in our hearts, which is vnderstand and red of all men, **3** In that ye are manifest, to be the epistle of Christ, ministered by vs, and writen, not with ynce, but with the Spirit of the liuing God, not in tables of stone, but in fleshly tables of the heart. **4** And suche trust haue we through Christ to God:

a Meaning himself, Timotheus and Siluanus. **b** Who were Gods penne. **c** The hardness of mans heart before he be regenerate, is as a stone table. *Eze. 11. 19, & 36. 26:* but being regenerate by the Spirit of God, it is as softe as flesh, y^e the grace of the Gospel may be writen in it, as in new tables. *Jer. 31. 33.*

a Which was giuen to Satan but now dooth repent. **b** Which made you & him sorie in my further epistle.

5 Not that we are sufficient of our selues, 4 to thinke anie thing, as of our selues: but our sufficiencie is of God.

6 Who also hathe made vs able ministers of the New testament, not of the letter but of the Spirit: for the letter killeth, but the Spirit giueth life.

7 If then the ministrat[i]on of death written w[i]th letters & ingraue[n] in stones, was glorious so y^e the childre[n] of Israel colde not beholde the face of Moses for the h[igh] glorie of his countenance (which glorie is done away)

8 How shal not the ministrat[i]on of the Spirit be more glorious?

9 For if the ministerie of i[n]c[on]d[em]nati[on] was glorious, muche more doeth the ministrat[i]on of righteousnes excede in glorie.

10 For euen that which was glorified, was not glorified in this point, that is, as touching the exceding glorie.

11 For if that which shulde be abolished, was glorious, much more shal that which remaineth, be glorious.

12 Seing then that we haue suche trust, we vse great boldenes of speache.

13 And we are not as Moses, which put a vaile vpon his face, that the children of Israel shulde not looke vnto the end of that which shulde be abolished.

14 Therefore their mindes are hardened: for vntil this day remaineth the same couering vntaken away in the reading of the Olde testament, which vaile in Christ is put away.

15 But euen vnto this day, when Moses is read, the vaile is laved ouer their hearts.

16 Neuertheles when their heart shalbe turned to the Lord, the vaile shalbe taken away.

17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is libertie.

18 But we all beholde as in a mirrour the glorie of the Lord with open face, and are changed into the same image, from glorie to glorie, as by the Spirit of the Lord.

CHAP. IIII.

He declarath his diligence, and roundenes in his office. And that which his enemies roke for his disadvantage, to wit, the crosse and afflictions which he endured, he turned it to his great advantage. 11. 17 Showing what profit cometh thereby.

Therefore, seing that we haue this ministerie, as we haue receiued mercie, we fainte not:

2 But haue cast from vs the clokes of shame & walke not in craftines, nether handle we the worde of God disceitfully: but in declaration of the trueth we approue our selues to euerie mans conscience in the sight of God.

3 If our Gospel be then hid, it is hid to them that are lost.

In whome the god of this worlde hathe blinded the mindes, that is, of the infideles, that the light of the glorious Gospel of Christ, which is the image of God, shulde not shine vnto them.

For we preache not our selues, but Christ Iesus the Lord, and our selues your seruants for Iesus sake.

For God that commanded the light to shine out of darkenes, who which hathe shined in our hearts, to giue the light of the knowledge of the glorie of God in the face of Iesus Christ.

7 But we haue this treasure in earthes vessels, y^e the excellencie of that power might be of God and not of vs.

8 We are afflicted on euerie side, yet are we not in distresse: in pouertie, but not ouercome of pouertie.

9 We are persecuted, but not forsaken: cast downe, but we perish not.

10 Euerie where we beare about in our bodie the dying of the Lord Iesus, that the life of Iesus might also be made manifest in our bodies.

11 For we which liue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus might be made manifest in our mortal flesh.

12 So then death worketh in vs, and life in you.

13 And because we haue the same Spirit of faith, according as it is written, I beleue, & therefore haue I spoken, we also beleue, and therefore speake,

14 Knowing that he which hathe raised vp the Lord Iesus, shal raise vs vp also by Iesus, and shal set vs with you.

15 For all things are for your sakes that mooste plenteous grace by the thanksgiving of manie may redoude to the praise of God.

16 Therefore we faint not, but thogh our outward man perish, yet the inward man is renewed daily.

17 For our light affliction which is but for a moment, causeth vnto vs a farre mooste excellent & eternal waight of glorie:

18 While we loke not on the things which are sene, but on the things which are not sene: for the things which are sene, are temporal: but the things which are not sene, are eternal.

for this insolite benefite of deliuerance, but also you all, which are bothe partakers of mine affliction and comforte, may abundantly set forth the glorie. Or, be corrupted. o Groweth stronger. p Which is so called in respect of the euerlasting life.

CHAP. V.

Paul proceedeth to declare the utilitie that cometh by the crosse. 4 How we ought to prepare our selues vnto it. 5 By whome, 9 And for what end. 14. 19 He setteth forth the grace of Christ, 20 And the office of ministers, and all the faithfull.

d Whose minister Moses was as which Christ gaue.

f Meaning, the spiritual doctrine, which is in our hearts.

g Thus he nameth the Law in comparison of the Gospel.

h After God had spoken with him and giuen him the Law.

i For the Law declareth all men to be vnder condemnation.

k Meaning, of the Gospel which declareth that Christ, is made our righteousness.

l In preaching the Gospel.

Exo. 34. 33.

m Moses heuere the Law as it was couered with shadowes, so that few eyes were not lightened but blinded, and so could not come to Christ who was the end thereof.

n Christ is our mediator, & autor of the New testament, whose doctrine is spiritual, & giueth life to the Law.

o In Christ, who is God manifested in the flesh, we see God & Father as in a mooste cleare glasse.

p In Christ, who is God manifested in the flesh, we see God & Father as in a mooste cleare glasse.

q In Christ, who is God manifested in the flesh, we see God & Father as in a mooste cleare glasse.

r In Christ, who is God manifested in the flesh, we see God & Father as in a mooste cleare glasse.

s In Christ, who is God manifested in the flesh, we see God & Father as in a mooste cleare glasse.

t In Christ, who is God manifested in the flesh, we see God & Father as in a mooste cleare glasse.

u In Christ, who is God manifested in the flesh, we see God & Father as in a mooste cleare glasse.

v In Christ, who is God manifested in the flesh, we see God & Father as in a mooste cleare glasse.

w In Christ, who is God manifested in the flesh, we see God & Father as in a mooste cleare glasse.

x In Christ, who is God manifested in the flesh, we see God & Father as in a mooste cleare glasse.

y In Christ, who is God manifested in the flesh, we see God & Father as in a mooste cleare glasse.

z In Christ, who is God manifested in the flesh, we see God & Father as in a mooste cleare glasse.

aa In Christ, who is God manifested in the flesh, we see God & Father as in a mooste cleare glasse.

ab In Christ, who is God manifested in the flesh, we see God & Father as in a mooste cleare glasse.

c To wit. 1. Joh. 12. 31. & 14. 30. eph. 6. 12. d In whome God doeth shewe him self to be sene: and here Christ is called to in respect of his office.

Gene. 1. 3. e As they, & preache for gaue, or els rather seke to be sene and known, then to edifie.

f Which are your seruants.

g That we haue receiued light, shuld communicate the same vnto others and therefore Christ calleth the light of the world.

h Albeit the ministers of the Gospel be contemptible as touching their persone, yet the treasure which they carie, is nothing worse or miserie.

i All the faithful, & chiefly the ministers must drinke of this cup, because of Christ: & also that the members shulde be conformable to Christ their head, yet by the mightie power of Christ, who ouercometh death, they are made conquerours.

Mat. 6. 14. k By our death you haue life: so that the fruite of our afflictions cometh to you.

l The same faith by the inspiration of the holie Ghost.

m In deliuering vs from these dangers, which as it were a restoring fro death to life.

n That I be deliuered and restored to you againe, may not onely my self giue God thanks.

o Groweth stronger.

p Which is so called in respect of the euerlasting life.

q Groweth stronger.

r Which is so called in respect of the euerlasting life.

s Which is so called in respect of the euerlasting life.

t Which is so called in respect of the euerlasting life.

u Which is so called in respect of the euerlasting life.

v Which is so called in respect of the euerlasting life.

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aa Which is so called in respect of the euerlasting life.

ab Which is so called in respect of the euerlasting life.

ac Which is so called in respect of the euerlasting life.

ad Which is so called in respect of the euerlasting life.

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^a After this bodie shalbe dissolved, it shalbe made incorruptible and immortal.

^o Or, if so be we shalbe founde clothed, & not naked.
Reuel. 16. 15.
^o Or, whether.

^b Not onely quiet in mīde, but also ready w^o suffe all dangers: being assured of the good successe thereof.
^o Or, strangers in the bodie.
^c For here onely we beleue in God, & se him not.
^d In this bodie.
Rom. 14. 10.
^e Out of this bodie, to heauen.

^f That is, ether glorie, or shame.

^g His feareful iudgement.
^h He proneth the dignitie of his ministerie by ^h frute and effect thereof, which is to bring men to Christ.

ⁱ By embracing the same faith which we preach to others.

^k As they, w^o more esteemed the outward shewe of wisdom and cloquence, then true godlines.
^l As the aduersaries said, w^o colde not abide to heare them praised in our folie strength, to Gods glorie.

^m Therefore who soeuer giueth place to ambition or vaine glorie, is yet dead, and liueth not in Christ.

Isa. 43. 19.
Reuel. 21. 5.

ⁿ As the onely faithful do in Christ. ^p According to the estimation of the worlde: but as he is guided by the Spirit of God. ^q We do not esteeme, nor commend Christ him self now, as he was an excellent man: but as he was the Sonne of God, partaker of his glorie, and in whome God dwelled corporally: and do you thinke, that I will flatter my self or anye man in setting forth his giftes: Yea, when I praise my ministeres, I comēde the power of God: when I comēde our worthie factes, I praise the mightie power of God, set forth by vs wormes and wretches. ^r Let him be regenerat, and renounce him self, is all the rest is nothing.

FOR we knowe that if ^a our earthlie house of this tabernacle be destroyed, we haue a buylding *giuen of God, that is, an house not made with hands, but eternal in the heauens.*

² For therefore we sigh, desiring to be clothed with our house, which is frō heauen.

³ "Because that if we be clothed, we shal not be founde ^anaked.

⁴ For in dede we that are in this tabernacle, sigh and are burdened, "because we wolde not be vnclouted, but wolde be clothed vpon, that mortalitie might be swallowed vp of life.

⁵ And he that hathe created vs for this thing, ^h God, who also hathe giuen vnto vs the earnest of the Spirit.

⁶ Therefore we are alway ^bbolde, though we knowe that whiles we are "at home in the bodie, we are absent from the Lord.

⁷ (For we ^c walke by faith, & not by sight)

⁸ Neuertheles, we are bolde, & loue rather to remoue out of the bodie, and to dwell with the Lord.

⁹ Wherefore also we couet, that bothe dwelling ^d at home, and remouing ^e from home, we may be acceptable to him.

¹⁰ *For we must all appeare before the iudgemēt seat of Christ, that euerie man may receiue the things which are *done* in his bodie, according to that he hathe done, whether it be ^f good or euil.

¹¹ Knowing therefore the ^s terror of the Lord, we ^h persuade men, & we ⁱ are made manifest vnto God, & I trust also that we are made manifest in your consciences.

¹² For we praise not our selues againe vnto you, but giue you an occasion to reioyce of vs, that ye may haue to *answere* against them, which reioyce in the ^k face, and not in the heart.

¹³ For whether we be ^l out of our wit, *we are it* ^m to God: or whether we be in our right minde, *we are it* vnto you.

¹⁴ For the loue of Christ constraineth vs: because we thus iudge, that if one be dead for all, then were ⁿ all dead,

¹⁵ And he dyed for all, that they ^o which liue, shulde not hence forthe liue vnto the selues, but vnto him which dyed for the, and rose againe.

¹⁶ Wherefore, hēce forthe know we no mā pasther the flesh, yea though we had knowen Christ after the flesh, yet now hēce forthe ^q know we him no more.

¹⁷ Therefore if anye man *be in Christ, let him be a* ^r new creature. *Olde things are

passed away: beholde, all things are become new.

¹⁸ And all things *are* of God, which hathe recociled vs vnto him self by Iesus Christ, and hathe giuen vnto vs the ministerie of reconciliation.

¹⁹ For God was in Christ, and reconciled the worlde to him self, not imputing their sinnes vnto them, and hathe committed to vs the worde of reconciliation.

²⁰ Now then are we ambassadours for Christ: as though God did beseeche *you* through vs, we praye you in Christs steede, that ye be reconciled to God.

²¹ For he hathe made him *to be* ^t sinne for vs, which knew no sinne, that we shulde be ^u made the righteoufnes of God in him.

CHAP. VI.

^r An exhortation to Christian life, ^s And to beare him like affection, as he doeth them. ^t Also to kepe themselues from all pollution of idollarie bothe in bodie, and soule, and to haue none acquaintance w^o idolaters.

¹ **S**O we therefore as workers together be *siēche you*, that ye receiue not the grace of God in vaine.

² For he saith, * I haue heard thee in a time accepted, and in the day of saluation haue I suckered thee: beholde now the ^a accepted time, beholde now the daye of saluation.

³ We giue no occasion of offence in anye thing, that *our* ministerie shuide not be ^b reprehended.

⁴ But in all things we approue our selues as ^c the ministers of God, in muche patience, in afflictions, in necessities, in distresses,

⁵ In stripes, in prisones, in tumultes, in labours,

⁶ By ^c watchings, by fastings, by puritie, by knowledge, by long suffering, by kindnes, by the ^d holie Ghost, by ^e loue vnfaigned,

⁷ ^f By the worde of truth, by the power of God, by the armour of righteoufnes on the right hand and on the lefte,

⁸ By honour, and dishonour, by euil reporte & good reporte, as deceiuers, and yet true: ⁹ As vnknown, and yet known: as dying, and beholde, we liue: as chastened, and yet not killed:

¹⁰ As sorowing, & yet alway reioycing: as poore, and yet make manie riche: as hauing nothing, and yet possessing all things.

¹¹ O Corinthians, our ^s mouth is open vnto you: our heart is made large.

¹² Ye are not kept strait in vs, but ye are kept strait in your owne ^h bowelles.

¹³ Now for the same recompense, I speake as to *my* children, ⁱ Be you also enlarged.

^f Therefore without Christ we can not enioye the life euerlasting: not come to God.

^t That is, a sacrifice for sinne.

^u By imputation, when we shalbe clad with Christs iustice.

^a To wit, Gods fre mercie, wherein he hathe powred forth his infiniti-loue.

^b By the infidels, if they sawe no frute come thereof.
1 Cor. 4. 10.

^c He declareth w^o what weapons he resisted his afflictions.

^d Who is the efficient cause.

^e Which is, the final cause
^f By the Gospel, and the power of God and his owne integritie, he ouerthrew Satan, and the worlde, as w^o weapons on euery side most ready.

^g Signifying his most vehement affection.

^h Their iudgement was so corrupted, y^e they were not likewise afflicted towardes him, as

he was towardes them. ⁱ Shewe like affection towardes me.

Ecl. 13. 21. k He seemeth to allude to y^e w^h is written, Deut. 22. 10. where y^e Lord commandeth that an ox & an ass be not yoked together, because y^e match is vnequal: so if the faithful marie with the infidels, or els haue to do w^h them in anye thing vnlawful, it is here rep: o ued.

1. Cor. 3. 13. & *6. 19.* *Leuis. 26. 11.* *Isa. 52. 11.* *Ierem. 31. 1.* *Or, the deuil.* I so called because he hathe not onely life in him self, but giueth it also to all liuing creatures.

a Consider this wel, ye y^e ferne idoles w^h your bodies, & yet thinke your consciences pure towards God: God wil one day imite you for your halting. b Of bodie & soule. c That we may teache you. d By griedie consciences.

e He had neither rest in bodie, nor spirit. & it seemeth y^e he alludeth to that which is written, Deut. 32. 25. for the crosse to mans eye is commu- ne bothe to y^e goalie & to the wicked, although ro contrarie ends. f This ioye ouercame all my sorowes.

- 14 * Be not vnequally yoked with the infidels: for what fellowship hathe righteousnes with vnrighteousnes? and what communion hathe light with darkenes?
- 15 And what concorde hathe Christ with Belial? or what parte hathe the beleuer with the infidel?
- 16 And what agreement hathe the Temple of God with idoles? * for ye are the Temple of the liuing God: as God hath said, * I wil dwell among them, and walke there: and I wil be their God, and they shalbe my people.
- 17 * Wherefore come out from among the, and separate your selues, saith the Lord: and touche none vncleane thing, & I wil receiue you.
- 18 * And I wil be a Father vnto you, and ye shalbe my sonnes and daughters, saith the Lord almightie.

CHAP. VII.

He exhorteth them by the promises of God to kepe their selues pure. 3. 7 Assuring them of his loue. 8. 13 And doeth not excuse his seueritie towards them, but reioy- ceth thereat, considering what profite came thereby. 10 Of two sortes of sorow.

- 1 **S**Eing then we haue these promises, dearely beloued, let vs * cleanse our selues from all filthines of the b flesh & spirit, and growe vp vnto ful holines in the feare of God.
- 2 * Receiue vs: we haue done wrong to no man: we haue consumed no man: we haue defrauded no man.
- 3 I speake it not to your condemnation: for I haue said before, that ye are in our hearts, to dye and liue together.
- 4 I vse great boldenes of speache towards you: I reioyce greatly in you: I am filled with comfort, and am exceeding ioyous in all our tribulacion.
- 5 For whē we were come into Macedonia, our flesh had no reste, but we were troubled on euerie side, fightings e without, & terrours within.
- 6 But God, that comforteth the abiect, comforted vs at the comming of Titus:
- 7 And not by his comming onely, but also by the consolacion wherewith he was comforted of you, whē he tolde vs your great desire, your mourning, your feruent minde to mearde, so that I reioyced f muche more.
- 8 For thogh I made you forie with a letter, I repent not, thogh I did repent: for I perceiue that the same epistle made you forie, thogh it were but for a season.
- 9 I now reioyce, not that ye were forie, but that ye forowed to repentance: for ye sorowed godly, so that in nothing ye were hurt by vs.
- 10 * For godlie sorowe causeth repentance vnto saluacion, not to be repented of: but

the worldlie sorowe causeth death.
11 For beholde, this thing that ye haue bene s godly forie, what great care it hathe wrought in you: yea, what h clearing of your selues: yea what indignacion: yea, what feare: yea, how great desire: yea, what a zeale: yea, what i punishment: in all things ye haue shewed your selues, that ye are pure in this matter.

- 12 Wherefore, thogh I wrote vnto you, I did not it for his cause that had done the wrōg, nether for his cause that had the iniurie, but that our care towards you in the sight of God might appeare vnto you.
- 13 Therefore we were comforted, because ye were comforted: but rather we reioyced muche more for the ioy of Titus, because his spirit was refreshed by you all.
- 14 For if y^e I haue boasted anye thig to him of you, I haue not bene ashamed: but as I haue spoken vnto you all things in trueth, euen fo our boasting vnto Titus was true.
- 15 And k his inwarde affection is more abundant towards you, when he remembereth the obedience of you all, and how with feare & trembling ye receiued him.
- 16 I reioyce therefore that I may l put my confidence in you in all things.

CHAP. VIII.

By the example of the Macedonians, 9 And Christ he exhorteth them to continue relieuing the poore Sautes, commending their good beginning. 23 After he commendeth Titus and his felowes vnto them.

- 1 **W**E do you also to wit, brethren, of the a grace of God bestowed vpon the Churches of Macedonia,
- 2 Because in great tryal of affliction their ioye abunded, and their moste extreme pouertie b abunded vnto their riche liberalitie.
- 3 For to their power (I beare recorde) yea, & beyonde their power, they were willing,
- 4 And prayed vs with great instance that we wolde receiue the c grace, & fellowship * of the ministring which is towards the Sautes.
- 5 And thus they did, not as we looked for: but gaue their owne selues, first to the Lord, and after vnto vs by the wil of God,
- 6 That we shulde exhorte Titus, that as he had begonne, so he wolde also accomplish the same grace among you also.
- 7 Therefore, as ye abunde in euerie thing, in faith and worde, and knowledge, and in all diligence, and in your loue towards vs, euen so se that ye abude in this grace also.
- 8 This say I not by commandement, but because of the diligence of others: therefore proue I the naturalnes of your loue.
- 9 For ye knowe the grace of our Lord Iesus Christ, that he being riche, for your sake became poore, that ye through his pouertie might be made riche.

g Whose heart Gods Spirit doeth touche, he is forie for his sinnes committed against so mercifull a Father: & these are the frutes of his repē tance, as witness Dauids & Peters teares: others which are forie for their sinnes onely for feare of punishment & Gods vengeance, fall into desperacio, as Cain, Saul, Achitophil & Iudas. h In asking God forgiveness. i For in iudging & chastising your selues, you preuented Gods anger. *H. Arr.* k The Greke worde signifieth, his bowels, whereby is ment moste great loue and tender affection. l Bothe in thinking & reporting wel of you.

a This benefite of God appeared in two things: first, y^e the Macedonians being so to great affli: & so were so propit to helpe others: & next y^e being in great pouertie, were verie liberal towards others. b So that a moste abundant river of riches flowed out of their pouertie. c So he calleth their liberalitie, ether because they were the bestowers of Gods graces, or because they receiued them of God freely, and so they desired Paul to se to y^e distribution thereof.

d Euerie man may do good that hath ability thereto, but to wil, and haue a minde to do good, cometh of peruse charitie.

e That as you helpe others in their neede, so others shall relieue your want.

Exod. 16. 18. f That bothe you & others, as occasiõ shall serue, may relieue y^e godlie according to their necessities.

g And willingly offered him self to gather your almes.

h In preaching the Gospel. Some vnderstand Luke, others Barnabas.

Rom. 12. 17. i This weldoing is approved before God & man.

k That is, by whome Christs glorie is greatly advanced.

- 10 And I shewe my minde herein : for this is expedient for you, w^h haue begonne not to do onely, but also to wil, a yere ago.
- 11 Now therefore performe to do it also, that as *there was* a readines to wil, euē so ye maye performe it of that which ye haue.
- 12 For if there be first a willing minde, it is accepted according to that a mā hathe, & not according to that he hathe not.
- 13 Nether *is it* that other men shulde be eased and you grieued.
- 14 But vpon like condicion, at this time your *e* abundance supplieth their lacke, that also their abundance may be for your lacke, that there may be *f* equalitie:
- 15 As it is written, **He that gathered muche, had nothing ouer, and he that gathered little, had not the lesse.*
- 16 And thanks be vnto God, which hathe put in the heart of Titus the same care for you.
- 17 Because he accepted the *g* exhortacion, yea, he was so careful that of his owne accorde he went vnto you.
- 18 And we haue sent also with him the brother, whose praise *h* in y^e Gospei throughout all the Churches,
- 19 (And not so onely, but is also chofen of the Churches to be a felowe in our iourney concerning this grace that is ministred by vs vnto the glorie of the same Lord, and *declaracion* of your prõpt minde)
- 20 Auoyding this, that no man shulde blame vs in this abundance that is ministred by vs,
- 21 **Prouiding* for honest things, not onely before the Lord, but also before men.
- 22 And we haue sent with thē our brother, whome we haue oft times proued to be diligent in manie things, but now muche more diligent, for the great confidence, which *I haue* in you.
- 23 Whether *ame* do enquire of Titus, he is my felowe and helper to youwarde: or of our brethren, they are messengers of the Churches, & the *g* glorie of Christ.
- 24 Wherefore shewe towarde them, & before the Churches the profe of your loue, and of the reioycing that we haue of you.

CHAP. IX.

- 3 *The cause of Titus and his companions comming to thē.*
- 6 *He exhorteth to giue almes cherefully,* 7 *Shewing what frute wil come thereof.*
- 1 **F**OR as touching the ministring to the Saintes, it is superfluous for me to write vnto you.
- 2 For I knowe your readines of minde, whereof I boast my self of you vnto them of Macedonia, & say, that Achara was prepared a yere ago, and your zeale hathe prouoked manie.
- 3 Now haue I sent the brethren, lest our reioycing ouer you shulde be in vaine in

- this behalfe, that ye (as I haue said) be readie:
- 4 Lest if thei of Macedonia come with me, and finde you vnprepared, we (I nede not to say, you) shulde be ashamed in this my constant boasting.
- 5 Wherefore, I thought it necessarie to exhorte the brethren to come before vnto you, and to finish your beneuolence appointed afore, that it might be readie, and come as of beneuolence, and not as of sparing.
- 6 This yet remember, that he which soweth sparingly, shall reape also sparingly, and he that soweth liberally, shall reape also liberally.
- 7 As euerie man wisheth in his heart, so let him giue, not **grudgingly*, or of necessitie: for God loueth a chereful giuer.
- 8 And God is able to make all grace to abounde towarde you, that ye alwaies hauing *a* all sufficiencie in all things, may abounde in euerie *b* good worke,
- 9 **As it is written,* c He hathe sparsed abroad and hathe giuen to the poore: his beneuolence remaineth for euer.
- 10 Also he that findeth seede to the sower, wil minister likewise bread for foode, and multiplie your sede, and increase the frutes of your beneuolence,
- 11 That on all partes ye may be made rich vnto all liberalitie, w^h causeth through vs thanksgiuing vnto God.
- 12 For the ministracion of this serue not onely supplieth the necessities of y^e Saintes, but also is abundant by the thanksgiuing of manie vnto God,
- 13 (Which by the experimete of this ministracion praise God for your voluntarie submission to the Gospei of Christ, and for your liberal distribution to them, and to all men)
- 14 And by *d* their praier for you, desiring after you greatly, for the abundant grace of God in you.
- 15 Thanks therefore be vnto God for his vnspokeable gift.

CHAP. X.

- He toucheth the false apostles and defendeth his autoritie, exhorting them to obedience, 11 And sheweth what his power is, 13 And how he vseth it.*
- 1 **N**OW I Paul my self beseeche you by the mekenes, & gentlenes of Christ, which when I am present among you, am *a* base, but am bolde towarde you being absent:
- 2 And *thus* I require you, that I nede not to be bolde when I am present, with that same confidence, wherewith I thinke to be bolde against some, w^h esteeme vs as thogh we walked *b* according to the flesh,
- 3 Neuertheles, thogh we walke in the flesh, yet we do not warre after the flesh,

Prou. 11. 25.
Rom. 12. 8.
Eccle. 35. 11.

a Lest thei shulde giue but little, distrusting to impoverish the felues thereby, he sheweth y^e God wil so blesse their liberal heartes, y^e bothe they shall haue y^e enough for the felues & also to helpe others with all.

Psal. 112. 9.
b That ye may do good & helpe others at all times.

c Dauid speaketh of that man w^h feareth God & loueth his neighbour.

d Besides that by their liberalitie God shall be praised, thei also shall be commended to God by their prayers whome thei haue holpen. yea, & all men shall reuerence them, as being endued with an excellent gift of God.

e Or, greatly affected towarde you.

f These wordes his backbiters vsed, thinking thereby to diminish his autoritie, as ver. c. 10.

g As thogh we boasted of our felues by a carnal affection.

- 4 (For the weapons of our warfare are not carnal, but mightie through God, to cast downe holdes)
- 5 Casting downe the imaginations, and euerie high thing that is exalted against the knowledge of God, and bringing into captiuitie euerie thoght to the obedience of Christ,
- 6 And hauing ready the vengeance against all disobedience, when your obedience is fulfilled.
- 7 Loke ye on things after the appearance: If anie man trust in him self that he is Christs, let him consider this againe of him self, that as he is Christs, euē so are we Christs.
- 8 For thogh I shulde boast somewhat more of our autoritie, which the Lord hath giuen vs for edification, and not for your destruction, I shulde haue no shame.
- 9 *This I say* that I may not seme as it were to feare you with letters.
- 10 For the letters, saith he, are fore and strong, but his bodelie presence is weak, and his speache is of no value.
- 11 Let suche one thinke this, that suche as we are in worde by letters when we are absent, suche *wil we be* also in dede, when we are present.
- 12 For we dare not make our selues of the number, or to compare our selues to the, which praise them selues: but they vnderstand not that they measure them selues with them selues, & compare them selues with them selues.
- 13 But we wil not reioyce of things, which are not within our measure, * but according to the measure of the line, whereof God hath distributed vnto vs a measure to atreine euen vnto you.
- 14 For we stretch not our selues beyonde our measure, as thogh we had not attained vnto you: for euen to you also haue we come in preaching the Gospel of Christ,
- 15 Not boasting of things which are without our measure: that is, of other mens labours: and we hope, when your faith shal increase, to be magnified by you according to our line abundantly,
- 16 And to preache the Gospel in those regions which are beyode you: not to reioyce in another mans line, that is in the things that are prepared already.
- 17 * But let him that reioyceth, reioyce in the Lord.
- 18 For he that praiseth him self, is not allowed, but he whome the Lord praiseth.

CHAP. XI.

He declareth his affection towards them. 5 The excellence of his ministerie. 9 And his diligence in the same. 13 The fetches of the false apostles. 16 The peruerse judgement of the Corinthians. 22 And his owne praises.

- 1 **W**Olde to God, ye colde suffer a litle my foolishnes, and in deed, ye suffer me.
- 2 For I am ielous ouer you, with godlie ielousie: for I haue prepared you for one housband, to present you as a pure virgine to Christ:
- 3 But I feare lest as the * serpent beguiled Eue through his subtiltie, so your mindes shulde be corrupte from the simplicitie that is in Christ.
- 4 For if he that cometh, preacheth another Iesus then him whome we haue preached: or if ye receiue another spirit then that which ye haue receiued: ether another Gospel, then that ye haue receiued, ye might wel haue suffered him.
- 5 Verely I suppose that I was not inferior to the verie chief Apostles.
- 6 And thogh I be rude in speaking, yet I am not so in knowledge, but among you we haue bene made manifeste to the vtmost, in all things.
- 7 Haue I committed an offence, because I abased my self, that ye might be exalted, & because I preached to you the Gospel of God frely?
- 8 I robbed other Churches, and toke wages of them to do you seruice.
- 9 And when I was present with you, and had neede, I was not slothful to the hindrance of anie man: for that which was lacking vnto me, the brethren which came fro Macedonia, supplied, and in all things I kept and wil kepe my self that I shuld not be grieuous to you.
- 10 The trueth of Christ is in me, that this reioycing shal not be shut vp against me in the regions of Achaia.
- 11 Wherefore? because I loue you not? God knoweth.
- 12 But what I do, that wil I do: that I may cut away occasion from them which desire occasion, that they might be founde like vnto vs in that wherein they reioyce.
- 13 For suche false apostles are deceitful workers, and transforme them selues into the Apostles of Christ.
- 14 And no maruail: for Satan him self is transformed into an Angel of light.
- 15 Therefore it is no great thing, thogh his ministers transforme them selues, as thogh they were the ministers of righteousness, whose end shalbe according to their workes.
- 16 I say againe, let no man thinke, that I am foolish: or els take me euē as a foole, that I also may boast my self a litle.
- 17 That I speake, I speake it not after the Lord: but as it were foolishly, in this my great boasting.

^a He calleth the praising of hi self dotage to the wthig the arrogacie of the false apostles copelled him, who fought nothing els, but to ouerthrowe the Church by diminishing the autoritie of his ministerie.

^b To speake in mine owne commendation.

^c The minister maisteth Christ & his Church as housband and wife by preaching of the Gospel.

^d That is, more perfit doctrine concerning Christ Iesus.

^e More excellent giftes of the spirit by other mens preaching.

^f They did not preache Christ more purely then I did: for in this behalfe I was nothing inferior to the chiefest Apostles.

^g That is, ye no worldlie eloquence.

^h Other Churches relieved me.

ⁱ He did not onely labour with his hands for his living, but in his extreme povertie preached diligently, without burdening anie man, or els waxing slothful to do his due tie to euerie man.

^j Chap. 12. 13. act 20. 34.

^k Let not the trueth of Christ be thought to be in me, if I suffer my ioye to be shut vp, w^{ch} I haue conceiued of God.

^l To slander my ministerie, if I shulde receiue wages.

^m By false apostles here is not meant suche as teache false doctrine (w^{ch} doubtles, they woulde haue growen vnto) but suche as were vaine glorious, and did not serue ones sincerely.

ⁿ In his heart he had respect to man, whereas

^e Meaning, a certeine man among the, w^{ch} thus spake of Paul.

^d He y^e measureth anie thing, must haue some line or measure to mete by, and not to measure a thing by it self: so these boasters must measure them selues by their worthie adēs: & if they wil compare with others, let the shewe what courtes, what cities, & people they haue wonne to the Lord: for who wil praise y^e souluer, w^{ch} onely at the table can finely talke of the warres, & when he cometh, to the brunt, is nether valiant nor expert?

Eph. 4. 8.

^e That is, the giftes & vocation, w^{ch} God had giuen him to winne others by.

^f God gaue y^e whole worlde to y^e Apostles to preache in, so that Paul here meaneth by y^e line his portion of the courtes where he preached.

1er. 9. 24. 2. cor. 1. 31.

to the Lord: but this facion of boasting semed according to they compelled him.

o In outward things.

18 Seing that maniereioyce after the flesh, I wil reioyce also.

19 For ye suffer fooles gladly, because that ye are wise.

20 For ye suffice euen if a man bring you into bondage, if a man deuoure you, if a man take your goods, if a man exalte him self, if a man smite you on the face.

p I note this dishonour, w they do vnto you.

Philip 3.5. q That is, abiect, vile, miserable, a craftie man, an idler, & subiect to a thousand calamities, which things the false apostles obiected against him as moſte certeine testimonies of his vnworthines. r Put case ye terme it so, yet is it true. Deu. 25.3. Act. 16.25. Act. 14.19. Act. 27.14. s In the present danger of death. t At five several times euerie time thirtie, and nine. u Of the Roman magistrates.

21 I speake as concerning the reproche: as though that we had bene weak: but wherein anie man is bolde (I speake foolishly) I am bolde also.

22 They are Ebrewes, * so am I: they are Israelites, so am I: they are the seide of Abraham, so am I:

23 They are the ministers of Christ (I speake as a foole) I am more: in labours more abundant: in stripes about measure: in prison more plenteously: in death oft.

24 Of the Jewes five times receiued I fortie stripes * saue one.

25 I was thrise * beaten with rodde: I was * once stoned: I suffered thrise * shipwracke: night & day haue I bene in y depe sea.

26 In fornyng I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie, in perils in wilderness, in perils in y sea, in perils amongs faise brethren,

27 In wearines & painefulnes, in watching often, in hunger & thirst, in fastings oft, in colde and in nakednes.

28 Beside the things which are outwarde, I am combred daily, and haue the care of all the Churches.

29 Who is weak, and I am not weak? who is offended, and I burne not?

30 If I must nedes reioyce, I wil reioyce of mine infirmities.

31 The God, euen the Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lye not.

32 In * Damascus the gouerner of the people vnder King Aretas, laide watche in the citie of the Damascés, and wolde haue caught me.

33 But at a windowe was I let downe in a basket through the wall, & escaped his hands.

CHAP. XII.

1 He reioyceth in his preferment, s. 7 But chisty in his humbles. 11 And layeth the cause of his boasting upon the Corinthians. 14 He sheweth what good wil he beareth them. 20 And promyseth to come vnto them.

I T is not expedient for me no dout to reioyce: for I wil come to vision and reuelations of the Lord.

* I knowe a man in Christ above fourtene yeres ago, (whether he were in the bodie, I can not tel, or out of the bodie, I can not tel: God knoweth) which was taken vp into the thirde heauen.

And I knowe suche a man (whether in the

bodie, or out of y bodie, I can not tel: God knoweth.)

4 How that he was také vp into Paradise, & heard wordes which can not be spoken, which are not possible for man to vtter.

5 Of suche a man wil I reioyce: of my self wil I not reioyce, except it be of mine infirmities.

6 For though I wolde reioyce, I shulde not be a foole: for I wil say the trueth, but I refraine, lest anie mā shulde thinke of me about that he seeth in me, or y he heareth of me.

7 And lest I shulde be exalted out of measure through the abundance of reuelations, there was giuen vnto me d a pricke in the flesh, y messenger of Satā to buffet me, because I shulde not be exalted out of measure.

8 For this thing I besoght the Lord * thrise, that it might departe from me.

9 And he said vnto me, My grace is sufficient for thee: for my power is made f perfite through weakenes. Verse gladly therefore wil I reioyce rather in mine infirmities, that the power of Christ may dwell in me.

10 Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christs sake: for whē I am weak, then am I strong.

11 I was a foole to boast my self: ye haue compelled me: for I ought to haue bene comended of you: for in nothing was I inferior vnto the verie chief Apostles, though I be nothing.

12 The signes of an Apostle were wrought among you with all pacience, with signes, and wonders, and great workes.

13 For what is it, w herein ye were inferiors vnto other Churches, * except that I haue not bene slothful to your hinderace: forgive me this wrong.

14 Beholde, the thurde time I am readie to come vnto you, and yet wil I not be slothful to your hinderace: for I seke not yours, but you: for the children ought not to laye vp for the fathers, but the fathers for the children.

15 And I wil moſte gladly bestowe, and wil be bestowed for your * foules: though the more I loue you, the lesse I am loued.

16 But be it that I charged you not: k yet forasmuche as I was craftie, I toke you with guile.

17 Did I pillyou by anie of them whome I sent vnto you?

18 I haue desired Titus, & with him I haue sent a brother: did Titus pil you of anie thing? walked we not in the self same spirit? walked we not in the same steppes?

19 Againe, thinke ye that we excuse our selues vnto you? we speake before God in Christ. But we do all things, dearly beloved, for your edifying.

c Mans infirmite was not able to declare the, neither were they the wed vnto him for that end. Or, lawfull.

d The greke worde signifieth a sharpe piece of wood as a pale, or stake, and also a little spilde or sharpe thing w pricketh one as he goeth through bushes & thicke places, and cutting into the flesh, can not be taken out without cutting of the flesh: and thus was the rebelling of y flesh against the spirit, & warned him that Satā was at hand.

e That is to say, often times.

f Is known, & evidently seen.

g He doeth not onely patiently beare his afflictions, but alio ioyfully, and as one that taketh pleasure therein for Christs sake.

Chap. 11.9.

h For first, he was minded to departe from.

i Ephesus into Macedonia, & so to Corinthus, i. Cor. 16. 5. Then when the Lord letted this purpose, he appointed to go straight from Ephesus to Corinthus, Chap. 1. 15. w intent being charged, he went to Macedonia, from whence now he appointeth the thirde time to come vnto them.

k Which declareth his fatherlie affection. Or, your cause or persons.

l Thus said his aduersaries that though he take it not by him self, yet he did it by means of others.

m To go to you.

x As imprisonments, besetting, hunger, thirst, colde, nakednes and suche like which things the aduersaries condemne as infirme in me. Act. 9.24.

n That is, a Christian, or I speake in a Christian.

o That is to say, into the highest heauen.

m Meaning, sharpe & severe. n There was nothing where at he so muche reioyced, as when his preaching profited: & therefore he calleth the saloniens his glorie & ioye: as alio nothing did more cast downe his heart as whē his labour did no good.

a His first coming was his dwelling among them: this seconde was his first epistle, & now he is ready to come the third time: where he calleth his three witnesses Deu. 19, 15. mat. 18, 16. iohn 8, 17. ebr. 10, 28. b In my first epistle, Chap. 4, 20. c In that he humbled himself and toke vpon him the forme of a seruant. d Christ as touching the flesh in mans iudgement was vile & abiect: therefore we that are his members, can not be otherwise esteemed: but being crucified, he showed him self verte God: so thinke, that we whome ye counten as dead men & castaways, haue through Gods such power to execute against you, ye may feel sensibly that we liue in Christ.

20 For I feare lest when I come, I shal not finde you suche as I wolde: and that I shal be founde vnto you such as ye wolde not, and lest there be strife, enuyng, wrath, contentions, backbitings, whispe- rings, swellings & discorde. 21 I feare lest when I come againe, my God shall abase me among you, and I shal bewaile manie of them which haue sinned already, and haue not repented of the vncleannes, and fornication, and wantonnes, which they haue committed.

CHAP. XIII.

1 He threateneth the obstinate. 5 And declareth what his power is by their owne testimome. 10 Also he sheweth what is the effect of this epistle. 11 After hauing exhorted them to their duetie, he wisheth them all prosperitie.

THIS is the thirde time that I come vnto you. In the mouth of two or three witnesses shal euerie worde stand.

I tolde you before, and tel you before: as thogh I had bene present the seconde time, so write I now being absent to them which heretofore haue sinned, and to all others, that if I come againe, I wil not spare,

Seeing that ye seke experience of Christ, that speaketh in me, which towarde you is not weake, but is mightie in you.

For thogh he was crucified concerning his infirmities, yet liueth he through the power of God. And we no dout are weake in him: but we shal liue with him, through

the power of God towarde you.

4 Proue your selues whether ye are in the faith: examine your selues: knowe ye not your owne selues, how that Iesus Christ is in you, except ye be reprobates?

5 But I trust that ye shal knowe that we are not reprobates.

6 Now I pray vnto God that ye do none euil, not that we shulde seme approued, but that ye shulde do that which is honest: thogh we be as reprobates.

7 For we can not do anie thing against the trueth, but for the trueth.

8 For we are glad when we are weake, and that ye are strong: this also we wish for euen your perfection.

9 Therefore write I these things being absent, lest when I am present, I shulde vse sharpenes, according to the power which the Lord hath giuen me, to edification, and not to destruction.

10 Finally brethren, fare ye well: be patient: be of good comfort: be of one minde: liue in peace, and the God of loue and peace shal be with you.

11 Grete one another with an holie kisse. All the Saintes salute you.

12 The grace of our Lord Iesus Christ, and the loue of God, and the communion of the holie Ghost be with you all, Amen.

The seconde epistle to the Corinthians, written from Philippi, a citie in Macedonia, & sent by Titus and Lucas.

e In mans iudgement who for the most parte resisteth the best, and approueth the worde. f Hauing abundance of the grace of God.

g Commit not by your negligence that, that which is ordained to saluation, turne to your destruction. Rom. 16, 16. i. cor. 16, 20. i. pet. 5, 14. h Which was according to those countreys in those dayes bothe of the Jewes and of other nations.

THE EPISTLE OF the Apostle Paul to the Galatians.

THE ARGUMENT.

The Galatians after they had bene instructed by S. Paul in the trueth of the Gospel, gaue place to false Apostles, who entering in, in his absence corrupted the pure doctrine of Christ, & taught that the ceremonies of the Law must be necessarily obserued, which thing the Apostle so earnestly reasoneth against, that he proueth that the granting thereof is the overthrowe of mans saluation purchased by Christ: for thereby the light of the Gospel is obscured: the conscience burdened: the testaments confounded: mans iustice established. And because the false teachers did pretend, as thogh they had bene sent of the chief Apostles, and that Paul had no autoritie, but spake of him self, he proueth bothe that he is an Apostle ordained by God, and also that he is not inferior to the rest of the Apostles: which thing established, he proceedeth to his purpose, prouing that we are freely iustified before God without any workes or ceremonies: which notwithstanding in their time had their vse and commoditie: but now they are not onely vprofitable figures, but also pernicious, because Christ the trueth and the end thereof is come: wherefore men ought now to embrace that libertie, which Christ hath purchased by his blood, & not to haue their consciences snared in the gennes of mans traditions: finally he sheweth wherein this libertie standeth, and what exercises appertaine thereunto.

CHAP. I.

Paul rebuketh their inconstancie which suffered them selues to be seduced by the false apostles who preached that the obseruation of the ceremonies of the Law were necessarie to saluation, & And detesteth them that preache a me otherwise then Christ purely. 13 He sheweth his owne conuersation, magnifieth his office & Apostleship, and declareth him self to be equal with the chief Apostles.

PAUL an Apostie (not of men, nether by mā, but by IESVS CHRIST, and God the Father w̄ hath raised him from the dead)

And all the brethren w̄ are with me, vnto ȳ Churches of Galatia: Grace be with you and peace from God the Father, & from our Lord Iesus Christ, Which gaue him self for our sinnes, that he might deliuer vs * from this c present euil worlde according to the wil of God euen our Father,

To whome be glorie for euer and euer, Amen.

I marueile that ye are so sone remoued away vnto another Gospel, from him that had called you in the d grace of Christ,

Which is not another Gospel, saue ȳ there be some which trouble you, and intende to e peruert the Gospel of Christ.

But thogh that we, or an f Angel from heauen preache vnto you other wise, the that which we haue preached vnto you, let him be accursed.

As we said before, so say I now againe, If anie man preache vnto you otherwise, the ȳ ye haue receiued, let him be accursed.

For s now preache I mans doctrine, or Gods: or go I about to please men? for if I shulde yet please men, I were not the seruant of Christ.

* Now I certifie you, brethren, that the Gospel which was preached of me, was not after h man.

For nether receiued I it of man, nether was I taught it, but by the i reuelation of Iesus Christ.

For ye haue heard of my conuersation in time paste, in the Iewish religiō, how that * I persecuted the Church of God extremely, and wasted it,

And profited in the Iewish religiō aboute manie of my companions of mine owne nacion, and was muche more zealous of ȳ k traditions of my fathers.

But when it l pleased God (which had separated me from my mothers wombe, and called me by his grace)

To reueile his Sonne in me, that I shulde preache him * among the Gentiles, immediatly I cōmunicated not with m flesh and blood:

Nether came I againe to Ierusalem to

them which were Apostles before me, but I went into Arabia, & turned againe vnto Damascus.

18 Then after thre yeres I came againe to Ierusalem to visite Peter, and abode with him fiftene dayes.

19 And none other of the Apostles sawe I, saue Iames the Lords brother.

20 Now the things which I write vnto you, beholde, I w̄nesse before God, that I lie not.

21 After that, I went into the coastes of Syria & Cilicia: for I was vnknownen by face vnto the Churches of Iudea, which were in Christ.

22 But they had heard onely some say, He w̄ persecuted vs in time past, now preacheth the a faith, which before he destroyed.

23 And they glorified God for me.

CHAP. II.

Confirming his Apostleship to be of God, 3 He sheweth why Titus was not circumcised, 6 And that he is nothing inferior to other Apostles: 11 Yea, and that he hath reproofed Peter the Apostle of the Iewes. 16 After he cometh to the principal scope, which is to proue that iustification onely cometh of the grace of God by faith in Iesus Christ, and not by the workes of the Lawe.

THEN fourtene yeres after, I went vp againe to Ierusalem with Barnabas, and toke with me Titus also.

2 And I went vp by reuelation, and a communicated with the of the Gospel which I preache among the Gentiles, * but particularly with them that were the chief, lest by any meanes I shulde runne, or had runne in vaine:

3 But nether yet Titus which was with me, thogh he were a Grecian, was b compelled to be circumcised

4 For all the false brethren that crept in: who came in priuely to spie out our libertie, which we haue in Christ Iesus, ȳ they might bring vs into bondage.

5 To whome we c gaue not place by subiection for an houre, that the trueth of the Gospel might continue with you.

6 And of them which seemed to be great, I was not taught (what they d were in time past, it maketh no matter to me: * God accepteth no mans persone) neuertheles, they ȳ are the chief, e did communicate nothing with me.

7 But cōtrariwise, when they sawe that the Gospel ouer the vncircumcision was committed vnto me, as the Gospel ouer the Circumcision was vnto Peter:

8 (For he that was mightie by Peter in the Apostleship ouer the Circumcision, was also mightie by me towarde the Gentiles)

9 And when Iames, and Cephas, and Iohn knewe of the grace that was given vnto me, w̄ are counted to be pillars, thei gaue

n That is, the Gospel which is the doctrine of faith.

a Paul nothing doubted of his doctrine: but because many reported that he taught contrary doctrine to ȳ other Apostles, which rumors hindered the course of the Gospel, he endeouored to remedie it, and to proue that they consented with him.

15. 2. Gre k. without profit.

b Which declareth that the other Apostles agreed with him.

c Lett we shulde haue betrayed & Christian libertie. d Albeit they had bene constant with Christ afore ti me.

Deut. 10. 17.

2. Chr o. 19. 7.

Job. 34. 19.

Wisdo. 6. 8.

ecclis. 35. 16.

Act. 10. 34.

Yerm. 2. 11.

ephe. 6. 9.

coloss. 3. 26.

1. pet. 1. 17.

e But approued my doctrine perfect in all points.

Tit. 1. 3. a For God is the autor of all ministerie. b This prerogative was peculiar to the Apostles.

Luk. 1. 74. c Which is, ȳ a corrupt life of man without Christ.

Or doctrine. d That is, to be partakers of the saluation offered freely by Christ.

e For what is more cōtrarie to our fre iustification by faith, then the iustification by ȳ Law, or our workes: therefore to ioine the two together, is to ioine light w̄ darkenes, death with life, & doeth viterly overthrow the Gospel.

f If it were possible, that an Angel shulde do: whereby Paul declareth the certetie of his preaching.

1. Cor. 15. 1.

Or, abominable g Since that of a Pharise I was made an Apostle.

h That is, doctrine inuetered by mā, nether by mā's autori tie do I preache it.

Act. 9. 1.

i By an extraordinary reuelation.

Or, app.

k That is, of ȳ Law of God w̄ was giuen to the ancient fathers.

l He maketh sure degrees in Gods eternal predestination first his eternal cōseil, then his appointing from the mothers wombe, & thirdly his calling.

ephe. 3. 8.

Or, to me.

m That is, w̄ anie man, as thogh I had aced of his cōseil to approue my doctrine.

1 In toke that
e: all agreed
in doctrine.

Act. 17, 30.
1 Cor. 9, 3.

g Meaning, be-
fore all men.

g Greke, with a
right face.
h In bringing
their conscien-
ces into doute
by thine exā-
ple & autoritie?
and here the
Apostle com-
meth to his
chief point.
i For so y Ie-
wes called the
Gentiles in re-
proche.
10r, man.

k Except our
frutes be agree-
ble to o faith,
we declare y
we haue not
Christ.

Rom. 3, 19.
phil. 3, 9.

l For he caus-
ed the not to
sinne, but dis-
closed it, ne-
ther toke he
away y righ-
teousnes of the
Law, but she-
wed their hy-
pocritie which
were not able
to performe y
whereof they
boasted.

m For my do-
ctrine is to de-
stroy sinne by
faith in Christ
and not to esta-
blish sinne.

n And seke his
strength in me
which killeth
sinne.

o Not as I was
once, but rege-
nerat, and chan-
ged into a new
creature, in
qualitie, & not
in substance.

p In this mortal
bodie.
q As did the
false Apostles
which pre-
ached not the
faith in Christ
10r, for nothing.

a To whome
Christ was so
liuely pre-
ached, as if his
liuelie image
were set be-
fore your eyes

to me and to Barnabas the right hands of
fellowship, that we shulde preache vnto the
Gentiles, and thei vnto the Circumcision,

10 *Warning onely that we shulde remem-
ber the poore: which thing also I was di-
ligent to do.

11 ¶ And whē Peter was come to Antiochia,
I withstode him sto his face: for he was to
be blamed.

12 For before that certeine came from Iam-
mes, he ate with the Gentiles: but when
they were come, he withdrew & separa-
ted him self, fearing them which were of
the Circumcision.

13 And the other Iewes dissembled likewi-
se with him, in somuche that Barnabas
was brought into their dissimulation also.

14 But when I sawe, that they went not the
right way to the truth of the Gospel, I
said vnto Peter before all men, If y being
a Iewe, liuest as the Gētiles, & not like the
Iewes, why hcōstrainest thou the Gentiles
to do like the Iewes?

15 We which are Iewes by nature, and not
sinners of the Gentiles,

16 Knowe that a man is not iustified by the
workes of the Law, but by the faith of Ie-
sus Christ: euen we, I say, haue beleued in
Iesus Christ, that we might be iustified by
the faith of Christ, and not by the workes
of the Law, because that by the workes of
the Law no flesh shalbe iustified.

17 *If then while we seke to be made righ-
teous by Christ, we our selues are founde
sinners, is Christ therefore the minister
of sinne? God forbidd.

18 For if I buyld againe the things that I
haue destroyed, I make my self a tref-
passer.

19 For I through the Law am dead to the
Law, & that I might liue vnto God, I am
crucified with Christ.

20 Thus I liue yet, not I now, but Christ
liueth in me: & in that that I now liue in
the flesh, I liue by the faith in the Sonne
of God, who hath loued me, & giuen him
self for me.

21 I do not abrogate the grace of God: for
if righteousness be by y Law, then Christ
dyed without a cause.

CHAP. III.

He rebuketh them sharply. 2 And proueth by di-
uers reasons that iustification is by faith. 6 As ap-
peareth by the example of Abraham. 10. 19. 24. And
by the office, & the end, bothe of the Law. 11. 25. And
of faith.

O Foolish Galatiās, who hath bewit-
ned you that ye shulde not obey the
truth, to whome Iesus Christ before was
described in your sight, & among you cru-
cified?

2 This onely wolde I learne of you, Recei-
ue ye the blessing of God which is in Christ
Iesus, or els had bene crucified among you.

ued ye the Spirit by the workes of y Law,
or by the hearing of e faith preached?

Are ye so foolish, that after ye haue be-
gonne in the Spirit, ye wolde now be ma-
de perfit by the flesh?

4 Haue ye suffred so many things in vaine?
if so be it be euen in vaine.

5 He therefore y ministrereth to you the Spi-
rit, & worketh miracles among you, doeth
he it through the workes of the Law, or
by the hearing of faith preached?

6 Tea rather as Abraham beleued God, &
it was imputed to him for righteousness.

7 Knowe ye therefore, that they which are
of faith, the same are the children of A-
braham.

8 For the Scripture foreseeing, y God wolde
iustifie y Gētiles through faith, preached
before y Gospel vnto Abraham, saying, *In
thee shal all the Gentiles be blessed.

9 So then they which be of faith, are blef-
sed with faithful Abraham.

10 For as many as are of the workes of the
Law, are vnder the curse: for it is written,
*Cursed is euerie man that continueth not
in all things, which are writtē in the boke
of the Law, to do them.

11 And that no man is iustified by the Law
in the sight of God, it is euident: * for the
iust shal liue by faith.

12 And the Law is not of faith: but * the
man that shal do those things, shal liue in
them.

13 Christ hath redeemed vs from the cur-
se of the Law, when he was made a curse
for vs (for it is written, * Cursed is euerie
one that hangeth on tre)

14 That the blessing of Abraham might come
on the Gentiles through Christ Iesus,
that we might receiue the promises of the
Spirit through faith.

15 Brethren, I speake as men do, * Thogh
it be but a mans couenant when it is con-
firmed, yet no man doeth abrogate it, or
kaddeth any thing thereto.

16 Now to Abraham and his sēde were the
promises made. He saith not, And to the
sēdes, as speaking of many: but, And to thy
sēde, as of one, which is Christ.

17 And this I say, that the Law which was
foure hundredth and thirtie yeres after, can
not disanul the couenant that was confir-
med afore of God in respect of Christ, y
it shulde make the promises of none effect.

18 For if the inheritance be of the Law, it
is no more by the promises, but God gaue
it vnto Abraham by promises.

19 Wherefore then serueth the Law? It was
added because of the transgressions, til y
sēde came vnto y which the promises was

b Meaning the
gifes of the
Spirit.

c That is, the
doctrine of sal-
uatiō through
faith in Iesus
Christ, as cha.
1. 21.

d The false ap-
ostles taught
y Christ pro-
fited nothing,
except they were
circūcised, and
that the Lawe
was the perfec-
tion, & Christi
doctrīe onely the
rudimēts there-
unto.

e And cere-
monies of the
Lawe?

Gen. 15, 6.
Rom. 4, 3.
Iam. 2, 23.
Gen. 12, 13.
eccl. 44, 20.
Act. 3, 25.

f Which thinke
to be iustifi-
ed by them.
Deu. 27, 26.

Habak. 2, 4.
Rom. 1, 17.

eb. 10, 38.

Leu. 18, 5.

g The Lawe
pronoueth not
the wth, which
beloue, but y
worke, and so
condēneth all
them which in
all points do
not fulfill it.

Deut. 31, 25.

h Which is y
Gospel.

eb. 9, 17.

i I wil vse a
cōmune exam-
ple y you may
be ashamed to
attribute lisse
vnto God, the
to suche coue-
nants, which
one man ma-
keth to another.

k No more is
the promes of
cōuenant of
God abrogate
by y Law, nor
yet is the Law
added to the
promes to take
any thing away
that was super-
fluous, or to
supplie any
thing that wan-
red.

l Which de-
clareth that y
Iewes and Gē-
tiles are bothe
partakers of y
promes, because they are ioyned in Christ which is this blessed sēde. m That
sinne might appeare and be made more abundant, and so all to be slurr vp
vnder sinne.

a Who as ministers gaue it to Moses by the autoritie of Christ.
 b But serueth rather for the Jewes & Gentiles to ioyne them to God.
 c Constant & alwayes like him self.
 Rom. 3. 9.
 q. Bothe men and all their workes.

r The ful reuelation of things which were hid vnder the shadowes of the Law.

Rom. 10. 4.
 f Not that the doctrine of the Law is abolished, but the condemnation thereof is taken away by faith.

Rom. 6. 3.
 r So that Baptisme succedeth Circumcision, and so through Christ bothe Iewe and Gentile is saved.
 u As all one man.

a The Church of Israel was vnder the Law as the pupil subiect to his tutor, euen vnto the time of Christ, when she waxed strong, and then her tutelage ended.

b That is, the Lawe, which before he called a scholmaster, chap. 3.

c That is, vnder the Law, which was but as a b. c. in respect of the Gospel.

d That is, who was subiect vnto the Lawe.

Rom. 8. 13.
 e For our adoption vnto Christ is sealed by him.

f He istrusteth both Jewes, & Gentiles to call God their Father in euerie language.

g Which maist not vse thy libertie.
 h When ye receiued the Gospel, ye were idolaters: therefore it is shame for you to refuse libertie and become seruants, yea, and seing the Jewes desire to be out of their tutelage.
 i Not in dede, but in opinion.

made: & it was ordeined by Angels in the hand of a Mediatour.

20 Now a Mediatour is not a Mediatour of one: but God is one.

21 Is the Law then against the promes of God? God forbid: for if there had bene a Law giue which colde haue giuen life, surely righteousnes shulde haue bene by the Law.

22 But the Scripture hathe concluded all vnder sinne, that the promes by the faith of Iesus Christ shulde be giuen to them that beleue.

23 But before faith came, we were kept vnder the Law, and shut vp vnto the faith, which shulde afterwarde be reueiled.

24 Wherefore the Law was our scholmaster to bring vs to Christ, that we might be made righteous by faith.

25 But after that faith is come, we are no longer vnder a scholmaster.

26 For ye are all the sonnes of God by faith, in Christ Iesus.

27 For all ye are baptized into Christ, haue put on Christ.

28 There is nether Iewe nor Grecian: there is nether bonde nor fre: there is nether male nor female: for ye are all one in Christ Iesus.

29 And if ye be Christs, then are ye Abrahams seide, and heires by promes.

CHAP. IIIII.

1 He sheweth wherefore the ceremonies were ordeined.
 3 Which being shadowes must end when Christ the trueth commeth.
 9 He moueth them by certeine exhortations.
 22 And confirmeth his argument with a strong example or allegorie.

Then I say, that the heire as long as the is a childe, differeth nothing from a seruant, though he be Lord of all,

2 But is vnder tuters and gouerners, vntil the time appointed of the father.

3 Euen so, we when we were children, were in bondage vnder the rudiments of the worlde.

4 But when the fulnes of time was come, God sent forth his Sonne made of a woman, & made vnder the Law,

5 That he might redeme them which were vnder the Law, that we might receiue the adoption of the sonnes.

6 And because ye are sonnes, God hathe sent forth the Spirit of his Sonne into your hearts, which cryeth, Abba, Father.

7 Wherefore, thou art no more a seruant, but a sonne: now if thou be a sonne, thou art also the heire of God through Christ.

8 But euen then, when ye knewe not God, ye did seruite vnto them, which by nature are not gods.

9 But now seing ye knowe God, yea, rather are knowen of God, how turne ye againe vnto impotent and beggerlie rudiments, whereunto as from the beginning ye will be in bondage againe?

10 Ye obserue dayes, and moneths, and times, and yeres.

11 I am in feare of you, lest I haue bestowed on you labour in vaine.

12 Be ye as I: for I am euen as you: brethren, I beseeche you: ye haue not hurt me at all.

13 And ye knowe, how through infirmitie of the flesh I preached the Gospel vnto you at the first.

14 And the tryal of me which was in my flesh, ye despised not, nether abhorred: but ye receiued me as an Angel of God, yea, as Christ Iesus.

15 What was then your felicitie: for I beare you recorde, that if it had bene possible, ye wolde haue plucked out your owne eyes, and haue giuen them to me.

16 Am I therefore become your enemy, because I tell you the trueth?

17 They are ielous ouer you amisse: yea, they wolde exclude you, that ye shulde altogether loue them.

18 But it is a good thing to loue earnestly alwayes in a good thing, & not onely when I am present with you,

19 My litle children, of whome I trauaile in birth againe, vntil Christ be formed in you.

20 And I wolde I were with you now, that I might change my voyce: for I am in doute of you.

21 Tell me, ye that will be vnder the Law, do ye not heare the Law?

22 For it is written, that Abraham had two sonnes, one by a seruant, & one by a fre woman.

23 But he which was of the seruant, was borne after the flesh: and he which was of the fre woman, was borne by promes.

24 By the which things another thing is ment: for these mothers are the two Testaments, the one which is Agar of mounte Sina, which gendreth vnto bondage,

25 (For Agar or Sina is a mountaine in Arabia, & it answereth to Ierusalem which now is) and she is in bondage with her children.

26 But Ierusalem, which is aboute, is free: which is the mother of vs all.

27 For it is written, Reioyce thou barren that bearest no children: breake forth, & crye, thou that trauailest not: for the desolate hathe many more children, then she which hathe an housband.

28 Therefore, brethren, we are after the ma-

k The Galatians, of Patrimms began to be Christians, but by false apostles were turned backward to beginne a newe the: with ceremonies, and so in steede of going forward toward Christ, they ran backward from him.
 l Ye obserue dayes, as Sabbath, newe moones, &c: ye obserue moneths as the first and seuech moneths: ye obserue times, as Easter, whosolde, the feast of Tabernacles: ye obserue yeres, as the Iubile, or yere of forgiveness, which beggerlie ceremonies are moke permissions to them which haue receiued the libertie of the Gospel, and thrust the backe into superstitious seruitude.
 m So friendfull to me, as I am affectioned toward you.
 n For I pardon you, if you repent.
 o Being in gre at dangers and afflictions, or without pope & ostentation.
 p That is, the troubles and vexacious God sent to trie me while I was among you.
 q For my ministeries sake.
 r For they are but ambitious: they wolde turne you from me that you might followe them.
 t And imprinted so to your hearts that you shoulde none other.
 Gen. 16. 15.
 Gen. 21. 2.
 u That is, signified.
 x Agar, and Sina represente the Lawe: Sara and Ierusalem the Gospel: Imael the Iewish Synagogue, and Isaac the Church of Christ.
 Isa. 54. 1.
 y That is, out of the land of promes.
 Rom. 9. 8.

Or. hic & beuallit. 3 Meaning Sara.

ner of Isaac, children of the promises.

19 But as then he that was borne after the flesh, persecuted him that was borne after the Spirit, euen so it is now.

Gen. 21. 10.
By the libertie where- with Christ hath made vs free.

20 But what saith the Scripture? Put out the seruant and her sonne: for the sonne of the seruant shal not be heire with the sonne of the free woman.

a For we are in y^e Church of Christ, which is our mother, & not of the Synagogue w^{ch} is a seruant vnder the Law.

21 Then brethren, we are not children of the seruant, but of the free woman.

CHAP. V.

2 He laboureth to drawe them away from Circumcision, 17 And sheweth them the battel betwixt the Spirit & the flesh, and the frutes of them bothe.

1 Stand fast therefore in the libertie wherewith Christ hath made vs free, and be not intangled againe with the yoke of bondage.

Act. 15. 2.
a If you ioyne circumcision to the Gospel, as a thing necessarie to saluation.

2 Beholde, I Paul say vnto you, that if ye be circumcised, Christ shal profite you nothing.

1 Cor. 1. 17.

3 For I testifie againe to euerie man, which is circumcised, that he is bounde to keepe the whole Law.

b We liue in hope through that Spirit w^{ch} caught faith, & w^{ch} is giuen to the faithfull y^e we shulde by faith & not by the Law obtaine the crowne of glorie. w^{ch} Christ giueth freely.

4 Ye are abolished from Christ: whoso euer are justified by the Law, ye are fallen from grace.

1 Cor. 5. 6.

5 For we through the Spirit waite for the hope of righteousnes through faith.

c Then what fouer is not y^e worde of God, w^{ch} here he calleth truth, is verie lies. d Which is God.

6 For in Iesus Christ nether Circumcision auaileth anie thing, nether vncircumcision, but faith which workeeth by loue.

e A little corruption doeth destroy y^e whole doctrine. f That ye will embrace the worde of God purely.

7 Ye did runne wel: who did let you, that ye did not obey the truth?

g That is, the doctrine of y^e Gospel, which the worlde abhorred, as a sclanderous thing, & therewith were offended.

8 It is not the persuasion of him that calleth you.

h Meaning the seconde table.

9 A little leauen doeth leauen the whole lump.

Leui. 19. 18.

10 I haue trust in you through the Lord, that ye wil be none otherwise minded: but he that troubleth you, shal beare his condemnation, whoso euer he be.

mat. 22. 39.

11 And brethren, if I yet preache circumcision, why do I yet suffer persecucion? Then is the sclander of the crosse abolished.

mat. 12. 31.

12 Wolde to God they were euen cut of, which do disquiet you.

1 sam. 2. 8.

13 For brethren, ye haue bene called vnto libertie: onely vse not your libertie as an occasion vnto the flesh, but by loue serue one another.

Rom. 13. 14.

14 For all the Law is fulfilled in one worde, which is this, Thou shalt loue thy neighbour as thy self.

1 pet. 2. 10.

15 If ye bite & deuoure one another, take hede lest ye be consumed one of another.

16 Then I say, walke in the Spirit, and ye shal not fulfil the lustes of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrarie one to the other, so that ye can not do the same things that ye wolde.

18 And if ye be led by the Spirit, ye are not vnder the Law.

19 Moreouer the workes of the flesh are manifest, which are adulterie, fornication, vnclennes, wantonnes,

20 Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, fedicions, heresies,

21 Enuie, murders, dronkennes, glottonie, and suche like, whereof I tell you before, as I also haue tolde you before, that they which do suche things, shal not inherite the kingdome of God.

22 But the frute of the Spirit is loue, ioye, peace, long suffering, gentlenes, goodnes, faith,

23 Mekenes, temperancie: against suche there is no Law.

24 For they that are Christs, haue crucified the flesh with the affections and the lustes.

25 If we liue in the Spirit, let vs also walke in the Spirit.

26 Let vs not be desirous of vaine glorie, prouoking one another, enuying one another.

1 He exhorteth them to vse gentlenes towarde the weak.

2 And to shewe their brotherlie loue and modestie:

6 Also to prouide for their ministers. 9 To perseuere.

14 To reioyce in the crosse of Christ. 15 To newnes of life. 16 And last of all wisheth to them with the rest of the faithfull all prosperitie.

1 Brethren, if a man be fallen by occasion into anie faute, ye which are spiritual, restore suche one with the spirit of mekenes, considering thy self, lest thou also be tempted.

2 Beare ye one anothers burden, and so fulfil the Law of Christ.

3 For if anie man seme to him self, that he is some what, when he is nothing, he deceueth him self in his imagination.

4 But let euerie man proue his owne worke, and then shal he haue reioycing in him self onely and not in another.

5 For euerie man shal beare his owne burden.

6 Let him that is taught in the worde, make him that hath taught him, partaker of all his goods.

7 Be not deceiued: God is not mocked: for whatsoeuer a man soweth, that shal he also reape.

8 For he that soweth to his flesh, shal of the flesh reape corruption: but he that soweth to the Spirit, shal of the spirit reape life euerlasting.

9 Let vs not therefore be wearie of well doing: for in due season we shal reape, if we faint not.

10 While we haue therefore time, let vs do good vnto all men, but specially vnto them, which are of the housholde of faith.

11 Ye see how large a lettre I haue written

1 If you be giued by Spirit of adoption, that which ye do, is agreeable to God although it be not perfecte.

m For the are vnder the Spirit, or grace: in Christ hath not onely remitted their finnes, but sanctified the newnes of life. o That being dead to sinne & liuing to God, we may declare the same innocencie of life.

Chap. VI.

a Either by reason of his flesh or Satan.

b Christ exhorteth in sundrie places to mutual loue, and therfore brotherlie loue is here called y^e Law of Christ, & his commendement, Iohn 13. 34 & 15. 12.

c He sheweth that man hath nothing of himself wherof he shulde reioyce.

d For his reioycing is a testimonie of a good conscience, 2 Cor. 1. 12. wherein he may reioyce before me, but not before God.

e For it were a shame not to prouide for their corporall necessities w^{ch} feede our soules: w^{ch} the heauenlie deinties.

1 Cor. 3. 8.

1 Cor. 8. 7

f He proueth y^e the ministers must be nourished for if men onely prouide for worldlye things without respect of y^e life euerlasting, the they procure to them selues death, & mocke God, who hath giuen them his ministers to teache them heauenlie things.

g The frute of God hath promised.

vnto you with mine owne hand.
 12 As manie as desire to make a faire shewe
 in the flesh, they constraine you to be cir-
 cumcised, onely because they wolde not
 suffer persecucio for the crosse of Christ.
 13 For they them selues which are circum-
 cised, kepe not the Law, but desire to ha-
 ue you circumcised, that they might reioy-
 ce in your flesh.
 14 But God forbid that I shulde reioyce,
 but in y^e crosse of our Lord Iesus Christ,
 whereby the world is crucified vnto me,
 and I vnto the worlde.

15 For in Christ Iesus nether circumcison
 auaieth anye thing, nor vncircumcison,
 but a newe creature.
 16 And as manie as walke according to this
 rule, peace shal be vpon them, & mercie,
 and vpon the Israel of God.
 17 From hence forth let no man put me
 to busines: for I beare in my bodie the
 p^r markes of the Lord Iesus.
 18 Brethren, the grace of our Lord Iesus
 Christ be with your spirit, Amen.

Vnto the Galatians written from Rome.

m Which is regenerate by faith.
 n That is, vpo the Iewes, as Rom 2.19.
 o Let no man trouble my preaching thro hence forth: for my markes are witnessles how valiantly I haue fought.
 p Which are odious to the worlde, but glorious before God.

h By the out-
 ward ceremo-
 nies.
 i That is, for
 preaching
 crucif-
 d.
 k That they
 haue made you
 Iewes.
 l By y^e worlde
 he meaneth all
 outward ceremo-
 nies & things, which
 please mens
 iustitias.

THE EPISTLE OF Paul to the Ephesians.

THE ARGUMENT.

While Paul was prisoner at Rome, there entred in among the Ephesians false teachers, who corrupted the true doctrine which he had taught them, by reason wherof he wrote this Epistle to confirme them in that thing, which they had learned of him. And first after his salutacion, he assureth them of saluacion, because they were thereunto predestinate by the fre election of God, before they were borne, and sealed vpon to this eternal life by the holie Gost, giuen vnto them by the Gospel, the knowledge of the which mysterie he prayeth God to confirme towards them. And to the intent they shulde not glorie in them selues, he sheweth them their extreme miserie, wherein they were plunged before they knewe Christ, as people without God, Gentiles to whome the promises were not made, and yet by the fre mercie of God in Christ Iesus, they were saued, and he appointed to be their Apostle, as of all other Gentiles: therefore he desireth God to lighten the Ephesians hearts with the per-
 fite vnderstanding of his Sonne, & exhorteih them like wise to be mindeful of so great benefites, ne-
 ther to be moued with the false apostles, which seke to overthrowe their faith, and treade vnder fote the
 Gospel, which was not preached to them, as by chance or fortune, but according to the eternal coun-
 sel of God: who by this meanes preserueih onely his Church. Therefore the Apostle commendeth his
 ministerie, forasmuche as God thereby reigneth among men, and causeth it to bring forth the moste
 plentiful frutes, as innocencie, holines, with all suche offices appertaining to godlines. Last of all, he de-
 clareth not onely in general what ought to be the life of the Christians, but also sheweth particularly,
 what things concerne euerie mans vocacion.

CHAP. I.

After his salutacion, 4 He sheweth that the chief cause
 of their saluacion standeth in the fre election of God
 through Christ. 16 He declareth his good wil towards
 them, giuing thanks and praying God for their faith.
 21 The maiestie of Christ.

Paul an Apostle of Iesus
 Christ, by y^e wil of God,
 to the^s Saintes, which a-
 re at Ephesus, & to the
 faithfull in Christ Iesus:
 Grace be with you, &
 peace fro God our Fa-
 ther, & from the Lord Iesus Christ.
 2 * Blessed be God euen the Father of our
 Lord Iesus Christ, which hath blessed vs
 with all a spiritual blessing in heauenlie
 things in Christ,
 3 * As he hath b chosen vs in him, before y^e
 fundacion of the worlde, y^e we shulde be
 scholie, & without blame before hi in loue:
 4 Who hath predestinate vs, to be d adop-
 ted through Iesus Christ vnto him self, ac-
 cording to the good pleasure of his wil,
 5 To the e praise of the glorie of his gra-

ce, wherewith he hath made vs accepted
 in his beloued,
 7 By whome we haue redemption through
 his blood, euen the ferguenes of sinnes, ac-
 cording to his riche grace:
 8 Whereby he hath bene abudant toward
 vs in all wisdom & vnderstanding,
 9 And hath opened vnto vs the mysterie
 of his wil according to his good pleasure,
 which he had purposed f in him,
 10 That in the dispensacion of the fulnes
 of the times he might gather together in
 one s all things, bothe which are in heaue
 and which are in earth, euen in Christ:
 11 In whome also we are chosen when we
 were predestinate according to the pur-
 pose of him, which worketh all things af-
 ter the counsel of his owne wil,
 12 That h we, which first trusted in Christ,
 shulde be vnto the praise of his glorie:
 13 In whome also ye haue trusted after that
 ye heard the worde of truth, euen y^e Gos-
 pel of your saluacion, wherein also after
 that ye beleued, ye were sealed with the
 holie

a As with the
 knowledge of
 God in Christ,
 w^h faith, hope,
 charite and
 other gifts.
 b Or, place.
 c This electio
 so life euera-
 sting can neuer
 be chaged: but
 in temporal of
 fices, w^h God
 hath appointed
 for a cer-
 taine space,
 when the ter-
 me is expired,
 he changeth
 his election, as
 we se in Saul
 and Iudas.
 d Cor. 1. 2.
 e Whē Christs
 iustice is impu-
 ted ours.
 f Cor. 1. 3.
 g 1. pet. 1. 3.
 h Tim. 1. 9.
 i Where as
 we were not y^e
 natural childre
 he receiued vs
 by grace, and
 made vs his
 children.
 Colos. 1. 22.
 k The princi-
 pal end of our
 election is ro
 praise & glori-
 fic the grace
 of God.

f That is, in
 Christ.

g By this he
 meaneth the
 whole bodie
 of the Church,
 w^h he diuideth
 into them, w^h
 are in heauen,
 & them which
 are in earth:
 also y^e faithfull
 which remaine
 in earth, stand
 of the Iewes &
 the Gentiles.
 h To wit, the
 Iewes.

holie Spirit of promes,

i Though we be redeemed fro y^e bondage of sinne by the death of Christ, Rom. 6. 22, yet we hope for this secode redemption which shalbe when we shal possesse our inheritance in the heauens, whereof we haue the holie Ghost for a gage, as Chap. 4. 30.
k Or Christ. I Made him Governour of all things bothe in heauen & in earth so that Christs bodie is now onely there, or els it shulde not be a crucodie and his ascension shulde be but a fantastical thing and onely imagined.
Col. 2. 12.
Chap. 3. 7.
Psal. 6. 8.
1 Cor. 2. 8.
m This is the great loue of Christ towards his Church that he counteth not himself perfect without vs w^h are his members: and therefore the Church is also called Christ, as 1. Cor. 12. 12.

14 Which is the earnest of our inheritance, vntill the redemption of the possession purchased vnto the praise of his glorie.

15 Therefore also after that I heard of the faith, which ye haue in the Lord Iesus, & loue towards all the Saintes,

16 I cease not to giue thanks for you, making mention of you in my prayers,

17 That the God of our Lord Iesus Christ the Father of glorie, might giue vnto you the Spirit of wisdom, and reuelation through the knowledge of him,

18 That y^e eyes of your vnderstanding may be lightened that ye may knowe what the hope is of his calling, and what the riches of his glorious inheritance is in the Saintes,

19 And what is y^e exceeding greatnes of his power towards vs, which beleue, according to the working of his mightie power,

20 Which he wrought in Christ, when he raised him from the dead, and set him at his right hand in the heauenlie places,

21 Farre aboue all principaities, and power, & might, & domination, & euerie Name, that is named, not in this worlde onely, but also in that that is to come,

22 And hath made all things subiect vnder his fete, & hath appointed him ouer all things to be the head of the Church,

23 Which is his bodie, euen the fulnes of him that filleth all in all things.

CHAP. II.

1 To magnifie the grace of Christ, which is the onlie cause of saluation, *11* He sheweth them what manner of people they were before their conuersion, *18* And what they are now in Christ.

Col. 2. 13.
1 And you haue he quickened, that were dead in trespasses and finnes,
2 Wherein, in time past ye walked, according to the course of this worlde, & after the prince that ruleth in the aire, euen the spirit, that now worketh in the childre of disobedience,
3 Among whome we also had our conuersion in time past, in the lustes of our flesh, in fulfilling the wil of the flesh, & of the minde, and were by nature the children of wrath, as well as others.
4 But God which is riche in mercie, through his great loue wherewith he loued vs,
5 Euen when we were dead by finnes, hath quickened vs together in Christ, by whose grace ye are saued,
6 And hath raised vs vp together, and made vs sit together in the heauenlie places in Christ Iesus,
7 That he might shew in the ages to come the exceeding riches of his grace, through his kindnes towards vs in Christ Iesus.
8 For by grace are ye saued through faith, and that not of your selues: it is the gifte

b Not by erection, but by Adams transgression, and so by birth.

c Bothe Iewes and Gentils.
Or, with Christ
d We that are the members, are raised vp from death & reigne with our head Christ in heauen by faith.

of God,

9 Not of workes, lest any man shulde boaste him self.

10 For we are his workmanship created in Christ Iesus vnto good workes; which God hath ordeined, that we shulde walke in them.

11 Wherefore remember that ye being in time past Gentiles in the flesh, & called vncircumcision of them, which are called circumcision in the flesh, made with hands,

12 That ye were, I say, at y^e time without Christ, & were aliens from the comunion of Israel, & were strangers fro the covenants of promes, & had no hope, & were without God in the worlde.

13 But now in Christ Iesus, ye which once were farre of, are made nere by the blood of Christ.

14 For he is our peace, which hath made of bothe one, & hath broken the stoppe of the partition wall,

15 In abrogating through his flesh the hatred, that is, the Law of commandments which standeth in ordinances, for to make of twaine one newe man in him self, so making peace,

16 And that he might reconcile bothe vnto God in one bodie by his crosse, & slay hatred thereby,

17 And came, and preached peace to you which were a farre of, & to them that were nere.

18 For through him we bothe haue an entrance vnto the Father by one Spirit.

19 Now therefore ye are no more strangers & foreners: but citizens with the Saintes, and of the household of God,

20 And are buyt vpon the fundacion of the Apostles and Prophetes, Iesus Christ himself being the chief corner stone,

21 In whome all the buylding coupled together, groweth vnto an holie Temple in the Lord,

22 In whome ye also are buyt together to be the habitation of God by the Spirit.

CHAP. III.

1 He sheweth the cause of his imprisonment: *13* Desireth them not to faint because of his trouble, *14* And prayeth God to make them stedfast in his Spirit.

1 For this cause, I Paul am the prisoner of Iesus Christ for you Gentiles,
 2 It ye haue heard of the dispensation of the grace of God, which is giuen me to you warde,
 3 That is, that God by reuelation hath shewed this mysterie vnto me (as I wrote aboue in fewe wordes,
 4 Whereby when ye read, ye may know mine vnderstanding in the mysterie of Christ)

5 Which in other ages was not opened

was not in coparison of that abundance which was shewed when they were called: neither yet was the time, nor the manner known.

e Here he meaneth, as concerning grace, and not by nature.

f He sheweth here that the further y^e Gentiles were of from the grace of God, the greater detters they are now to the same.
1. Sam. 17. 26.
ez. 44. 7.
Rom. 9. 4.
g It was but once covenanted; but because it was diuers times confirmed & established, the more here he calleth them Covenants.
Or, Arbeit.
h Where no promes is, there is no hope.
i That is, the cause of the diuision that was betwene the Iewes and the Gentiles.
k For in Christ all things were accomplished, which were prefigurate in the Law.
l For of the Iewes and the Gentils he made one flocke.
Or, death.
Rom. 5. 2.

a He reioiceth in that he suffered imprisonment for the maintenance of Christs glorie.
b Which was his vocation to preache vnto the Gentiles.
c That is, in y^e first chap. of this Epistle, ver. 9.
d Although the fathers, & the Prophetes had reuelations secret, yet at the Gentiles

The Gentiles inheriters. To the Ephesians. One bodie, one spirit. 32/1224

vnto the sonnes of men, as it is now re-
ueiled vnto his holie Apostles and Pro-
phetes by the Spirit,

6 That the Gentiles shulde be inheriters
also, and of the same bodie, and partakers
of his promes in Christ by the Gospel,

7 Whereof I am made a minister by the
giste of the grace of God giuen vnto me
through the working of his power.

Chap. 1. 19.

1. Cor. 15. 9.

Gal. 1. 16.

Rom. 16. 25.

col. 1. 26.

2. Tim. 1. 10.

tit. 1. 2.

2. pet. 1. 20.

e The Angels

f The Church
being gathered
of so many kin-
des of people,
as an example,
or a glasse for
the Angels to
beholde the
wisdome of
God in, who
hathe turned
their particu-
lar discords in
to an vniuersal
concorde, & of
§ Sinagoge of
bondage, hathe
made the
Church of fre-
dome.

g He that is
not of the bodie
of Christ,
is in death.

h The faithful
which dyed be-
fore Christ
came, were ad-
opted by him,
& make one fa-
milie with the
Saintes which
yet remaine a-
liue.

i For we con-
fesse that, &
we beleue
k All peritio
on euerie side
is in him.

Rom. 16. 25.

l That all the
graces of God
may abounde
in you.

m In that we
sele Christ in
vs.

8 *Euen vnto me the least of all Saintes is
this grace giuen, that I shulde preache a-
mong the *Gentiles the vnsearcheable ri-
ches of Christ,

9 And to make cleare vnto all men what the
fellowship of the *mysterie is, which from
the beginning of the worlde hathe bene
hid in God, who hathe created all things
by Iesus Christ,

10 To the intent, that now vnto^e principa-
lities and powers in heauēlie places might
be known^e by the Church the manifolde
wisdome of God,

11 According to the eternal purpose, which
he wrought in Christ Iesus our Lord.

12 By whome we haue boldnes & entrance
with confidence, by faith in him.

13 Wherefore I desire that ye faint not at
my tribulations for your sakes, which is
your glorie.

14 For this cause I bowe my knees vnto the
Father of our Lord Iesus Christ,

15 (Of whome is named the whole^s fami-
lie in^h heauen and in earth)

16 That he might grante you according to
the riches of his glorie, y^e ye may be strēg-
thened by his Spirit in the inner man,

17 That Christ may dwell in your hearts
by faith, that ye, being rooted and ground-
ed in loue,

18 May be able to cōprehend with all Sain-
tes, what is the^k breadth, and length, and
depth, and height:

19 And to knowe the loue of Christ, which
passeth knowledge, that ye may be filled
with all^l fulnes of God.

20 *Vnto him therefore that is able to do
exceeding abundantly aboute all that we
aske or thinke, according to the power y^e
worketh in^m vs,

21 Be praise in the Church by Christ Iesus,
throughout all generatiōs for euer, Amen.

CHAP. III.

*He exhorteth them vnto mekenes long suffering, vnto
loue and peace. 3 Euerie one to serue and edifie ano-
ther with the gift that God hathe giuen him, 14 To
beware of strange doctrine. 22 To lay aside the olde
conuersation of greedie lustes, and to walke in a newe
life.*

Phil 1. 27.

col. 3. 10.

1. thess. 2. 12.

a For § Lords
cause.

1 *Therefore, beig prisoner in y^a Lord,
I praye you that ye walke worthie of the
vocation whereunto ye are called,

2 With all humblenes of minde, and me-
kenes, with long suffering, supporting one

another through loue,
3 Endeuoring to kepe the vnitie of the Spi-
rit in the bonde of peace.

4 There is^b one bodie, and one^c Spirit, e-
uen as ye are called in one hope of your
vocation.

5 There is one Lord, one Faith, one Baptis-
me,

6 *One God & Father of all, which is^d abo-
ue all, and^e through all, & in you all:

7 *But vnto euerie one of vs is giuen gra-
ce, according to the measure of the^f gift
of Christ.

8 Wherefore he saith, *When he ascended
vp on hie, he led captiuitie captiue, and
gaue giftes vnto men.

9 (Now, in that he ascended, what is it but
that he had also descended first into the lo-
west partes of the earth?

10 He that descended, is euen the same that
ascended, farre aboute all heaueus, that he
might fill^h all things)

11 *He therefore gaue some to be Apostles,
and some Prophetes, & some Euāgelistes,
and some Pastours, and Teachers,

12 For theⁱ gathering together of the Sain-
tes, for the worke of the ministerie, ^k and
for the edificatiō of the bodie of Christ,

13 Til we all mete together (in the vnitie of
faith & knowledge of the Sonne of God)
vnto a^l perfite man, & vnto the measure
of the age of the fulnes of Christ,

14 That we hence forth be no more chil-
dren, wauering & caryed about with eue-
rie winde of doctrine, by the deceit of mē,
and with craftines, whereby they laye in
waite to deceiue.

15 But let vs followe the trueth in loue, and
in all things growe vp into him, which is
the^m head, that is Christ,

16 By whome all the bodie being coupled
and knit together by euerie ioynt, for the
furniture thereof (according to the effe-
ctual power, which is in the measure of e-
uerie parte) receiueth increase of y^e bodie,
vnto the edifying of it self in loue.

17 This I say therefore and testifie in the
Lord, that ye henceforth walke not as
*other Gentiles walke, in vanitie of their
minde,

18 Hauing their cogitation darkened, and
being strangers from the life of^o God
through the ignorāce that is in them, be-
cause of the^p hardenes of their heart:

19 Which being^r past *felings, haue giuen
them selues vnto wantonnes, to worke all
vnclennes, euen with greedines.

20 But ye haue not so learned Christ.

21 If so be ye haue heard him, and haue be-
ne taught by him, as the^q trueth is in Ie-
sus,

22 That is, * that ye cast of, concerning the
q As they are taught which truly knowe Christ.

b Which by
dissentios you
separate a non-
der.

c So that ye
can not dissent
one from ano-
ther, seing the
Spirit, which
ioyneth you in
one bodie, can
not dissent fro
him self.

Mal. 2. 10.

d In power.

e By his prou-
dence.

Rom. 12. 3.

1. Cor. 12. 11.

f Which he gi-
ueth vs.

2. Cor. 10. 13.

psal. 68. 19.

g The Messias
came downe
from heauen
into the earth,
to triumph ou-
er Sara, death
and sinne, and
led the as pri-
soners & sclau-
es, & before
were conquer-
ers, and kept
all in subiectio:
which victorie
he gaue and al-
so gaue it as a
most precious
gift to his
Church.

1. Cor. 12. 27.

h With his
gifts & benefi-
tes.

i To restore y^e
which was
out of order.

k That the bodie
of Christ
might be per-
fite.

l That we may
be of a ripe
Christia age &
come to y^e ful
measure of y^e
knowledge w^e
we shal haue
of Christ.

m Christ being
head of his
Church, nour-
isheth his mē-
bres & ioyneth
them toge-
ther by iou-
ntes, so that eue-
rie parte ha-
the his iuste
proportion of
fode, that at
length the bodie
may grow
vp to perfectio

n Man not re-
generat hathe
his moue, vn-
derstanding &
heart corrupt-
o By y^e which
God liueith in
his.

1. Tim. 4. 2.

o Or, without re-
mouise of con-
science.

Col. 3. 12.

That is, all the natural corruption that is in vs.

conuerſation in time paſt, the olde man, which is corrupt through the deceiueable luſtes,

light in the Lord: walke as children of light,

e Seeing God hath adopted you for his, ye ſhulde be holie.

23 And be renewed in the ſpirit of your minde,

9 (For the frute of the Spirit is in all goodnes, and righteouſnes, and truth)

Rom. 6. 4. col. 3. 8. ebr. 12. 2.

24 *And put on the new man, which after God is created in righteouſnes, and true holines.

10 Approuing that which is pleaſing to the Lord.

1. pet. 2. 1. & 4. 2.

25 *Wherefore caſt of lying, & ſpeake euerie man truth vnto his neighbour: for we are members one of another.

11 And haue no fellowſhip with y vnfruteful workes of darkenes, but euen reprove them rather.

f And make them knownen by your honeſt and godlie liſe.

Zacha. 8. 16.

26 *Be angry, but ſinne not: let not the ſunne go downe vpon your wrath,

12 For it is ſhame euē to ſpeake of y things, which are done of them in ſecret.

Which is created according to y image of God. Pſal. 4. 5.

27 *Nether giue place to the deuil.

13 But all things when they are reprovod of the light, are manifeſt: for it is light that maketh all things manifeſt.

Iam. 4. 7.

28 Let him that ſtole, ſteale no more: but let him rather labour and worke with his hāds the thing which is good, that he may haue to giue vnto him that nedeth.

14 Wherefore he ſaith, Awake thou that ſleepeſt, & ſtād vp from the dead, & Chriſt ſhal giue thee light.

e If to be that ye be angry, ſo moderat your affection, that it burſt not out into any euil worke, but be ſone appeaſed.

29 *Let no corrupt communication proceede out of your mouths: but that which is good, to the uſe of edifying, that it may miniſter grace vnto the hearers.

15 Take heed therefore that ye walke circumspectly, not as fooles, but as wiſe,

g The worde of God diſcouereth the vices which were hid before. h God thus ſpeaketh by his ſeruants to drawe the iudeles fro their blindenes.

Chap. 5. 3. col. 4. 6.

30 And grieue not the holie Spirit of God by whome ye are ſealēd vnto the day of redemption.

16 Redeming the time: for the dayes are euil.

Coloſ. 4. 5. i Selling all worldlie pleaſures to bye time.

u And cauſe them to profit in godlines. x So behaue your ſelues y the holie Goſt may willingly dwell in you, & giue him no occasion to departe for ſorrow by your abuſing of Gods graces.

31 Let all bitternes, and angre, and wrath, crying, and euil ſpeaking be put away fro you, with all malicioſnes.

17 *Wherefore, be ye not vnwiſe, but vnderſtand what the wil of the Lord is.

Rom. 12. 2. i. i. theſ. 4. 3.

Col. 3. 19.

32 *Be ye courteous one to another, & tender hearted, forgiving one another, euen as God for Chriſts ſake forgauē you.

18 And be not drunke with wine, wherein is exceſſe: but be fulfilled with the Spirit,

k In theſe perilous dayes & craite of the aduerſaries, take heed howe to bye againe the occasions of godlines, w the worlde hath taken from you.

CHAP. V.

2 He exhorteth them vnto loue, 3 Warneth them to beware of vnclennes, couetouſnes, fooliſh talking, and falſe doctrine, 17 To be circumspecte. 18 To auioide drunkennes, 19 To reioyce and to be thankful towarde God, 21 To ſubmit them ſelues one to another. 22 He entreateth of coporal marriage and of the ſpiritual betwixt Chriſt and his Church.

19 Speaking vnto your ſelues in pſalmes, and hymnes, and ſpiritual ſongs, ſinging, and making melodie to the Lord in your hearts,

Or, ſongs of praiſe and thankſgiving. l And not onely with conſeue.

Iohn 13. 24. & 15. 12.

1 **B**E ye therefore followers of God, as be dere children,

20 Giuing thākes alwaiſe for all things vnto God euen the Father, in the Name of our Lord Ieſus Chriſt,

Col. 3. 18.

1. iohn 3. 23.

2 *And walke in loue, euen as Chriſt hath loued vs; and hath giuen him ſelf for vs, to be an offering and a ſacrifice of a ſweet ſmelling ſauour to God.

21 Submitting your ſelues one to another in the feare of God.

1. pet. 3. 1. 1. Cor. 11. 3.

Mar. 7. 21. chap. 4. 19. col. 3. 15.

3 *But fornication, & all vnclennes, or couetouſnes, let it not be once named among you, as it becommeth Saintes,

22 *Wiues, ſubmit your ſelues vnto your houſbands, as vnto the Lord.

1. i. pet. 3. 1. 1. Cor. 11. 3.

2. theſſ. 2. 17.

4 Nether filthines, nether fooliſh talking, nether ieſting, which are things not comelie, but rather giuing of thankes.

23 *For the houſband is the wiues head, euē as Chriſt is the head of the Church, & the ſame is the ſauour of his bodie.

1. i. pet. 3. 1. 1. Cor. 11. 3.

b Which is eicher vaine, or els by exāple and euil ſpeaking may hurt your neighbour: for other wiſe there be diuers exāples in the Scriptures of pleaſant talke, which is alſo godlie, as 1. King. 18. 27.

5 For this ye knowe, that no whoremōger, nether vnclane perſone, nor couetous perſone, which is an idolater, hath any inheritance in the kingdome of Chriſt, & of God.

24 Therefore as the Church is in ſubiectiō to Chriſt, euen ſo let the wiues be to their houſbands in euerie thing.

n The Church: ſo the houſband ought to nourish, & gouerne and defend his wife from perils.

c Because he thinketh that his life ſtandeth in his riches.

6 *Let no man deceiue you with vaine wordes: for ſuche things commeth the wrath of God vpon the children of diſobediēce.

25 *Houſbands, loue your wiues, euen as Chriſt loued the Church, & gauē him ſelf for it,

o Baptiſme is a token that God hath ſeſcrated the Church to him ſelf, and made it holie by his wordes that is, his promes of fre iuſtification, and ſanctification in Chriſt.

Mar. 24. 4. mar. 13. 5. luk. 21. 8.

7 Be not therefore companions with them.

26 That he might ſanctiſie it, & cleſe it by the waſhing of water through y worde,

p Because it is covered and cledde with Chriſts iuſtice and holines

q This our

8 For ye were once darkenes, but are now

27 That he might make it vnto him ſelf a glorious Church, not hauig p ſpot or wrinkle, or any ſuche thing: but that it ſhulde be holie and without blame.

q This our conuention with Chriſt muſt be conſidered as Chriſt is the houſband, and we the wife, which are not onely ioyned to him by nature, but alſo by the communion of ſubſtance, through the holie Goſt and by taith: the ſeale and teſtimouſe thereof is the Supper of the Lord.

2. theſſ. 2. 3. iudgements of God.

d Either in excuſing ſinne, or in mocking at the menaces, and

28 So ought men to loue their wiues, as their owne bodies: he that loueth his wife, loueth him ſelf.

29 For no mā euer yet hated his owne fleſh, but nouritheth & cheriſheth it, euē as the Lord doeth the Church.

30 For we are members of his bodie, & of his fleſh, and of his bones.

Gen. 2.24.
mat. 19.5.
mar. 10.7.
1.cor. 6.16.

31 *For this cause shal a man leaue father & mother, & shal cleaue to his wife, & they twaine shalbe one flesh.
32 This is a great secret, but I speake concerning Christ, & cōcerning the Church.
33 Therefore euerie one of you, do ye so: let euerie one loue his wife, euē as him self, & let the wife se that she feare her housband.

blood, but against *principalities, against powers, and against the worldlie gouernours, the princes of the darkenes of this worlde, agais̄t spiritual wickednesses, which are in the hie places.

13 For this cause take vnto you the whole armour of God, that ye may be able to resist in the euil daye, & hauing finished all things, stand fast.

CHAP. VI.

1 How children shulde behaue them selues towards their fathers and mothers, 4 Likewise parents towards their children, 5 Seruants towards their masters, 9 Masters towards their seruants. 13 An exhortation to the spiritual basset and what weapons the Christians shulde fight with all.

14 Stand therefore, and your loines girde about with veritie, & hauing on the brest plate of righteousness,

15 And your fete shod with the^h preparation of the Gospel of peace.

16 About all, take the shield of faith, wherewith ye may quench all the fyrie dartes of the wicked,

17 *And take the helmet of saluation, and the sworde of y Spirit, which is the worde of God.

18 And pray alwaise with all maner prayer and supplicatiō in the Spirit: and * watch thereunto with all perseuerāce and supplication for all Saines,

19 *And for me, that vtterance may be giue vnto me, that I may open my mouth boldly to publish the secret of the Gospel,
20 Whereof I am the ambassadour in bondes, that therein I may speake boldly, as I ought to speake.

21 ¶ But that ye may also knowe mine affaires, & what I do, Tychicus my deare brother and faithful minister in the Lord, shal shewe you of all things,

22 Whome I haue sent vnto you for y same purpose, that ye might knowe mine affaires, & that he might comfort your hearts.

23 Peace be with the brethren, and loue with faith from God the Father, and from the Lord Iesus Christ.

24 Grace be with all them which loue our Lord Iesus Christ, to their^k immortalitie, Amen.

Written from Rome vnto the Ephesians, & sent by Tychicus.

g Innocencie & godlie life. h That yemay be ready to suffer all things for the Gospel

isa. 59.17. i the saluatiō purchased by Iesus Christ. Col. 4.23.

2 Thess. 2.1.

k Or to be with out corruptiō, that is, to haue life euerlasting, which is the end of this grace.

Colof. 3.20.

Exo. 20.12.

deut. 5.16.

ecclē. 3.10.

mat. 15.4.

mar. 7.10.

a This is the first commandment of the seconde table and hathe the promes with condition.

b By ankeruse

Col. 3.22.

1st. 2.9.

1.pet. 2.18.

c That they be not brought vp in wrōnes, but in the feare of the Lord.

d Which haue dominion ouer your bodies, but not ouer y soules.

e Or, looke yous to their masters

f Whether he be seruant or master.

Deu. 10.17.

2. thro. 19.7.

job. 34.19.

wisdn. 6.8.

ecclē. 35.16.

ezē. 30.34.

rom. 2.11.

gal. 2.6.

col. 3.25.

1.pet. 3.17.

Or, complet her selfe.

f The faithfull haue not only to strue agais̄t men and them selues, but agais̄t Satan the spiritual enemie, who is moste dangerous: for he is ouer our heades so that we can not reache him, but he must be resisted by Gods grace.

1 Children, * obey your parents in the Lord: for this is right.

2 *Honour thy father and mother (which is the first commandment with^a promes)

3 That it may be wel with thee, and that thou maist liue long on earth.

4 And ye, fathers, prouoke not your childre to^b wrath: but bring them vp in^c instruction and information of the Lord.

5 *Seruants, be obedient vnto them that are your masters, ^d according to the flesh, with feare and trembling in singleness of your hearts as vnto Christ,

6 Not with seruite to the eye, as men pleasers, but as the seruants of Christ, doing the wil of God from the heart,

7 With good wil seruing the Lord, and not men.

8 And knowe ye that whatsoever good thing any man doeth, that same shal he receiue of the Lord, whether he be bonde or fre.

9 And ye masters, do the same things vnto them, putting away threatning: & knowe that euen^e your master also is in heaue, neither is there^f respect of personē w him.

10 ¶ Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the^g whole armour of God, that ye may be able to stand against the assaults of the deuil.

12 For we wrestle not against^h flesh and

THE EPISTLE OF Paul to the Philippians.

THE ARGUMENT.

Paul being warned by the holie Gost to go to Macedonia, planted first a Church at Philippi: a citie of the same countrey: but because his charge was to preache the Gospel vniuersally to all the Gentiles, he trauiled from place to place, til at the length he was taken prisoner at Rome, whereof the Philippians, being aduertised, sent their minister Epaphroditus with relief vnto him: who declaring him the state of the Church, causid him to write this Epistle, wherem he commendet them that they stode manfully against the false apostles, putting them in minde of his good wil towards them, and exhorteth them that his imprisonment make them not to shrink: for the Gospel thereby was confirmed and not diminished: especially he desireth them to flee ambition, and to embrace

embrace modestie, promising to send Timotheus vnto them, who shulde instruct them in matters more amply yea, and that he him self wolde also come vnto them, adding likewise the cause of their ministers so long abode. And because there were no greater enemies to the crosse then the false apostles, he cōsisteth their false doctrine, by prouing onely Christ to be the end of all true religion, with whome we haue all thing, and without whome we haue nothing, so that his death is our life, and his resurrection our iustification. After this followe certeine admonitions bothe particular and general, with testification of his affection towarde them, and thankesfull accepting of their beneuolence.

CHAP. I.

1 S. Paul discovereth his heart towards them, 3 By his thankes giuing, 4 Prayers, 5 And wishes for their faith and saluatiō. 7. 12. 20. He sheweth the frutes of his crosse. 15. 27 And exhorteth them to vntee. 28 And paciēce.

1 **P**AUL & Timotheus the seruants of I E S U S C H R I S T, to all the Saintes in Christ Iesus which are at Philippi, with the ^a Bishhops, and Deacons:

^a By bishops here he meaneth them that had charge of the worde & gouerning, as pastours doctors, elders: by deacons, such as had charge of the distribution, & of the poore and sicke. ^b Theff. 1. 2. ^c With other Churches. ^d That ye receiued the Gospel. ^e When you shal receiue the crowne of glorie. ^f It was a sure token of their loue, that they did helpe him by all meanes possible, when he was absent, & in prison, euen as if they had bene prisoners with him. ^g Of this peculiar benefite to suffer for Christs sake. ^h Or, are excellent. ⁱ That you increase in godlines that not onely ye can put difference betwene good & euill: but also that ye profit more and more without slipping backe, or standing in a staye. ^j Righteousnes is the true good worke the sure. ^k Which I susteine for Christs cause. ^l That is, in the court or Palais of the Emperour Nero. ^m Or, profess the Gospel, considering my cōscience.

2 Grace be with you, and peace from God our Father, & from the Lord Iesus Christ.
3 * I thanke my God *hauing* you in perfect memorie,
4 (Alwaise in all my prayers for all you, praying with gladnes)
5 Because of the ^b fellowship which ye haue in the Gospel, from the ^c first day vnto now.
6 And I am perswaded of this same thing that he that hath begone *this* good worke in you, wil performe it vntil the ^d day of Iesus Christ,
7 As it becometh me so to iudge of you all because I haue you in remembrance ^e that bothe in my ^{bādes}, and in my defense, and confirmation of the Gospel you all were partakers of my ^f grace.
8 For God is my recorde, how I long after you all from the verie heart rote in Iesus Christ.
9 And this I pray, that your loue may abūde, yet more and more in knowledge, and in all iudgement,
10 That ye may discern things that *“differ one from another*, that ye may be pure, and without offence, vntil the day of Christ,
11 Filled with the frutes of ^h righteousnes, which are by Iesus Christ vnto the glorie and praise of God.
12 ¶ I wolde ye vnderstode, brethren, that the things which *haue come* vnto me, are turned rather to the furthering of the Gospel,
13 So that my ^{bādes} in ⁱ Christ are famous throughout all the ^k iudgement hall, and in all other places,
14 In so muche that manie of the brethren in the Lord are boldned through my ^l bandes, and dare more frankly speake the ^m worde.

15 Some preache Christ euē through enuie and strife, and some also of good wil.
16 The one parte preacheth Christ of contentiō & not ⁿ purely, supposing to adde more affliction to my bandes.
17 But the others of loue, knowing that I ^o am set for the defense of the Gospel.
18 What then? yet Christ is preached all maner wayes, whether it ^p be vnder a pretence, or syncerely: and I therein ioye: yea, and wil ioye.
19 For I knowe that this shal turne to my saluation, through your prayer, & by the helpe of the Spirit of Iesus Christ,
20 As I hartely loke for, and hope, that in nothing I shalbe ashamed, but that with all confidence, as all wayes, so now Christ shal be magnified in my bodie, whether it be by life or by death.
21 For Christ ^q is to me bothe in life, and in death a duantage.
22 And whether to ^r liue in the flesh were profitable for me, and what to chose I know not.
23 For I am greatly in doute on bothe sides, desiring to be losed and to be with Christ, which is beste of all.
24 Neuertheles, to abide in the ^s flesh is more nedeful for you.
25 And this am I sure of, that I shal abide, and with you all continue, for your furtherance and ioye of ^t your faith,
26 That ye may more abundantly reioyce in Iesus Christ for me, by my comming to you againe.
27 * Onely let your cōuersation be, as it becometh ^u the Gospel of Christ, that whether I come and se you, or els be absent, I may heare of your matters that ye ^v continue in one Spirit, & in one minde fighting together through the faith of the Gospel.
28 And in nothing feare your aduersaries, which is to them a ^w token of perdition, & to you of saluation, and ^x that of God.
29 For vnto you it is giuen ^y for Christ, that not onely ye shulde beleue in him, but also suffer for his sake,
30 Hauing the same fight, which ye sawe in me, and now heare ^z to be in me.

^m But with a corrupt minde
ⁿ Or, lie in bādes
^o Their pretence was to preache Christ, & therefore their doctrine was true: but they were full of ambition & enuie thinking to deface Paul & preferre them selues.
^p To liue in the flesh is to liue in his brittle bodie, til we be called to liue euerlastingly: but to liue according to the flesh, or to be in the flesh, signifie, to be destitute of the Spirit and to be plunged in the filthy concupiscences of the flesh.
^q Or, bodie.
^r Ephes. 4. 1. col. 1. 10. 1. theff. 2. 12.
^s Or, stand.
^t The more they tyrants rage against the Gospel, the more manifestly they declare that they runne to their owne destruction: and agate constat per seuerance for Christs sake is an euident signe of saluation.
^u God sheweth by this meanes of bearing the crosse who are his, and who are not.
^v Or, Christs cause.

CHAP. II.

1 He exhorteth them aboute all things to humilitie, whereby pure doctrine is chiefly maintained, 19 Promising that he and Timotheus wil spedely come vnto them, 27 And excuseth the long tarying of Epaphroditus.

Christ humbleth him self. To the Philippians. All seke there owne.

a If you so loue me that you desire my comforts.

b From the consent of wils & mindes he proceedeth to the agreement in doctrine, that there might be full and perfect concord. Rom. 12, 10.

Mat. 20, 28. c If Christ being verie God equal with his Father, laid aside his glorie, and being Lord, became a seruant, and willingly submitted himself to moste shameful death, shal we which are nothing but vile slaues, through arrogancie treade downe our brethren, & preferre our selues?

Ebr. 2, 9. d For he that was God, shulde haue done none iniurie to the Godhead.

Rom. 14, 11. efa. 45, 23. Iohn 13, 13. 1. Cor. 8, 6. & 12, 3.

f The poore and weak nature of man. g He was sine and heard of men, so that his behauiour and persone declared that he was as a miserable man.

1. Pet. 4, 9. h Worship, & be subiect to him.

Mat. 23, 19. i Runne forward in that race of righteousness, wherein God hath freely placed you through Iesus Christ and cōdōdeth you his children by his spirit to walke in good workes, and so to make your vocation sure.

k Which may make you careful & diligent. l As they which in the night set forthe a candle to giue light to others. m The Gospel. n The worde signifieth power out as the drinke offering was powred on the sacrifice. o To confirme you in your faith.

1 If there be therefore anie consolation in Christ, if anie confort of loue, if anie fellowship of the Spirit, if anie compassion and mercie,

2 Fulfil my ioye, that ye be like minded, hauing the same loue, being of one accorde, and of one iudgement,

3 That nothing be done through contentiō or vaine glorie, but that in mekenes of minde euerie man esteeme other better then him self.

4 Loke not euerie mā on his owne things, but euerie man also on the things of other men.

5 Let the same minde be in you that was euen in Christ Iesus,

6 Who being in the forme of God, thought it no robbery to be equal with God:

7 But he made him self of no reputation, and toke on him the forme of a seruant, and was made like vnto men, and was founde in shape as a man.

8 He humbled him self, and became obedient vnto the death, euen the death of the crosse.

9 Wherefore God hathe also highly exalted him, and giuen him a Name aboue euerie name,

10 That at the Name of Iesus shulde euerie knee bowe, bothe of things in heauen, and things in earth, and things vnder the earth,

11 And that euerie tongue shulde confesse that Iesus Christ is the Lord, vnto the glorie of God the Father.

12 Wherefore my beloued, as ye haue alwaie obeyed, not as in my presence onely, but now muche more in mine absence, so make an end of your owne saluatiō with feare and trembling.

13 For it is God which worketh in you, bothe the wil and the dede, euen of his good pleasure.

14 Do all things without murmuring and reasonings,

15 That ye may be blameles, and pure, & the sonnes of God without rebuke in the middes of a naughtie and croked nation, among whome ye shine as lights in the worlde,

16 Holding forthe the worde of life, that I may reioyce in the day of Christ, that I haue not runne in vaine, nether haue labored in vaine.

17 Yea, and though I be offered vp vpon the sacrifice, and seruice of your faith, I am glad, and reioyce with you all.

18 For the same cause also be ye glad, and reioyce with me.

19 And I trust in the Lord Iesus, to send

*Timotheus shortly vnto you, that I also may be of good comforte, when I knowe your state.

20 For I haue no man like minded, who wil faithfully care for your matters.

21 For all seke their owne, & not y which is Iesus Christs.

22 But ye knowe the profe of him, that as a sonne with his father, he hathe serued with me in the Gospel.

23 Him therefore I hope to send assone as I knowe how it wil go with me,

24 And trust in the Lord, that I also my self shal come shortly.

25 But I supposed it necessarie to send my brother Epaphroditus vnto you, my companion in labour, and fellowe souldier, eue your messenger, and he that ministred vnto me suche things as I wanted.

26 For he longed after all you, and was full of heaumes, because ye had heard, that he had bene sicke.

27 And no doute he was sicke, verie nere vnto death: but God had mercie on him, & not on him onely, but on me also, lest I shulde haue sorowe vpon sorowe.

28 I sent him therefore the more diligētly, that when ye shulde se him againe, ye might reioyce, and I might be the lesse sorowful.

29 Receiue him therefore in the Lord with all gladnes, and make muche of suche:

30 Because that for the worke of Christ he was nere vnto death, & regarded not his life, so fulfil that seruice which was lacking on your parte towarde me.

CHAP. III.

1 He warneth them to beware of false teachers. 2 Against whome he setteth Christ. 3 Likewise him self, 4 And his doctrine. 5 And reproveth mans owne righteousness.

1 Moreouer, my brethren, reioyce in the Lord. It grieueth me not to write the same things to you, and for you it is a sure thing.

2 Beware of dogges: beware of euil workers: beware of the concision.

3 For we are the circumcision, which worship God in the spirit, & reioyce in Christ Iesus, & haue no confidence in the flesh:

4 Though I might also haue confidence in the flesh. If anie other man thinketh that he hathe whereof he might trust in his flesh, muche more I:

5 Circumcised the eight day, of the kinred of Israel, of the tribe of Benjamin, an Ebrew of Ebrewes, by the law a Pharise.

6 Concerning zeale, I persecuted the Church: touching the righteousness which is in the Law, I was vnrebukeable.

7 But things that were vantage vnto me, the same I counted losse for Christs sake.

8 Yea, doubtles I thinke all things but losse for the

Act. 16, 12

1. Cor. 10, 24. p They rather sought profite by their preaching then Gods glorie.

q He calleth it here y worke of Christ to visit Christ who was bode in the persone of Paul, & was in nede of necessaries r He approacheth them & hazard their life to relieue the prisoners of Christ.

a Which ye haue often heard of me. b Which barre against the true doctrine to fill their bellies.

c The false apostles gloried in their circumcision, whereunto S Paul here alludeth, calling them concision, & to cutting of and tearing a iudre of the Church. d In outward things.

1. Cor. 11, 22. Act. 23, 6. Or, professiō.

for the excellēt knowledge sake of Christ Iesus my Lord, for whome I haue couēted all things losse, and do iudge them to be dongue, that I might winne Christ,

e As one grafed in him by faith.

And might be e founde in him, that is, not hauing mine owne righteoufnes, which is of the Law, but that which is through the faith of Christ, euen y righteoufnes which is of God through faith,

That I may knowe him, and the vertue of his resurrexion, and the fellowship of his afflixtions, and be made conformable vnto his death,

If by anie meanes I might atteine vnto the resurrection of the dead:

f That is, to liue euerlastig. g Or haue now taken ful possession thereof. not that he doubted to atteine vnto it, but because he wolde declare the excellēcie thereof. h We can riue no furthe, the God giueth vs strength, and sheweth vs y way. i That is, to obtē the crowne of glorie in the heauens. k Or, haue more profited the others.

Not as thogh I had alreadie attained to it, ether were alreadie perfect: but I followe, if that I may comprehend that for whose sake also I am h comprehended of Christ Iesus.

Brethren, I counte not my self, that I haue attained to it, but one thing I do: I forget that which is behinde, and endeuoure my self vnto that which is before,

And followe hard toward the i marke, for the prise of the hie calling of God in Christ Iesus.

Let vs therefore as manie as k be l perfect, be thus minded: and if ye be otherwise minded, God shal reueile eue the m same vnto you.

Neuertheles, in that whereunto we are come, let vs procede by one rule, * that we may minde one thing.

Brethren, be folowers of me, and loke on them, which walke so, as ye haue vs for an ensample.

* For manie walke, of whome I haue tolde you often, & now tell you weping, that they are the enemies of the a Crosse of Christ,

Whose n end is damnacion, whose God is their belie, and whose o glorie is to their shame, which minde earthlie things.

But our p conuersacion is in heauen, fro whence also we loke for the * Sauour, euen the Lord Iesus Christ,

Who shal change our vile bodie, that it may be facioned like vnto his glorious bodie, according to the working, whereby he is able euen to subdue all things vnto him self.

Rom. 15. 5. 1. cor 1. 10. l This perfection standeth in forsaking sinne, & to be renewed through faith by him which is onely perfecte. Rom. 16. 17. m That is, that this is y true wisdom, and straight rule of liuing. n That is, of the Gospel. o 15. y preaching of the crosse. p Or, reuarde. 1. Cor. 1. 7. site 2. 11 o The vaine glorie which they seke after in this worlde, shal turne to their confusio, and thame. p In minde, & affection.

lowe, helpe those women, which laboured with me in the Gospel, with Clemente also, and with other my felowe laborers, whose names are in the * a boke of life.

Reioyce in the Lord alway, againe I say, reioyce.

Let your patient minde be knownen vnto all men. The Lord is b at hand.

* Be nothing careful, but in all things let your requestes be shewed vnto God in praier, and supplicacion with giuing of thanks.

And the peace of God which passeth all vnderstanding, shal c preferue your hearts and mindes in Christ Iesus.

Furthermore, brethre, whatsoeuer things are true, whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things pertaine to loue, whatsoeuer things are of good reporte, if there be anie vertue, or if there be anie praise, thinke on these things,

Which ye haue bothe learned and receiued, and heard, and sene in me: those thigs do, and the God of peace shalbe with you.

Now I reioyce also in the Lord greatly, that now at the last ye are d reuiued againe to care for me, wherein notwithstanding ye were careful, but ye lacked opportunitie.

I speake not because of e want: for I haue learned in whatsoeuer state I am, the rewith to be content.

And I can be abased, and I can abunde: euerie where in all things I am instructed bothe to be ful, and to be hongrie, and to abunde, and to haue want.

I am able to do all things through the helpe of f Christ, which strēgtheneth me.

Notwithstanding ye haue wel done, that ye did communicate to mine afflixtion.

And ye Philippians knowe also that in the s beginning of the Gospel, when I departed from Macedonia, no Church communicated with me cōcerning the h matter of giuing and receiuing, but ye onely.

For euen when I was in Thessalonica, ye sent once, and afterwarde againe for my necessitie,

Not that I desire a gift: but I desire the frute which may further your reckening.

Now I haue receiued all, and haue plentie: I was euen filled, after that I had receiued of Epaphroditus that which came from you, an odour that smelleth swete, a sacrifice acceptable and pleasant to God.

And my God shal fulfil all your necessities through his riches with glorie in Iesus Christ.

Vnto God euen our Father be praise for euermore, Amen.

Salute all the Saintes in Christ Iesus. The brethren, which are w me, grete you.

Psal. 69. 28. luk. 10. 20. reuel. 3. 5. & 20. 2. & 21. 27. Mat. 6. 25. a This boke Ezekiel calleth the writing of the house of Israel, & y secret of the Lord. Chap. 13. 9. b To succour you. c From Satan who seeketh to take from vs this peace of conscience.

d That is, beinne anew to helpe me.

e That I was not able to endure my power etc.

f Not of his owne vertue or fre wil.

g When I first preached the Gospel vnto you. h He had giue of his parte in communicating w them spiriual things, but he receiued no thing of them, & ought at least to haue re- lieued him in his necessitie. i Or, abunde towards your counse.

CHAP. IIII.

He exhortheth them to be of honest conuersacion, 15 And thanketh them, because of the prouision that they made for him being in prison. 21 And so concludeth vnto salutations.

Therefore, my brethren, beloued and longed for, my ioy and my crowne, so continue in the Lord, ye beloued.

I pray Euodias, & besече Syntyche, that they be of one accorde in the Lord,

Yea, and I besече thee, faithful yokefellowe,

1 Of such as did belong to the Emperour Nero.

22 All the Saintes salute you, and moste of all they which are of Cæsars householde.
23 The grace of our Lord Iesus Christ be with you all, Amen.

Written to the Philippians from Rome, & sent by Epaphroditus.

THE EPISTLE OF Paul to the Colossians.

THE ARGUMENT.

In this Epistle S. Paul putteth difference betweene the liuelie, effectual and true Christ, and the fained, contrefait and imagined Christ, whome the false apostles taught. And first, he confirmeth the doctrine which Epaphras had preached, wishing them increase of faith, to esteeme the excellencie of Gods benefite towards them, teaching them also that saluacion, and whatsoeuer good thing can be desired, standeth onely in Christ, whome onely we embrace by the Gospel. But forasmuche as the false brethren wolde haue mixed the Law with the Gospel, he toucheth those flatterers Vehemently, and exhorteth the Colossians to stay onely on Christ, without whome all things are but mere vanitie. And as for Circumcision, abstinence from meates, external holines, worshiping of Angels as meanes whereby to come to Christ, he vterly condemneth, shewing what was the office and nature of ceremonies, which by Christ are abrogate: so that now the exercises of the Christians stande in mortification of the flesh, newenes of life, with other like offices appertaining to the generally & particularly to all the faithfull.

CHAP. I.

2 He giueth thanks vnto God for their faith, 7 Confirmeth the doctrine of Epaphras, 9 Praieth for the increase of their faith. 13 He sheweth vnto them the true Christ, and discovereth the contrefait Christ of the false apostles. 25 He approueth his autoritie & charge, 28 And of his faithfull executing of the same.

1 **P**aul an Apottle of Iesus Christ, by the wil of God, & Timotheus our brother,

2 To the, which are at Colosse, Saïtes & faithfull brethren in Christ: Grace be with you, & peace from God our Father, and from the Lord Iesus Christ.

3 We giue thanks to God euē the Father of our Lord Iesus Christ, alwaies praying for you:

4 Since we heard of your faith in Christ Iesus, and of your loue towards all Saintes,
5 For the hopes sake, which is layd vp for you in heauen, whereof ye haue heard before by the worde of trueth, which is the Gospel,

6 Which is come vnto you, even as it is vnto all the worlde, and is frutefull, as it is also among you, from the day that ye heard and truly knewe the grace of God,

7 As ye also learned of Epaphras our deare felowe seruant, which is for you a faithfull minister of Christ:

8 Who hath also declared vnto vs your loue, which ye haue by the Spirit.

9 For this cause we also, since the daye we heard of it, cease not to pray for you, and to desire that ye might be fulfilled with

knowledge of his wil, in all wisdome, & spiritual vnderstanding,

10 * That ye might walke worthie of the Lord, and please him in all things, being frutefull in all good workes, and increasing in the knowledge of God,

11 Strengthened with all might through his glorious power, vnto all pacience, & long suffring with ioyfulness,

12 Giuing thanks vnto the Father, which hath made vs mete to be partakers of the inheritance of the Saintes in light,

13 Who hath deliuered vs from the power of darkenes, and hath translated vs into the kingdome of his deare Sonne,

14 In whome we haue redemption through his blood, that is, the forgiuenes of sinnes,

15 Who is the image of the inuisible God, the first borne of euerie creature.

16 * For by him were all things created, which are in heauen, and which are in earth, things visible and inuisible: whether they be Thrones, or Dominions, or Principaities, or Powers, all things were created by him and for him,

17 And he is before all things, and in him all things consist.

18 And he is the head of the bodie of the Church: he is the beginning, & the first borne of the dead, that in all things he might haue the preeminence.

19 * For it pleased the Father, that in him shulde all fulnes dwell,

20 And by him to reconcile all things vnto him self, and to set at peace through the blood of his crosse bothe the things in

^d That is Gods.

^{Ephes. 4.1.}
^{Philip. 1.27.}
^{1. Cor. 1.22.}
^{1. Cor. 1.30.}

^{Mat. 3.17.}
^{& 17.5.}

^{2. pet. 1.17.}
^c For God is made visible in the flesh of Christ, & the diuinitie wel left in him corporally.

^{1. Cor. 1.3.}
ⁱ Borne before any thing was created.
^{John 1.3.}

^g He that rose first againe from the dead to take possession of life euerlasting: which rising may be called a new birth

^{1. Cor. 15.20.}
^{Reuel. 1.5.}
^{Iob. 1.14.}
^{chap. 2.9.}

^h That the Church, which is his bodie, might receiue of his abundance.

ⁱ That is, the whole Church

^a Which was a citie of Phrygia.

^b For without Christ there is no faith to be sau'd by, but onely a vaine opinion.

^c Which cometh of the holie God.

earth, and the things in heauen.

21 And you which were in times past strangers and enemies, because your mindes were set in euil workes, hathe he now also reconciled,

22 In the bodie of his flesh through death, to make you holie, and vnblameable and without faute in his sight,

23 *If ye continue, grounded and stablished in the faith, and be not moued away from the hope of the Gospel, whereof ye haue heard, and which hathe bene preached to euerie creature which is vnder heauē whereof I Paul am a minister.

24 Now reioyce I in my sufferings for you, and fulfil the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church,

25 Whereof I am a minister, according to the dispensatiō of God, which is giuen me vnto youwarde, to fulfil the worde of God,

26 *Which is the mysterie hid since the worlde began, and from all ages, but now is made manifest to his Saintes,

27 To whome God wolde make known what is the riches of this glorious mysterie among the Gentiles, w^{ch} riches is Christ in you, the hope of glorie,

28. Whome we preache, admonishing euerie man, and teaching euerie man in all wisdom, that we may present euerie man perfect in Christ Iesus:

29 Whereunto I also labour and stryue, according to his working which worketh in me mightly.

CHAP. II.

1 Having protested his good wil toward them, 4 He admonisheth them not to turne backe fro Christ, 8 To the seruice of angels or anie other inuention, or els ceremonies of the Law, 17 Which haue finished their office, and are ended in Christ.

Or, peius and care.

FOR I wolde ye knewe what great fighting I haue for your sakes, and for the of Laodicea, and for as manie as haue not sene my persone in the flesh,

a Me present in bodie.

2 That their hearts might be comforted & they knit together in loue, and in all riches of the ful assurance of vnderstanding, to knowe the mysterie of God euen the Father, and of Christ:

In whome are hid all the treasures of wisdom and knowledge.

4 And this I say, lest anie mā shulde beguile you with enuising wordes.

a Cor 5, 2. b In bodie. c In minde.

5 *For thogh I be absent in the flesh, yet am I with you in the spirit reioycing, and beholding your ordre, and your stedfast faith in Christ.

6 As ye haue therefore receiued Christ Iesus the Lord, so walke in him,

2 Cor 2, 5.

7 Roted and buylt in him, and stablished in the faith, as ye haue bene taught, abun-

ding therein with thankes giuing.

8 Beware lest there be anie man that spoile you through philosophie, and vaine deceit, through the traditions of men, according to the rudiments of the worlde, and not after Christ.

9 *For in him dwelleth all the fulnes of the Godhead bodely.

10 And ye are compleate in him, which is the head of all Principallitie and Power:

11 In whome also ye are circumcised with circumcison made without hāds, by putting of y^e sinful bodie of the flesh, through the circumcison of Christ,

12 In that ye are buried with him through baptisme, in whome ye are also raised vp together through the faiths of the operation of God which raised him from the dead.

13 *And ye which were dead in sinnes, and in the vncircumcisiō of your flesh, hathe he quickened together with him, forgiuing you all your trespases.

14 And putting out the hand writing of ordinances that was against vs, w^{ch} was contrarie to vs, he euen toke it out of the way, & fastened it vpon the crosse,

15 And hathe spoiled the Principalities, and Powers, and hathe made a shewe of them openly, and hathe triumphed ouer them in the same crosse.

16 Let no man therefore condemne you in meat and drinke, or in respect of an holie day, or of the new moone, or of the Sabbath dayes,

17 Which are but a shaddowe of things to come: but the bodie is in Christ.

18 *Let no man at his pleasure beare rule ouer you by humblenes of minde, & worshiping of Angels, aduancing him self in those things which he neuer sawe, rashly p^ust vp with his fleshlie minde,

19 And holdeth not the head, whereof all the bodie furnished and knit together by iointes and bandes, encreaseth with the increasing of God.

20 Wherefore if ye be dead with Christ from the ordinances of the worlde, why, as thogh ye liued in the worlde, are ye burdened with traditions?

21 As, Touche not, Taste not, Handel not.

22 Which all perish with the vsing, and are after the commandements and doctri- nes of men.

23 Which things haue in deed a shewe of wisdom, in voluntarie religion and humblenes of minde, and in not sparing the bodie: nether haue they it in anie estimation to satisfie the flesh.

and error. m And apperteine nothing to the kingdome of God. n Suche as men haue chosen according to their owne fantasie. o They pinche and defraude their bodie to shewe them selues greater hypocrites.

d Teaching you vaine speculations, as worshiping of Angels, of blinde ceremonies and beggerlie tradition: for now they haue noue vie seing Christ is come.

Chap. 1, 19. iohn 1, 14.

Rom. 2, 9. e In saying that the Godhead is really in Christ, he sheweth that he is verie God: also saying, in him, he declareth two distinct natures, and by this worde dwelleth he p^{ro}ueth that it is there for euer.

Or, essentially. Or, all our.

Rom. 8, 4.

Ephe. 1, 19.

Ephe. 2, 1.

Ephe. 2, 11.

f Made by the Spirit of Christ.

g In beleeing that God by his power raised vp Christ, whereof we haue a sure token in our baptisme.

Or, obligation.

h The ceremonies, and rites were as it were a publicke profession, and hand writing of the miserable state of man kinde: for circumcison did declare our natural pollution: the purifying, & washings signified the sith of sinne: the sacrifices testified that we were gilty of death, which were all taken away by Christs death.

Mat. 24, 4.

i As Satan & his Angels fro whome he hathe taken all power.

k Or, distinction, as to make difference betwixt dayes

Or, defraude you of your p^{ri}uile.

l Meaning, that the hypocrites led them at their pleasure into all inperfection

Or, but they

are of no value saue for the filling of the flesh. n Suche as men haue chosen according to their owne fantasie. o They pinche and defraude their bodie to shewe them selues greater hypocrites.

CHAP. III.

1 *He sheweth where we shoulde seke Christ. 5 He exhorteth to mortification, 10 To put off the olde man and to put on Christ. 12 To the which he addeth exhortations, bothe general and particular to charitie & humilitie.*

a After that ye haue bene dead to beggerlie ceremoniest

IF ye then be risen with Christ, seke those things which are aboue, where Christ sitteth at the right hand of God.

b Which ether serue but for a tunc, or els are inuented by men.
c With Christ.

2 Set your affections on things which are aboue, and not on things, which are on the earth.

3 For ye are dead, and your life is hid with Christ in God.

Ephes. 5. 3.
d Extinguish all the strenght of the corrupt nature which resisteth against the Spirit, that ye may liue in the Spirit, and not in the flesh.

4 When Christ which is our life, shall appeare, then shall ye also appeare with him in glorie.

5 * **Mortifie** therefore your members which are on the earth, fornication, vnclennes, the inordinate affection, euil concupiscence, & couetousnes which is idolatrie.

6 For the which things takes the wrath of God cometh on the children of disobedience.

7 Wherein ye also walked once, when ye liued in them.

Rom. 6. 4.
ephe. 4. 25.
ebr. 12. 2.
1. pet. 2. 2. 6.
1. 4. 1.

8 * **But now** put ye away euē all these things, wrath, angre, maliciousnes, cursed speaking, filthie speaking, out of your mouth.

9 Lie not one to another, seing that ye haue put off the olde man with his workes,

Gene. 1. 26.
1. 5. 1. 9. 6

10 And haue put on the newe, which is renewed in knowledge after the image of him that created him,

11 Where is nether Grecian nor Iewe, circumcision nor vncircumcision, Barbarian, Scythian, bonde, fre: but Christ is all and in all things.

Ephes. 6. 11.
e He sheweth what trutes are in the heart are ucau to f worlde & are risen againe with Christ.
Or, the bowels of mercies.

12 * **Now therefore** as the elect of God shoulie & beloued, put on tender mercie, kindness, humblenes of minde, mekenes, long suffring:

13 Forbearing one another, and forgiuing one another, if anie man haue a quarel to another: euen as Christ forgauē you, euen so do ye.

f Let it guide all your doings
Or, graciouse, or thankesful.
g The doctrine of the Gospel.
h Psalms & perly cōtaine complainings to God, narrations, & exhortations: hymnes, onely thankes giuing: sōgs containe praises, & thankes giuing, but not largely and amply, as hymnes do.

14 And aboue all these things put on loue, which is the bonde of perfectnes.

15 And let the peace of God rule in your hearts, to the which ye are called in one bodie, and be ye amiable.

16 Let the wordes of Christ dwell in you plentifully in all wisdome, teaching & admonishing your owne selues, in psalmes, and hymnes, and spiritual songs, singing with a grace in your hearts to the Lord.

Ephes. 4. 29.
Or, without giuing.
1. Cor. 10. 31.
Ephes. 5. 20.
1. Pet. 3. 2.

17 * **And whatsoever** ye shall do, in word or dede, do all in the Name of the Lord Iesus, giuing thanks to God euen the Father by him.

18 * **Wiuies**, submit your selues vnto your housbands, as it is comelie in the Lord.

19 * **Housbands**, loue your wiuies, and be not bitter vnto them.

20 * **Children**, obey your parentes in the Lord: for that is wel pleasing vnto the Lord.

Ephes. 6. 1.
i Which are in the Lord.

21 Fathers, krouok not your children to anger, lest they be discouraged.

k By to muche rigour.

22 * **Seruants**, be obedient vnto the Lord that are your masters according to the flesh in all things, not with eye seruice as men pleasers, but in singlenes of heart, fearing God.

Ephes. 6. 5.
iii. 2. 9.
1. Pet. 2. 18.

23 And whatsoever ye do, do it heartely, as to the Lord, and not vnto men,

24 Knowing that of the Lord ye shall receiue the rewarde of the inheritance: for ye serue the Lord Christ.

25 But he that doeth wrong, shall receiue for the wrong that he hath done, & there is no respect of persones.

l The cruel master.

CHAP. IIIII.

2 *He exhorteth them to be seruant in prayer. 5 To walke wisely towards them that are not yet come to the true knowledge of Christ. He saluteth them, and wisheth them all prosperitie.*

Deu. 10. 27.
wis. 6. 8.
eccle. 35. 26.
rom. 2. 11.
gal. 2. 6.

YE masters, do vnto your seruants, that which is iuste, and equal, knowing that ye also haue a master in heauen.

1. The cruel master.
Deu. 10. 27.
wis. 6. 8.
eccle. 35. 26.
rom. 2. 11.
gal. 2. 6.
ephe. 6. 9
m Whether he be master of seruant.

2 * **Continue** in prayer, and watch in the same with thankes giuing,

Luk. 18. 1.
1. thes. 5. 17.

3 * **Praying** also for vs, that God may open vnto vs the dore of vtterance, to speake the mysterie of Christ: wherefore I am also in bondes,

2. phe. 6. 18.
Ethes. 3. 1.

4 That I may vtter it, as it becometh me to speake.

a That I may freely preache the Gospel.
Ephes. 5. 15.

5 * **Walke** wisely towards them that are without, and redeme the time.

b To the commoditie of your neighbours.

6 Let your speache be gracious alwaies, and powdred with salt, that ye may knowe how to answer euerie man.

c Bekowe the time wel. & the malice of men euerie where plucketh from you and causerh you to abuse it.
d Perteining to edification, and mixt with no vanitie.

7 ¶ **Tychicus** our beloued brother, and faithful minister, and felowe seruant in the Lord, shall declare vnto you my whole state,

8 Whome I haue sent vnto you for the same purpose that he might knowe your state, and might comforte your hearts,

9 * **Wish** Onesimus a faithful & a beloued brother, who is one of you. They shall shewe you of all things here.

Phile. 10.

10 Aristarchus my prison fellowe saluteth you, & Marcus, Barnabas sisters sonne (touching whome ye receiued comandements, If he come vnto you, receiue him)

11 And Iesus which is called Iustus, which are of the circumcision. These onely are my workefellowes vnto the kingdome of God, which haue bene vnto my consolation.

e If they onely did helpe him to preache the Gospel at Rome, where was Peter? or those five & twentie yeres that thei saue he abode at Rome?
f In preachig the Gospel.

12 Epaphras the seruant of Christ, which is one of you, saluteth you, and alwaies strueth for you in prayers, that ye may stande perfite, and ful in all the wil of God.

13 For I beare him recorde, that he hath a great zeale for you, & for the of Laodicea, and

and them of Hierapolis.
 14 * Luke the beloued phytio greteeth you, and Demas.
 15 Salute the brethren which are of Laodicea, and Nymphias, and the Church which is in his house.
 16 And when this epistle is red of you, cause that it be red in the Church of the Laodiceans also, and that ye likewise read the epistles written from Laodicea.

17 And say to Archippus, Take hede to the ministerie, that thou hast receiued in the Lord, that thou fulfil it.
 18 The salutation by the hand of me Paul. Remember my bades. Grace be with you, Amen.

Written from Rome to the Colossians and sent by Tychicus, and Onesimus.

g Ether to Paul, or els w they wolde write as an answere to this epistle for so y Colossians

THE FIRST EPISTLE of Paul to the Thessalonians.

THE ARGUMENT.

After that the Thessalonians had bene wel instructed in the faith, perfection, which perpetually followeth the preaching of the Gospel, arose, against the which although they did constantly stand, yet S. Paul (as mozte careful for th:m) sent Timothee to strengihen them, who sone after admonishing him of their estate, gaue occasion to the Apostle to confirme them by diuers arguments to be constant in faith, & to suffer whatsoeuer God calleth them vnto for the testimonie of the Gospel, exhorting them to declare by their godlie liuing the puritie of their religion. And as the Church can neuer be so purged, that some cockle remaine not among the wheat, so there were among them wicked men, which by mouing vaine and curious questions to ouerthrowe their faith, taught falsely, as touching the point of the resurrection from the dead: whereof he briefly instructeth them what to thinke, earnestly forbidding them to seke curiously to knowe the times, willing them rather to wathe lest the sudden comming of Christ come vpon them at vnwares: and so after certeine exhortations, and his commendations to the brethren, he endeth.

CHAP. I.

2 He thanketh God for them, that they are so stedfast in faith & good workes. 6 And receiue the Gospel with suche earnestnes. 7 That they are an example to all others.

1 **P**AUL and Siluanus, and Timotheus, vnto the Church of the Thessalonians, which is in God the Father, and in the Lord Iesus Christ: Grace be with you, and peace from God our Father, & from the Lord Iesus Christ.

a For there is no Church w is not ioyned together in God.

2. Theff. 1. 3.

Philipp. 1. 3.

b Which declareth it selfe by mozte liuelie frutes.
 c Whereby you declared your selues more readie and painful to helpe the poore.
 d The effectual preaching of the Gospel is an evident token of our election.

e To beleue, & to be tully persuaded to haue the gifts of the holie Gost, and ioyfully to suffer

2 * We giue God thanks alwayes for you all, making *mencion of you in our prayers
 3 Without ceasing, remébring your b effectual faith, & diligent loue & the patience of your hope in our Lord Iesus Christ in the sight of God euen our Father,
 4 Knowing, beloued brethren, that ye are elect of God.
 5 For our d Gospel was not vnto you in worde onely, but also in power, and in the holie Gost, & in muche assurace, as ye knowe after what maner we were among you for your sakes.
 6 And ye became followers of vs, and of the Lord, and receiued the worde in muche affliction, with e ioye of y holie Gost, for Christs sake, are mozt certeine signes of our election.

7 So that ye were as ensamples to all that beleue in Macedonia and Achaia.
 8 For from you founded out the worde of the Lord, not in Macedonia & in Achaia onely: but your faith also which is towarde God, spred abroade in all quarters, that we nede not to speake any thing.
 9 For f they them selues shewe of you what maner of entring in we had vnto you, and how ye turned to God from idoles, to seruie the liuing and true God,
 10 And to loke for his Sonne from heauen, whome he raised from the dead, euen Iesus which deliuereth vs from the h wrath to come.

Or. pasture.

f To wit, all faithful.

g For idoles are dead things and onely fained fantasies.

h Which he shal execute vpon the wicked.

CHAP. II.

1 To the intent they shulda not faine under the crosse.
 2 He comendeth his diligence in preaching. 13 And theirs in obeing. 18 He excuseth his absence, that he colde not come and open his heart to them.

1 **F**OR ye your selues knowe, brethren, that our entrance in vnto you was not in a vaine,
 2 But euen after that we had suffred before, and were shamefully entreated at *Philippi (as ye knowe) we were bolde b in our God, to speake vnto you the Gospel of God with muche struiuing.
 3 For our exhortatió was not by deceit, nor by vnclennes, nor by guile.
 4 But as we were alowed of God, that the

a Not in outwardly shewe and in pompe, but in trauel in the feare of God.

Act. 16. 22.
 b By his belpe and grace.

^cWhich declareth a naughty conscience.

Gospel ſhulde be committed vnto vs, ſo we ſpeake, not as they that ^c pleaſe men; but God, which trieth our hearts.

5 Nether yet did we euer uſe flattering wordes, as ye know, nor colored couetouſnes, God is recorde.

6 Nether ſoght we praife of men, nether of you, nor of others,

^dOr, in auerſite

7 When we might haue bene chargeable, as the Apoſties of Chriſt: but we were gentle among you, euen as a ^d nource cheriſheth her children.

^d He humbled himſelf to ſupporte all things without all reſpecte of luere: euen as y^e tender mother which nourceh her children, and thinketh no office to vile for her childrens ſake.

Aff. 16. 1.

1. cor. 4. 14.

2. theſ. 3. 8.

8 Thus being affectioned towarde you, our good wil was to haue dealt vnto you, not the Gospel of God onely, but alſo our owne ſoules, becauſe ye were dere vnto vs.

9 For ye remember, brethren, ^aour labour & trauail: for we laboured day & night, becauſe we wolde not be chargeable vnto ayme of you, & preached vnto you the Gospel of God.

10 Ye are witneſſes, and God alſo, how holily, & iuſtly, & vnblameably we behaued our ſelues among ^a you that beleue.

^a For it is not poſſible to auoide the reproches of y^e wicked, which euer hate good doings.

Eph. 4. 1.

philip. 1. 27.

col. 3. 10.

11 As ye knowe how that we exhorted you, and comforted, and beſoght euerie one of you (as a father his children)

12 That ye ^a wolde walke worthie of God, who hath called you vnto his kingdome and glorie.

13 For this cauſe alſo thanke we God without ceaſing, that whē ye receiued of vs the worde of the preaching of God, ye receiued it not as the worde of men, but as it is in dede the worde of God, which alſo worketh in you that beleue.

14 For brethren, ye are become followers of the Churches of God, which in Iudea are in ^f Chriſt Ieſus, becauſe ye haue alſo ſuffered y^e ſame things of your owne countrey men, euen as they haue of the Iewes,

^f In his Name and vnder his proteccion.

15 Who bothe killed the Lord Ieſus and their owne Prophetes, & haue perſecuted vs, and God they pleaſe not, and are contrarie to all men,

^e And wolde hinder all me from their ſaluation.

^h And heape vp the meaſure, Mat. 23. 12.

Rom. 7. 11.

ⁱ He meaneth not this of all the Iewes in general: but of certeine of the particularly: ceaſed not after they had put Chriſt to death, to perſecute his worde, and his miniſters.

^k Therefore I colde not forget you, except I wolde forget my ſelf.

16 And forbid vs to preache vnto the Gentiles, that they might be ſaued, to ^h fulfil their ſinnes alway: for the wrath of God is ^a come on them, to the vtmoſte.

17 For aſmuch brethren, as we were kept from you for a ſeaſon, concerning ſight, but not in the heart, we ^a enforced the more to ſe your face with great deſire.

18 Therefore we wolde haue come vnto you (I Paul, at leaſt once or twiſe) but Sara hindered vs.

19 For what is our hope or ioye, or crowne of reioycing, are ^a knot euē you it in y^e preſence of our Lord Ieſus Chriſt at his cōmigi²

20 Yes, ye are our glorie and ioye.

CHAP. III.

^a He ſheweth how greatly he was affectioned towarde them bothe in that he ſent Timotheus to them, 20 And alſo prayed for them.

W Herefore ſince we colde no longer forbear, we thoght it good to remaine at Athens ^a alone,

2 ^a And haue ſent Timotheus ^b our brother & miniſter of God, and our labour fellow in the Gospel of Chriſt, to ſtabliſh you, and to comfort you touching your faith,

^a Rather ſeking your commo- dity, then mine owne in ſending of Timotheus to you.

Aff. 16. 1.

3 That no man ſhulde be moued with theſe afflictions. for ye your ſelues knowe, that we are appointed thereunto.

4 For verely when we were with you, we tolde you before that we ſhulde ſuffre tribulations, euen as it came to paſſe, and ye knowe it.

5 Euen for this cauſe, when ^b I colde no longer forbear, I ſent *him* y^e I might knowe of your faith, leſt the ^c cepter had tempted you in any ſorte, and that our labour had bene in vaine.

^b His great affliction toward the ſmale ſlocke.

^c Meaning Satan.

6 But now lately when Timotheus came from you vnto vs, and brought vs good tidings of your faith & loue, and that ye haue good remēbrance of vs alwayes, deſiring to ſe vs, as we alſo *do* you,

7 Therefore, brethren, we had conſolation in you, in all our affliction and neceſſitie through your faith.

8 For now are we ^d aliuē, if ye ^e ſtand faſt in the Lord.

^d If ye remaine conſtant in faith and true doctrine, I ſhal thinke that all mine afflictions be ſo many pleaſures, and ſhal be reſtored from death to life.

Rom. 7. 10.

1. 15. 23.

9 For what thākes can we recōpenſe to God againe for you for all the ioye wherewith we reioyce for your ſakes before our God,

10 Night and day ^a praying exceedingly y^e we might ſe your face, & might ſuccōplish that which is lacking in your faith?

^e If you perſeuer in faith.

^f We muſt daily growe from faith to faith.

11 Now God him ſelf, euen our Farther, and our Lord Ieſus Chriſt, guide our iorney vnto you,

12 And the Lord increaſe you & make you abunde in loue one towarde another, and towarde all mē, euē as we *do* towarde you:

13 ^a To make your hearts ſtable and vnblameable in holines before God euen our Farther, at the comming of our Lord Ieſus Chriſt with all his Saints.

Chap. 5. 23.

1. cor. 1. 8.

CHAP. IIII.

¹ He exhorteth them to holines, ⁶ Innocencie, ⁹ Loue, ¹¹ Labour, ¹³ And moderation in lamenting for the dead, ¹⁷ Deſcribing the end of the reſurreccion.

And furthermore we beſeche you, brethren, & exhorte you in the Lord Ieſus that ^a ye increaſe more and more, as ye haue receiued of vs, how ye ought to walke, and to pleaſe God.

^a And as it were, ouer come your ſelues.

^b The greke worde ſignified ſuehecommandements as one receiueth from ſome mā to giue them in his name to others.

Rom. 12. 2.

ephe. 5. 17.

^c That is, that you ſhulde de-

2 For ye knowe what ^b commandements we gaue you by the Lord Ieſus.

3 ^a For this is the wil of God *euen* your ſanctification, ^c that ye ſhulde abſteine fro fornication,

4 That euerie one of you ſhulde know, how to poſſeſſe his ^d veſſel in holines & honour,

dicte your ſelues wholly vnto God. ^d That is, his bodie which is prophaned by ſuche ſilhuſes.

And not in the lust of concupiscence, euen as the Gentiles which knowe not Gods
 1. Cor. 6. 8. * That no man oppresse or defraude his brother in any matter: for y^e Lord is a venger of all such things, as we also haue tolde you before time and testified.
 2. Cor. 1. 3. * For God hathe not called vs vnto vnclennes, but vnto holines.
 He therefore that despiseth *these things*, despiseth not man, but God who hathe euen giuen* you his holie Spirit.
 But as touching brotherlie loue, ye neede not y^e I write vnto you: * for ye are taught of God to loue one another.
 Yea, & that thing verely ye do vnto all y^e brethren, which are throughout all Macedonia: but we beseeche you, brethre, that ye increase more and more,
 * And that ye studie to be quiet, and to medle with your owne busines, & to worke with your fowne hands, as we commanded you,
 That ye may behaue your selues honestly toward them that are without, & that nothing be lacking vnto you.
 ¶ I wolde not, brethren, haue you ignorant concerning the which are a slepe, that ye sorrowe not euē as other w^h haue no hope.
 For if we beleue that Iesus is dead, and is risen, euē so them which slepe in Iesus, wil God bring with him.
 For this say we vnto you by the *m* worde of the Lord, * that we which liue, & are remaining in the coming of the Lord, shal not preuent them which slepe.
 For the Lord him self shal descēd from heauē with a showte, & with the voyce of the Archāgel & * with the trūpet of God: and the dead in Christ shal rise first.
 Then shal we which liue and remaine, be caught vp with them also in the cloudes, to mete the Lord in the ayer: & so shal we euer be with the Lord.
 Wherefore, comfort your selues one another with these wordes.

CHAP. V.

He enformeth them of the day of iudgement & coming of the Lord, & Exhorting the to watch, & to regard such as preache Gods worde among them.

But of the times & seasons, brethren, ye haue no neede y^e I write vnto you.
 For ye your selues knowe perfetely, that the day of the Lord shal come, euen as a thefe in the night.
 For when they shal say, Peace, and safetie, then shal come vpon them sudden destruction, as the *b* trauail vpon a woman with childe, and they shal not escape.
 But ye, brethren, are not in darkenes, that
 that 2000 yere before the Lawe, 2000 vnder the Lawe and 2000 after the Lawe the worlde shal endure. * Mai 24. 44. 2 p^{er} 13. 10. w^{er} 33 & 16. 15. b That is, suddenly & vnlooked for.

that day shulde come on you, as if were a thefe.
 Ye are all the children of light, and the childre of the day, ye are not of the night nether of darkenes.
 Therefore let vs not slepe as do other, but let vs watch and be sober.
 For they that slepe, slepe in the night, & they that be dronken, are dronken in the night.
 But let vs which are of the day, be sober, * putting on y^e brest plate of faith & loue, & of the hope of saluation for an helmet.
 For God hathe not appointed vs vnto wrath, but to obtaine saluation by the meanes of our Lord Iesus Christ,
 Which dyed for vs, that whether we wake or slepe, we shulde liue together with him.
 Wherefore exhorte one another, & edifie one another, euen as ye do.
 Now we beseeche you, brethren, that ye knowe them, which labour among you, & are ouer you in the Lord, and admonish you,
 That ye haue them in singular loue for their workes sake. Be at peace among your selues.
 We desire you, brethre, admonish them that are vnruilie: comforte the feble minded: beare with the weake: be patient toward all men.
 * Se that none recompense euil for euil vnto any man: but euer followe that which is good, bothe toward your selues, and toward all men.
 Reioyce euermore.
 * Pray continually.
 In all things giue thanks: for this is the wil of God in Christ Iesus toward you.
 Quench not the Spirit.
 Despise not prophesying.
 Trye all things, and kepe that which is good.
 Absteyne from all appearance of euil.
 Now the verie God of peace sanctifie you throughout: and I pray God that your whole spirit and soule and bodie, may be kept blameles vnto the coming of our Lord Iesus Christ.
 * Faithful is he which calleth you, which wil also do it.
 Brethren, pray for vs.
 Grete all the brethre with an holie kisse.
 I charge you in y^e Lord, that this epistle be red vnto all the brethren the Saintes.
 The grace of our Lord Iesus Christ be with you, Amen.

The first epistle vnto the Theffalonians written from Athens.

c Here Rep^{er} is taken for contempt of saluation, when men continewe in finnes and wil not awake to godlines.
 d And not be ouercomewith the cares of y^e worlde.
 e That is, lighted by y^e Gospel.
 f Here it is taken onely to dye, & is ment of the faithful
 g As the flooke is bounde to loue y^e shepherd, so is it his duetie to teache the and exhort them in true religion.
 h Where this cause ceaseth, that they worke not: the honor also ceaseth, and they must be expelled as wolues out of the flooke.
 Prou. 17. 13. & 20. 22.
 Mat. 5. 39. rom. 12. 17.
 1. pet. 3. 9.
 I Haue a quiet mode & conscience in Christ which shal make you reioice in the middes of sorrowes.
 Rom. 5. 3. 2. cor. 6. 10.
 Luk. 18. 1.
 ecclie. 18. 12.
 colof. 4. 3.
 k God that ha the giuen his Spirit to his elect, wil neuer suffer it to be quenched, but hath reueiled by what meanes it may be maintained, y^e is, by such exhortations as these, & by continual increasē in godlines.
 l The preaching of y^e worde of God.
 Chap. 3. 12.
 1. Cor. 1. 8.
 1. Cor. 1. 8.
 m Then is a man fully sanctified & perfect, when his mindethinketh nothing, his soule, that is, his understanding and wil, coueteth nothing: nether his bodie doeth exerce any thing contrary to the wil of God.

a So muche more we ought to beware of all dreames & fantasies of me which weare them selues & others in searching out curiously the time that the Lord shal appear, alledging for them selues a vaine prophetic, and more falsely ascribed to Elias than 2000 yere before the Lawe, 2000 vnder the Lawe and 2000 after the Lawe the worlde shal endure. * Mai 24. 44. 2 p^{er} 13. 10. w^{er} 33 & 16. 15. b That is, suddenly & vnlooked for.

THE SECONDE EPI- stle to the Thessalonians.

1144/1224

THE ARGUMENT.

Lest the Thessalonians shulde thinke that Paul neglected them, because he went to other places, rather then came to the, he writeth vnto them and exhorteth the to patience and other frutes of faith, neither to be moued with that vaine opinion of suche as taught that the comming of Christ was at hand, forasmuche as before that day there shulde be a falling away from true religion, euen by a great parte of the worlde, and that Antichrist shulde reigne in the Temple of God: finally commending him self to their prayers, & encouraging them to constancie, he willethe the to correcte suche sharply, as live idelly of other mens labours, whome, if they do not obey his admonitions, he commandeth to excommunicate.

CHAP. I.

1 He thanketh God for their faith, loue and patience.
11 He prayeth for the encrease of the same. 12 And sheweth what frute, shal come thereof.

PAUL and Siluanus, and Timotheus vnto the Church of the Thessalonians, which is in God our Father, and in the Lord Iesus Christ:

2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

1. Thess. 1. 2.

3 *We ought to thake God alwayes for you, brethren, as it is mete, because that your faith groweth excedingly, and the loue of euerie one of you towarde another aboundeth,

a Which proceedeth of your faith as a moste notable frute.

Iude. 6.

b The faithfull by their afflictions se, as in a cleare glasse the end of Gods iust iudgement, when as they shal reigne w Christ which haue suffered with him, and the wicked shal feele his extreme wrath and vengeance

1. Thess. 4. 16. c By whome he declareth his might.

4 So that we our selues reioyce of you in the Churches of God, because of your patience and faith in all your persecutions and tribulations that ye suffre,

5 *Which is a broken of the righteous iudgement of God, that ye may be counted worthy of the kingdome of God, for y which ye also suffre.

6 For it is a righteous thing with God, to recompense tribulation to them that trouble you,

7 And to you which are troubled, rest with vs * when the Lord Iesus shal shewe him self from heauen with his mightie Angels,

8 In flaming fyre, rendring vengeance vnto them, that do not knowe God, & which obey not vnto the Gospel of our Lord Iesus Christ,

d As God is euerlasting, so shal their punishment be euerlasting: and as he is mozte mightie of power, so shal their punishment be mozte fore.

9 Which shalbe punished with euerlasting perdition, from the presence of the Lord, and from the glorie of his power,

10 When he shal come to be glorified in his Saintes, and to be made marueilous in all the that beleue (because our testimonye towarde you was beleued) in that day.

11 Wherefore, we also praye alwayes for you, that our God may make you worthy

of his calling, and fulfil all the good pleasure of his goodnes, & the worke of faith with power,

12 That y Name of our Lord Iesus Christ may be glorified in you, & ye in him, according to the grace of our God, and of the Lord Iesus Christ.

e The fre beneuolence of Gods goodnes, comprehendeth his purpose, his predestination and vocation: the worke of faith containeth our mission, to the which God addeth glorification: and all these he worketh of his mere grace through Christ. f Faith is Gods wonderful worke in vs. g As the head with the bodie.

tion: and all these he worketh of his mere grace through Christ. f Faith is Gods wonderful worke in vs. g As the head with the bodie.

CHAP. II.

1 He sheweth them that the day of the Lord shal not come, til the departing from the faith come first. 2 And the kingdome of Antichrist. 11 And therefore he exhorteth them not to be deceued, but to stand stedfast in the things that he hath taught them.

1 **N**OW we beseeche you, brethren, by y comming of our Lord Iesus Christ, and by our assembling vnto him,

2 That ye be not suddenly moued fro your minde, nor troubled nether by a spirit, nor by b worde, nor by letter, as it were from vs, as thogh the daye of Christ were at hand.

a As false reuelation, or dreames.

b Which are spoken or writen.

Ephe. 5. 6.

3 *Let no man deceiue you by any meanes: for that day shal not come, except there come a departing first, and that that d man of sinne be disclosed, euen y sonne of eperdition,

c A wonderful departing of the moste parte from the faith.

d This wicked Antichrist cõprenderh the whole succession of the persecuters of the Church, & all that abominable kingdome of Satan, whereof some were beares, some lyons, others leopards, as Daniel describeth the,

e Who as he man of sinne because he feteth him self vp agair God.

4 Which is an aduerfarie, and exalteth him self against all that is called God, or that is worshipped: so that he doeth sit as God in the Temple of God, shewing him self that he is God.

5 Remeber ye not, that whẽ I was yet with you, I tolde you these things?

6 And now ye knowe what f withholdeth, that he might be reueiled in his time.

7 For the mysterie of iniquitie doeth alreadye sworke: onely he which know with-

destruyeth others, so shal he be destroyed him self. f Because the false apostles had persuaded after a sorte the Thessalonians, that the day of the Lord was nere, and so the redemption of the Church, Paul teacheth them to loke for this horrible dissipation before, and therefore rather to prepare them selues to patience, then to rest and quietnes. for as yet there was a let, that is, that the Gospel shulde be preached throughout all, Mar. 24. 14. g To wit, priuely, and is therefore called a mysterie because it is secret. h Which shal stay for a time.

holdeth,

holderth, *shal* let til he be taken out of the waye.

8 And then shal the wicked man be reueiled, * whome the Lord shal consume with the Spirit of his mouth, and shal abolish with the brightnes of his comming,

1sa. 11. 4
That is, with his worde.

k Meaning the whole time y he shal remaine.

9 Euen him whose *k* comming is by the working of Satan, with all power and signes, and lying wonders,

l Satans power is limited that he ca not hurt the clea to their destruction

10 And in all deceiueablenes of vnrighteousnes, amog the that *l* perish, because they receiued not the loue of the trueth, that they might be saued.

11 And therefore God shal send the strong delusion, that they shulde beleue lyes,

m Delited in falsie doctrine.

12 That all they might be damned which beleued not the trueth, but had *m* pleasure in vnrighteousnes.

n The soureine of our elcāō is the loue of God: the sanctification of y Spirit, & beleuing the trueth are testimonies of the same elcāō.

13 But we ought to giue thanks alwaye to God for you, brethren *n* beloued of the Lord, because that God hathe from *o* the beginning chosen you to saluaciō, through sanctification of the Spirit, and the faith of p trueth,

o Before the fundacion of the worlde
p And Gospel.
q By our preaching.
r That is, the doctrine.
s The 1. 2. chap. 3. 6.
t That is, by my preaching of the Gospel.

14 Whereunto he called you by *q* our Gospel, to obtaine the glorie of our Lord Iesus Christ.

15 Therefore, brethren, stand fast and kepe the *r* instructions, which ye haue bene taught, ether *c* by worde, or by our Epistle.

16 Now the same Iesus Christ our Lord & our God euen the Father which hathe loued vs, and hathe giuen vs euerlasting cōsolacion and good hope through grace,

17 Comforte your hearts, and stablish you in euerie worde and good worke.

CHAP. III.

1 *He desireth them to pray for him, that the Gospel may prosper, 6 And giueth them warning to reprove the ydle, 16 And so wishesth them all wealth.*

Ephes. 6. 18.
colof. 4. 3.

1 **F**urthermore, brethren, * pray for vs, y the worde of the Lord may haue fre passage, and be glorified, euen as *it is* with you,

2 And that we may be deliuered from vnreasonable and euil men: for all men haue not *a* faith.

a Although they boast them selues inereof.
b From the slights of Satā.

3 But the Lord is faithful, which wil stablish you, and kepe you from *b* euil.

4 And we are persuaded of you through the Lord, that ye bothe do, and wil do the things which we *c* commande you.

c By y worde of God.

5 And the Lord guide your hearts to the loue of God, & the weating for of Christ.

6 We commande you, brethren, in the Name of our Lord Iesus Christ, that ye withdrawe your selues frō euerie brother that walketh inordinately, and not after the *d* instruction, which he receiued of vs.

d Which is, to trauail, if he wil eat, Chap. 2. 15.

7 For ye your selues knowe * how ye ought to folowe vs: * for we behaued not our selues inordinately among you,

1. Cor. 4. 12.
1. thes. 4. 11.
Act. 20. 34.
1. Cor. 4. 12.
1. thes. 2. 9.

8 Nether toke we bread of anie man for nocht: but we wrought with labour & trauaile night & day, because we wolde not be chargeable to anie of you.

9 Not but that we had autoritie, * but that we might make our selues an *e*ntiample vnto you to folowe vs.

1. Cor. 11. 11.

10 For euen when we were with you, this we warned you of, that if there were anie, which wolde not *e* worke, that he shulde not eat.

e Then by the worde of God none ought to liue idilly, but ought to giue him self to some vocation, to get his liuing by, and to do good to others

11 For we heard, that there are some which walke among you inordinately, and worke not at all, but are busie bodies.

12 Therefore them that are suche, we commande and exhorte by our Lord Iesus Christ, that they worke with quiernes, and eat their owne bread.

13 * And ye, brethren, be not wearie in well doing.

Galat. 6. 9.

14 If anie man obey not our sayings, note him by a letre, * and haue no companie with him, that he maie be ashamed.

Mat. 18. 17.
1. Cor. 5. 9.

15 Yet count him not as an *f*emie, but admonish him as a brother.

f The end of excommunication is not to driue from the Church suche as haue fallen, but to winne them to the Church by amendment.

16 Now the Lord of peace giue you peace alwaies by all meanes. The Lord be with you all.

g Whether the be mine Epistles or others meane.

17 The saluacion of me Paul, with mine owne hand, which is the *t*oken in euerie Epistle: so I write,

18 The grace of our Lord Iesus Christ be with you all, Amen.

The seconde Epistle to the Thessalonians, written from Athens.

THE FIRST EPI-
stle of Paul to Timotheus.

THE ARGUMENT.

In writing this Epistle Paul seemed not onely to haue respect to teache Timotheus, but chiefly to kepe other in awe, which wolde haue rebelled against him, because of his youth. And therfore he doth arme him against those ambitious questionistes, which vnder pretence of zeale to the

Law, disquieted the godlie with foolish and vnprofitable questions, whereby they declared, that professing the Law they knewe not what was the chief end of the Law. And as for him self he so confesseth his vnworthines, that he sheweth to what worthines the grace of God hath preferred him: and therefore he willesh prayers to be made for all degrees and sortes of men, because that God by offering his Gospel and Christ his Sonne to them all, is indifferent to euerie sorte of men, as his Apostleship, which is peculiar to the Gentiles, witnesseth. And forasmuche as God hath the les. ministers as ordinarie meanes in his Church to bring men to saluacion, he describeth what manner of men they ought to be, to whome the mystere of the Sonne of God manifested in flesh is committed to be preached. After this he sheweth him what troubles the Church at all times shal susteine, but specially in the latter dayes, when as vnder pretence of religion men shal teach things contrarie to the worde of God. Thus done, he teacheth what widdowes shulde be received or refused to minister to the sicke: also what Elders ought to be chosen into office, exhorting him nether to be hastie in admitting, nor in iudging anye: also what is the dutie of seruants, the nature of false teachers, of vaine speculations, of contentions, of riue men, and about all things he chargeth him to beware false doctrine.

Dr. M. H. a. So called because he followed the similitude of y Gospel
b. Because these questioners preferred their curious fables to all other knowledge, & beautified them w the Law, as if they had bene the verie Law of God, S. Paul sheweth that y end of Gods Law is loue, & canot be without a good conscience, nether a good conscience without faith, nor faith without y worde of God: so their doctrine is an occasion of contention, is worth nothing.
Colos. 2. 8. Ad. 16. 1. Chap. 4. 7. Tit. 1. 14. Chap. 6. 4. Rom. 13. 10. Or, of the Law. c. Whose hearts Gods Spirit doeth direct to do y willingly w the Law requireth: so y their goulie affection is to them as a Law without sur ther cōkramt.
Rom. 7. 12. d. Suche as onely delite in sinning. e. Which steale away childre, or seruants. f. He declarerth to Timothe the excellent force of Gods Spirit in them whome he hath chosen to beare his worde, although before they were Gods vter enemies, to encourage him in this baret that he shulde fight against all infidels & hypocrites.
Chap. 6. 11.

CHAP. I.

1 He exhorterth Timotheus to waite vpon his office namely to se that nothing be taught but Gods worde, &c. 2 Declaring that faith, with a good conscience, charitie & edification are the end thereof, 30 And admonisherth of Himeneus and Alexander.



DAul an Apostle of Iesus Christ, by the cōmandement of God our Saviour, and of our Lord Iesus Christ our hope, * Vnto Timotheus my natural sonne in the faith: Grace, mercie, & p'ace from God our Father, & from Christ Iesus our Lord. 2 As I besought thee to abide still in Ephesus, when I departed into Macedonia, so do, that thou maiest cōmande some, that thei reache none other doctrine, 3 Nether that they giue hede to * fables and genealogies, * which are endles, which brede questiones rather then godlie edifying which is by faith. 4 For * the b end of the c commandement is loue out of a pure heart, and of a good conscience, and of faith vnfained. 5 From the which things some haue erred, and haue turned vnto vaine iangling. 6 They wolde be doctours of the Law, and yet vnderstand not what they speake, nether whereof they affirme. 7 * And we knowe, that the Law is good, if a man vse it lawfully, 8 Knowing this, that the Law is not giuen vnto a c righteous man, but vnto the lawles and disobedient, to the vngodlie, and to d sinners, to the vnholie, and to the prophane, to murderers of fathers and mothers, to manslayers, 9 To whom eogers, to buggerers, to e mē stealers, to liers, to the perjured, & if there be anie other thing, that is contrarie to wholesome doctrine, 10 Which is according to the glorious Gospel of the * blessed God, which is cōmitted vnto me. 11 Therefore f I thanke him, which hath made me strong, that is, Christ Iesus our

Lord: for he counted me faithful, and put me in his seruice:

12 When before I was a blasphemour, and a persecuter, and an oppresser: but I was receiued to mercie: for I did it ignorantly through vnbeliefe. 13 But the grace of our Lord was exceeding abundant with h faith and loue, which is in Christ Iesus. 14 This is a true saying, and by all meanes worthy to be receiued, that * Christ Iesus came into the worlde to saue sinners, of whome I am chief. 15 Notwithstanding, for this cause was I receiued to mercie, that Iesus Christ shulde first shewe on me all lōg suffering vnto the ensample of them, which shal in time to come beleue in him vnto eternal life. 16 Now vnto the King euerlasting, immortal, inuisible, vnto God onely wise, be honour and glorie for euer, and euer, Amen. 17 This commandement commit I vnto thee, sonne Timotheus, according to the 18 prophecies, which went before vpo thee, that thou by them shuldest * fight a good fight, 19 Hauing m faith and a good conscience, which some haue put away, and as concerning faith, haue made shipwracke. 20 Of whome is Himeneus, and Alexander, * whome I haue a deliuered vnto Satan, that thei might learne not to blaspheme.

CHAP. II.

1 He exhorterth to pray for all men, 4 Wherefore, 8 And how. 9 As touching the apparel and modestie of women.

1 I Exhorthe therefore, that first of all supplications, prayers, intercessions & giuing of thanks be made for a all men, 2 For b Kings, and for all that are in autoritie, that we may lead a quiet and a peaceable life, in all godlines and honestie. 3 For this is good and acceptable in the sight of God our Saviour, 4 * Who wil that c all men shalbe saued, & come

g. Not knowing that I fought against God.
h. Which chased away infidelitie.
i. Which ouercame crueltie.
Mat. 9. 13. Mar. 2. 17. Or, faithful & assured.
k. He brauerth forthe into these godlie affections, considering Gods great mercie toward him.
Chap. 6. 12. l. It appeareth y the voca sō of Timotheus was approoued by notable prophecies, which then were reueiled in y pri-manne Church as Paul & Barnabas by the oracle were appointed to go to the Gentiles.
1. Cor. 5. 5. m. That is, sound doctrine.
n. Excommunicate, & cast out of the Church.
Chap. II. o. That is, of euerie degree, & of all sortes of people.
p. Although they persecute the Church of God, so it be of ignorance: els if they do it maliciously, as Iulianus Apostata, they may not be prayed for.
Galat 5. 12. r. 1. Cor. 2. 16. s. Tim. 4. 14. t. 1. John 5. 16. u. As Iewe & Gentile, poore and rich.
1. Pet. 3. 9.

Who will re-
myle of all
tions, people
and serues to
one God.
e Who being
God was made
man.
f He sheweth
that there can
be no Media-
tor, except he
be also the re-
demer.
a. Tim 1. 11.
g Which shul-
de beleue.
h Which the
Prophetes re-
fined. y Christ
shulde offre hi
self for the re-
demption of
man at y time
that God had
determined.
1. Pet. 3. 3.
i As testimo-
nies of a pure
heart & con-
science.
k The worde
signifieth to
plat, to crispe,
to broyde, to
solde, to buld,
to curle, or to
lay it curiously:
whereby all po-
pe and wanto-
nes is condem-
ned which wo-
men vse in tri-
ming their hea-
des.
Gen. 1. 27.
Gen. 3. 6.
l Read 1. cor.
14. 34.
m The woman
was first decei-
ued, & so beca-
me the instru-
ment of Satans
to deceiue the man: and thogh therefore God
punisheth them
with subiection and paine in their trauel, yet if they be faithfull and godlie
in their vocacion, they shal be saued. n That is, gillie of the transgression.
102. women.

come vnto the knowledge of the trueth.
5 For there is one God, and one Mediator
betwene God & man, which is the man
Christ Iesus,
6 Who gaue him self a ransom for all
men, to be a testimonie in due time,
7 * Whereunto I am ordeined a preacher
& an Apostle (I speake y trueth in Christ,
and lie not) euen a teacher of the Gentiles
in faith and veritie.
8 I wil therefore that the men pray, euerie
where lifting vp pure hands without
wrath, or douting.
9 * Likewise also the women, that they a-
rraye them selues in comelie apparel, with
shamefastnes & modestie, not with broy-
ded heare, or gold, or pearles, or costlie
apparel,
10 But (as becōmeth women that professe
the feare of God) with good workes.
11 Let the woman learne in silence with all
subiection.
12 I permit not a woman to teache, nether
to vsurpe autoritie ouer the man, but to be
in silence.
13 For * Adam was first formed, then Eue.
14 * And Adam was not deceiued, but the
woman was deceiued, & was in the trans-
gression.
15 Notwithstanding, through bearing of
children she shalbe saued if they conti-
nue in faith, and loue, and holines with
modestie.

7 He must also be wel reported of, euen of
them which are without, lest he fall into
rebuke, and the snare of the deuil.
8 Likewise must deacons be honest, not dou-
ble tongued, not giuen vnto muche wine,
nether to filthie lucre,
9 * Hauing the mysterie of the faith in pu-
re conscience.
10 And let them first be proued: then let
them minister, if they be founde blame-
les.
11 Likewise their wiues must be honest, not
euil speakers, but sober, and faithful in all
things.
12 Let the deacons be the husbands of o-
ne wife, and suche as can rule their chil-
dren wel, and their owne householdes.
13 For they that haue ministred wel, get the
selues a good degre, & great libertie in
the faith, which is in Christ Iesus.
14 These things write I vnto thee, trusting
to come very shortly vnto thee.
15 But if I tary long, that thou maist yet
knowe, how thou oghtest to behaue thy
self in the house of God, which is the
Church of the liuing God, the pillar &
grounde of trueth.
16 And without controuersie, great is the
mysterie of godlines, which is, God is mani-
fested in the flesh, purified in the Spirit,
sent of Angels, preached vnto the Gen-
tiles, beleued on in the worlde, and recei-
ued vp in glorie.

h That is, no
man may haue
any thing us-
fully to lay to
his charge.
i As being de-
famed, shulde
become impu-
dent, & do mu-
che harme.
Chap. 3. 19.
k Hauing the
true doctrine
of the Gospel,
and the feare
of God.
l Of the bisho-
pes and Dea-
cons.
m The good
reporte of all
men.
n To serue
God w greater
assurance, be-
cause they ha-
ue alway a
good conscie-
ence.
o This is (spo-
ken in respect
of men, for as
muche as in
this worlde y
trueth onely
remaineth in y
Church, by rea-
son of Gods
worde: for o-
therwise
Christ is the
fundation, and
the corner sto-
ne, which bo-
the beareth, &
maintaineth his
Church.
p Approued in
ite in that he
was not onely
a mā, but God
To the right

also. q So that the Angels maruiled at his excellencie. r To the right hand of God the Father.

CHAP. III.

2 He declareth what is the office of ministers, 11 And as touching their families, 15 The dignitie of the Church, 16 And the principal point of the heauenlie doctrine.

Tit. 2. 6.
a With a seruet
zeale to profite
the Church of
God, where-
foeuer he shal
call him.
b Whether he
be Pastor or
Elder.
c Bothe for y
difficultie of y
charge and al-
so the excel-
lencie thereof.
d And the necessi-
tie of the same
d. For in those
countreys at y
time some men
had mo the o-
ne, which was
a signe of inco-
nscience.
e Or, reuerence.
f If it be re-
quisite that a
man shulde ta-
ke care in governing his owne house, how muche more are they bounde to be
careful which shal gouerne the Church of God? g In the doctrine of faith.
h Left being proude of his degre he be likewise condemned as the deuil was
for lifting vp him self by pride.

1 This is a true saying, * If any mā desire
the office of a bishoppe, he desireth
a worthis worke.
2 A bishoppe therefore must be vnrepro-
uable, the husband of one wife, watching,
sober, modest, harberous, apt to teache,
3 Not giuen to wine, no striker, not giuen
to filthie lucre, but gentle, no fighter, not
cōtētous,
4 One that can rule his owne house honest-
ly, hauing children vnder obedience with
all honestie.
5 For if any can not rule his owne house,
how shal he care for the Church of God?
6 He may not be a yong scholer, lest he
being puffed vp fall into the condemna-
tion of the deuil.

CHAP. IIII.
2 He teacheth him what doctrine he ought to flee.
6. 8. 11. And what to followe, 15 And wherein he
ought to exercise him self consually.

1 Now y Spirit speaketh euidently, that
in y latter times some shal departe
from the faith, & shal giue hede vnto spir-
its of errour, and doctrines of deuils,
2 Which speake lyes through hypocrisie,
and haue their consciences burned with
an hote yron,
3 Forbidding to marie, and commanding to
absteine from meats which God hath
created to be receiued with giuing than-
kes of them which beleue and knowe the
trueth.
4 For euerie creature of God is good, and
nothing ought to be refused, if it be recei-
ued with thanksgiuing.
5 For it is sanctified by the worde of God,
and prayer.
6 If thou put the brethren in remembra-
ce of these things, thou shalt be a good
minister of Iesus Christ, which hast bene
nourished vp in the wordes of faith, and
of good doctrine, which thou hast conti-
nually followed.

2. Tim. 3. 1.
2. Peter. 3. 3.
iud. 18.
a False tea-
chers, which
boast them sel-
ues that they
haue the reuel-
ation of the
holie Gost.
b Their dull
consciences
first waxed har-
de, then after,
canker and cor-
ruption bred
therein, last of
all it was burnt
of with an hote
yron, so that
he meaneth su-
che as haue no
conscience, Eph.
4. 19.
c Vnto vs, w
receiue it, as
at Gods hands.

Chap. 1. 4. 7
6. 20.
2. Tim 2. 16.
6. 23.
Tit. 2. 9.

7 *But cast away prophane, and olde wiues fables, & exercise thy self vnto godlines.
 8 For bodelie exercise profiteth litle: but godlines is profitable vnto all things, w^h hathe the promes of the life present, and of that that is to come.
 9 This is a true saying, and by all meanes worthie to be received.
 10 For therefore we labour & are rebuked, because we trust in the liuing God, which is the Sauour of all mē, specially of those that beleue.
 11 These things commande and teache.
 12 Let no man despise thy youth, but be vnto thē that beleue, an ensample, in worde, in conuersation, in loue, in spirit, in faith, & in purenes.
 13 Til I come, giue attendance to reading, to exhortation, & to doctrine.
 14 Despise not the gift that is in thee which was giuen thee by prophecie with the laying on of the hands of the companie of the Eldership.
 15 These things exercise, and giue thy self vnto them, that it may be sene how thou profitest among all men.
 16 Take hede vnto thy self, and vnto learning: continue therein: for in doing this thou shalt bothe saue thy self, and them that heare thee.

10 And wel reported of for good workes: if she haue nourished her childre, if she haue lodged the strangers, if she haue washed the Saintes fete, if she haue ministred vnto them which were in aduersitie, if she were cōtinually giue vnto euerie good worke.
 11 But refuse the yonger widdowes: for whē they haue begōne to waxe wāton against Christ, they wil marie,
 12 Hauing damnation, because they haue broken the first faith.
 13 And likewise also being ydle they learne to go about from house to house: yea, they are not onely ydle, but also prattlers and busbodies, speaking things which are not comelie.
 14 I wil therefore that the yonger women marie, and beare children, & gouerne the house, and giue none occasion to the aduersarie to speake euil.
 15 For certeine are already turned backe after Satan.
 16 If any faithful man, or faithful woman haue widdowes, let them minister vnto them, and let not the Church be charged, that there may be sufficient for them that are widdowes in dede.
 17 ¶ The Elders that rule wel, are worthie of * double honour, specially they which labour in the worde and doctrine.
 18 For the Scripture saith, * Thou shalt not mouel the mouth of the oxe that treadeth out the corne: and, * The labourer is worthie of his wages.
 19 Against an Elder receive none accusation, but vnder two or thre witnesses.
 20 Them that sinne, rebuke openly, that the rest also may feare.
 21 ¶ I charge thee before God and the Lord Iesus Christ, and the elect Angels, that thou obserue these things without preferring one to another, & do nothing parcially.
 22 Lay hands suddenly on no man, neither be partaker of other mens sinnes: kepe thy self pure.
 23 Drinke no longer water, but vse a litle wine for thy stomakes sake, and thine of ren infirmities.
 24 Some mens sinnes are open before hād, and go before vnto iudgement: but some mens sinnes followe after.
 25 Likewise also the good workes are manifest before hād, and they that are otherwise, can not be hid.

d Meaning to be giue to ceremonies and to suche things as delite the fantasie of mā.
 e That is, he y^e hathe faith and a good cōscience, is promised to haue all things necessarie for this life, and to enioy life euerlasting.
 f The goodnes of God declareth it self towarde all mē, but chiefly towards the faithful by preserving them: and here he meaneth not of life euerlasting.
 g In godlie zeale or giftes of the Spirit.
 h And reuelation of the holie God.
 i Vnder this name he conteineth y^e whole ministerie of the Church which was at Ephesus.
 k Or, that all may see how thou profitest: k Thou shalt faithfully do thy duetie which is an assurance of thy saluation.

f Forgetting their vocatio.
 g Not onely haue scandred the Church in leauing their charge, but haue forsaken their religion, and therefore shall be punished with euerlasting death.
 h They haue not onely done dishonor to Christ in leauing their vocatio, but also haue broken their faith.

i Which are without all mans helpe & succour.
 Deut. 15. 18.

Deut. 25. 4.
1. cor. 9. 9.

Mar. 10. 10.
luk. 10. 7.

k Except that he y^e doeth accuse him, haue at least two witnesses: & promesse with the accuser to proue that w^h they laye to his charge.

Chap. 5. 12.
l Chiefly the ministers & fo all others.

m Or, proceff: m Or, without his iudgement. m In admitting them without sufficient trial n Fro iuste offence.

o As Simō the forcerer.

p Their sinnes followe, which for a time haue deceined y^e godlie, & after are detected, as Saul, Iudas, & other hypocrites.

CHAP. V.

1 He teacheth him how he shal behaue him self in rebuking all degrees. 2 An ordre concerning widdowes. 17 The establishing of ministers. 23 The gouernance of his bodie. 24 And the iudgement of sinnes.

2 Take care for them.
 b Paul willeth that the widdowes put the Church to no charge which haue other children or kinnsfolkes, that are able to relieue them, but that the children nourish their mother or kinsfolkes according as nature biuodeth them.
 c Which hath the no manner of worldelie meanes to helpe her selfe.
 d Because she is vterly vaprofitable.
 e He meaneth such widdowes which being iustly diuorced from their first husbands married againe to the scandler of the Church: for els he doeth not reprove the widdowes that haue bene offered married the once.

1 Rebuke not an elder, but exhort him as a father, & the yonger men as brethren,
 2 The elder women as mothers, the yonger as sisters, with all purenes.
 3 Honour widdowes, which are widdowes in dede.
 4 But if any widdowe haue children or nephewes, let thē learne first to shewe godlines towards their owne house, and to recompēse their kinred: for that is an honest thing and acceptable before God.
 5 And she y^e is a widdowe in dede and left alone, trusteth in God, & continueth in supplications and prayers night and day.
 6 But she that liueth in pleasure, is dead, while she liueth.
 7 These things therefore commande, that they may be blameles.

17 ¶ I charge thee before God and the Lord Iesus Christ, and the elect Angels, that thou obserue these things without preferring one to another, & do nothing parcially.
 22 Lay hands suddenly on no man, neither be partaker of other mens sinnes: kepe thy self pure.
 23 Drinke no longer water, but vse a litle wine for thy stomakes sake, and thine of ren infirmities.
 24 Some mens sinnes are open before hād, and go before vnto iudgement: but some mens sinnes followe after.
 25 Likewise also the good workes are manifest before hād, and they that are otherwise, can not be hid.

CHAP. VI.

1 If there be any that prouideth not for his owne, & namely for them of his household, he denieth the faith, and is worfe then an infidel.

1 The duetie of seruantes towards their masters. 3 Against suche as are not satisfied with the worde of God. 6 Of true godlines, and contentation of minde. 9 Against couetousnes. 11 A charge giuen to Timothee.

1 Let not a widdowe be taken into the nōber vnder thre score yere olde, that hathe bene the wife of one housband,

1 Let as many seruantes as are vnder the Lycke, countre their masters worthie of all

Eph. 6. 5.
col. 3. 22.
1 pet. 2. 18.

all honour, that the Name of God, and his doctrine be not euil spoken of.

2 And they which haue beleuing masters, let the not despise them, because they are brethren, but rather do seruice, because they are faithful, and beloued, and partakers of the benefite. These things teache and exhorte.

a That is, of grace of God, as their seruants are, & hauing the same opinion.

3 If any man teache other wise, and consenteth not to the wholesome wordes of our Lord Iesus Christ, & to the doctrine, which is according to godlines,

Chap. 1. 4

4 He is puffed vp and knoweth nothing, but doteth about questions and strife of wordes, whereof cometh enuie, strife, railings, euil surmising,

5 Vaine disputations of men of corrupt mindes, and destitute of the truth, which thinke that gaine is godlines: from suche separate thy self.

b They measure religion by riches, as here taught, that onely religion is true riches. Job. 1. 21. prou. 27. 26. eccles. 5. 14. c That set their felicitie in riches.

6 But godlines is great gaine, if a man be content with that he hath.

7 For we broght nothing into this worlde, & it is certeine, that we can carie nothing out.

8 Therefore when we haue fode & raiment, let vs therewith be content.

9 For they that will be rich, fall into temptation and snares, and into many foolish & noysome lustes, which drowne men in perdition and destruction.

10 For the desire of money is the roote of all euil, which while some lust after, they erre from the faith, & perced them selues through with many sorowes.

d For they are neuer quiet neither in soule nor bodie. e Whome Gods Spirit doeth rule.

11 But thou, O man of God, flee these things, and followe after righteousness, godlines, faith, loue, patience, & meeknes.

12 Fight the good fight of faith: laye holde of eternal life, whereunto thou art also cal

led, & hast professed a good profession before many witnesses.

13 I charge thee in the sight of God, who quickneth all things, & before Iesus Christ which vnder Pontius Pilate witnessed a good confession,

Chap. 1. 11. Mat. 27. 11. iohn 18. 37.

14 That thou kepe this commandement without spot, and vnrebukeable, vntill the appearing of our Lord Iesus Christ,

15 Which in due time he shall shewe, that is blessed and prince onely, the King of Kings, and Lord of Lords,

Chap. 1. 11. rouel. 17. 14.

16 Who onely hath immortalitie, & dwelleth in the light that none can atteine vnto, whom neuer man sawe, neither can see, vnto whom be honour and power euerlasting, Amen.

e By this mightie power of God the faithful are admonished boldly to stande in their vocation althogh the worlde, Satan and hell rage against the. Iohn 1. 18.

17 Charge them that are rich in this worlde, that they be not high minded, and that they trust not in vncertaine riches, but in the liuing God, (which giueth vs abundantly all things to enioye)

1. iohn 1. 12.

18 That they do good, & be rich in good workes, & readie to distribute, and communicate,

Mat. 4. 19.

19 Laying vp in store for themselves a good foundation against the time to come, that they may obtaine eternal life.

luc. 22. 15. f In things pertaining to this life.

Mat. 6. 20. luc. 12. 9.

20 O Timotheus, kepe that which is committed vnto thee, and auoide profane & vaine babblings, and oppositions of science falsely so called,

g The gifts of God for the vtilitie of the Church. Chap. 1. 4 & 4. 7.

21 Which while some professe, they haue erred concerning the faith. Grace be with thee, Amen.

Chap. 1. 4 & 4. 7.

h As when question engendereth question.

The first epistle to Timotheus written from Laodicea, which is the chiefest cite of Phrygia Pacaciana.

THE SECONDE EPISTLE of Paul to Timotheus.

THE ARGUMENT.

The Apostle being now ready to confirme that doctrine with his blood, which he had professed and taught, encourageth Timotheus (in him all the faithful) in the faith of the Gospel, & in the constant & sincere confession of the same: willing him not to shrinke for feare of afflictions, but patiently to attende the issue, as do husband men, which at length receiue the frutes of their labours, & to cast off all feare & care, as souldiers do which seek onely to please their captaine: shewing him briefly the summe of the Gospel, which he preached, commanding him to preache the same to others, diligently taking hede of contentions, curious disputations, & vaine questions, to the intent that his doctrine may all together consist. Considering that the examples of Hymeneus & Philetus, which subuerted the true doctrine of the resurrection, were so horrible: & yet to the intent that no man should be offended at their fall, being men of authority and in estimation, he sheweth that all that profess Christ, are not his, & that the Church is subject to this calamitie: that the euil must dwell among the good till Gods trial come: yet he reserveth them whom he hath elected, euen to the end. And that Timotheus should not be discouraged by the wicked, he declareth what abominable men, & dangerous times shall followe, willing him to arme himself with the hope of the good issue that God will giue vnto him, and to exercise him self diligently in the Scriptures, bothe against the aduersaries, and for the vtilitie of the Church, directing him to come to him for certein necessarie affaires, and so with his and others salutations endeth.

To kepe the paterne. II. Timotheus. Gods worde is not bounde 150/1224

CHAP. I.

6 Paul exhorteth Timotheus to stedfastnes and patience in persecution, and to continue in the doctrine, that he had taught him. 12 Whereof his bonds and afflictions were a gage. 16 A commendation of Onesiphorus.



Paul an Apostle of Iesus Christ, by the wil of God, according to the promes of life, which is in CHRIST IESVS, To Timotheus my beloued sonne: Grace, mercie, & peace from God the Father, & from Iesus Christ our Lord.

1 I thanke God, * whome I serue fro mine belders with pure conscie, that without ceasing I haue remembrance of thee in my prayers night and day,
 2 Desiring to se thee, mindful of thy teares, that I may be filled with ioye:
 3 When I call to remembrance the vnfained faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, & am assured that it dwelleth in thee also.
 4 Wherefore, I put thee in remembrance that thou stirre vp the gifte of God which is in thee, by the putting on of mine hands.
 5 For God hath not giuen to vs the Spirit of feare, but of power, and of loue, and of a sounde minde.
 6 Be not therefore ashamed of the testimonie of our Lord, nether of me his prisoner: but be partaker of the afflictions of the Gospel, according to the power of God,
 7 Who hath saued vs, & called vs with an *holie calling, not according to our *workes, but according to his owne purpose & grace, which was giuen to vs through Christ Iesus before the *worlde was,
 8 But is now made manifest by the *appearing of our Sauour Iesus Christ, who hath abolished death, and hath brought life and immortalitie vnto light through the Gospel.
 9 *Whereunto I am appointed a preacher, & Apostle, & a teacher of the Gentiles.
 10 For the which cause I also suffre these things, but I am not ashamed: for I knowe whome I haue beleued, & I am persuaded that he is able to kepe that which I haue committed to him against that day.
 11 Kepe the true paterne of the wholsome wordes, which y^e hast heard of me in faith and loue which is in Christ Iesus.
 12 That ^hworthie thing, which was committed to thee, kepe through the holie Ghost, which dwelleth in vs.
 13 This thou knowest, that all they which are in Asia, be turned from me: of which sorte are Phygellus and Hermogenes.

a Being sent of God to preache that life which he had promised in Christ Iesus.

Aff. 22, 3. b Following y^e steppes of mine ancestres, as Abraham, Isaac, Jacob, & others of whom I am come and of whom I receiued the true religion by succession.

c The gift of God is a certain liuelie flame kindled in our hearts, & Satan and the flesh labour to quenche, and therefore we must nourish it, and stirre it vp.

d With y^e rest of the Elders of Ephesus, 1. Tim. 4. 14. 1. Cor. 1. 2. eph. 1. 3. Tit. 3. 5.

e As though God wolde destroy vs.

Rom. 16. 25. eph. 3. 9. col. 1. 26. tit. 1. 2. 1. pet. 1. 20. 1. Tim. 2. 7.

f He speaketh here of his first coming, which thogh it seemed poore & contemptible, yet was honorable and glorious: therefore our mindes ought to be lifted vp fro the consideration of worldlie shings, to contemplate the maiestie thereof.

g Which is my self.

h The graces of y^e holie Ghost

16 The Lord giue mercie vnto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chaine.
 17 But when he was at Rome, he sought me out verie diuigently, and founde me.
 18 The Lord grant vnto him, that he may finde mercie with the Lord at that day, & in how manie things he hath ministered vnto me at Ephesus, y^e knowest verie wel.

CHAP. II.

2 He exhorteth him to be constant in trouble, to suffer manly, and to abyde faste in the wholsome doctrine of our Lord Iesus Christ. 11 Shewing him the fidelitie of Gods counsell touching the saluation of his, 19 And the marke thereof.

1 **T**Hou therefore, my sonne, be strong in the grace that is in Christ Iesus.
 2 And what things thou hast heard of me, by manie witnesses, the same deliuer to faithful men, which shal be able to teache other also.
 3 Thou therefore suffer affliction as a good souldier of Iesus Christ.
 4 No man that warreth, entangleth himself with ^bthe affaires of thu life, because he wolde please him that hath chosen him to be a souldier.
 5 And if anie man also strue for a matterie, he is not crowned, except he strue as he ought to do.
 6 The housband man ^c must labour before he receiue the frutes.
 7 Consider what I say: and the Lord giue thee vnderstanding in all things.
 8 Remember that Iesus Christ made of the fede of Daud, was raised againe from the dead according to my Gospel.
 9 Wherein I suffer trouble as an euil doer, euen vnto bonds: but the worde of God is not ^dbounde.
 10 Therefore I suffer all things, for the *elects sake, that they might also obtaine the saluation which is in Christ Iesus, with eternal glorie.
 11 It is a true saying, For if we be ^edead with him, we also shal liue with him.
 12 If we suffer, we shal also reigne with him: * if we denie him, he also wil denie vs.
 13 If * we beleue not, yet abideth he faithful: he can not denie him self.
 14 Of these things put them in remembrance, and protest before the Lord, that they strue not about wordes, which is to no profit, but to the peruerting of the hearers.
 15 Studie to shewe thy self approued vnto God, a workemaⁿ that nedeth not to be ashamed, diuiding the worde of trueth aright.
 16 *Stay prophane, and vaine babblings: for they shal encrease vnto more vngodlines.
 17 And their worde shal fret as a canere: of which sorte is Hymeneus and Philetus,

^aOr, in the presence of manie witnesses. a So that the trueth of God may remaine perlice.

b As with his household, & other ordinarie affaires.

c So that the paine must go before the recompense.

d Notwithstanding mine imprisonment y^e worde of God hath it race, & increaseth. 2. Cor. 1. 4. col. 1. 24.

e To confirme their faith, more esteemig the edification of y^e Church th^o him self.

Mat. 10. 33. mar. 8. 38.

Rom. 3. 3.

1. Cor. 9. 6.

f Giuing to euerie one his iuste portion. Wherein he aludeth to the Priests of the olde Law w^h in their sacrifices gaue to God his parte, toke their owne parte and gaue to him y^e brought y^e sacrifice, his duetie.

1. Tim. 4. 7.

1. Cor. 6. 20.

18 Which

18 Which as concerning the trueth auerred, saying that the resurrection is past already, and do destroye the faith of certeine.

19 But the fundation of God remaineth sure, and hath this seale, & The Lord, knoweth who are his, and, Let euerie one that calleth on the Name of Christ, departe from iniquitie.

20 Notwithstanding in a great house are not onely vessels of golde & of siluer, but also of wood and of earthen, & some for honour, and some vnto dishonour.

21 If anie man therefore purge himselfe from these, he shall be a vessel vnto honour, sanctified, and mete for the Lord, and prepared vnto euerie good worke.

22 Flee also from the lustes of youth, and followe after righteousness, faith, loue, & peace, with them that call on the Lord with pure heart.

23 And put away foolish, and vnlearned questions, knowing that they ingendrestife.

24 But the seruant of the Lord must not stryue, but must be gentle toward all men apt to teache, suffering the euil men patiently,

25 Instructing them with mekenes that are contrary minded, prouing if God at anie time wil giue them repentance, that they may knowe the trueth,

26 And that they may come to amendement out of the snare of the deuill, which are taken of him at his wil.

CHAP. III.

1 He prophesieth of the peribous times, 2 Setteth out hypocrites in their colours, 3 Sheweth the state of the Christians, 4 And how to auoide dangers, 5 Also what profit cometh of the Scriptures.

1 This knowe also, that in the last dayes shall come peribous times.

2 For men shall be louers of their owne selues, couetous, boasters, proude, cursed speakers, disobedient to parents, vnthankful, vnholie,

3 Without natural affectiō, trucebreakers, false accusers, intemperate, fierce, despisers of them which are good,

4 Traitors, headie, high minded, louers of pleasures more then louers of God,

5 Hauing a shewe of godlines, but haue denied the power thereof: turne away therefore from suche.

6 For of this sorte are they which creep into houses, and lead captiue simple women laden with sinnes, and led with diuers lustes,

7 Which women are euer learning, and are neuer able to come to the knowledge of the trueth.

8 And as Iannes and Iambres withstode Moses, so do these also resist the trueth,

men of corrupte mindes, reprobate concerning the faith.

9 But they shall preuaile no longer: for their madnes shall be euident vnto all men, as theirs also was.

10 But thou hast fully knowen my doctrine, maner of liuing, purpose, faith, long suffering, loue, patience,

11 Persecutions, & afflictions which came vnto me at Antiochia, at Iconium, and at Lystri, which persecutions I suffered: but from them all the Lord deliuered me.

12 Yea, & all that wil liue godly in Christ Iesus, shall suffer persecution.

13 But the euil men and deceiuers, shall waxe worse and worse, deceiuing, and being deceiued.

14 But continue thou in the things which thou hast learned, and art persuaded thereof, knowing of whome thou hast learned them:

15 And thou hast knowen the holie Scriptures of a childe, which are able to make thee wise vnto saluation through the faith which is in Christ Iesus.

16 For the whole Scripture is giuen by inspiration of God, and is profitable to teache, to improve, to correct and to instructe in righteousness,

17 That the man of God may be absolute, being made perseuerant vnto all good workes.

CHAP. IIII.

1 He exhorteth Timotheus to be seruant in the worde, and to suffer aduersitie, 2 Maketh mention of his owne death, 3 And biddeth Timotheus come vnto him.

1 Charge thee therefore before God, & before the Lord Iesus Christ, which shall iudge the quicke and dead at his appearing, and in his kingdome,

2 Preache the worde: be instant, in season and out of season: improve, rebuke, exhort with all long suffering and doctrine.

3 For the time wil come, when they wil not suffer wholesome doctrine: but hauing their eares itching, shall after their owne lustes get them an heape of teachers,

4 And shall turne their eares from the trueth, and shall be giuen vnto fables.

5 But watch thou in all things: suffer aduersitie: do the worke of an Euangeliste: make thy ministerie fully knowen.

6 For I am now ready to be offered, and the time of my departing is at hand.

7 I haue fought a good fight, and haue finished my course: I haue kept the faith.

8 For hence forth is laid vp for me the crowne of righteousness, which the Lord the righteous iudge shall giue me at that day: and not to me onely, but vnto all them also that loue his appearing.

9 Make spede to come vnto me at once.

10 For Demas hath forsake me, & hath embraced

c Which can iudge nothing aright.

d Not onely what I taught and did, but also what my minde & wil was.

Act. 13, 41

e The worde signifieth those, that by anie craftie packing or coueninge beguile men with false colours, batteries & illusions, & suche God setteth vp to exercise his by them: & here S. Paul admonisheth vs of them.

2. Pet. 1, 20.

f Which is content to be governed by Gods worde.

g The onelie Scripture sufficeth to lead vs to perfection.

g He groundeth vpon Gods election and mans faith. h Because the wicked shulde not count the selues vnder the name of the Church, he the with by this similitude, boche good & bad may be therein i That is, bothe the separate him self from the wicked, & also purge his natural corruption by Gods Spirit.

2. Cor. 1, 2.

1. Tim. 1, 4.

4. 7.

Tit. 3, 9.

k Which do not edifie.

l Which faile of ignorance.

m He meaneth not this of Apostates or heretikes, whom he willetteth to see: but of the onely which as yet are not come to the knowledge of the trueth, & fall through ignorance.

n Or, that being deliuered out of the snare of the deuill of whome they are taken, they may come to amendement & performe his wil.

1. Tim. 4, 1.

2. Pet. 3, 3.

iude 18.

o He speaketh of them which make profession to be Christians.

1. Tim. 4, 1.

2. Pet. 3, 3.

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2. Pet. 3, 3.

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1. Tim. 4, 1.

2. Pet. 3, 3.

iude 18.

o He speaketh of them which make profession to be Christians.

1. Tim. 4, 1.

2. Pet. 3, 3.

iude 18.

o He speaketh of them which make profession to be Christians.

1. Tim. 4, 1.

2. Pet. 3, 3.

iude 18.

o He speaketh of them which make profession to be Christians.

a Lesse -ness occasion to preache and to profite.

b To false, & vnproufable doctrine.

c So behaue thy self in this office, that men may be able to charge thee with nothing, but rather approve thee in all things. 2. Cor. 12, 17.

Eccl. 7, 16.

braced this present worlde, and is departed vnto Thessalonica. Crescens is gone to Galacia, Titus vnto Dalmacia.

the Gentiles shulde heare, and I was deliuered out of the mouth of the lion.

ⁱ Out of the great danger of Nero.

^e Hereby it is manifest that Peter as yet was not at Rome, and if euer he was there it is vncertaine. ^f Some reade cofre: others, booke.

¹¹ * Onely Luke is with me. Take Marke and bring him with thee: for he is profitable vnto me to minister.

¹⁸ And the Lord wil deliuer me from euerie euil worke, and wil preserue me vnto his heauenlie kingdome: to whome be praise for euer and euer, Amen.

^k That I commit nothing vnworthie mine office. *Chap. 1, 16.*

¹² And Tychicus haue I sent to Ephesus. ¹³ The cloke that I left at Troas with Carpus, when thou comest, bring with thee, & the booke, but specially the parchements.

¹⁹ Salute Prisca, and Aquila, and the household of Onesiphorus.

¹⁴ Alexander the copper smith hathe done me muche euil: the Lord s reward him according to his workes.

²⁰ Erastus abode at Corinthus: Trophimus I left at Miletum sicke.

¹⁵ Of whome be thou ware also: for he withstode our preaching sore.

²¹ Make spede to come before winter. Eubulus greteth thee, and Pudens, and Linus, & Claudia, and all the brethren.

¹⁶ At my first answering no man asistid me, but all forsoke me: I praye God, that it may not be laid to their charge.

²² The Lord Iesus Christ be with thy spirit. Grace be with you, Amen.

¹⁷ Notwithstanding the Lord asistid me, and strengthened me, that by me the preaching might be fully knowen, and that all

The seconde Epistle written from Rome vnto Timotheus the first bishope elected, of the Church of Ephesus, when Paul was presented the seconde time before the Emperour Nero.

THE EPISTLE OF Paul to Titus.

THE ARGUMENT.

When Titus was left in Creta to finish that doctrine which Paul had there begonnt, Satan stirred vp certeine which went about not onely to ouerthrowe the gouernemēt of the Church, but also to corrupt the doctrine: for some by ambition wolde haue thrust in them selues to be pastours: others, vnder pretext of Moses Law brought in manie trifles. Against these two sortes of men Paul armeth Titus: first teaching him what maner of ministers he ought to chose, chiefly requiring that they be men of sounde doctrine to the intent they might resist the aduersaries, and amongst other things he noteth the Iewes which put a certeine holines in meates & suche outward ceremonies, teaching them which are the true exercises of a Christian life, & what things appertaine to euerie mans vocation. Against the which if anie man rebelle or els doeth not obey, he willett him to be auoyded.

CHAP. I.

¹ He aduertiseth Titus touching the gouernement of the Church. ² The ordonance and office of ministers. ³ The nature of the Cretians, and of them which serue abraode Iewish fables and inuentions of man.

⁴ To Titus my naturall sonne according to the commune faith, Grace, mercie and peace from God the Father, and from the Lord Iesus Christ our Sauour.

^d In respect of faith which was commune to the hethe, so that hereby they are brethren: but in respect of the ministerie Paul begate him as his sonne in faith.

⁵ For this cause left I thee in Creta, that thou shuldest continue to redresse y things that remaine, and shuldest ordeine Elders in euerie citie, as I appointed thee,

^e That is, without all inuention where by his auctoritie might be diminished.

⁶ * If anie be vnreprouable, the husband of one wife, hauing faithful childre, which are not sclandered of riote, nether are disobedient.

^f Who hathe the dispensation of his gifts. ^g Or, self willy. ^h Or, god men.

⁷ For a bishop must be vnreprouable, as Gods steward, not frowarde, nor angrie, not giuen to wine, no striker, not giuen to filthy lucre,

⁸ But harberous, one that loueth goodnes, wife, & righteous, holie, temperate,

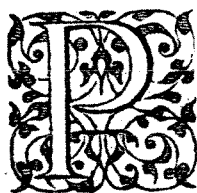
^g Towards men. ^h Towards God.

⁹ Holding fast the faithful worde according to doctrine, that he also may be able to exhorte with wholesome doctrine, and improue them that say against it.

¹⁰ For

¹⁰ Ministers.

¹



Paul a seruant of God, and an Apostle of IESVS CHRIST, according to the faith of Gods elect & y knowledge of the truth, wis according to godlines,

^a That is, to preache the faith, to increaseth their knowledge, to teache them to liue godly y at length they may obtaine eternal life. *Rom. 10, 25.*

² Vnder the hope of eternal life, which God that can not lie, hathe promised before the world began:

ephe. 3, 9.
col. 1, 26.
2 tim. 1, 10.
2 pet. 1, 10.
Gal. 1, 1.

³ But hathe made his worde manifest in due time through the preaching, which is committed vnto me, according to the commandment of God our Sauour:

^b Hathe willingly, and of his mere liberalitie promised without fore seing our faith or workes as a cause to moue him to this fre mercie. ^c Who be the giueth life, and preferreth life.

d Which were not onely the Tewes, but also y^e Hebionites, & Cherinthias heretikes, & taught that y^e Law must be ioyned with Christ.

k He calleth Epimenides y^e Philosopher, or Poet, whose verie he here reciteth, a Prophet, because the Cretians so esteemed him: & as Laerius writeth, thei sacrificed vnto him as to a God, forasmuche as he had a maruailous gift to vnderstand things to come: & thing Satan by the permission of God hath opened to the infidels from time to time, but it turneth to their greater condemnation.

1. Tim. 1. 4.
Rom. 1. 4. 20.
1 Forasmuche as thei stay at things of nothing, & passe not for them, that are of importance, & so giue them selues to all wickednes.

Chap II.
a Wherewith our soules are fed & maintained in helth.

Ephes. 5. 23.
b Not running so & fro without our necessarie occasions, & is a signe of lightnes.

Ephes. 6. 3.
colos. 3. 22.
1. pet. 3. 18.

2. Cor. 3. 3.
colos. 1. 22.
c Of what condition or state fouer thei be

10 For there are manie disobedient & vaine talkers and deceiuers of mindes, chiefly they of the Circumcision,

11 Whose mouths must be stopped, which subuert whole houses, teaching things, which thei ought not, for filthy luces sake.

12 One of them selues, *euen* one of their owne *k* prophetes said, The Cretians are alwaies lyars, euil beastes, slowe belyes.

13 This witness is true: wherefore rebuke the sharply, that they may be founde in the faith,

14 And not taking hede to *** Iewish fables and commandements of men, that turne from the truth.

15 Vnto the pure *** are all things pure, but vnto them that are defiled, and vnbelieuing, is nothing pure, but euen their mindes and consciences are defiled.

16 Thei professe that they knowe God, but by *l* workes thei denie him, and are abominable and disobedient, and vnto euerie good worke reprobate.

CHAP. II.

1 He commendeth vnto him the wholsome doctrine, and telleth him how he shal teache all degrees to behaue the selues, *11* Through the benefise of the grace of Christ.

BVt speake thou the things which become *a* wholsome doctrine,

2 That the Elder men be sobre, honest, discrete, sounde in the faith, in loue, & in patience:

3 The Elder women likewise, that they be in suche behauiour as becometh holines, not false accusers, not giuen to muche wine, *but* teachers of honest things,

4 That they may instruct the yong women to be sobre minded, that they loue their housbands, that they loue their children,

5 That thei be discrete, chaste, *b* kepig at home, good and *** subiect vnto their housbands, y^e the worde of God be not euil spoken of.

6 Exhorte yong men likewise, that thei be sobre minded.

7 Aboue all things shewe thy self an example of good workes with vncorrupt doctrine, with grauitie, integritie,

8 And with the wholsome worde, which can not be reprobued, that he which withstandeth, may be ashamed, hauing nothig concerning you to speake euil of.

9 *** Let seruants be subiect to their masters, and please them in all things, not answering againe,

10 Nether pykers, but that they shewe all good faithfulness, that thei may adorne the doctrine of God our Sauour in all thigs.

11 *** For the grace of God, that bringeth *c* saluacion vnto all men, hath appeared,

12 And teacheth vs that we shulde denie vngodlines, and worldlie lustes, & that we shulde liue sobrelly and righteously, and

godly in this present worlde,

13 Loking for the blessed hope, and appearing of the glorie of the mightie God, and of our Sauour Iesus Christ,

14 Who gaue him self for vs, that he might redeme vs from all iniquitie, and purge vs to be *a* peculiar people vnto him self, zealous of good workes.

15 These things speake, and exhorte, and rebuke with all *e* autoritie. Se that no man despise thee.

CHAP. III.

1 Of obedience to suche as be in autoritie. *9* He warneth Ti. to beware of foolish and vnprofitable questions, *12* Concluding with certeine priuate matters, *15* And saluacions.

PVt them in remembrance that they *** be subiect to the Principalities & Powers, & that they be obedient, & ready to euerie good worke,

2 That they speake euil of no man, that thei be no fighters, *but* softe, shewing all mekenes vnto all men.

3 *** *b* For we our selues also were in times past vnwise, disobedient, deceiued, seruing the lustes and diuers pleasures, liuing in malicioufnes and enuie, hateful, & hating one another.

4 But when the bountifulnes and loue of God our Sauour towarde man appeared,

5 *** Not *c* by the workes of righteousnes, which we had done, but according to his mercie he saued vs, by the *d* washing of the new birth, and the renuing of the holie Gost,

6 Which he shed on vs abundantly, through Iesus Christ our Sauour,

7 That we, beig iustified by his grace, shulde be made heires according to the hope of eternal life.

8 This is a true saying, and these things I wil thou shuldest affirme, that they which haue beleued in God, might be careful to shewe forth the good workes. These things are good and profitable vnto men.

9 *** But stay foolish questions, and genealogies, and contentions, and brawlings about the Law: for thei are vnprofitable & vaine.

10 *e* Reiect him that is an heretike, after once or twice admonicion,

11 Knowing that he that is suche, is *f* peruerted, and *s* sinneth being damned of his owne self.

12 When I shal send Artemas vnto thee, or Tychicus, be diligent to come to me vnto Nicopolis: for I haue determined there to winter.

13 Bring Zenas *h* the expouder of the Law, and Apollos on their journey diligently, that they lacke nothing.

14 And let ours also learne to shewe forth

d More deuot and precious.

e As becometh the ambassador of God.

Rom. 13. 1.

1. pet. 2. 13.

a Although rulers be infidels, yet we are bounde to obey them in ciuil polices, and where as thei comaunde vs nothing against y^e worde of God.

1. Cor. 6. 12.

b For let vs consider what we our selues were when God shewed vs fauour.

2. Tim. 1. 9.

c God doeth not iustifie vs for respice of any thing, he seeth in vs, but doeth present vs with his grace and frely accepteth vs.

d Baptisme is a sure signe of our regeneracion, which is wrought by the holie Gost.

e This commendement is giue to y^e minister, & so particularly to all men to whom the sworde is not committed, but els the magistrate, whose chief office is to maineine Gods glorie in his Church, ought to cut off all suche route and infectious members from the bodie.

1. Tim. 1. 4.

1. Tim. 4. 7.

2. Tim. 2. 23.

f So that there is no hope of amendment.

g Willingly, & wittingly.

h It is probable, y^e he was an interpreter of the Law of Moses, as Apollos, &c.

good workes for necessarie vses that they be not vnfruteful.
15 All that are with me, salute thee. Grete them that loue vs in the faith. Grace be with you all, Amen.

To Titus, elect the first bishope of the Church of the Cre-
tians, written
from
Nicopolis in Macedonia.

THE EPISTLE OF Paul to Philemon.

THE ARGUMENT.

Albeit the excellencie of Pauls spirit wonderfully appeareth in other his Epistles, yet this Epistle is a great witnes, and a declaration of the same. For farre passing the basenes of his matter, he steeth as it were vp to heauen, and speaketh with a diuine grace and maistie. Onesimus seruant to Philemon bothe robbed his master, and fled away, whome Paul hauing wonne to Christ, sent againe to his master, earnestly begging his pardone, with moste waighie arguments prouing the duetie of one Christian to another, & so with salutations endeth.

1 He reioyceth to heare of the faith and laue of Philemon.
2 Whome he desireth to forgine his seruant Onesimus, and louingly to receiue him againe.

I Paul a prisoner of Iesus Christ, and our brother Timotheus, vnto Philemon our dere friend, & fellow helper,
3 And to our dere sister Apphia, and to Archippus our felowe souldier, & to the Church that is in thine house:

4 Grace be with you, and peace from God our Father, & from the Lord Iesus Christ.

5 I giue thanks to my God, making mention alwaies of thee in my praiers,

6 (When I heare of thy loue & faith, which thou hast toward the Lord Iesus, & toward all Saintes)

7 That the fellowship of thy faith may be made fruteful, and that whatsoeuer good thing is in you through Christ Iesus, may be knowne.

8 For we haue great ioye and consolacion in thy loue, because by thee, brother, the Saintes hearts are comforted.

9 Wherefore, thogh I be verie bolde in Christ to commande thee that which is conuenient,

10 Yet for loues sake I rather beseeche thee, thogh I be as I am, euen Paul aged, and euen now a prisoner for Iesus Christ.

11 I beseeche thee for my sonne Onesimus, whome I haue begotten in my bondes,

12 Which in time past was to thee vnprofitable, but now profitable bothe to thee and to me,

13 Whome I haue sent againe: thou therefore receiue him, y is mine owne bowels,

14 Whome I wolde haue retained with me, that in thy stede he might haue ministred vnto me in the bondes of the Gospel.

15 But without thy minde wolde I do nothing, that thy benefite shulde not be as it were of necessitie, but willingly.

16 It may be that he therefore departed for a ceason, that thou shuldest receiue him for euer,

17 Not now as a seruant, but aboue a seruant, euen as a brother beloued, specially to me: how much more then vnto thee, bothe in the flesh, and in the Lord?

18 If therefore thou counte our things commune, receiue him as my self.

19 If he hath hurt thee, or oweth thee ought, that put on mine accountes,

20 I Paul haue written this with mine owne hand: I wil recompense it, albeit I do not say to thee, that thou owest vnto me euen thine owne self.

21 Yea, brother, let me obtaine this pleasure of thee in the Lord: confort me by bowels in the Lord.

22 Trusting in thine obedience, I wrote vnto thee, knowing that thou wilt do euen more then I say.

23 Moreouer also prepare me lodging: for I trust through your praiers I shalbe giuen vnto you.

24 There salute thee Epaphras my fellowe prisoner in Christ Iesus,

25 Marcus, Aristarchus, Demas & Luke, my fellowe helpers.

26 The grace of our Lord Iesus Christ be with your spirit, Amen.

Written from Rome to Philemon,
and sent by Onesimus a
seruant.

d He fled away from thee.

e For he is thy seruant by cōdicion, & also now y Lords, so y bothe for thine owne sake and for the Lords y oughtest to loue him.
f That all thine is mine, & all mine is thine.

g Grant me this benefite, w shalbe more acceptable vnto me of all others.

h That is for Christs cause.

a. Thef. 1. 2
2. Thef. 1. 3.

a Thy beneuolence toward the Saintes, w procedeth of a liuelie and effectual faith.
b That experience may declare y you are the members of Iesus Christ.
c Meas of their inward partes & affections were through his charitic comforted.

Colos. 4. 9.

THE EPISTLE TO the Ebrewes.

THE ARGUMENT.

Forasmuche as diuers, bothe of the Greke writers and Latines witnesseth, that the writer of this Epistle for iuste causes wolde not haue his name knowne, it were curiositie of our parte to labour muche therein. For seeing the Spirit of God is the autor thereof, it diminisheth nothing his autoritie, although we knowe not with what penne he wrote it. Whether it were Paul (as it is not like) or Luke, or Barnabas, or Clement, or some other, his chief purpose is to persuade vnto the Ebrewes (whereby he principally meaneth them that abode at Ierusalem, and vnder them all the rest of the Iewes) that Christ Iesus was not onely the redemer, but also that at his comming all ceremonies must haue an end: forasmuche as his doctrine was the conclusion of all the prophetes, and therefore not onely Moses was inferior to him, but also the Angels: for they all were seruants, and he the Lord, but so Lord, that he hath also taken our flesh, and is made our brother to assure vs of our saluation through himself: for he is that eternal Priest, whereof all the Levitical Priests were but shadowes, and therefore at his comming they ought to cease, and all sacrifices for sinne to be abolished, as he proueth from the seventh chap. verse 11. vnto the 12. chap. verse 18. Also he was that Prophet of whome all the Prophetes in time past witnessed, as is declared from the 12. chapter, verse 18. to the twentieth and five verse of the same chapter: yea, and is the King to whome all things are subiect, as appeareth from that verse 25. to the beginning of the last chapter. Wherefore according to the examples of the olde fathers we must constantly beleue in him, that being sanctified by his iustice, taught by his wisdom, and gouerned by his power, we may stedfastly, and courageously perseuere euen to the end in hope of that ioye that is set before our eyes, occupying our selues in Christian exercises that we may bothe be thankfull to God, and duetifull to our neighbour.

CHAP. I.

1 He sheweth the excellencie of Christ 4 About the Angels, 7 And of their office.

a God, who is euer constant, and mercifull to his Church, declared his wil in time past, not all at once, or after one sorte, but from time to time, and in sondrie sort: but now last of all he hath fully declared all truth to vs by his Sonne.

Wis. 7. 26. col. 1. 14. b So that now we may not credit any new reuelation after him.

Psal. 27. chap. 5. 29. act. 13. 33. 2. Sam. 7. 14. 2. chro. 22. 10. Psal. 97. 8. c He enticeth here of Christ, bothe as touching his persone, which is verie God, & verie man, by whome

all things are made, and also as touching his office, whereby he is King, Prophet & Priest. d The liuelie image and paterne, so that he that seeh him, cerch the Father, Iohn 14. 9: for els the persone of the Father is not seen, but apprehended by faith. e So that our finnes can be purged by none other means. f Muche more then then all other things created. g Because he was at the time appointed declared to the worlde.



In sondrie times & in diuers maners a God spake in y olde time to our fathers by the Prophetes: In these b last dayes he hath spoken vnto vs by his Sonne, c whome he hath made heir of all things, d by whome also he made the worldes,

e Who being the brightnes of the glorie, and the f ingraued forme of his persone, & bearing vp all things by his mightie worde, hath by him self g purged our finnes, and sitteth at the right hand of the maiestie in the highest places,

4 And is made so muche more excellent then the h Angels in as muche as he hath obtained a more excellent name then thei.

5 For vnto which of the Angels said he at any time, i Thou art my Sonne, k this day begate I thee, and againe, l I wil be his Father, and he shalbe my sonne?

6 And againe when he bringeth in his first begotten Sonne into the worlde, he saith, m And let all the Angels of God worship him.

7 And of the Angels he saith, n He maketh the o Spirits his messengers, and his ministers a flame of fyre.

8 But vnto the Sonne he saith, p O God, thy throne is for euer and euer: the q scepter of thy kingdome is a scepter of righteousness.

9 Thou hast loued righteousness and hated iniquitie. Wherefore God, euen thy God, hath e anointed thee with y oyle of gladnes about thy fellowes.

10 And, r Thou, Lord, in the beginning hast established the earth, and the heauens are the workes of thine hands.

11 They shal perish, but thou doest remaine: and they all shal waxe olde as doeth a garment.

12 And as a vesture shalt thou folde them vp, and they shalbe changed: but thou art the same and thy yeres shal not faile.

13 Vnto which also of the Angels said he at any time, s Sit at my right hand, til I make thine enemies thy fote stole?

14 Are they not all ministering spirits, sent forth to minister, for their sakes which shalbe heires of saluation?

Psal. 104. 4. h He comparerth the angels to the windes, which are here beneth as Gods messengers.

Psal. 45. 7. i The administration of thy kingdome is iustice.

k This is meant in that that h words is made flesh, and that the holic Gost was powred on him without measure, & we may all receiue of him euen one according to his measure.

Psal. 102. 26.

Psal. 110. 1.

mat. 22. 44.

1 cor. 15. 25.

chap. 10. 12.

CHAP. II.

1 He exhorteth vs to be obedient vnto the new Law which Christ hath giuen vs, 9 And not to be offended at the infirmities and lowe degree of Christ, 10 Because it was necessarie that for our sakes he shoulde take suche an humble state vpon him, that he might be like vnto his brethren.

11 Wherefore we ought diligetly to giue hede to the things w we haue

a We must diligently keepe in memorie the doctrine, which we haue learned, lest like vessels full of chappes we leake, and runne out on euerie parte.

b Which was the Law giuen to Moses by the hands of the Angels, Gal. 3. 19. Act. 7. 53. Mar. 16. 20. c As the Gospell is which onely offereth saluation.

d That is, the Apostles. e Which Esti calleth the new heauens, and the newe earth, chap 65. 17. whereof Christ is the father, Isa 9. 6. that is, the head of vs his members.

f He speaketh here chiefly of the faithful, which are made through Christ citizens of this worlde to come where they shal enioye their prince all these things & now they haue onely but in parte.

g In making him fellowe heire & Christ h To them vnto which they fe not these things accomplished in ma, the Apostle answereth that they are fulfilled in Christ our captaine who leadeth histo the same glorie & him.

i To man, as he is of Christ. k By his vertue which moste manifestly appeareth in the Church.

l Iesus Christ by hūbling himself & taking vpon him the forme of a seruant, & was our flesh, & mortallie, giueth vs assurance of our saluation.

m Therefore we by afflictions are made like to the Sone of God. n The head & the members are of one nature: so Christ & sanctified vs, & we are sanctified, are all one by the vnion of our flesh. o This proueth Christs humanitie. p Meaning, that Christ touching his humanitie put his trust in God. q Istei speaketh this of him self, & his disciples, but properly it is applied to Christ & head of all ministres. r And Gods agree.

heard, lest at anie time we shulde let the slippe.

For if the worde spoken by Angels was stedfaite, and euerie transgression, and disobedience receiued a iuste recompense of rewarde,

How shal we escape, if we neglect so great saluation, which at the first began to be preached by the Lord, and afterwarde was confirmed vnto vs by them that heard him,

God bearing witness thereto, bothe with signes and wonders, & with diuers miracles, and giftes of the holie Ghost, according to his owne will.

For he hath not put in subiection vnto the Angels the worlde to come, whereof we speake.

But one in a certeine place witnessed, saying, What is man, that thou shuldest be mindeful of him! or the sonne of man that thou woldest consider him!

Thou madest him a litle inferior to the Angels: thou crownedst him with glorie and honour, and hast set him aboute the workes of thine hands.

Thou hast put all things in subiection vnder his fete. And in that he hath put all things in subiection vnder him, he left nothing that shulde not be subiect vnto him. But we yet se not all things subdued vnto him.

But we se Iesus crowned with glorie & honour, which was made a litle inferior to the Angels, through the suffering of death, that by Gods grace he might taste death for all men.

For it became him, for whome are all things, and by whome are all things, seing that he broght manie children vnto glorie, that he shulde consecrate the Prince of their saluation through afflictions.

For he that sanctifieth, & they which are sanctified, are all of one: wherefore he is not ashamed to call them brethren,

Saying, I wil declare thy Name vnto my brethren: in the middes of the Church wil I sing praises to thee.

And againe, I wil put my trust in him. And againe, Beholde, here am I, and the children which God hath giuen me.

Forasmuche then as the children were partakers of fleshe and bloode, he also him self likewise toke parte with them, that he might destroye through death, him that had the power of death, that is the deuill,

And that he might deliuer all them, which for feare of death were all their life time subiect to bondage.

For he in no sorte toke the seed of Abraham. Wherefore in all things it became him to be made like vnto his brethren, that he might be merciful, and a faithful high Priest in things concerning God, that he might make reconciliation for the sinnes of the people.

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For in that he suffered, and was tempted, he is able to sucker them that are tempted.

CHAP. III.

He requireth them to be obedient vnto the worde of Christ, who is more worthie then Moses. The punishment of such as wil harden their hearts, and not beleue, that they might haue eternal rest.

Therefore, holie brethren, partakers of the heauenlie vocatiō, consider the Apostle and high Priest of our professiō Christ Iesus:

Who was faithful to him that hath appointed him, euen as Moses was in all his house.

For this man is counted worthie of more glorie then Moses, inasmuche as he which hath buylded the house, hath more honour then the house.

For euerie house is buylded of some man, & he that hath buylt all things, is God.

Now Moses verely was faithful in all his house, as a seruant, for a witness of things which shulde be spoken after.

But Christ is as the Sonne, ouer his owne house, whose house we are, if we holde fast the confidence and the reioycing of the hope vnto the end.

Wherefore, as the holie Ghost saith, To day if ye shal heare his voyce,

Harden not your hearts, as in the prouocation, according to the day of the tentation in the wilderness,

Where your fathers tempted me, proued me, and sawe my workes fortie yeres long.

Wherefore I was grieued with that generation, and said, They erre euer in their heart, nether haue they knowen my wayes.

Therefore I sware in my wrath, If they shal enter into my rest.

Take hede, brethren, lest at anie time there be in anie of you an euil heart, and vnfaithful, to departe away from the liuing God.

But exhorte one another daily, while it is called, To day, lest anie of you be hardened through the deceitfulnes of sinne.

For we are made partakers of Christ, if we kepe sure vnto the end the beginning, wherewith we are vpholden,

So long as it is said, To day if ye heare his voyce, hardē not your hearts, as in the prouocation.

For some when they heard, prouoked him to angre: howbeit, not all that came

Not the nature of Angels but of man. Not onely as touching nature, but also qualities, onely none except. Forasmuche as he is exercised in our miseries, we may be assured, that at all times in our tentations he wil sucker vs.

Take hede to his wordes & receiue him. Of that doctrine w we beleue, & oge to confesse. To be the ambassadour & high Priest.

Moses was but parte of house. y is, of Church whereof pastours are the liuelie stones, but Christ buylded it, & layd the stones: therefore he deserueth more praise.

This is Christ: for Christ is y fundacion, & head of his Church: he is our brother, & Lord: he is the Sonne of God, & verte God, working all things by his owne power.

For in obeying the Sonne we are made the house of God.

As when ye prouoked Gods anger in Massa and Meriba.

Exod. 17. 7. h Meaning by this othe that they shulde not enter.

As disobedig God, they in olde time were debarred fro y quietnes of the land of Chanaan: so they w do not obey Christ, shal not enter into the heauenlie rest.

Which is all y time where in God doeth call vs: while he therefore speaketh, let vs heare.

Which is by faith to embrace, and holde fast y true doctrine of Iesus Christ.

Or, fundacio of our assurance.

To wit, the Lord.

out

Of Gods worde. Chap.III. V. Christ was like to vs.103

out of Egypt by Moses.

17 But with whome was he displeased for-
tie yerer? Was he not displeased with the
that sinned, * whose " carkeises fell in the
wildernes?

*Nom. 14. 37.
Or, bodies and
members.*

18 And to whome sware he that they shulde
not enter into his rest, but vnto them, that
obeyed not?

19 So we se that they colde not enter in be-
cause of vnbeliefe.

CHAP. IIII.

2 The worde without faith is vnprofitable. 3 The Sab-
bath or rest of the Christians. 6 Punishment of vn-
beluers. 12 the nature of the worde of God.

1 **L**Et vs feare therefore, lest at anie time
by forsaking the promes of entring
into his rest anie of you shulde seme to be
deprived.

*2 He compa-
reth the prea-
ching of the
Gospel, as it
were, to wine,
whereof if we
will taste, that
is, heare & vn-
derstand with
phte, we must
teper or mixe
it with faith.*

*Psal. 95. 11.
Although y^e
God by his
rest, after the
creation of his
workes, signi-
fied the spiri-
tual rest of the
faithful, yet he
sware to giue
rest in Chanaā
which was
but a figure of
the heauenlie
rest, and dured
but for a tle-
me.*

*Gen. 2. 2.
deu. 5. 14.*

*Chap. 3. 7.
e The perfe-
ction of Gods
workes, and so
his rest, signi-
fie our heauē-
lie rest.*

*d That is, in
the psalmes.*

*e Meaning
Ioshua.*

*f Hache cast
of his appeti-
tes, mortified
his flesh, renou-
ced him self,
and followeth
God.*

*g For it mor-
tally woundeth
the rebellious,
and in y^e elect
it killeth the
olde man that
they shulde li-
ue vnto God.*

*h Where the
affections are.*

*i Which con-
ceineth wil &
reason.*

*k As that thi-
ng which is cle-
af^a sunder
open through
the middet of
the backe, and
so is made op^e
that it may be
sene throughout*

*Or, concerning whome we speake. 1 Therefore when we heare
his worde, we must tremble, knowing thereby that God foundeth our hearts.*

2 For vnto vs was the Gospel preached as
also vnto them: but the worde that they
heard, profited not them, because it was not
a mixed with faith in those that heard it.

3 For we which haue beleued, do enter into
rest, as he said to the other, * As I haue sworne
in my wrath, If b they shal enter into my
rest: althogh c the workes were finished
from the fundation of the worlde.

4 For he spake in a certeine place of the
seuenth day on this wise, * And God did
rest the seuenth day from all his workes.

5 And in this place againe, If they shal en-
ter into my rest.

6 Seing therefore it remaineth that some
must enter thereinto, and they to whome
it was first preached, entred not therein
for vnbeleues sake:

7 Againe he appointed d in Dauid a certei-
ne day by To day, after so long a time,
saying, as it is said, * This day if ye heare
his voyce, harden not your hearts.

8 For e if Iesus had giuen them rest, then
wolde he not after this day haue spoken of
another.

9 There remaineth therefore a rest to the
people of God.

10 For he that is entred into his rest, f that he
also ceased from his owne workes, as God
did from his.

11 Let vs studie therefore to entre into that
rest, lest anie man fall after the same en-
sample of disobedience.

12 For the worde of God is liuelie, & migh-
tie in operation, and sharper then anie two
edged sworde, & s entereth through, euen
vnto the diuiding a sonder of the h soule
& the i spirit, and of the ioynts, & the mar-
rie, and is a discerner of the thoghtes and
the intentes of the heart.

13 Nether is there anie creature, which is
not manifest in his sight: but all things are
naked & k open vnto his eyes, with whome
we haue l to do.

14 Seing the that we haue a great hie Priest,
which is entred into heauen, euen Iesus
the Sonne of God, let vs holde fast our
profession.

15 For we haue not an hye Priest, which can
not be touched with the feling of our in-
firmities, but was in all things tempted in
like sorte, yet without sinne.

16 Let vs therefore go boldely vnto y^e thro-
ne of grace, that we may receiue mercie,
& finde grace to helpe in time of nede.

CHAP. V.

5 He compareth Iesus Christ with the Leuitical Priests,
shewing wherein they ether agree or dissent. 11 After-
warde he reproveth the negligence of the Lewes.

1 **F**Or euerie hie Priest is taken from a-
mong men, and is a ordeined for men,
in things pertaining to God, that he may
offer bothe b giftes & c sacrifices for sinnes,

2 Which is able sufficiently to haue copaf-
sion on them d that are ignorant, & that are
out of the way, because that he also is co-
passed with infirmitie,

3 And for the sames sake he is bonde to of-
fer for sinnes, as wel for his owne parte, as
for the peoples.

4 * And no man taketh this honour vnto
him self, but he that is called of God, as
was Aaron.

5 So likewise Christ toke not to him self
this honour, to be made the hie Priest, but
he that said vnto him, * Thou art my Son-
ne, this day begate I thee, gane it him.

6 As he also in another place speaketh,
* Thou art a Priest for euer after the o-
rder of Melchi-sedec.

7 Which in the f dayes of his flesh did of-
fer vp prayers and supplications, with
s strong crying and teares vnto him, that
was able to saue him from death, and was
also heard h in that which he feared.

8 And thogh he were the Sonne, yet lear-
ned he obedience, by the things which he
suffred.

9 And being consecrate was made the au-
tor of eternal saluation vnto all them that
obey him:

10 And is called of God an hie Priest after
the order of Melchi-sedec.

11 Of whome we haue many things to say,
which are hard to be vttered, because ye
are dull of hearing.

12 For when as cōcerning the time ye ought
to be teachers, yet haue ye nede againe y^e
we teache you the first i principles of the
worde of God: and are become suche as
haue nede of k milke, and not of strong
meat.

13 For euerie one that vseth milke, is inex-
perte in the l worde of righteousnes: for
he is a babe.

14 But strong meat belongeth to them that
are of age, which through lōg custome ha-

*a He sheweth
y^e man cā haue
none acces to
God without
an hie Priest.
because that
of him self he
is prophane &
sinful.
b Which were
of things with
out lif.
c As of beaste
which are kil-
led.
d That is, of
sinners.
1. Cor. 13. 20.*

*Psal. 2. 7.
chap. 1. 5.*

*Psal. 110. 4.
chap. 7. 17.*

*e Who was bo
the Priest and
King.
f When he liued
in this worl-
de.
g He meaneth
that most car-
nest prayer y^e
Christ prayed
in the garden
where he sweet
droppes of
blood.
h Being in per-
plexitie & fear-
ing the hor-
rors of death.*

*i He digres-
seth til he come
to the begi-
ning of the 7.
chap.*

Or, rudiments.

*k Read. 1. Cor.
3. 2.*

*l That is, the
Gospel which
is y^e true know-
ledge that tea-
cheth vs whe-
re we haue our
iustice.*

Sin against the holy Gost. To the Hebrewes. Leui in Abrahams loines

ue their wittes exercised, to discern bothe good and euil.

CHAP. VI.

1 He procedeth in reproofing them, and exhorteth them not to faint, 12 But to be stedfast & patient, 18 For as much as God is sure in his promises.

1 Therefore, leauing the doctrine of the beginning of Christ, let vs be led forward vnto perfection, not laying againe the fundament of repentance from dead workes, and of faith towards God,

2 Of the doctrine of baptisment, & laying on of hands, and of the resurrection from the dead, and of eternal iudgement.

3 And this wil we do if God permit.

4 For it is impossible that they, which were once lightened, and haue tasted of the heauenlie gift, and were made partakers of the holie Gost,

5 And haue tasted of the good worde of God, and of the powers of the worlde to come,

6 If they fall away, shulde be reuened againe by repentance: seing they crucifie againe to them selues the sonne of God & make a mocke of him.

7 For the earth which drinketh in the raine that cometh of heauen vpon it, and bringeth forth the herbes mete for them by whome it is dressed, receiueith blessing of God.

8 But that which beareth thornes & briars, is reprobued, and is nere vnto cursing, whose end is to be burned.

9 But beloued, we haue perswaded our selues better things of you, and suche as accompanie saluation, though we thus speake.

10 For God is not vnrighteous, that he shulde forget your worke, and labour of loue, which ye shewed towards his Name, in that ye haue ministred vnto the Saintes, & yet minister.

11 And we desire that euerie one of you shewe the same diligence, to the full assurance of hope vnto the end,

12 That ye be not slothful, but followers of them, which through faith and patience, inherite the promises.

13 For when God made the promes to Abraham, because he had no greater to sweare by, he swaere by him self,

14 Saying, Surely I wil abundantly blesse thee and multiplie thee marueilously.

15 And so after that he had raryed patiently, he enioyed the promes.

16 For men verely sweare by him that is greater then them selues, and an othe for confirmation is among them an end of all strife.

17 So God willing more abundantly to shewe vnto the heires of promes the stabilitie of his counsell, bound him self by an othe,

18 That by two immutable things, whe-

rein it is vnpossible that God shulde lye, we might haue strong consolation, which haue our refuge to holde fast the hope that is set before vs,

19 Which we haue, as an ancre of the soule, bothe sure and steadfast, & it entrencheth into that which is within the vaile,

20 Whether the fore runner is for vs entered in, euen Iesus that is made an hie Priest for euer after the order of Melchisedec.

CHAP. VII.

1 He compareth the Priesthode of Christ vnto Melchisedec. 11 Also Christi Priesthode with the Leuites.

1 For this Melchisedec was King of Salem, the Priest of the most hie God, who met Abraham, as he returned from the slaughter of the Kings, and blessed him:

2 To whome also Abraham gaue the tithe of all things: who first is by interpretation King of righteousness: after that, he is also King of Salem, that is, King of peace,

3 Without father, without mother, without kindred, and hath neither beginning of his dayes, nether end of life: but is likened vnto the Sonne of God, and continueth a Priest for euer.

4 Now consider how great this man was, vnto whome euen the Patriarke Abraham gaue the tithe of the spoiles.

5 For verely they which are the children of Leui, which receiue the office of the Priesthode, haue a commandement to take, according to the Law, tithes of the people (that is, of their brethren) though they came out of the loynes of Abraham.

6 But he whose kindred is not counted among them, receiued tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the lesse is blessed of the greater.

8 And here me that dye, receiue tithes: but there he receiue them, of whome it is witnessed, that he liueth.

9 And to say as the thing is, Leui also which receiueith tithes, payed tithes in Abraham.

10 For he was yet in the loines of his father Abraham, when Melchisedec met him.

11 If therefore perfection had bene by the Priesthode of the Leuites (for vnder it the Law was established to the people) what needed it furthermore, that another Priest shulde rise after the order of Melchisedec, & not to be called after the order of Aaron?

12 For if the Priesthode be changed, then of necessitie must there be a change of the Law.

13 For he of whome these things are spokē, pertaineth vnto another tribe, whereof no man serued at the altar.

14 For it is euident, that our Lord sprang out of Iuda, concerning the which tri-

k He returneth to the comparison betwene Christs Priesthode & the Leuitical which he had begun in the 5. chap. 1 which heauen whether Christ is gone before to prepare vs place.

Gen. 14. 18.

a So called, because that Moses maketh no mention of his parents or kindred, but as he had bene suddenly sent of God into the worlde to be a figure of Christ our everlasting Priest, & shortly taken out of the worlde againe, so Christ touching his humanitie had no father, and concerning his diuinitie, no mother

Nom. 18. 19.

deu. 18. 1.

1 of. 14. 1.

b That is, the chief of fathers.

c The Leuites had commandement to receiue that, which Abraham gaue freely to Melchisedec.

d Was begotten of Abraham.

e The Leuites receiued tithes of their brethren, but Melchisedec of Abraham, the Patriarke: therefore his Priesthode is more excellent then the Leuitical.

f Because there is no mention of his death.

g The Lawe and Priesthode are bothe of one condition: so that bothe the Aarons & Moses office pertaine to Christ, which is Priest & Law maker.

be

a That is, the first rudiments of our Christian religion. b He mentioneth here points of the catechisme, & was then in view of confession of amendment of life: the time of the faith: a briefe explication of Baptisment, and laying on of hands: y article of the resurrection, & the last iudgement.

Mat. 12. 48.

1 pet. 2. 20.

chap. 10. 26.

c Then the use of baptisment was declared when on the solemn dayes appointed to baptize the Church came together.

d It is Gods singular gift to increase in knowledge, & to go forward in the vnderstanding of Gods worde.

e They which are apostats, & sinne against the holy Gost, haue Christ crucified & mocke him, but to their owne destruction, & therefore fall into desperation, & are vnrepent.

f Whereby it may appeare, that you are fully persuaded of life euertlasting.

g As the holie fathers, Prophetes & martyrs, that were before vs.

Gen. 12. 3.

17. 4.

22. 16.

h Because of mans wickednes, which wil not beleue God except he sweare.

i Gods worde & grise, are two things in him vnchangeable.

Christs eternal Priesthod. Chap. VIII. IX. The new Testament. 104

be Moses spake nothing, touching the Priesthode.

15 And it is yet a more euident thing, because that after the similitude of Melchisedec, there is risen vp another Priest,

16 Which is not made *Priest* after the Law of the carnal commandement, but after the power of the endles life.

17 For he testifieth thus, *Thou art a Priest for euer, after the order of Melchisedec.

18 For the commandement that went afore, is disanulled, because of y^e weakenes thereof, and vnprofitableness.

19 For the Law made nothing perfite, but the bringing in of a better hope made *perfite*, whereby we drawe nere vnto God.

20 And forasmuche as it is not without an othe (for these are made Priests without an othe:

21 But this, he *is made* with an othe by him that said vnto him, *The Lord hathe sworn, & wil not repent, Thou art a Priest for euer, after the order of Melchisedec)

22 By so muche is Iesus made a suretie of a better Testament.

23 And among the many were made Priests, because they were not suffred to endure, by the reason of death.

24 But this man, because he endureth euer, hathe an *eueralsting* Priesthode.

25 Wherefore, he is able also *perfite*ly to saue them that come vnto God by him, seing he euer liueth, to make intercession for them.

26 For suche an hie Priest it became vs to haue, *which is* holie, harmeles, vndefiled, separate from sinners, and made hier then the heauens:

27 Which neded not daily as those hie Priests to offer vp sacrifice, * first for his owne sinnes, and then for the peoples: for that did he *once*, when he offered vp him self.

28 For the Law maketh men hie Priests, which haue infirmitie: but y^e worde of the othe that was *since* the Law, maketh the Sonne, who is consecrated for euermore.

bothe giftes and sacrifices: wherefore it was of necessitie, that this man shulde haue somewhat also to offer.

4 For he were not a Priest, if he were on the earth, seing there are Priests that according to the Law offer giftes,

5 Who serue vnto the paterne & shadowe of heauenlie things, as Moses was warned by God, when he was about to finish the Tabernacle. *Se, said he, that thou make all things according to y^e paterne, shewed to thee in the mount.

6 But now *our hie Priest* hathe obtained a more excellent office, inasmuche as he is the Mediatour of a better Testament, which is established vpon better promises.

7 For if that first Testament had bene fauoreteles, no place shulde haue bene sought for the seconde.

8 For in rebuking them he saith, *Beholde, the dayes wil come, saith the Lord, when I shal make with the house of Israel, and with the house of Iuda a new Testamēt:

9 Not like the Testamēt that I made with their fathers, in the day that I toke them by the had, to leade them out of the land of Egypt: for they continued not in my Testament, and I regarded the not, saith the Lord.

10 For this is the Testamēt that I wil make with y^e house of Israel, After those dayes, saith the Lord, I wil put my lawes in their munde, and in their heart I wil write them, and I wil be their God, and they shal be my people,

11 And they shal not *teache* euerie man his neighbour & euerie man his brother, saying, Knowe y^e Lord: for all shal knowe me, from the least of the to the greatest of them.

12 For I wil be merciful to their vnrighteousnes, and I wil remember their sinnes and their iniquities no more.

13 In that he saith a newe Testament, he hathe abrogate the olde: now that w^{ch} is disanulled & waxed olde, is readie to vanish away.

CHAP. IX.

How that the Ceremonies and sacrifices of the Lawe are abolished. 11 By the eternitie and perfection of Christs sacrifice.

1 Then the first Testament had also ordinances of religion, and a worldlie Sanctuarie.

2 For the first Tabernacle was made, wherein was the candlestick, and the table, & the shewbread, which Tabernacle is called the Holie piaces.

3 And after the seconde vaile was the Tabernacle, which is called the Holiest of all,

4 Which had the golden senser, and the Arke of the Testament ouerlaide rounde about with gold, wherein the golden pot

h Which kede sh outward and corporal ceremonies. Psal. 110. 4. Chap. 5. 6.

i For y^e Lawe hathe no vertue nor profit till a man become to Christ. Or, it was an introduction of a better hope.

Psal. 110. 4.

Or, come ans. k Therefore all others are blasphemous, y^e ether make them selues his successors, or pretende any other sacrifice.

l The frute of his Priesthode is to saue & that fully and perfectly, not by supplying that y^e wanteth, but by taking away the Lawe which is vnperfect by reason of our infirmitie.

m And can not without blasphemie be said to be offered againe, or els by any creature: for none colde offer him, but him self.

Leu. 16. 3.

n Not that it was first made after the Lawe was giuen: but because the declaration of y^e eternal othe was the reucled to the world.

CHAP. VIII.

He proueth the abolishing of the Levitical Priesthode, as of the olde Couenant by the spirital & eueralsting Priesthode of Christ, & And by the new Couenant.

1 Now of the things which we haue spoken, this is the summe, that we haue suche an hie Priest, y^e sitteth at the right hand of the throne of the maiestie in heauens,

2 And is a minister of the Sanctuarie, and of the true Tabernacle which the Lord plight, and not a man.

3 For euerie hie Priest is ordeined to offer

a That is, heauen.

b Which is y^e bodie of Christ.

c For els it shulde be corruptible.

d He proueth that Christs

bodie is the true Tabernacle, and that he muste nedes be made man, to the intent that he might haue a thing to offer, which was his bodie.

Exod. 25. 40. alt. 7. 44.

e Seing the offerings of the Leuites were but shadowes of heauenlie things, as appeareth by the oracle to Moses, it followeth then y^e Christs heauenlie Sanctuarie, his Tabernacle and office are farre more excellent. Or, come ans.

1er. 31. 31.

Rom. 11. 27.

chap. 10. 16.

f That is, wher Christ shal remit our sinnes by the preaching of the Gospel.

g Signifying y^e there shulde be no more diuision, but all shal be made one Church.

h Man by trasgressing the bondes of the Couenant, colde not enioye the comoditie thereof.

i Men shal not in the time of the Gospel be so ignorant as they were before, but shal knowe God muche more perfectly through Christ.

Or, Tabernacle Or, ceremonies. a Not heauenlie and spirital.

Exod. 26. 1. & 36. 1.

b That is, on the inward side of the vaile which was hid from the people.

The force of Christs death. To the Ebrewes. Christ once offered.

*Nom. 17, 10.
1. King. 8, 9.
2. Chron. 5, 10.
Exod. 25, 22.*

which had manna, *was*, and *Aarons rodde that had budded, and the * tables of the Testament.

5 *And ouer the Arke were the glorious Cherubims, shadowing the mercie seat: of which things we wil not now speake particularly.

6 Now when these things were thus ordeined, the Priests went alwayes into the first Tabernacle, & accomplished the seruice.

*Exo. 30, 30.
Leu. 16, 2.*

7 But into the second went the * hie Priest alone, once euerie yere, not without blood which he offered for him self, and for the ignorances of the people.

Or, error.

8 Whereby the holie Gost this signified, that the way into the Holiest of all was, not yet opened, while as yet the first Tabernacle was standing,

e For so long as the hie Priest offered once a yere for his owne finnes & for the peoples, and also while this earthlie tabernacle stode, the way to the heauelie Tabernacle, which is made open by Christs blood, could not be entred into.

9 Which was a figure for the time present, wherein were offered giftes and sacrifices that colde not make holie, concerning the conscience, & him that did the seruice,

10 Which onely stode in meats and drinckes, and diuers washings, and carnal rites, vntil the time of reformation.

Or, pers. h.

11 But Christ being come an hie Priest of good things to come, by a greater and a more perfecte Tabernacle, not made with hands, that is, not of this buylding,

Which ceremonies although they were ordeined of God, yet considered in them selues, or els copared with Christ, are but carnal, grosse, and earthlie & touche not the soule.

12 Nether by the blood of goates and calues: but by his owne blood entred he in once vnto the holie place, and obtained eternal redemption for vs.

13 *For if the blood of bulles & of goates & the ashes of an heifer, sprinkling the that are vnclane, sanctifieth as touching the purifying of the flesh,

Leu. 16, 14.

14 How muche more shal the blood of Christ which through the eternal Spirit offered him self without spot to God, purge your conscience from dead workes, to serue the liuing God?

Nom. 19, 4.

15 And for this cause is he the Mediatour of the new Testamēt, that through death which was for the redēption of the transgressions that were in the former Testamēt, they which were called, might receiue the promes of eternal enheritance.

2. Pet. 1, 19.

16 For where a testament is, there must be the death of him that made the testamēt.

1. John 1, 9.

17 *For the testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is a liue.

1. Pet. 1, 19.

18 Wherefore nether was the first ordeined without blood.

1. Pet. 1, 19.

19 For when Moses had spoken euerie precept to the people, according to the Law,

Rom. 5, 6.

the Leuitical Priest offered yerele, and therefore did onely represent the true holines: but Christ by one onely sacrifice hath made holie for euer all the that beleue. l Outwardely in the sight of man. m Which of the selues procure death & are the frutes thereof. n Made betwene God and Christ, who by his death shulde make vs heires. o He proueth that Christ must dye, because the couenant or testamēt is of none effect without the death of the testator. p Without the death of beastes that were sacrificed & signified, that Christ wolde pacifie his Fathers wrath with his blood.

2. Pet. 1, 19.

h Which is heauen.

i For Christ was the sacrifice, the Tabernacle and the Priest.

Gal. 3, 15.

h The Leuitical Priest offered beastes blood: but Christ the true and eternal Priest offered his owne blood, which was moche holie and perfecte.

he toke the blood of calues and of goates, with water and purple wolle and hyssoppe, and sprinkled bothe the boke, and all the people,

20 *Saying, This is the blood of the Testament, which God hath appointed vnto you.

Exo. 24, 8.

21 Moreouer, he sprinkled likewise the Tabernacle with blood also, and all the ministering vessels.

22 And almost all things are by the Law purged with blood, and without shedding of blood is no remission.

23 It was then necessarie, that the similitudes of heauelie things shulde be purified with such things: but the heauelie things themselves are purified with better sacrifices then are these.

q Albeit there is but one sacrifice, which is Christ himselfe once offered, yet because this true & eternal sacrifice is copared with all those which were figuratiue, & is more sufficient then all they, therefore he calleth it in the plural number, sacrifices.

24 For Christ is not entred into the holie places that are made with hands, which are similitudes of the true Sanctuarie: but he entred into very heauen, to appeare now in the sight of God for vs,

25 Not that he shulde offer him self rosten, as the hie Priest entred into the Holie place euerie yere with other blood,

26 (For then must he haue often suffred since the fundacion of the worlde) but now in the end of the worlde hath he appeared once to put away sinne, by the sacrifice of him self.

Or, patens. r Therefore to make any other offering or sacrifice for sinne after that Christs bodie was once offered, is blasphemie. s Which is the latter daies when Christ came.

27 And as it is appointed vnto men that they shal once dye, and after that commeth the iudgement,

28 So * Christ was once offered to take away the finnes of many, and vnto them that loke for him, shal he appeare the seconde time without sinne vnto saluation.

Rom. 5, 8. 1. Pet. 3, 18. t Of the elect. u That is, without a sacrifice for sinne: or sin abolished.

CHAP. X.

The olde lawe had no power to cleanse away sinne. 10 But Christ did it with offering of his bodie once for all. 22 An exhortation to receiue the goodnes of God thankfully with patience and stedfast faith.

1 For the Lawe hauing the shadowe of good things to come, and not the very image of the things, can neuer with those sacrifices, which they offer yere by yere continually, sanctifie the commers thereunto.

Leu. 16, 14. a Which was as it were the first draught and purtrait of the liuelie paterne to come. b Which are eternal.

2 For wolde they not then haue ceased to haue bene offered, because that the offerers once purged, shulde haue had no more conscience of finnes?

Or, substance. c When Christ was made man. Leuit. 16, 14.

3 But in those sacrifices there is a remembrance againe of finnes euerie yere.

Psal. 40, 7. d In the hebrew it is, thou hast perced mine eares throwe, that is, hast made me prompt and ready to heare: and in greke, thou hast made me a bodie, that is, to obey thee, which both sende to one purpose.

4 For it is vnpossible that the blood of bulles & goates shulde take away finnes.

5 Wherefore when he commeth into the worlde, he saith, * Sacrifice & offering thou woldest not: but a bodie hast thou ordeined me.

6 In burnt offerings, & sinne offerings thou hast had no pleasure.

7 Then

7 Then I said, Lo, I come (In y^e beginning of the booke it is written of me) that I shulde do thy wil, o God.

8 Aboue, when he said, Sacrifice & offering, and burnt offrings, & sinne offrings thou woldest not haue, nether hadst pleasure therein (which are offred by the Law)

9 Then said he, Lo, I come to do thy wil, o God, he taketh away the first, that he may establish the seconde.

10 By the which wil we are sanctified, *euē* by the offering of the bodie of Iesus Christ once made.

11 And euerie Priest appeareth daiely ministering, and oft times offreth one maner of offering, which can neuer take awaye sinnes:

12 But this man after he had offred one sacrifice for sinnes, * sitteth for euer at the right hand of God,

13 And from hence forthe tarieth, * til his enemies be made his foesteole.

14 For with one offering hath he consecrated for euer them that are sanctified.

15 For the holie Ghost also beareth vs recorde: for after that he had said before,

16 * This is the Testament that I wil make vnto them after those dayes, saith y^e Lord, I wil put my Lawes in their heart, and in their mindes I wil write them.

17 And their sinnes and iniquities wil I remember no more.

18 Now where i remission of these things is, there is no more^k offering for sinne.

19 Seing therefore, breth^ren, that by the blood of Iesus we may be bolde to enter into the Holie place

20 By the new and ^m liuing way, which he hath prepared for vs, through the vaile, that is, his flesh:

21 And seing we haue an high Priest, which is ouer the House of God,

22 Let vs drawe nere with a true heart in assurance of faith, ⁿ sprinkled in our hearts from an euil conscience, & washed in our bodies with pure water.

23 Let vs kepe the profession of our hope, without wauering (for he is faithful that promised)

24 And let vs consider one another, to prouoke vnto loue, and to good workes,

25 Not forsaking the felowship that we haue among our selues, as the maner of some is: but let vs exhorte one another, & that so muche the more, because ye se that the day draweth nere.

26 * For if we sinne willingly after that we haue received the knowledge of the trueth, there remaineth no more sacrifice for sinnes,

27 But a feareful loking for of iudgement,

& violet fyre, which shal deuoure the aduersaries.

28 He that despiseth Moses Law, dyeth without mercie * vnder two, or thre witnesses.

29 Of how muche forer punishment suppose ye shal he be worthie, which treadeth vnder fore the Sonne of God, and counteth the blood of the Testament as an vnholie thing, wherewith he was sanctified, and doeth despite the Spirit of grace?

30 For we knowe him that hath said, * Vengeance belongeth vnto me: I wil recompense, saith the Lord. And againe, The Lord shal iudge his people.

31 It is a feareful thing to fall into y^e hands of the liuing God.

32 Now call to remembrance the dayes that are passed, in the which, after ye had receiued light, ye endured a great fight in afflictions.

33 Partely while you were made a gazing stocke bothe by reproches and afflictions, and partely while ye became ^s companio^s of them which wereⁿ so tossed to and fro.

34 For bothe ye sorowed with me for my bondes, and suffred with ioye the spoiling of your goods, knowig in your selues how that ye haue in heauen a better, and an enduring substance.

35 Cast not away therefore your confidence which hath the great recompense of rewarde.

36 For ye haue nede of patience, that after ye haue done the wil of God, ye might receiue the promes.

37 * For yet a verie litle while, and he that shal come, wil come, and wil not tarie.

38 Now the iust shal liue by faith: but if a man withdrawe him self, my soule shal haue no pleasure in him.

39 But we are not they which withdrawe our selues vnto perdition, but follow faith vnto the conseruation of the soule.

CHAP. XI.

1 What faith is, and a commendacion of the same. 9 With out faith we can not please God. 16 The steadfast belefe of the fathers in olde time.

1 Now faith is the gronde of things, which are hoped for, & the euidence of things which are not sene.

2 For by it our elders were well reported of.

3 * Through faith we vnderstand that the worlde was ordēined by y^e worde of God, so that the things which we se, are not made of things, which^b did appeare.

4 By faith Abel * offred vnto God a greater sacrifice then Cain, * by * the which he obtained witness that he was^d righteous, God testifying of his gifts: by the which faith also he being dead, yet^e speaketh.

5 By faith was * ^f Enoch taken awaye, that he shulde not se death: nether was he fo-

e Or rolle and folding: for in olde time they vsed to folde bookes like rolles.

f That is, sacrifices Which is, y^e wil of God to hand content with Christs sacrifice.

Chap. 1. 13.

Psal. 110. 1. 1. cor. 15. 25.

Chap. 1. 13. h That is, an offered to God and made perfect

Jerem. 31. 33. Chap. 8. 8. rom. 11. 27.

i Where there remaine no sinnes to be forgiven, there is no more sacrifice: seing therefore that onely Christs death hath washed awaye all sinnes, and doeth euer a fresh whē sinners do repēt, there can be none other sacrifice but y^e, & it can be no more reiterated. For the offering of thanksgiving, w^h is y^e onely sacrifice now of y^e Christians, is not for sinne: but a thanksgiving & an offering vp of our selues & ours for the same.

l We by Christ haue y^e libertie w^h the ancient fathers coulde not haue by y^e Law.

Chap. 6. 14. m The blood of Christ is alwaies fresh & liuelie before the father to sprinkle and quicken vs. n That is, hauing our hearts made pure.

o Of Christs seconde coming. p That is forsake Iesus Christ, as Judas, Saul, Arrius, Julian the apostat did.

Deu. 19. 17. mat. 18. 16. ioh. 8. 17. 2. cor. 13. 1.

Deu. 32. 33. rom. 12. 19. q Whereby it is euident that the Apostle here onely meaneth of y^e siane, w^h is against the holie Ghost, as also Chap. 5. 4. r Defend the godlie and punish y^e wicked.

s For y^e which thing also. s. Paul praifeth the Philippians and Thessalonians. t Of that siane

Habak. 2. 4. rom. 1. 17. gal. 3. 12.

Chap xi. a Haue bene approued, and so obtained saluacion. b For God receiued all things of nothing. c Meaning, faith.

Genes. 1. 3. ioh. 1. 10. a Because God receiued him to mercie, therefore he impured hi righteous. c That is, liueth. Gen. 4. 4. Mat. 23. 35. f For Enocha & Elias taking vp was suche a thing, as is spoken of, 1 Cor. 15. 51. & 1. thes. 4. 15. Gen. 5. 24. eccles. 4. 15. & 49. 16.

unde: for God had taken him away: for before he was taken away, he was reported of, that he had pleased God.

6 But without faith it is vnpossible to please him: for he that cometh to God, must beleue that God is, and that he is a rewarder of them that seke him.

Gen. 5. 13.

eccl. 4. 15. g First God must finde vs before we can seke him: then we must seke him with a pure heart in Christ, who is reuiled in his worde: & thereby we learne to beleue Gods fre mercie towards vs in his Sonne, through whome we obtaine the reward of his promes. & not of our desertes.

Gen. 12. 4.

h For all things in the worlde are subiect to corruption. Gen. 17. 19. & 21. e.

Eccl. 4. 4. 22. i Eue as dead.

k Which was the enoying of the land of Canaan. l With y eyes of faith.

m And therefore put not their confidence in things of this worlde. n That is, of Mesopotamia.

Gen. 22. 10.

eccl. 4. 4. 20.

Gen. 21. 12.

rom. 9. 7.

o For it might seme to y helth y the promes was contrarie to this comandement, to sacrifice his sonne.

Gen. 27. 28.

Gen. 49. 15.

Gen. 47. 31. 20. r, w, s, p, q towards the end of his staffe. Gen. 50. 29.

7 By faith * Noe being warned of God of the things which were as yet not sene, moued with reuerence, prepared the Arke to the sauing of his housholde, through the which Arke he condemned the worlde, & was made heire of the righteousnes, which is by faith.

8 By faith * Abraham, when he was called, obeyed God, to go out into a place, which he shulde afterwarde receiue for inheritance, and he went out, not knowing whether he went.

9 By faith he abode in the land of promes, as in a strange countrey, as one that dwelt in tentes with Isaac and Iacob heires with him of the same promes.

10 For he looked for a citie hauing a b fundacion, whose buylder and maker is God.

11 Through faith * Sarra also receiued strength to conceiue sene, and was deliuered of a childe when she was past age, because she iudged him faithful which had promised.

12 And therefore sprang there of one, eue of one which was dead, so manie as * the starres of the skie in multitude, and as the sand of y sea shore which is innumerable.

13 All these dyed in faith, and k receiued not the promes, but sawe them l a farre of, and beleued them, and receiued them thankfully, and confessed that they were m strangers and pilgremes on the earth.

14 For they that say suche things, declare plainly that they seke a countrey.

15 And if they had bene mindeful of n that countrey, from whence they came out, they had leasure to haue returned.

16 But now they desire a better, that is an heauenlie: wherefore God is not ashamed of them to be called their God: for he hath prepared for them a citie.

17 By faith * Abraham offered vp Isaac, when he o was tryed, & he that had receiued the promes, offered his onely begotte sonne.

18 (To whome it was said, * In Isaac shall thy sene be called)

19 For he considered that God was able to raise him vp euen from the dead: from whence he receiued him also after a sorte.

20 By faith * Isaac blessed Iacob and Esau, concerning things to come.

21 By faith * Iacob when he was a dying, blessed bothe the sonnes of Ioseph, and * leaning on the end of his staffe, worshipped God.

22 By faith * Ioseph when he dyed, made

mention of the departing of y childre of Israel, & gaue comandement of his bones.

23 * By faith Moses when he was borne, was hid thre moneths of his parentes, because they sawe he was a proper childe, nether feared they the Kings * commandement.

24 By faith * Moses when he was come to age, refused to be called the sonne of Pharaos daughter,

25 And chose rather to suffer aduersitie with the people of God, then to enioy the pleasures of sinnes for a ceason,

26 Esteeming the rebuke of Christ greater riches then the treasures of Egypt: for he had respect vnto the recompense of the reward.

27 By faith he forsoke Egypt, and feared not the fiercenes of the King: for he endured, as he that sawe him which is inuisible.

28 Through faith he ordeined the * Passouer and the effusion of blood, lest he that destroyed the first borne, shulde touche them.

29 By faith they * passed through the red sea as by drye land, which whē the Egyptians had assaied to do, they were drowned.

30 By faith the * walles of Iericho fell downe after they were compassed about seuen dayes.

31 By faith the harlot * Rahab perished not with them which obeyed not, whē she had receiued the spies peaceably.

32 And what shal I more say? for the time wolde be to short for me to tell of * Geaccon, of * Barac & of * Sampson, & of * Iephthae, also of * Dauid, and Samuel, and of the Prophetes:

33 Which through faith subdued kingdomes, wrought righteousnes, obteined the promises, stopped the mouthes of Lyons, 34 Quenched the violence of fyre, escaped the edge of the sworde, of weake were made strong, waxed valiant in battel, turned to flight the armies of the aliantes.

35 The r women receiued their dead raised to life: other also were racked, and wolde not be deliuered, that they might receiue a better resurrection.

36 And others haue bene tryed by mockings and scourgings, yea, moreouer by bondes and prisonment.

37 They were stoned, they were hewen a sunder, they were tempted, they were slayne with the sworde, they wandered vp and downe in shepes skines, and in goates skines, being destitute, afflicted, & tormented:

38 Whome the worlde was not worthie of: they wandred in wildernesses and mountaines, & denes, & caues of the earth.

39 And these all through faith obtayned good reporte, & receiued c not y promes,

40 God

p The enticings of the worlde, w drawe vs from God, and which we can not vse without prouoking of Gods angre.

Exod. 12. 22.

Exod. 14. 22.

Iosh. 6. 20.

Iosh. 6. 23.

Iosh. 2. 1.

Iudg. 6. 11.

Iudg. 4. 6.

Iudg. 13. 24.

Iudg. 11. 1.

1. Sam. 1. 20.

1. Sam. 1. 14.

q Or frute thereof.

r As Elias raised vp y widowe of Sareptas sonne, and Eliseus the Sunammites sonne.

s They had not suche cleare light of Christ as we for they looked for that w we haue: therefore it were shame for vs, if at last we haue not as great constancie as they.

40 God prouiding a better thing for vs, that they without vs shulde not be made perfitte.

For we are all one bodie together.

CHAP. XII.

1 An exhortation to be patient and stedfast in trouble & aduersitie, vpon hope of euerlasting rewards. 2 A commendation of the new Testament about the olde.

Rom. 6. 4
aphe. 4. 23.
collof. 3. 8.
1. pet. 2. 1.
Or, multitude.
a As riches, carres and such like, and so to become Christs disciples, by denyng our selues, and taking our crosse to followe him.
Or, so easely cōpasseth vs about
b As being our marke.

1 **W** Herefore, let vs also, seing that we are compassed with so great a "cloude of witnesses, cast away euery thing that presteth downe, and the sinne that langueth so fast on: let vs runne with patience the race that is set before vs, looking vnto Iesus the autor and finisher of our faith, who for the ioye that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God.

2 Consider therefore him that endured such speaking against of sinners, lest ye shulde be wearied and fainte in your mindes.

3 Ye haue not yet resisted vnto blood, striving against sinne.

Which by reason of our concupiscence assaulteth vs on all sides.
Prou. 3. 11.
1. pet. 3. 17.

4 And ye haue forgotten the consolation, which speaketh vnto you as vnto childre, My sonne, despise not the chastening of the Lord, nether faint when thou art rebuked of him.

5 For whome the Lord loueth, he chasteneth: and he scourgeth euery sonne that he receiueth.

6 If ye endure chastening, God offreth him self vnto you as vnto sonnes: for what sonne is it whome the father chasteneth not?

7 If therefore ye be without correction, whereof all are partakers, then are ye bastards, and not sonnes.

d He concludeth that they which refuse the crosse, demerit to be of synners of Gods children, but are bastards.
e Which haue naturally begotten vs.
f As he doeth creat our spirits without any worldelie meane, so he doeth instructe and mainteine them by the wonderful vertue of his spirit.

8 Moreouer we haue had the fathers of our bodies which corrected vs, and we gaue them reuerence: shulde we not muche rather be in subiection vnto the Father of spirits, that we might liue?

9 For they verely for a fewe dayes chastened vs after their owne pleasure: but he chasteneth vs for our profit, that we might be partakers of his holines.

10 Now no chastising for the present seemeth to be ioyous, but grievous: but afterwarde, it bringeth the quiet frute of righteousnes, vnto them which are thereby exercised.

11 Wherefore lift vp your hands which hang downe, and your weake knees,

12 And make straight steppes vnto your feete, lest that which is halting, be turned out of the way, but let it rather be healed.

g Their halting partly declared their sinnes, & partly their inconstancie in doctrine: therefore they were in danger to be punished.
Rom. 12. 12.
h As heretics or apostates.

13 Followe peace with all men, and holines, without the which no man shal se the Lord.

14 Take hede, that no man fall away from the grace of God: let no roote of bitterness spring vp and trouble you, lest thereby many be defiled.

16 Let there be no fornicator, or prophane persone as Esau, which for a portion of meat solde his byrth right.

17 For ye knowe how that afterwarde also when he wolde haue inherited the blessing, he was reiected: for he founde no place to repentance, though he sought the blessing with teares.

He was full of despise and disdain, but was not touched with true repentance to be displeas'd for his sinnes & so seke amendment.
Exod. 19. 13.
& 20. 21

18 For ye are not come vnto the mounte that might be touched, nor vnto burning fyre, nor to blacknes and darkenes, and tempest,

19 Nether vnto the sounde of a trumpet, and the voyce of wordes, which they that heard it, excused them selues, that the worde shulde not be spoken to them any more.

20 (For they were not able to abyde that which was commanded, Yea, though a beast touche the mountaine, it shalbe stoned, or thrust thorowe with a darte:

21 And so terrible was the sight which appeared, that Moses said, I feare & quake.)

22 But ye are come vnto the mounte Siō, and to the citie of the liuing God, the celestial Ierusalem, and to the companie of innumerable Angels,

1 Whence the worde of God must come.
m Which shal be extended through all the worlde.
n By the Gospell we are ioyned with the Angels and Patriarkes.

23 And to the cōgregation of the first borne, which are written in heauen, & to God the iudge of all, and to the spirits of iust and perfitte men,

24 And to Iesus the Mediator of the newe Testament, & to the blood of sprinkeling that speaketh better things then that of Abel.

25 Se that ye despise not him that speaketh: for if they escaped not which refused him, that spake on earth: muche more shal we not escape, if we turne away from him, that speaketh from heauen.

Gen. 4. 10.

26 Whose voyce then shouke the earth, and now hathe declared, saying, Yet once more wil I shake, not the earth onely, but also heauen.

o Which speaketh but rudely in comparison of Christ, who preached not the Lawe but the Gospell.
Hag. 2. 7.

27 And this worde, Yet once more, signifieth the remouing of those things, which are shaken, as of things which are made with hands, that the things which are not shaken, may remaine.

28 Wherefore seing we receiue a kingdome, which can not be shaken, let vs haue grace, whereby we may so serue God, that we may please him with reuerence and feare.

29 For euen our God is a consuming fyre.

Deu. 4. 24.
p To destroy them that serue him.

CHAP. XIII.

1 He exhorteth vs vnto loue, 2 To hospitalitie, 3 To thinke vpon such as be in aduersitie, 4 To mainteine wedlocke, 5 To auoide conuetsnes, 7 To make muche of them that preach Gods worde, 9 To beware of strange learning, 13 To be content to suffer rebuke with Christ, 15 To be thankfull vnto God, 17 And obedient vnto our gouernours.

Sondrie exhortacions. To the Hebrewes. The great shepherd. 1164/1224

Rom. 12, 10.
1-pet-4, 9.
Gen. 18, 3.
& 19, 3.

a As incontinencie is a disease commune to men of all sortes and degrees, so marriage the remedie is offered by the free mercie of God to all manner of men without respect.

b The Lord.

10th. 1, 9.

Psal. 118, 6.

c He was, is, & shalbe the foundation of the Church for euer.

d Whatsoeuer doctrine is not according to the simple truth of Gods worde, is strange.

e By reprocuing them which superciliously put difference betwixt meats he condemnech all the seruice which stode in ceremonies, comparing it with the spiritual worshipping, & regeneration.

Lewi. 6, 36.

& 16, 27.

f They that sticke to the ceremonies of the Law, can not care, that is, can not be partakers of our altar, which is thanksgiving and liberalitie, which two sacrifices or offerings are now onely left to the Christians. So that the Priests had no piece thereof.

* That is, writ to no one man, citie or countrey, but to all the Iewes generally, being now disperied

- 1 Let brotherlie loue continue.
- 2 Be not forgetful to lodge strangers: for thereby some haue received Angels into their houses vnwares.
- 3 Remember them that are in bondes, as though ye were bonde with them: and them that are in affliction, as if ye were also afflicted in the bodie.
- 4 Marriage is honorable among all, and the bed vndefiled: but whoremungers & adulterers God wil iudge.
- 5 Let your conuersation be without couetousnes, and be content with those things that ye haue: for he hath said, I wil not faile thee, nether forsake thee:
- 6 So that we may boldly say, The Lord is mine helper, nether wil I feare what man can do vnto me.
- 7 Remember them which haue the ouersight of you, which haue declared vnto you the worde of God: whose faith followe, considering what hath bene the end of their conuersation.
- 8 Iesus Christ: yester day, and to day, the same also is for euer.
- 9 Be not caryed about with diuers & strange doctrines: for it is a good thing that the heart be stablished with grace, & not with meates, which haue not profited them that haue bene occupied therein.
- 10 We haue an altar whereof they haue no autoritie to eate which serue in the Tabernacle.
- 11 For the bodies of those beastes whose blood is broght into the Holie place by the hie Priest for sinne, are burnt without the campe.
- 12 Therefore euen Iesus, that he might sanctifie the people with his owne blood, suffered without the gate.
- 13 Let vs go forthe therefore out of the campe, bearing his reproche.

- 14 For here haue we no continuing citie: but we seke one to come.
- 15 Let vs therefore by him offer the sacrifice of praise alwayes to God, that is, the fruite of the lippes, which confesse his Name.
- 16 To do good, & to distribute forget not: for with such sacrifices God is pleased.
- 17 Obey them that haue the ouersight of you, & submit your selues: for they watch for your soules, as they that must giue accountes, that they may do it with ioye, and not with grief: for that is vnprofitable for you.
- 18 Pray for vs: for we are assured that we haue a good conscience in all things, desiring to liue honestly.
- 19 And I desire you somewhat the more earnestly, that ye so do, that I may be restored to you more quickly.
- 20 The God of peace that broght againe from the dead our Lord Iesus, the great shepherd of the shepe, through the blood of the euerlasting Couenant,
- 21 Make you perse in all good workes, to do his wil, working in you that which is pleasant in his sight through IESUS CHRIST, to whome be praise for euer & euer, Amen.
- 22 I beseeche you also, brethren, suffre the wordes of exhortation: for I haue written vnto you in fewe wordes.
- 23 Knowe that our brother Timotheus is deliuered, with whome (if he come shortly) I wil see you.
- 24 Salute all them that haue the ouersight of you, and ail the Saintes. They of Italie salute you.
- 25 Grace be with you all, Amen.

h Thankesgiuing & doing good are our onely sacrifices which please God.

i Read Act. 20, 23 and 1oh. 10, 11.

Written to the Hebrewes from Italie, and sent by Timotheus.

THE GENERAL Epistle of Iames.

THE ARGUMENT.

Iames the Apostle and sonne of Alphaeus wrote this Epistle to the Iewes which were converted to Christ, but disperied throughout diuers countreys, and therefore he exhorteth them to patience and prayer, to embrace the true worde of God, & not to be partial, neither to boast of an ydle faith, but to declare a true faith by liuelse frutes, to auoide ambition, to bridel the tongue, to rule the affections, to be humble & loue their neighbours, to beware of swearing, to viter their fautes when they haue offended, to pray one for another, and to bring him which is out of the way, to the knowledge of Christ.

CHAP. I.

a He exhorteeth to ioyce in trouble. *b* To be feruent in prayer with stedfast belief. *17* To loke for all good things from aboue. *21* To forsake all vice, and thankesfully to receiue the worde of God. *22* Not onely hearing it, & speaking of it, but to do thereafter in dede. *27* What true religion is.

I AMES a seruant of God, & of the Lord IESVS CHRIST, to the twelue Tribes, w^h are scattred abroad, salutation.

2 My brethre, counte it exceading ioye, whē ye fall into diuers tentacions,

Or, afflictions.

Rom. 5. 3.

a Afflictions trye our faith & ingendre patience.

b Our patience ought to continue to the end til by working it hath polished vs, & made vs perfect in Christ. *c* To endure patiently what soeuer God layeth vpon him.

Mat. 7. 7.

mar. 11. 24.

luk. 11. 9.

iohn 14. 13.

& 16. 23.

d Douting in doctrine, or of Gods wil.

Or, double.

e That he is called to the companie of Christ and his Angels.

Eccles. 14. 18.

isa. 40. 6.

1 pet. 1. 24.

f Or contemptible to his worde.

Job 5. 17.

Or, in all his shagber and deader.

Or, moued to euil.

g He meaneth now of the inward teccations as of our disordered appetites, which cause vs to sinne.

h Seeing all good things come of God, we ought not to make him the autor of euil.

i He alludeth vnto the sunne which in his course and turning sometime is cleare and bright, sometime darke and cloudie: but Gods liberalitie is cuer like it self, bright and continualy shining.

3 * Knowing that the trying of your faith bringeth forthe pacience.

4 And let pacience haue her benefite worke, that ye may be perfite and entier, lacking nothing.

5 If any of you lacke wisdom, let him aske of God, which giueth to all men liberally, and reprocheth no man, and it shall be giuen him.

6 * But let him aske in faith, and wauer not: for he that wauereth, is like a waue of the sea, tost of the winde, and caryed away.

7 Nether let that man thinke that he shall receiue any thing of the Lord.

8 A wauering minded man is vnstable in all his wayes.

9 Let the brother of lowe degree ioyce in that he is exalted:

10 Againe he that is riche, in that he is made lowe: for as the flower of the grasse, shall he vanish away.

11 For as when the sunne riseth with heat, then the grasse withereth, and his flower falleth away, & the beautie of the facion of it perisheth: euen so shall the riche man fade away in all his wayes.

12 * Blessed is the man, that endureth tentation: for when he is tryed, he shall receiue the crowne of life, which the Lord hath promised to them that loue him.

13 Let no man say whē he is tempted, I am tempted of God: for God can not be tempted with euil, nether tempteth he any man.

14 But euerie man is tempted, when he is drawne away by his owne concupiscence, and is enticed.

15 Then when lust hath conceiued, it bringeth forthe sinne, and sinne when it is finished, bringeth forthe death.

16 Erre not, my deare brethren.

17 Euerie good giuing, and euerie benefite gift is from aboue, and cometh downe from the Father of lights, with whome is no variableness, i nether shadowing by turning.

18 Of his owne wil begate he vs with the worde of truth, that we shulde be as the first frutes of his creatures.

19 Wherefore my deare brethren, let euerie man be swift to heare, slowe to speake, & slowe to wrath.

20 For the wrath of man doeth not accomplish the righteousnes of God.

21 Wherefore lay aparte all filthines, & superfluitie of malicioufnes, & receiue with mekenes the worde that is graffed in you, which is able to saue your soules.

22 * And be ye doers of the worde, and not hearers onely, deceiuing your owne selues.

23 For if anie heare the worde, & do it not, he is like vnto a man, that beholdeth his natural face in a glasse.

24 For when he hath considered him self, he goeth his way, & forgetteth immediatly what maner of one he was.

25 But who so loketh in the perfite Law of libertie, and continueth therein, he not being a forgetful hearer, but a doer of the worke, shall be blessed in his dede.

26 If anie man among you semeth religious, and refraineth not his tongue, but deceiueth his owne heart, this mans religion is vaine.

27 Pure religion & vndefiled before God, euen the Father, is this, to visite the fatherles, and widdowes in their aduersitie, and to kepe him self vnspotted of the worlde.

CHAP. II.

1 He forbiddeth to haue anie respect of persones, *5* But to regarde the poore as wel as the riche. *8* To be louing and merciful. *14* And not to boast of faith where no dedes are. *17* For it is but a dead faith, where good workes followe not.

1 MY brethren, haue not the faith of our glorious Lord Iesus Christ in respect of persones.

2 For if there come into your companie a man with a golde ring, and in goodlie apparel, and there come in also a poore man in vile raiment,

3 And ye haue a respect to him which weareth the gaye clothing, and say vnto him, Sit thou here in a good place, & say vnto the poore, Stand thou there, or sit here vnder my fote stole,

4 Are ye not partial in your selues, and are become iudges of euil thoughts?

5 Hearken my beloued brethren, hath not God chosin the poore of this worlde, that they shulde be riche in faith, and heires of the kingdome which he promised to them that loue him?

6 But ye haue despised the poore. Do not the riche oppresse you by tyrannie, and do not they drawe you before the iudgement seates?

7 Do not they blaspheme the worthie Name after which ye be named?

8 But if ye fulfil the royal Law according can go it: so euerie man is our neighbour, as wel the poore

Pro. 17. 27. That is, prompt to learne.

1 For we can not heare God except we be peaceable, & modeste. *m* But hindereth Gods worke in vs. *n* By hearing the worde preached.

Mat. 7. 21. *rom. 2. 13.*

o So Gods worde is a glasse wherein we must beholde our selues, & become like vnto him.

p In so behauing him self.

a As esteeming faith and religion by the outward appearance of men

Or, acceptation

b That is, are ye not euil affected?

c Seeing God esteemeth the, we may not contemne the.

d The Name of God and Christ, whereof you make profession: & in that they dishonour God, it is not mete that you his children shulde honour the.

e Which is here taken proverbially, for the high or brode way, wherein there is no turnings, and euerie man as the riche.

CHAP. III.

Leu. 19. 18. mat. 22. 39. mar. 12. 31. rom. 13. 9. gal. 3. 14. leu. 19. 15. deuter. 1. 17. & 16. 19. Mat. 5. 19. Exod. 20. 14. deut. 5. 18.

f By the mer- cie of God & deliuereth vs from the curse of the Lawe. g And feareth it not.

Luk. 3. 11.

1. ioh. 3. 17.

h S. Paul to Romains and Galatians dis- puteth against the, which at- tributed iusti- fication to the workes: & he- re. S. James rea- soneth against them vnto the condēe wor- kes: therefore Paul sheweth the causes of our iustificatiō, and James the effectes: there it is declared how we are iu- stified: here how we are knowne to be justified: there workes are ex- cluded as not the cause of iustificatiō: here they are approued as effectes proced- ing thereof: there they are denied to go before them that shalbe iu- stified: and here they are said to followe them that are iustificed.

i In thine ow- ne opinion.

Or, without wor- kes.

Gen. 15. 6.

rom. 4. 5.

gal. 3. 6.

k Here dedes are considered as ioyned with true faith.

Iosh. 2. 1.

l So that faith was not ydle. m The more his faith was declared by his obedience and good wor- kes, the more was it knowne to men to be perfite, as the goodnes of a tre is knowen by her good frute, otherwi- se no man can haue perfectiō in this worlde: for euerie man must pray for remission of his finnes, & increase of faith. n Is so knowen & declared to man. o Of that baren and dead faith whereof ye boast. p Meaning hereby all the that were not Iewes and were receiued to grace. q Wherefore we are iusti- fied onely by that liuelie faith, which doeth apprehende the mercie of God towards vs in Iesus Christ.

to the Scripture, which saith, * Thou shalt loue thy neighbour as thy self, ye do wel.

9 *But if ye regarde the persones, ye com- mit sinne, and are rebuked of the Law, as transgressours.

10 For * whosoever shal kepe the whole Law, and yet faileth in one point, he is gil- tie of all.

11 For he that said, * Thou shalt not com- mit adulterie, said also, Thou shalt not kill. Now thogh thou doest none adulter- ie, yet if thou killest, thou art a transgres- sor of the Law.

12 So speake ye, and so do, as they that shal- be iudged by the Law of libertie.

13 For there shalbe iudgement merciles to him that sheweth no mercie, & mercie re- ioyceth against iudgement.

14 What auaileth it, my brethren, thogh a man saith he hath faith, whē he hath no workes? can the faith saue him?

15 For if a brother or a sister be * naked and destitute of dailie fode,

16 And one of you say vnto them, Departe in peace: warme your selues, and fil your bellies, notwithstanding ye giue them not those things which are nedeful to the bod- ie, what helpeth it?

17 Euen so the faith, if it haue no workes, is dead in it self.

18 But some man might say, Thou hast the faith, & I haue workes: shewe me thy faith out of thy * workes, & I wil shewe thee my faith by my workes.

19 Thou beleuest that there is one God: thou doest wel: the deuils also beleue it, & tremble.

20 But wilt thou vnderstand, o thou vaine man, that the faith which is without wor- kes, is dead?

21 Was not Abraham our father iustified through workes, when he offered Isaac his sonne vpon the Altar?

22 Seest thou not that y^e faith wrought with his workes? & through the workes was the faith made perfecte.

23 And the Scripture was fulfilled which saith, * Abraham beleued God, and it was imputed vnto him for righteousnes: & he was called the friend of God.

24 Ye se then how that of workes a man is iustified, and not of faith onely.

25 Likewise also was not * Rahab the har- lot iustified through workes, whē she had receiued the messengers, and sent the out another way?

26 For as the bodie without the spirit is dead, euen so the faith without workes is dead.

He forbiddeth all ambition to seeke honour aboue our brethren. He describeth the properties of the tongue, 15. 16 And what difference there is betwixt the wisdom of God, and the wisdom of the worlde.

1 MY brethren, be not manie masters, knowing that we shal receiue the greater condemnation.

2 For in manie things we^e sinne all. * If anie man sinne not in wordē, he is a perfect man, and able to bridel all the bodie.

3 Beholde, we put bits into the horses moun- thes that they shulde obey vs, and we turne about all their bodie.

4 Beholde also the shippes, which thogh they be so great, and are driuen of fierce windes, yet are they turned about with a verie smale rudder, whether soeuer y^e gou- uerner listeth.

5 Euen so the tongue is a litle member, and boasterh of great things: beholde, how great a thing a litle fyre kindleth.

6 And the tongue is fyre, yea, a worlde of wickednes: so is the tongue set among our members, that it defileth the whole bodie, and setteth on fyre the course of nature, and it is set on fyre of hel.

7 For the whole nature of beastes, and of birdes and of creping things, and things of the sea is tamed and hath bene tamed of the nature of man.

8 But the tongue can no man tame. It is an vnruilie euil, ful of deadielie poyson.

9 Therewith blesse we God euen the Fa- ther, and therewith curse we mē, which are made after the similitude of God.

10 Out of one mouth procedeth blessing and cursing: my brethren, these things ought not so to be.

11 Doeth a fountaine send forth at one place swete water and bytter?

12 Can the figge tre, my brethren, bring forth the oliues, other a vine figges? so can no fountaine make bothe salte water & swete.

13 Who is a wise man and endued with knowledge among you? let him shewe by good conuersation his workes in mekenes of wisdom.

14 But if ye haue bitter enuying and strife in your hearts, reioyce not, nether be liers against the trueth.

15 This wisdom descendeth not fro aboue, but is earthlie, sensual, and diuelish.

16 For where enuying and strife is, there is fedition, and all maner of euil workes.

17 But the wisdom that is from aboue, is first pure, then peaceable, gentle, easie to be entreated, ful of mercie and good frutes without iudging, and without hypocrisie.

18 And the frute of righteousnes is sown in peace, of them that make peace.

a Vsurpe not through ambi- tion autoritie ouer your bre- thren.

Eccle. 14. 5.

& 19. 16.

& 25. 11.

Or stumble.

b He that wel considereth hi self, shal not be rigorous tow- arde his bre- thren.

c He that is able to moder- ate his rage, hath attained to an excellēt vertue.

d An heape & ful measure of all iniquitie.

e The intem- perancie of y^e tongue is as a flame of hel fyre.

Or, matter.

f The intem- perancie of y^e tongue is as a flame of hel fyre.

g Without mis- tion and dissi- mulation.

h And exami- ning things wth extreme ri- gour as hypo- crites, who onely iustife them selues, & condemne all others.

i So that their life is accord- ing to their profession.

CHAP. IIII.

CHAP. V.

1 Having shewed the cause of all wrong and wickednes, 2 and also of all graces and goodnes, 4 He exhorteth them to love God, 7 And submit them selues to him, 11 Not speaking euil of their neighbours, 13 But patiently to depend on Gods providence.

He threateneth the wicked riche men, 7 Exhorteth vnto pacience, 12 To beware of swearing, 16 One to knowlege his fautes to another, 20 And one to labour to bring another to the truth.

For the Law of the members continually fighteth against the Law of the minde.

1 From whence are warres and contentions among you? are they not hence, even of your lustes, that a fight in your members?

1 GO to now, ye riche men: wepe, and howle for your miseries that shal come vpon you.

He menaceth them with the vengeance of God, which shal not onely make them to wepe, but to howle and defpaire.

2 Ye luste, and haue not: ye enuie, and haue indignation, and can not obtaine: ye fight and warre, and get nothing, because ye aske nor.

2 Your riches are corrupt: & your garmets are motheaten.

And kindle the wrath of God against you.

3 Ye aske, and receiue not because ye aske a misse, that ye might consume it on your lustes.

3 Your golde and siluer is cankered, and the rust of them shal be a witness against you, and shal eat your flesh as it were fyre. * Ye haue heaped vp treasure for y last dayes.

Rom 2.5. To iustice til the end of the worlde.

He calleth adulterers here after the manner of the scriptures, the which preferre the pleasures of y worlde to the loue of God.

4 Ye adulterers and adulteresses, knowe ye not that the amitie of the worlde is the enemie of God? * Whosoever therefore wil be a friend of the worlde, maketh himselfe the enemie of God.

4 Beholde, the hyre of the laborers, which haue reaped your fields (which is of you kept backe by fraude) cryeth, and the cries of the which haue reaped, are entred into the eares of the Lord of hostes.

Iohn 2.15.

5 Doe ye thinke that the Scripture saith in vaine, The spirit that dwelleth in vs, lusteth after enuie?

5 Ye haue liued in pleasure on the earth, & in wantones. Ye haue nourished your hearts, as in a day of slaughter.

Which were the dayes of the sacrifices, or feasts when they vsed to banquet & fe de more abundantly then other dayes.

The imagination of mans heart is wicked, Gene. 6.5, & 8.21.

6 But the Scripture offereth more grace & therefore saith, * God resisteth the proude, and giueth grace to the humble.

6 Ye haue condemned and haue killed the iuste, and he hathe not resisted you.

Prou. 3.34.

7 * Submit your selues to God: resist the deuil, and he wil flee from you.

7 Be pacient therefore, brethren, vnto the comming of the Lord. Beholde, the husband man waiteth for the precious frute of the earth, and hathe long pacience for it, vntil he receiue the former, and the latter raine.

1 Pet. 5.5.

8 Drawe nere to God, and he wil drawe nere to you. Clenſe your hands, ye sinners, & purge your hearts, ye wauering minded.

8 Be ye also pacient therefore & setle your hearts: for the comming of the Lord draweth nere.

Epheſ. 4.27.

The Greeke worde signifieth that heauines, which is ioyned with a certeine thame fastnes, as appeareth in the countenance. 1. Pet. 5.6.

9 Suffer afflictions, and forowe ye, and wepe: let your laughter be turned into mourning, and your ioye into heauines.

9 Grudge not one against another, brethre, lest ye be condemned: beholde, the iudge standeth before the dore.

Which is when the corne is sowed, & a litle before it is mowen. f Be not grieued nor aske vengeance.

In vsurping the autoritie of iudging, & is due to the Law.

10 * Cast downe your selues before y Lord, and he wil lift you vp.

10 Take, my brethren, the Prophetes for an ensample of suffering aduersitie, and of long pacience, which haue spoken in the Name of the Lord.

That w must be affirmed, as firme it simply and without other: likewise that w must be denied: by this he taketh not from the magistrate his autoritie who may require an other for y maintenance of iustice, iudgement, & ad truth.

Rom. 14.4.

11 Speake not euil one of another, brethren. He that speaketh euil of his brother, or he that condemneth his brother, speaketh euil of the Law, and condemneth the Law: and if thou condemnest the Law, thou art not an obseruer of the Law, but a iudge.

11 Beholde, we count the blessed which endure. Ye haue heard of the paciēce of Iob, and haue knowe what end the Lord made. For the Lord is verie pitiful & merciful.

Mat. 5.34.

He sheweth that this seuerie iudging of others is to deprime God of his autoritie. We ought to submit our selues to the prouidence of God.

12 There is one Law giuer, which is able to saue, & to destroye. * Who art thou that iudgeſt another man?

12 But before all things, my brethren, * we are not, nether by heauen, nor by earth, nor by anie other othe: but let your s yea, be yea, and your naye, naye, lest ye fall into condemnation.

The gift of healing was then in the Church.

Mat. 19.21

13 Go to now ye that say, s To day or to morowe we wil go into suche a citie, and continue there a yere, and bye and sel, and get gaine,

13 Is anie amog you afflicted? Let him pray. Is anie merie? Let him sing.

Which in those dayes was a signe of the gift of healing, but now the gift being taken away, y signe is to no vie.

Mat. 19.21

14 (And yet ye can not tel what shal be to morowe. For what is your life? It is euen a vapour that appeareth for a litle time, and afterwarde vanissheth away)

14 Is anie sicke amog you? Let him call for the Elders of the Church, and let them praye for him, and anoint him with i oyle in the Name of the Lord.

Mat. 6.13.

He answereth to them, which said they knewe what was good, but they wolde not do it.

15 For that ye ought to say, * If the Lord wil, and, If we liue, we wil do this or that.

15 And the prayer of faith shal saue the sicke, and the Lord shal raise him vp: and if he haue committed sinne, it shalbe forgiven him.

In calling on the Name of the Lord.

16 But now ye reioyce in your boastigs: all suche reioycing is euil.

16 Acknowledge y our fautes one to another, & praye one for another, that ye may be healed: for the prayer of a righteous man auaileth much, if it be feruent.

Open that y greueth you, y a remedie may be founde: and this is comanded bothe for him y complaineth, & for hi that heareth y the one shulde shew his grieue to the other.

1 King. 17. 1.
eccl. 48. 3.
Iud. 4. 25.

17 *Helias was a man subiect to like passiōs as we are, and he prayed earnestly that it might not raine, and it rained not on the earth for thre yeres and six monerhs.
18 And he prayed againe, and the heauen gaue raine, and the earth broght forth her frute.
19 Brethren, if anie of you hath erred from the trueth, and some man hath conuerted him,
20 Let him knowe that he which hath conuerted the sinner from going astraye out of his way, shall saue a soule from death, and shall hide a multitude of finnes.

THE FIRST EPI- stle general of Peter.

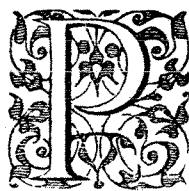
THE ARGUMENT.

HE exhortheth the faithful to denie them selues, and to contemne the worlde, that being deliuered from all carnal affections and impediments, they may more speedely attein to the heauenlie kingdome of Christ, whereunto we are called by the grace of God reueiled to vs in his Sonne, and haue already receiued it by faith, possesed it by hope, and are therein confirmed by holines of life. And to the intent this faith shoulde not faint, seeing Christ contemned and reiect-ed almost of the whole worlde, he declareth that this is nothing els but the accomplishing of the Scriptures which testifie that he shoulde be the stumbling stone to the reprobate and the sure foundation of saluation to the faithful: therefore he exhortheth them courageously to go forwarde, considering what they were, and to what dignitie God hath called them. After, he entreateth particular points, teaching subiects how to obey their gouernours, and seruants their masters, and how married folkes ought to behaue them selues. And because it is appointed for all that are godlie, to suffre persecutions, he sheweth them what good yssue their afflictions shall haue, and contrarie wise what punishment God reserueth for the wicked. Last of all he teacheth how the ministers ought to behaue them selues, forbidding them to vsurpe autoritie over the Church: also that yong men ought to be modest, and apt to learne, and so endeth with an exhortation.

CHAP. I.

2 He sheweth that through the abundant mercie of God we are elect and regenerate to a liuelie hope. 7 And how faith must be tried, 10 That the saluation in Christ is no newes, but a thing prophesied of olde. 13 He exhortheth them to a godlie conuersation, forasmuche as they are now borne a newe by the worde of God.

a Which were I
Iewes to whom
he was appointed
to be an Apostle.
b The free election of God
is the efficient cause
of our saluation, the
material cause
is Christs
obediēce, our
effectual calling
is the formal
cause, and the
final cause
is our sanctifi-
cation.
2. Cor. 1. 3.
ephe. 1. 3.
Or, vnto obedi-
ence.
c To wit, of
Christ.
d For it is but
dead & vaine
hope which is
without Christ
e Therefore
they ought to
loke for no
earthlie king-
dome of the
Messias.
f At the day
of iudgement



PETER an Apostle of
IESVS CHRIST,
to the strangers that
dwell here and there
throughout Pontus, Ga-
lacia, Cappadocia, Asia
and Bithynia,

2 Elec according to the foreknowledge of God the Father vnto sanctification of the spirit, through obedience and sprinkling of the blood of Iesus Christ: Grace and peace be multiplied vnto you.
3 * Blessed be God euen the Father of our Lord Iesus Christ, which according to his abundant mercie hath begoten vs againe vnto a liuelie hope by the resurrectiō of Iesus Christ from the dead,
4 To an inheritance immortal and vndefiled, and that fadeth not away, reserued in heauen for you,
5 Which are kept by the power of God through faith vnto saluation, which is prepared to be shewed in the last time:

6 Wherein ye reioyce, thogh now for a ceason (if nede require) ye are in heauines, through manifolde tentations,
7 That the trial of your faith, being muche more precious then golde that perisheth (thogh it be tryed with fyre) might be foude vnto your praise, & honour and glorie at the appearing of Iesus Christ:
8 Whome ye haue not sene, and yet loue him, in whome now, thogh ye se him not, yet do you beleue, and reioyce with ioye vnspokeable and glorious,
9 Receiuing the end of your faith, euen the saluation of your soules.
10 Of the which saluation the Prophetes haue inquired and searched, which prophesied of the grace that shulde come vnto you,
11 Searching when or what time the Spirit which testified before of Christ which was in them, shulde declare the sufferings that shulde come vnto Christ, and the glorie that shulde followe.
12 Vnto whome it was reueiled, that not vnto them selues, but vnto vs they shulde minister the things which are now shewed vnto you by them which haue preached vnto you the Gospel by the holie Ghost sent downe from heauen, the which things the Angels desire to beholde.

g And nede doeth so requyre, when it pleaseth God to lay his crose vpon his, for to drawe the things & make them partakers of his heauenlie graces.
h At his seconde coming.

i Or, rewards.

j Their ministerie was more profitable to vs then to them: for we see the thing accomplished which they prophesied.

13 Wherefore

Luk. 12. 35.
Prepare your selves to the Lord.

1 Vntil his seconde coming.

m When you were in ignorance and knewe not Christ.

Luk. 1. 75.

Leui. 11. 44.
19. 2. 20. 7

Deut. 10. 17.
rom. 2. 11.

galat. 2. 6.
According to y^e sinceritie of the heart.

o Read Ezek. 20. 13.

1. Cor. 6. 20.
1. 27. ebr.

9. 14. 1. 30b. 3.
7. reuel. 1. 6.

Rom. 16. 25.
ephes. 3. 9.

colof. 1. 26.
2. tim. 1. 10.

tit. 1. 2.

p When Christ appeared vnto the world, & when y^e Goyel was preached.

Rom. 12. 10.

ephes. 4. 2.

chap. 2. 17.

q Therefore we must reuoue our former nature.

Isa. 40. 6.

eccl. 1. 4. 18.

1 sam. 1. 10.

13 Wherefore, ^k girde vp the ^{*} loynes of your minde : be sober, and trust perfectly on the grace that is broght vnto you, by the ^l reuelacion of Iesus Christ,

14 As obedient children, not facioning your selues vnto the former ^m lustes of your ignorance:

15 But as he which hathe called you, is holie, so be ye holie in ^{*} ali maner of conuerfacion,

16 Because it is writen; ^{*} Be ye holie, for I am holie.

17 And if ye call him Father, which without ^{*} respect of persone iudgeth accordig to euerie mans ⁿ worke, passe the time of your dwelling here in feare,

18 Knowing that ye were not redemed with corruptible things, ^{as} siluer and golde, fro your vaine conuerfacion, receiued by the tradicions of the ^o fathers,

19 ^{*} But with the precious blood of Christ, as of a Lambe vndefiled, & without spot.

20 Which was ^{*} ordeined before the fundacion of the worlde, but was declared in the ^p last times for your sakes,

21 Which by his meanes do beleue in God that raised him from the dead, and gaue him glorie, that your faith & hope might be in God.

22 Seing your soules are purified in obeying the trueth through the spirit, to ^{*} loue brotherly without faining, loue one another with a pure heart feruently,

23 Being borne a new, not of mortal fede, but of ^q immortal, by the worde of God, who liueth and endureth for euer.

24 For all ^{*} flesh is as grasse, and all the glorie of man is as the flower of grasse. The grasse withereth, and the flower falleth away.

25 But the worde of the Lord endureth for euer: and this is the worde which is preached among you.

CHAP. II.

1 He exhorteth them to laye a side all vice. 4 Shewing that Christ is the fundacion whereupon they buylde. 9 The excellent estate of the Christians. 11 He praiseth them to absteyne from fleshlie lustes. 13 To obey the rulers. 18 How seruants shulde behaue them selues toward their masters. 20 He exhorteth to suffer after the ensample of Christ.

Rom. 6. 4.

ephes. 4. 23.

colof. 3. 8.

ebr. 12. 2.

a In this their infancie and new coming to Christ he willetch them to wake hede lest for y^e pure milke, which is y^e first beginings of learning the sincere worde, they be not de ceined by the

which chop and change it, and gae poyson in stede thereof.

* O, the milke of vnderstanding which is without dectie.

2 Herefore, ^{*} laying aside all maliciousnes & all guile, & dissimulation, and enuie, and all euil speaking,

2 As new borne babes desire ^a the ^{*} sincere milke of the worde, that ye maye growe thereby,

3 If so be that ye haue tasted how bountiful the Lord is.

4 To whome ye come as vnto a liuing stone disallowed of men, but chosen of God & precious.

5 And ye as liuelie stones, be made a spiritual house, and holie ^{*} Priesthode to offer vp spiritual sacrifices acceptable to God by Iesus Christ.

6 Wherefore it is contened in the Scripture, ^{*} Beholde, I put in ^b Sion a chief corner stone, elect and precious: and he that beleueth therein, shal not be ashamed.

7 Vnto you therefore which beleue, it is precious: but vnto them which be disobedient, the ^{*} stone which the ^c buylders disallowed, the same is made the head of the corner,

8 And a ^{*} stone to stombe at, and a rocke of offence, euen to them which stombe at the worde being disobedient, vnto the which thing they were euen ordeined.

9 But ye are a chosen generacion, a ^d royal ^{*} Priesthode, an holie nacion, a ^e peculiar people, that ye shulde shew forth the vertues of him that hathe called you out of darkenes into his marueilous light,

10 ^{*} Which in time past were not a people, yet are now the people of God: which in time past were not vnder mercie, but now haue obteneid mercie.

11 Derely beloued, I beseeche you, as strangers and pilgrims, ^{*} absteyne from fleshlie lustes, which fight against the soule,

12 ^{*} And haue your conuerfacion honest among the Gentiles, that they which speake euil of you as of euil doers, maye by your ^{*} good workes which they shal see, glorifie God in the day of ^e the visitacion.

13 ^{*} Submit your selues vnto all ^f maner ordinance of man for the Lords sake, whether it be vnto the King, as vnto the superior,

14 Or vnto gouernours, as vnto them ^g are sent of him, for the punishment of euil doers, and for the praise of them that do wel.

15 For so is the wil of God, that by wel doing ye may put to silence the ignorance of the foolish men,

16 As fre, and not as hauing the libertie for a cloke of malicioufnes, but as the seruants of God.

17 Honour all men: ^{*} loue ^f brotherlie fellowshipp: feare God: honour the King.

18 ^{*} Seruants, be subiect to your masters with all feare, not onely to the good and courteous, but also to the ^h frowarde.

19 ^{*} For this is thanke worthe, if a man for ^h conscience towarde God endure grief suffering wrongfully.

20 For what praise is it, if when ye be bufeted for your fautes, ye take it patiently: but and if when ye do wel, ye suffer ^{wrong} and take it patiently, this is acceptable to God.

21 For hereunto ye are called: for Christ also suffred for vs, leauig vs an ensample **EEe. i.**

Reuel. 1. 6.

Isa. 28. 16.

1. Tim. 9. 33.

b Meaning, y^e God hath appointed Christ to be chief & head of his Church.

Psal. 118. 22.

mat. 21. 42.

act. 4. 11.

Isa. 8. 14.

rom. 9. 33.

c The Priests, Doctors & Ancients of the people.

1. Cor. 12. 13.

d That is partakers of Christes Priesthode & kingdome.

* O, goiue by purchase.

Hofea 2. 23.

rom. 9. 25.

Galat. 5. 17.

rom. 13. 14.

Chap. 3. 14.

Mat. 5. 10.

Rom. 13. 1.

e Your good conuersacion shal be as a pre paratiue against that day that God shal shew mercie vnto them and turne them.

* O, publicke government.

Chap. 3. 22.

rom. 12. 10.

ephes. 6. 5.

col. 3. 22.

1. Cor. 7. 10.

f With them w^e acknowledged ge one self Father in heauē.

g In all obedience this must be before our eyes, that we obey in the Lord: for if anye commande things against God, then let vs answer, It is better to obey God then me.

h Knowing y^e God laieth this charge vpon him.

that ye shulde folowe his steppes.

1sa. 53. 3. 1. ioh. 3. 2.

22 *Who did no sinne, nether was there guile founde in his mouth.

23 Who when he was repiled, reuiled not againe: when he suffred, he threatened not, but committed it to him that iudgeth righteously.

1sa. 53. 5. mat. 8. 17.

24 *Who his owne self bare our sinnes in his bodie on the tre, that we being deliuered from sinne, shulde liue in righteousnes: by whose stripes ye were healed.

25 For ye were as shepe going astraye: but are now returned vnto the shepherd and bishope of your soules.

CHAP. III.

1 How wiues ought to orde them selues towards their husbands, 3 And in their apparel. 7 The duectie of men towards their wiues. 8 He exhorteth all men to vnistie and loue. 14 And patiently to suffre trouble by the example and benefite of Christ.

Col. 3. 18. ephes. 5. 22.

1 Likewise *let the wiues be subiect to their husbands that euen thei which obey not the worde, may without the worde be wcnne by the conuersacion of the wiues,

2 While they beholde your pure conuersacion, which is with feare.

1. Tim. 2. 9.

3 *Whose apparelling let it not be outwarde, as with broyded heere, and golde put about, or in putting on of apparel.

Or, maister. a But w illigly do your duectie: for your condicion is not y worle for your obedience. b By nether keeping them to stricte, nor in giuing them to much libertie. c Taking care, and prouiding for her.

4 But let the hid man of the heart be vn-corrump, with a meke & quiet spirit, which is before God a thing muche set by.

5 For euen after this maner in time past did the holic women, which trusted in God, tier them selues, and were subiect to their husbands.

Gen. 18. 12.

6 As Sarra obeyed Abraham, and * called him "Syr: whose daughters ye are", whiles ye do wel, not being afraid of anie terror.

1 Cor. 7. 14

7 * Likewise ye housbands, dwel with the as men of b knowledge, c giuing honour vnto the womā, as vnto the weaker vessel, euen as they which are d heires together of the grace of life, that your e prayers be not interrupted.

d Man ought to loue his wife, because they lead their life together, also for y she is the weaker vessel, but chiefly because y God hath made them as it were fellowe heires together of life euerlasting.

8 Finally, be ye all of one minde: one suffre with another: loue as brethren: be pitiful: be courteous,

Prou. 17. 11.

9 *Not rendring euil for euil, nether rebuke for rebuke: but contrarie wise blesse, knowing that ye are thereunto called, that ye shulde be f heires of blessing.

e 20. 22. mat. 5. 39. rom. 12. 17. 1. thes. 5. 15 Psal. 33. 13. e For they can not pray when they are at dissention.

10 * For if anie man long after life, and to se good daies, let him refraine his tongue from euil, and his lippes that they speake not guile.

1sa. 1. 16. f God hath made vs when we were his enemies, heires of his kingdom, & shal not we forgine our brethren a smale fautes? g To take vengeance on him.

11 * Let him eschewe euil and do good: let him seke peace, and folow after it.

12 For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers: and the face of the Lord is vpon

them that do euil.

13 And who is it that wil harme you, if ye folowe that which is good?

14 * Notwithstanding blessed are ye, if ye suffre for righteousness sake. Yea, b feare not their feare, nether be troubled.

Mat. 5. 20. h That is, whiche they thinke to make you afraid by their threatnings.

15 * But i sanctifie the Lord God in your hearts: and be readie alwaies to giue an answer to euerie man that asketh you a reason of the hope that is in you,

1sa. 8. 13. i Giue him praise & depēde on him. Chap. 2. 12.

16 * And that with mekenes and reuerence, hauing a good conscience, that when they speake euil of you as of euil doers, thei may be ashamed, which blame your good conuersacion in Christ.

17 For it is better (if the wil of God be so) that ye suffer for wel doing, then for euil doing.

18 * For Christ also hath once suffred for sinnes, y iust for the vniust, that he might bring vs to God, and was put to death concerning the flesh, but was quickened in the k spirit.

Rom. 5. 6. 807. 9. 15.

19 By the which l he also went, & preached vnto the spirits that were in prison.

k By the power of God. l Christ being from y beginning head and gouernour of his Church, came in y daies of Noe, not in bodie, w then he had not, but in Spirit, and preached by y mouth of Noe for the space of 120 yeres to y disobedient, w wolde not repē, & therefore are now in prison refered to the last iudgement.

20 Which were in time passed disobediet, when once the long suffring of God abode in the daies of * Noe, while the arke was preparing, wherein fewe, that is, eight "soules were saued in the water.

21 To the which also the figure that now saueth vs, euen Baptisme agreeeth (not the putting away of the filth of the flesh, but in that a good conscience maketh request to God) by the resurrection of Iesus Christ,

22 Which is * at the right hand of God, gone into heauen, to whome the Angels, and Powers, and might are subiect.

Gen. 6. 14. mat. 24. 38. luk. 17. 26. Ebr. 1. 3.

CHAP. IIIII.

1 He exhorteth men to cease from sinne, 2 To spende no more time in vice, 7 To be sober and apt to praye, 8 To loue eche other, 12 To be patient in trouble, 15 To beware that no man suffre as an euil doer, 16 But as a Christian man, and so not to be ashamed.

1 Forasmuche then as Christ hath suffred for vs in the flesh, arme your selues likewise with the same m minde, which is that he which hath suffred in the flesh, hath ceased from sinne,

Or, persones. Or, the raising to witness of a good conscience.

2 That he henceforwarde shulde liue (as muche time as remaineth in the flesh) not after the lustes of men, but after the wil of God.

Our sanctification standeth in two points, in dyig to sinne, & liuing to God. Or, bodie

3 * For it is sufficient for vs that we haue spent the time past of the life, after the lust of the Gentiles, walking in wantōnes, lustes, dronkennes, in glortonie, drinkings and in abominable idolatries.

Ephes. 4. 22.

4 Wherein it semeth to them strange y ye runne not with the vnto the same excesse of ryote: therefore speake they euil of you.

5 Which shal giue accountes to him, that

is ready to iudge quicke and dead.

b Although the wicked thinke this Gospel newe, & vex you that embrace it: yet, haue it bene preached to them of tunc past, which now are dead, to the intent: y^e theimight haue bene conserued, or dead to sinne in the flesh, & also might haue liued to God in the spirit, which two are the eff. & of the Gospel. *Prou. 10, 12. Rom. 12, 13. ebr. 13, 2. Rom. 12, 6. post. 2, 14.*

d That is, by the iudees.

e Or, punishment. *Iere. 25, 29. luk. 23, 31.*

e As concerning this lute where he is punished. *Prou. 2, 31.*

6 For vnto this purpose was the Gospel preached also vnto the ^b dead, that they might be condemned, according to men, in the flesh, but might liue according to God in the spirit.

7 Now the end of all things is at hand. Be ye therefore sober, and watching in prayer.

8 But aboute all things haue feruent loue among you: for ^e loue couereth the multitude of finnes.

9 Be ye ^hherberous one to another, without grudging.

10 *Let euerie man as he hath receiued the gifte, minister the same one to another, as good disposers of the manifolde grace of God.

11 If anie man speake, *let him walke* as ^y wordes of God. If anie man minister, *let him do it* as of the abilitie which God ministrereth, that God in all things may be glorified through Iesus Christ, to whome is praise and dominion for euer, and euer, Amen.

12 Dearly beloued, thinke it not strange concerning the fyrie trial, which is among you to proue you, as though some strange thing were come vnto you:

13 But reioyce, in asmuche as ye are partakers of Christs sufferings, that when his glorie shal appeare, ye may be glad and reioyce.

14 *If ye be railed vpon for the Name of Christ, blessed are ye: for the Spirit of glorie, and of God resteth vpon you: which on their ^d parte is euil spoken of: but on your parte is glorified.

15 But let none of you suffer as a murtherer, or as a thefe, or an euil doer, or as a busibodie in other mens matters.

16 But if *anie man suffer* as a Christian, let him not be ashamed: but let him glorifie God in this behalfe.

17 For the time *is come*, that ⁱ iudgement must beginne at ^{*} the house of God. If it first *begin* at vs, what shal the end be of the which obey not the Gospel of God?

18 *And if the righteous scarcely be ^e saued, where shal the vngodlie and the sinner appeare?

19 Wherefore let them that suffer according to the wil of God, commit their soules to him in wel doing, as vnto a faithful Creator.

and what rewards they shal haue if they be diligent. He exhorteth yong persons to submit their selues to the elders, & to be sober, and to watche that they may resist the enemies.

THe ^a elders which are among you, I beseeche which am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glorie that shal be reueiled,

2 Fede the flocke of ^r God, which ^r dependeth vpon you, caring for it not by constraint, but willingly: not for filthy lucre, but of a readie minde:

3 Not as though ye were lords ouer Gods heritage, but that ye may be ^e examples to the flocke.

4 And when the chief shepherd shal appeare, ye shal receiue an incorruptible crowne of glorie.

5 Likewise ye yonger, submit your selues vnto the elders, & submit your selues euerie man, one to another: ^{*}decke your selues inwardly in lowlines of minde: for God ^{*} resisteth the proude and giueth grace to the humble.

6 Humble ^{*}your selues therefore vnder the mightie hand of God, that he may exalt you in due time.

7 Cast ^{*}all your care on him: for he careth for you.

8 Be sober and watch: for ^{*} your aduersarie the deuill as a roaring lyon walketh about, seeking whome he may deuoure:

9 Whome resist stedfast in the faith, knowing ^b that the same afflictions are accomplished in your brethren which are in the worlde.

10 And the God of all grace, which hath called vs vnto his eternal glorie by Christ Iesus, after ^y ye haue suffered a litle, make you perfect, confirme, strengthen and stablish you.

11 To him be glorie and dominion for euer and euer. Amen.

12 By Siluanus a faithful brother vnto you, as I suppose, haue I written briefly, exhorting and testifying how that this is the true grace of God, wherein ye stand.

13 The Church ^y is at ^e Babylō elected together with you, saluteth you, and Marcus my sonne.

14 Grete ye one another with the ^{*} kyffe of loue. Peace be with you all which are in Christ Iesus. Amen.

a By elders he vnderstandeth all the which preache, teache, or minister in the Church.

r Or, Christ. **e** Or, which is committed vnto you or, asmuche as in you lyeth

Rom. 12, 18.

Iam. 4, 6.

Iam. 4, 10.

Psal. 54, 23.

Wisd. 12, 17.

mat. 6, 25

luk. 12, 22.

Luk. 22, 31.

b Nothing cometh vnto vs, which we see not to apperteine to the rest of Christs members: and therefore we ought not to refuse that condition which is commune to all the Santes.

e Which was a famous cite in Assyria where Peter then was the Apostle of the circumcision. *Rom. 16, 16. 1. cor. 16, 20. 2. cor. 13, 13.*

stle general of Peter.

THE ARGUMENT.

THe effect of the Apostle here is to exhorte the which haue once professed the true faith of Christ, to stande to the same euen to the last breath: also that God by his effectual grace towards me moueth them to holines of life, in punishing the hypocrites which abuse his Name, & in increasing his gifts in the godlie: wherefore by godlie life he being now almost at death's dore, exhorteth the to approue their vocacion, not setting their affections on worldlie things (as he had oft writ vnto them) but lifting their eyes towarde heauen, as they be taught by the Gospel, whereof he is a cleare witnes, chiefly in that he heard with his owne eares that Christ was proclaimed from heauen to be the Sonne of God, as likewise the Prophetes testified. And lest they shoulde promise to them selues quietnes by professing the Gospel, he warneth the bothe of troubles which they shoulde susteine by the false teachers, and also by the mockers & contemners of religion, whose maners and trade he liuely setteth forth as in a table: aduertising the faithful not onely to waite diligently for Christ, but also to beholde presently the day of his comming, and to preserue them selues vnspotted against the same.

CHAP. I.

4 Forasmuche as the power of God hathe giuen them all things pertaining vnto life, he exhorteth them to flee the corruption of worldlie lusts. 10 To make their calling sure with good workes, and frutes of faith. 14 He maketh mention of his owne death. 17 Declaring the Lord Iesus to be the true Sonne of God, as he him self had sene vpon the mounte.

IMON Peter a seruant and an Apostle of IESVS CHRIST, to you which haue obtained like precious faith with vs by the ^arighteousnes of our God and Sauour Iesus Christ:

2 Grace and peace be multiplied to you, by the knowledge of God and of Iesus our Lord,

3 According as his ^bgodlie power hathe giuen vnto vs all things that pertaine vnto life and godlines, ^dthrough the knowledge of him that hathe called vs vnto glorie and vertue.

4 Whereby moste great, and precious promises are giuen vnto vs, that by them ye shoulde be partakers of the ^egodlie nature, in that ye flee the corruption, which is in the worlde through lust.

5 Therefore giue euen all diligence thereunto: ioyne moreouer ^fvertue with your faith: and with vertue, knowledge:

6 And with knowledge, temperance: and with temperance, patience: and with patience, godlines:

7 And with godlines, brotherlie kindenes: and with brotherlie kindenes, loue.

8 For if these things be among you, and abunde, they will make you that ye neither shalbe ydle, nor vnfruitful in ^gknowledge of our Lord Iesus Christ.

9 For he that hathe not these things, is blinde, & can not se farre of, & hathe forgottē that he was purged from his olde sinnes.

10 Wherefore, brethren, giue rather diligence to make your calling & election ^hsure: for if ye do these things, ye shal neuer fall.

11 For by this meanes an entring shalbe ministered vnto you abundantly into the euerlasting kingdome of our Lord & Sauour Iesus Christ.

12 Wherefore, I wil not be negligēt to put you alway in remembrance of these things, thogh that ye haue knowledge, and be established in the present trueth.

13 For I thinke it mete as lōg as I am in this ^ktabernacle, to stirre you vp by puttīg you in remembrance.

14 Seing I knowe that the time is at hand that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hathe ^lshewed me.

15 I wil endeuour therefore alwaife, that ye also may be able to haue remembrance of these things after my departing.

16 For we folowed not ^mdeceiueable fables when we opened vnto you the power, and comming of our Lord Iesus Christ, but with our eyes we saw his maiestie:

17 For he receiued of God the Father honour and glorie, when there came suche a voyce to him from the excellent glorie, ⁿ*This is my beloued Sonne, in whome I am wel pleased.

18 And this voyce we heard when it came from heauen, being with him in the ^oholie mounte.

19 We haue also a moste sure ^pworde of the Prophetes, to ^qwhich ye do wel that ye take hede, as vnto a light that shineth in a darke place, vntil the ^rday dawne, and the ^sdaye starte arise in your hearts.

20 ^t*So that ye first know this, that no prophete in the Scripture is of ^uprivate priuate motion.

21 For the Prophecie came not in olde time by the wil of man: but holie men of God spake

^h Albeit it be sure in it self forasmuche as God can not change: yet we must confirme it in our selues, by the frutes of the Spirit, knowing ⁱthe purpose of God electeth, calleth, sanctifieth, and iustificth vs. ^jFor God wil euer vpholde you. ^kIn this bodie, 2. Cor. 5, 3.

^l Joh. 21, 19.

^m 1. Cor. 1, 17. & 2, 1.

ⁿ Or, ^ospiffical and craftie.

^o Mat. 17, 5. For by Christs presēce it was for the time holie. ^pThat is, the doctrine of the Prophetes. ^qA further knowledge then vnder the Law. ^r2. Tim. 3, 16.

^s Meaning, Christs sunne of iustice, by his Gospel. ^tCometh not of men. ^uOr, ^vscriptura.

^a In that he declared him self iuste and faithful in accomplishing his promises by Christ.

^b He speaketh of Christ as he is God and Sauiour.

^c That is, saluacion.

^d The summe of our saluacion and religion is to be led by Christ to the Father, who calleth vs in the Sonne.

^e Or, through his glorie.

^f We are made partakers of ^gdivine nature, in ^hwe flee ⁱcorruption of the worlde: or as Paul writeth, are dead to sinne. & are not in the flesh of Godlie maners.

^g The Greeke worde signifieth him, that naturally can not se, except he holdeth nere his eyes. So Peter calleth suche as can not se heauēlie things which are farre of, purre blinde or sandblinde.

spake as they were moued by the holie 14 Hauing eyes ful of adulterie, and that
Gost. can not cease to sinne, beguiling vnstable
soules: they haue hearts exercised with co
uetousnes, cursed children,

CHAP. II.

*He prophesieth of false teachers, and sheweth their pu
nishment.*

*Act. 20, 29. 1
1. Tim. 4, 2.
Iud. 12.*

1 **B** Among the people, euē as there shal
be false teachers among you: which priue
ly shal bring in damnable heresies, euen
denying the Lord, that hathe boght them,
& bring vpon them selues swift dānation.

*Or. insolent & 2
wanton.*

2 And manie shal followe their "damna
ble wayes, by whome the way of trueth
shal be euil spoken of,

*a This is eui
dently sene
in the Pope &
his Priests, w
by lies & flar
teries sel mens
soules, so that
it is certeine
that he is not
the succellour
of Simon Pe
ter, but of Si
mon Magus.
Iob 4, 18.
Iude 6.
Gen. 7, 2.
Gen. 19, 24.*

3 And through couetousnes shal they with
fained wordes make "marchandise of you,
whose iudgement long agone is not farre
of, and their damnation slepeth not.

4 For if God spared not the * Angels, that
had sinned, but caste them downe into hell
and deliuered them into chaines of dar
kenes, to be kept vnto damnation:

Gen. 19, 16.

5 Nether hathe spared the olde worlde, but
saued * Noe the eight *person* a preacher of
righteousnes, and broght in the flood vpō
the worlde of the vngodlie,

6 And * turned the cities of Sodome and
Gomorrhe into ashes, condemned them
and ouerthrewe them, and made them an
ensample vnto them that after shulde liue
vngodlie,

7 * And deliuered iuste Loth vexed with
the vnclenlie conuersation of the wicked,
8 (For he being righteous, and dwelling a
mong them, in seing and hearing, vexed
his righteous soule from day to day with
their vnlawful dedes.)

9 The Lord knoweth to deliuer the god
lie out of tentation, and to referue the
vniust vnto the day of iudgement to be
punished:

10 And chiefly them that walke after the
flesh, in the lust of vnclennes, and despise
the gouernement, *which are* presumptuous,
and stand in their owne conceite, and fea
re not to speake euil of thé that are in dig
nitie.

*1. King. 22, 22
Iob 1, 12
b Albeit the
Angels con
demne the
vices and iu
sticie of wic
ked magistra
tes, yet they
blame not the
autoritie and
power which
is giuen them
of God.
c As beasts
without rea
son or wit fol
lowe whether
nature leadeth
them: so these
wicked men
destitute of
Spirit of God,
onely seke to
fulfil their sen
sualite, and as
they are ves
sels made to
destruō, & appointed to this iudgement, so they fall into the snares of Satan
to their destruō. d For in your holie feast they sit as members of Church
where as in dede they be but spottes, & so deceiue you, read Iude 12.*

11 Where as the Angels which are greater
bothe in power and might, * giue not brai
ling iudgement against them before the
Lord.

12 But these as *c* brute beasts, led with sen
sualitie and made to be taken, and des
troyed, speake euil of those things which
they knowe not, and shal perish through
their owne corruption.

13 And shal receiue the wages of vnrighte
ousnes, as they which counte it pleasure to
liue deliciously for a season. Spottes *they*
are and blottes, *d* deliting them selues in
their deceiwings, in feasting with you,

*destruō, & appointed to this iudgement, so they fall into the snares of Satan
to their destruō. d For in your holie feast they sit as members of Church
where as in dede they be but spottes, & so deceiue you, read Iude 12.*

15 Which forsaking the right waye, haue
gone astraye, following the way of * Ba
laam, *the sonne* of Bolor, which loued the
wages of vnrighteousnes.

*Nomb. 22, 23.
Iude 11.*

16 But he was rebuked for his iniquitie:
for the domme asse speaking with mans
voyce, forbade the foolishnes of the Pro
pher.

17 * These are welles without water, and
c cloudes caryed about with a tempest, to
whome the blacke darkenes is referued for
euer.

*Iud. 12.
e They haue so
me appearace
outwarde, but
within they a
re drie and bar
ren, or at moste
they cause but
a tempest.*

18 For in speaking swelling wordes of va
nitie, they beguile with wantōnes through
the lustes of the flesh them that were clea
ne escaped from them which are wrapped
in errour,

19 Promising vnto them libertie, and are
them selues the * seruants of corruption:
for of whome soeuer a man is ouercome,
euen vnto the same is he in bondage.

*Iohn 8, 34.
Rom. 6, 20.*

20 * For if they, after they haue escaped frō
the filthines of the worlde, through the
f knowledge of the Lord, & of the Sauour
Iesus Christ, are yet tågled againe therein,
and ouercome, the latter end is worse with
them then the beginning.

*Mat. 12, 45.
Ebr. 6, 4.
E 10, 26.
f Which commeth
by hearing the Gos
pel preached.*

21 For it had bene better for them, not to
haue knowen the way of righteousness, thē
after they haue knowen it, to turne frō the
holie *commandement* giuen vnto them.

Or. de. 3. 1. 1.

22 But it is come vnto them, according to
the true prouerbe, * The dogge is retur
ned to his owne vomit: and, The sowe
that was washed, to the wallowing in the
myer.

Pro. 29, 1. 10

CHAP. III.

*3 He sheweth the impietie of them which mocke at Gods
promises. 7 After what sorte the end of the worlde
shalbe. 8 That they prepare them selues thereunto.
16 Who they are which abuse the writings of S. Paul,
and the rest of the Scriptures. 18 Concluding with
eternal thanks to Christ Iesus.*

1 **T** His seconde Epistle I now write vn
to you, beloued, wherewith *a* I stirre
vp, and warne your pure mindes,

*a For we fall
quickly asle
pe and forget
that which we
are taught.*

2 To call to remēbrance the wordes, which
were tolde before of the holie Prophetes,
and also the commandement of vs the A
postles of the Lord and Sauour.

3 * This first vnderstand, that there shal co
me in the last dayes, mockers, which will
walke after their lustes,

*1. Tim. 4, 10
2. Tim. 3, 1.
Iude 18.*

4 And say, Where is the promes of his cō
ming? for since the fathers dyed, all things
continue a like from the beginning of the
creation.

*b He meane
thé which had
once professed
Christian reli
gion, but beca
me afterwar
de contemners
& mockers, as
Epicurians &
atheistes.*

5 For this they *b* willingly knowe not, that
the heauens were of olde, and the earth

that was of the water and by the water, by the worde of God.

As touching the beaurie thereof, & things which were therein, except them w^{ch} were in the arke.

6 Wherefore the world that then was, perished, ouerflowed with the water.

7 But the heauens & earth, which are now, are kept by the same worde in store, and reserued vnto fyre against the day of iudgement, and of the destruction of vngodlie men.

Psal. 90. 4.

8 Derely beloued, be not ignorant of this one thing, that one day is with the Lord, * as a thousand yeres, & a thousand yere, as one day.

Eccl. 3. 3. 39.

1. Tim. 2. 4.

He speaketh not here of the secret & eternal counsel of God, whereby he electeth whome it pleaseth him, but of the preaching of the Gospel whereby all are called and bidded to the banquet.

Mat. 24. 44.

1. thes. 5. 2.

Genel. 3. 3.

Eccl. 16. 15.

9 The Lord is not slacke concerning his promes (as some men count slackenes) but is pacient towarde vs, and * woulde haue no man to perish, but wolde all men to come to repentance.

10 * But the day of the Lord wil come as a thief in the night, in the which the heauens shal passe away with a noyce, and the elements shal melt with heate, and the earth with the workes, that are therein, shalbe burnt vp.

11 Seing therefore that all these things must be dissolued, what maner persones ought ye to be in holie conuersation and godlines,

12 Loking for, and hasting vnto the com-

ming of the day of God, by the which the heauens being on fyre, shalbe dissolued, & the elements shal melt with heat?

13 But we loke for * new heauens, and a new earth, according to his promes, wherein dwell eth righteousnes. *1sa. 65. 17. & 66. 22. & Genel. 21. 1.*

14 Wherefore, beloued, seing that ye loke for suche things, be diligent that ye may be founde of him in * peace, without spotte and blameles.

In quiet conscience.

15 * And suppose that the long suffring of our Lord is saluation, euen as our beloued brother Paul according to the wisdome giuen vnto him wrote to * you,

Albeit his epistles were writ to peculiar Churches, yet they containe a general doctrine appertaining to all men.

16 As one, that in all his Epistles speaketh of these things: among the which some things are * hard to be vnderstand, which they that are vnlearned and vnstable, peruert, as they do also other Scriptures vnto their owne destruction.

As no man condemneth the brightness of the sunne because his eye is not able to susteine the clearenes thereof: so the hardenes wherewith we can not some time compass or perfectly vnderstande in the Scriptures, ought not to take away from vs the vie of the Scriptures.

17 Ye therefore beloued, seing ye knowe these things before, beware, lest ye be also plucked away with the error of the wicked, and fall from your owne stedfastnes.

18 But growe in grace, and in the knowledge of our Lord and Sauour Iesus Christ: to him be glorie bothe now and for euer more. Amen.

THE FIRST EPI- stle general of Iohn.

THE ARGUMENT.

After that S. Iohn had sufficiently declared, how that our whole saluation doeth consist onely in Christ, lest that any man shoulde thereby take a boldnes to sinne, he sheweth that no man can beleue in Christ, onles he doeth endeuour him self to kepe his commandements, which thing being done, he exhorteeth them to beware of false prophetes, whome he calleth Antichrists, and to vrye the spirits. Laste of all he doeth earnestly exhorte them vnto brotherlie loue, and to beware of deceiuers.

Iohn 8. 12.

The frutes of our faith must declare whether we be ioyned in God or no: for God being true & verie puritie & light will not haue fellowship with them whiche are in sinne and darkenes.

CHAP. I.

1 True witness of the euerlasting worde of God. 2 The blood of Christ is the purgation of sinne. 10 No man is without sinne.

a That is, Christ God eternal.
b That is, Christ being man.



That which was from the beginning, which we haue heard, which we haue sene with our eyes, which we haue looked vpon, and our hands haue hadled of the Word

c Which giueth life and had it in him self, Ioh. 14.
d Before all be ginning.
e The effect of the Gospel is, y^e we all being ioyned together in Christ by faith, shal be the sonnes of God.

de of life, (For the life appeared, and we haue sene it, and beare witness, and shewe vnto you the eternal life, which was with the Father, and appeared vnto vs.)

That, I say, which we haue sene & heard, declare we vnto you, that ye may also haue fellowship with vs, and that our fellow-

ship also may be with the Father and with his Sonne Iesus Christ.

4 And these things write we vnto you, that your ioye may be full.

5 This then is the message which we haue heard of him, and declare vnto you, that God * is light, & in him is no darkenes.

6 If we say y^e we haue fellowship with him, and walke in darkenes, we lye, & do not truly.

In an euil conscience, & without the feare of God. That is, Christ with vs and we with our felues.

7 But if we walke in the light as he is in the light, we haue fellowship with one with another, and the * blood of Iesus Christ his Sonne cleanseth vs from all sinne.

1. Pet. 1. 2. 9. Gen. 1. 6. 1. King. 8. 48. 2. Chron. 6. 36. pro. 20. 9. Eccl. 7. 20.

8 * If we say that we haue no sinne, we deceiue our felues, and truth is not in vs.

If we be not ashamed, earnestly & openly to acknowledge our felues before God to be sinners.

9 If we acknowledge our sinnes, he is faithful and iust, to forgie vs our sinnes, & to cleanse vs from all vnrighteousnes.

10 If

^{Or, doctrine.} 10 If we say we haue not sinned, we make him a lier, and his¹⁰ worde is not in vs.

CHAP. II.

^a Christ is our Aduocate. ¹⁰ Of true loue, & how it is tried. ¹⁵ To beware of Antichrist.

¹ MY babes, these things write I vnto you, that ye sinne not: and if any mā sinne, we haue an^a Aduocat with the Father, Iesus Christ, the Iust.

² And he is the reconciliation for our finnes: and not for ours onely, but also for the finnes of^b the whole worlde.

And hereby we are sure that we^c knowe him, if we kepe his commandements.

⁴ He that saith, I knowe him, and kepeth not his commandements, is^a a lier, and the trueth is not in him.

⁵ But he that kepeth his worde, in him is^d the loue of God perfite in dede: hereby we knowe that we are in him.

⁶ He that saith he remaineth in him, oght euen so to walke, as he hathe walked.

⁷ Brethren, I write no newe^e commandement vnto you: but an olde commandement, which ye haue had from the^e beginning: the^f olde commandement is the worde, which ye haue heard from the beginning.

⁸ Againe, a newe commandement I write vnto you, that which is true in him, and also in you: for the darkenes is past, and the true light now shineth.

⁹ He that saith that he is in the light, and hateth his brother, is in darkenes vntil this time.

¹⁰ *He that loueth his brother, abideth in the light, and there is none occasion of euil in him.

¹¹ But he that hateth his brother, is in darkenes, and walketh in darkenes, & knoweth not whether he goeth, because that darkenes hathe blinded his eyes.

¹² Little children, I write vnto you, because your finnes are forguen you for^h his Names sake.

¹³ I write vnto you, fathers, because ye haue knowen him that is frō the beginning. I write vnto you, yong men, because ye haue ouercome theⁱ wicked.

¹⁴ I write vnto you, babes, because ye haue knowe^d the Father. I haue writē vnto you, fathers, because ye haue knowen him, that is from the beginning. I haue writen vnto you, yong men, because ye are strong, and the worde of God abideth in you, and ye haue ouercome the^j wicked.

¹⁵ Loue not the^k worlde, nether the things that are in the worlde. If any mā loue the^k worlde, ^l he loue of the Father is not in him.

¹⁶ For all that is in the worlde (as the luste of the^k flesh, the^l luste of the eyes, & the^m pride of life) is not of^l the Father, but is of the worlde.

And the worlde passeth awaye, and the luste thereof: but he that fulfilleth the wil of God, abideth euer.

¹⁸ Babes, it is the last time, and as ye haue heard that Antichrist shal come, eue now are there many Antichrists: whereby we knowe that it is the last time.

¹⁹ They went out from vs, but they were not of vs: for if they had bene of vs, they wolde haue continued with vs. But ^o this cometh to passe, that it might appeare, that they are not all of vs.

²⁰ But ye haue an^o ointement frō him, that is^p Holie, & ye haue knowen all things.

²¹ I haue not writen vnto you, because ye knowe not^q the trueth: but because ye knowe it, and that no lye is of the trueth.

²² Who is a lier, but he that denyeth that Iesus is^r Christ: the same is the Antichrist that denyeth the Father and the Sonne.

²³ Whosoever denyeth the Sonne, the same^r hathe not the Father.

²⁴ Let therefore abide in you that same which ye haue heard from the beginning. If that which ye haue heard from the beginning, shal remaine in you, ye also shal continewe in the Sonne, & in the Father.

²⁵ And this is^s the promise that he hathe promised vs, euen eternal life.

²⁶ These things haue I writen vnto you, concerning them that deceiue you.

²⁷ But the anointing which ye receiued of him, dwelieth in you: and ye nede not that any man teache you: but as the same^t Anointing teacheth you of all things, & it is true, & is not lying, & as it taught you, ye shal abide^t in him.

²⁸ And now, little children, abide in him, that when he shal appeare, we may be bolde, and not be ashamed before him at his coming.

²⁹ If ye knowe that he is righteous, knowe ye that he which doeth righteously, is borne of him.

CHAP. III.

¹ The singular loue of God towards vs, ⁷ And how we againe ought to loue one another

¹ Beholde, what loue the Father hathe shewed on vs, that we shulde be^a called the sonnes of God: for this cause the worlde knoweth you not, because it knoweth not him.

² Dearly beloued, now are we the sonnes of God, but yet it doeth not appeare what we shalbe: and we knowe that when^b he shal appeare, we shalbe^c like him: for we shal se him as he is.

³ And euerie man that hathe this hope in him, purgeth him self, euen as he is pure.

⁴ Whosoever^d comitteth sinne, transgresseth also the Law: for sinne is the transgression of the Law.

⁵ And ye knowe that he appeared that he

^a Christ is our ouerlie Aduocate and atonement: for the office of intercession and redemption are toynd together.
^b That is, of them which haue embraced the Gospel by faith in all ages, degrees, & places: for there is no saluation without Christ.
^c That is, by faith and obedience: by him for knowledge can not be without obedience.
^d Whereby he loueth God: so that to loue God is to obey his worde.
^e Or, doctrine.
^f When the Law was giuen.
^g Loue thy neighbour as thy self, is the olde commandement taught in the Law: but wher Christ saith, So loue one another as I haue loued you, he giueth a newe commandement onely as touching the forme, but not as touching the nature or substance of the precept.
^h Chap. 3. 14.
ⁱ He nameth all the faithful children, as he being their spiritual father, attributing to olde men knowledge of great things, to yong men strength, to children obedience & reuerence to their gouernours.
^j For Christs sake.
^k Or, the deuil.
^l As it is aduersarie to God.
^m Lam. 4. 4.
ⁿ To live in pleasure.
^o Wantennes.
^p Ambition & prouice.

^a Which seemed to haue bene of our number, because for a timethey occupied a place in the Church.
^b The grace of the holie Ghost.
^c Which is Christ.
^d In this Epistle which I now write vnto you.
^e He that taketh away or diminisheth either of the nature in Christ, or he that con-foundeth or separteth them, is he that pucth not difference betwene the persons of the Sonne, & also he that belueth not to haue remission of finnes by his onely sacrifice, denieth Christ to be the true Messias.
^f Then the infidels worship not the true God.
^g But he that confesseth the Sonne, hathe also the Father.
^h Christ communicateth himself vnto you and teacheth you by the holie Ghost & his ministers.
ⁱ Or, in Christ.
^j By this name he meaneth the whole Church of Christ in general.
^k Being made the sonnes of God in Christ, he sheweth what qualities we must haue to be discerned from bastards.
^l That is, Christ.
^m As the members and head see which make one perfect bodie.
ⁿ That is, in whome sinne doeth reigne, so he sekerly not to be satisfied.

Iſa. 55. 9. 1. pet. 3. 22.

might *take away our finnes, and in him is no sinne.

6 Whoſoever abideth in him, ſinneth not: whoſoever ſinneth, hat he not ſene him, neither hathe knowen him.

7 Litle children, let no man deceiue you: he that doeth righteousnes, is righteous, as he is righteous.

Iohn 8. 44. e As appeared by Adam.

8 He that *committeth sinne, is of the deuill: for the deuill ſinneth from the beginning: for this purpose appeared the Sonne of God, that he might loſe the workes of the deuill.

9 Whoſoever is borne of God, ſinneth not: for his ſede remaineth in him, nether can he ſinne, becauſe he is borne of God.

f Which is the holie Goſp. g He can not be vnder the power of sinne becauſe the Spirit of God correcteth his euil and corrupt affections. h He deſcendeth from the firſt table of 5 commandments to the ſeconde. Iohn 13. 34. e 15. 12. Gen. 4. 8.

10 In this are the childre of God knowen, and the children of the deuill: whoſoever doeth not righteousnes, is not of God, neither he that loueth not his brother.

11 For this is the meſſage, that ye heard fro the beginning, that *we ſhulde loue one another,

12 Not as *Cain which was of the wicked, and ſlewe his brother: & wherefore ſlewe he him? becauſe his owne workes were euil, and his brothers good.

13 Marueile not, my brethren, though y^e worlde hate you.

i This loue is the ſpecial fruite of our faith and a certaine ſigne of our regeneration. Chap. 2. 10. Iouet 19. 17.

14 We knowe that we are translated from death vnto life, becauſe we loue the brethren: *he that loueth not his brother, abideth in death.

15 Whoſoever hateth his brother, is a manſlayer: & ye knowe that no maſlayer hathe eternal life abiding in him.

Iohn 15. 13. aphe 5. 22.

16 *Hereby haue we perceiued loue, that he laid downe his life for vs: therefore we ought alſo to lay downe our liues for the brethren.

Iak. 3. 22.

17 *And whoſoever hathe this worldeſ good and ſeeth his brother haue nede, and ſhutteth vp his compaſſion from him, how dwelleth the loue of God in him?

k Which is not the cauſe, wherefore we are y^e ſonnes of God, but a moſt certaine ſigne. l If our conſcience being giltye of any ſhing, be able to condemne vs, muche more y^e iudgement of God which knoweth our hearts better the we our ſelnes, is able to condemne vs. Iohn 15. 7. e 16. 23. mat. 21. 22. chap. 5. 24. Iohn. 6. 29. e 17. 3. Iohn 13. 34. e 15. 10.

18 My litle children, let vs not loue in worde, nether in tongue onely, but in *dede & in trueth.

19 For thereby we knowe that we are of the trueth & ſhal before him aſſure our hearts.

20 For if our heart condemne vs, God is greater then our heart, and knoweth all things.

21 Beloued, if our heart condemne vs not, then haue we boldenes towarde God.

22 *And whatſoever we aſke, we receiue of him, becauſe we kepe his comandements, and do thoſe things which are pleaſing in his ſight.

23 *This is then his commandement, That we beleue in the Name of his Sonne Ieſus Chriſt, and loue one another, as he gaue commandement.

24 *For he that kepeth his commadements,

dwelleth in him, and he in him: & hereby we knowe that he abydeth in vs, euen by the Spirit which he hathe giuen vs.

CHAP. IIII.

1 Difference of ſpirits. 2 How the Spirit of God may be knowne from the ſpirit of errour. 7 Of the loue of God and of our neighbours.

1 D^erely beloued, beleue not euerie ſpirit, but trye the ſpirits whether they are of God: for many falſe Prophetes are gone out into the worlde.

a The which boakt that they haue the Spirit to preache or prophetic.

2 Hereby ſhal ye knowe the Spirit of God, Euerie ſpirit that confeſſeth that Ieſus Chriſt is come in the fleſh, is of God.

b Who being very God came from his Father and toke vpon him our fleſh. He y^e confeſſeth or preacheth this truly, hathe the Spirit of God, is not.

3 And euerie ſpirit which confeſſeth not that Ieſus Chriſt is come in the fleſh, is not of God: but this is the ſpirit of Antichriſt, of whome ye haue heard, how y^e he ſhulde come & now already he is in the worlde.

c He began to buylde the myſterie of iniquitie. d Satan the prince of the worlde.

4 Litle children, ye are of God, and haue overcome them: for greater is he that is in you, then d he that is in the worlde.

5 They are of the worlde, therefore ſpeake they of the worlde, and the worlde heareth them.

Iohn 8. 47. e With pure affection & obedience.

6 We are of God, *he that knoweth God, heareth vs: he that is not of God, heareth vs not. Hereby knowe we the Spirit of trueth, and the ſpirit of errour.

7 Beloued, let vs loue one another: for loue cometh of God, & euerie one that loueth, is borne of God, and knoweth God.

8 He that loueth not, knoweth not God: for God is loue.

Iohn 3. 16. f Trueth is, y^e God hathe declared his loue in many other things, but herein hath he paſſed all other. g By his onely death.

9 *In f this appeared y^e loue of God towarde vs, becauſe God ſent his onely begottē Sonne into the worlde, that we might liue through him.

10 Herein is loue, not that we loued God, but that he loued vs, and ſent his ſonne to be a reconciliation for our finnes.

11 Beloued, if God ſo loued vs, we ought alſo to loue one another.

12 *No man hathe ſene God at any time. If we loue one another, God dwelleth in vs, and his loue is perſite in vs.

Iohn 1. 18. 1. ioh. 6. 16.

13 Hereby knowe we, that we dwell in him, and he in vs: becauſe he hathe giuen vs of his Spirit.

14 And we haue ſene, and do teſtifie, that the Father ſent the Sōne to be the Sauour of the worlde.

h So that his confeſſion proceedeth of faith.

15 Whoſoever h confeſſeth that Ieſus is the Sonne of God, in him dwelleth God, and he in God.

i Or, inwardly. j By inſpiring it into vs.

16 And we haue knowen, and beleued the loue that God hathe i in vs. God is loue, & he that dwelleth in loue, dwelleth in God, and God in him.

17 Herein is the loue perſite in vs, that we ſhulde haue boldenes in the day of iudgement: for as he is, euen ſo are we in this worlde.

k Suche as
ould trouble
the conscience.

18 There is no ^k feare in loue, but perfect loue casteth out feare: for feare hathe painfulness: and he that feareth, is not perfect in loue.

19 We loue him, because he loued vs first.

l For god presteth him self so vs in them, which beare his image.

20 If anie man say, I loue God, and^l hate his brother, he is a lyer: for^l how can he that loueth not his brother whome he hathe sene, loue God whome he hathe not sene?

Iohn 13.43. & 15.12.

21 * And this commandement haue we of him, that he which loueth God, shulde loue his brother also.

CHAP. V.

1.10.13 Of the frutes of faith. 14.20 The office, autoritie, & diuinitie of Christ. 21 Against images.

a Is regenerat by the verue of this Spirit.

WHosoever beleueth that Iesus is the Christ, is ^a borne of God, & euerie one that loueth him, which begate, loueth him also which is begottē of him.

b The loue of God must go before, or els we ca not loue aright.

2 In this we knowe that we loue the children of God, when we loue ^b God, & kepe his commandements.

Mat. 21.30.

3 For this is the loue of God that we kepe his commandements: and his ^c commandements are not ^c grieuous.

c They are easie to the sonnes of God, who are led with his Spirit: for thei desire therein.

4 For all that is borne of God, ouercometh the worlde: and this is the victorie that ouercometh the worlde, ^{euen} our faith.

1. Cor. 13.17.

5 * Who is it that ouercometh the worlde, but he which beleueth that Iesus is the Sonne of God?

d That is, regeneration.
e The water & blood that came out of his side, declare y^e we haue our sinnes washed by him, & he hath made full satisfactio for the same.
f Our munde inspired by y^e holie Gost.
g Which testifieth to our hearts, that we be y^e children of God.

6 This is that Iesus Christ that came by ^d water & ^e blood, not by water onely, but by water and blood: and it is the ^f spirit, y^e beareth witness: for the Spirit is ^g truth.

7 For there are thre, which beare recorde in heauen, the Father, the Worde, and the holie Gost: and these thre are one.

8 And there are thre, which beare recorde in the earth, the spirit and the water and the blood: and these thre agre in one.

9 If we receiue the witness of men, the witness of God is greater: for this is the wit-

ness of God, which he testified of his Sonne.

10 * He that beleueth in the Sonne of God, hathe the witness in him self: he that beleueth not God, hathe made him a lyer, because he beleued not the recorde, y^e God witnessed of his Sonne.

11 And this is the recorde, that God hathe giuen vnto vs eternal life, and this life is in his Sonne.

12 He that hathe the Sonne, hathe life: and he that hathe not the Sonne of God, hathe not life.

13 These things haue I written vnto you, that beleue in the Name of the Sonne of God, that ye may knowe that ye haue eternal life, and that ye may beleue in the Name of the Sonne of God.

14 And this is the assurance, that we haue in him, * that if we aske anie thing according to his wil, he heareth vs.

15 And if we knowe that he heareth vs, whatsoeuer we aske, we knowe that we haue the petitions that we haue desired of him.

16 If anie man se his brother sinne a sinne, that is not vnto death, let him aske, and he shal giue him life for them that sinne not ^h vnto death. * There is a sinne ⁱ vnto death: I say not that thou shuldest praye for it.

17 All vnrighteousnes is sinne, but there is a sinne not vnto death.

18 We knowe that whosoever is borne of God, ^k sinneth not: but he that is begotten of God, ^l kepeth him self, & the ^m wicked ⁿ toucheth him not.

19 We knowe that we are of God, and the whole worlde ^o lyeth in wickednes.

20 But we knowe that the Sonne of God is ^p come, & hathe giue vs a minde to knowe him, which is true: and we are in him that is true, ^q that is, in his Sonne Iesus Christ: this same is verie ^r God, and eternal life.

21 Babes, kepe your selues fro idols, Amē.

Mat. 7.7.

& 21.22.

chap. 3.22.

h Although euerie sinne be to death, yet God through his mercie pardonech his in his Sonne Christ.

Mat. 12.31.

Mar. 3.29.

Luk. 12.10.

i As theis is whome God doeth so forsa ke that they fall into vicer dispaire.

k Gueth not him self so ouer to sinne, y^e he forgitteth God.

l Taketh hede that he sinne not.

m That is, Satan.

n With a mortal wounde.

Luk. 24.45.

o That is, all me generally, as of them selues lye as it were buried in euil.

p Christ verie God.

q Meaning fro euerie forme and facton of thing which is set vp for anie deuocion to worship Gods.

THE SECONDE

Epistle of Iohn.

He writeth vnto a certeine ladie, 4 Reioyng that her children walke in the trueth, 5 And exhorteth them vnto loue, 7 Warneth them to beware of suche deuisers as deme that Iesus Christ is come in the flesh, 8 Præsteth them to continue in the doctrine of Christ, 10 And to haue nothing to do with them that bring not the true doctrine of Christ Iesus our Saviour.

o, worship & noble.



The Elder to the ^o elect Ladie, and her children, whome I loue in ^a the trueth: and not ^b onely, but also all that haue knowen y^e trueth, ^c For the trueths sake

a According to godlines & not w^o anie worldlie affection.

which dwelleth in vs, and shalbe with vs for euer:

3 Grace be with you, mercie & peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father, with ^b trueth and loue.

4 I reioyced greatly, that I founde of thy children walking ^c in trueth, as we haue receiued a commandement of the Father.

5 And now beseeche I thee, Ladie, (not as writing a new commandement vnto thee, but that same which we had from the beginning) that we ^d loue one another.

b We can not receiue y^e grace of God, except we haue the true knowledge of him, of the which knowledge loue procedeth.
c According to Gods worde.

Iohn 15.13.

^d *Or, destrine.*
 6 And this is the loue, that we shulde walke after his^e commandements. This commandement is, that as ye haue heard from the beginning, ye shulde walke in it.
 7 For manie deceiuers are entred into the worlde, which confesse not y^e Iesus Christ is come in the flesh. He that is suche one, is a deceuer and an Antichrist.
 8 Loke to your selues, that we^d lose not the things, which we haue done, but that we may receiue a ful reward.
 9 Whofoeuer^e transgresseth, and abideth not in the doctrine of Christ, hath not

^d By suffering our selues to be seduced.

^e He that passeth the limites of pure doctrine.

God. He that continueth in the doctrine of Christ, he hath bothe the Father and the Sonne.
 10 If there come anie vnto you, and bring not this doctrine,^f receiue him not to house, nether bid him,^g God speede.
 11 For he that biddeth him, God speede, is partaker of his euil dedes. Although I had manie things to write vnto you, yet I wolde not write with paper and yncke: but I trust to come vnto you, and speake mouth to mouth, that our ioye may be ful.
 12 The sonnes of thine^h elect sister greteⁱ thee, Amen.

Rom. 16. 17.
 f Haue nothing to do wth him, nether shewe him any signe of familiaritie or acquaintance

THE THIRD EPI- stle of Iohn.

³ He is glad of Gains that he walketh in the trueth, & exhorteth them to be louing vnto the poore Christen in their persecution, ⁹ Sheweth the vnkynde dealing of Diotrephes, ¹² And the good reporte of Demetrius.

I He Elder vnto the beloued Ga:us, whome I loue in the trueth.
 Beloued, I wish chiefly y^e thou prosperedst & faredst wel, as thy soule prospereth.
 3 For I reioyced greatly when the brethren came, and testified of the trueth that is in thee, how thou walkest in the trueth.
 4 I haue no greater ioye then this, ^{that} us, to heare that my sonnes walke in^a veritie.
 5 Beloued, thou doest faithfully whatfoeuer thou doest to the brethren, & to^b strangers,
 6 Which bare witness of thy loue before the Churches. Whome if thou bringest of their iourney as it^c besemeth according to God, thou shalt do wel,
 7 Because that for his Names sake they wet forth, and toke nothing of the Gentiles.

^a That is, in godlie conuersion, as they w^h haue bothe the knowledge & feare of God.
^b By keeping hospitalitie.
^c If y^e furnishest the with necessities toward their iourney, knowing y^e the Lord saith, He that receiueth you, receiueth me.

8 We therefore ought to receiue suche, that we might be helpers to the trueth.
 9 I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them, receiueth vs not.
 10 Wherefore if I come, I wil declare his dedes which he doeth, prating agaynst vs with malicious wordes, and not therewith content, nether he him self receiueth the brethren, but forbiddeth them y^e wolde, and thrusteth them out of the Church.
 11 Beloued, folowe not that which is euil, but that which is good: he that doeth wel, is of God: but he that doeth euil, hath not^h sene God.
 12 Demetrius hath good reporte of all men, and of the trueth it self: yea, and we our selues beare recorde, and ye knowe that our recorde is true.
 13 I haue manie things to write: but I wil not with yncke and pen write vnto thee.
 14 For I trust I shal shortly se thee, and we shal speake mouth to mouth. Peace be with thee. The friends salute thee. Grete the friends by name.

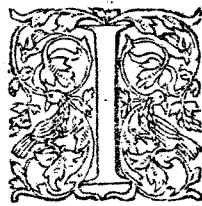
Or, knowen.

THE GENERAL Epistle of Iude.

THE ARGUMENT.

Saint Iude admonisheth all Churches generally to take hede of deceiuers which go about to drawe awaye the hearts of the simple people from the trueth of God, and willet them to haue no societie with suche, whome he setteth forth in their liuelie colours, shewing by diuers examples of the Scriptures what horrible vengeance is prepared for them: finally he comforteth the faithfull and exhorteth them to perseuere in the doctrine of the Apostles of Iesus Christ.

Iude



Vde a seruant of IESVS CHRIST, and brother of Iames, to them which are called & sanctified * of God the Father, and ^b reserved to Iesus Christ:

^a The faithful are sanctified of God the Father in the Same by the holie Ghost
^b That he shulde kepe you, Iohn 17,6.

^c Against the assaltes of Saran and heretikes
^d That ye shulde kepe it for euer.

^e Against the assaltes of Saran and heretikes

^f He confirmeth their heart against the contēners of religio and Apostas, shewing that suche men trouble not ^g Church at all aduentures, but are appointed thereunto by ^h de terminat counsel of God.

ⁱ Or. originat.

^j Their incredulitie was the soustaine of all their euil.

^k Or. originat.

^l Then shalbe their extreme punishme
^m Moste horrible pollutiōs.

ⁿ Which thewe thē selues dull and impudent.

^o It is moſte like that this example was writ in some of those bokes of the Scripture which are now lost, Nōb. 21,14. 10f. 10,13. 2. chro 9,29.

^p I In Zacharie 3,2 Christ vnder the name of the Angel rebuked Satan as knowing ^q he went about to hinder the Church: but here we are admonished not to seke to reue

^r selues by euil speaking, but to referre the thing to God. ^s By vnal iudgement. *Gen. 4,8.

2 Mercie vnto you, and peace and loue be multiplied.

3 Beloued, when I gaue all diligence to write vnto you of the cōmune saluation, it was nedeful for me to write vnto you to exhorte you, that ye shulde earnestly cōtende for the maintenance of ^t faith, which was ^u once giuen vnto the Saines.

4 For there are certeine mē crept in which were before of olde ^v ordeined to this cōdemnation: vngodlie men they are which turne the grace of our God into wantonnes, and ^w denye God the onelie Lord, and our Lord Iesus Christ.

5 I wil therefore put you in remembrance, forasmuche as ye once knewe this, how that the Lord, after that he had deliuered the people out of Egypt, ^x destroyed them afterwarde which ^y beleued not.

6 The ^z Angels also which kept not their first ^{aa} estate, but lest their owne habitation, he hath reserved in euerlasting chaines vnder darkenes vnto ^{ab} iudgement of the great daye.

7 As ^{ac} Sodom and Gomorrhe, and the cities about thē, which in like maner as they did, cōmitted, and followed ^{ad} strāge flesh, are set forthe for an ensample, and suffre the vengeance of eternal fyre.

8 Likewise notwithstanding these ^{ae} dreamers also defie the flesh, and despise gouernement, and speake euil of them that are in autoritie.

9 Yet ^{af} Michael the Archangel, when he strove against the deuil, and disputed about the bodie of Moses, durst not blame him with cursed speaking, but faith, ^{ag} The Lord rebuke thee.

10 But these speake euil of those things, which they knowe not: and whatsoever things they knowe ^{ah} naturally, as beastes, which are without reason, in those things they corrupt them selues.

11 Wo be vnto thē: for they haue followed the way ^{ai} of Cain, and are cast away by the

deceite * of Balaams wages, and perish in the ^{aj} gainesaying * of Core.

12 These are spotted ^{ak} in your feasts of charitie when they feast with you, without ^{al} all feare, seding them selues: cloudes they are without water, caryed about of windes, corrupt trees ^{am} & without frute, twise dead, ^{an} & plucked vp by the rootes.

13 They are the raging waues of the sea, foaming out their owne shame: they are wandering starres, to whome is reserved the blackenes of darkenes for euer.

14 And Enoch also the seuēth from Adam, prophced of ^{ao} siche, saying, ^{ap} Beholde, the Lord cometh with thousands of his Santes,

15 To giue iudgement against all men, and to rebuke all ^{aq} vngodlie among thē of all their wicked dedes, which they haue vngodly cōmitted, & of all their cruel speaking, which wicked sinners haue spoken against him.

16 These are murmurers, complainers, walking after their owne lustes: ^{ar} whose mouths speake proude things, hauing mens perſones in admiration, because of a vantage.

17 But, ye beloued, remember the wordes which were spokē before of the Aposties of our Lord Iesus Christ,

18 How that they tolde you that there shulde be mockers ^{as} in the last time, which shulde walke after their owne vngodlie lustes.

19 These are makers of sectes, fleshlie, hauing ^{at} not the Spirit.

20 But, ye beloued, edifie your selues in your most holie faith, praying in the holie Ghost,

21 And kepe your selues in ^{au} y loue of God, looking for the mercie of our Lord Iesus Christ, vnto eternal life.

22 And haue compassio of some, ^{av} in putting difference:

23 And other saue with ^{aw} feare, pulling thē out of the fyre, and hate euen the ^{ax} garment spotted by the flesh.

24 Now vnto him that is able to kepe you, that ye fall not, and to present you saules before the presence of his glorie with ^{ay} ioye,

25 That is, to God onely wise, our Sauour, be glorie, and maestie, and dominion, and power, bothe now and for euer, Amen.

^{az} Num. 22, 23.

^{ba} Num. 16, 1.

^{bb} 2. pet. 2, 16.

^{bc} n Foras Core, Dathan and Abiro rose vp and spake against Moses, to do these against them y are in autoritie o These were general feastes which ^{bd} faith ful kept, partly to protect their brotherlie loue, & partly to relieue the neede, Tertull in Apologet. chap. 39.

^{be} Reuel. 1, 7.

^{bf} p Either of God, or of his Church.

^{bg} q This saying of Enoch might for the worthines the reof haue bene as a cōmune saying among men of all times, or els haue bene written in some of those booke which now remaine not: yet by the prouidence of God, so many are left as are able to instrukt vs in the faith or Iesus Christ to saluation, Iohn 20, 31.

^{bh} Psal. 16, 10.

^{bi} In vngodliness and iniquitie.

^{bj} 1. Tim. 4, 1.

^{bk} 2. Tim. 1, 1.

^{bl} 2. pet. 3, 3.

^{bm} r Of regeneracion.

^{bn} f Some may be wōne with gentleness, other by sharpnes. t By sharpe reprocēs to draw thē out of danger. u He willett not onely to cut of the euil but to take away all occasions which are as preparatiōs, & accessories to the same.

THE REVELATION

of Iohn the Diuine.

Or, declared in
Iohn.

THE ARGUMENT.

IT is manifest, that the holie Ghost wolde as it were gather into this moste excellent booke a summe of those prophecies, which were written before, but shoulde be fulfill'd after the coming of Christ, adding also suche things as shoulde be expedient, aswel to forewarne vs of the dangers to come, as to admonish vs to beware some, and encourage vs against others. Herein therefore is lively set forth the Diuinitie of Christ, & the testimonies of our redemption: what things the Spirit of God alloweth in the ministers, and what things he reproveth: the prouidence of God for his elect, and of their glorie and consolation in the day of vengeance: how that the hypocrites which sting like scorpions the members of Christ, shall be destroyed, but the Lambe Christ shal defende them, which beare witnes to the truth, who in despite of the beast and Satan wil reigne ouer all. The liuelie description of Antichrist is set forthe, whose time and power notwithstanding is limited, and albeit that he is permitted to rage against the elect, yet his power stretcheth no farther then to the hurt of their bodies: and at length he shal be destroyed by the wrath of God, when as the elect shal give praise to God for the victorie: neuertheless for a ceason God wil permit this Antichrist, and stromper vnder colour of faire speache and pleasant doctrine to deceue the worlde: wherefore he aduertiseth the godlie (which are but a smale portion) to auoide this harlots flatteries, and bragges, whose ruine without mercie they shal see, and with the heauenlie companies sing continual praises: for the Lambe is married: the worde of God hath gotten the victorie: Satan that a long time was vntied, is now cast with his ministers into the pit of fyre to be tormented for euer, where as contrariwise the faithful (which are the holie Citie of Ierusalem, & wife of the Lambe) shal enioye perpetual glorie. Read diligently: iudge soberly, and call earnestly to God for the true vnderstanding hereof.

CHAP. I.

1 The cause of this reuelation. 3 Of them that read it. 4 Iohn writeth to the seuen Churches. 5 The maiestie and office of the Sonne of God. 20 The vision of the candlestickes and starres.

a Of things which were hid before. b Christ receiued this reuelation out of his fathers bosome as his owne doctrine, but it was hid in respect of vs so that Christ as Lord and God reueiled it to Iohn his seruant by the ministerie of his Angel, to the edification of his Church. c To the good & bad. d Which expoundeth the olde prophecies, & sheweth what shal come to passe in the newe testamēt.

Exo. 3. 14. e And began euen then. Psal 89. 38. 1. Cor. 15. 21. colof. 1. 18. Ebr. 9. 14. 1. pet. 1. 19. 1. ioh. 1. 9. 1. Pet. 2. 5. f Meaning the Church vniuersal



IHe reuelation of IESVS CHRIST, which God gaue vnto him, to shewe vnto his seruants things which must shortly be done: which he sent, and shewed by his Angel vnto his seruant Iohn,

2 Who bare recorde of the worde of God, and of the testimonie of Iesus Christ, and of all things that he sawe.

3 Blessed is he that readeth, and they that heare the wordes of this prophecie, and kepe those things which are written therein: for the time is at hand.

4 Iohn, to the seuen Churches which are in Asia, Grace be with you & peace from him Which is, & Which is to come, and from the seuen Spirits which are before his Throne,

5 And from Iesus Christ, which is a faithful witness, & the first begotten of the dead, and Prince of the Kings of the earth, vnto him that loued vs, & washed vs from our sinnes in his blood,

6 And made vs Kings and Priestes vnto

God euen his Father, to him be glorie, & dominion for euermore, Amen.

7 Beholde, he cometh with cloudes, and euerie eye shal see him: yea, euen they which haue pierced him through: and all kindreds of the earth shal waile before him, Euen so, Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, Which is, and Which was, and Which is to come, euen the Almightye.

9 I Iohn, euen your brother, & companion in tribulation, & in the kingdome and patience of Iesus Christ, was in the yle called Patmos, for the worde of God, and for the witnessing of Iesus Christ.

10 And I was raiſhed in spirit on the Lords day, and heard behinde me a great voyce, as it had bene of a trumpeter,

11 Saying, I am Alpha and Omega, the first and the last: and that which thou seest, write in a booke, & send it vnto the seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, & vnto Pergamus, & vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

12 Then I turned backe to see the voyce, that spake with me: & when I was turned, I sawe seuen golden candlestickes,

13 And in the middes of the seuen candlestickes, one like vnto the Sonne of man, clothed with a garment downe to the

Mat. 24. 30. isa. 3. 14. iude 14.

b They that contemned Christ & mocked cruelly persecuted him, and put him to death, shal then acknowledge him.

Chap. 21. 6. Or, for him

1 Alpha and Omega are the first and last letters of the a b c. of the Grekes.

k Which some call Sunday:

l Paul the first day of the week, 1 Cor. 16. 1. act. 20. 7. and it was established after that the Iewes Sabbath was abolished.

m I am he before whom nothing was, yea, by whom whatsoeuer is made, was made, and he that shal remaine when all things shal perith. euen I am the eternal God.

n Of which some were decayed: others decayed: some

were proude: others negligent: so that he sheweth remedie for all. n That is, him whose voyce I heard. o Meaning the Churches. p Which was Christ the head of the Church. q As the chief Priest.

fecte,

^f For in him was no concu-
^l sicere, which
 is signified by
 garding the
 loynes.
^t To signifie
 his wisdom,
 eternitie & ai-
 munitie.
^e To se the se-
 crets of the
 heart.
^{Or, alcu mine.}
ⁿ His iudge-
 ments & waies
 are moſte per-
 fect.
^x Bothe becau-
 ſe all nations
 praife hi, & al-
 ſo his worde is
 heard & pre-
 ached through
 the worlde.
Dan. 10. 9.
Iſa. 41. 4.
Eccl. 44. 6.
^y Which are
 paſtors of the
 Churches.
^z This worde
 ſignified
 his worde and
 the verue the
 roof, as is de-
 clared, Ebr.
 4. 12.
^a To comfort
 me.
^b Equal God
 with my Fa-
 ther, and eter-
 nal.
^c That is, pow-
 er ouer them.
 d In the latter dayes. e In my proteccion. f That is, the
 miniſters, Mal. 2. 3.

feete, and girde about the pappes with a golden girde.
 14 His head, and heeres were white as white woll, & as ſnowe, and his eyes were as a flame of fyre.
 15 And his fete like vnto fine brasse, burning as in a fornace: and his voyce as the ſounde of many waters.
 16 And he had in his right hand ſeuē ſtarres: and out of his mouth went a sharpe two edged sworde: & his face shone as the sunne shineth in his strength.
 17 And when I sawe him, I fell at his fete as dead: then he laid his right hand vpon me, saying vnto me, Feare not: I am the first and the last,
 18 And am aliue, but I was dead: & beholde, I am aliue for euermore, Amen: & I haue the keyes of hel and of death.
 19 Write the things which thou haſt ſene, and the things which are, and the things which ſhal come here after.
 20 The myſterie of the ſeuē ſtarres which thou ſaweſt in my right hand, and the ſeuē golden candleſtickes, is this, The ſeuē ſtarres are the Angels of the ſeuē Churches: & the ſeuē candleſtickes which thou ſaweſt, are the ſeuē Churches.

the Spirit ſaith vnto y Churches, To him that ouercometh, wil I giue to eate of the tree of life which is in the middes of the Paradife of God.
 8 ¶ And vnto the Angel of the Church of the Smyrniās write, Theſe things ſaith he that is firſt, and laſt, Which was dead and is aliue.
 9 I know thy workes and tribulation, and pouertie (but thou art riche) & I knowe the blaſphemie of them, which ſay they are Iewes and are not, but are the Synagogue of Satan.
 10 Feare none of thoſe things, which thou ſhalt ſuffer: beholde, it ſhal come to paſſe, that the deuil ſhal caſt ſome of you into priſon, that ye may be tryed, and ye ſhal haue tribulation ten dayes: be thou faithful vnto the death, and I wil giue thee the crowne of life.
 11 Let him that hathe an eare, heare what the Spirit ſaith to the Churches. He that ouercometh, ſhal not be hurt of the ſeconde death.
 12 And to the Angel of y Church which is at Pergamus write, This ſaith he which hath the sharpe ſworde with two edges.
 13 I knowe thy workes & where thou dwelleſt, euen where Satans throne is, and thou kepeſt my Name, and haſt not denied my faith, euen in thoſe dayes when Antipas my faithful martyr was ſlaine among you, where Satan dwelleth.
 14 But I haue a fewe things againſt thee, becauſe thou haſt there them that mainteine the doctrine of Balaam, who taught Balac, to put a ſtumbling blocke before the children of Iſrael, that they ſhulde eate of things ſacrificed vnto idoles, and commit fornication.
 15 Euen ſo haſt thou them, that mainteine the doctrine of the Nicolaitans, which thing I hate.
 16 Repent thy ſelf, or els I wil come vnto thee ſhortely, and wil fight againſt them with the ſworde of my mouth.
 17 Let him that hathe an eare, heare what the ſpirit ſaith vnto y Churches, To him that ouercometh, wil I giue to eate of the Manna that is hid, and wil giue him a white ſtone, and in the ſtone a new name written, which no man knoweth ſauiug he that receueth it.
 18 ¶ And vnto y Angel of y Church which is at Thyatira write, Theſe things ſaith the Sonne of God, which hathe his eyes

h Meaning, y life cuerlaſting thus by corporall benefices he raiſeth the vp to conſider ſpirituall bleſſings.
 i This iſthoght to be Policarpus who was miniſter of Smyrna 86 ye res, as he him ſelf confeſſed before Hierodes when aſhe was led to be burned for Chriſts cauſe.
 k The eternal diuinitie of Ieſus Chriſt is here moſt plainly declared with his man hode, & victorie ouer death to aſſure his y they ſhal not be overcome by death.
 l This was the perſecution vnder the emperour Domitian.
 m In ſpirituall treasures.
 n They are not Abrahams children according to faith.
 o Here he nameth the ſutor of all our calamitie, in- couraging vs manfully to fight againſt him, in promiſing vs the victorie.
 P The end of affliction is y we may be tried and not deſtroyed.
 q Signifying manie times as Genef. 31. 41. nomb. 14. 22, although there ſhalbe cofort and releaſe.
 r The firſt death is the natural death of y bodie, the ſeconde is the eternal death: fro the which all are fre that be lieue in Ieſus Chriſt, Iob. 5. 24.
 s The worde of God is the ſworde with two edges, Ebr. 4. 12.
 t All townes and countreies whence Gods

CHAP. II.

1 He exhorteth foure Churches. 5 To repentance, 10 To perſeuerance, patience and amendement. 15. 14. 20. 23 A ſwel by threatenings. 7. 10 17. 26 As promiſes of rewards.

a To the Paſtor or miniſter which are called by this Name, becauſe they are Gods meſſengers, & haue their office commune with Ieſus Chriſt who alſo is called an Angel.
 b Read chap. 11. 3.
 c In his proteccion.
 d Accordig to his gmes, Mat. 28. 20 he wilbe with them to the end of the worlde.
 e Thy firſt loug, that thou haſteſt towarde God & thy neighbour at the firſt preaching of the Goſpel.
 f The office of the Paſtor is compared to a candleſticke or lampe for ſo muche as he ought to ſhine before men.
 g Theſe were heretikes who helde that waies ſhulde be commune, & as ſome thinke were named of one called Nicolas, of whome is writ Act. 6. 5; which was choſen among the Deacons.

Vnto the Angel of the Church of Ephesus write, Theſe things ſaith he that holdeth the ſeuē ſtarres in his right hand, and walketh in the middes of the ſeuē golden candleſtickes.
 2 I knowe thy workes, and thy labour, and thy patience, and how thou canſt not forbear them which are euil, and haſt examined them which ſay they are Apoſtles, and are not, and haſt founde them lyers.
 3 And thou haſt ſuffred, and haſt patience, and for my Names ſake haſt labored, and haſt not fainte.
 4 Neuertheles, I haue ſomewhat againſt thee, becauſe thou haſt leſt thy firſt loue.
 5 Remember therefore from whence thou art fallen, and repent, and do the firſt workes: or els I wil come againſt thee ſhortely, and wil remoue thy candleſticke out of his place, except thou amende.
 6 But this thou haſt, that thou hateſt the workes of the Nicolaitans, which I alſo hate.
 7 Let him that hathe an eare, heare, what

worde, & good living is baniſhed, are the throne of Satan, and alſo thoſe places where the worde is not preached ſyncerly, nor maners a right reformed.
 u In the verſe heat of perſecution and ſlaughter of the Martyrs they continued in the pure faith, and therefore are commended after a ſort: All ſuche are like counſellours to Balaam, which for lucre perſuade to idolatrie, or whoredome. y And not commune to all. z Suche a ſtone was wont to be giuen to them that had gotten a victorie or priſe, in ſigne of honour, and therefore it ſignifieth here a token of Gods fauour and gracie: alſo it was a ſigne that one was cleared in iudgement. a The newe name alſo ſignifieth, renowne ad honour.

Or, alcamine.

*b To helpe þ
Sainds.*

*1. King. 16. 31.
c As that har-
lot Iezabel
maintained strā-
ge religion and
exercised cru-
eltye against
the seruants of
God, so are the
re amōg them
that do y like.
d They that
consent to ido-
latrye and false
doctrine, com-
mit spiriual
whoredome,
whereof fol-
loweth corpor-
al whoredome.
Hof 4. 13.
1. Sam 16. 7.
psal. 7. 10.
1ere 11. 29.
e 17. 10.*

*e Them that
followe her
wayes.
f The false
teachers ter-
med their do-
ctrine by this
name, as though
it concerned the
most depe
knowledge of
heauenly thigs,
& was in deed
drawen out of
the depe don-
geō of hell: by
suche termes
now the Ana-
baptists, Liber-
tines, Papiſts,
Arriā, &c vie
so beautifie
their monſtru-
ous errors and
blasphemies.
Psal. 2. 9.
g The childre
of Iezabel.*

*a The mini-
ſter liueth whē
he bringeth
forthe good
frutes, els he
is dead.*

*Chap. 16. 11.
1. theſſ. 5. 2.
2. pet. 3. 10.
Or, perſeuer.
b Either by
consenting to
idolaters, or
els polluting
their consci-
ce with any
evil.*

like vnto a flame of fyre, and his fete li-
ke fine braſſe.

19 I knowe thy workes and thy loue, and
þ seruice, and faith, and thy patience, and
thy workes, & that they are mo at the last,
then at the first.

20 Notwithſtanding, I haue a fewe things
againſt thee, that thou ſuffreſt the woman
* Iezabel, which calleth her ſelf a Prophe-
teſſe, to teache and to deceiue my ſeruāts
to make them^d commit fornication, & to
eat meats ſacrificed vnto idoles.

21 And I gaue her ſpace to repent of her
fornication, and ſhe repented not.

22 Beholde, I wil caſt her into a bed, and
them that commit fornication with her,
into great affliction, except they repent
them of their workes.

23 And I wil kill her^e children with death:
& all the Churches ſhal knowe that I am
he which^{*} ſearche the reins and hearts:
and I wil giue vnto euery one of you ac-
cording vnto your workes.

24 And vnto you I ſay, the reſt of them of
Thyatira, As many as haue not this lear-
ning, nether haue knowen the^f depnes
of Satan (as they ſpeake) I wil put vpon
you none other burden.

25 But that which ye haue all ready, holde
faſt til I come.

26 For he that ouercometh and kepeth my
workes vnto the end, * to him wil I giue
power ouer nations,

27 And he ſhal rule them with a rodde of
yron: & as the veſſels of a potter, ſhal thei
be broken.

28 Euen as I receiued of my Father, ſo wil
I giue him the morning ſtarre.

29 Let him that hathe an eare, heare what
the Spirit ſaith to the Churches.

CHAP. III.

*He exhorteth the Churches or miniſters to the true pro-
feſſion of faſt and to waiching, 12 With promiſes
to them that perſeuer.*

And write vnto the Angel of the
Church w^h is at Sardi, Theſe things
ſaith he that hathe y^ſ ſeuē Spirits of God,
and the ſeuē ſtarres, I know thy workes:
for thou haſt a name that thou^a liueſt, but
thou art dead.

1 Be awake and ſtrēgthen the things which
remeine, that are readie to dye: for I ha-
ue not founde thy workes perſite before
God.

2 Remember therefore, how thou haſt re-
ceiued and heard, and holde faſt, and re-
pent. * If therefore thou wilt not watch, I
wil come on thee as a thefe, and y^ſ ſhalt not
knowe what houre I wil come vpon thee.

3 Notwithſtanding thou haſt a fewe^b names
yet in Sardi, which haue not^b defiled their
garments: and they ſhal walke with me in
white: for they are worthie.

5 He that ouercometh, ſhalbe clothed in
white araye, & I wil not put out his name
out of the * boke of life, but I wil confeſſe
his name before my Father, & before his
Angels.

6 Let him that hathe an eare, heare, what y^ſ
Spirit ſaith vnto the Churches.

7 ¶ And write vnto the Angel of y^ſ Church
which is of Philadelphia, Theſe things
ſaith he that is Holie and True, which ha-
the the^{*} keye of Dauid, which openeth
and no man ſhutteth, and ſhutteth and no
man openeth,

8 I knowe thy workes: beholde, I haue ſet
before thee an open^d dore, and no man ca
ſhut it: for thou haſt a litel ſtrength and
haſt kept my worde, and haſt not denied
my Name.

9 Beholde, I wil make them of the ſynago-
gue of Satan, which call them ſelues Iewes
and are not, but do lye: beholde, I ſay, I wil
make them, that they ſhal come and^e wor-
ſhip before thy ſete, and ſhal knowe that I
haue loued thee.

10 Becauſe thou haſt kept the worde of my
patience, therefore I wil deliuer thee fro
the houre of tentation, which wil come
vpon all the worlde, to trye them that
dwell vpon the earth.

11 Beholde, I come ſhortly: holde y^ſ which
thou haſt, that no man take thy^f crowne.

12 Him that ouercometh, wil I make a pil-
lar in the Temple of my God, and he ſhal
go no more out: and I wil write vpon him
the Name of my God, & the name of the
cite of my God, which is the new Ieruſalē,
which cometh downe out of heauē fro my
God, & I wil write vpon him my new Name.

13 Let him that hathe an eare, heare what y^ſ
Spirit ſaith vnto the Churches.

14 And vnto the Angel of the Church of
the Laodiceans write, Theſe things ſaith
s Amen, the faithful and true witnes, the
beginning of the creatures of God.

15 I knowe thy workes, that thou art nether
colde nor hote: I wolde thou wereſt colde
or hote.

16 Therefore, becauſe thou art luke warme,
and nether colde nor hote, it wil come
to paſſe, that I ſhal ſpewe thee out of my
mouth.

17 For thou ſaiſt, I amⁱ riche & increaſed
with goods, & haue^k nede of nothing, and
knoweſt not how thou art wretched & mi-
ſerable, and poore, and blinde, and naked.

18 I counſe thee to buye of me golde tryed by
the fyre, that thou maieſt be made riche, &
waite ramēt, that thou maieſt be clothed
and that thy filthie nakednes do not appea-
re: and^l anoint thine eyes with eye ſaiue,
that thou maiſt ſee.

19 As many as I loue, I^m rebuke and chaſtiſe:
beⁿ zealous therefore and amende.

20 Beholde,

*Chap. 20. 12.
e 21. 27.
philip. 4. 4.*

*Iſa. 22. 22.
iob. 22. 14.
c Which ſigni-
feth y^ſ Chriſt
hathe all the
power ouer y^ſ
houſe of Dau-
id, which is y^ſ
Church, ſo y^ſ
he may ether
receiue or put
out whome he
wil.
d Which is to
aduance the
kingdome of
God.
e I wil cauſe
theⁿ in thy fight
to hūble them
ſelues, & to gi-
ue due honour
to God, and to
his Sonne
Chriſt.*

*f Let no man
plucke them
away w^h thou
haſt wonne to
God: for they
are thy crow-
ne, as S Paul
writeth, ſayig.
Brethre, ye are
my ioye & my
croune Phil.
4. 1. 1. theſ. 2. 19*

*g That is, Tra-
eth it ſelf.
h Of whome
all creatures
haue their be-
gunning.
i Perſuading
thy ſelf of that
which thou
haſt not.
k Thus the hy-
pocrites boaiſt
of their owne
power and do
not vnderſtand
their infirmi-
ties to ſeke to
Chriſt for re-
medie.
l Suffer y^ſ eyes
of thine vnder-
ſtanding to be
opened
1. pet. 3. 11.
1. br 12. 1.
m Nothing
more displea-
ſeth God than
indifferēcie, &
coldenes in re-
ligiō, & there-
fore he wil ſpe-
we ſuche out
as are not zea-
lous and ſer-
uent.*

20 Beholde, I stand at the dore, and knocke. If anie man heare my voyce & opē the dore, I wil come in vnto him, and wil suppe with him, and he with me.

21 To him that ouercometh, wil I grante to sit with me in my throne, euē as I ouer came, & sit w̄ my Father in his throne.

a In my seate royal, and to be partaker of mine heauenly ioyes.

22 Let him that hathe an eare, heare what the Spirit saith vnto the Churches.

CHAP. IIII.

1 The vision of the maiestie of God. 2 He seeth the throne, and one sitting vpon it. 3 And 24. seates about it with 24. elders sitting vpon them, and foure beastes praising God day and night.

After this I looked, and beholde, a dore was open in heauen, and the first voyce which I heard, was as it were of a trūpet talking with me, saying, Come vp hither, and I wil shewe thee things which muste be done hereafter.

a Before that he make mencō of ȳ great afflictions of the Church, he setteth forth the maiestie of God, by whose wil, wisdom and prouidēce all things are created, & gouerned, to teache vs patience.

b He describeth the Diuine and incomprehensible vertue of God the father as chap. 5. 6. and ȳ Sonne who is ioy and with him.

c By these are meant all the holie cōpanie of the heauē.

d From the throne of the Father, & the Sonne proceedeth the holie Goſt, who hauing all but one throne, declare the vertue of ȳ Godhead.

e The holie Goſt is as a lightning vnto vs that beleue, and as a fearful thunder to the disobedient.

f The worlde is compared to a sea because of the changes and vntabilities.

Isa. 6. 3.

g It is as cleare as cristall before ȳ eyes of God, because there is nothing in it so litle that is hid from him.

Or, vnder the throne.

h They are called Cherubins, Eze. 10. 20

i We are hereby taught to giue glorie to God in all his workes.

k They wil chalēge no authoritic, honour nor power before God.

Chap. 5. 12.

2 And immediatly I was rauished in the spirit, & beholde, a throne was set in heauen, and one sat vpon the throne.

3 And he that sat there, was to loke vpon, like vnto a iasper stone, and a sardine, & there was a raine bowe rounde about the throne in sight like to an emeraude.

4 And rounde about the throne were foure and twentie seates, and vpon the seates I sawe foure and twentie Elders sitting, clothed in white raimēt, and had on their heads crownes of golde.

5 And out of the throne proceeded lightnings, and thundrings, and voyces, & there were seuen lampes of fyre, burning before the throne, which are the seuen spirits of God.

6 And before the throne there was a sea of glasse like vnto cristall: and in the middes of the throne, & rounde about ȳ throne were foure beastes full of eyes before and behinde.

7 And the first beast was like a lion, & the seconde beast like a calfe, and the thirde beast had a face as a man, and the fourthe beast was like a flying egle.

8 And the foure beafts had eche one of the six wings about him, and they were ful of eyes within, and they ceased not day nor night, saying, Holie, holie, holie Lord God, almightie, which Was, & Which is and Which is to come.

9 And when those beafts gaue glorie, and honour, and thanks to him that sat on the throne, which liueth for euer and euer,

10 The foure and twentie elders fell downe before him that sat on the throne, and worshipped him, that liueth for euer more, & cast their crownes before the throne, saying,

11 Thou art worthie, o Lord, to receiue glorie and honour, & power: for thou hast

created all things, and for thy willes sake they are, and haue bene created.

CHAP. V.

1 He seeth the Lambe opening the boke. 2. 14 And therefore the foure beafts, the 24. elders, and the Angels praise the Lambe, & do him worship 9 For their redemption and other benefites.

And I sawe in the right hand of him that sat vpon the throne, a boke written within, and on the backside, sealed with seuen seales.

a A similitude taken of earthlie princes, w̄ iudge by booke & writtē & here it doeth signifie all the counsels & iudgements of God w̄ are onely knowen to Christ the Sonne of Dauid, vers. 5. b That is, manie.

2 And I sawe a strong Angel which preached with a lowde voyce, Who is worthie to open the boke, and to lose the seales thereof?

3 And no man in heauē, nor in earth, nether vnder the earth, was able to open the boke nether to loke thereon.

4 Then I wept muche, because no mā was founde worthie to open, and to reade the boke, nether to loke thereon.

5 And one of the elders said vnto me, Wepe not: beholde, the lion which is of the tribe of Iuda, the rote of Dauid, hath obtained to open the boke, and to lose the seuen seales thereof.

Gen. 49. 9.

6 Then I behelde, and lo, in the middes of the throne, and of the foure beafts, & in the middes of the elders, stood a Lambe as though he had bene killed, which had seuen hornes, & seuen eyes, which are the seuen spirits of God, sent into all the worlde.

c This vision confirmeth ȳ power of our Lord Iesus, w̄ is the Lambe of God that taketh away the sinne of the worlde.

d That is, maniefolde power.

e Signifying ȳ fulnes of the Spirit, which Christ putteth vpon all.

f The Angels honour Christ: he is therefore God.

g This declareth how the prayers of the faithful are agreeable vnto God, read Ad. 10. 4. chap. 8. 3.

h Our Saviour Iesus hath redeemed his Church by his blood shedding & gathered it of all nations.

i Pet. 2. 8. i Not corporally.

Dan 7. 10.

Chap. 4. 11.

7 And he came, and toke the boke out of the right hand of him that sat vpon the throne.

8 And when he had taken the boke, the foure beafts and the foure and twentie elders fell downe before the lambe, hauing euerie one harpes and golden vials full of odours, w̄ are the prayers of the Saines,

9 And they sung a new song, saying, Thou art worthie to take the boke, and to open the seales thereof, because thou wast killed, and hast redeemed vs to God by thy blood out of euerie kinred, and tongue, and people, and nation,

10 And hast made vs vnto our God Kings and Priests, and we shal reigne on the earth.

11 Then I behelde, and I heard the voyce of manie Angels rounde about the throne and about the beafts and the elders, & there were thousand thousands,

12 Saying with a loude voyce, Worthie is the Lambe that was killed to receiue power and riches, and wisdom, and strength, & honour, and glorie, and praise.

13 And all ȳ creatures which are in heauē, and on the earth, and vnder the earth, and in the sea, & all that are in them, heard I, saying, Praise & honour, and glorie, and power be vnto him, that sitteth vpon the throne, & vnto the Lambe for euermore.

14 And the foure beafts said, Amen, and the foure and twentie Elders fell downe, and worshipped him that liueth for euer more.

CHAP. VI.

The Lambe openeth the fixe seales, and manie things follow the opening thereof, so that this contemeth a general prophete to the end of the worlde

After, I behelde when y Lambe had opened one of the seales, & I heard one of the foure beafts say, as it were the noyce of thunder, Come and se.

2 Therefore I behelde, and lo, there was a white horse, and he that sat on him, had a bowe, and a crowne was giuen vnto him, and he went for the conquering that he might ouercome.

3 And when he had opened the seconde seale, I heard the seconde beast say, Come and se.

4 And there went out another horse that was red, & power was giuen to him that sat thereon, to take peace from the earth and that they shulde kil one another, and there was giuen vnto him a great sworde.

5 And when he had opened the thurde seale, I heard the thurde beast say, Come and se. Then I behelde, & lo, a blacke horse, & he that sat on him, had balances in his hand.

6 And I heard a voyce in the middes of the foure beafts say, A measure of wheat for a penie, and thre measures of barlie for a penie, and oyle, and wine hurt thou not.

7 And when he had opened the fourth seale, I heard the voyce of the fourth beast say, Come and se.

8 And I looked, & beholde, a pale horse, & his name that sat on him was Death, and Hell followed after him, and power was giuen vnto them ouer the fourth parte of the earth, to kill with sworde, and with hunger, and with death, and with the beafts of the earth.

9 And when he had opened the fifth seale, I sawe vnder the altar the soules of them, that were killed for the worde of God, & for y testimonie which they mainteined.

10 And they cryed with a lowde voyce, saying, How long, Lord, holie and true! doest not thou iudge & auenge our blood on them that dwell on the earth?

11 And long white robes were giuen vnto euerie one, and it was said vnto them, that they shulde rest for a litle ceason vntil their felowe seruants, and their brethren that shulde be killed euen as they were, were fulfilled.

12 And I behelde when he had opened the sixt seale, and lo, there was a great earthquake, & the sunne was as blacke as sackcloth of here, and the moone was li-

ke blood.

13 And the starres of heauen fel vnto the earth, as a figge tre casteth her grene figges when it is shaken of a mightie winde.

14 And heauen departed away, as a scrole when it is rolled, and euerie mountaine & yle were moued out of their places.

15 And the Kings of the earth, & the great men, and the riche men, and the chief captaynes, and the mightie men, and euerie bondman, and euerie fre man, hid them selues in denes, and among the rockes of the mountaynes,

16 And said to the mountaynes and rockes, Fall on vs, and hide vs from the presence of him that sitteth on the throne, & fro the wrath of the Lambe.

17 For the great day of his wrath is come, and who can stand?

CHAP. VII.

9 He seeth the seruants of God sealed in their foreheades out of all nations and people, 15 Which though they suffer trouble, yet the Lambe feedeth them, leadeth them to the fountaines of liuing water, 17 And God shal wipe awaye all teares from their eyes.

And after that, I sawe foure Angels stād on y foure corners of the earth, holding the foure windes of the earth, y the windes shulde not blowe on the earth, nether on the sea, nether on anie tre.

2 And I saw another Angel come vp from the East, which had the seale of the liuing God, and he cryed with a loude voyce to the foure Angels to whome power was giuen to hurt the earth, and the sea, saying, Hurt ye not the earth, nether the sea, nether the trees, til we haue sealed y seruants of our God in their foreheades.

4 And I heard the number of them, which were sealed, and there were sealed an hundred and foure and fortie thousand of all the tribes of the children of Israel.

5 Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Ruben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand.

6 Of the tribe of Aser, were sealed twelue thousand. Of the tribe of Nephthali were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand.

7 Of the tribe of Simeon were sealed twelue thousand. Of the tribe of Leui were sealed twelue thousand. Of the tribe of Issachar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand.

8 Of the tribe of Ioseph were sealed twelue thousand. Of the tribe of Benjamin

ked with the blood of the Lambe, and lightened in faith by the worde of God, so that they make open profession of the same, are exempted fro euil. Though that this blindness be brought into the worlde by the malice of Satan, yet the mercies of God referre to him self an infinite number which shal be saued bothe of the Iewes and Gentiles through Christ. He omitteth Dan, & putteth Leui in, whereby he meaneth the twelue tribes. That is, the tribe of Ephraim, which was Iosephs soune.

Doctour. preachers th... departe from the tru. th. The kingdome of God is hid, and w... drawn from men, & appeareth not. Reaimes, kingdomes & peiounes, that did seme to be as stable in y faith as mountaynes. I sa. 2. 19. of e. 10. 8. luk. 23. 30. u. Suche men afterwarde, of what estate soeuer they be, shal be desperate, and not able to susteine the weight of Gods wrath, but shal continually feare his iudgement.

The spirit is compared to winde, and the doctrine alioz. there be one spirit and one doctrine, yet foure are here named in respect of the diuersitie of the foure quarters of the earth where y Gospel is spread, and for the foure writers thereof, and y preaches of y samethrough y whole worlde. Meaning, y men of the earth. That is, the ylands. Or, Christ. Signifying all men in general, who can no more liue without this spiritual doctrine, then trees can blowe some and braue, except the winde blowe vpon them. God preuente the dangers and euils, which otherwise wolde ouerwhelme the ch. d. Those that are sealed by the spirit of God, and marked with the blood of the Lambe, and lightened in faith by the worde of God, so that they make open profession of the same, are exempted fro euil. Though that this blindness be brought into the worlde by the malice of Satan, yet the mercies of God referre to him self an infinite number which shal be saued bothe of the Iewes and Gentiles through Christ. He omitteth Dan, & putteth Leui in, whereby he meaneth the twelue tribes.

WERE.

a The opening of the seale is the declaratiō of Gods wil, and the executing of his iudgements. b Signifying, that there was maruelous things to come. c The white horse signifieth innocēce, victorie, & felicitie which shulde come by the preaching of the Gospel. d He that sitteth on the white horse, is Christ. e Signifying the ciuil warres that ensued when the Gospel was refused. f Who was Satan. g This signifieth an extreme famine, and want of all things. h The Greke worde signifieth that measure which was ordinarily giuen to seruants for their portion or stint of meate for one day. i Which amounted about foure pence halfe pence. k Whereby is ment sickenes, plagues, pestilence, & death of mā & beast. Or, the graine. l The continual persecution of the Church noted by the sixt seale. m The soules of the Saintes are vnder the altar, which is Christ, meaning that they are in his safe custodie in the heauens. n Which signifieth the change of the true doctrine, wch is the greatest cause of motions and troubles that come to the worlde. o That is, the brightness of the Gospel. p The tradition of men. q The Church miserably defaced with idolatrie and afflicted by tyrants.

were sealed twelue thousand.

9 After these things I behelde, & lo, a great multitude, which no man could number, of all nations & kindreds, and people, & tongues, stood before the throne, and before the Lambe, clothed with long white robes, and had palmes in their hands.

k In signe of iustitie.
l In token of victorie & felicitie.
m All that are saved, attribute their saluation vnto God onely & to his Christ & to none other thing.

10 And they cryed with a loude voyce, saying, *Saluacion cometh* of our God, that sitteth vpon the throne, & of the Lambe.

11 And all the Angels stode rounde about the throne, and about the Elders, and the foure beastes, & they fell before the throne on their faces, and worshipped God,

12 Saying, Amen. Praise and glorie, & wisdom, and thanks, and honour, & power, and might, be vnto our God for euermore, Amen.

13 And one of the Elders spake, sayig vnto me, What are these which are arrayed in long white robes? and whence came they?

14 And I said vnto him, Lord, thou knowest. And he said to me, These are they, which came out of great tribulation, and haue washed their long robes, & haue made their long robes white in the blood of the Lambe.

n There is no puritie nor cleannes, but by the blood of Christ onely, which purgeth our finnes & so maketh vs white.

o That is, of the matricie of God the Father, the Sonne, and the holie Ghost.

p Meaning continually: for els in heauē there is no night.

q *Isa. 25. 8.*

r *chap. 21. 4.*

s For all miseries shall be taken away.

15 Therefore are they in the presence of the throne of God, and serue him day & night in his Temple, and he that sitteth on the throne, wil dwell among them.

16 * They shall hunger no more, neither thirst any more, neither shall the sunne shine on them, neither any heate.

17 For the Lambe, which is in the middes of the throne, shall gouerne them, and shall leade them vnto the liuelie fountaines of waters, and God shall wipe away all teares from their eyes.

t They shall haue no more grief and paine, but all ioy & consolacion. **u** Iesus Christ the mediator & redemer. **v** Which is verie God. **w** He shall giue them life and conferre them in eternal felicitie.

CHAP. VIII.

1 The seuenth scale is opened: there is silence in heauen. 2 The foure Angels blowe their trumpettes, and great plagues followe vpon the earth.

1 **A**ND when he had opened the seventh seal, there was silence in heauen about halfe an houre.

a Vnder the sixt scale he touched in general the corruption of the doctrine: but vnder the seuenth he sheweth the great danger thereof, & what troubles, scisses & heresies hath bene & shall be brought into the Church thereby.

b That the hearers might be more attentive.

c He sheweth the onelie remedie in our afflictions, to wit, to appeare before the face of God by the meanes of Iesus Christ, who is the Angel, the sacrifice, and the Priest, which presenteth our prayers, which remaine yet on earth, before the altar and diuine matricie of God.

2 And I sawe the seuen Angels, which stode before God, and to them were giuen seuen trumpettes.

3 Then another Angel came and stode before the altar hauing a golden censer, and muche odours was giuen vnto him, that he should offer with the prayers of all Saintes vpon the golden altar, which is before the throne.

4 And the smoke of the odours with the prayers of the Saintes, went vp before

God, out of the Angels hand.

5 And the Angel took the censer, and filled it with fire of the altar, and cast it into the earth, and there were voyces, and thundrings, and lightnings, and earthquake.

d He mea by fyre the grace of God by which we are purged & made cleane, 6, 6.

e He powr the holie spirit into the hearts of the faithful.

f When grace is vnto red, maruel rebellions: se against the reason of the wicked, which can neither bide to be touched, nor mercie offer.

g That is, preclaimeth warre against the Church, as troubles by the doctrine.

h That is, the moste parte men were seduced.

i Euen the vrie clest were fore tried & prouen.

k Diuers sectes of heretikes were spread abroad in the world.

l Meaning the shipmasters, so that they had any gouernement.

m That is, some excellent minister of the Church, which shall corrupt the Scripture.

n Which heretike falsly corrupt doctore.

o That is, of Christ who is the sunne of iustice, meaning that men by boasting of their works and merites obscure Christ and tread his death vnder feete.

6 Then the seuen Angels, which had the seuen trumpettes, prepared them selues to blowe the trumpettes.

7 So the first Angel blew the trumpet, and there was haile & fyre, mingled with blood, and they were cast into the earth, and the third parte of the trees was burnt, & all greene grasse was burnt.

8 And the seconde Angel blew the trumpet, and as it were a great mountaine, burning with fyre, was cast into the sea, & the third parte of the sea became blood.

9 And the third parte of the creatures, which were in the sea, and had life, dyed, & the third parte of the shippes were destroyed.

10 Then the third Angel blew the trumpet, & there fell a great starre from heauen burning like a torche, and it fell into the third parte of the riuers, and into the fountaines of waters.

11 And the name of the starre is called wormewood: therefore the third parte of the waters became wormewood, and manie men dyed of the waters, because they were made bitter.

12 And the fourth Angel blew the trumpet, and the third parte of the sunne was smitten, & the third parte of the moone, and the third parte of the starres, so that the third parte of them was darkened: and the day was smitten, that the third parte of it could not shine, and likewise the night.

13 And I behelde, & heard one Angel flying through the middes of heauen, saying with a lowde voyce, Wo, wo, wo to the inhabitants of the earth, because of the foules to come of the trumpet of the three Angels, which were yet to blowe the trumpettes.

p That is, of the Church. **q** Of the ministers and teachers, which haue not taught, as they ought to do. **r** These are the plagues for the contempt of the Gospell. **s** Horrible threatenings against the infidels & rebellious papistes.

CHAP. IX.

1 The fift and sixt Angel blowe their trumpettes: the starre falleth from heauen. 2 The locustes come out of the smoke. 3 The first wo is paste. 4 The foure Angels that were bounde, are loosed. 5 And the third parte of men is killed.

1 **A**ND the fift Angel blew the trumpet, & I sawe a starre fall from heauen vnto the earth, and to him was giuen the keye of the bottomles pit.

a That is, the Bishops and ministers, which for sake of worde of God, & so fall out of heauen, & become Angels of darknesses.

b This autoritie chiefly is committed to the Pope in signe whereof he beareth the keyes in his armes.

2 And he opened the bottomles pit, and there arose the smoke of the pit, as the smoke of a great fornace, and the sunne,

keyes in his armes. **c** Abundance of heresies and errors, which couer with darkness Christ and his Gospell.

d Locustes are false teachers, heretikes, and worldlie suril Prelates, with Monkes, Freres, Cardinals, Patriarkes, Archbishops, Bishops, Doctors, Bachelors & masters which forsake Christ to main teine false doctrine.

e False and detestable doctrine, which is pleasant to the flesh.

f That is, secretly to persecute and to sting with their taile as scorpions do: such is the faction of the hypocrites.

g For the false prophetes can not destroye the elect, but such as are ordained to perdition.

h That is, the infidels whom Satan blindeth with the efficacy of error.

i Though the elect be hurt, yet they can not perish.

k The elect for a certeine space and at times are in troubles: for the grethoppers endure but fro April to Septeber, which is sixe moneths.

l For at the beginning y sting of their conscience semeth as nothing, but except they soone seke remedie, they perish.

m Suche is the terror of the vnbelaung conscience, which hath no assurance of mercie, but seletch the iudgement of God against it, when men embrace error and refuse the true simplicitie of Gods worde.

n Which signifieth that the Popes clergie shalbe proude, ambitious, bold, rouse, rash, rebellious, subber, cruel, lecherous & autors of warre & destruction of the simple children of God.

o They pretend a certeine title of honour, which in dede belogeth nothing vnto the, as the Priests by their crownes and strange apparel declare.

p That is, they pretend great gentlenes & loue: they are wise, politicke, subtil, eloquent & in worldlie craftines passe all in all their doings.

and the ayre were darkened by the smoke of the pit.

3 And there came out of the smoke d Locustes vpon the earth, and vnto them was giuen e power, as the f scorpions of the earth haue power.

4 And it was commanded them, that they shulde not hurt the g grasse of the earth, nether anie grene thing, nether anie tree: but onely those h men which haue not the seale of God in their foreheades.

5 And to them was commanded that they shulde not i kil them, but that they shulde be k vexed siue moneths, and that their paine shulde be as the paine that cometh of a l scorpion, when he hathe stung a mā.

6 * Therefore in those daies shal men m seke death, and shal not finde it, and shal desire to dye, and death shal flee from them.

7 * And the forme of the locustes was like vnto n horses prepared vnto battel, and on their heades were as it were o crownes, like vnto golde, and their faces p were like the faces of men.

8 And they had heere as the q heere of women, and their r teeth were as the teeth of lions.

9 And they had f habbergions, like to habbergions of yron: and the sounde of their r wings was like the sounde of charets when manie horses runne vnto battel.

10 And they had tailes like vnto scorpions, and there were u stings in their tailes, & their power was to hurt me siue moneths.

11 And they haue a King ouer them, which is the x Angel of the bottomles pit, whose name in Hebrewe is, y Abaddon, and in Greke he is named Apollyon.

12 One wo is past, & beholde, yet two woes come after this.

13 ¶ Then the sixt Angel blewe the trūpet, & I heard a z voyce from the foure hornes of the golden altar, which is before God,

14 Saying to the sixt Angel, which had the trumpet, Lose the foure a Angels, w are bounde in the great riuer Euphrates.

15 And the foure Angels were losed, which were prepared at an b houre, at a day, at a moneth, & at a yere, to slay the third parte of men.

16 And the number of horsemen of warre

were twetic thousand times ten thousand: for I heard the number of them.

17 And thus I sawe the horses in a vision, and them that sare on them, hauing fyrie habbergions, & of Iacynth & of brimstone, & the heads of the horses were as y heads of lyons: and out of their mouthes went forth the fyre and smoke and brimstone.

18 Of these thre was the third parte of me killed, that is, of the fyre and of the smoke, and of the brimstone, which came out of their mouthes.

19 For their power is in their c mouthes, & in their tailes: for their tailes were like vnto serpents, and had heades, wherewith they hurte.

were twetic thousand times ten thousand: for I heard the number of them.

20 And the remnant of the men which were not killed by these plagues, d repented not of the workes of their hands that they shulde not worship deuils, and * idoles of golde and of siluer, and of brasse, and of stone, and of wood, which nether can se, nether heare nor go.

21 Also they repented not of their murther, and of their forcerie, nether of their fornicacion, nor of their theft.

22 The Angel hathe the boke open. 6 He sweareth there shalbe no more tyme. 9 He giueth the boke vnto Iohn, which eateth it vp.

23 And I sawe another mightie a Angel come downe from heauen, clothed with a cloude, and the b raine bowe vpon his head, & his face was as the c sunne, and his d feete as pillers of fyre.

24 And he had in his hand a litle e boke open, and he put his right fote vpon the sea, and his left on the earth,

25 And cryed with a f lowde voyce, as when a lyon roareth: and when he had cryed, seuen g thondres vttered their voyces.

26 And when the seuen thondres had vttered their voyces, I was about to write: but I heard a voyce from heauen saying vnto me, h Seale vp those things which the seuen thondres haue spoken, & write the not.

27 And the Angel which I sawe stand vpon the sea and vpon the earth, lift vp his had to heauen,

28 And sware i by him that liueth for euermore, which created heauen, & the things that therein are, & the earth & the things that therein are, & the sea & the things, w therein are, that time shulde be no more.

29 But in the daies of the voyce of the seuen th Angel, whē he shal beginne to blowe the trumpet, euen the k mysterie of God shalbe finished, as he hathe declared to his seruants the Prophetes.

30 The whole graces of Gods Spirit bent them selues against Antichrist. h Belete that that is written: for there is no need to write more for the vnderstanding of Gods children.

i That is, by God with whome Christ by his diuinitie is equall. k The faithful shal vnderstand and se this mysterie of the last iudgement, the damnacion of Antichrist and infidels, & also the glorie of the iust at the resurrection.

l Meaning the enemies of the Gospel of Christ, which Antichrist can not hide, seeing Christ bringeth it open in his had. m Which declereth that in despite of Antichrist y Gospel shulde be preached through all the worlde: so that the enemies

shalbe sfonted. n The whole graces of Gods Spirit bent them selues against Antichrist. h Belete that that is written: for there is no need to write more for the vnderstanding of Gods children. i That is, by God with whome Christ by his diuinitie is equall. k The faithful shal vnderstand and se this mysterie of the last iudgement, the damnacion of Antichrist and infidels, & also the glorie of the iust at the resurrection.

8 And

c Which signifieth their false doctrine & hypocrisie.

d And therefore were iustly destroyed. P sal. 115. 4. & 137. 15.

n Which was Iesus Christ y came to cosort his Church against y furious assaltes of Satan and Antichrist: so that in all their troubles, the faithful are sure to finde consolation in him. b Iesus Christ beareth y testimonie of Gods loue towards vs.

c It ouercome all the darkenes of the Angel of the bottomles pit. Dan. 12. 7.

d Straight, strong & pure fro all corruptions.

e Meaning the enemies of the Gospel of Christ, which Antichrist can not hide, seeing Christ bringeth it open in his had. f Which declereth that in despite of Antichrist y Gospel shulde be preached through all the worlde: so that the enemies

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1 As S. Iohn vnderstode as by reuelation, so is the same reuelated to y^e true preachers to discouer the Pope, & Antichrist.

2 I. That is, the holie Scriptures: y^e minister must receive the^e at y^e hand of God before he can preache the^e to others.

3 Which signifieth that the ministers ought to receive the worde into their hearts, & to haue graue, & depe iudgement, and diligently to studie it, & with zeale to utter it.

4 Signifying y^e albeit that the minister haue consolation by the worde of God, yetihal he haue sore, & grievous enemies, which shalbe troublefome vnto him.

5 Not onely meaning in his life tyme, but that this boke after his death shulde be as a preaching vnto all nations.

6 aWhich declarerth y^e Christ Iesus wil buylde his Church and nor haue it destroyed: for he measurerth out his spiritual Temple

7 b The Iewish temple was deuoted into three parts: the boodie of the temple which is called the court, where into euerie man entered: y^e holie places where y^e leuit were: & the holiest of all, where into the high Priest once a yere entered: in respec^t therefore of these two later, the first is said to be cast out, because as a thig prophane it is neglected whē the temple is measured, and yet the aduersaries of Christ boast that they are in the Temple, and y^e none are of the Temple, but they.

8 c That is, the Church of God.

9 d Meaning, a certeine time: for God hathe limited the time of Antichrists tyrannie.

10 e By two witnesses he meaneth all the preachers y^e shulde buylde vp Gods Church, alluding to Zorubbabel and Iehoshua which were chiefly appointed for this thing, and also to this saying, In the mouthes of two witnesses standeth euerie worde.

11 f Signifying a certeine time: for whē God giueth strength to his ministers, their persecutions seme, but as it were for a day or two.

12 g In poure and simple apparell.

13 h Whereby are signified the excellēt graces of them which beare witness to the Gospel.

14 i Who hathe dominion ouer the whole earth.

15 k By Gods worde whereby his ministers discōmit the enemies.

16 l They denounce Gods iudgement against the wicked, that they can not enter into heauen.

8 And the voyce which I heard from heauen, spake vnto me againe and said, Go & take y^e litle boke which is open in the hand of the Angel, which standeth vpon the sea & vpon the earth.

9 So I wēt vnto the Angel, & said to him, Giue me the litle boke. And he said vnto me, Take it, & eat it vp, and it shal make thy bellie bitter, but it shalbe in thy mouth as swete as honie.

10 Then I toke the litle boke out of the Angels hand, and ate it vp, and it was in my mouth as swete as honie: but when I had eaten it, my bellie was bitter.

11 And he said vnto me, Thou must prophetic againe among the people and nations, and tongues, and to many Kings.

12 Then I toke the litle boke out of the Angels hand, and ate it vp, and it was in my mouth as swete as honie: but when I had eaten it, my bellie was bitter.

13 The temple is measured. 3 Two witnesses raised up by the Lord, are murdered by the beast, 11 But after recouered to glorie. 15 Christ is exalted, 16 And God praised by the 24. elders.

14 Then was giuen me a rede, like vnto a rodde, & the Angel stode by, saying, Rise and mette the temple of God, and the altar, and them that worship therein.

15 But the court which is without the temple, cast out, and mette it not: for it is giuen vnto the Gentiles, and the holie citie shal they treade vnder fote a two & fortie moneths.

16 But I wil giue power vnto my two witnesses, & they shal prophetic a thousand, two hundred, & threscore dayes, clothed in sacke cloth.

17 These are two holie trees, & two cadel stickes, standing before y^e God of y^e earth.

18 And if anie mā wil hurte them, fyre procedeth out of their mouthes, and deuouereth their enemies: for if anie man wolde hurt them, thus muste he be killed.

19 These haue power to shut heauen, that it raine not in the dayes of their prophcing, & haue power ouer waters to turne them into blood, and to smite the earth with all maner plagues, as ofrē as they wil.

20 And when they haue finished their testimonie, the beast that cometh out of the bottomles pit, shal make warre against them, and shal ouercome them, and kill them.

21 Then the Temple of God was opened in heauen, and there was sene in his Temple the Arke of his couenāt: and there were lightnings, and voyces, and thōdrings, and earthquake, and muche haile.

8 And their corpses shal lie in the stretes of the great citie, which spiritually is called Sodom and Egypt, where our Lord also was crucified.

9 And they of the people and kinreds, and tongues, and Gentiles shal se their corpses thre dayes and an halfe, and shal not suffer their carkeses to be put in graues.

10 And they that dwell vpon the earth, shal reioyce ouer them and be glad, and shal send giftes one to another: for these two Prophetes vexed them that dwelt on the earth.

11 But after thre dayes and an halfe, the spirit of life comming from God, shal enter into them, & they shal stand vp vpon their fete: and great feare shal come vpon them which sawe them.

12 And they shal heare a great voyce from heauen, saying vnto them, Come vp hither. And they shal ascende vp to heauen in a cloude, and their enemies shal se them.

13 And the same houre shal there be a great earthquake, and the tenth parte of the citie shal fall, and in the earthquake shalbe slaine in nomber seuē thousand: and the remnant shalbe afraid, and giue glorie to the God of heauen.

14 The seconde wo is past, & beholde the thirde wo wil come anone.

15 And the seuēth Angel blew the trumpet, and there were great voyces in heauē, saying, The kingdomes of this worlde are our Lords, and his Christs, and he shal reigne for euermore.

16 Then the foure & twētie Elders, which sate before God on their seates, fell vpon their faces, and worshipped y^e God,

17 Saying, We giue thee thanks, Lord God almightie, Which art, and Which wast, & Which art to come: for thou hast receiued thy great might, and hast obtēned thy kingdome.

18 And the Gentiles were angrie, and thy wrath is come, and the time of the dead, that they shulde be iudged, and that thou shuldest giue rewarde vnto thy seruants the Prophetes, and to the Saintes, and to them that feare thy Name, to smaile, and great, and shuldest destroye them, which destroye the earth.

19 Then the Temple of God was opened in heauen, and there was sene in his Temple the Arke of his couenāt: and there were lightnings, and voyces, and thōdrings, and earthquake, and muche haile.

p Meaning the whole iurisdiction of the Pope, which is copared to Sodom for their abominable sōne, and to Egypt because the true Iheremie to serue God is taken away from the faithfull: and Christ was condemned by Pilate, who represented the Romaine power which shulde be enemy to the godlie. q The insidels are tormented by hearing y^e truth preached. r Which shalbe at the last resurrection. s For it semed that Antichrist had chased them out of the earth.

t Of the power of Antichrist.

u When they shal vnderstand by Gods worde the glorie of his, and the punishment of his enemies, they shal fall from the Pope, and glorifie God. x Albert Sarā by y^e Pope, Turke and other instruments troubleth the worlde neuer to muche, yet Christ shal reigne. y Iesus Christ. z This declarerth the office of the godlie, which is to giue God thanks for the deliuerance of his, and to praise his iustice for punishing of his enemies.

a Which signifieth the destruction of the enemies.

CHAP. XII.

1 There appeareth in heauen a woman clothed with the sunne. 7 Michael fighteth with the dragon, which persecuteth the woman. 11 The victorie is gotten to the comfort of the faithfull.

a In this third viſion is declared how the Church which is compaſſed about with Ieſus Chriſt the Sonne of righteouſnes, is persecuted of Antichriſt. **b** The Church treadeth vnder ſore what ſoner is mutable, and incoſtant, with all corrupt affections and ſuche like. **c** Which ſignifie God and his worde. **d** The Church euer with a moſte feruent deſire longed the Chriſt ſhulde be borne, & that the faithfull might be regenerate by his power. *Pſal. 9.* **e** The deuil, & all his power which burneth with furie and is red with the blood of the faithful. **f** For he is prince of this worlde & almoſte hath the vniuerſal gouernement. **g** By his flatteries & promiſes he gaineſt manie of excellent miniſters & honorable perſones, and bringeth theſe to deſtruction. **h** Which is Ieſus Chriſt the firſt borne among manie brethren, who was borne of the virgin Marie as of a ſpecial member of the Church. **i** The Church was removed from among the Iewes to the Gētiles, which were as a bare wilderness, and ſo it is persecuted to & from. **k** Ieſus Chriſt and his members, as Apoſtles, Martyrs, and the reſt of the faithful. **l** For the dragon was deprived of all his dignitie and had no more place in the Church. **m** They put their liues in danger ſo oft as neede required. **n** Meaning, theſe that are giuen to the worlde and fleſhly luſtes. **o** And was overcome of Chriſt, then he ſaugh againſt his members. **p** Which the Lord had appointed for her. **q** God giueth meanes to his Church to eſcape the furie of Satan making his creatures to ſerue to the ſupport thereof.

1 And there appeared a great wonder in heauen: A woman clothed with the ſunne, & the moone was vnder her feete, and vpon her head a crowne of twelve ſtarres.

2 And ſhe was with childe and cryed traouailing in birth, and was pained readie to be deliuered.

3 And there appeared another wonder in heauen: for beholde, a great red dragon hauing ſeuē heades, and ten hornes, and ſeuē crownes vpon his heades:

4 And his taile drue the third parte of the ſtarres of heauen, & caſt the to the earth. And the dragon ſtoode before the woman, which was readie to be deliuered, to deuoure her childe when ſhe had brought it forth.

5 So ſhe brought forth a man childe, which ſhulde rule all nations with a rod of yron: and her ſonne was taken vp vnto God and to this throne.

6 And the woman fled into wildernesses where ſhe hath a place prepared of God, that they ſhulde fede her there a thouſand, two hundred and threſcore dayes.

7 And there was a battell in heauen. Michael & his Angels fought againſt the dragon, and the dragon fought & his Angels.

8 But they preuailed not, nether was their place founde anie more in heauen.

9 And the great dragon, that olde ſerpent, called the deuil and Satan, was caſt out, which deceiueth all the worlde: he was caſt into the earth, & his Angels were caſt out with him.

10 The I heard a loude voyce, ſaying, Now is ſaluation in heauen, and ſtrength & the kingdome of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt downe, which accuſed them before our God day and night.

11 But they ouercome him by the blood of the Lambe, and by the worde of their testimony, and they loued not their liues vnto the death.

12 Therefore reioyce, ye heauens, & ye that dwell in the. Wo to the inhabitants of the earth, and of the ſea: for the deuil is come downe vnto you which hath the great wrath, knowing that he hath but a ſhort time.

13 And when the dragon ſaw that he was caſt vnto the earth, he persecuted the woman which had brought forth the man childe.

14 But to the woman were giuen two winges of a great eagle, the ſhe might flie into the wilderness, into ſome place, where ſhe is nourished for a time, & times, and halfe a time, from the preſence of the ſerpent.

15 And the ſerpent caſt out of his mouth water after the woman like a flood, the he might caſe her to be caryed away of the flood.

16 But the earth hope the woman, and the earth opened her mouth, and ſwalowed vp the flood, which the dragon had caſt out of his mouth.

17 Then the dragon was wroth with the woman, and wēt and made warre with the remnant of her ſede, which kepe the commandments of God, and haue the testimony of Ieſus Chriſt.

18 And I ſtoode on the ſea ſande.

CHAP. XIII.

1. 8 The beaſt deceiueth the reprobate, 2. 4. 12. And is confirmed by another beaſt. 17 The priuiledge of the beaſts marke.

1 And I ſawe a beaſt riſe out of the ſea, hauing ſeuē heades, and ten hornes, and vpon his hornes were ten crownes, and vpon his heades the name of blaſphemie.

2 And the beaſt which I ſawe, was like a leopard, and his feete like a beares, and his mouth as the mouth of a lion: and the dragon gaue him his power and his throne, & great autoritie.

3 And I ſawe one of his heades as it were wounded to death, but his deadlie wounde was healed, and all the worlde wōdred and followed the beaſt.

4 And they worshipped the dragon which gaue power vnto the beaſt, & they worshipped the beaſt, ſaying, Who is like vnto the beaſt! who is able to warre with him!

5 And there was giuen vnto him a mouth, that ſpake great things and blaſphemies, and power was giuen vnto him, to do two and fortie moneths.

6 And he opened his mouth vnto blaſphemie againſt God, to blaſpheme his Name and his tabernacle, & the dwelling in heauen.

7 And it was giuen vnto him to make warre with the Saintes, and to ouercome them, & power was giuen him ouer euerie kindred and tongue, and nation.

8 Therefore all that dwell vpon the earth, ſhal worship him, whoſe names are not written in the Booke of life of the Lambe, which was ſlaine from the beginning of the worlde.

9 If anie man haue an eare, let him heare.

10 If anie lead into captiuitie, he ſhal go into captiuitie: if anie kil with a ſworde, he muſt be killed by a ſworde: here is the patience, & the faith of the Saintes.

11 And I behelde another beaſt comming vp out of the earth, which had two hornes.

r Satan was not able to deſtroy the head nor the bodie, and therefore the wrath his rage againſt the members.

a Here is the deſcription of the Romaine empire which ſtandeth in crueltie and tyrannie.

b Meaning Rome, becauſe it was firſt gouerned by ſeuē Kings or Emperours after Nero, and alſo is compaſſed about with ſeuē mountaynes.

c Which ſignifie manie provinces.

d By theſe beaſtes are ſignified the Macedonians, Perſians & Chaldeans whom the Romaines ouercome.

e That is, the deuil.

f This maie be vnderſtand of Nero, who moued the firſt persecution againſt the Church, and after ſawe him ſelf, ſo the familie of the Ceſars ended in him.

g For the empire was eſtabliſhed againe by Veſpaſian.

h By receiuing the ſtatutes, of dinaces, decrees, ceremonies, & religion of the Romaine empire.

i Antichriſts time & power is limited.

k In their bodies, nor in ſoule.

l He meaneth the vniuerſal departing where of S. Paul ſpeaketh to the Theſſalonians.

m Antichriſt hath not power ouer the elect. **n** As God ordeined from before all beginning, & all ſacrifices were as ſignes & ſacraments of Chriſts death. **o** They which led ſoules captiues, go them ſelues into captiuitie. **p** As the kingdome of Chriſt is from heauen, & bringeth men thither: ſo the Popes kingdome is of the earth & leadeth to perdition, & is begone, & eſtabliſhed by ambition, couetouſnes, beaſtelines, craft, treaſon & tyrannie. **q** Which ſignifie the prieſthode & the kingdome, and therefore he giueth in his armes two keys, and hath the two ſwordes caryed before him. So Boniface the eight which firſt ordeined the Tublice, thewed him ſelf one day in apparel as a Pope, & the next day in harnes as the Emperour, and the two hornes in the biſhops mitre are ſignes hereof.

He spake de-
lishu doctrine,
accused Gods
worde of im-
perfection, set
vp mans tradi-
tions, and spake
things con-
trarie to God
and his worde.
For the Po-
pe in ambitio,
crueltie, idola-
trie, & blasphe-
mie did follow
& imitate the
ancient Romai-
nes.
Brought the
to idolatrie &
astonished the
with the name
of that holie
empire (as he
termeth it)
The man of
sinne accordig
to operation
of Sara shall
be all power,
signes & mira-
cles of lies,
2. The 2, 10.
Before the
whole empire
representeth
the first beast,
and is the ima-
ge thereof.
For the first
empire Romai-
ne was as the
paterne, & this
secode empire
is but an ima-
ge & shadowe
thereof.
For except the
Pope confirme
the autoritie
of the King of
Romaines, he
is not esteemed
worthie to be
made Emperour.
a The same things
the Pope, or false
prophetes instruct
him in. b Receiue
the ordinances &
decrees of the
seat of Rome, &
to kisse the
vile: sote, if he
were put there-
unto. c Whereby
he renoueth
Christ: for as
faith, the worde
& the sacraments
are the Christi-
ans markes: so
this Antichrist
will accept none
but suche as will
aproue his doc-
trine: so the
Antichrist will
accept none but
suche as will
aproue his doc-
trine: moreouer
their chrismaties,
graisings, vowe-
s, othes & shau-
ings are signes
of this marke
in so muche as
no natiō was
excepted the
had nor manie
of these marked
beasts. d He
is not sealed
with Antichrist
marke, can not
be suffered to
liue among men.
e Suche as may
be vnderstand
by mans reason:
for about 666
yeres after this
reuelatiō the
Pope or Antichrist
began to be
manifest in the
worlde: for these
characters χ ξ ζ ,
signific 666: &
this nōber is
gathered of the
smaller nōber,
 λ α τ ϵ ν θ ς ,
in the whole
make 666 &
signifieth
Lareinus, or
Larin, which
noteth the Pope
or Antichrist
whomest in
all things the
Latin tongue,
& in respect
thereof he con-
cēneth the
Ebrewe & Greke
wherein the
worde of God
was first & best
writen: & be-
cause Italie in
olde time was
called Latini-
um, the Italians
are called Latini,
so that hereby
he noteth of
what countrey
chiefly he shulde
come.

nes like the Lambe, but he spake like the dragon.
And he did all that the first beast colde do before him, & he caused the earth, and them which dwel therein, to worship the first beast, whose deadlie wounde was healed.
And he did great wonders, so that he made fyre to come downe from heauen on the earth, in the sight of men,
And deceiued the that dwel on the earth by the signes, which were permitted to him to do in the sight of the beast, sayig to them that dwell on the earth, that they shulde make the image of the beast, which had the wounde of a sworde, & did liue.
And it was permitted to him to giue a spirit vnto the image of the beast, so that the image of the beast shulde speake, and shulde cause that as manie as wolde not worship the image of the beast, shulde be killed.
And he made all, bothe small and great, riche and poore, fre and bonde, to receiue a marke in their right hand or in their foreheads.
And that no man might bye or sell, saue he that had the marke, or the name of the beast, or the number of his name.
Heare is wisdome. Let him that hathe wit, count the number of the beast: for it is the number of a man, and his number is six hundredth, threscore and six.
The same things the Pope, or false prophetes instruct him in. b Receiue the ordinances & decrees of the seat of Rome, & to kisse the vilen: sote, if he were put thereunto. c Whereby he renoueth Christ: for as faith, the worde & the sacraments are the Christiāns markes: so this Antichrist will accept none but suche as will aproue his doctrine: so the Antichrist will accept none but suche as will aproue his doctrine: moreouer their chrismaties, graisings, vowe- s, othes & shauings are signes of this marke in so muche as no natiō was excepted the had nor manie of these marked beasts. d He is not sealed with Antichrist marke, can not be suffered to liue among men. e Suche as may be vnderstand by mans reason: for about 666 yeres after this reuelatiō the Pope or Antichrist began to be manifest in the worlde: for these characters χ ξ ζ , signific 666: & this nōber is gathered of the small nōber, λ α τ ϵ ν θ ς , in the whole make 666 & signifieth Lareinus, or Larin, which noteth the Pope or Antichrist whomest in all things the Latin tongue, & in respect thereof he concēneth the Ebrewe & Greke wherein the worde of God was first & best writen: & because Italie in olde time was called Latiniū, the Italians are called Latini, so that hereby he noteth of what countrey chiefly he shulde come.

CHAP. XIII.

The notable copanig of the Labe. 6 One Angel announ-
ceth the Gospel. 8 Another the fall of Babylon. 9 And
the thirde warneth to flee frō the beast. 13 Of their bles-
sednes which dye in the Lord. 18 Of the Lords haruest.

Then I looked, and lo, a Labe stode on mount Sion, and with him an hundredth, fortie & foure thousand, hauing his Fathers Name writen in their foreheads.
And I heard a voyce from heauen, as the founde of manie waters, & as the founde of a great thunder: & I heard the voyce of harpers harping with their harpes.
And they sung as it were a newe song before the throne, & before the foure beasts,

and the Elders, and no man colde learne that song, but the hundreth, fortie and foure thousand, which were boght from the earth.
These are they, which are not defiled with womē: for they are virgins: these folowe the Labe whither soeuer he goeth: these are boght from men, being the first frutes vnto God, and to the Lambe.
And in their mouths was founde no guile: for they are without spot before the throne of God.
Then I sawe another Angel flee in the middes of Heauen, hauing an euerlasting Gospel, to preache vnto them, that dwell on the earth, and to euerie nation, and kindred, and tongue, and people,
Sayig with a loude voyce, Feare God, and giue glorie to him: for the houre of his iudgement is come: and worship him that made heauen and earth, and the sea, and the fountaines of waters.
And there followed another Angel, say-
ing, It is fallen, it is fallen, Babylon the great citie: for she made all nations to drinke of the wine of the wrath of her fornication.
And the thirde Angel followed them, sayig with a loude voyce, If any mā worship the beast and his image, and receiue his marke in his forehead, or on his hand,
The same shal drinke of the wine of the wrath of God, yea, of the pure wine, which is powred into the cuppe of his wrath, and he shalbe tormented in fyre and brimstone before the holie Angels, & before the Lambe.
And the smoke of their torment shal ascende euermore: & they shal haue no rest day nor night, which worshippe the beast and his image, and whofoeuer receiueth the print of his name.
Here is the patience of the Saintes: here are they that kepe the commandements of God, and the faith of Iesus.
The I heard a voyce frō heauen, saying vnto me, Write, Blessed are the dead, which hereafter dye in the Lord. Euē so saith the Spirit: for they rest from their labours, and their workes folowe them.
And I looked, & beholde, a white cloude, and vpon the cloude one sitting like vnto the Sōne of man, hauing on his head a golden crowne, and in his hand a sharpe sickle.
And another Angel came out of the Tēple, crying with a loude voyce to him

None can praise God, but the elect & whom he hath boght.
By whoredome: and vnder this vice he comprehendeth all other: but this is chiefly mee of idolatrie, which is the spiritual whoredome.
For their whole delite is in the Labe Iesus and they loue none but him.
Which declareth that the faithful ought to liue iustly and holily, that they may be the first frutes & an excellent offering of the Lord.
Psal. 145, 6.
For as muche as their sinnes are pardoned, & they are cled with the iustice of Christ.
Act. 14, 20.
By this Angel are meant the true ministers of Christ, which preache the Gospel faithfully.
Isa. 21, 9.
Iere. 51, 8.
chap. 18, 8.
The Gospel teacheth vs to feare God and honour him, which is the beginning of heauenlie wisdome.
m Signifying Rome, for as muche as the vices which were in Babylon, are founde in Rome in greater abundance, as perfection of the Church of God, oppression & sclauerie, destruction of the people of God, confusion, superstition, idolatrie, impietie, and as Babylon the first Monarchie was destroyed, so shal this wicked kingdome of Antichrist haue a miserable ruine, though it be great & semeth to extend throughout all Europa.
n By which fornicatiō God is prouoked to wrath: so that he suffereth many to walke in the way of the Romish doctrine to their destruction. o That is, of his terrible iudgement the faithful are exhorted to patience. q For they are deliuered from the horrible troubles which are in the Church, and rest with God. r On, for the Lords sake. s Which are ingrafted in Christ by faith, which rest and stay onely on him and reioyce to be with him: for inmediately after their death they are receiued into ioye. f Signifying that Christ shal come to iudgement in a cloude, euen as he was sene to go vp.

Ioel 3.13.

mat. 13.39.

1 The overthrow of the people is compared to an haruest, *Isa. 19. 5:* also to a vintage, *Isa. 63.*

u This is spoken familiarly for our capacite, alluding vnto an husband man who suffereth him self to be aduertised by his seruants when his haruest is ripe, and not that Christ ha the neede to be tolde when he shulde come to iudgement for the cofort of his Church and destrucio of his enemies. *2* This was Christ who is also the altar, the Priest and sacrifice.

y That is, a certeine place appointed and not in the heauen.

z By this similitude he declareth the horrible confusion of the tyrants and infideles, which delite in nothing but warres, slaughters, persecutions and efusion of blood.

that sate on the cloude, * Thrust in thy sickle & reape: for the time is come to reape: for the haruest of the earth is ripe.

16 And he that sate on the cloude, ^u thrust in his sickle on the earth, & the earth was reaped.

17 Then another Angel came out of the temple, which is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from the altar, which had power ouer fyre, and cryed with a lowde crye to him that had the sharpe sickle, and said, Thrust in thy sharpe sickle, & gather the clusters of the vineyarde of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sickle on the earth, & cutte downe the vines of the vineyarde of the earth, and cast them into the great wine presse of the wrath of God.

20 And the wine presse was trode without the citie, and blood came out of the wine presse, vnto the ^z horse bridles by the space of a thousand and six hundred furlongs.

CHAP. XV.

2 Seuen Angels haue the seuen last plagues. *3* The song of them that ouercome the beast. *7* The seuen viales full of Gods wrath.

a This is the fourth vision which containeth the doctrine of Gods iudgements for the destruction of the wicked and comfort of the godlie.

b Meaning an infinite number of Gods ministers, which had infinite maners of sortes and punishments. *Exod. 15. 1.*

Psal. 145. 17.

Isa. 40. 16.

c Signifying this brittle & inconstant world mixt with fyre, that is, troubles and afflictions, but the Saintes of God ouercome them all, and sing diuine songs vnto God by whose power they get the victorie.

d Or, after and desired.

e Which is to declare that Gods iudgements are cleare, iust, and without spot.

And I sawe another ^a signe in heauē great & marueilous, ^b seuen Angels hauing the seuen last plagues: for by them is fulfilled the wrath of God.

2 And I sawe as it were a ^c glassie sea, mingled with fyre, and them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, stand at the glassie sea, hauing the harpes of God,

3 And they sung the song of Moses the ^{*fer} uant of God, and the song of the Lambe, saying, Great & marueilous are thy workes, Lord God almightie: iuste and true are thy ^{*wayes}, King of Saintes.

4 * Who shal not feare thee, o Lord, and glorifie thy Name! for thou onely art holie, and all nations shal come & worshippe before thee: for thy iudgements are made manifest.

5 And after that I looked, and beholde, the temple of the tabernacle of testimonie was open in heauen.

6 And the seuen Angels came out of the temple, which had the seuen plagues, clothed in pure and ^d bright linnen, and hauing their ^e breastes girded with golden girdles.

e As readie to execute the vengeance of God.

7 And one of the ^f foure beastes gaue vnto the seuen Angels seuen golden viales full of the wrath of God, which liueth for euermore.

8 And the Temple was ful of the smoke of the glorie of God and of his power, and no mā was able to enter into the Temple, til the seuen plagues of the seuen Angels were fulfilled.

CHAP. XVI.

1 The Angels powre out their vials full of wrath. *6* And what plagues followe thereof. *15* Admonition to take heed and wash.

And I heard a great voyce out of the Temple, saying to the seuen Angels, Go your wayes, and powre out the seuen viales of the wrath of God vpon the earth. 2 And the first went, and powred out his vial vpon the earth: and there fell a noyesome, and a grieuous ^a sore vpon the men, which had the marke of the beast, & vpon them which worshipped his image.

3 And the secōd Angel powred out his vial vpon the sea, and it became as the ^b blood of a dead man: and euerie liuing thing dyed in the sea.

4 And the thirde Angel powred out his vial vpon the riuers & fountaines of waters, and they became ^b blood.

5 And I heard the Angel of the ^c waters say, Lord, thou art iust, Which art, and Which wast, and Holie, because thou hast iudged these things.

6 For they shed the blood of the Saintes, and Prophets, and therefore hast thou giuen them blood to drinke: for they are worthe.

7 And I heard another out of the Sanctuarie say, Euē so, Lord God almightie, ^f true and righteous are thy iudgements.

8 And the fourth Angel powred out his vial on the sunne, and it was giuen vnto him to torment men with ^g heat of fyre, 9 And men boyled in great heat, and ^h blasphemed the Name of God, which hath the power ouer these plagues, and they repented not, to giue him glorie.

10 And the fift Angel powred out his vial vpon the throne of the ⁱ beast, & his kingdom waxed darke, & they ^k gnewe their tongues for sorowe,

11 And blasphemed the God of heauen for their paines, and for their sores, & repented not of their workes.

12 And the sixt Angel powred out his vial vpon the great riuer ^l Euphrates, and the water thereof dried vp, that the way of

Popes doctrine is an horrible plague of God, & kepeth men in darke ignorance and errours. *k* They shal thewe their furie, rage & blasphemie against God when the light of his Gospel shal shine. *l* By Euphrates which was ^g strength of Babylon, is meant ^g riches, strength, pleasures and commodities of Rome the second Babylon, ^h the faithfull ^h are the true Kings & Priests in Christ, haue taken away by disclosing their wicked discret.

f By the foure beastes are met all the creatures of God & willingly serue him for the punishment of the infideles.

g God giueth vs ful entrie in to his Church by destroying his enemies: for the Saintes can not clearely knowe all Gods iudgements before the ful end of all things.

a This was like the first plague of Egypt, which was sores and boiles or pockes: and this reigneth commonly among Canons, monkes, fraters, noines, Priests and such like vermin which beare the marke of ^g beast. *b* This is like to the first plague of Egypt which signifieth all kindes of perillances and contagious diseases. *c* That is, corrupt & infidel. *d* The first plague of Egypt was like vnto this. *e* He bringeth forth the two Angels: ^g one which is gouernour of ^g waters, and the other from ^g the altar, as witnesses & commēders of Gods iust iudgements. *f* For as muche as thou destroyest the rebelles, & preferrest thine. *g* Signifying famine, drought and hote diseases which procede thereof. *h* The wicked were hardhearted & stubborn when God punished them. *i* This answereth to ^g ninth plague of Egypt: which signifieth ^g the

m That is, a strong number 13 of this great deuil & Popes ambassadours which are euer crying and croaking like frogs and come out of Antichrists mouth, because they shulde speake nothig but lies and vse all manner of craftie deceit to mainteine their riche Euphrates against the true Christians.

Chap. 3.7. mar. 24. 44. luk. 12. 39. n Albeit they call them selues spiritual and holie fathers. o For in all Kings courtes & Pope hath had his ambafadours to hinder the kingdome of Christ. p Of righteousness and holines, where with we are cled through Iesus Christ. q As if he wolde say, The craftines of destruction whic as Kings and princes shal warre against God, but by craft of Satan are brought to that place where they shal be destroyed. r This is the last iudgement when Christ shal come to destroy & wicked and deliuer his Church. f Meaning the whole number of them that call them selues Christians, whereof some are so in dede, some are Papistes and vnder pretence of Christ serue Antichrist, and some are neuters which are nerher on the one side nor of the other. e Signifying, all strange religions, as of the Iewes, Turkes & others, which then shal fall with that great whore of Rome, & be tormented in eternal paines.

the Kings of the East shulde be prepared. And I sawe three vncleane spirits like frogges come out of the mouth of the dragon, & out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of deuils, working miracles, to go vnto the Kings of the earth, and of the whole worlde, to gather them to the battel of that great day of God Almightye. (*Beholde, I come as a thefe. Blessed is he that watcheth & kepeth his garmets, lest he walke naked, and men se his filthines) And they gathered them together into a place called in Hebrue 9 Arma-gedon. ¶ And the seuenth Angel powred out his vial into the ayre: & there came a loude voyce out of the Temple of heauen from the throne, saying, It is done. And there were voyces, and thundrings, and lightnings, & there was a great earthquake, such as was not since men were vpon the earth, euen so mightie an earthquake. And the great citie was diuided into thre partes, and the cities of the nations fell: and great Babylon came in remembrance before God, * to giue vnto her the cup of the wine of the fiercenes of his wrath. And euerie yle fled away, & the mountaines were not founde. And there fell a great haile, like talents, out of heauen vpon the men, and men blasphemed God, because of the plague of the haile: for the plague thereof was exceeding great.

ten hornes. And the woman was araied in purple & skarlat, & gilded with golde, & precious stones, and pearles, and had a cup of golde in her hand, full of s abominations, and filthines of her fornication. And in her forehead was a name written, A Mysterie, great Babylon, the mother of whoredomes, and abominations of the earth. And I sawe the woman drunken with the blood of Saintes, & with the blood of the Martyrs of Iesus: & when I sawe her, I wōdred with great marueile. Then the Angel said vnto me, Wherefore marueilest thou? I wil shewe thee the mysterie of the woman, and of the beast, that beareth her, which hath seuen heads, and ten hornes. The beast that thou hast sene, was, and is not, and shal ascende out of the bottomles pit, and shal go into perdicion, and they that dwell on the earth, shal wondre (whose names are not written in the Boke of life from the fundacion of the worlde) when they beholde the beast that was, and is not, and yet is. Here is the minde that hath wisdom. The seuen heads are seuen mountaines, whereon the woman sitteth: they are also seuen Kings. Five are fallen, and one is, and another is not yet come: and whē he cometh, he must continue a short space. And the beast that was, and is not, is euen the eight, and is one of the seuen, & shal go into destruction. And the ten hornes which thou sawest, are ten Kings, which yet haue not receiued a kingdome, but shal receiue power, as Kings at one houre with the beast. These haue one minde, and shal giue their power, and autoritie vnto the beast. These shal fight with the Lambe, & the Lambe shal ouercome them: * for he is Lord of Lords, & King of Kings: & they that are on his side, called, and chosen, and faithful. And he said vnto me, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues. And the ten hornes which thou sawest vpon the beast, are they that shal hate the whore, and shal make her desolate and naked, & shal eat her flesh, & burne her with fyre. For God hath spū in their hearts to fulfil his wil, & to do with one consent for to giue their kingdome vnto the beast, vntil the wordes of God be fulfilled.

f This woman is the Antichrist, that is, the Pope with his whole bodie of his filthie creatures, as is expounded, vers. 18, whose beautie onely standeth in outward pompe & impudencie and craft like a strumpet. g Of false doctrines & blasphemies. h Which none can knowe to auoide but the elect. i This is the Romaine empire which being fallen into decay, the whore of Rome vsurped autoritie, and proceeded from the deuil and thither shal returne. k Which are about Rome. l For after his empire was decayed in Nero, Galba, Orho, Vitellius, Vespasian, Titus dyed in lesse then fouretene yeres and reigned as Kings: Domitian then reigned, and after him Cocceius Nerua which was the seuenth. m He meant Traian the emperor who was a Spanyard & adoped by Nerua, but because he persecuted faith ful he goeth also to perdition. n He signifieth the horrible persecutions which haue bene vnder the empire of Rome, and in all other realmes subiect to the same. 1. Tim. 6. 15. chap. 19. 16. o And breake them to shivers as a porters pot. p Diuers nations as the Gothes, Vandales, Hunnes and other nations which were once subiect to Rome, shal rise againe & destroy it. q That in stead of doing homage to Christ Iesus, they shulde be cast into a reprobat sense to vnto him.

CHAP. XVII.

3 The description of the great whore. 8 Her finnes and punishment. 14 The victorie of the Lambe.

a Which was Christ Iesus who wil take vengeance on this Romish harlot. b Antichrist is compared to an harlot because he seduceth the worlde with vaine wordes, doctrines of lies, & outward appearance. c Meaning, diuers nations & countreys. d The beast signifieth an cient Rome: the woman that sitteth thereon, the newe Rome which is the Papistrie, whose crueltie and blood sheding is declared by skarlat. e Full of idolatrie, superstition and contempt of the true God.

¶ Then there came one of the seuen Angels, which had the seuen viales, and talked with me, saying vnto me, Come: I wil shewe thee the danacion of the great whore that sitteth vpon many waters, With whome haue committed fornication the Kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication. So he caried me away into the wilderness in the Spirit, and I sawe a woman sit vpon a skarlat coloured beast, full of names of blasphemie, which had seuen heads, &

And he said vnto me, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues. And the ten hornes which thou sawest vpon the beast, are they that shal hate the whore, and shal make her desolate and naked, & shal eat her flesh, & burne her with fyre. For God hath spū in their hearts to fulfil his wil, & to do with one consent for to giue their kingdome vnto the beast, vntil the wordes of God be fulfilled.

serue Antichrist, & to dedicat them selues and theirs wholly

To flee from Babylon. Reuelation. The whores marchants 2/1224

18 And the womā which thou sawest, is the great citie, which reigneth ouer y Kings of the earth.

CHAP. XVIII.

3.9 The louers of the worlde are sorie for the fall of the whore of Babylon: 4 An admouition to the people of God to flee out of her dominion, 20 But they that be of God, haue cause to reioyce for her destruction.

1 And after these things, I sawe another Angel come downe from heauen, hauing great power, so that the earth was lightened with his glorie.

2 And he cryed out mightily with a loude voyce, saying, * It is fallen, it is fallen, Babylon y great citie, & is become the habitation of deuils, and the holde of all fowle spirits, and a cage of euerie vnclane and hateful byrde.

3 For all nations haue drōken of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, and the marchāts of the earth are waxed riche of the abundance of her pleasures.

4 And I heard another voyce frō heauen say, d Go out of her, my people, that ye be not partetakers in her sinnes, and that ye receiue not of her plagues.

5 For her sinnes are come vp vnto heauen, and God hath remembered her iniquities.

6 f Rewarde her, euē as she hath rewarded you, and giue her double according to her workes: & in the cup that she hath filled to you, fil her the double.

7 In asmuche as she glorified her self, and liued in pleasure, so muche giue ye to her torment and sorowe: for she saith in her heart, * I sit being a quene, and am no widowe, and shal se no mourning.

8 Therefore shal her plagues come at one day, death, and sorowe, and famine, & she shalbe burnt with fyre: for strong is the Lord God which wil condemne her.

9 And the Kings of the earth shal bewaile her, & lament for her, which haue comitted fornication, & liued in pleasure with her, when they shal se the smoke of her burning.

10 And shal stande a farre of for feare of her torment, saying, Alas, alas, the great citie Babylon, the mightie citie: for in one houre is thy iudgement come.

11 And the marchāts of the earth shal wepe and waile ouer her: for no man byeth their ware any more.

12 The ware of golde and siluer, and of precious stone, and of pearles, and of fine linen, and of purple, and of silke, and of skarlet, & of all maner of Thyne wood, and of all vessels of yuorie, and of all vessels of moste precious wood, & of brasfe, and of yron, and of marble,

13 And of synamon, and odours, and ointments, and franckinsence, and wine, and oile, and fine floure, and wheat, & beastes, and shepe, and horses, and charets, & seruants, and soules of men.

14 (And the apples that thy soule lusted after, are departed from thee, & all things which were fat and excellent, are departed from thee, and thou shalt finde them no more)

15 The marchants of these things which were waxed riche, shal stand a farre of frō her, for feare of her torment, weping and wailing,

16 And saying, Alas, alas, the great citie, that was clothed in fine linen and purple, and skarlet, and gilded with golde, and precious stone, and pearles.

17 For in one houre so great riches are come to desolation. And euerie shippe master, and all the people that occupie shippes, and shipmen, and who soeuer trauail on the sea, shal stand a farre of,

18 And crye, when they se the smoke of her burning, saying, What citie was like vnto this great citie?

19 And they shal cast dust on their heads, and crye weping, and wailing, & say, Alas, alas, the great citie, wherein were made riche all that had shippes on the sea by her costlines: for in one houre she is made desolate.

20 O heauen, reioyce of her, and ye holie Apostles and Prophetes: for God hath giuen your iudgement on her.

21 Then a mightie Angel toke vp a stone like a great millstone, & cast it into the sea, saying, With suche violēce shal the great citie Babylon be cast, and shaibe founde no more.

22 And the voyce of harpers, & musicians, and of pipers, & trumpeters shalbe heard no more in thee, and no crafter man, of whatsoeuer crafter he be, shalbe founde any more in thee: and the sounde of a millstone shalbe heard no more in thee.

23 And the light of a candle shal shine no more in thee: and the voyce of the bridegrome and of the bride shalbe heard no more in thee: for thy marchants were the great men of the earth: and with thine inchantements were deceiued all nations.

24 And in her was founde the blood of the Prophetes, and of the Saintes, and of all that were slaine vpon the earth.

CHAP. XIX.

1 Praises are giuen vnto God for iudging the whore, & for auenging the blood of his seruants. 20 The Angel wil not be worshipped. 27 The foules and birdes are called to the slaughter.

1 Suche as the wantons vic at Rome.

m This is the vilest ware y the marchāts sel, and best cheape, which soules nor withstanding Sonne of God redemed with his precious blood, 1. pet. 1. 19.

n That is, the things which thou louedest best.

o And so shee we signes of great sorrow.

* Or, noble estate.

p And hath reuenged your cause in punishing her.

Lev. 24. 23.

q It shal not be like to other cities, & may be buylded againe, but it shalbe destroyed without mercie.

r The Romish prelates and marchants of soules are as Kings & princes: so that their couetousnes and pride must be punished: secondely their craftes & deceites: & and thirdly their cruelties.

Isa. 21. 9.
Ierem. 51. 8.
chap. 14. 8.
a This description of the overthrow of the great whore is like to that whereby the prophetes vic to declare the destruction of Babylon.
b He describeth Rome to be y snacke of all abomination and decessines, and a kinde of hel.
c The greatest parte of the worlde hath bene abused & seduced by this spiritual whoredome.
d When God threateneth y wicked, he euer cōforteth & counseleth his what they ought to do, y is, that they do not comunicat with y sinnes of the wicked.
Isa. 47. 8.
e The greke worde is, that her sinnes so followe one another, and so wife one after another, that they growe to suche an heape, y at length they touche y verie heauen.
f Blessed is he that ca repayc to the whore the like, as is written psal. 137. 9.
g The glorious boasting of the trumpeter.
h But ful of people & mightie.
i Bothe they that temporally haue had profite by the trumpeter, and also the spiritual marchāts shal for sorow & wāt of their gaine crye out and despair.
k Which is verie odoriferous and precious.

1 And

1 And after these things I heard a great voice of a great multitude in heauen, saying, a Hallelu-iah, saluacion & glorie, and honour, and power be to the Lord our God.

2 For b true & righteous are his iudgements: for he hath condemned the great whore, which did corrupt the earth with her fornicacion, and hath aduenged the blood of his seruants shed by her hand.

3 And againe they said, Hallelu-iah: & her c smoke rose vp for euermore.

4 And the foure and twentie Elders, & the foure d beastes fell downe, and worshiped God that sat on the throne, saying, e Amen, Hallelu-iah.

5 Then a voyce came out of the throne, saying, Praise our God, all ye his seruants, and ye that feare him, bothe smale and great.

6 And I heard like a voyce of a great multitude, and as the voyce of strong thondrings, saying, Hallelu-iah: for our Lord God almightie hath reigned.

7 Let vs be glad and reioyce, and giue glorie to him: for the f marriage of the Labe is come, and his wife hath made her self readie.

8 And to her was grated, that she shulde be arated with pure fyne linen and shining, for the fine linen is the righteousnes of Sainctes.

9 Then he said vnto me, Write, a Blessed are they which are b called vnto the Lambes supper. And he said vnto me, These wordes of God are true.

10 And I fell before his feete, * to worship him: but he said vnto me, Se thou do it not: I am thy fellowe seruant, and one of thy brethren, which haue the i testimonie of Iesus, Worship God: for the k testimonie of Iesus, is the spirit of prophecie.

11 And I sawe heauen open, and beholde a white l horse, and he that sat vpon him, was called, m Faithful & true, & he n iudged and fighteth righteously.

12 And his eyes were as a flame of fyre, & on his head were o manie crownes: and he had a name written, that no man p knewe but him self.

13 And * he was clothed with a garment dipte in q blood, and his name is called, THE WORDE OF GOD.

14 And the r warriors which were in heauē,

solowed him vpon white horses, clothed with fine linen white and pure.

15 And out of his mouth went out a sharpe s sworde, that with it he shulde smite the heathen: for he t shal rule the with a rodde of yron: for he it is that treadeth the wine presse of the fiercenes and wrath of almightie God.

16 And he hath vpon his garment, and vpon his u thigh a name written, * THE KING OF KINGS, AND LORD OF LORDS.

17 And I sawe an Angel stand in the x sunne, who cryed with a lowde voyce, saying to all the foules that did flye by the middes of heauen, Come, and gather your selues together vnto the supper of the great God,

18 That ye may eat the flesh of Kings, & the flesh of hie Captaines, and the flesh of mightie men, and the flesh of horses, and of them that sit on them, and the flesh of all fre mē and bondemen, and of smale and great.

19 And I sawe the beast, and the Kings of the earth, and their y warriors gathered together to make battel against him, that sat on the horse & against his souldiers.

20 But the beast was z taken, and with him that false prophete that wrought miracles before him, whereby he deceiued them that receiued the beastes marke, & them that worshiped his image. These bothe were alieue cast into a lake of fyre, burning with brimstone.

21 And the remnant were slayne with the sworde of him that sitteth vpon the horse, which cometh out of his mouth, and all the foules were filled full with their flesh.

CHAP. XX.

1 Satan being bounde for a certeine time, 7 And after let lofe, vexeth the Church grievously. 10. 14 And after the world is iudged, he and his are cast into the lake of fyre.

1 And I sawe an a Angel come downe from heauen, hauing the b keye of the bottomles pit, and a great chaine in his hand.

2 And he toke the dragon that olde serpēt, which is the deuill and Satan, and he bounde him c a thousand yeres,

3 And cast him into the bottomles pit, and he shut him vp, and sealed the dore vpon him, that he shulde deceiue the people no more, til y d thousand yeres were fulfilled: for after that he must be losed for a litle season.

4 And I sawe e seates: and they sat vpon

their impietie and stubbernes. c That is, from Christs natiuitie vnto the time of Pope Syluester the seconde: so long the pure doctrine shulde after a sorte remaine. d After this terme Satan had greater power then he had before. e The glotic and autoritie of them that suffer for Christs sake.

a That is, praise ye God, because of Antichrist & all wickednes is take out of the worlde. b So that all the Sainctes are confirmed and ought nothing to doute of the saluacion of f faithful. c The wicked shalbe burned in continual fyre, y neuer shalbe extinguished. d By the foure Beasts are met all creatures. e Signifying y his iudgements are true & iust, and y we ought to praise him euermore for the destruction of the Pope.

f God made Christ y bridegrome of his Church at the beginning, and at the last day it shalbe fully accomplished when we that be ioyned w our head.

Mat. 22. 2. chap. 14. 13. g That is, the Angel.

h Whome God of fre mercie calleth to be partakers of his heauenlie graces, & deliuereth from y this pollution of Antichrist.

i Who am charged to testifie of Iesus, or am partaker of y same Gospel & faith.

k He sheweth that none ought to be worshipped but onely God, & that he is of their number whome God vseth to reueile his secrets by to the Prophetes, y they may declare them to others, also that we must beleue no other spirit of prophecie, but that which doeth testifie of Iesus, and lead vs to him. l Whereby is signified that Iesus Christ our Iudge shalbe victorious, and shal triumph over his enemies.

m He meaneth Christ n So that the wicked shal tremble before his face. o To shewe that he was ruler of all the worlde. p That is, none can haue so full reuelacion how Christ is verie God, eternal, infinite and almightie, as he him self.

q Whereby is signified his victorie, and the destruction of his enemies. r Signifying that Iesus Christ, which is the worde, is made flesh, and is our Lord, our God and the Iudge of the quicke and dead. s This declarerth that his Angels shal come with him to Iudge the worlde.

t Which d ueth the wicked into eternal fyre. Psal. 2. 9.

2. Tim. 4. 1.

u Which clarerth his manie, wheriu he is Lo of all, and sh iudge y worl x This signieth y the day of iudgement shalbe clear and euident, that none shalbe hid: for it trumpet shal blowe a lowd & all shal vnderstand it.

y For the Pope & y world lie princes shal fight against Christ, euen vntil the last day. z The overthrow of the beast and his w shalbe chiefly accomplished at the seconde coming of Christ.

a This Angel representeth y ordre of y Apostles, whose vocacion & of fice was from heauen: or may signifie Christ, w shulde treade downe the serpents head. b Hereby he meaneth the Gospel whereby hel is shut up to y faithful, & Satan is chained that he ca not hurt them, yea & y ministers hereby open it to the infidels, but through

them, and iudgemēt was giuen vnto them, and I ſawe the ſoules of them, that were behæded for the wirtues of Ieſus, and for the worde of God; & which did not worſhip y^e beaſt, nether his image, nether had taken his marke vpon their foreheads, or on their hands: and they liued, & reigned with Chriſt a^t thouſand yere.

5 But the reſt of the ſ dead men ſhal not liue againe, vntil the thouſand yeres be finiſhed: this is the^h firſt reſurreccion.

6 Blessed and holie is he, that hathe parte in the firſt reſurreccion: for on ſuche the ſeconde death hathe no power: but they ſhal be the Prielts of God and of Chriſt, & ſhal reigne with him a^t thouſand yere.

7 * And when the thouſand yeres are expired, Satan ſhal be loſed out of his priſon,

8 And ſhal go out to deceiue the people, which are in the foure quarters of the earth: *euē* Gog and Magog, to gather them together to battel, whoſe number is, as the ſand of the ſea.

9 And they went vp into the plaine of the earth, w^h compaſſed the tents of the Saintes about, and the beloued citie: but fyre came downe from God out of heauen, & deuoured them.

10 And the deuil that deceiued them, was caſt into a lake of fyre & brimſtone, where the beaſt and the falſe prophet ſhal be tormented euen day and night for euermore.

11 And I ſawe a great white throne, and oⁿe that ſate on it, from whoſe face ſhed away bothe the earth and heauen, & their place was no more founde.

12 And I ſawe the dead, bothe the great & ſmal ſtand before God: and the^r bo^{ok}es were opened, & * another boke was opened, which is the bo^{ok}e of life, and the dead were iudged of thoſe things, which were written in the bo^{ok}es, according to their workes.

13 And the ſea gaue vp her dead, which were in her, and death and hell deliuered vp the dead, which were in them: & they were iudged euerie mā according to their workes.

14 And death and hell were caſt into the lake of fyre: this is the ſeconde death.

15 And whoſoever was not founde written in the boke of life, was caſt into the lake of fyre.

CHAP. XXI.

3.24. The bleſſed ſtate of the godlie, 3.27 And the miſerable condition of the wicked. 11 The deſcription of the heauenlie Ierufalem, and of the wife of the Lambes.

1 And I ſawe * a new heauen, & a new earth: for^t the firſt heauen, and the firſt earth were^h paſſed away, & there was

no more ſea.

2 And I Iohn ſawe the^e holie citie newe Ierufalem come^d downe from God out of heauen, prepared as a bride trimmed for her houſband.

3 And I heard a great voyce out of heauen, ſaying, Beholde, the Tabernacle of God is with men, and he wil dwell with them: & they ſhal be his people, and God him ſelf ſhal be their God with them.

4 * And God ſhal wipe^e away all teares from their eyes: & there ſhal be no more death, nether ſorowe, nether crying, nether ſhal there be anie more paine: for y^e firſt things are paſſed.

5 And he that ſate vpon the throne, ſaid, * Beholde, I make all things new: and he ſaid vnto me, Write: for theſe wordes are faithful and true.

6 And he ſaid vnto me, * It is done, I am and and, the beginning and the end. I wil giue to him that is a thirſt, of the^t well of the water of life frely.

7 He that ouercometh, ſhal inherit all things, and I wil be his God, & he ſhal be my ſonne.

8 But the^r feareful and vnbeleuing, and the^r abominable and murderers, & whomongers, and forcerers, and idolaters, & all liars ſhal haue their parte in the lake, which burneth with fyre and brimſtone, which is the ſeconde death.

9 And there came vnto me one of the ſeuē Angels, which had the ſeuē viales full of the ſeuē laſt plagues, and talked with me, ſaying, Come: I wil ſhewe thee the^r bride, the Lambes wife.

10 And he caryed me away in the ſpirit to a great & an hie mountaine, & he ſhewed me the great^e citie, holie Ierufa^le, deſcending out of heauen from God,

11 Hauing the glorie of God: and her ſhining was like vnto a ſtone moſt precious, as a^m Iaſper ſtone cleare as criſtal,

12 And had a great^e wall and hie, and had twelue^e gates, and at the gates twelue Angels, and the names written, which are the twelue tribes of the children of Iſrael.

13 On the Eaſt parte there were three gates, and on the Northſide three gates, on the Southſide three gates, and on the Weſtſide three gates.

14 And the wall of the citie had twelue fundacions, and in them the names of the Lambes twelue^r Apoſtles.

15 And he that talked with me, had a goldē rede to meaſure the citie with all, and the gates thereof, and the wall thereof.

16 And the citie lay foure ſquare, and the length is as large as the bredth of it, and he meaſured the citie with the rede, twelue thouſand furlongs: and the length, and the bredth, and the height of it are equal.

^e The holie companie of the elect. ^d Meaning, el God by his nine maiesties wil gloriſie renewe his, take them to him.

¹sa. 25. 8. chap. 7. 17. ^e All occaſions of ſorowes ſhal be taken away: ſo that they ſhal haue perpetual ioy. ¹sa. 43. 19. 2. cor. 5. 17.

¹ Chap. 1. 8. ¹ 22. 13. ^f I that am eternal life, wil giue vnto mine to drink of the liuelie waters of the euertlaſting life

^g Thei which feare man more then God. ^h Thei which mocke & iſt at religion.

ⁱ Meaning the Church, which is married to Chriſt by faith.

^k By this deſcription is declared the incomprehenſible excellencie, & the heauenlie companie do enjoye.

^l It is ſaid to come downe from heauen, becauſe all the benefites that the Church hathe, they acknowledge it to come of God through Chriſt.

^m Euer greene & flouriſhing. ⁿ Signifying y^e faithful ſhal be ſurely kept in heauen.

^o That is, place, ynough to enter: for els we knowe there is but one way & one gate, euē Ieſus Chriſt.

^p For the Apoſtles were meanes whereby Ieſus Chriſt the true fundacion was reuiſed to the worlde.

^f That is, while they haue remained in this life.

^g He meaneth the, which are ſpiritually dead: for in whom Satan liueth, he is dead to God.

^h Which is to receive Ieſus Chriſt in true faith, & to riſe from ſiſtne in newenes of life.

ⁱ Ek. 38. 2. ^j The death of the ſoule, w^h is eternal damnation.

^k ſhal be true partakers of Chriſt and of his dignitie. ^l That is, for euer

^m After that the chaine is broke and the true preaching of Gods worde is corrupt.

ⁿ By them are ment diuers & ſtrange enemies of the Church of God, as the Turke, the Sarazins and others, read Ek. 38. 2, by whome the Church of God ſhulde be grievouſly tormented.

^o Philip. 4. 4. chap. 3. 5. ¹ 21. 23.

^p Which was Chriſt, prepared to iudgement w^h glorie and maiestie.

^q Euerie mans conſcience is as a boke where in his dedes are written, w^h ſhal appeare w^h God openeth the boke.

^r Vnderſtanding all kindes of death whereby men haue bene ſlayne. ^s Hell & death are the laſt enemies, that be deſtroied.

¹sa. 65. 17. ¹ 66. 21.

² Pet. 2. 11. ^a All things ſhal be renewed and reſtored into a moſt excellent and perfe^t ſtate, and therefore the day of the reſurreccion is called, The day of reſtauration of all things, Act. 5. 11. ^b For all things ſhal be purged from their corruption, and the faithful ſhal enter into heauen with their head Chriſt.

- 17 And he measured the wall thereof, an hundred, fortie & foure cubites, by the measure of man, that is, of the Angel.
- 18 And the buylding of the wall of it was of Iasper: and the citie was pure golde like vnto cleare glasse.
- 19 And the fundacions of the wall of the citie were garnished with all maner of precions stoncs: the first fundacion was Iasper: the secod of Saphire: the third of a Chalcedonie: the fourth of an Emeraude:
- 20 The fift of a Sardonyx: the sixt of a Sardi: the seuenth of a Chrysolite: the eight of a Beryl: the ninth of a Topaze: the tenth of a Chrysoprasus: the eleueth of a Iacynth: the twelue an Amethyst.
- 21 And the twelue gates were twelue pearles, and euerie gate is of one pearle, and the strete of the citie is pure gold, as shining glasse.
- 22 And I sawe no Temple therein: for the Lord God almightie and the Lambe are the Temple of it.
- 23 *And the citie hath no nede of the sunne, nether of the moone to shine in it: for the glorie of God did light it: & the Lambe is the light of it.
- 24 *And the people which are saued, shall walke in the light of it: and the Kings of the earth shall bring their glorie and honour vnto it,
- 25 *And the gates of it shall not be shut by day: for there shall be no night there.
- 26 And the glorie, and honour of the Gentiles shall be broght vnto it.
- 27 And there shall entre into it none vnclane thing, nether whatsoever workerh abomination or lies: but they which are written in the Lambes * Boke of life.

CHAP. XXII.

1 The riuer of the water of life. 2 The frutesfullnes & light of the citie of God. 3 The Lord giueth euer his seruants warning of things to come. 4 The Angel wil not be worshipped. 5 To the worde of God may nothing be added nor diminished therefrom.

- 1 And he shewed me a pure riuer of water of life, cleare as crystal, proceeding out of the throne of God, and of the Lambe.
- 2 In the middes of the strete of it, and of ether side of the riuer, was the tre of life, which bare twelue maner of frutes, & gaue frute euerie moneth: & the leaues of the tre serued to heale the nations with.
- 3 And there shall be no more curse, but the throne of God & of the Lambe shall be in it, and his seruants shall serue him.
- 4 And they shall see his face, and his Name shall be in their foreheades.
- 5 *And there shall be no night there, and they nede no candle, nether light of the sun

- ne: for the Lord God giueth them light, and they shall reigne for euermore.
- 6 And he said vnto me, These wordes are faithful and true: & the Lord God of the holie Prophetes sent his Angel to shewe vnto his seruants the things which must shortly be fulfilled.
- 7 Beholde, I come shortly. Blessed is he which kepeth the wordes of the prophecie of this boke.
- 8 And I am Iohn, which sawe and heard these things: and when I had heard & seene, * I fell downe to worship before the fete of the Angel, which shewed me these things.
- 9 But he said vnto me, Se thou do it not: for I am thy fellowe seruant, & of thy brethre the Prophetes, and of them which kepe the wordes of this boke: worship God.
- 10 And he said vnto me, Seale not the wordes of the prophecie of this boke: for the time is at hand.
- 11 He that is vniust, let him be vniust stil: & he which is filthy, let him be filthy stil: and he which is righteous, let him be righteous stil: & he which is holie, let him be holie stil.
- 12 And beholde, I come shortly, & my reward is with me, * to giue euerie man according as his worke shall be.
- 13 I am * a and * the beginning & the end, the first and the last.
- 14 Blessed are they, that do his commandments, that their right may be in the tre of life, & may entre in through the gates into the citie.
- 15 For without shall be dogges & enchâters, & whoremongers, & murtherers, & idolaters, & whosoever loueth or maketh lyes.
- 16 I Iesus haue sent mine Angel, to testify vnto you these things in the Churches: I am the roote & the generaciõ of Dauid, and the bright morning starre.
- 17 And the Spirit and the bride say, Come. And let him that heareth, say, Come: & let him which is athirst, come: & let whosoever wil, take of the water of life frely.
- 18 For I protest vnto euerie man that heareth the wordes of the prophecie of this boke, * if any man shall adde vnto these things, God shall adde vnto him the plagues, that are written in this boke.
- 19 And if any man shall diminish of the wordes of this boke of this prophecie, God shall take away his parte out of the Boke of life, and out of the holie citie, and from those things which are written in this boke.
- 20 He which testifieth these things, saith, Surely, I come quickly. Amen. Euen so come, Lord Iesus.
- 21 The grace of our Lord Iesus Christ be with you all, Amen.

HHh. ii.

f Now this is the second time that he suffered him self to be carried away with the excellencie of the person: which is to admonish vs of our infirmitie & readines to fall, except God strengthen vs miraculously with his Spirit.

Chap. 19. 10. This is not then as the other Prophecies which were commanded to be hyd til the time appointed, as in Daniel 12. 4, because these things shulde be quickly accomplished, & did now begin. They shall liue eternally with the Sonne of God. That maintaineth false doctrine and dectrine therein. That is, a true and natural man and yet God equal with my Father.

Rom. 2. 6. Isa. 41. 4. & 44. 6. Chap. 1. 8. & 18. 6. For Christ is the light which giueth light to euerie one which commeth into this worlde. Let them be afraid of Gods horrible iudgements, & as often as they heare the Lambe call, let them come.

Isa. 55. 1. He that feleth him self oppressed with afflictions, and desireth the heauelie graces and comfort. That is, whõ God beginneth to reforme & wil by his Spirit. Seeing the Lord is at hand, we ought to be constant and reioyce, but we must beware we esteeme not the length nor shortnes of the Lords coming by our owne imagination. 2. Pet. 3. 9.

q This declareth the earnest desire that the faithful haue to be deliuered out of these miseries, and to be ioyned with their head Christ Iesus.

q This declareth the Christ is God inseparable with his Father.

Isa. 60. 19.

Isa. 60. 5.

r Here we see as in infinite other places of Kings & Princes (contrarie to that wicked opinion of the Anabaptists) are partakers of the heauenly glorie, if they rule in the feare of the Lord.

Isa. 60. 11.

Phil. 4. 4.

Chap. 3. 5.

& 10. 18.

Chap. XXII. a He alludeth to the visible paradise to set forth the more sensibly the spiritual: and this agreeth with that which is written, Ezk. 47. 5.

b Meaning the Christ who is the life of his Church, is common to all his and not peculiar for any one sorte of people.

c For there are all things pleasant & full of all contentation continually.

d Which some time were vnpure as Gentiles, but now are purged & made whole by Christ.

Isa. 60. 11.

e The light shall be vnchangeable and shine for euer.

which are chiefly founde in the olde Testamēt, wherein the first number signifieth the chapter: the seconde the verse.

W Here as the wickednes of time, and the blindnes of the former age hath bene such that all things altogether haue bene abused and corrupted, so that the very right names of diuers of the holie men named in the Scriptures haue bene forgotten, and now some strange vnto vs, and the names of infants that shulde euer haue some godlie aduertisements in them, and shulde be memorials and markes of the children of God receiued into his householde, hath bene hereby also changed and made the signes and badges of idolatrie and heathenish impietie, we haue now set forth this table of the names that be most vsed in the olde Testament with their interpretations, as the Ebrewe importeth, partly to call backe the godlie frō that abuse, when they shal know the true names of the godlie fathers, & what they signifie, that their children now named after them may haue testimonies by their very names, that they are within that faithful familie that in all their doings had euer God before their eyes, and that they are bounde by these their names to serue God from their infancie & haue occasion to praise him for his workes wrought in them & their fathers: but chiefly to restore the names to their integritie, whereby many places of the Scriptures and secret mysteries of the holie Ghost shal better be vnderstand. We haue medled rarely with the Greke names, because their interpretation is vncerteine, & many of the are corrupted from their original, as we may also see these Ebrewe names set in the margent of this table, which haue bene corrupted by the Grecians. Now for the other Ebrewe names that are not here interpretate, let not the diligent reader be careful: for he shal finde them in places moste cōuenient amongst the annotations: at least so many as may seme to make for any edification, and vnderstanding of the Scriptures.

A

| | | | |
|------------------|--|--|------------------------|
| Abdia. | A Arón, or Aháron. a teacher Exod. 4, 14
¶ Abdá, a seruát. 1. King. chap. 4. ver. 6. | Abinoám, father of beautie. Iud. 4, 6 | Abinoom |
| Abdal. | Abdeél, a seruant of God, Ierem. 36, 26. | Abirám, an high father. 1. King. 16, 34 | Abirom. |
| Abdi and Audias. | Abdí, my seruant. 1. Chron. 6, 7
Abdiáh, a seruant of the Lord. 1. King. 18, 3.
& Obadiáh one of the twelue Prophetes. | Abishág, the fathers ignorancce. 1. King. 1, 33
Abishái, the fathers rewarde. 1. King. 26, 6
Abishalóm, the father of peace, or the peace of the father. 1. King. 15, 2 | Abshalon. |
| Abdeuagn. | Abdiél, the same. 1. Chron. 5, 15
Abé 1-negó, seruant of shining. Dan. 1, 44.
Abél, mourning, the name of a citie, but Habél, the name of a man, doeth signifie vanitie. Gen. 4, 2 | Abishúa, the father of saluation. 1. Chro. 6, 4
Abishúr, the father of a song, or of a wall, or of righteousnes. 1. Chro. 2, 29
Abital, the father of the dew. 2. King. 3, 4
Abitób, the father of goodnes. 1. Chro. 8, 11 | Abiue.
Abitub. |
| Abagatha. | Abgathá, father of the wine presse.
Abiáh, the wil of the Lord. 2. Chro. 29, 1 | Abnér, the fathers candel. 1. Sam. 14, 49
Abrám, an high father. Gen. 11, 31
Abrahám, a father of a great multitude, as y name was changed. Gen. 17, 5 | Abefalom.
Abefalom. |
| Abisaph. | Abiasáph, a gatheting father. 1. Chro. 6, 33
Abiarhár, father of the remnant, or excellent father. 1. King. 22, 21 | Abshalóm, a father of peace, or the fathers peace, or rewarde. 2. Sam. 3, 31
¶ Achán, troubling. Ioshu. 7, 1. who is called Achár. 1. Chron. 2, 7
¶ Adadézer, read Adarézer, beautiful helpe. | Adaias. |
| Abigal. | Abidá, father of knowledge. Gen. 25, 4
Abidán, father of iudgement. Nomb. 1, 11
Abiél, my father is God. 1. King. 9, 1
Abiézer, the fathers helpe. Ios. 17, 2 | Adaliáh, pouertie. Ester. 9, 8
Adam, man, earthlie, read Gen. 2, 15
Adiél, the witnes of God. 1. Chro. 4, 36
Adoniáh, the Lord is the ruler. 2. Sam. 3, 4
Adonibézek, the Lords thunder. Iud. 1, 5
Adonikám, the Lord is risen. Neh. 2, 13
Adoniram, the high Lord. 1. King. 4, 6
Adonizédek, the Lords iustice. Ios. 10, 1 | Adonias. |
| Abiu.
Abuid. | Abigáil, the fathers ioye. 1. King. 25, 33
Abiháil, the father of strength. Nom. 3, 35
Abihú, he is a father. Exod. 6, 23
Abihúd, the father of praise. 1. Chro. 8, 3
Abilene, lamentable. Luk. 3, 1
Abimáel, a father from God. Gen. 10, 25
Abimélech, the Kings father, or a father of counsell, or the chief King. Gen. 20, 3 | ¶ Agabús, a greshopper. Aēt. 11, 28
Agár, a stranger. Gen. 16, 1
¶ Aház, taking, or possessing. 2. King. 16, 1 | Adonias. |
| Abinadab. | Abinadád, a father of a vowe, or of a free minde, or prince. 1. King. 16, 8 | | |

The first table.

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|------------|--|---|------------|
| | Ahafuéros, a prince or head. Dan. 9, 1 | Achaliáh, time for the Lord. 2. King. 8, 26 | |
| | Ahbá, a brother of vnderftáding. 1. Chr. 2, 39 | ¶ Aza, ftrength. Efra 2, 47 | |
| | Ahiáh, brother of the Lord. 1. Chro. 2, 36 | Azaniáh, hearkening the Lord. Neh. 10, 9 | Azaías |
| | Ahimáz, brother of councei. 1. Sam. 14, 49 | Azaréel, the helpe of God. 1. Chro. 12, 6 | |
| | Ahimán, brother of y right hand. Nom. 13, 23 | Azariáh, helpe of the Lord. 4. King. 14, 21 | Afarías |
| | Ahimélech, a Kings brother. 1. Sam. 21, 1 | Azarikám, helpe rifing vp. Neh. 11, 14 | |
| | Ahimóth, a brother of death. 1. Chro. 6, 25 | Azmáueth ftrength of death. 2. Sam. 23, 30 | Azmoth |
| | Ahinóam, the brothers beautie. 1. Sam. 14, 49 | Azubáh, forfaken. 1. King. 22, 43 | |
| | Ahiór, the brothers light. Iud. 5, 5 | Azúr, holpen or helper. Ierem. 28, 1 | |
| Ahalab | Ahiláb, an heartie brother. Iud. 1, 31 | B | |
| Ahara | Ahráh, a fwete fauoring medow. 1. Chro. 8, 1 | B aal, Bealim, lord, lords: the name of the Beal | |
| Achiam | Ahikám, a brother arifing, or aduenging. 2. King. 22, 12 | idole of y Sydoniás, or a general name | |
| | Ahiézer, the brothers helpe. Nomb. 1, 12 | to all idoles, becaufe they were as y lords | |
| | Aholáh, a manfion or dwelling in her felf. | and owners of all that worfhiped them. | |
| Aod | Aholibáh, my manfion in her. Ezek. 23, 4 | Baliada, a mafter of knowledge. 1. Chr. 14, 7 | Beliada |
| Auaa | Ahud, praifing or confeffing. Iud. 3, 15 | Báal-meón, the Lord or mafter of the man- | Baelmeon |
| | ¶ Alián, high. 1. Chro. 1, 40 | fion or the houfe, as alfo Báalzibúl, figni- | Baelmeon |
| | ¶ Amálek, a licking people. Gen. 36, 21 | fieth the fame. Luk. 11, 15 | |
| | Amariáh, the Lord faid, or the Lábe of the | Báal-zebúb, the matter of flies. | |
| | Lord. Zephan. 1, 1 | Baanáh, in affliction. 2. Sam. 4, 3 | |
| | Amafá, fparing the people. 2. Sam. 17, 25 | Babél, confufion. Gen. 10, 10. & 11, 9 | Babylon |
| | Amafhái, the gift of the people. 1. Chro. 6, 24 | Bacchides, one that holdeth of Baccus, or a | |
| | Amafhí, y treading of the people. Neh. 11, 12 | dronkard. 1. Macc. 7, 8. | |
| | Amafíáh, y burden of the Lord. 2. Chro. 17, 15 | Bacchenor & bacenor the fame. 2. Mac. 12, 15 | |
| | Amithí, true or fearing. 2. King. 14, 25 | Badaiáh, the Lord alone. Eze. 10, 31 | Badaías |
| | Ammiél, a people of God, or God with me. | Baladán, ancient in iudgement. 2. King. 20, 12 | |
| | 1. Chron. 3, 5 | Baldád, olde loue or without loue. Iob 8, 1 | Bildad |
| | Ammifhádei, the people of the Almighty. | Barachél, bleffing God. Iob 32, 2 | |
| | Nomb. 1, 12 | Barachiáh, bleffing the Lord. Zech. 1, 1 | |
| Amnos | Ammon, a people. Gen. 19, 38 | Bar-ionáh, fonne of a doue. Mat. 16, 17 | |
| Aminon | Amon, faithful. 2. King. 21, 18 | Barnabas, the fonne of confolation. A ct. 4, 36 | |
| | Amos, a burden, one of the twelue Prophets. | Barabbas, fonne of confufion. Mat. 27, 16 | |
| | Amoz, ftiong, the father of Ifhai. Ifa. 1, 1 | Barúch, bleffed. Ier. 32, 10 | |
| | Amzí, ftiong. 1. Chron. 6, 46 | Bathféba, the feuenth daughter, or the | Bethfabe |
| Araa | ¶ Anáh, afflictig, anfwerig, or fingig. Ge. 36, 2 | daughter of an othe. 1. Sam. 11, 23 | |
| | & Hanna, gracious or merciful. 1. Sam. 1, 2 | Bathfúa the daughter of faluatió. 1. Chr. 3, 5 | |
| | Ananiáh, the cloude of the Lord. A ct. 5, 1 | ¶ Belfhatar, without treasure, or feacher of | Baltasar |
| | Andréas, manlie. Mat. 4, 18 | treafure. Dan. 5, 1 | Belthazar |
| | Anúb, a grape. 1. Chron. 4, 8 | Benaiáh, the Lords buylding. 1. Chro. 4, 36 | Belthazar |
| Aphdeno | Antipas, for all, or againft all. Reuela. 2, 13 | Beniamín, fonne of y right hád who was firft | |
| Apollo | ¶ Apadno, y wrath of his iudgemét. Da 11, 46 | called Benoni the fonne of forow. Ge. 35, 18 | |
| | Apolló, a deftroier. 18, 24. y name alfo of an | Beraiáh, the Lords creature. 1. Chro. 8, 20 | |
| | idole. | Berák, lightening. Iud. 4, 6 | |
| | Apphá, brígig forthe, or encreafing. Phile. 2 | Béred, hail. 1. Chron. 7, 21 | |
| Ram | ¶ Arám, hight or their curfe. Gen. 10, 23 | Bethiáh, the Lords daughter. 1. Chr. 4, 18 | Pharhourah |
| Aran, oren | Arbel, Bel or God hath aduéged. Hof. 10, 15 | Bezaleél, in the fhadow of God. Exod 31, 2 | Bezaleel |
| | Archeláus, a prince of the people. Mat. 2, 22 | ¶ Bileám, the ancient of y people. Nom. 22, 5 | Balaam |
| | Arelí, the altar of God. Gen. 46, 16 | Bilháh, olde, or fading. Gen. 29, 29 | |
| | Aréras, verteous. 2. Macc. 5 | ¶ Boaz, in powre, or ftrength. Ruth 2, 2 | Booz |
| | Artahfháfte, feruent to fpouie. Ezra 7, 21 | C | |
| | ¶ Afá, a phyfician. 1. King. 15, 8 | C aiaphas, a feacher. Mat. 26, 57 | |
| | Afaél, God hath wroght. 2. Sam. 2, 18 | Calcól, nourifhing. 1. King. 4, 35 | |
| | Afaph, gathering. 1. Chron. 6, 39 | Caléb, as a heart. Nomb. 13, 6 | |
| Ahriel | Afharelah, the bleffednes of God. 1. Chr. 25, 2 | Canáan, a merchant. Gen. 9, 18 | |
| | Afhbél, an olde fyre. 46, 21 | Carmí, my vine. Gen. 46, 9 | |
| | Afhér, bleffednes. Gen. 30, 13 | Cafeluhim, as pardoned. Gen. 10, 14 | Chafelon |
| Aiael | Ahiél, the worke of God. 1. Chro. 4, 35 | ¶ Cephás, a ftone. Ioh. 1, 42 | Chadana |
| | Afhúr, bleffed or trauiiling. Gen. 10, 21 | Cephiráh, a lioneffe. Eze. 2, 28 | |
| | Afmodeus, a deftroier. Tob 3, 8 | ¶ Cherúb, as a childe. Eze. 2, 57 | |
| Abarian | Aftyages, gouernour of the citie. Dan. 13, 64 | Chileáb, the reftreint of the father. 2. Sam. 13, 3 | |
| | ¶ Atharáh, a crowne. 1. Chron. 2, 26 | Chilon perfite, or all like a doue. Ruth 1, 2 | |
| | Athaiáh, the time of the Lord. Neh. 11, 4 | ¶ Ciflón, hope, or confidens. Nomb. 34, 21 | |
| | | ¶ Clemens, meke. Philip. 4, 3 | |
| | | Cleopatra, | |

Cleopatra, y glorie of y coutrie. 1. Mac. 10, 57
 ¶ Col-hózet, feing ail. Neh. 3, 15
 Coneniáh, y stabilitie of y Lord. 2. Chr. 31, 13
 Cosbi, a liar. Nomb. 25, 18
 ¶ Cufán, Cusi, blacke or an Ethiopiã. 2. Sa. 18

D

DAlaiáh, y poore of the Lord. 1. Chro. 3, 24
 Delaiás, a bucker or cõsumer. Iud. 16, 4
 Damaris, a litle wyfe. Act. 17, 34
 Dan, a iudgement. Gen. 14, 15
 Daniél, iudgement of God. Dan. 1, 6
 Dathán, statute or law. Nomb. 16, 1
 Dauid, beloued. 1. Sam. 17, 12
 ¶ Deborah, a worde or a bee. Gen. 35, 8
 Delphón, a dropping downe. Est. 9, 7
 Demas, fauoring the people. Col. 4, 14
 Demophón, slaying the people. 2. Mac. 12, 2
 Deu-el, knowe God. Nomb. 1, 14
 ¶ Diblám, a cluster of figges. Hof. 1, 2
 Didymus, a twinne. Iohn 11, 16
 Dina
 Dináh, iudgement. Gen. 30, 21
 Diotrefes, nourished of Iupiter
 Dishon
 Dishán, a threshing. Gen. 36, 21
 ¶ Dodaná, loue. 2. Chro. 20, 37
 Rodauim
 Dodaním, beloued. Gen. 10, 4
 Doég, careful. 1. Sam. 21, 7
 Dorcas, a do. Act. 9, 39
 Dordá, generation of knowledge. 3. Kin. 4, 31
 Dositheus, giuen to God. 2. Mac. 19

E

Eber, passing or passage. Gen. 10, 23
 ¶ Edén, pleasure. 2. King. 19, 12
 Euer, a flocke. 1. Chron. 23, 23
 Eóom, reddie or earthie. Gen. 25, 30
 ¶ Elchánan, the mercie of God. 2. Sam. 23, 24
 Eldaáh, the knowledge of God. Gen. 25, 4
 Eldád, the loue of God. Nomb. 11, 26
 Elead
 Eleadá, witnes of God. 1. Chr. 7, 21
 Eleasáh, the worke of God. 1. Chro. 2, 39
 Eleazar, the helpe of God. Exod. 6, 22
 Eliás, my God the father. Nomb. 26, 8
 Eliáh, God the lord. 1. Chron. 8, 26
 Eliakím, God ariseth. 1. Sa. 22, 20
 Eliám, the people of God. 2. Sam. 23, 34
 Eliasáh, the Lord encreaseth. Nomb. 1, 14
 Eliasíb, the Lord returneth. 1. Chr. 3, 24
 Eliathas
 Eliathá, thou art my God. 1. Chr. 15, 4
 Eliehoenái, to the Lord mine eyes. 1. Chr. 26, 33
 Elidád, the beloued of God. Nomb. 34, 21
 Elishú, he is my God. 1. Chro. 12, 10
 Elimelech
 Elimelech, my God the King, or the counsel
 of God. Ruth 1, 2
 Elionái
 Elionái, to him mine eyes. 1. Chro. 3, 23
 Eliphál, a miracle of God. 1. Chr. 11, 36
 Eliphálet, the God of deliuerace. 2. Sam. 5, 16
 Elishá, my God saueh. 1. King. 19, 16
 Elisháh, the lambe of God. Gen. 10, 4
 Elisaphái, my God iudgeth. 2. Chr. 23, 1
 Elisheba, the othe of God, or the fulnes of
 God. Exod. 6, 23
 Elizúr, the strength of God. Nomb. 2, 5
 Elkanáh, the zeale of God. Exod. 6, 24
 Elmodéd, God measureth. Gen. 10, 24
 Elnathán, Gods gifte. Ierem. 26, 22

Elphaal, Gods worke. 2. Chro. 8, 11
 Eluzái, God my strength. 1. Chr. 12, 5
 Elymás, a corrupter, or forcerer. Act. 13, 8
 ¶ Enós, man or miserable. Gen. 4, 27
 ¶ Epaphroditus, pleasant. Philip. 2, 25
 Epenetus, laudable. Rom. 16, 5
 Epháh, wearie. Gen. 25, 4
 Ephér, dust. Gen. 25, 4
 Ephráim, fruteful, or encreasing. Gen. 47, 30
 ¶ Erástus, amiable. Act. 19, 22
 ¶ Esau, working. Genes. 25, 25
 Eshcól, a cluster. Gen. 14, 14
 Eshék, violence. 1. Chron. 8, 38
 Estér, hidde. Est. 2, 7
 ¶ Ethán, strength. 1. Kings 4, 31
 ¶ Eubulus, wise or of good counsel. 2. Tim. 4, 21
 Eupolemus, a good warrior. 1. Macc. 8, 27
 Eutyclus, fortunate. Act. 20, 9
 ¶ Ezbón, halting to vnderstand. 1. Chro. 7, 7
 Ezekiel, strength of the Lord. Ezek. 1, 3
 Ezeziáh, nere the Lord. 2. Chro. 34, 7
 Ezer, an helpe. 1. Chro. 4, 4
 Ezrá, an helper. Ezz. 1, 7
 Ezriél, the helpe of God. Ier. 36, 26
 Ezrikám, an helpe arising. 1. Chro. 3, 23

G

GAál, an abomination. Iud. 9, 35
 Gabriél, a man of God, or the strength
 of God, the name of an Angel. Dan. 8, 16
 Gad, a band, or garrison. Gen. 30, 11
 Galál, a rolle. 1. Chron. 9, 15
 Gamaliél, Gods rewarde. Act. 5, 34
 Gamariá, a consuming of y Lord. Ier. 29, 3
 Gazabár, a treasurer. Ezz. 1, 8
 ¶ Gedaliáh, the greatnes of the Lord. Ier. 38, 1
 Gedeon, a breaker or destroyer. Iud. 6, 13
 Gehazí, vallie of vision. 2. King. 4, 12
 Gerá, a pilgrime, or stranger. Gen. 46, 21
 ¶ Gináth, a garden. 1. King. 16, 21
 ¶ Gog, a rooffe of an house. Ezek. 38, 2
 Goliáth, a captiuitie. 1. King. 7, 4
 Gomer, a consumer. Gen. 10, 2
 Gorgias, terrible. 1. Macc. 3, 38

H

HAbakúk, a wrafter. Hab. 1, 1
 Habazaniáh, the hiding of the Lords
 shilde.
 Habiáh, the hiding of the Lord. Nehem. 7, 63
 Hacaliáh, wairing of y Lord. 2. Nehem. 10, 31
 Hadád, ioye. Gen. 25, 15. 1. Chr. 1, 30
 Hagáb, a grasshopper. Nehem. 2, 46
 Haggiáh, the Lords feast. 1. Chro. 6, 29
 Há, Hamathí, indignation, or heat. Ge. 10, 27
 Hamdán, heat of iudgement. Gen. 36, 26
 Hamú, merciful. Gen. 46, 12
 Hanaméel, the mercie of God. Ier. 32, 7
 Hananéel, the grace of God. Nē. 3, 1
 Hanáni, gracious or merciful. 1. King. 16, 7
 Hananiah, grace of the Lord. Iere. 37, 12
 Harim, dedicate to God. 1. Chro. 24, 8
 Hafadiáh, the mercie of the Lord. 1. Chr. 3, 20
 Hattíl, an howling for sinne. Ezz. 2, 57
 Hauáh, liuing, or giuing life. Genes. 3, 20
 HHh.iiii.

Dilias
 Delaiás

Buel
 Debelaim

Dina

Dishon

Rodauim

Elead

Eleazarus
 Eliazar
 Eli
 Elias

Eliathas

Elimelech

Elionái

Eliphet
 Eliphua
 Elifceus
 Elifceus
 Elifa

Elisabeth

Gephat
 Ephree

Efhet
 heker

Afcher

Abeliah

Gamariah

Godoliah

Giezi

Abakuk

Achaliah
 Hecheliah
 Hadar

Hagaba
 Aggia
 Amatha
 Abatha

Anameel
 Hamel

Ananias

Aladiah

Eqa

| | | | |
|----------------|---|---|----------------|
| Arael | Hazaél, seing God. 1. King. 19, 17 | ¶ Iechoniáh, stabilitie of the Lord. 1. Chr. 3, 16 | Chonias |
| aca | Hazaráh, seing the Lord. Neh. 11, 5 | Iedaiáh, the hand of the Lord or confessing the Lord. 1. Chron. 4, 37 | Ieddia |
| abor | ¶ Heber, a companion. Gen. 46, 17 | Iedidáh, beloved. 2. Sam. 21, 1 | Ieddida |
| elchi | Helkiáh, the portion of the Lord. 1. Kin. 18, 18 | Iediél, knowledge of God. 1. Chron. 7, 6 | |
| Hanoeh | Henóch, taught or dedicate. Gen. 5, 18 | Ieduthun, confessing. 1. Chro. 9, 16 | |
| Enoch | Hépher, a digger or deluer. 1. Chr. 4, 6 | Iehiáh, the Lord liueth. 1. Chro. 5, 13 | |
| Haphsba. | Hephzi-báh, my delite in her. 2. King. 7, 1 | Iehiél, God liueth. 1. Chr. 26, 21. | Ioadan |
| Epliba. | Heth, feare or breaking. Gen. 21, 33 | Iehoadán, the Lords pleasure. 2. King. 14, 2 | Ioaahas |
| Ezron | Hezrí, or Hezro, Hezron, Afari, Esfrí | Iehoahás, the possessiõ of the Lord. 2. Kings 23, 34 | |
| | ¶ Hiél, the Lord liueth. 1. King. 16, 34 | Iehoásh, the fyre of the Lord. 2. Kings 11, 21 | Ioad |
| Huram | Hirám, the hight of life. 2. Sam. 5, 11 | Iehohanán, grace or mercie of the Lord. 2. Chro. 26, 3 | Ioad, Iohanes |
| Ezechias | Hizkiáh, strength of the Lord. 2. King. 28 | Iehoiada, the knowledge of y Lord. 2. King. 11, 15 | |
| Obab | ¶ Hobab, beloved. Nomb. 10, 29 | Iehoiakím, the rising or aduenging of the Lord. 2. Kings 23, 34 | Ioadim |
| | Hori, a prince. Genes. 36, 22 | Iehoshaphát, the Lord is y iudge. 1. Chr. 3, 10 | Iofaphat |
| | Hofhaiáh, saluation of the Lord. Iere. 42, 1 | Iehoshúa, the Lords saluation. Zach. 3, 1 | |
| | Hofhea, saluation. Hof. 1, 1 | Iehozadák, the iustice of y Lord. 1. Chr. 6, 14 | Iofedee |
| | Hofa, trusting. 1. Chron. 26, 10 | Iehudáth, confession or praise. Gen. 29, 35 | Iuda |
| | Hothám, a seale or signet. 1. Chron. 7, 32 | Iekannáh, the Lord shal arise, establish, or aduenge. 1. Chr. 2, 41 | Iacanna |
| Huziel | Hoziel, seing God. 1. Chron. 23, 9 | Iekodeám, the burnig of the people. Ios. 15, 56 | |
| | ¶ Hul, sorow or infirmitie. Genes. 10, 33 | Iephlet, deliuered. 1. Chron. 7, 32. | |
| | Hur, libertie or prince. 1. Chron. 4, 31 | Iephunnéh, beholding. Nomb. 13, 7 | |
| Oufa | Husháh, hasting. 1. Chron. 4, 4 | Ierahmcél, the mercie of God. Ier. 36, 36 | |
| | I | Iered, ruling. Gen. 5, 15 | Iared |
| Iakob | Iaakób, a supplanter. Genes. 25, 26 | Ieriél, the feare of God. 1. Chro. 7, 1 | Ieruel |
| Ioakan | Iaakán, destroying. 1. Chron. 5, 13 | Ierimóth, fearing death. 1. Chr. 7, 7 | |
| | Iaasiél, the worke of God. 1. Chron. 11, 47 | Ieroboám, encreasing the people. 1. Kin. 14, 23 | |
| Iziel | Iazaniah, the hearkening of the Lord. 2. Kings 25, 23 | Ierohám, high. 1. Chro. 6, 27 | Iehoram |
| | Iabál, bringing or budding. Gen. 4, 20 | Ierubbáál, let baal aduenge. Iud. 6, 32 | Ierobaal |
| | Iabesh, drought. 2. Kings 15, 10 | Ieshaiáh, saluation of the Lord. Ika. 1, 1. | Eiaiah, Iaiiah |
| | Iabez, sorowe. 1. Chron. 4, 9 | Ieshúa, a sauieur. Mat. 1, 16 | Iesua |
| | Iabin, vnderstanding. Iosh. 11, 1 | ¶ Igal, redemed. 2. Chr. 3, 22 | |
| | Iachin, stabilitie. Genes. 46, 10 | Igdaiáh, the greatnes of the Lord. Ier. 35, 4 | |
| | Iadiáh, knowing the Lord. Nehem. 2, 36 | ¶ Iobab, willing or voluntarie. 1. Chro. 2, 16 | |
| Iabel | Iaél, a do or ascending. Iud. 4, 16 | Iob, sorowful or hated. Iob. 1, 1 | Iobab |
| Ialocel | Iahalleél, praising God. 1. Chr. 4, 16 | Iobamáh, y buylding of the Lord. 1. Chr. 9, 8 | |
| | Iabaziél, God hasteth. Gen. 46, 24 | Iochabed, glorious. Exod. 6, 20 | Iochabed |
| Aiel | Iahaziel, seing God. Ezz. 8, 5 | Ioél, willing or beginning. Ioe. 1, 1 | |
| Achoch, Iahiel | Iahehel, hope in God or beginning in God. Genes. 46, 14 | Iokhán, an offence. Gen. 25, 2 | Ierhsan |
| | Iair, lightened. Deut. 3, 14 | Iokán, a litle one. Gen. 10, 25 | Iectan |
| Iacirus | Iakim, stablishing. 1. Chron. 8, 19 | Ionáh, a doue. 2. Kings 14, 25 | |
| | Iakim, stablishing. 1. Chron. 8, 19 | Ionadáb, voluntarie or willing. 2. King. 23, 5 | Ichonadab |
| Iambres | Iambrá, rebellious. 1. Macc. 9, 37 | Ionathán, the gifte of the Lord. Iud. 18, 30 | Ichonathra |
| Iamrah | Iamin, right hand. Gen. 46, 10 | Ioseph, encreasing. Gen. 30, 24 | |
| Iemoel | Iamuél, God is his day. Genes. 46, 10 | Ioshabéth, the fulnes of the Lord. 2. Chr. 22, 11 | Iehothabaz |
| | Ianohán, resting. Ios. 16, 6 | Ioshiáh, the fyre of the Lord. 2. King. 22, 3 | |
| | Ianúm, sleping. Ios. 15, 33 | Iothám, perfite. 2. Kings 15, 23 | |
| | Iápheth, persuading or enticing. Gen. 5, 32 | Iozabád, endwed. 1. Chro. 12, 20 | |
| Iaphis | Iaphía, lightning. 2. Sam. 5, 16 | ¶ Iphdiáh, the redemption of the Lord. 1. Chro. 8, 25. | |
| | Iarephél, helth of God. Ios. 18, 27 | Iphtáh, opening. Iud. 11, 1 | |
| | Iarib, fighting or aduenging. Gen. 46, 10 | ¶ Irá, a watchman. 1. Chro. 11, 28 | Iras |
| | Iashén, ancient. 2. Sam. 23, 32 | Irád, a wilde assé. Gen. 4, 18 | |
| Iasar | Iashér, righteous. Ios. 21, 39 | Iriáh, the feare of the Lord. Ier. 17, 12 | |
| Iasub. | Iashúb, a returning. 1. Chron. 7, 1 | Irmeiáh, exalting the Lord. 1. Chro. 5, 24 | Ierames |
| Iathanas | Iathniél, a gifte of God. 1. Chron. 26, 2 | ¶ Ishacar, a wages. Gen. 30, 18 | Iefat |
| Iether | Iattír, a remnant or excellent. Iosh. 15, 48. | Ishai, a gifte or oblation. Rut. 4, 17 | |
| Iethas | Ichri, Ithro, Ithron the same. | Ishósheth, a man of shame. 2. Sam. 2, 12 | Ishcarict, |
| Ionio | Iauán, making sad. Gen. 10, 1 | | |
| | Iaziél, the strength of God. 1. Chron. 15, 18 | | |
| | Iaziz, brightnes. 1. Chro. 27, 31 | | |
| | ¶ Ibhác, chofen. 2. Kings 5, 15 | | |
| | ¶ Ichahód, where is glorie. 1. Sam. 4, 21 | | |
| Iadda. | ¶ Iddo, his confession. 1. Chron. 27, 21 | | |

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|------------|---|--|-------------------------|
| Iscariot. | Iſcariót, an hyreling, or man of death. 24,18
Mat.10,1 | Makáz, finishing, or watching. 1. King. 4,9 | |
| | Iſhmaél, God hath heard. Gen.16,11. | Macbanái, my poore ſonne. 1. Chro. 12,13 | Machab |
| | Iſtrób, good man. 2. Sam. 10,8 | Machí, poore, or a ſmiter. Nomb. 13,16 | |
| | Iſraél, a prince of God, or preuailing with God. Gen. 35,10 | Machír, ſelling, or knowing. Gen. 50,23 | |
| | ¶ Iſhamár, wo to the change. Exod. 6,23 | Madái, a meaſure, or iudging. Gen. 10,2 | |
| Itri, Ital | Itrái, ſtrong. 2. Sam. 23,29 | Madán, ſtrife. Gen. 25,2 | Midián |
| Ethai | Itríel, God with me. Nehem. 11,6 | Magdalena, magnified, or exalted. Mat. 27,56 | |
| | ¶ Iubal, bringing, or fading. Gen. 4,21 | Magdiél, preaching God. Gen. 36,43 | |
| Iuchal | Iuchal, mightie. Ierem. 38,1 | Magóg, couering, or melting. Gen. 10,2 | |
| | ¶ Izebel, wo to the houſe. 1. King. 16,31 | Mahaláh, infirmitie, or ſickenes. 2. Chro. 11,18 | Mahalon |
| Iſaak | Izhak, laughter. Gen. 17,19 | Maharái, haſting. 2. Chro. 11,30 | |
| | Izrahíah, the Lord ariſeth, or the clearenes of the Lord. 1. Chro. 7,33 | Mahath, wiping away, or fearing. 1. Chro. 6,35 | |
| | Izreél, the ſeed of God. Iofh. 15,56 | | |
| K | | | |
| Chaath | K Aháth, a congregacion. Gen. 46,11 | Malachí, my meſſenger. Malach. 1,1 | Malachia |
| Choath | Kainán, a biar, or owner. Gen. 5,9 | Mahaleél, praifing God. Gen. 5,12 | Malaleél |
| | Káin, a poſſeſſion. Gen. 4,1 | Mamzér, a baſtard. Deut. 23,2 | |
| Chemuel | Kamuél, God is riſen. Gen. 22,21 | Manahém, a comforter. 2. King. 15,14 | |
| | Karéah, balde. 2. King. 25, | Manoách, reſt. Iudg. 13,2. | Manee |
| | ¶ Kedár, blackenes. Gen. 25,13 | Maón, a dwelling place. Iofh. 15,55 | Maonathi |
| | Kédem, Eaſt. Ierem. 49,26 | Mordechái, bitter, contricion. Eſter 2,5 | |
| | Kéren-happúch, the horne of beautie. | Marthá, bitter, or prouoking. Luk. 10,38 | |
| Caſaiáh | Kallaiáh, the voyce of the Lord. Nehem. 12,19 | Mattán, a gift. 2. Chro. 23,17 | Mattanaah |
| | ¶ Kíſh, harde, or fore. 1. Sam. 9,1 | Mattaní, Mattaniáh, Matthaniáh, Mattharáh his gift. Ezr. 10,33 | Manthanai
Mattachiaí |
| Colia | ¶ Kolaiah, the voyce of the Lord. Nehem. 11,2 | Mattithía, a gift of the Lord. 1. Chro. 9,31 | Mathias |
| | Kórah, balde. Gen. 36,5 | Malchiél, God is my King. Gen. 46,17 | Melchiel |
| | Koré, crying. 1. Chro. 9,19 | Malchiáh, the Lord my King. Ierem. 21,1 | Melchiah |
| | ¶ Kuſhaiá, hardenes. 1. Chro. 15,17 | Malchi-zédek, King of righteousnes. Gen. 14,18 | Melchizedc |
| L | | | |
| Leedan | L Aadáh, to gather, or teſtifie. 1. Chro. 4,21 | Malchiſhúa, my King the ſauour. 1. Sam. 14,49 | |
| | Laadán, for pleaſure. 1. Chro. 7,26 | ¶ Mehetabél, how good is God! Gen. 36,39 | |
| | Labán, white. Gen. 24,29 | Mehumán, troubled. Eſter. 1,10 | Aman |
| | Laél, to God, or to the mightie. Nomb. 3,24 | Mehuiaél, teaching God. Gen. 4,18 | |
| Laad | Láhad, to praife. 1. Chro. 4,32 | Methuſhaél, aſking death. Gen. 4,18 | |
| Le muél | Lamuél, with whome is God? Prou. 31,1 | Methuſhélah, ſpoyling his death. Gen. 5,21 | |
| Lahabím | Lehabím, enflamed. Gen. 10,13 | Melatiáh, deliuerance of the Lord. Nehem. 3,7 | Melcias |
| Lamech | Lémech, poore, or ſmitten. Gen. 4,18 | Menelaus, ſtrength of the people. 2. Mac. 4,23. | |
| | Lappidóth lightnings. Iudg. 4,4 | Menáſhéh, forgetting. Gen. 41,51 | Manaſſe |
| | Letuſhim, hammer men. Gen. 25,33 | Meraióth, bitternes. 1. Chro. 9,11 | Merari |
| | Leuí, ioyned, or coupled. Gen. 29,34 | Méred, rebellious. 1. Chro. 4,17 | |
| | Leáh, painſul, or wearied. Gen. 29,16 | Melhá, ſaluacion. 1. Chro. 2,42 | Mouſa |
| | ¶ Lobín, whitenes. Exod. 6,17 | Melhelemiáh, the peace of y Lord. 1. Chro. 26,1. | |
| Loran | Lot wrapped, or ioyned. Gen. 11,27 | Melhullám, peaceable. 2. King. 22,3 | |
| Ludim | ¶ Lud, a natiuitie, or generacion. Gen. 10,32 | Mephiboſhéth, ſhame of mouth. 2. Sam. 4,4 | |
| | ¶ Lyſias, diſſoluing. 1. Mac. 3,32 | Méſhech prolonging. Gen. 10,2 | |
| | Lyſimachus, diſſoluing battel. 2. Mac. 4,29 | Milcháh, a woman of counſel. Gen. 31,29 | Melcha |
| M | | | |
| Maaaháh | M Aachathí, broken. 2. King. 15,23 | Milchóm, their King, or counſeller, the idole of the Ammonites. 2. King. 23,13 | |
| | Mahazióth, ſeing a ſigne. 1. Chro. 25,54 | Mizzáh, a dropping, or conſuming. Gen. 36,13 | |
| Maalá | Manſeiah, the protectiõ of the Lord. Ierem. 32,12 | Micháh, poore, or ſmitten, or who is here? 2. Chro. 34,20 | Micha
Micheas |
| Maafei | Mahlá, weakenes, or a dance. Nomb. 26,33 | Michaiáh, who is like the Lord? 2. King. 22,12 | Michaias |
| Maafias | Maafái, my worke. 1. Chro. 9,12 | Michael, who is like God? 1. Chro. 7,33 | |
| | Maafeiáh, the worke of the Lord. 1. Chro. 15,18 | Michal, who is perfect? 1. Sam. 14,49 | |
| Maafates | Maaziáh, the ſtrength of the Lord. 1. Chro. | Miſhael, who demandeth? Exod. 6,24 | |

Maria Miriám, exalted, or teaching. Exod. 6, 20
 Mithredath, dissolving the Law. Ezz. 1, 8
 ¶ Moáb, of the father. Gen. 19, 36
 Moshéh, drawne vp. Exod. 10, 2
 Mozá, founde, or vnleauened. 1. Chro. 2, 46
 ¶ Musach, anointing. 2. King. 16, 18
 Mushí, departing. Exod. 6, 19

N

Noeman **N**Aamáh, beautiful. Gen. 4, 22
 Naamán, faire, or beautiful. Gen. 46, 21
 Naaráh, a maide, or watching. Iosh. 16, 7
 Naariáh, a childe of the Lord. 1. Chro. 3, 22

Nebé Nabóth Nabaióth, buddes, or prophcies. Gen. 25, 13
 Nabál, a foole. 1. Sam. 25, 3
 Nadáb, a prince, or liberal. Exod. 6, 23
 Naggái, clearenes, Luk. 3, 25
 Nahaliél, the inheritance of God. Nomb. 21, 19

Nahamani Nahám, Nahúm, a comforter, or repentát. 1. Chro. 4, 19.
 Nahás, a serpente. 1. Chro. 4, 12
 Nahór, hearse, or angrie. Gen. 11, 22
 Naióth, beautie, or a dwelling place. 1. Sam. 19, 18
 Naphtalí, wrastling, or comparison. Genes. 30, 8
 Nathan, giuen. 2. Sam. 5, 14

Nabuchode- nozor ¶ Nebuchad-nezzár, which is written for ý moste parte in Ieremie, and some times in Ezekiel, Nebuchadrezzar, signifieth the mourning of the generacion.
 Nepheg, weake. 2. Sam. 5, 15
 Nephtúim, an opening. Gen. 10, 13
 Ner, a light. 1. Sam. 14, 51
 Nethaneél the gift of God. 1. Chro. 35, 9
 Nethaniáh, a gift of the Lord. 2. Sam. 25, 23

Nemrod ¶ Nimrod, rebellious. Gen. 10, 8
 ¶ Noadiáh, the witnessng, or testificacion of the Lord. Ezz. 8, 33
 Noáh rest. Gen. 5, 29
 Nogah, brightnes. 1. Chro. 14, 16
 ¶ Nun, sonne, or posteritie. Nomb. 13, 9

O

Obdiab Abdiab **O**Badiáh, seruant of the Lord. 1. Chro. 3, 21
 Obed, a seruant. Iudg. 9, 26
 Obed-edóm, the seruant of Edóm, or a ser- uant Edomite. 2. King. 6, 10
 Obíl, borne, or broght. 1. Chro. 27, 30
 ¶ Omár, speaking, or exalting. Gen. 36, 11
 ¶ Onám, sorow, strength. Gen. 36, 23

Omán Aunan. Onán, sorow, or iniquitie. Gen. 38, 4
 ¶ Ophél, a towre, or darkenes. 1. Chro. 27, 3
Ophráh Ophir, ashes. Gen. 10, 29
 ¶ Ornán, reioycing. 1. Chro. 21, 18
 Orpáh, a necke. Ruth. 1, 4
 Orthosias, rectified. 1. Macc. 15, 37
 ¶ Othní, my time. 1. Chro. 26, 7
 Otholiáh, time to the Lord. 1. Chro. 8, 26
 Othoniél, the time of God. Iosh. 15, 17

Oziáh ¶ Ozaziáh, ý strength of the Lord. 1. Chro. 15, 21
 Ozziel, the helpe of God. 1. Chro. 27, 19

P

PAgiél, God hath the met. Nomb. 1, 13
 Palál, praying or iudging. Nehem. 3, 25
 Paltí, deliuerance. Nomb. 13, 10 **Phalall**
 Paltiel, deliuerance of God. Nomb. 34, 36
 Palú, marueilous. Gen. 46, 19 **Phalcias.**
 Paróh, vengeance. Exod. 8, 1
 Paruáh, flourishing, or fleing. 1. King. 4, 17
 Pashúr, encreasing libertie. Ierem. 20, 3
 ¶ Pedahél, the redemption of God. Nomb. 34, 28
 Pedah-zúr, a mightie redemer. Nomb. 1, 10 **Phadassur**
 Pedaiáh, the Lords redeming. 2. King. 22, 1
 Pekaiáh, the Lords opening. 2. King. 15, 22
 Pelaiáh, ý miracle of the Lord. 1. Chro. 3, 24
 Pelaiáh, a miracle of the Lord. Nehem. 8, 7
 Pelatiáh, deliuerance of the Lord. 1. Chro. 3, 21. **Phalcias Phalcias**

Péleg, a diuision. Gen. 10, 25
Péler, deliuerance. 1. Chro. 2, 33
Penuél, seing God. 1. Chro. 4, 4 **Phanuel**
Péresh, a horseman. 1. Chro. 7, 16
Pérez, a diuision. Gen. 38, 29
Perudáh, a diuision. Ezz. 2, 55
Pethaiáh, the Lord openeth. Ezz. 10, 23
 ¶ Picól, the mouth of all. Gen. 21, 22 **Phicol**
Pinehás, a bolde countenance. Nomb. 25, 7 **Phinees**
 ¶ Puah, a mouth. Gen. 46, 13

R

RAamiáh, thódre of the Lord. Nehem. 7, 7
Raddái, ruling. 1. Chro. 2, 14
Raháb, proude, or strong. Iosh. 2, 1
Rahám, mercie, or compassion. 1. Chro. 2, 44
Rahél, a shepe. Gen. 29, 9
Rám, high. 1. Chro. 2
Ramiáh, exaltacion of the Lord. Ezz. 10, 25
Raphá, release, or medecine. Gen. 46, 21
 ¶ Reaiáh, a vision of the Lord. 1. Chro. 5, 5
Réba, the fourth. Iosh. 13, 21
Rechab, a rider. 2. King. 10, 15
Reelaiáh, a shepherd to the Lord. Ezz. 2, 2
Rehabeam, dilating the people. 1. King. 11, 43 **Roboam**
Rehúm, pitieful, or pitied. Ezz. 2, 2
Remaliáh, the exaltacion of the Lord. 2. King. 15, 27
Rephaél, medecine of God. 1. Chro. 26, 7 **Raphael**
Rephaiáh, medecine of ý Lord. 1. Chro. 3, 21
Reú, his shepherd. Gen. 11, 19
Reubén, the sonne of vision, so named, be- cause the Lord did see his mothers afflic- tion. Gen. 29, 32
Reuél, a shepherd of God. Exod. 2, 19 **Raguel**
Rezón, a secretaire, or leane. 1. King. 11, 23
 ¶ Ribái, strife, or encreased. 2. Sam. 23, 29
Ribkáh, fed. Gen. 22, 23 **Rebecca**
Rinnáh, song, or reioycing. 1. Chro. 4, 20 **Rebekáh**
Riphath, medecine, or release. Gen. 10, 3
 ¶ Rogel, a foteman, or an accuser. Iosh. 15, 8
 ¶ Ruth, watered, or filled. Ruth. 1, 4

S

SAbtráh, a compasse, or olde age. Gen. 10, 7 **Sabachus**
Sabteca, the cause of smiting. Gen. 10, 7
Saráh

| | | | |
|-----------|--|--|----------|
| | Saráh, a ladie, or dame. Gen. 17, 15 | Shobál, a path. Gen. 36, 20 | |
| | Sarai, my dame, or maistris. Gen. 11, 29 | Shobnáh, a buylder. 2. King. 8, 18 | |
| Saba | ¶ Sebá, a compasse. Gen. 10, 7 | Shúa, crying, or fauing. Gen. 38, 2 | Sac |
| | Séled, affliction. 1. Chron. 2, 30 | Shuáh, praying, or humiliation. Gen. 25, 2 | |
| Sheal | Semachiáh, cleaving to the Lord. 1. Chr. 26, 7 | Saubael, the returning of God. 1. Chr. 24, 20 | Shebuel |
| Seaph | ¶ Shaál, Shaúl, asked. Ezz. 10, 29. 1. Sam. 9, 2 | Shuháh, a pitte. 1. Chron. 4, 11 | |
| | Sáaph, flying, or thinking. 1. Chro. 4, 7 | Shumathi, renoumed. 1. Chro. 2, 53 | |
| | Shabberhá, my rest. Nehem. 11, 16 | Shuní, changed, or sleeping. Gen. 46, 16 | |
| | Shachír, wages. 1. Chro. 11, 35 | ¶ Sithrí, my secreter. Exod. 6, 22 | |
| Sellum | Shage, ignorant. 1. Chron. 11, 34 | ¶ Sódí, my secreter. Nomb. 13, 11 | |
| Sallum | Shallum, peaceable. 1. King. 15, 10 | ¶ Suáh, rooting vp. 1. Chron. 7, 36 | |
| Shalmah | Shalman, peaceable. Hose. 10, 15 | T | |
| Shalma | Shalmon, peaceable. Ruth. 4, 21 | T Abceél, good God. Isa. 7, 6 | |
| Salmon | Shamgár, desolation of the stranger. Iudg. 3, 31 | Tahásh, hasting. Gen. 22, 24 | |
| | | Taháth, feare. 1. Chro. 6, 37 | |
| Shamma | Shammáh, desolation, destructiō. 1. Sam. 16, 9 | Taimáh, a forow. Iosh. 15, 14 | Tholmai |
| | Shammúa, obedient. Nomb. 13, 5 | Tamár, a palmetree. Gen. 38, 6 | Thamar |
| | Shaphán, a conie, or one hidde. 1. Chr. 5, 12 | Tanhúmeth, consolation. Ier. 40, 8 | |
| | Shaphár, a iudge. Nom. 13, 6 | Talmón, dew prepared. 1. Chr. 9, 17 | |
| | Sharézer, a treasurer. 2. King. 19, 17 | Tapháth, a litle one. 1. King. 4, 11 | |
| Salathiel | Shealthiél, asked of God. Hag. 1, 1 | ¶ Tebáh, a cooke. Gen. 22, 24 | |
| | Shearíah, the gate of the Lord. 1. Chro. 8, 38 | Tehinnáh, merciful, or prayer. 1. Chr. 4, 12 | |
| Shaba | Shebá, captiuitie. Gen. 10, 7 | Térah, smelling. Gen. 11, 24 | |
| | Shebarim, hope. Iosh. 7, 5 | ¶ Tiknáh, hope. 2. King. 22, 14 | |
| | Sheber, hope, or wheat. 1. Chro. 2, 48 | Tilón, murmuring. 1. Chro. 4, 20 | Thilo |
| Sechia | Shecaniáh, the habitation of the Lord. 1. Chron. 3, 21 | Tirás, a destroyer. Gen. 10, 2 | |
| | Shéchem, a parte, or portion. Nom. 26, 31 | Tirhanáh, a searcher of mercie. 1. Chro. 2, 48 | |
| | Shedeur, a field of fyre, or the light of the almightie. Nomb. 1, 5 | Tiriá, a searche. 1. Chro. 4, 16 | |
| | Shegúb, exalted. 1. King. 16, 34 | ¶ Tóah, a dart. 1. Chron. 6, 34 | |
| | Shehariáh, y morning of y Lord. 1. Chr. 3, 26 | Tobiáh, the Lord is good. Ezz. 2, 60 | |
| Seir | Sheir, rough, or heerie. Gen. 36, 20 | Togarmáh, strong, or bonie. Gen. 10, 3 | Thogorma |
| | Sheláh, dissoluing. Gen. 38, 5 | Tóhu, liuing. 1. King. 1, 1 | |
| | Sheláh, sending, or spoiling. Gen. 10, 24 | Tolá, a worme. Gen. 46, 13 | Thomas |
| Salmiah | Shelamáh, peace of the Lord. Ezz. 10, 39 | Tom, a twine. Mat. 10, 3 | |
| | Shéleph, drawing out. Gen. 10, 26 | ¶ Tubál, borne, or broght, or worldlie. Gen. 10, 2 | |
| | Shélesh, a captaine. 1. Chro. 7, 35 | Tubál-káin, worldlie possession. Gen. 4, 22 | |
| | Shelomíth, peaceable. Leuit. 24, 11 | V | |
| | Shelomón, peaceable. 1. Sam. 5, 15 | V Aniáh, nourishmēt of y Lord. Ezz. 10, 36 | Quanis |
| | Shelumiel, the peace of God. Nomb. 1, 6 | Vashni, changed. 1. Chr. 6, 28 | |
| Shimajah | Shemaiáh, hearing the Lord. 1. Chr. 4, 37 | Vashri, drinking. Est. 1, 9 | |
| | Shemariáh, the keeping of y Lord. Ezz. 10, 32 | ¶ Vopfi, a thig brokē, or patched. Nom. 13, 15 | |
| | Shémed, destroying. 1. Chr. 8, 12 | ¶ Vri, my light. 1. Chr. 2, 20 | Hur |
| | Shémer, a keeper. 1. King. 16, 24 | Vriiáh, the light of the Lord. 2. Sam. 11, 3 | Ourias |
| | Shemidá, a name of knowledge. Nom. 26, 32 | Vriél, light or fyre of God. 2. Chr. 13, 2 | |
| Semuel | Shemuél, appointed of God. Nom. 3, 4 | ¶ Vthái, mine iniquitie, or time. 1. Chr. 9, 4 | |
| Samuel | Shemuél, heard of God. 1. Sam. 1, 20 | ¶ Vzál, wandering. Gen. 20, 27 | |
| | Shephatiáh, the Lord iudgeth. 2. Sam. 3, 4 | Vzzáh, strength. 1. Chron. 6, 29. 2. Sam. 6, 3 | Oza |
| Seraiah | Sheraiáh, a prince of the Lord. 1. Chr. 4, 14 | Vzzi, my strength. 1. Chr. 6, 5 | |
| | Sherúg, a bough, or plance. Gen. 11, 20 | Vzziél, the strength of God. 1. Chr. 7, 7 | |
| Seth | Sheth, fer, or put. Gen. 4, 25 | Z | |
| | Shethár, a remnant, or hid. Est. 1, 14 | Z Auan, trembling. Gen. 36, 27 | |
| | Sheuá, vanitie. 1. Chron. 2, 49 | Zabád, a dowrie. 1. Chr. 2, 36 | |
| Sechia | Shiciáh, the protection of y Lord. 1. Chr. 3, 10 | Zabadiáh, a dowry of y Lord. 1. Chr. 8, 15 | |
| Shimeah | Shimeí, hearing, or obedient. Exod. 6, 17 | Zabdiél, a dowrie of God. 1. Chr. 27, 2 | |
| Simon | Shimeón hearing, or obedient. Gen. 29, 33 | Zaccúr, mindeful. 1. Chr. 4, 26 | |
| Samfon | Shimshon, therethe secōde time, because the Angel appeared the secōde time at the prayer of his father. Iudg. 13, 24 | Zachái, pure. Ezz. 2, 9 | Zachus |
| | Shiphán, a iudge. Nomb. 34, 24 | Zachariáh mindeful of the Lord. 1. Chr. 5, 7 | |
| | Shipráh, faire. Exod. 1, 15 | Zadok, iustified, or iuste. 2. Sam. 8, 17 | |
| Sobab | Shobáb, returned. 2. Sam. 5, 14 | Zalmonáh, our image. Nom. 33, 41 | |
| | | Zanoáh, forgetfulnes. Nehem. 11, 30 | |
| | | ¶ Zebulún, a dwelling. Gen. 30, 20 | |
| | | Zeeb, a wolfe. Iudg. 7, 25 | |

Zelophehád, a shadow of feare. Nom. 26,33
 Zemiráh, a song. 1. Chron. 7,8
 Zephaniáh, the hiding of the Lord. 2. King. 24,17
 25,18
 Zepní, a honie combe. Gen. 36,11
 Zéra, clearenes, or rising vp. Gen. 36,13
 Zéraiáh, the Lord arising. 1. Chro. 6,6
 Zerefh, scattering heritage. Est. 5,10
 Zerubbabél, strange from confusion, or a
 stranger at Babel. Hag. 1,1
 Zethan, their oliue. 1. Chro. 26,12
 ¶ Zia, swete, or swelling. 1. Chron. 5,13
 Zidkiáh, the iustice of y Lord. 2. King. 24,17
 Zidón, a hunter. Gen. 10,15
 Zimrí, a song. 1. Chron. 2,6
 Ziphoráh, a mourning. Exod. 2,21.
 ¶ Zohéth, a separation. 1. Chro. 4,10
 ¶ Zuph, a watch, or a couering. 1. Chro. 6,35
 Zuriél, the rocke of God. Nom. 3,35
 Zurishadáí, y rocke of y almightie. Nô. 1,6

A TABLE OF THE PRINCIPAL

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 ¶ Abba, father. mark. 14,36. rom. 8,15.
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 abdon, a iudge in israel. iud. 12,13
 abel, a citie where dwelt the wife.
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Sparow. mat. 10, 29
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wordes of god. i. pet. 4, 11
sobrietie in Speaking. prou. 17, 27
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slaine for stirring vp the people.
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ble ar. i. pet. 2, 8
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dye the death. deut.6.14
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hag.1.12
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The end of the table.

A P E R F I T E S V P P V T A T I O N O F
T H E Y E R E S A N D T I M E S F R O M A D A M V N T O
Christ, proued by the Scriptures, after the collection of
diuers autors.

*The summe of the yerres of the
first age*

From Adam vnto Noes flood
are yerres 1656.
For when Adam was a 130 yere olde,
he begate Seth.
Seth being 105 yerres, begate Enos.
Enos being 90 yerres, begate Cainan.
Cainan being 70 yerres, begate Ma-
halaleel.
Mahalaleel being 65 yerres, begate
Iared.
Iared at the age of a 162 yerres, bega-
te Enoch.
Enoch being 65 yerres, begate Ma-
thufelah.
Mathufelah at the age of 187 yerres,
begate Lamech.
Lamech beīg 182 yerres, begate Noe.
Noe at the comming of the flood
was 600 yerres olde, as appeareth in
the seuenth of Genesis.
The whole summe of the yerres
are 1656.
From the said flood of Noe vn-
to Adrahams departing from
Chalde were 363 yerres, and ten
dayes.
For the said flood continued one

whole yere and ten dayes.
Sem (which was Noes sonne) bega-
te Arphaxat two yerres after that.
Arphaxat begate Salah whē he was
35 yerres olde.
Salah being 30 yerres olde, begate
Heber.
Heber at his age of 34 begate Pha-
lech.
Phalech beīg 30 yerres, begate Regu.
Regu being 32 yerres, begate Saruch.
Saruch being 30 yerres, begate Na-
hor.
Nahor beīg 29 yerres, begate Thare.
Thare being 70 yerres, begate A-
braham.
And Abrahā departed from Chal-
de when he was 70 yerres olde.
These said yerres accounted
are 363 yerres, & ten dayes.
From Abrahams departing frō
Vr in Chalde vnto the depart-
ing of the children of Israel frō
Egypt are 430 yerres, gathered as
followeth.
Abrahā was in Charran five yerres,
and departed in the 75 yere.
He begate Isaac when he was 100
yerres olde, and in the 25 yere of his

departing.
Isaac begate Iakob when he was 60
yerres olde.
Iakob went into Egypt with all his
familie, whē he was 130 yere olde.
Israel was in Egypt 220 yerres, which
remaine from that time.
Then rebate 80 yerres from this: for
so olde was Moses when he cōdu-
cted the Israelites from Egypt.
So the reste of the yerres, that is to
say 130, are deuided betwixt Am-
ram and Chath.
Then Chath begate Amram at his
age of 67 yerres.
Amram being 65 yerres, begate Mo-
ses, who in the 80 yere of his age
departed with the Israelites from
Egypt.
So this supputation is the 430
yerres mencioned in the
12. of Exod. & the 3.
to the Galatians.
From the going of the Israelites
from Egypt vnto the first buyl-
ding of the Temple are 480 ye-
res, after this supputation and ac-
counte.
Moses remained in ŷ desert or wil-
LL. iii.

dernes 40 yeres.
 Iosue & Othoniel ruled 40 yeres.
 Aioth 70 yeres.
 Debora 40 yeres.
 Gedeon 40 yeres.
 Abimelech 3 yeres.
 Thela 23 yeres.
 Iair 22 yeres.
 Then were they without a captaine
 vnto the 18 yere of Iepthe.
 Iepthe 6 yeres.
 Abissam 7 yeres.
 Elom 10 yeres.
 Abacon 8 yeres.
 Sampson 20 yeres.
 Heli Iudge and Priest 44 yeres.
 Samuel & Saul reigned 40 yeres.
 Daud was King 40 yeres.
 Salomon in the 4 yere of his reigne
 began the buylding of the Temple.
 These are the 480 yeres men-
 cioned in the first of the
 Kings, & the 6 chap.
From the first buylding of the
 Temple vnto the captiuitie of
 Babylon are 419 yeres & an halfe.
 Salomon reigned yet 36 yeres.
 Roboam 17 yeres.
 Abia 3 yeres.
 Afa 41 yeres.
 Iosaphat 25 yeres.
 Ioram 8 yeres.

Ochafias one yere.
 Athalia the Queene 7 yeres.
 Ioas 40 yeres.
 Amafias 29 yeres.
 Ozias 52 yeres.
 Ioathan 16 yeres.
 Achas 16 yeres.
 Ezechias 29 yeres.
 Manaffes 55 yeres.
 Amon 2 yeres.
 Iofias 31 yeres.
 Ioachas 3 moneths.
 Eliacim 11 yeres.
 Ioachim, Iechonias 3 moneths.
 And here beginneth the captiuitie
 of Babylon.

The summe of these yeres are
419 yeres.

Ierusalem was reedified & buyl-
ded againe after the captiuitie
of Babylon 143 yeres.

The captiuitie continued 70 yeres.
The children of Israel were deliue-
red and restored to their fredome
in the first yere of Cyrus.

The Temple was begonne to be
buylded in the 2 yere of the said
Cyrus, & finished in the 46 yere,
which was the 6 yere of Darius.
After that Darius had reigned 20
yere, Nehemias was restored to
libertie, and went to buylde the

citie, which was finished in the year 222/1224
 yere of the said Darius.

All the yeres from the buylding of
the Temple againe are 16 yeres.

The whole summe of yeres
amount to 143 yeres.

From the reedifying of the ci-
tie vnto the coming of Christ,
are 483 yeres, after this supputatio
or nombring.

It is mencioned in the 9 of Daniel
that Ierusalem shulde be buylt vp
againe, and that from that time
vnto the coming of Christ are
67 weekes, & euerie weeke is rec-
koned for seuen yeres. So 67 wee-
kes amount to 483 yeres. For from
the 32 yere of Darius vnto the 42
yere of Augustus, in the which
yere our Saviour Christ was bor-
ne, are iust and complet so many
yeres, whereupon we reckon, that
from Adam vnto Christ are 3974
yeres, six moneths and ten dayes,
and from the byrth of Christ vnto
this present yere, is 1560.
Then the whole summe and nom-
ber of yeres from the beginning
of the worlde vnto this present
yere of our Lord God 1560 are
iust 534, 6 moneths, and the said
odde ten dayes.

The End.

I O S H V A C H A P. I. V E R S. 2.

Let not this boke of the Law departe out of thy mouth,
 but meditate therein daye and night, that thou mayest
 obserue and do according to all that is written the-
 rein: so shalt thou make thy way prospe-
 rous, and then shalt thou haue
 good successe.

The yeres
of the nati-
uinitie of Ie-
sus Christ

The yeres
of the co-
uerfion of
S. Paul.

The order of the yere from Pauls conuerfion fhewing the time of his peregrination, & of his Epiftles writen to the Churches.

1223/1224
The yeres
of Tybe-
rius & Em-
perour.

| | | | |
|----|----|---|-----------|
| 35 | 1 | Paul a perfecuter, A. 7, 8, 9. was couerted as he went towarde Damafcus, A. 9. | 20 |
| 36 | 2 | From Damafcus he went into Arabia to preache the Gofpel: after he returned | 21 |
| 37 | 3 | to Damafcus where they wolde haue taken him, but he efcaped by the mea-
nes of the faithful, which did let him downe in a basket through the walles.
A. 9. Gal. 1. | 22 |
| 38 | 4 | From thence he came to Ierufalem to fe Peter. Gal. 1. A. 9. 2. Cor. 12. | 23 |
| 39 | 5 | The Iewes wolde haue put him to death, but he was led to Cefarea, and from | of Caligu |
| 40 | 6 | thence fent into Syria and to Tarfus of Cilicia. A. 9. Gal. 1. | la 2 |
| 41 | 7 | | 3 |
| 42 | 8 | After he was broght to Antiochia by Barnabas, where the difciples were firft | 4 |
| 43 | 9 | named Chriftians. | |
| 44 | 10 | The famine was prophecied by Agabus vnder C. Cefar. A. 11. | of Clau- |
| 45 | 11 | S. Iames was flaine by Herode. A. 12. | dus 2 |
| 46 | 12 | Paul the gouernour of Cyprus was conuerted by S. Paul. A. 13. | 3 |
| 47 | 13 | Paul preached the Gofpel in Antiochia of Pifidia, which is a parte of Galatia.
A. 14 | 4 |
| 48 | 14 | Thence he went to Iconium where he remained for a time. A. 13, 14. | 5 |
| 49 | 15 | He healed a lame man at Lyftri, and there was ftoned. A. 14 | 6 |
| 50 | 16 | When he had appointed the Elders in the Church, he vifited all Pifidia and | 7 |
| 51 | 17 | Pamphilia, and returned to Antiochia. | 8 |
| | | | 9 |
| 52 | 18 | At this time was the Coucil of the Apoftles holden at Ierufalem where faint | 10 |
| 53 | 19 | Paul appeared, and he returned to Antiochia, whether Peter alfo came, and
Paul refifted him openly. A. 15. Galat. 2. | 11 |
| 54 | 20 | Paul went into Syria and Cilicia with Siluanus to confirme the Churches, &
afterwarde to Derbe and Lyftri, where he taketh Timotheus vnto him: thence
he goeth to Macedonia, and teacheth in a citie called Philippi. A. 15, 16. | 12 |
| 55 | 21 | Paul preacheth at Athenes. A. 17. & fro thence writeth to the Theffalonians. | 13 |
| 56 | 22 | He remaineth at Corinthus 18. moneths, A. 18. and from thence writeth to the
Romaines. | 14 |
| 57 | 23 | He returneth to Ephesus, & from thence to Cefarea: afterwarde to Ierufalem, of Nero | |
| 58 | 24 | and fo to Antiochia: afterwarde he vifiteth the Churches of Galacia and
Phrygia. A. 18. | 2 |
| 59 | 25 | He commeth to Ephesus, where he preacheth two yeres, & there leaueth Ti-
motheus. A. 19. 1. Tim. 1. | 3 |
| 60 | 26 | He writeth from Ephesus the firft to the Corinthians. 1. Corinth. 16. | 4 |
| 61 | 27 | After the tumult that was in Ephesus, he came to Troas, & from thence to Ma-
cedonia, and being at Philippi he wrote the feconde to the Corinthians by
Titus and Luke. 2. Cor. 2. & 13. A. 20. | 5 |
| 62 | 28 | Thence he came into Achaia & to Corinthus as he had promifed. 1. Cor. 16. &
2. Cor. 12. and becaufe certeine laid waite for him, he returned by Macedonia
vnto Troas towarde Ariftarchus and Timotheus, which were gone before
him. A. 20. | 6 |
| 63 | 29 | From Troas he came to Affos, to Mitylene called Lesbos, vnto Samos, & from | 7 |
| 64 | 30 | thence to Milerum, where he toke leaue of the Ephesians. A. 20. Thence he
came to Rodes, to Patara, to Tyrus, to Ptolemais, to Cefarea, & laft of all to
Ierufalem, where he was taken. A. 21 & 22. | 8 |
| 65 | 31 | When he was prifoner, he was led to Cefarea before the gouernour Felix. A. 23.
where he remained two yeres. A. 24. | 9 |
| 66 | 32 | Afterwarde he was fent prifoner to Rome. A. 27. | 10 |
| 67 | 33 | And being in prifon there, he wrote to the Galatians, to the Ephesians, and to
the Philippians. | 11 |
| 68 | 34 | Alfo to the Coloffians, and to Philemon. | 12 |
| 69 | 35 | The feconde to Timotheus. | 13 |
| 70 | 36 | Finally he was beheaded at the commandement of Nero. | 14 |

